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Christopher M. Branson

Leadership for an Age of Wisdom

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LEADERSHIP FOR AN AGE OF WISDOM

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LEADERSHIP FOR AN AGE OF WISDOM

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To Jack and Dorothy . . . .

. . . . . with immense gratitude.

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Chapter 1
Introduction and Overview

Abstract As the experience of our world has become more chaotic, our understanding about leadership is beginning to change. The impact of relentless and indiscriminate change has accentuated the importance of considering not only the context but also the person, the self, of the leader. In particular, key writers in the field of leadership are now acknowledging the importance of the leader being able to act instinctively and intuitively to the unique demands of their immediate environment. While this chapter strongly supports the sentiments expressed by authors seeking an urgent reconceptualisation of our understanding of leadership, it also goes beyond this goal. This chapter explains how it is necessary to reconstruct, rather than just reconceptualise, our understanding of leadership. Reconceptualisation only calls for a shift in our cognitive thinking while a reconstruction challenges our fundamental values and beliefs. If we want to align thinking with acting, then we must change values and beliefs, and this demands that we reconstruct, and not just reconceptualise, our understanding of leadership.

Leadership generally, and educational leadership in particular, is faltering. Leadership is heading into crisis. The burgeoning amount of contemporary literature highlighting the many serious problems in leadership sustainability is a clear indication of this crisis. The chaotic world we face each day is surfacing weaknesses in our leadership theory. The growing stresses and strains on our leaders are telling us that our leadership theory remains deficient. If our leadership theory is erroneous, then how can it guide leadership practice appropriately?

A serious divide is forming between our leadership practice and our leadership theory. Consequently, our leaders are tending to go it alone, following their instincts, and doing things intuitively. Regrettably, it would seem that little has changed since way back in 1985, when Warren Bennis and Burt Nanus were the first to point out that we are yet to truly understand the real nature of leadership.

Moreover, it becomes problematic for our leaders when the cornerstone of their leadership practice – the application of instinct and intuition – is at odds with leadership theory. While we might innately accept the rightful place of instinct and intuition in effective leadership, our leadership theory has traditionally avoided acknowledging this connection. For much of last century, our leadership theory

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largely directed our leaders to act in prescribed, rather than individualistic, ways. We expected our leaders to act according to externally articulated customs that mostly attempted to circumvent their use of instinct or intuition. Our leadership theory has tended to ensconce the view that effective leadership is essentially about "behaviour rather than action" and so "overemphasized bureaucratic, psychological, and technical-rational authority" (Sergiovanni, 2007, p. 36). Our leadership theory has concentrated more on telling the leader what they should be doing rather than on helping the leader to understand how they, themselves, could become a more effective leader. As such, our leadership theory has been more like a recipe than a guide as it has tended to ignore the issues of context and individuality.

However, as the experience of our world has become more chaotic, our understanding about leadership is beginning to change (Avery, 2006). Recipes don't work as well when there is no consistency in the ingredients. The impact of relentless and indiscriminate change has accentuated the importance of considering not only the context but also the person, the self, of the leader. In particular, key writers in the field of leading organisational change are now acknowledging the importance of the leader being able to act instinctively and intuitively to the unique demands of their immediate environment (Fullan, 2006a; Hargreaves, 2005). Furthermore, it is also acknowledged that within these demands there are now additional leadership responsibilities concerned with having to consider the needs of the people as well as the achievement of the predetermined organisational outcomes. In times of relentless and indiscriminate change, people expect their leaders to provide them with some sense of optimism, security, guidance, purpose, and meaning. They want their leaders to understand their specific predicament and to act accordingly with wisdom, empathy, and expertise. Today, people require their leaders to act so as to not produce harm but rather to do good, to honour others, to take positive stands, and to behave in ways that clearly show that their own self-interests are not the driving motivation behind their leadership. In changing and unpredictable times, people want leaders with convictions that are instinctive so that they will not lose direction in the face of uncertainty and turbulence and will always act justly and rightly and promote good rather than harm. It is expected that today's leaders are directly accountable to those they lead.

In other words, the specific nature of our turbulent social environment has now changed the focus of the leader's accountability. Traditionally, the focus of the leader's accountability has been aligned with attaining the desired outcomes of the organisation. The leader was accountable for getting the job done. Indeed, most past and present formal leadership accountability processes by and large reflect this perspective. Predominantly, such accountability processes mandate a technical-rational expectation upon the leader to effectively do what needs to be done and a psychological expectation upon the leader to ensure that others in the group or organisation are sufficiently motivated to adequately contribute towards the achievement of what needs to be done. Moreover, the authority for both of these expectations is contingent upon being embedded within a bureaucratic environment so that their fundamental credibility, validity, and, hence, continued employment remain unquestioned.

Although these formal accountabilities remain, more immediate and critically important informal leadership accountabilities have arisen. These are the everyday accountabilities expected of the leader by their followers. As explained earlier, today the leader's followers expect their leader to be flexible, understanding, encouraging, friendly, inclusive, and open, to model appropriate values and moral behaviour, and to take all the right steps to ensure that their followers are able to successfully do meaningful and purposeful work. First and foremost, the followers want the leader's attention to be on them and the development of a conducive organisational culture rather than being on ensuring the group or organisation achieves any externally mandated outcomes.

It is in this sense one can say that, informally, the leader's natural accountabilities have assumed primacy over any unnatural accountabilities while, formally, the reverse is true. Natural accountabilities are those internal, site based, accountabilities that naturally arise from having to develop, nurture, and maintain cooperative interrelationships, a meaningful work environment, and capable followers. On the other hand, the unnatural accountabilities are those that are mandated by external, off-site authorities, who are only able to appreciate the degree to which the group or organisation has achieved its desired outcomes. It is to the detriment of the leader's well-being that our organisational conventions do not acknowledge, reflect, or accept the excessive demands being placed on leaders resulting from their reality of having to attend to both of these, often conflicting, accountabilities. Our organisational conventions still reinforce the primacy of the external, formal, unnatural accountabilities. But the leader's everyday reality accentuates the primacy of the internal, informal, natural accountabilities.

Thus, for too long now, we have been allowing an ever-increasing number of natural accountabilities to be added to the responsibilities expected of our leaders with little, if any, consideration for the consequences. We mandate that they must meet technical-rational accountabilities while simultaneously, but not directly, expect them to adroitly attend to the interpersonal and relational demands as well. More is now asked and expected of our leaders but nothing has been taken away. No outdated or irrelevant responsibilities have been removed in order to compensate for the addition of the new expectations.

Mostly, because leaders are innately loyal, obliging, and determined to be seen as being truly effective in their critically important role, they have not concertedly challenged this situation or jettisoned any of their responsibilities. Rather, they have acquiescently allowed their role to progressively expand. They have conscientiously striven to meet the formal and informal, the external and internal, the unnatural and natural, accountabilities within their leadership role but with little recognition for the difficulty and complexity of what they are trying to achieve. No wonder there is rapidly increasing levels of leadership stress, fatigue, and disinterest throughout the world (Allison, 1997; Bergin & Solman, 1988; Bush, 2008; Carr, 1994; Duignan, 2006; Robertson & Matthews, 1988; Smith & Cooper, 1994).

It is time for leadership theory to guide the way to what Fullan (2005, 2006a, b), Hargreaves (2002), Hargreaves and Fink (2006), and Heifetz and Linsky (2002), amongst others, describe as "sustainable" leadership. According to Hargreaves and

Fink (2006, p. 17), sustainable leadership is not only a form of leadership that can be maintained despite excessive demands, challenges, and responsibilities, but also one that "preserves and develops deep learning for all . . . in ways that do no harm to and indeed create positive benefit for others . . . now and in the future". Even within this definition of leadership, which acknowledges the need to consider ways of reducing the excessive demands that cause leader burnout and diminished sustainability, there is the confirmation that the role of today's leader is very much concerned with caring for, doing "no harm to", and being concerned for, creating "positive benefit for", all those they lead.

All this is not meant to imply that leadership theory has disregarded the effect upon leaders caused by this escalation and diversity in their responsibilities, for indeed it has. Arguably though, more as an extension of our existing understanding rather than as a critical reconstruction of the real nature of leadership as it relates to our turbulent times. For example, leading educational leadership and change management author Michael Fullan (2006a, p. 114) presses for the need to develop a "new kind of leadership" that he describes as "system thinkers in action" or as "the new theoreticians". Leaders, who are system thinkers in action or new theoreticians, are not bound unwaveringly to predetermined organisational plans. Rather, their leadership is chiefly guided by their persistent monitoring of all that is happening around them in their organisation. Moreover, such leaders view their leadership as "a collective process, not an individual one. Initiative and creativity come out of the shadows of coordination and control" (Hargreaves, 2005, p. 285) . Such an understanding of leadership calls upon the leader to "create underlying senses of basic personal safety and emotional security, in which risk and creativity can flourish". It requires every effort to be made to coordinate new directions based on a continuous commitment "to learning, information gathering and dialogue, rather than through administrative regulation and hierarchical control". Leaders, who are system thinkers in action, have the capacity to see what is happening to their self and others around them, as it is happening, and can immediately initiate an appropriate response. They are leaders who are always deeply immersed in the action and have the flexibility to instantly respond to what is right there in front of them (Heifetz & Linsky, 2002).

Also from the field of educational leadership and administration, Paul Begley has established the concept of "authentic leadership" (2003, pp. 1–2) in response to these unique demands now placed upon our leaders. He proposes that such authentic leadership describes "a genuine kind of leadership – a hopeful, open-ended, visionary and creative response to social circumstances, as opposed to the more traditional dualistic portrayal of management and leadership practices characteristic of now obsolete and superseded research literature on effective [leadership] practices". Moreover, Begley's image of authentic leadership features "a form of leadership that acknowledges and accommodates in an integrative way the legitimate needs of individuals, groups, organizations, communities and cultures – not just the organizational perspectives that are the usual preoccupation of much of the leadership literature".

Although Begley's views stem from the field of education, they are closely aligned with those of Porter-O'Grady and Malloch from the field of Health Care. Here, these authors simply state that contemporary leadership cannot remain the same as it has previously been. "Just as the underpinnings of our society are being radically transformed, so is the leadership necessary to guide people through life. The old models of leadership are no longer adequate to meet the demands of the times" (p. 2). In the first instance, these authors stress the need for us all to recognise that "in the current world of work, it is not the organization, but instead the worker, that is the owner of the work" (p. 3). Thus, the onus now is on the leader being able to understand and nurture the worker, rather than mainly attending to the output of the organisation, in order to achieve the organisation's desired outcomes. This means that "the main leadership task is not so much to manage function or work but instead to coordinate the workers and facilitate their relationship at every organizational level" (p. 20). In order to accomplish this, today's leaders "must maintain a panoramic view of the world to discern the direction their efforts should take" and this clearly depends more on their ability to "see intersections, relationships, and themes" (p. 20) than it does on their ability to facilitate, coordinate, direct, and control.

From the field of business, Ronald Heifetz and Marty Linsky (2002) propose that the single most common source of leadership failure stems from leaders who try to apply a technical-rational approach to today's complex problems. As they explain, most of our current organisational issues "are not amenable to authoritative expertise or standard operating procedures. They cannot be solved by someone who provides answers from on high" (p. 13). In response to today's complex problems, argues Heifetz and Linsky, leaders need the courage to be adaptive, to risk experimenting with new ways, to strive to discover new ideas, and to be ever ready to make adjustments to past practices. They go on to add that, today, leadership needs to be "an improvisational art" (p. 73). By this it is meant that the leader may have an overarching vision, clear orienting values, and a strategic plan, but what they actually do from moment to moment cannot be scripted. To be truly effective, today's leader needs to be able to immediately respond to what is happening. As Hamel (2007), who also comes from a business perspective, writes, "Perhaps the problem with leadership is that we have reached the end of management. Perhaps we have more or less mastered the sciences of organizing human beings, allocating resources, defining objectives, laying out plans, and minimizing deviations from best practice" (p. 4). Now, leadership needs to be about "creating alternative interpretations, listening to the song beneath the words, is inherently provocative, but necessary if you are going to address the real stakes, fears, and conflicts" (Heifetz & Linsky, 2002, p. 74).

Similarly, based on their general research into the concept of leadership, Bolman and Deal yearn for "wise leaders" who can turn around the plight of "organizations everywhere [that] are struggling to cope with a shrinking planet and a global economy" (2008, p. 438). Such wise leaders are those described as requiring "high levels of personal artistry if they are to respond to today's challenges, ambiguities, and paradoxes. They need a sense of choice and personal freedom to find new patterns

and possibilities in everyday life at work. They need versatility in thinking that fosters flexibility in action. They need capacity to act inconsistently when uniformity fails, diplomatically when emotions are raw, non-rationally when reason flags, politically in the face of vocal parochial self-interest, and playfully when fixating on task and purpose backfires" (p. 435).

Gayle Avery (2006) also highlights the importance of artistry in guiding leadership behaviour in today's unpredictable world based on her research into the concept of leadership. Indeed, she likens the need for such leadership artistry to that of a skilful canoeist caught in the turmoil and turbulence of permanent white-water conditions in river canoeing. Importantly, she goes on to add, "much of leadership's failure to cope with the new white-water conditions has been attributed to too much management and too little leadership. Trying to influence, control, and organize in complex, fast-paced, changing conditions using traditional paradigms was not working" (p. 24). In the face of such trying conditions, and unhelpful existing leadership paradigms, Avery calls for "visionary" leadership – leaders who "provide a clear vision of the future, develop a road map for the journey ahead, and motivate followers to realize the vision" (p. 24). More particularly, she emphasises that these visionary leaders take into consideration the "emotional commitment of followers" (p. 24).

While this text strongly supports the sentiments expressed by these, and other, authors in seeking an urgent reconceptualisation of our understanding of leadership, it also goes beyond this goal. This text supports and describes the reconstruction of our understanding of leadership. Reconceptualisation only calls for a shift in our cognitive thinking, while a reconstruction challenges our fundamental values and beliefs. If we only strive to shift people's thinking about leadership, then it is all too easy for them to hold onto past values and beliefs such that nothing significant will change. How many people continue to smoke even though they know it can cause cancer? How many people continue to drive above speed limits even though they know that this is the greatest cause of fatal car accidents? As renowned physicist and theorist David Bohm explains, cognitive thinking is a very intangible process such that "any fundamental change in thought will come from the tacit ground" (p. 16). Fundamental changes in how we think come from our inner selves – our values, beliefs, feelings, emotions, and motivations – which are not naturally present in our conscious awareness (Branson, 2005). Unless people change these basic subjective facets of their self, their conscious thoughts may entertain the image of a new understanding of leadership, but their subconscious, and more powerfully influential, thoughts will remain tied to their past outlook and practices. Hence, their behaviour will not change. If our values and beliefs aren't changed, then all that will really occur is that how we describe leadership will become progressively different from what actually happens. Just like what is happening now. "Without learning new ways – changing attitudes, values, and behaviours", explains Heifetz and Linsky (2002, p. 13), "people cannot make the adaptive leap necessary." If we want to align thinking with acting, then we must change values and beliefs, and this demands that we reconstruct, and not just reconceptualise, our understanding of leadership.

To this end, this text reconstructs our understanding of leadership in the following ways. Chapter 2 takes the lead from a number of literary sources, which emphasise the essential place of wisdom in guiding our contemporary leaders. As Bolman and Deal (2008) declare, "without wise leaders ... we will continue to see misdirected resources, massive ineffectiveness, and unnecessary human pain and suffering" (p. 438). Wisdom is the focus upon which this text reconstructs our understanding of leadership.

However, it is all very well to promote the cause of wisdom in leadership; it is another thing to explain in more detail what this might mean. There is something very wholesome and reassuring in associating wisdom with leadership, but being able to provide a detailed description of the practical implications of this association is far more ambiguous, complicated, and challenging. It is essential that this association does not become just another motherhood catchphrase. Hence, Chapter 3 not only defines what is meant by wisdom-led leadership but also describes the practical implications of developing wise, wisdom-led, leaders. Here, the pivotal place of moral integrity within the character of a wisdom-led leader is first established.

Chapter 4 then advances our awareness of what constitutes a leader's moral integrity and how this can be nurtured so as to increase his or her leadership capacity. However, the concept of moral integrity inherently involves understandings about human consciousness and freedom – two phenomena that our current dominant philosophical frameworks fail to adequately explain.

Thus, to maintain the credibility of the concept of wisdom-led leadership, as well as to advance our understanding of it, it is essential that these phenomena, human consciousness and freedom, are able to be explained in a more comprehensive manner. Thus, Chapter 5 turns to metaphysics to achieve this purpose for it is through metaphysics that we explain our human reality. This chapter includes a thorough description of a complimentary guiding ontology and supporting epistemology for our understanding of wisdom-led leadership.

As a result of this metaphysical discussion of the foundations of wisdom-led leadership, the fundamental place of self-reflection in the development of wisdom-led leadership is recognised. Unfortunately, self-reflection is neither natural nor simple; one has to work very hard at it in order to benefit from it. Consequently, Chapter 6 uses theoretical precepts and research data to provide a clear picture of the essence and means for developing effective self-reflection techniques.

Chapters 7 and 8 then deal with, arguably, the two most critical roles associated with leadership today – dealing with interpersonal relationships and leading the change process. First, Chapter 7 explains how a wisdom-led leader is far better prepared and able to manage the relational demands and expectations now associated with leadership. Then Chapter 8 discusses the concept of organisational development from a wisdom-led leadership perspective. It is claimed that organisational development processes have regularly overlooked the cultural and individual implications associated with any proposed change. Thus, this chapter provides a practical means founded upon research for effectively attending to these two pivotal facets of organisational development.

Chapter 9 rounds off our understanding of wisdom-led leadership by examining some key external influences that can indirectly impact on the successful adoption of wisdom-led leadership. Being able to apply wisdom-led leadership within a particular context is not solely up to the inclination and dedication of the leader, themselves. Indeed, external influences have a telling effect and these are discussed with respect to the traditionally important leadership customs of performance management strategies, visioning processes, goal setting procedures, and accountability practices.

Finally, Chapter 10 draws all of our insights about what constitutes wisdom-led leadership together and argues it is only if we have the courage to reconstruct leadership completely so as to emphasise the essential role of wisdom with all that this entails that our leaders will have the knowledge, skill, and support to enable them to transcend the turbulence of our world and, ultimately, lead others to create a better world for all.

Chapter 2
Faltering Leadership

Abstract Leadership generally, and educational leadership in particular, is faltering. Leadership is heading into crisis. There is now widespread acknowledgement of serious problems associated with unacceptable levels of stress in leadership, untenable levels of disinterest in leadership positions amongst suitably qualified middle managers, and some unsustainable administrative practices within organisations. This book argues that wisdom is the foundational ingredient required in leadership today. Our seemingly uncontrollable, unpredictable, and turbulent world needs wise leaders. We need wisdom-led leaders. Only a wise leader has the necessary knowledge, capacity, courage, and character required to be able to turn around the plight of our organisations that are struggling to cope.

As highlighted at the beginning of Chapter 1, leadership generally, and educational leadership in particular, is faltering. Leadership is heading into crisis. The burgeoning amount of contemporary literature highlighting serious problems in leadership and organisational sustainability is a clear indication of this crisis. There is now widespread acknowledgement of serious problems associated with unacceptable levels of stress in leadership, untenable levels of disinterest in leadership positions amongst suitably qualified middle managers, and some unsustainable administrative practices within organisations. Bolt (1996) accentuates these concerns with the claim that

> The dearth of leadership is apparent throughout society. No matter where we turn, we see a severe lack of faith in the leadership of our schools, religious organizations, and governments. Worldwide, corporations approach the 21st century with a severe deficit of business leaders equipped to deal with the complexities, volatility, and new rules of the global marketplace. (p. 163)

This crisis has not been for the want of attention. Quite the contrary. This crisis in leadership has evolved despite a century of extensive and exhaustive academic and theoretical examination. Few other areas of study could boast of an equivalent amount of attention that has been afforded leadership, yet cracks have appeared and seem to be widening.

For example, there is widespread support (Duignan, 2006; Little, 1997; Marks, 2003) for the belief that the organisational culture of ever-increasing managerial

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demands, in the form of prescribed or mandated efficiency, standards, targets, productivity, and auditing and accountability processes, needs to be reversed in order to decrease excessive leadership stress. For the past 20 years, there has been a clear acknowledgement within academic literature of increased levels of stress amongst those in leadership positions (Allison, 1997; Bergin & Solman, 1988; Carr, 1994; Robertson & Matthews, 1988; Smith & Cooper, 1994). More specifically, Rees (1997, p. 35) claims that "job stress, in general, and managerial stress, in particular, seems likely to have been on the increase". Moreover, Fulcheri, Barzega, Mania, Norava, and Ravissa (1995, p. 3) suggest that many contemporary leaders "are suffering extreme physiological symptoms from stress at work". Similarly, Allison (1997, p. 39) highlights that Canadian research supports the perception that "a substantial number of school administrators have had to take medical leave due to stress-related illnesses". There is indisputable worldwide evidence showing that leaders, today, are more prone to serious, even life threatening, levels of stress than ever before.

According to Menon and Akhilesh (1994), a key cause of leadership stress is the frequent expectation that leaders can do more and more with less and less and this causes them to try to do the impossible. As a result, the leader is forced to implement "random prioritization, with accompanying feelings of inadequacy, failure and guilt" (Rees, 1997, p. 36). It is too easy for rational-based thinking to create a never-ending list of prescribed actions and procedures. Logical reasoning will always come up with a possible solution, but many of these solutions have an inbuilt limitation in its applicability as each solution cannot accommodate every possibility. Consequently, not only does such a plethora of rational procedures make it impossible to implement them all due to logistical and time constraints, but also it is impossible to have sufficient procedures that appropriately deal with every type of situation. Hence, leaders have to either prioritise what they can do and/or adjust what has been prescribed. Either way, the leader is likely to end up feeling unsure, inadequate, or guilty as they are not doing what a higher authority expects them to do.

Moreover, leaders have been forced by necessity to revert to decision making based on personal subjectivity despite being surrounded by rational alternatives. As noted by Hodgkinson (1996), any process of prioritisation, which involves choosing one action in preference to another, is a subjective decision. The act of prioritisation ultimately depends on the leader's consciousness. In this situation, rationality informs the leader's consciousness, but eventually it is his or her subjectivity that determines what the right thing to do is. However, in an environment in which the primacy of subjectivity is not recognised or, worse, denied, the leader is left feeling very vulnerable and uncomfortable. While leaders might well believe they have done the right thing, they are still likely to be anxious, fearful, or stressed about potential adverse consequences if things go askew and they are found to have not followed an expected procedure.

More directed research into the causes of stress amongst leaders has promoted the understanding that there is a link between leadership stress and job satisfaction (Blix, Cruise, Mitchell, & Blix, 1994; Gmelch & Gates, 1998). A commonly listed

cause of decreased job satisfaction in leadership is a sense of powerlessness as a result of role conflict and role ambiguity (Burke, 1988; Fairbrother & Warn, 2002; Nelson & Burke, 2000; Smith & Cooper, 1994). Furthermore, Bussing, Bissels, Fuchs, and Perrar (1999) outlines a work satisfaction framework in which a person builds up a positive workplace outlook depending on whether or not their personal needs and expectations are being satisfied through some sense of controllability. It is argued that controllability serves as a crucial primary means of regulating the person's workplace outlook and influences his or her development of workplace meaning, purpose, and fulfilment. If a leader feels powerless, whereby they sense they do not have any real control over what is being expected of them, then eventually their workplace satisfaction is lowered and they lose their sense of meaning, purpose, and fulfilment in what they are doing.

This sense of powerlessness can form through role conflict and role ambiguity when the leader is torn by conflicting job demands or by doing things he or she does not really want to do, or things which the leader does not believe are part of his or her job (Carr, 1994; Smith & Cooper, 1994). In research and consultancies in a number of public-sector organisations, Duignan (2006) states that he has witnessed managers agonising over the ethics of their management practices, and on the absence of meaning and purpose in their working lives. Furthermore, he claims that some educational leaders feel so powerless in being able to do what they want to do, and compelled to do what they feel is unnecessary, that they allow their perceived role to suppress their true self such that they have to continually work hard to project a rarefied version of themselves.

Within such confusion and powerlessness, some leaders are prone to "image manipulation" as they present "dramaturgical performances" instead of "authentic and substantive administrative work" (Hodgkinson, 1991, p. 59). Such powerlessness occurs when there is conflict between what leaders want to do, as formed in their consciousness, and what they feel compelled to do, as based on externally imposed rational imperatives. When such conflicts occur on a regular basis, not only is their leadership performance at risk but so too is their physical health and this results in stress-related sickness.

Another source of leadership stress that has its origins in role conflict and ambiguity emanates from the widespread call for the relational capacity of leaders to be a crucial dimension of their leadership (Beare, 1998; Begley, 2006; Duignan, 2006; Fullan, 2005; Goleman, Boyatzis, & McKee, 2003; Hargreaves & Fullan, 1998; Sergiovanni, 1992; Stephenson, 2000). People now want their leaders to be relationally adept rather than predominantly technically accomplished. Again, this implies that the leader's consciousness needs to be emphasised and developed, and given primacy over their rational obligations. Within a rational world, we are separated individuals, who are self-contained isolates that form relationships in response to other forces that shape our lives, like different atoms that come together to form a molecule. On the other hand, within a consciousness world, we emerge as unique individuals from our intricate networks of relationships. Our uniqueness is in relation to how we perceive our difference from those that we are in communion with. In this sense, consciousness is fundamentally relational and we co-create each other

(de Quincey, 2005; Harris, 2002). Consciousness requires an "I" and a "We", two distinct entities capable of forming a relationship. Developing a consciousness is not only about coming to know ourselves, but it is also about knowing how to relate to others in a more mutually beneficial and rewarding way. Thus, developing relationally adept leaders is about nurturing their consciousness rather than providing them with more rationally based procedures to follow.

Hence, now there is more widespread acceptance of the continuous interplay between the objective and the subjective world in all leadership endeavours. Consequently, leadership theory and research has begun to incorporate an awareness of the role played by subjectivity. While Branson (2006) has previously used, "consciousness", to distinguish the essential domain of the leader's subjective knowledge, other authors have implied a similar understanding through different terms. Newman (2007) calls upon contemporary leaders to be "emotional capitalists" (p. 7), which emphasises the essential role of emotion in postmodern leadership. Similarly, Slater (2005) advocates the need to consider improving the twenty-first century leader's "emotional competencies" in order to make them more capable. Sternberg (2005) proposes that the "key components of leadership are wisdom, intelligence and creativity" (p. 348) and adds that these three key components involve "both skills and attitudes [where] attitudes are at least as important as the skills". Rather than attitudes or emotions, the research works of Wasonga and Murphy (2006) and Hedlund et al. (2003) explore the influence of "tacit knowledge", as distinct from objective or explicit knowledge, in order to understand why some leaders are seen as being more successful than others. Beare (1998) argues for leaders "with soul" as a means for overcoming the "almost palpable disenchantment abroad with all fields of leadership" (p. 1). Finally, Duignan (2003a, 2006) and Woods (2007) have discussed the essential interplay of a leader's subjective knowledge in the context of the spirituality of leadership. Spirituality in this sense implies someone "who has developed his or her personal depths and understands and accepts who he or she really is so that they are more able to comprehend the awesomeness of the created order and has searched, even agonised, about its meaning and where we fit into it" (Beare, 1998, p. 12).

Despite this research strongly suggesting that it is the subjective or consciousness side of leadership capabilities that has the most potential to enhance leadership effectiveness, rational capabilities continue to take prominence over consciousness capabilities. Regrettably, this situation persists to the detriment of leadership succession. Many potential leaders are being turned off from becoming a leader as they perceive leadership to be too dominated by the technical, rational, objective, managerial domain and insufficient in the creative, intuitive, subjective, consciousness domain. What younger potential leaders are observing is the leader acting primarily as the "site manager" (Duignan, 2006, p. 118), and this does not inspire them to become a leader. Research outcomes (Fink & Brayman, 2006; Hargreaves & Fink, 2006) indicate that there is a growing disenchantment amongst middle and senior leaders with the concept of leadership that is heavily influenced by rationally derived expectations and accountabilities. Since potential future leaders observe incumbents largely fulfilling the role of managerialists having to concentrate on meeting

a plethora of external compliance and accountability demands, they do not aspire to become leaders (d'Arbon, Duignan, & Duncan, 2003; Gronn & Rawlings-Sanaei, 2003). Consequently, a significantly lower number of suitably qualified middle-level leaders are applying for promotion. While these outcomes were from Australian research, similar outcomes have been established in research conducted in the United Kingdom (Shaw, 2006), Canada (Williams, 2003), New Zealand (Brooking, Collins, Court, & O'Neill, 2003), and the United States (Thomson, Blackmore, Sachs, & Tregenza, 2003).

Moreover, not only are potential leaders being put off from becoming leaders, but also those still willing to become future leaders are not being adequately prepared for the essentially creative, intuitive, subjective, and consciousness dimension of leadership. Aspiring leaders do not focus on developing these capabilities as these have not been modelled by incumbent leaders, have not been part of leadership preparation programs, are rarely included in the criteria for merit selection, and therefore are not perceived as being valued by employing authorities.

There are two things that can be done to redress this untenable situation. First, we can review and improve our leadership development schemes and our leadership succession planning. Laudable developments are happening throughout the world in these areas, and it is essential that governing bodies continue to resource and support these fundamentally important endeavours. Secondly, we must reconstruct the nature of leadership so that it is able to naturally integrate the subjective and the objective, mind and body, consciousness and behaviour. Our leadership theory must be holistic and not segmented and divided. Unless we have a more holistic theory of leadership, no amount of time, energy, and resources will ever adequately prepare future leaders and our well-intentioned leadership succession plans will be in vain.

To this end, there is a current trend in leadership theory to move away from a model of leadership that is strongly influenced by rationalism to one that values leadership as a largely non-rational and human-centred enterprise (Ehlich & Knight, 1998). Within this approach, the challenge for leadership lies in the development of the subjective side of the enterprise. Moral leadership (Sergiovanni, 1992; Greenfield, 2004), ethical leadership (Starratt, 2004), collaborative leadership (Sofield & Kuhn, 1995), servant leadership (Greenleaf, 1977, Sendjaya & Sarros, 2002), noetic leadership (Kibby & Härtel, 2003), and authentic leadership (Begley, 2006; Duignan, 2006; Terry, 1993) are just some of the leadership theories that have emerged in recent times as a reaction to the perceived insufficiencies of previous theories (Ehlich & Hansford, 2006).

This more human-centred approach to leadership argues that a new consciousness is required that not only frees leaders to be more actively and holistically involved in the decision-making process but also encourages their development of a more "integrated personality" and enables them to develop a more "global perspective" (Wilber, 2000b, p. 174). This is about leaders being able to see their world not in dichotomies but as a harmonious, united, and interdependent entity. It is about leaders having a vision of their self as an integral part of this harmonious, united, and interdependent reality. This is a form of leadership in which subjectivity and objectivity are two faces of the one coin – reunited, integrated, and harmonious. It

is about leaders being able to see their world through vision logic (Foucault, 1970), or centaur consciousness (Heidegger, 1968), where the objective and the subjective, rationality and consciousness, are reunited and transcended so as to not only create a more integrated self with their reality but also, ultimately, enable them to create a better world around them.

What might leadership theory look like if it were to reunite and integrate the subjective and the objective, mind and body, consciousness and behaviour, parts of our humanity? You will recall from Chapter 1 that Bolman and Deal (2008) now plead for "wise leaders" in the face of our extraordinary social challenges. According to these authors, only a wise leader would have the necessary knowledge, capacity, courage, and character required to be able to turn around the plight of "organizations everywhere [that] are struggling to cope with a shrinking planet and a global economy" (p. 438). This sentiment is echoed by Duignan (2004), who argues that capable leaders in today's context "need to have the capability to make sensible and wise judgements when faced with new and changing situations, often involving dilemmas and conflict" (p. 18). He goes on to add that "many leaders may have the skills but do not perform well, seeming to lack the confidence, commitment, character and wise judgement to apply these skills in unfamiliar and changing circumstances". Having access to wisdom, being able to make wise judgements, is at the heart of Duignan's vision of what it takes to be a successful leader. This book adds tangible and extensive support to the argument that wisdom is the foundational ingredient required in leadership today. Our seemingly uncontrollable, unpredictable, and turbulent world needs wise leaders. We need wisdom-led leaders.

But what is wisdom? More particularly, what is wisdom-led leadership? Can a leader gain wisdom and become more able to make wise judgements? Or, is each person, each leader, born with a predetermined and unchangeable level of wisdom? It may be said that it is only an unwise person who would ever seek to describe "wisdom" because it embraces a multiplicity of positive and appealing but scarce and intangible human qualities. As Strom (2007) suggests, "Wisdom is like this. It lives in people. We see it when we think of those who have deeply influenced our lives for good. We may not be able to define wisdom exhaustively but our recollections enable us to recognise and comprehend wisdom well enough to talk about it meaningfully" (p. 16).

However, de Bono (1996, p. 278) provides an important insight into the nature of wisdom when he writes, "Wisdom is not instead of logic. Wisdom is the operating system of 'perception'. Logic only begins when perception ends." In other words, de Bono suggests that logic (objectivity) and perception (subjectivity) are the two integral parts of wisdom. Together, objectivity and subjectivity equally considered create wisdom. Thus, I propose that, in the context of leadership theory development, wisdom is the synergetic insight leaders gain when they honestly, equitably, and explicitly consider both objective and subjective information within their decision-making process. As a synergetic process, a leadership decision based on wisdom is able to arrive at a far more creative and beneficial outcome than that which could come from the sole consideration of the objective or the subjective information alone.

Moreover, leadership founded upon wisdom engenders relationships. Wisdom recognises that "the most precious resource we have for coping with life in an unstable, discontinuous and revolutionary world is not information, but each other" (Strom, 2007, p. 16). Wisdom is not to be found in facts and beliefs: it grows out of the experience of willingly and whole-heartedly living life in community with others and absorbing the lessons which that experience inevitably teaches us about who we are and what we should be doing. "At its heart", writes Strom, "wisdom is the ability to live well. To know yourself, to know the world in which we find ourselves, and to make good choices for both our own sakes and for the sake of others" (2007, p. 17). It is essential that our leaders of today, and into the foreseeable future, are able to live well, to know their self, to know their world, and to make good choices for their own sake and for the sake of others. It is essential that our current leadership theory is founded upon wisdom.

What can we expect from wisdom-led leadership? Again, Strom (2007, p. 17) proposes that there are three things that invariably appear as features of those who base their lives on wisdom:

- Wise people read life and its patterns well.
- Wise people apply these insights skilfully to the choices at hand.
- Wise people act with integrity and care.

This then is what we can expect from wisdom-led leaders, but how can it be achieved?

This book takes up this challenge. This book provides a clear, comprehensive, and compelling description of the nature, characteristics, and prerequisites of wisdom-led leadership. It not only includes a detailed description of what is meant by wisdom-led leadership but also describes how wisdom-led leadership can be developed based on current research data. In other words, practical ways to promote wisdom-led leadership are described. In addition, a metaphysical foundation in support of wisdom-led leadership is provided along with a detailed analysis of how this form of leadership can better prepare leaders to confidently and capably attend to their relational and organisational development demands, which are pivotal to their success. Finally, the fundamentally important and influential external issues of performance management, vision, goals, and accountability are discussed at length with respect to their potentially detrimental impact on the achievement of wisdom-led leadership. Embracing wisdom-led leadership does not mean that we have to forgo what performance management, vision, goals, and accountability procedures seek to achieve. It just means that these desired outcomes need to be achieved differently.

Chapter 3
Wisdom-Led Leadership

Abstract What is wisdom? Or, more particularly, what is wisdom-led leadership? This chapter takes up the challenge of answering these questions by initially describing in a clear, comprehensive, and compelling manner the nature, characteristics, and prerequisites of leadership that is wisdom led. Here it is argued that the role of the leader's consciousness is pivotal to the essence of wisdom. Hence, this chapter describes in detail the function and purpose of human consciousness in forming wisdom. However, if everyone's consciousness is intrinsically individualistic, how can there be any consistency and continuity in any form of leadership that is influenced by it? How can we trust our leaders? To this end, this chapter goes on to argue that although leaders' level of consciousness is integral to their application of wisdom to their leadership responsibilities, such wisdom-led leaders achieve trustworthiness through a natural commitment to authenticity and moral integrity. Authenticity is described as being true to the values, motives, and beliefs that the leader really wants to live by. As such, authenticity is about achieving an inner victory over self-deception, whereas moral integrity is described as about instinctively and consistently doing what is right for the good of others in the absence of incentives or sanctions.

What would leadership for an age of wisdom –wisdom-led leadership – look like? Unless it is possible to be able to clearly describe the "what" and the "how" of wisdom-led leadership, the concept will fail. To this end, as mentioned in Chapter 2, De Bono's (1996, p. 278) view that, "wisdom is the operating system of perception", provides a starting point but lacks specificity. The aim of this chapter is to describe wisdom-led leadership in far more detail so that a clear image of all that it entails can be constructed. This chapter will describe the "what" of wisdom-led leadership – what it looks like and what it can achieve. Then the subsequent chapters will describe the "how" of wisdom-led leadership – how it can be developed, nurtured, and supported most effectively.

One of the misconceptions created by the immense success of our modern, enlightened world is that we believe that anything new is completely different from what it replaces. The widespread proliferation of seemingly radical, life-changing new inventions, ideas, and artistic creations during the past 100 years has instilled in most of us the belief that any new life-changing development must be radically

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different from its predecessor. But this is an erroneous assumption. On much closer inspection, it can be clearly seen that every new human invention, idea, or artistic creation has grown from, rather than in isolation of, that which it replaced.

Indeed, most long-lasting changes to human affairs have come from modifications and adjustments to the pre-existing form. For instance, when the scientific world became aware through more extensive experimentation that the Newtonian laws were not universally accurate, and were only accurate in the most controlled and limited circumstances, it did not abolish these laws. Instead, the scientific world simply added adjustments to each of Newton's mathematical formulae so as to make them more generally applicable.

Thus, as Wilber (2000a, p. 74) rightly proposes, human evolution is based on the "principle of order out of chaos" since it has a "broad and general tendency to move in the direction of increasing complexity, increasing integration, increasing organization, and increasing relative autonomy". Truly effective, long-lasting changes in human affairs are brought about through evolution and not revolution. This means that, in all key aspects of human affairs, including leadership development, there is a transcending dimension, a tangible direction, to their evolution whereby each subsequent form includes but goes beyond its predecessor. The next stage of understanding of a particular key aspect of human affairs emerges and develops by first distinguishing the continuing relevant components of the existing form, and then adding its own new and more differentiated perceptions. Rather than each subsequent understanding being a distinctively separate perspective, it is possible to see that each new form incorporates, integrates, and then transcends its predecessor. Each new perspective treats its predecessor with dignity by incorporating and integrating its beneficial dimensions but transcends its predecessor by redressing its perceived deficiencies.

This means that by superseding rather than eliminating the existing understanding, wisdom-led leadership will actually preserve some aspects of this understanding. Some understandings about leadership will always prevail as an integral part of leadership whether it is wisdom-led leadership or any future developments in our understanding of leadership. For example, rational thinking will remain as an essential and integral part of wisdom-led leadership, but its dominance will be diminished.

Following Wilber's (2000a) lead, what constitutes wisdom-led leadership is formed from the processes of incorporation, integration, and transcendence being applied to our current understanding of leadership. To this end, the first step in this process, incorporation, means that wisdom-led leadership must include any fundamental, immutable, and universal aspects of our current understanding of leadership. However, in order to accomplishing this step, we must first determine what these key aspects might be.

Here it is essential to distinguish between universal and specific aspects of leadership. It is the universal aspects of leadership that we wish to select. Throughout the twentieth century, few topics aroused as much attention within academic literature as did the concept of leadership. Hence, new understandings about leadership in the form of theories or models regularly surfaced. This included such theories as

the trait theory, contingency theory, theory X, theory Y, servant leadership, instructional leadership, moral leadership, distributed leadership, values-led leadership, and authentic leadership, amongst many others. I argue that the difference between each subsequent new leadership theory is more about highlighting a particular specific aspect of leadership than it is about clarifying its fundamental, immutable, universal nature. Hence, it is that which is common in all these theories that highlights the universal aspects of leadership. Moreover, it is these common, universal aspects that need to be named so that they can be part of the first step in describing wisdom-led leadership: incorporation. Incorporation of these universal aspects of leadership forms the basis, the foundation, upon which the new understanding will grow.

Despite the tremendous diversity in our previous theories of leadership, it can be readily seen that each of these theories shared common features strongly influenced by modernity, itself. One of the features of modernity was its commitment to the differentiation of all that constituted human experiences (de Quincey, 2002; Hamel, 2007; Laszlo, 2006; O'Murchu, 1997; Wheatley, 2006; Wilber, 2000a). In endeavouring to seek truth, control, and predictability through scientific methods of observation, measurement, and analysis, reality was particularised and differentiated. Moreover, once differentiated, the resultant individual components were isolated, separated, and dissected in order to be more thoroughly studied, scrutinized, and evaluated. Ultimately, this process of differentiation and dissection not only led to a heightened emphasis on those aspects of human experiences that readily or partially lent themselves to analysis by scientific reasoning but also led to a devaluing of those other aspects of human experiences that defied analysis by scientific reasoning. This outcome resulted in the formation of clear distinctions and perceived levels of importance between human qualities that had previously been considered united as one within human affairs.

Simply stated, understandings about the important features of human life became fragment, differentiated, and discriminatory. Not only was a particular important feature of human life, such as leadership, broken up into its constituent parts, but also the perceived importance of each of these parts varied greatly.

A universally accepted understanding within all of the twentieth-century leadership theories was that its context involved three dimensions: the leader, the leader's followers, and the self of the leader. For example, as described by Shriberg, Shriberg, and Lloyd (2002), the trait theory is one of the earliest examples of modernity's investigation of leadership and includes an attempt to isolate the character traits that helps certain individuals to be accepted as leaders. In other words, this theory acknowledges that there is something about the person, the self of a leader, which enables him or her to be accepted as a leader. Similarly, within each of the subsequent leadership theories, there is a universally accepted understanding that leadership includes the fundamental dimensions of the It, the leader's behaviours, the I, the leader's self, and the We, the leader's followers.

However, as for the reasons previously described, these three dimensions of leadership are differentiated. Rather than seeing them as equally important interwoven dimensions of leadership, the importance placed upon each of these dimensions

varies greatly. Unfortunately, the It of leadership, the leader's behaviour, lends itself more readily to being studied, scrutinized, evaluated, and described such that this dimension easily dominated leadership theorising. Hence, much of the focus of leadership literature was, as Leithwood, Jantzi, and Steinback (1999) claim, about particular approaches to, or models of leadership of, how a leader should act. That is to say, these theories concentrated on the It of leadership, with little attention given to the I or the We of leadership as these dimensions are inherently more subjective than objective and, thereby, far less suitable for the application of scientific reasoning.

For example, the initial theories, such as the trait theory, theory X, theory Y, and contingency theory, concentrated wholely and solely on describing those leadership behaviours which were believed to be successful in maximising the effectiveness of the organisation in terms of output and profit. Even when the emphasis within leadership practice turned more towards taking into consideration the needs of the followers, rather than just maximising output and profit, in such theories as servant leadership, stewardship, instructional leadership, and distributed leadership, to name but a few, the focus was still largely on what leaders should do in order to show more consideration for those they were leading. Similarly, when the emphasis of leadership practice then turned towards the self of the leader in theories including, but not confined to, moral leadership, values-led leadership, and authentic leadership, the focus was still on the It of leadership – what the leader needs to do in order to be moral, values-led, or authentic.

Hence it can be seen that although a universal aspect of leadership is that it involves the interplay of the leader's self, the leader's followers, and the leader's behaviour, our current understandings of leadership have a propensity for favouring phenomena that can be analysed, measured, and objectified. As a result, our current understanding of leadership incorporates an overemphasis on what leaders should do to improve their leadership at the expense of what they should know about themselves and what they should know about how they are interacting with those that they are leading. This means that an understanding of leadership based on wisdom, and not predominantly on reason and rationality, must, first, incorporate these three fundamental dimensions of leadership: the leader's self, the leader's followers, and the leader's behaviour. Once incorporated, they must be re-integrated – reunified into a seamless whole. Wisdom-led leadership has, at its foundation, the unification and equalisation of importance of the leader's self, the leader's followers, and the leader's behaviour.

Also, as we look back over the development of all these theories of leadership, we can see that, although they have each provided a unique and important insight into the nature of leadership, their sheer diversity has led to confusion and ambiguity, too. Our understanding of the nature of leadership has been not only differentiated but also fractured. Each new insight was promoted as being a distinctively different and better understanding of the nature of leadership. Hence, there are now so many different, but seemingly credible and acceptable leadership theories. However, for the everyday leader, this situation is both confusing and overwhelming. Consequently, it is simpler to remain largely incurious towards this proliferation

of potential leadership theories because it is impossible to embrace them all or to readily determine which one is the more apt.

I argue that all of these different theories are, in reality, only different facets of the single "diamond" that is leadership. Hence, each remains relevant to some degree, today, depending on the contextual factors. However, if we wish to move beyond just finding new facets of leadership, so that we can ensure our leaders are not overwhelmed or confused but are better prepared and able to lead in today's demanding conditions, then we need to be looking at the complete "gem". In order to begin to advance a deeper understanding of leadership, we need to, first, unite all of the important insights into leadership that these different facets provided. The simplest way to do this is to ensure that the three universal aspects of leadership – the leader's self, the leader's organisation, and the leader's behaviour, from which all these different facets evolved – are incorporated and integrated into our new understanding of leadership.

But, before moving onto the transcendent part of the process for forming a new understanding of leadership –wisdom-led leadership – there are other universal aspects of our current leadership understandings that need to be incorporated and integrated into what constitutes wisdom-led leadership. For much of the past century, there has been a distinctive dichotomy between leadership and management as the appropriate name assigned to the role of leading an organisation. Prior to this time, these two terms had co-existed, often seemingly indistinguishable from each other. Interestingly, although leadership has come to signify a more distinguished level of organisational activity in some circles, there are many languages that do not have an equivalent word for it, yet these same languages do have an equivalent word for management. Thus, I contend that a second universal aspect of leadership that needs to be incorporated and integrated into what constitutes wisdom-led leadership is that which is enmeshed within the convolution of this leadership/management duality.

In order to bring transparency to this situation, it is first necessary to more fully explore why it is presumed that leadership and management are two distinctively different roles. Arguably, no other single twentieth-century writer had more influence on the development of understandings about leadership than James MacGregor Burns. His distinction between transactional leadership and transformational leadership, so clearly and powerfully described in his 1978 text *Leadership*, changed the course of leadership thinking. Indeed, it was this text that caused the focus of leadership thinking to move beyond just solely concentrating on the It of leadership and to consider the importance of the We of leadership. Burns argued that previous leadership theories were essentially transactional in nature because they concentrated almost solely on what the leader had to do or provide to the workers in exchange for their loyalty and commitment towards maximising their work quality and individual output so as to continually benefit the organisation's purpose. Furthermore, he argued that leadership would be better served if it concentrated on transforming the workers. By transforming the workers, the leader would not only concentrate on making the workers more knowledgeable and skilful about their work but also see that their work would become more meaningful. The view is that once workers feel

more capable in doing work that is more meaningful to them, they will naturally perform their work more efficiently and effectively.

Subsequently, these two forms of leadership were seen as being different in nature. Transactional leadership was very practical and objective – easily describable, readily observable, and clearly controllable. On the other hand, transformational leadership was far more theoretical, abstract, and subjective. Despite the ease with which it is possible to distinguish between these two different forms of leadership as proposed by Burns, in practice their distinction is not clear cut. How is it possible to clearly determine whether or not the leader's actions are actually "transforming" those that are being led? What is really meant by transformation? In what ways can a leader transform others? Isn't transformational leadership just another form of transactional leadership that aims to manipulate the worker to do what is required of him or her but in a more devious way?

Be that as it may, Burns' distinction between transactional and transformational leadership led to a dichotomy, an either/or, of how to be a leader. You were either a transactional leader or a transformational leader but you could not be both. Moreover, since the 1970s and 1980s were times marked by a strong emphasis on social liberation movements – anti-war, feminism, gay liberation, and anti-apartheid – leadership thinking could not escape this social trend. Hence, transactional leadership behaviours were cast as akin to being manipulative, discriminatory, and uncaring, while transformational leadership behaviours were easily seen as mirroring the popular social liberation sentiments of the time. Transformational leadership would liberate the workers from the previous, presumably oppressive, transactional leadership behaviours. Naturally, in these circumstances, transformational leadership attracted more favourable acceptance than transactional leadership.

Interestingly enough, though, transformational leadership tended to supersede but did not eliminate transactional leadership. Under certain conditions and contexts, transactional leadership persisted in some form or other. However, what the formation of this dichotomy did do was to create a clear distinction between leadership and management. It became conventional to align management to transactional types of activities and leadership to transformational type of activities. Management took on the practical, objective, rational, and transactional responsibilities previously associated as being integral to leadership. On the other hand, leadership became more aligned with the theoretical, abstract, subjective, and transformational responsibilities of leading others. Hence, it became possible for someone like Stephen Covey (1989) to define leadership and management as two different actions. Leadership was defined as making sure that the organisation was "doing the right things" while management was defined as making sure that those in the organisation were "doing things right". Management was associated with the practical responsibilities such as scheduling, timetabling, organising, budgeting, meeting accountabilities, resourcing, and overseeing quality control, whereas leadership was associated with the more abstract responsibilities such as visioning, goal setting, planning, motivating, communicating, and culture building.

It must be acknowledged that in those organisations, which mainly depended upon expert levels of scheduling, timetabling, organising, budgeting, meeting accountabilities, resourcing, and quality control in order to remain viable and

successful, management was largely used to name and define its leadership group. Business and industrial environments tended to continue to use "management" to distinguish its leaders. However, in other working environments, in which profit levels and work output are less tangible, such as in education, politics, and the service industries, leadership was the more frequently used term. Moreover, those at the top of the organisational bureaucracy were called leaders, while those at the next level down were often called managers, or middle-managers. Consequently, those in the leadership positions were more generously remunerated than those in the management positions. Thus, where the two co-existed, leadership responsibilities were thought of more highly than that of management responsibilities.

I would also argue that, from my lengthy personal experience as an educational leader and from my many conversations with leader colleagues, in the mind of many current leaders there is a tendency to diminish the respectability of performing management tasks in one's own mind. In reality, a leader has to, at times, manage. But, when the leader is doing important management tasks they can feel that they are not being a leader. Where a particular leadership position entails significant management tasks, it is not uncommon for the leader to feel that he or she is underperforming as a leader.

Similarly, people designated as managers should not feel that they aren't leaders. Every manager is a leader. A person cannot oversee what is currently seen as management tasks without being a leader. Also, a manager has to lead people to get them to do what he or she believes is necessary.

Thus, it can be seen that this distinction between transactional and transformational behaviours, the distinction between leadership and management responsibilities, has also caused our universal understanding of leadership to become fragmented, differentiated, and discriminatory. Here again, in moving to a new understanding of leadership, wisdom-led leadership, these understandings have to be not only incorporated but also integrated. This means that wisdom-led leadership will incorporate the concepts of transactional and transformational responsibilities but will integrate them. In other words, a wisdom-led leader, at various times, will have both transactional and transformational responsibilities with no perceived distinction between the level of priority afforded to each – they are both as important as each other. It is the specific needs within the particular context that determine which of these is applied.

While the thought of re-integrating leadership and management may upset the purist, this is not, in itself, a reason to question the suitability of doing it. What would be a good reason for not re-integrating the two is if they had come to mean two entirely different things. In other words, can leadership and management be seamlessly re-integrated? Has the ongoing, but separate, evolution of leadership and management taken these two phenomena to such different points that it is now impractical and illogical to re-integrate them? We need to briefly review what current writers of leadership and management are saying to see if there are sufficient grounds for considering their re-unification.

To this end, it is interesting to note Hamel's (2007, p. 4) assertion that "when compared with the momentous changes we have witnessed over the past half-century in technology, lifestyles, and geopolitics, the practice of management

seems to have evolved at a snail's pace". This cannot be said about the evolution of leadership. Indeed, the constant proliferation of new leadership theories during this time meant that those in leadership positions were more likely to be confused rather than fully cognisant of what was really being expected of them. Perhaps it could be argued that once leadership was freed from its routine practical managerial demands, it became possible to envisage new understandings, new theories, for it. But, the relative lack of change in management theory does not mean that management practice has become obsolete and ineffectual. There is no doubt that transactional leadership practices, later to be viewed as management, have been extremely successful in making organisations far more efficient and effective. Indeed, many management practices have been so successful that it is extremely hard to relinquish a commitment to them. The high level of success of these twentieth-century management practices has resulted in an unhealthy reluctance to question their continued validity, let alone to change them.

Also of great interest is Hamel's (2007) claim that not only has management changed little but most of its essential tools and techniques were invented by individuals born in the nineteenth century, not long after the end of the American Civil War. It was these pioneers of leadership, he argues, who developed standardized job descriptions and work methods, who invented protocols for production planning and scheduling, who mastered the intricacies of cost accounting and profit analysis, who instituted exception-based reporting and developed detailed financial controls, who devised incentive-based compensation schemes and set up personnel departments, and who created sophisticated tools for capital budgeting and, by 1930, had also designed a basic architecture of the multi-divisional organization and enumerated the principles of brand management. All, of which, remain pivotal in what is considered to be good management practices, today. Because they bring a sense of control, predictability, order, and accountability to the workplace, the credibility of these practices has been beyond reproach. Control, predictability, order, and accountability are deemed essential in being able to consistently produce and sell the organisation's product, so why embrace changes that might undermine these practices?

While the routine processes of management associated with the achievement of control, predictability, order, and accountability have been able to produce the previously desirable outcome of getting fractious, opinionated, and free-spirited human beings to conform to standards and rules, in so doing they have also squandered prodigious quantities of human creativity, imagination, intuition, and initiative. It has brought discipline to operations but has imperilled organizational flexibility and adaptability. It has multiplied the purchasing power of consumers the world over, but it has also enslaved millions of people in quasi-feudal, top-down organizations. Thus, in our current unpredictable, ever-changing, and seemingly chaotic world, in which there is a dire need for more imaginative and creative solutions, for more intuitive and instinctive thinking, for more open and flexible organisational structuring, and for more meaningful and inspiring work environments, our dependency on these past management practices is now being challenged.

There are now calls for management to move beyond its traditional, well-honed practices. For organisations to remain viable and successful, new management practices are being strongly encouraged. Thus, Hamel (2007, p. 42) so poignantly stresses, "While executives readily acknowledge that products and services need to be periodically refreshed, they often assume that strategies, business models, competencies, and core values are more or less immortal. Such an assumption is increasingly foolhardy. Companies miss the future when they mistake the temporary for the timeless; and today, just about everything is temporary." There is now a growing realisation that, in a world where the longevity of strategy lifecycles are shrinking and the heat of the competitive marketplace is growing, innovation is the only way an organisation can renew its lease on success. Management practices have to change or the organisation folds.

Hence, there is now a remarkable similarity in the literature regarding currently preferred leadership and management practices. The literature from both fields is in agreement with Wheatley (2006, p. 46) that "rather than spending more time on elaborate plans or timelines, our time would be better spent on creating the organizational conditions for people to set clear intent, to agree on how they are going to work together, and then practice to become better observers, learners, and colleagues as they co-create with their environment. Great things are possible when we increase participation." Similarly, Senge, Scharmer, Jaworski, and Flowers (2007) describe the contemporary successful organisational culture as one in which everyone is encouraged to stop projecting their habitual assumptions and to start seeing the reality freshly in order to create new ways of enhancing the organisation's effectiveness.

In a discontinuous world, what matters most is not a company's competitive advantage at a single point in time but its evolutionary advantage over time. Thus, it is now essential to create small, empowered workgroups and to grant them a degree of autonomy previously unprecedented. Today's successful companies are highly democratic, tightly connected, and structurally flat. According to Hamel (2007), what now makes an organisation successful is its willingness to develop a wafer-thin hierarchy, a dense network of lateral communication, a policy of giving increased rewards to people who come up with successful new ideas, a team-focused approach to product development, and the corporate credo that challenges every employee to work for the good of others.

Furthermore, in order for such a structure to succeed, its internal decision-making processes need to be highly consultative. Command and control is not an option when the employees are thought to be intelligent and productive people. When highly motivated and eminently capable people share a common vision, they do not need to be micromanaged. This also means that all interested parties need to be able to participate in any key decision. The logic here is that those who are impacted by executive decisions have a right to participate directly in the decision process and to disagree.

Clearly, there is complete alignment between the contemporary understandings of both leadership and management. This implies that their integration would be unproblematic and seamless. Within wisdom-led leadership, leadership and

management are the two sides of the one coin. Management is the "how" of leadership, and leadership is the "why" of management. Through the application of appropriate management, one's desired leadership outcomes are achieved. Management becomes the immediate, tangible "presence" of leadership. Management is the followers' lived experience of the leader's beliefs about what it means to lead. On the other hand, the way in which management is enacted is in accordance with the leader's precepts and values. Leadership is the leader's view of how he or she should manage. Leadership guides management and management achieves leadership. Indeed, in this sense, leadership and management are co-dependent. Leadership cannot exist without management and management cannot exist without leadership.

Now, the final step in forming the foundation of wisdom-led leadership is to redress two key deficiencies, which have resulted from our over-reliance on rationality. If, as de Bono (1996) proclaimed, wisdom continues from where rationality ends, we must highlight what is seen as rationality's limitations. If we can name rationality's limitations, then, simultaneously, we are naming characteristics of wisdom. While wisdom includes rational thinking it is able to go beyond it as well. By knowing what is required to go beyond rational thinking, we can see what is integral to wisdom beyond rationality. Also, once we know what else is integral to wisdom, we can ensure that our current ways of rational thinking are not adversely affecting our capacity for wisdom thinking.

First, we must redress the imbalance in the perceived level of relative importance assigned to objective and subjective thinking. While rationality and reasoning bring immense benefits to our world, they also create dissonance and dissociation. In our endeavour to isolate and differentiate our world in order to observe, measure, analyse, and predict it, we have unexpectedly created a disharmonious and imbalanced view of reality. Our objective perspectives now dominate our subjective perspectives. Indeed, there are often times when we actually distrust our subjective perspectives: our feelings, beliefs, intuitions, and so forth. In a world in which wisdom is to guide all of our endeavours, we must be able to rely equally on our objective and subjective perspectives when determining what our best course of action is. This means that a wisdom-led leader needs to be readily influenced by both their objective and subjective perspectives in order to determine how best to lead. A leader's consciousness must be attuned to both the external objective data and their internal subjective data if they are to act with wisdom. This is certainly not the case at present.

The second challenge for establishing wisdom-led leadership is to promote a new way of understanding the world – a new consciousness – a new awareness of how to synthesise and integrate a seemingly chaotic world. In our rationally dominated world, our consciousness has been trained to objectify, externalise, and specialise decision making by striving to limit any subjective influence. This is a kind of dichotomised consciousness, a consciousness associated with either/or, good/bad, right/wrong, true/false type perspectives, which cannot lead to synthesis and integration. Hence, it is argued that a new consciousness is required that not only frees leaders to be more actively and holistically involved in any decision-making process

but also encourages their development of a more integrated personality and enables them to develop a more global perspective. By allowing their subjectivity to be an integral part of their decision-making process, leaders are then more likely to personally assimilate with the outcomes from the decision. Wisdom-led leadership is not cold and calculated but, rather, sensitive and considered.

This is about enabling the leader to see the world not as divided, separated, and dichotomous but as harmonious, united, and interdependent. It is about freeing the leader to see his or her self as an integral part of a harmonious, united, and interdependent world. It is about seeing the world through "vision logic" (Foucault, 1970) or "centaur consciousness" (Heidegger, 1968) where the body and mind, the objective and the subjective, are reunited and transcended through one's consciousness so as to not only create a more integrated self with one's reality but also, ultimately, create a better world.

Such a leader is not influenced by power, authority, and control but, rather, relationships, intuition, and meaningfulness – precisely the qualities previously described as essential requirements for a successful organisational leader in today's highly competitive, unpredictable, and ever-changing, if not chaotic, corporate world.

Hence, I argue that it is the formal recognition of the integral place of this new consciousness within wisdom-led leadership that is its transcendent dimension. Here, consciousness simply means our ability to be fully aware of the reality we are facing. In this sense, our consciousness is the precondition for having knowledge. Within wisdom-led leadership, the leader's consciousness is the receptacle in which all of their knowledge lies. This understanding mirrors Schopenhauer's (1936) insistence that only our own consciousness is known immediately: everything else is mediated through our consciousness and is therefore dependent on it. This is true for both the subjective, intuitive knowledge that arises from our senses and the discursive, objective knowledge we construct from our material world.

However, human consciousness is not something new. It is a natural part of what it means to be fully human. Then how can it be the transcendent dimension of wisdom-led leadership? Simply to suggest that our leaders need to develop a "new" consciousness that encourages them to be more actively and holistically involved in their decision-making process won't make it happen. While it is generally accepted that all human activity is mediated through their consciousness, little is known about how this actually occurs. By establishing consciousness as the transcendent dimension of wisdom-led leadership means that the remainder of this book seeks to comprehensively describe what this entails and how it can be achieved.

To begin this process of comprehensively describing what wisdom-led leadership entails, I believe it essential to more clearly illustrate what it looks like from what has already been discussed. I began this construction of wisdom-led leadership by first proposing that the process, itself, would use the evolutionary format involving incorporation, integration, and transcendence. Hence, I initially searched for what I consider to be the universal understandings about leadership so that they could be incorporated into the concept of wisdom-led leadership. Here, I nominated (1) the influence of the leader's self, the leader's followers, and the leader's

behaviour and (2) the distinction between transactional and transformation practices that often reflected the dichotomous positions taken on the concepts of management and leadership.

The integration phase of constructing wisdom-led leadership was far less complicated and contentious. This phase simply involved the integration of three sets of phenomena. The first set is the integration of the leader's self, the leader's followers, and the leader's behaviour. What this specifically means will soon become more meaningful. The second is the integration of transactional and transformational leadership and the re-unification of management and leadership into a single phenomenon, which I choose to call leadership. The third is the integration of objective and subjective thinking, in which rational and intuitive sources of data are both considered with equal power and importance.

Then, the final, transcendent, phase of constructing wisdom-led leadership involves the acknowledgement and nurturing of the leader's consciousness to not only ensure the credibility and fidelity of the integration phase but also extend the leader's awareness and knowledge beyond its previous limits.

Hence, all of these understandings about what constitutes wisdom-led leadership are presented in the following diagrammatical illustration (Fig. 3.1).

This diagrammatical illustration of wisdom-led leadership shows that it includes the three universal dimensions of leadership that had been previously established: the It, the leader's behaviours; the I, the leader's self; and the We, the leader's followers. However, these have been modified somewhat in order to align them more appropriately with our contemporary views on leadership. First, the "We" has been changed to "Organisation" since much of our current leadership literature uses this general term to depict a defined group of people directed by a leader to achieve a particular purpose. However, within the understanding of wisdom-led leadership,

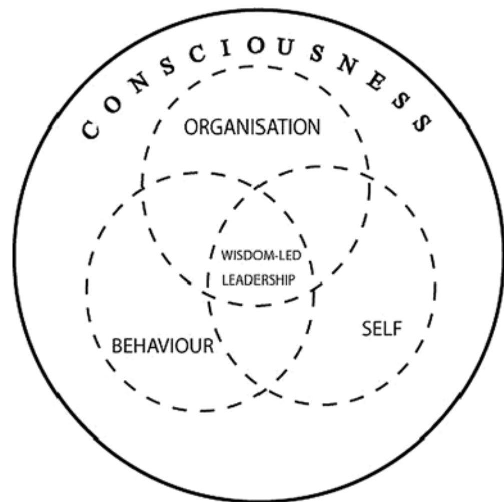

Fig. 3.1 A diagrammatical illustration of what constitutes wisdom-led leadership

the leader does not stand alone from his or her followers but is an integral part of the organisation. Secondly, the circles drawn to represent each of the three fundamental dimensions of wisdom-led leadership are of equal size. This is to emphasise the understanding that each dimension is as important as the others. How well the leader knows and understands their self and how able and willingly he or she is in associating with those they lead are as important in achieving wisdom-led leadership as is the effectiveness of the leader's actions and behaviours.

The overlapping of these three circles illustrates the need to integrate these three universal dimensions. Moreover, by overlapping these three circles, this illustration endeavours to show that this process of integration incorporates a practical as well as a cognitive change in leadership behaviour. It is not just expected that a wisdom-led leader is able to consider his or her role from each of the perspectives of behaviour, self, and organisation but, more importantly, that such a leader can consciously integrate and synthesise these considerations in order to maximise his or her leadership influence regardless of any competing or conflicting demands.

It is only in this way that leaders are able to be true to their self, true to others, and true to the world in which they live. This is about achieving authenticity in leadership. The concept of authenticity proposes that a leader does not just do things because that is what is expected, or because that is what he or she likes to do, or because others want him or her to do it. Rather, as Starratt (2003) explains, authenticity is about developing a more self-responsible form of leadership. Authenticity in leadership is about making choices based on being fully conscious of the impact of these choices on one's self, on others, and on what can be done, and to always act to maximise the dignity, integrity, and accomplishments of all.

Finally, as previously mentioned, the transcendent aspect of wisdom-led leadership is the introduction of the important role played by the leader's consciousness. A key understanding of the role played by the leader's consciousness is conveyed in the diagrammatical illustration in Fig. 3.1 by the dashed circumferences of the circles that distinguish the three universal dimensions of leadership. This is meant to indicate that consciousness can occur both within these circles and outside these circles. In this way, it can be seen that consciousness within wisdom-led leadership can occur at two levels. First, consciousness can occur inside the circles. The self at this level of consciousness is aware of both the mind and the body as experience. They are equally in touch with the subjective and objective data associated with the experience. That is, the wisdom-led leader is able to observe and reflect on what they are doing, how they are feeling, and how they are relating to others as they go about their role. Moreover, this level of conscious is an important source of self-referential and self-assessment data that guide the leader's preferred behaviour. The second level of consciousness is that which can occur outside of the circles. This is the "I that stands above", as Frattaroli (2001) refers to it. This is the observing self that transcends both the mind and the body and thus can be aware of them as objects in awareness. It is not just the mind looking at the world; it is the observing self reflecting on the interplay of the body, the mind, and the world.

At the first level, consciousness adds depth to the leader's normal patterns of thinking. As explained by Frattaroli (2003, p. 343),

> The mind can account for the contents of consciousness – thoughts, impulses, emotions, memories, fantasies, personality patterns – but not for the consciousness that experiences and finds meaning in these contents and can discern the difference between thought, impulse, emotion, fantasy, and personality. This is the consciousness of the soul and where the person finds their true self.

Consciousness at this level ensures that leaders are not controlled by their personal desires, the influence of others, or the need to do everything asked of them in a perfect way. This level of consciousness nurtures the possibility that leaders can make autonomous conscious choices so that they will be free to direct their lives from the very centre of their self-reflective consciousness.

At the second level, leaders' consciousness becomes the vehicle not only of self-discovery but of self-actualisation. As leaders think about what they are doing, how they are feeling, and how they are relating to others as they go about their role, they can also reflect upon this thinking. They can think about the accuracy, the comprehensiveness, the limitations, the motivations, and the quality of their thinking. The simple act of paying attention to their inner thinking world, to the finely differentiated layers and qualities of their private experiencing, creates a deepening awareness that each moment of that experiencing elucidates the core meanings of their role as a leader. The result is a unique experience of consciousness in the act of expanding itself that is the heart and soul of understanding, accepting, and affirming their self as a leader. This level of consciousness enhances leadership because it opens leaders to a more genuine sense of organisation with their fellow human beings and inspires them to live in accord with their higher values and aspirations. By generating an awareness of the discrepancy between what they are doing and what they would like to achieve, such consciousness gives leaders the self-knowledge of how they can grow towards becoming better people and better leaders.

No matter how tantalising it may sound to label the leader's consciousness as the transcendent dimension of wisdom-led leadership, it is impossible to gloss over the significant implication that such an understanding entails the individualisation of leadership. Human consciousness is a private affair. No one can control another's consciousness. It is prone to influence but not control unless the person, themselves, allows it to happen. In his book *Deep Survival*, Laurence Gonzales (2003) provides many accounts of individual people who have withstood the most distressing, oppressive, humiliating, and confining situations because they had found ways to escape from their reality for short periods of time through their consciousness – through how they chose to react to all of the subjective and objective data that continually confronted them. Through their consciousness, these particular individuals were able to create a reality that was not as sole-destroying as it was for others around them even though they shared the identical conditions. By using their consciousness in a very individualistic way, these people survived while others perished. The full use of one's consciousness is the epitome of individualism.

Consciousness is the source of individualism because it is our consciousness that determines what knowledge is important and how the body will respond to that knowledge. Our consciousness weighs up all of the objective and subjective data available to it and then decides what, out of all these data, is important and what should immediately happen in response to the perceived importance of the data. Hence, the role of consciousness in wisdom-led leadership means that the leader's search for knowledge to guide their decision-making process is not a rigid process that seeks to uncover pre-existing solutions but, rather, it is as an interactive process in which knowledge is created from all the data. Moreover, the reality created through this interactive process is specific to each individual. Each person constructs their own reality as they interact with their particular part of the world. As Wilber (2000a, p. 55) describes,

> The [person] is not some detached, isolated, pregiven, and fully formed little entity that simply parachutes to earth and then begins innocently [recognising] what it sees lying around out there in the real world, the real territory, the pregiven world. Rather, the [person] is situated in contexts and currents of its own development, its own history, its own evolution, and the pictures it makes of the world depend in large measure not so much on the world as on this history.

Each person develops his or her own unique and individualised working understanding of reality and life, one that suits his or her purposes. Since purposes and context vary from individual to individual and from group to group, what knowledge each person's consciousness arrives at is in part autobiographical and reflects his or her own personal narrative and his or her own particular site in the world. Reality is not assumed to have a certain pregiven form, but rather it emerges from the employment of each person's sense of reason as well as his or her feelings, intuitions, and social influences. The knowledge created in each person's consciousness is very idiosyncratic. Consciousness has the potential to create individualism.

How then can consciousness be a part of wisdom-led leadership without accentuating our unpredictable and chaotic world? If everyone's consciousness is so individualistic, how can there be any consistency and continuity in any form of leadership that is influenced by it? In our risky world, people need to be able to trust their leaders. This means that they must be able to rely on their leader, have faith in their leader's decision-making processes, have confidence in their leader's actions, and have hope that their leader will safeguard their future. Behaving so as to establish such trust seems to be contrary to individualistic action. From my experience, people will come to accept difference but not inconsistency in their leader. A leader does not have to be like any other leader to be considered a good leader by their followers, but they do have to be consistent, somewhat predictable, and, ultimately, trustworthy. How can trustworthiness emanate from consciousness? How can leadership be both trustworthy and wisdom-led?

I argue that the wisdom-led leader achieves trustworthiness through a natural commitment to authenticity and moral integrity. While it is true that consciousness is the source of individualism, it is also the only means of controlling individualism. The pursuit of individualism is not what controls our consciousness. Quite the contrary, it is our consciousness that controls the degree to which we commitment to

individualism. How different or similar we want to be in our thoughts or our actions is determined by our consciousness. Furthermore, just how committed a leader is towards being seen as consistent, somewhat predictable, and, ultimately, trustworthy by their followers depends upon how authentic they are in all that they do and their commitment to moral integrity. Genuineness, sincerity, honesty, and integrity are the hallmarks of a wisdom-led leader's commitment to authenticity. Moreover, a commitment to such qualities by a wisdom-led leader is not motivated by self-interests, self-aggrandisement, or self-indulgence; it is motivated by a deep desire to help others – a personalised moral imperative. Authenticity and moral integrity are fundamental to the character of wisdom-led leaders.

The use of the term *authentic* conveys two important innate characteristics of wisdom-led leadership. First, there is an element of individual freedom within the role. Leaders are being authentic to their self. They are not expected to copy someone else's way of being a leader. But, secondly, there is also a very serious challenge. As authentic wisdom-led leaders, people are expected to find the style of leadership that brings out the best in them and offers the best help to those they lead. It is not a form of leadership that endorses total freedom. Rather, it is a form of leadership that expects the optimum from leaders and presumes leaders will continually strive to be the best leaders they can be by always working to maintain their authenticity.

The cornerstone of such authenticity is in being able to always present yourself as having consistency between your words and your deeds – to show a natural and sincere congruence between the values you express in words and those that you display in your leadership actions. In other words, authenticity in leadership begins in knowing yourself, in knowing your actual values, and in having self-knowledge. This means that an authentic leader must willingly be committed to regular self-reflection and self-inquiry but not of a superficial kind. Authentic leaders must be able to reflect at the second level of their consciousness so as to not only seek improvement but also to observe the appropriateness of their associated motives, values, and beliefs. Such deep self-reflection and self-inquiry enables leaders to fully understand how their mind and body are reacting to the immediate experience so that any unhelpful thoughts, beliefs, attitudes, assumptions, and values can be overcome in order to liberate all of the necessary helpful cognitive and consciousness thoughts that will enable them to act in the most authentic and appropriate way. This is about achieving the inner victory. Authentic leaders need to ensure that their own thinking is functioning in such a way that they are in the best position to lead authentically.

Hence, self-knowledge gained from their second level of consciousness is seen as a prerequisite for achieving authenticity. Such self-knowledge enables wisdom-led leaders to act more purposefully and with greater awareness of their cognitive thoughts that underpin their actions. It enables these leaders to acknowledge their physical and cognitive limitations, to be aware of the propensity for their thoughts to be influenced by personal desires and inaccurate information, and to account for the interdependency of their actions with the lives of others. Leaders with such self-knowledge are able to analyse and review their own motivations and underlying values in order to confirm or amend them as valid guides for action. This means that

wisdom-led leaders need to engage in a continuous search for such self-knowledge, as they need to know why they are acting in a particular way and what the likely outcomes from their actions are.

It is through the full, open, and authentic application of their consciousness that the leader creates wisdom – wisdom that will help them to decide what is significant, what is right, and what is worthwhile. It is this wisdom that elevates leaders' actions above mere pragmatics or expediency in order to transform their self and those they lead. Having a desire to act to transform others is a commitment to act ethically and morally. In other words, such a commitment is a sign of moral integrity. A wisdom-led leader must have moral integrity. Without moral integrity, a leader's actions are most likely to be motivated by self-interest. Self-interest is not created by wisdom but rather by rational thinking. It is rational thinking that can plan how to manipulate a situation in order to maximise one's own interests. Wisdom takes us beyond rational thinking. Thus wisdom is beyond self-interest. Its application seeks to benefit others. Wisdom can only support moral behaviour.

Thus, a lack of moral integrity is a sign of the absence of wisdom-led leadership. Consciousness, being such a private, inner, and idiosyncratic phenomenon, is near impossible to interpret. However, actions that lack a moral commitment are, ultimately, observable. A tangible sense of a lack of moral integrity in a leader is a sure sign that wisdom is not an outcome of their consciousness.

Hence, I argue that moral integrity is a pivotal part of wisdom-led leadership. Indeed, the place of moral integrity within our understanding of wisdom-led leadership is so important that I believe it warrants a full and comprehensive examination and explication. The next chapter is devoted to supplying this full and comprehensive examination and explication of the nature and role of moral integrity within our understanding of wisdom-led leadership.

Chapter 4
Moral Integrity

Abstract This chapter argues that our general understanding of what constitutes moral integrity has been so altered during the past 400 years that we are now very unsure, if not dismissive, of its nature, its importance, and its relevance in today's society. This being the case, how can moral integrity be an integral part of wisdom-led leadership? How can we expect our leaders to reflect upon the morality of their actions if they do not understand what is really meant or expected of them? Hence, issues associated with moral masquerading – appearing to be moral while trying to avoid the cost of being moral – and our general apathy towards moral motivation are explored. In order to redress these serious issues, this chapter emphasises the need to accentuate the role of "inner freedom", each person's freedom to act according to his or her own considered consciousness, by the full consideration of each person's objective and subjective reasoning. Our inner freedom does not depend on external authority; instead, it ultimately depends on how we defend ourselves. It is the freedom we gain by repelling interference, manipulation, temptation, and social pressure. Moreover, following a comprehensive exploration of the concept of a person's inner freedom, it is shown how our level of moral integrity is directly related to the degree to which we exercise our inner freedom. Any improvement in how we exercise our inner freedom will, simultaneously, enhance our moral integrity. In other words, if it is possible to reduce a leader's tendency to be influenced by self-deception, impulsiveness, and a lack of self-control, then not only is the leader's inner freedom reinforced but also his or her moral integrity is consolidated. The leader's capacity to act morally is improved, and thereby, his or her leadership is more wisdom led. This chapter concludes by portraying how effective self-reflection is in strengthening people's capacity to utilize their inner freedom and, consequently, enhance their moral integrity. Thus, being a committed self-reflective professional is at the heart of becoming a wisdom-led leader.

The understanding of wisdom-led leadership developed thus far posits that wisdom-led leaders are always fully cognisant of the critical interplay amongst their self, their organisation, and their behaviour when determining the appropriateness of their leadership decisions, and that their leadership involves management. The leaders' beliefs are implemented through their management. Thus, wisdom-led leaders

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need to know what their leadership beliefs are in order to ensure their management reflects these beliefs. Such leaders need to reflect deeply upon their leadership and their management to ensure they are in accord – they are one.

Moreover, committing to being a deeply reflective leader involves having self-knowledge, seeking honest self- awareness, and seriously scrutinising one's personal decision-making processes. This is human consciousness in action. Wisdom-led leadership acknowledges the essential role of consciousness in guiding the leader to act appropriately.

But, how can we be sure that the leaders' consciousness will guide them to do what is appropriate? The consciousness of wisdom-led leaders is influenced by authenticity and moral integrity. Authenticity is about being true to the values, motives, and beliefs that the leader really wants to live by. As such, authenticity is about achieving an inner victory over self-deception. It is about accessing one's second level of consciousness through, again, self-reflection and self-inquiry. Achieving authenticity is through one's consciousness scrutinising one's consciousness – one's thinking reflecting on the appropriateness and accuracy of one's thinking.

Moral integrity is about instinctively and consistently doing what is right for the good of others in the absence of incentives or sanctions. People often try to explain moral behaviour by referring to a personal benefit, such as the good feeling we experience when we act ethically. But to characterize moral behaviour as conferring some form of personal benefit is a perverse way of seeing it. A more informed understanding of what constitutes moral acts is acts carried out for their own sake and not because the actor expects any benefit, psychic or otherwise. Hence, possessing moral integrity is about achieving the outer victory where the interests of others, rather the self-interests, are the spontaneous motivation. While self-reflection and self-inquiry can, again, play a large part in ensuring one's leadership actions reflect moral integrity, more needs to be known about what to reflect on, or what to inquire into, about one's self before such processes can be beneficial.

Our general understanding of morality and moral behaviour has been so altered during the past 400 years that we are now very unsure, if not dismissive, of its nature, its importance, and its relevance in today's society (Hamilton, 2008; Lennick & Kiel, 2005; Taylor, 2003). This being the case, how can moral integrity be an integral part of wisdom-led leadership? How can we expect our leaders to reflect upon the morality of their actions if they do not understand what is really meant or expected of them? The aim of this chapter is to provide clarity about what constitutes moral behaviour and how it can be enhanced. In this way, this chapter provides direction in the way wisdom-led leaders can reflect upon their own moral integrity. Being able to reflect upon their moral integrity means that a leader's consciousness is guiding his or her leadership in the right direction.

Our confusion or ambivalence about the concept of morality is very much an outcome of its history. Ferré (2001) reminds us that the "arbitrariness" of ethics has been a recurrent theme since the breakdown of the medieval society in late pre-modern and early modern thinking. Here, "arbitrariness" does not mean erratic but rather it means that ethics does not always obey rational or objective rules. Right

from when the world first entered what has become to be known as the enlightenment or modern era, ethics and moral decision making were recognised as being a distinctively different form of judgement from that of reasoned, rational, or objective judgement.

The Scottish philosopher David Hume (1711–1776) held the view that the subjective realm of impressions, sentiments, feelings, and moral thoughts was far superior to that of reason. "Reason", wrote Hume (1955, p. 415), "is and ought to be only the slave of the passions and can never pretend to any other office than to serve and obey them." Moreover, Hume emphasises his view of the clear distinction between ethical and reasoned thinking when he draws his often sited conclusion that "ought" can never be derived from "is". According to Hume, matters of fact and reason are questions of "is" and "is not", containing no trace of an "ought". In other words, what we ought to do, so as to act with moral integrity, can never, in Hume's opinion, be directed by rules based on supposed facts. No matter how closely we commit to facts or rules, there will only ever be a need for more facts and rules to guide our actions, and not values or beliefs, which are "entirely different". From Hume's perspective, rules and regulations can never develop a sincere commitment to moral integrity in a person. For Hume, it is the person's passions, his or her feelings, desires, and subjectivity, which form the foundation for moral decision making.

Although accepting Hume's clear distinction between ethical and reasoned thinking, the German philosopher Immanuel Kant passionately opposed the view presented by Hume. For Kant, according to Cottingham (2006), rationality was the only source of true knowledge. Kant's assertion was that any actions influenced by subjectivity did not merit moral esteem because it is only when someone acts "without inclination, from the sake of duty alone, does his action for the first time have genuine moral worth" (1949, p. 11). Kantian philosophy perceives a moral person as someone who acts according to a universally accepted principle or rule.

Moreover, Kant provided the cornerstone for morality in the modern era by locating the source of moral value in the autonomous free will of the individual person. From a Kantian perspective, it is assumed that people will exercise their free will in a rational way so as to maximise their respect for others and, thereby, enhance their own sense of self-respect. However, when describing the nature of free will, Kant added, "For the law of pure will, which is free, puts the will in a sphere entirely different from the empirical, and the necessity which it expresses, not being a natural necessity can consist only in the formal conditions of the possibility of a law in general" (1956, p. 34). This means that, in Kant's view, the person's free will, the core component in moral decision making, is not considered to be empirical or knowable through reason. Thus, the concept of free will cannot be used to judge the worthiness of the moral decision. Rather, the moral decision can only be judged from the degree of alignment of the resultant action with a universally accepted moral rule. In other words, questions about how people were to make appropriate moral decisions were irrelevant, and the only concern in morality was being able to rationally explain how your behaviour met some predetermined social expectation.

However, a third important perspective on the nature of moral integrity is that of utilitarianism as proffered by John Stuart Mill in 1861. Mill argues that the level of moral integrity of an act depends not on any intrinsic worth, as had been promoted by Kant, but on the amount of goodness or happiness it produces, or tends to produce (Ferré, 2001; Hamilton, 2008). The standard of happiness inherent within a moral act is referred to as its utility. Moreover, an action's relative level of utility is directly proportional to the amount of happiness that it generated. This has been referred to as the *Greatest Happiness Principal*: actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. Mills also took pains to point out that people do not try to make each individual decision by direct reference to this greatest happiness principle, but instead they will stick to rules or guidelines based on past experience of the kind of conduct that tends to maximise happiness. This understanding later became known as indirect, or rule, utilitarianism and enabled Mill's philosophy to have a strong influence over what was perceived as appropriate moral behaviour for market economics and accepted organisational behaviour. In sum, utilitarianism asserts that an action is morally right or wrong according to its consequences, rather than because of any intrinsic features such as being based on honesty, truthfulness, or compassion.

In essence, the two moral philosophies that have dominated our moral understandings, Kantianism and utilitarianism, share the common trait of being consequentialist philosophies. That is to say, each of these philosophies, in its own way, proposes that the consequence of an action determines its relative adherence to moral acceptability. It is the perceived consequences of the action that motivates the person to act with moral integrity. For Kantianism, if the consequence, or the outcome, of an action can be seen to abide by a universally accepted principle or rule, then it is deemed to be a suitably moral action. Similarly, utilitarianism also asserts that an action is morally acceptable according to its consequences, but in this instance its degree of moral acceptability is not determined by how closely it abides to a universal rule but by how able it is in bringing about goodness and happiness for the most people.

Ultimately, though, as Ferré (2001) so rightly points out, a moral philosophy is only as good as the level of motivation it provides to the person to act morally. Batson (2008) discusses some recent moral motivation research that sheds interesting light on this issue. Data from this research support the view that, by and large, people are not really motivated to act morally. Rather, most people are moral hypocrites because "they try to appear moral yet, if possible, avoid the cost of being moral" (p. 51). The link between this apparent lack of moral integrity and moral motivation is made clear by Batson (p. 52).

> In moral motivation, generality and abstractness can be an Achilles' heel. The more general and abstract a principle is, the more vulnerable it is to rationalization. Most people are adept at moral rationalization, at justifying to themselves – if not to others – why a situation that benefits them or those they care about does not violate their principles. . . . The abstractness of most moral principles makes such rationalization especially easy. Principles may be used more reactively than proactively, more to justify or condemn action than to motivate it.

This observation of moral hypocrisy is similar to that formulated by economist Robert Frank in 1988, which included insights in regard to reciprocal altruism previously presented by Trivers in 1971. Frank posited that people are motivated to present themselves as passionately committed to moral principles in order to gain the self-benefits that the ensuing trust provides. However, the key to success in this endeavour is in having the ability to appear as being committed to a genuine moral purpose. To this end, Batson (2008) adds that if people can convince themselves that serving their own interests does not violate their moral principles, then they can honestly appear moral and so avoid detection without paying the price of actually upholding the principles. In this form of moral masquerade, self-deception may be an asset, making it easier to look genuine while actually deceiving others.

But, the prevalence of moral masquerading raises a serious threat to the possibility of being able to develop wisdom-led leadership. If moral masquerading is a natural and prevalent human trait, then the development of moral integrity and, thereby, wisdom-led leadership, is an unrealistic expectation. If moral integrity cannot be realistically nurtured and developed, then the achievement of wisdom-led leadership is merely a tantalising dream. Conversely, if we hope to be able to enhance moral integrity and develop wisdom-led leadership then we need to know how to reduce the prevalence of moral masquerading. To this end, there are two possible reasons why people revert to some form of moral masquerading: limited rational capability and the prominence of individuality.

First, it must be acknowledged that the human senses receive far more information than the person is ever able to use to judge and decide (Hultman & Gellerman, 2002). However, initially it was assumed that this was not the case in moral decision making. That is to say, initially it was assumed that people were blessed with unbounded rationality whereby they were considered to be omniscient and have all the necessary time and cognitive power to optimise their behaviour (Hamilton, 2008). This view of moral behaviour assumed that people consider, or should consider, the consequences of all possible actions for all other people before choosing the action with the best consequences for the largest number of people. This theory of unbounded human rationality ignores the constraints, such as limited mental capacity or restricted environmental resources, which invariably impact on human cognition. Hence, in reality people tend to optimise their behaviour either by re-applying past successful behaviours to new situations or by initiating new behaviours based on ecological rationalism, where the person decides on a particular course of action based on his or her belief that this behaviour has a reasonable chance of achieving a favourable desired outcome in the shortest period of time.

Herein, lays the problem. In bounded decision making, there are no rules as to what information is ignored, or attended to, such that personal preference becomes very influential. Moreover, as the selection process is automatic, that is, it is done unconsciously, people are usually not cognisant of the reasons behind their decision, which aids in their genuine conviction that they have acted morally appropriately.

The second likely cause of moral masquerading is individuality. One of the most important achievements of modernity is the establishment of human individuality and autonomy through the application of reasoning and rationality (Wilber, 2000a).

Through modernity's commitment to developing individuality, people are able to break loose from externally imposed rigid moral rules and expectations. Within this worldview, people are recognised as having the right to choose for themselves their own pattern of life, to decide in conscience what convictions to espouse, and to determine the shape of their lives in a whole host of ways that pre-modernity people were not able to do. It is presumed that individuals are able to rationally think for themselves rather than rely upon socially given rules or dogmas. Also, in moral decision making it is presumed that the individual can accept responsibility for his or her own relative autonomous choices. The belief is that reason, and reason alone, allows the individual to step outside his or her own natural inclinations and act for the benefit of others, and to treat others as they would wish others to treat him or her. Within modernity, it is presumed that a moral will is drawn from the powers of reason within the person and not from some outside source such as externally mandated social rules, customs, and obligations.

It can now be seen that modernity's aspiration, the establishment of human individuality and autonomy founded on the epistemology of rationality, has also become its adversity. In regard to the development of individualism, rationality has led to utilitarianism rather than enlightenment. Rationality reinforces the individual's objective view of the world while simultaneously perverting their subjective view. Hence, according to Wilber (2000a, p. 754), "a world lacking all qualitative distinctions is therefore construed, not according to what is worth pursuing, but simply in terms of what works". In gaining the freedom to objectively choose good over harm, the individual is likely to lose the broader vision of a higher purpose in life (Taylor, 2003). Modernity's way of enhancing individualism through objective rationality causes a centring on the self, "which both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others in society" (p. 4). Under these circumstances, utility replaces duty and "being good" becomes "feeling good" (Wilber, 2000a) such that "moral standards give way to aesthetic tastes" (Bellah, Madsen, Sullivan, Swindler, & Tipton, 1985, p. 60).

What all this means is that, because people implement bounded rationality practices that are very strongly influenced by a desire to enhance their own individuality and autonomy, moral integrity is compromised. Simply stated, moral judgement is relegated to the unpredictable realm of idiosyncratic, self-justified, and self-centred decision making. Moreover, such decision making is meant to make us happy. Yet, as Hamilton (2008) describes so powerfully, despite decades of sustained economic growth, which has seen the real incomes of most people rise to three or four times the levels enjoyed by their parents and grandparents in the 1950s, people in most western countries are no happier. He is at pains to point out that the proliferation of the maladies of affluence – such as drug dependence, obesity, loneliness, and psychological disorders ranging from depression, anxiety, and compulsive behaviours to widespread but ill-defined anomie – suggests that the psychological well-being of citizens in rich countries is in decline. If people are not achieving happiness, where does that leave morality? Obviously, the relationship between happiness and morality is far more complex than what Kant and Mills had presumed.

If morality cannot be explained, the question needs to be asked, is it still relevant in today's world? At our core, humans very much remain moral beings. We judge everything in moral terms. Every story in the newspaper is suffused with ethical meaning; we measure our leaders less by their effectiveness than by their perceived virtue. We are outraged by business leaders who show scant moral concern so as to maximise organisational profits and personal incomes. Nothing raises our passions more than when another's behaviour appears to undermine our own moral expectations. Moral behaviour is still very relevant in today's world – it remains our ideal. We just have to look at how readily we reward the unexpected "heroes" who put their own life at risk to save others to see how much we hunger for moral behaviour. Everyone wants it, especially from others, even though they may not abide by it themselves. So, although the ethical rules of churches and the ethical systems built on reason both now have little influence, the power of moral opinion remains. Regrettably though, our previous dependence upon religious dogma and rationalist ethical systems has only served to conceal the true source of this power. Hence, it seems that we are now only left with nothing but the realisation that humans are inherently moral creatures, who don't know how to become moral, but who can see it when it happens.

Even so, there is now far greater expectation that our organisations will abide by improved ethical standards that reflect greater corporate moral responsibility (Hamel, 2007; Hamilton, 2008; Wheatley, 2006). Profits can no longer be the sole determinate of corporate action. Integral to this public demand for improved moral standards in organisational practices is the role of the leader. It is now expected that leaders will not only ensure that their organisation has adopted ethical practices but also model those ethical practices in everything they do. Today's leader is expected to consistently display moral integrity.

Hence, the difficulty is in finding an alternative source for moral motivation. There is no point in aligning wisdom-led leadership with moral integrity if we cannot point to what it means to be moral and why people should aspire to achieve it. Today, it is still held to be true that people need some form of strong persuasion or incentive in order to personally commit to adopting a particular moral point of view. Generally, a commitment to moral integrity won't happen automatically. It is true that under particularly dangerous, life-threatening circumstances certain individuals will act with extraordinary selflessness for the benefit of another. While this clearly shows that humans are not adverse towards embracing moral behaviour, it does not prove that every person is committed to acting with moral integrity. Our task is to determine how it is possible to bring out this commitment to moral integrity in not just the exceptional person, the hero, but in each of our leaders. If our natural processes of reasoning and rationality tend to automatically undermine our moral integrity, how can it remain as a viable and credible part of wisdom-led leadership?

In further considering the concept of moral masquerades, it is interesting to note the German philosopher Friedrich Nietzsche's (see Solomon, 1999, p. 196) famous claim in his moral treatise, contained in *Beyond Good and Evil*, that "there are no facts, only interpretations". Nietzsche was an early critic of modernity's over-reliance on reason and rationality and pressed for the acknowledgement of the

integral role of perspective in human affairs. Here, Nietzsche was not suggesting that all moral decisions are merely individualised viewpoints but, rather, that the decision-making process by necessity involves the interpretation of reality as formed by the person making the decision.

This did not mean that Nietzsche advocated complete autonomy and, therefore, adhocracy in the moral decision-making process. On the contrary, he held a dual understanding of the concept of perspective. First, he acknowledged that a moral decision is made from the perspective of the person making the decision. However, secondly, he also acknowledged that the person making the decision is also aware that the outcome from the decision will be morally judged from the perspective of those observing the outcome. Each of these perspectives is subject to individual interpretation by the person making the decision, and reasoning helps the person to balance his or her own desires with the perceived moral expectations of others. Achieving this balance between his or her own desires and the perceived expectations of others does not mean that the person's moral commitment was directly aligned with the moral expectations of those observing the behaviour; it just meant that the person appeared so. In this way, Nietzsche pointed to the unreliability of reasoning within moral integrity and pressed for the need to use whatever means possible to better understand the way humans make interpretations so as to reduce the prevalence of moral masquerades and, thereby, enhance moral integrity.

I argue that if we are to truly understand morality we must follow Nietzsche's lead and acknowledge the integral role of both subjective and objective thinking in the moral decision-making process. Together, both subjective and objective thinking provides the required data for the person's single moral decision-making component of their being– their consciousness. If we are to understand the nature of morality and moral motivation, we must better understand human consciousness. We must better understand how our subjective and objective thinking combine together within our consciousness and how this can help us to act with greater moral intention. As mentioned in the previous chapter, one of the fundamental aspects of wisdom-led leadership is that it integrates subjective and objective thinking. Understanding how this integration works not only helps us to better understand moral integrity but, at the same time, it helps us to better understand the concept of wisdom-led leadership.

As mentioned earlier in this chapter, people want others to act morally even though their own moral integrity might be questionable. This clearly indicates that acting morally is a choice. People want others to choose to act morally while they, themselves, might choose not to act as morally. Freedom of choice is integral to moral integrity. So, a way to deepen our understanding of moral integrity is to examine two key concepts – choice and freedom. This is so in order to see why people are choosing not to act morally. Why are people choosing not to think of others before themselves? As well as being able to determine the level of freedom, people have to choose to act morally.

One has only to look at the wholesale personal, national, and international devastation and trauma caused by the 2008 global financial crisis to realise that we are all consumed by a market economy. Even traditionally anti-capitalistic countries such

as China and Russia now have an extremely active market-based economy. We cannot escape from these market influences. As Hamilton (2008) argues, our modern consumer society is able only to maintain a buoyant market because it has persuaded us that a life devoted to buying everything we think we need to be happy is an achievable and worthwhile pursuit. The ideal of the marketplace, consumerism, not only influences what we can do, what we can buy, what we wear, and so on, but it has come to also influence how we think. It is in this way that Hamilton adds his belief that the market now even offers us our identity – both as self-definition and as the persona presented to the outside world – something previously determined by our place in our particular community. In this way, our immersion in this "marketism" now defines our sense of individualism, how we think about ourselves in relation to the rest of the world, and how we think of ourselves as a social being.

What I am arguing, here, is that our economic marketplace, which dominates our society, provides us with an insight into how we make choices. The paradox of our economic market place explicates how we make choices. The "free" market is said to work best when it is totally free from political or legislative interference so that people can use their freedom to choose what is best for themselves from all that the market is able to offer. Those organisations that can offer what most people want will prosper and those organisations that are unable to offer what most people want will perish. In this way, the market economy is mostly buoyant because most of its organisations are prosperous. This means that, in order for an organisation to remain prosperous, it has to convince as many people as possible that they need its product. Organisations, through marketing strategies, endeavour to direct and control the way people make their choices. The free market actually strives to reduce people's freedom of choice by controlling the criteria people use to make the choice. In other words, while the free market advocates for individual freedom of choice, the marketplace strategy is to control choice. Moreover, the way people choose is strongly influenced by their subjectivity. People can buy things because they have been led to believe that they will look better, or feel better, or act better, even when there is little substantial proof to support this belief.

The freedoms we have are not resolute and immutable. Maybe because human history is replete with accounts of battles fought and countless lives lost in the cause of seeking freedom that we assume freedom is an all or nothing phenomenon. Either you have it or you don't. But our marketplace example shows this not to be the case. There are other examples to show that freedom is a variable and not a constant. The Austrian philosopher and economist Friedrich von Hayek (1960) distinguishes between individual and political liberty. Individual liberty, or personal freedom, is defined as a possibility of people acting according to their own decisions. Political liberty refers to the free participation of men and women in the processes of democracy, including choosing a government. Yet few exercise these freedoms, preferring instead the security of social convention and the conservatism of the familiar. People's individual liberty is willingly influenced by friends, by peers, by the media, by socialites, and by commercial advertising. Similarly, many people, in well-established democratic countries, are apathetic about their political

liberty. Indeed, some countries intervene in the political liberty of their people by mandating political voting.

In other words, our level of freedom, whatever its context, falls along a continuum. Moreover, the degree of freedom we have can be largely determined by ourselves. We can vary our commitment to what it is that freedom offers. The challenge often is in being fully aware, fully conscious, of how committed we are to the freedoms we have and how resolute or otherwise we are in maintaining the level of freedom we truly desire.

As previously mentioned, Hayek championed the cause of what he considered to be the two most fundamental forms of human freedom: political freedom and individual freedom. However, he also raised the possibility of a third form of freedom – inner freedom or metaphysical liberty – which he contrasts with both individual and political freedom. By inner freedom von Hayek (1960, p. 15) refers to

> The extent to which a person is guided in his actions by his own considered will, by his reasoning or lasting conviction, rather than by momentary impulse or circumstance. But the opposite of inner freedom is not coercion by others but the influence of temporary emotions, or moral or intellectual weakness. If a person does not succeed in doing what, after sober reflection, he decides to do, if his intentions or strength desert him at the decisive moment and he fails to do what he somehow wishes to do, we may say that he is 'unfree', the slave of his passions.

However, it must be acknowledged that Hayek was not the first to raise the possibility of the existence of inner freedom in people. Indeed, Kant had previously suggested that "free will" could play a pivotal part in moral behaviour. Unfortunately, he never really expanded upon his views of the nature of free will. Consequently, as later philosophers extended and refined his philosophies, the existence of free will was challenged. For example, in 1819 the French mathematician and philosopher Pierre Simon de Laplace published an essay arguing that all events are connected with previous ones by the tie of universal causation. His argument gained much support because of the apparent success of Newtonian physics in not only being able to find some of these predetermined natural universal causations but also being able to describe them in mathematical equations. De Laplace concluded that human actions, too, were part of this same natural deterministic system. He insisted that it was an absurd belief that people had free will. Rather, he proposed that when people believe they are able to apply their free will this is due to their ignorance of the hidden universal causes, which are in fact moving them to select one rather than the other outcome.

This view of free will being absent from human nature became known as determinism. The rise in support for determinism throughout the nineteenth and twentieth centuries is a key factor in the undermining of beliefs about the importance of moral behaviour in society. It seems most fitting that to be moral a person must choose to act in the best interests of others, and choosing to act implies a degree of freedom or the application of free will. Conversely, if people have no free will, then their behaviour is not chosen but determined by some other cause beyond their self. If their behaviour is determined for them, then they cannot be held responsible or accountable for it, which means that moral behaviour is an illusion.

Thus, attempting to understand the concept of inner freedom, or free will, has been a lingering philosophical conundrum. For example, in 1986 Thomas Nagel, in his publication, *The View from Nowhere*, finds himself in two minds on the issue of free will and writes, "I change my mind about the problem of free will every time I think about it" (p. 110). On the one hand, Nagel can find no way to give a coherent explanation for the nature of freedom, but on the other hand, he cannot help presupposing freedom in practice. Similarly, in 1984 John Searle wrote that he acknowledges people's conception of themselves as free agents such that it is "impossible for us to abandon the belief in the freedom of the will" but asserts that "science allows no place for the freedom of the will" (p. 92). Thus, on the issue of free will, our current dominant philosophies seem incapable of providing a credible explanation for its existence – something I address in the next chapter. So, despite our everyday experiences promoting the conviction that we possess free will, its existence remains questionable and, thus, confusing because it cannot be explained.

While I truly believe that there is a great deal of similarity between Hayek's concept of inner freedom and Kant's concept of free will, I prefer to use the term *inner freedom*. To me, free will sounds too definitive, too concrete, and too inflexible. It conjures up an image of having the freedom to decide right from wrong, true from false, good from bad, with some determined sense of certainty and confidence. A self-willed person acts in a headstrong way; he or she can be perversely obstinate or intractable. Hence, I prefer inner freedom because it is able to remain faithful to my conviction that freedom is a variable. The particular level of freedom a person has lies somewhere along a continuum and this means it can be increased or decreased.

Hamilton (2008) describes the ideal of inner freedom as "the freedom to act according to one's own considered consciousness, by the full consideration of one's objective and subjective reasoning" (p. 25). Inner freedom is people's ability to use their consciousness and sense of what is right to stave off influences that would prevent them behaving or living in keeping with their considered judgment. It is an integral part of our everyday thinking and decision making. Our inner freedom does not depend on external authority; instead, it ultimately depends on how we defend ourselves. It is the freedom we gain by repelling interference, manipulation, temptation, and social pressure. It is the freedom that, though often hard won, is nevertheless there to be won. Furthermore, in the absence of inner freedom we might act in a manner contrary to our own interests. Despite the benefits that inner freedom provides, few among us would doubt that we can, and often do, act, in our organizations and elsewhere, in a manner contrary to our own interests.

The obvious question now is, how is our inner freedom related to our moral integrity? The first thing to see is that our moral integrity is directly influenced by how we see ourselves as individuals and as active members of society. Moreover, this "seeing" is at the second level of our consciousness. Seeing ourselves with respect to our physical characteristics, and who, and how often, we relate to others are examples of the first level of our consciousness. At the second level of consciousness, we make critical observations, interpretations, and judgements about ourselves in relation to what we have noticed at the first level of consciousness. Our

second level of consciousness utilises subjective and objective reasoning in order to inform ourselves about ourselves, to create a self-image. It is our capacity to create self-images that distinguishes us from other non-human living things. Furthermore, it is this possibility of understanding ourselves as both an image and an object of our own consciousness that engenders our moral sensibilities. The degree to which we are willing to act morally depends on the extent to which we live according to our understanding that we have an existence beyond merely our appearance. In other words, when we adopt a moral attitude to other people, we relate to them through our second level of consciousness rather than our first level. However, we are most likely unaware of our moral decision making because it is occurring within our second level of consciousness, which happens automatically and often beyond our awareness unless we make a special effort to attend to it. Nevertheless, it still determines our moral behaviour.

If our moral attitude arises out of our second level of consciousness, then it means that we are attending to not just objective features but also subjective features. If we are making critical observations, interpretations, and judgements about ourselves, then we are activating our subjectivity. Subjectivity involves potentialities, possibilities, relativities, comparisons, and the like. But if we are subjectively thinking about ourselves, from where do we find another to compare with? It can only be from what we see in others. We can see ourselves in others. We can see that, in our opinion, we are better than others or worse than others. Or, we can want to be more like the good we see in another. Thus, if we can see ourselves in others it means we assume we share a common unitary nature. Through a form of intuition, we are able to understand that the inner nature of each of us is identical. We automatically accept that human nature is universal – the universal self. So, in opposition to our everyday consciousness, in which we identify with our own bodies and egos, convinced that we are real and distinct, we are also capable of ontological identification with the being of all or the universal self.

When we identify with the universal self, the illusion of our independent existence falls away and the personal self merges with the universal self, which is shared by all. We recognize in another our own inner nature. Abolition of the distinction between subject and object and the participation of self in others give rise to what can be called "metaphysical empathy" (Hamilton, 2008, p. 146), and it is this that forms the grounds of morality and the basis for our moral integrity.

Metaphysical empathy is the awareness of participation in the being of others that arises from identification of the self with the universal self. If the universal self is the subtle essence of each of us, the moral self is the most personal expression of that universal self as experienced in the everyday, physical world. Metaphysical empathy is the innermost voice within our second level of consciousness, where all personal interests, social conventions, duties, and obligations are left behind. Furthermore, responding to the demands of this innermost voice provides the reason for taking the moral path. The moral self is the arbiter, the inner judge, who speaks to us with an immediacy and authority no external legislation or contract can possess. Our moral integrity is the tangible outer sign of the degree to which we have embraced our moral self.

The basis of morality cannot be found embedded in a categorical imperative, enshrined in principles of justice worked out behind a veil of religious dogma, or inscribed in a social contract that is beyond our comprehension. Nor can it be found in the library of rules that have evolved as a means of creating a rational social order. The basis of morality lies in identification of the self with the universal self, and the moral self that emanates from there. The grounds for morality lie in being able to intuitively identify one's self with a universal self. It is this intuition that offers the possibility of moral integrity. Our moral integrity finds expression in our moral self, the locus of ethical impulses that prefigures all social conditions and rational deliberations.

The moral self connects our everyday life experiences with our very essence through our consciousness. Our moral self is at the heart of our existence, it is uniquely our own, yet it links us to everybody. Inner freedom, then, means allowing our self to be guided by our moral self. Thus freedom is always first in our being rather than in our doing. Our inner freedom is acting according to our own considered will only if our will is understood as our inner guide that is provided by our moral self. In this way, virtue and freedom form an inseparable pair.

In more recent times, being able to apply our free will has meant being able to do whatever one wants, following one's own wishes unconstrained by rules or external authority. Yet this cannot be true freedom, inner freedom. Even if we are free to do as we will, we are not free to choose what it is that we will. If we have to exercise free will, we must be responding to no inducements, preferences, pressures, or predispositions; our actions must be independent of influences. We are autonomous, and thus free, only when we act entirely volitionally, according to our own will. We are free only when we act according to goals and principles that we have given ourselves. In other words, we must initiate our own actions, free of attachments, yearnings, social pressures, and impulses and without regard to the influence of peers, parents, churches, or fashions. At the deepest level, our very subjectivity arises in relation to other things, through the resistance or effects of outside influences, and true personal authenticity must lie beyond all these courses of actions.

Having real freedom is having the ability to begin an event by one's self. But what is the self we are referring to? In the person who is truly free, the will that guides their actions must belong to the self that owes its origin to its own consciousness – its moral self. Thus, it is only by acting according to the lessons of our moral self that we can achieve authenticity. So the basis of inner freedom is our life lived in accordance with our discerned consciousness. And it is only when our personal self acts in accordance with the will of our moral self that we rid ourselves of all influences and coercions, all determinations, and all other external laws, secular or divine. Moreover, the degree to which our personal self acts in accordance with the will of our moral self defines the level of our moral integrity. In this way, our moral integrity is what liberates us from behaving unethically and endangering the well-being of others.

The idea that the individual finds liberation through their own moral integrity represents a profound break from modern ethical systems. It repudiates all external forms of ethical authority and invests moral authority in the individual. As Hamilton

(2008) explains, if we ask why we should not lie, Aristotle would say we should not lie because lying is not part of a good character; Kant would say we should not lie because we have a duty to be truthful; Mill would say we should not lie because it reduces the social good. In truth, we should not lie because it is contrary to our moral self. Each of us must decide what is right. We must accept that we are lawgivers and only then decide to be law-followers. There is no need for God to give us laws or injunctions that must always be mediated by those who claim to represent God on earth. Being free individuals, we do not need any rule books as ethical guides. Nor do we need to appeal to duties derived from the principle of non-contradiction or intellectual constructions that prove the mutual benefit of social justice or contracts that are often beyond our comprehension. These rob us of our true authenticity as moral agents. They coerce us to act according to an external understanding of what it means for us to be moral. In fact, all we have ever needed to become moral agents was a greater awareness of our own moral integrity. All we need to be able to do is to exercise our inner freedom in a deliberate and considered way.

Exercising inner freedom in order to maintain our moral integrity means acting according to our considered consciousness and lasting conviction. To do this, we must reflect on what is in our interests and then have the conviction to act on that judgment. However, in keeping with our understanding of freedom as a variable rather than as a constant, this means that our level of commitment to maximising our inner freedom has the potential to not always be as we would wish it to be. Hence, our level of moral integrity can be diminished accordingly. There are three factors which have the potential to adversely affect our level of commitment to maximising our inner freedom: self-deception, impulsiveness, and a lack of self-control.

There is a considerable amount of philosophical literature on the idea of self-deception (Ferré, 2001; Lennick & Kiel, 2005; Hamilton, 2008; Sergiovanni, 1992; Taylor, 2003; Terry, 1993; Trilling, 1972). Some have argued that self-deception is impossible because it involves forming the intention to deceive oneself. Others have posited various ways of partitioning the mind and operating as if there are two people inhabiting it. In this case, knowledge of the plans, intentions, and motives of one, one way or another, denied the other; we can imagine a deceiver and a deceived. On the other hand, psychology offers a less radical construction by supposing that, instead of two contradictory beliefs being held, our true beliefs can be held unconsciously while we act on a consciously held but false belief.

Extending this latter view of self-deception further, psychology also proposes that these unconscious processes involve techniques we use to manage our attention in ways that exclude from our decision-making uncomfortable or subversive facts and feelings. We unconsciously, but deliberately, edit what our senses detect in order to maintain our preconceptions. As Mele (see *Routledge Encyclopaedia of Philosophy*, p.630) noted, “the fundamental strategy in self-deception is to distort the standards of rationality for belief by exaggerating favourable evidence for what we want to believe, disregarding contrary evidence, and resting content with minimal evidence for pleasing beliefs”. As long as we are deceiving ourselves, we are not being true to ourselves and so are not authentic; we have closed ourselves off from the knowledge of what is in our long-term best interests. Ultimately, self-deception

damages our own interests. Although ubiquitous in everyday life, self-deception is inconsistent with the exercise of inner freedom and the enhancement of our moral integrity.

Impulsiveness is also inconsistent with the exercise of inner freedom. However, we must distinguish between impulsiveness and spontaneity, for there is no doubt there are pleasures in spontaneity, and a life ruled by planning would be dull and would probably reflect a degree of neuroticism. The nature of spontaneity is aligned with other essential human qualities such as intuition, creativity, and instinct, while the nature of impulsiveness is aligned with a lack of awareness, consideration, and self-control. It is difficult to imagine anyone living a life of inner freedom unless they repeatedly exercise a deep and genuine capacity for being fully aware of what is happening around them and being able to rationally consider all aspects of the situation. In this way, they are able to resist the daily inducements to impulsiveness.

Finally, a lack of self-control is similar to impulsiveness because it also allows the person to act without restraint. This occurs when the person acts in a way that is contrary to his or her considered judgment. This should not be taken to imply a sharp distinction between reason and emotions, since our desires are naturally included when we make considered judgments. A lack of self-control occurs when we hold particular convictions but, instead of weighing them against our private best interests, we allow our personal desires to overwhelm the decision because we are too weak to prevent this. There are times in our lives when we are more prone to this sort of behaviour – when we feel alone, vulnerable, upset, or ill-treated. We might feel a need to comfort ourselves as a result of grief over a loss or a rebuff from friends or our boss. We might feel resentful and want to punish others for transgressing ethical rules, or we might persuade ourselves that moral rules are all well and good when we can afford them emotionally or financially.

Our moral integrity is directly linked to the relative level of our self-control towards living up to our sincerely expressed beliefs about what it would be morally best to do. It depends on the degree to which we decide to act against our better judgment due to self-deception or impulsiveness. Every time our consciousness is influenced by a lack of self-control, or by self-deception, or by impulsiveness, our moral integrity is compromised and our selfish desires outweigh our moral arguments. When we succumb to these, we sacrifice our inner freedom because outside forces have led us to do something we feel is wrong. These outside forces are not only other people or the state; they are also forces that we create ourselves through our beliefs, opinions, attitudes, and values. Forces we are not always conscious of yet are powerful enough to cause us to disregard our true self and to compromise, to some degree, our moral integrity. We relinquish part of our inner freedom to such forces and, in so doing, we adversely affect our moral integrity. It is in this way that we can say our moral integrity resides in the realm of our inner freedom and its role is to adjudicate on the best course of action, taking account of our own interests and those of others represented by our moral values or commitments. These moral interests can include the personal standards of integrity we set for ourselves.

If our level of moral integrity is directly related to the degree to which we exercise our inner freedom, it means that any improvement in how we exercise our inner

freedom will, simultaneously, enhance our moral integrity. If it is possible to reduce a leader's tendency to be influenced by self-deception, impulsiveness, and a lack of self-control, then not only is the leader's inner freedom reinforced but also their moral integrity is consolidated. The leader's capacity to act morally is improved. The critical importance of being able to achieve this outcome is echoed in the words of Storr (2004, p. 415) who writes,

> Leadership is not a person or a position . . . it is a complex, paradoxical and moral relationship between people, which can cause harm between some groups, accompanied by benefits to others . . . and is based on trust, obligation, commitment, emotion and a shared vision of the good – no one can be a leader without willing followers.

In a diverse and chaotic world, moral integrity has to be at the very heart of leadership. In times of chaos, people expect leaders to bring certainty and order to their world. While leaders cannot offer control over the seemingly chaotic external world that is affecting their organisation, they can fill the need of their followers for stability by having moral integrity. A leader's moral integrity allows people to feel that there is order in their relationship with others. It provides a kind of internal order even when there is no external order. This is why there is so much concern over the moral integrity of leaders in all walks of life. We want to know and trust our leaders, rather than be dazzled by their charisma. We want our leaders to have moral integrity.

Having a commitment to moral integrity is now an inviolable expectation of our leaders. It is expected that our leaders will act morally whereby they will not produce harm but rather will show the virtues of doing good, of honouring others, of taking positive stands, and of behaving in ways that clearly show that their own self-interests are not the driving motivation behind their actions. Everyone associated with an organisation expects their leader, regardless of their cultural, socioeconomic, political, or religious backgrounds, will always act justly and rightly and promote good rather than harm. We want our leaders to be accountable to us in what they do just as we accept we will be accountable to them in what we do. In the words of Normore and Doscher (2007, p. 2), it is assumed our leaders will have moral integrity whereby they will be guided by "an internal moral compass that directs them to take on tasks, assume styles, and behave commensurate with organisational beliefs regarding right and wrong, virtue and vice, and social responsibility". Thus, it is imperative that we are able to enhance a leader's moral integrity.

To this end, Hamilton's (2008) claim that the foremost capacity that allows us to excise inner freedom is conscious deliberation is noted. What is implied is a particular type of introspection in which all self-interests, all pressures, and all rational considerations are cast aside and moral judgment occurs spontaneously. Similarly, von Hayek (1960, p. 15) refers to one's considered will or lasting conviction and says that "to assert this will, as opposed to the caprice of passion or desire, requires no more than sober reflection and the courage to see one's actions governed by the conviction formed by it". Of course, it is not reason alone that provides the basis of our moral integrity. Instead, it is a full awareness of our ethical standards and an understanding of what contributes to our welfare in the longer term. What is required

is an unambiguous process of honest, deliberative self-reflection, and self-inquiry that requires us to be under no misconceptions as to what we really want, so that when we achieve our aims we do not decide that we were mistaken and want something else. In other words, this process of honest, deliberative self-reflection and self-inquiry is able to ensure that we are fully informed and have clear, unambiguous preferences. A leader's moral integrity can be enhanced by means of a coherent and comprehensive self-reflective process, which allows them to avoid falling victim to short-term urges and inappropriate manipulation of their desires.

Some may refer to this process of conscious deliberation as *introspection*. I personally prefer to use *self-reflection*, but I acknowledge that, in the minds of some, the two terms could be interchangeable. For me, introspection is too close to the concept of inspection. Inspection conjures up an image of objective judgement – right/wrong, good/bad, true/false type thinking. This is not what is being proposed. As leaders reflect on their thinking they are endeavouring to see where and why their thinking has led to misunderstanding and unhelpful actions. They are not judging themselves; they are analysing and interpreting their thinking. This is neither a natural or easy task; it takes effort, commitment, and practice. To access our consciousness, we must deliberately exercise our consciousness.

The opportunity for us to engage in conscious deliberation through self-reflection and self-inquiry is always present, but the pure voice of the moral self is usually drowned out by the confusion and chatter that fills our minds. Rawls (1972) acknowledges that in practice we are rarely fully informed about the likely consequences of our actions, but we do the best with the information that is readily available, so that the plan we then follow can be said to be subjectively rational. Gathering information and consciously deliberating involve effort, and the amount of effort to be expended on each decision is itself the subject of decision. In this rational mode we decide at some point that the possible benefit of more information and deliberation is less than the cost of the additional effort required. If we make the wrong decision and regret it under these conditions, it is not because we acted impulsively or with a cavalier attitude towards the facts, but it is because we made the decision not to make the effort to gather more information. This is why we are harder on ourselves when things go wrong because we failed to think the situation through rather than for reasons that could not be foreseen.

The good news is that we can easily redress any pre-existing limitations on our ability to fully engage in conscious deliberation. We can readily learn self-reflective techniques that enable us to become more aware of any sources of self-deception, impulsiveness, and a lack of self-control. Also, such self-reflection processes help to illuminate situations in which our inner freedom is being suppressed by some form of coercion or deception. Coercion occurs when our actions are made to serve another's will, not for our own best interests but for the other person's purpose. Deception, like coercion, is a form of manipulating the data on which a person counts, in order to make them do what the deceiver wants them to do. Both coercion and deception take the form of unreasonable attempts to influence people to act in ways that are contrary to their considered interests. The reality of coercion and deception is to deprive us of our inner freedom, to induce us to act on impulse or

from our weaknesses, even though we might willingly comply. A very interesting form of deception and coercion, as it impacts on the inner freedom of a leader, is that unintentionally created by the expectations placed on leaders by their higher authority such as governments, CEOs, executive directors, and supervisors. This important potentiality is discussed in more detail in Chapter 9. Importantly though, von Hayek (1960, p. 139) says that "since coercion is the control of the essential data of an individual's action by another, it can be prevented only by enabling the individual to secure for himself some private sphere where he is protected against such interference. This private sphere is one in which an individual can weigh up the consequences of their actions, being confident that the facts on which they make an assessment are not shaped by another." Self-reflection and self-inquiry provide this private sphere.

As Christian de Quincey (2002) reminds us, we can train people's brain in order to change their behaviour, but we need to dialogue with their consciousness, their mind, if we want them to change their beliefs, attitudes, assumptions, and perceptions. Until leaders are capable of deeply and honestly exploring their own physical and cognitive reactions to their experiences, they will still be prone to self-deception, impulsiveness, and a lack of self- control. It is essential that leaders can become aware of any personal or external modes of deception or coercion that is limiting their inner freedom. They need to learn how to challenge their usual and natural way of thinking and to get in touch with their habitual ways of reacting. Rather than noting their thoughts, they need to understand and critique their own thinking. They need to understand how and why they are constructing their reality as they are doing. This is not a natural or simple task. For leaders to be able to gain such deep and genuine self-knowledge, it depends solely on them avoiding being false to their real self, and this requires deep personal honesty and arduous effort and this may not be possible, in the first instance, without the critical input from another person, a mentor. Chapter 6 will describe in more detail, with the illustrative support of some initial research data, some specific self-reflection processes. Also, Chapter 10 looks more closely at the role of mentoring in the professional development of a wisdom-led leader.

In summary, this chapter has argued that not only does moral behaviour remain a deeply desired character trait in today's society, but it is an essential component of wisdom-led leadership. Moral integrity is a fundamental prerequisite of wisdom-led leadership. However, moral integrity is not, necessarily, a God-given human trait – it can be nurtured and enhanced. Wisdom-led leadership can be developed. The key to developing wisdom-led leadership is to improve the moral integrity of leaders by strengthening their inner freedom. A wisdom-led leader's inner freedom needs to be exercised in order for it to become truly effective. Moreover, leaders learn how to better exercise their inner freedom and, thereby, enhance their moral integrity, through self-reflection. Self-reflection illuminates their habitual ways of thinking that naturally restrict their inner freedom. Self-reflection is the way leaders can examine and change their second level of consciousness: their way of thinking about how they are thinking. Thus, it can be seen that the leader's second level of consciousness is both the arbiter and the creator of wisdom-led leadership.

However, this description of how moral integrity plays an integral role in wisdom-led leadership means absolutely nothing unless it can be explained how this process can actually happen inside the human person. In other words, the credibility and the viability of wisdom-led leadership depend on being able to present a coherent and comprehensive explanation of how inner freedom can actually influence a person's consciousness. To achieve this, we need to turn to metaphysics. Metaphysics is the study of the nature of reality, including the ideas of existence, causality, and non-physical entities. The next chapter provides this essential metaphysical explication of all the constituents of inner freedom and moral integrity, which are integral to wisdom-led leadership.

Chapter 5
A Metaphysical View

Abstract What the previous chapters have argued is that leaders aspiring to be more wisdom-led must strive to expand their considered awareness so as to extend their consciousness. Wisdom-led leadership depends on the clarity and accuracy of the voice of their consciousness and their willingness to authentically follow its advice. Through consciousness examining itself, the leader's authenticity can be reinforced. Reinforced authenticity reinvigorates inner freedom and, ultimately, strengthens moral integrity. Having an enduring and resolute commitment to maintaining their moral integrity means that leaders' actions will always be in the best interests of others. Their leadership will be wisdom-led. However, if consciousness is to be the core of wisdom-led leadership, then its nature must be understandable and its functioning explainable. But, the concept of human consciousness is not without controversy. As described in this chapter, there is serious doubt that we will ever be able to understand the nature of consciousness. But, this recognition by many leading philosophers of the unresolved, and possibly unresolvable, problem of understanding the nature of consciousness provides an opportunity for a conceptual breakthrough insofar as it leads to the realisation that any satisfactory solution needs to move beyond previous ontological assumptions. To this end, this chapter provides a comprehensive description of a radically different metaphysical framework for understanding human consciousness. It describes the ontology of radical naturalism and its supportive epistemology of embodied awareness and strongly argues that this framework can readily and credibly describe the nature and function of human consciousness. Simply stated, embodied awareness implies that our essential knowledge is provided to us through the combined input of our cognitive capabilities, our senses, and our body's experience of the world as perceived through our feelings, intuitions, emotions, and physiological reactions.

The picture established so far is that wisdom-led leadership, first and foremost, is in the being and not in the doing. The person becomes a wisdom-led leader in order to act like a wisdom-led leader. In order to become wisdom-led leaders, leaders, first, examine their being, their essence, and their consciousness. Leaders aspiring to be more wisdom-led must strive to expand their considered awareness and to extend their contemplated consciousness. Wisdom-led leadership depends on the

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clarity and accuracy of the voice of their consciousness and their willingness to authentically follow its advice. Through consciousness examining itself, the leader's authenticity can be reinforced. Reinforced authenticity reinvigorates inner freedom and, ultimately, strengthens moral integrity. Having an enduring and resolute commitment to maintaining their moral integrity means that leaders' actions will always be in the best interests of others. Their leadership will be wisdom-led.

Thus, consciousness is at the core of wisdom-led leadership. It is consciousness that creates wisdom-led leadership. In order to become a wisdom-led leader, the leader must turn to his or her consciousness for guidance. But this guidance is not in the form of knowing how to perform leadership behaviours better. Rather, this guidance comes in the form of becoming more aware of the limitations, the misunderstandings, the misconceptions, and the weaknesses in one's own consciousness. It is by gaining a more informed, a more aware, a more considered, and a more comprehensive consciousness that wisdom is augmented and leadership becomes more fitting.

However, the concept of human consciousness is not without controversy. If consciousness is to be the core of wisdom-led leadership, then its nature must be understandable and its functioning explainable. To this end, we must turn to metaphysics for it is through metaphysics that we explain our reality. Metaphysics includes our guiding ontology and its supporting epistemology, for, as Christian de Quincey (2002) declares, our ontology always determines our epistemology.

If, as proposed by Woodruff Smith (2004, p. 16), our guiding ontology is "our story of what it means to be a human being", then to be of any relevance and significance this ontology must be able to provide a comprehensive, coherent, and complete explanation of the particular human reality we are mostly concerned about. To be relevant and significant, the ontological "story" must be able to account for all aspects of this human reality. If it contains some unexplained parts, or denies the existence of some key aspects of this reality, then it fails as a suitable ontology because its deficiencies will invariably hide subsequent insights that could be used to guide our endeavours towards enhancing our everyday existence. Within the context of understanding wisdom-led leadership, a suitable ontology must not only be able to support the existence of consciousness but also be readily able to provide an explanation as to how it can reflect upon itself and how inner freedom can influence its outcomes.

Once we have determined that we have found a guiding ontology that can achieve this, we can nominate the most appropriate epistemology to accompany this ontology. This epistemology informs us as to what is to be considered as the appropriate knowledge for use in enhancing how we accommodate ourselves within the particular reality. In this instance, the reality is being able to better use our consciousness to guide our consciousness towards being a wisdom-led leader.

According to Cottingham (2006), de Quincey (2002, 2005), Griffin (2007), Laszlo (2007), Mathews (2003), and Wilber (2000a), amongst many other writers, the ontological approaches of dualism, idealism, and materialism have dominated our modern philosophy. However, when it comes to guiding insight into human consciousness, each of these ontologies contains a "gap" in its story such that

their effectiveness for guiding our task of nurturing and developing appropriate wisdom-led leadership practices is reduced considerably.

During the seventeenth century, René Descartes aimed to provide a comprehensive scientific account of the universe based on mechanical principals and simple mathematical laws, but he argued that the human capacity for thought and language could not be explained in this way. Not only did Descartes believe a non-material soul was needed to explain what physical science could not, but he also produced a series of independent arguments to show that the soul, or consciousness, must be entirely distinct from anything material. Moreover, he argued that consciousness is not just distinct from the body, but entirely opposite in nature: the body is extended and divisible, and consciousness is unextended and indivisible. In this way, Descartes created the ontological perspective of dualism – the view that there are two distinctively different and unrelated entities in our world: mind (consciousness) and matter (body). Descartes argued that only the human mind, which is distinct from the brain because it is not composed from matter, can be the source of consciousness. All things composed from matter, including the human brain, were insentient and could never be the source of beliefs, feelings, and values that are integral in consciousness experience.

Under the influence of dualism, human reality became divided in two: an objective, concrete, and materialistic dimension and a subjective, unextended, and sentient dimension. Dualism's positive influence in enabling rapid, comprehensive, and extensive social change and improvement by underpinning advancements in scientific knowledge should never be understated. However, its fundamental view that consciousness and matter are two distinctively different substances that are both real but exist entirely separately has proved to be a stumbling block when exploring our subjective world. If the world is composed of two completely different kinds of substances, mind and matter, how can these two mutually alien substances ever interact? Any theory promoting the view that a person's behaviour can be influenced by his or her thinking or mind is based on the assumption that consciousness and matter can and do interact. Such theories, including the theory of wisdom-led leadership, are built upon the assumption that a person's consciousness (mind) can directly alter, or interact with, his or her behaviour (body). From an ontological perspective, dualism is completely unable to explain how this interaction could ever occur.

Since dualism is not able to shed light on how consciousness can positively influence a leader's behaviour through his or her brain, I argue that it must be overlooked in the context of wisdom-led leadership. If it can't explain the functioning of human consciousness, then it certainly won't be able to provide any insights into how to design and implement a professional development programme for the nurturing of wisdom-led leadership.

For philosophers such as Berkeley (1734), and later Schopenhauer (1819), it did not make sense to talk of a world "out there" independent of its representations in the person's mind. Such philosophers believed that the phenomenal world, the world we experience, is a world as "idea" or "representation" or "perception". The resulting ontology posits that all phenomena, whether those which we observe in the world

around us, or those which we are aware of in our consciousness, are merely manifestations of the underlying reality of the person's perceptions. From these beginnings, the ontological perspective of idealism evolved. Idealism claims that consciousness is primary and universal and that matter is either (a) merely an illusion or (b) an emanation from consciousness. According to absolute idealism, the nature of ultimate reality is pure consciousness and the world of matter is an illusion, a sort of cosmic dream.

When considering the efficacy of human consciousness, idealism is less problematic philosophically than dualism but poses a major problem pragmatically. We just don't live as though matter is an illusion, and we wouldn't survive very long in the world if we treated all material objects (such as cars on the highway) as parts of a cosmic dream. Interacting with material objects produces very significant consequences for us. Moreover, if matter emanates from consciousness, and is real, then ultimately consciousness itself must be, at least partly, intrinsically physical in some way – otherwise, it would amount to a miracle of producing something physical from something wholly non-physical. If all is consciousness, and matter is ultimately an illusion or manifestation of consciousness, how do we account for the universal, commonsense, and pragmatic supposition of realism that the world is real in its own right?

The problem for idealism as the guiding ontology for our exploration of wisdom-led leadership is that it undermines the importance of our everyday reality. Within the everyday practice of leadership, there are externally mandated roles, responsibilities, policies, and procedures that cannot be ignored. Nor can these externally mandated roles, responsibilities, policies, and procedures be, by and large, open to re-interpretation by the leader's consciousness. Moreover, many of these roles and responsibilities are associated with external materialistic realities. For instance, the resultant practical expectations associated with implementing and supervising workplace health and safety regulations. Hence, it is argued that the large degree to which idealism downplays the role of reality in everyday life renders it as being ineffective for guiding our task of nurturing and developing appropriate wisdom-led leadership practices.

In the twentieth century, British philosopher, Gilbert Ryle (1949), attacked the notion of the dualistic split between the public, observable world of matter and the private inner world of the mind. Further, he argued that talking of the mind as a separate realm existing alongside the bodily realm is a confusion, which he called a "category mistake". Rather, Ryle argued that mental events and properties, like consciousness, are not separate events over and above bodily events and properties but rather they can be viewed as dispositions to behave in various ways.

Influenced by Ryle's philosophy in regard to the relationship between mind and body, the ontological perspective of materialism has evolved. Materialism reduces mental states to brain states whereby mental states are identified not by their hidden inner property, but by their causal links to one another and to sensory inputs and behavioural outputs. In Skyttner's (1998, p. 882) words, materialism proposes that consciousness "is the emergent property of chemical and physical processes from a sufficiently complex control system in a living organism". This suggests that our

consciousness emerges from the normal workings of our brain. The brain (matter) creates consciousness (mind).

However, although materialism dominates contemporary philosophical thinking, it, also, is unable to provide an adequately supportive ontology for the development of wisdom-led leadership practices. As the consciousness philosopher David Chalmers (1996) put it, the problem materialism faces is in being able to explain how something as immaterial as consciousness can emerge from something as unconscious as matter. Within the materialistic perspective, the way in which consciousness, which has no mass, occupies no space, and has subjectivity, can emerge out of the brain, which has mass, occupies space, and is wholly objective, is an inexplicable ontological jump. Moreover, according to writers such as Laszlo (2006, 2007), Northoff (2004), and Velmans (2000), extensive scientific experimentation is yet to find any evidence to support the existence of a direct link between human brain activity and consciousness sensations. Hence, it is argued that a materialistic ontology would be inadequate in its ability to provide subsequent insights that could be used to guide our endeavours towards understanding and nurturing the mutually efficacious interconnection between consciousness and behaviour that is at the heart of wisdom-led leadership.

Hence, Griffin (1998) asserts that it is now widely recognised by dualist, idealists, and materialists alike that human consciousness creates a serious, perhaps intractable, mind– body problem for modern philosophy. As expressed by Chalmers (1996, p. 4), while consciousness "is central to a subjective viewpoint, from an objective viewpoint it is utterly unexpected". Further, he argues that understanding how the brain operates is a comparatively "soft" problem, which neurophysiologists can describe, but the "hard" problem is being able to understand how immaterial consciousness can arise out of unconscious matter, which cannot be answered by brain research, for that only deals with matter, and matter is not consciousness.

By labelling the understanding of consciousness as the "hard" problem, Chalmers is sharing the same doubt expressed by other philosophers about the likelihood that we will ever be able to understanding the nature of consciousness. The philosopher, Jerry Fodor (1992), points out that despite all our theories nobody really has the slightest idea about how anything material could be conscious. Geoffrey Madell (1988, p. 2) admits that "the nature of the causal connection between the mental and the physical is utterly mysterious". Similarly, Thomas Nagel (1986, p. 15) acknowledges that our current accounts of consciousness contain "extremely implausible positions". Taking a more pessimistic position, Colin McGinn (1996) argues that our desperate search to understand consciousness is hopeless and we will never be able to understand how it emerges from the workings of our brains. Moreover, McGinn believes that

> Consciousness has an epistemologically transcendent natural essence. The picture is that an omniscient being could grasp the full naturalistic explanation of consciousness, but we are not thus omniscient. There exists some law like process by which matter generates experience, but the nature of this process is cognitively closed to us. The problem is therefore insoluble by us, but not because consciousness is magical or irreducible or nonexistent; it is insoluble simply because of our conceptual limitations. (p. 43)

Galen Strawson (1994, p. 50) shares this pessimistic view and says that the "mysteriousness of the relation between the experiential and the physical is a sign of how much is at present, and perhaps forever, beyond us".

This recognition by many leading philosophers of the unresolved, and possibly unresolvable, problem of understanding the nature of consciousness has provided an opportunity for a conceptual breakthrough insofar as it has led to the realisation that any satisfactory solution will have to move beyond previous ontological assumptions. In 1986, Thomas Nagel (p. 10) suggested that "the world is a strange place and nothing but radical speculation gives us the hope of coming up with any candidates for truth". Further, he adds that "any correct theory of the relation between mind and body would radically transform our overall conception of the world and would require a new understanding of the phenomena now thought of as physical" (p. 8). Some eight years later, after little progress had been made, Strawson (1994, p. 99) echoed that "the enormity of the mind-body problem" requires a "radical response". Moreover, he predicted that a solution, if at all possible, "will involve a revolution" in our conception of the nature of matter (p. 92). Importantly, Strawson urges us to take any alternative ontology seriously as a proper response to our current intractable position that offers little hope for us in ever being able to resolve the perplexities associated with understanding consciousness.

To this end, I advocate that the ontology of "radical naturalism" (de Quincey, 2002) readily provides a solution for understanding the workings of human consciousness. According to de Quincey, radical naturalism has its genesis in the panpsychist philosophies of Bruno, Spinoza, and Leibniz, the process philosophies of Whitehead and Hartshorne, and the panexperientialist philosophy of Griffin. The most fundamental assumption presented by this ontology is that all matter is intrinsically sentient – it is both subjective and objective. In the words of de Quincey (2002, p. 48), "radical naturalism confronts head-on the essential paradox of consciousness: We exist as embodied subjects – as subjective objects of feeling matter." Within this alternative ontology, matter and consciousness are not separate substances but rather co-eternal, mutually complementary, realities. Consciousness is seen as the process of matter informing itself. In this sense, consciousness is the ability of matter to feel, to know, and to direct itself.

From its panpsychic roots, as explained by de Quincey (2002), radical naturalism proposes that all matter in the universe, although commonly classified as inanimate, actually possesses an interior, subjective reality. In other words, there is something it feels like from within to be matter of any kind. This presents us with a view of nature consisting universally of materially real bodies with experientially real interiors. Therefore, all bodies are in some sense both object and subject. This means that within our human experience, there is no separation between matter and mind, our body and our consciousness, as they are each composed from one and the same nature.

How, then, does radical naturalism explain the processes involved in forming our consciousness? Writers such de Quincey (2002, 2005), Griffin (1998, 2007), Hartshorne (1991), and Whitehead (1978), each in their own way, argue that at the very core of radical naturalism's understanding of consciousness is the belief that

"process" rather than "matter" is the most fundamental actuality. Matter, as we currently know it, is just an integral part, a phase, of a more fundamental actuality – process. This does not mean that matter is stripped of all its qualities and characteristics that we normally associate with it – these remain. However, what does change is our assumption that matter is immutable, permanent, and unchangeable. On the contrary, all matter is, at some stage, formed, then exists, and, finally, disintegrates – all of which is a process. It is the relative timescale limitations of human existence that gives matter the impression of its limitless durability. Take the earth, for instance. Supposedly, it took a "big bang" to create it and eventually it will be nothing more than a "black hole", but most likely throughout human existence it will appear as a perpetual mass. If we look at the earth from after the big bang until prior to it being a black hole, we see perpetual mass. But if we look at the earth from before the big bang until after it becomes a black hole, it is not perpetual mass. Between the big bang and the black hole, the earth has what we call mass, it contains energy, and it clearly has objective, unmistakable, and unavoidable features – features, like gravity, which we ignore at risk of our own peril. This is a matter-orientated view of the earth. On the other hand, if we look at the earth from before the big bag until after it becomes a black hole, we would surely emphasise different features. Quite possibly, features associated with being able to prolong earth's existence and safeguarding the long-term survival of all of earth's species might take far more prominence over the objective features of the earth. This would be a process view of the earth. Importantly, this process view does not negate the earth's physical features; it just adds new insights and perspectives.

In the case of the earth, its process is essentially objective as, unless one believes in the intimate involvement of a deity, it solely depends upon actual entities, or objects, for its existence. However, in the case of a diamond in a jewellery shop, the process of its existence would be both subjective and objective for it to be matter as experienced in its particular shape and place in the shop. Although it would be formed from objects, the objective dimension of its matter, it is formed according to the subjective design of the diamond cutter, thereby adding its subjective dimension. So, this diamond is matter, with all the characteristics that we associate with it being a sparkling diamond. But, when we consider it from the perspective of its matter being a part of a process, we can clearly say that there is both subjectivity and objectivity in its existence.

That is to say, in the world where the fundamental actuality is process, and not matter, subjectivity and objectivity are not mutually exclusive phenomena. By means of the concept of "process", radical naturalism provides a coherent explanation for subjectivity and objectivity being considered as identical in kind, yet remain type distinct. We can still distinguish something as being subjective rather than objective, but they each share the same fundamental actuality and can thus co-contribute in a single process – an understanding no other ontology is able to explain. Within any life experience, viewed as a process, nothing ontologically new comes into being when a subjective reality, a feeling or an image, and an objective reality, an object or our body, associated with that experience mutually interact.

This understanding of "process" can also explain how our experience of reality is created within our consciousness. In this instance though, the process is largely subjective. In order for our current moment of experience, "now", to be related to the immediately previous moment, "past", and to the immediately subsequent moment, "future", the "now" moment must feel or "prehend" aspects of the "past" moment by including them as constituents of its own actuality, and give something of itself to the next, "future", moment. Our consciousness is formed from the continual recognition of each subsequent moment. This is like when we sit and watch a movie in a theatre. Although the image on the screen is filled with a myriad of movement allowing the story to unfold, in reality the movement is made from countless still images contained in single frames. As each frame passes across the projector lens its image is registered but then it passes. But, the link between this image, its preceding image, and the subsequent image causes the human mind to see motion and to understand the story that is unfolding.

The process by which our mind creates a motion film from still images is similar to the process that creates the outcomes from our human consciousness, but rather than using film frames to create the story the human mind uses moments of experience. Each moment of experience is like a still frame and our consciousness is like the motion picture. The difference, of course, is that unlike the movie film, where the future frames pre-exist their exposure through the projector lens, the future moments of experience are not already formed, waiting for their turn to be experienced by the mind. Each moment of experience is created at their time of exposure in the person's mind, as will be explained shortly. Unlike the predetermined story told by the continuous flow of countless still frames on a spool of film, the story registered in the human consciousness is dynamic and spontaneous as it is continually in the process of being created at the arrival of each new moment of experience.

The next step in radical naturalism's explanation of human consciousness is to more fully describe the composition of each moment of experience. As explained in Christian de Quincey's text, *Radical Nature: Rediscovering the Soul of Matter* (2002, pp. 223–263), in order to understand consciousness we must first see that, in its most fundamental form, consciousness is a "moment of experience" constituted by "prehensions". A prehension is defined as a "taking account of" a previous moment of experience. That is, a prehension is the taking account of some quality distinct from one's self within a moment of experience. Furthermore, there are two types of prehensions: a physical prehension and a mental prehension.

A physical prehension is the taking account of an actual object within a moment of experience. Through a physical prehension, the person takes account of those events or phases of events that involve an "efficient causation" or an exchange of energy during a moment of experience. As such, a physical prehension could be the impression left from the previous moment of existence. Or, it could be the immediate appearance of an object whose proximate existence needs to be considered in the process of completing the current moment of existence. Taking account of such objective influences, as these, is called the "physical pole" of the moment of experience.

On the other hand, a mental prehension is where the object is not actual but an abstraction or a possibility within a moment of experience. Here, people's consciousness is attentive to their own interpretations, intuitions, meanings, feelings, emotions, values, attitudes, and motives. It is at this point that people's consciousness is vulnerable to subjective influence. Moreover, it is the mental prehension phase of the consciousness process that allows people to utilise their inner freedom. It is here where people can take account of the possibilities within the moment of experience to choose what is in their own best interests. It is the mental prehension phase that enables people to be a self-determining agent by avoiding negative influences. People's level of commitment to moral integrity rises out of this mental prehension. Taking account of such subjective influences, as these, is called the "mental pole" of the moment of experience.

In its more comprehensive form, consciousness evolves from the cumulative effect of the continuous moment of experience formation process, just like movement formed on film for a motion picture. In other words, consciousness forms from the process by which completed, or past, moments of experience pass on some aspect or aspects of that experience onto a subsequent moment of experience as a physical prehension. The current moment of experience then adds its own subjective, creative, self-determining mental prehension to this experience so as to create a new integrated moment of experience, which can then be passed onto an immediate future moment of experience as a physical prehension. Consciousness, then, is the cumulative effect of the continuous cycle of mental pole to physical pole to mental pole to physical pole . . . ad infinitum.

Again, radical naturalism argues that this transition from mental pole to physical pole is not an ontological leap because this consciousness has not risen out of matter but out of a process. If we consider the present moment of experience as "mind" (subject), then as soon as it completes itself and perishes, and slips into the past, it becomes "matter" (object). It is no longer an experiencing entity, with the quality of a mental pole, because experience is always "now". This means that what is often considered as the "matter" of consciousness is actually only a phase in a process. It exists only because it endures, and it endures, that is, it continues from the past into the present, only because it is prehended in the present by some current moment of experience. Thus, matter within consciousness is devoid of experience because it is an expired experience. In addition, this means that consciousness is not dependent on the physical and chemical activities of the brain for its formation but rather on the experiential, creative embodiment of moments of experience.

Furthermore, consciousness as a process overcomes the problem of interaction between it and the body. When matter is the objective constituent ingredient of a purposeful process and consciousness is the creative self-agency that incorporates past matter into the present, their interaction becomes a pseudo-problem. There is no interaction between consciousness and body as they are integral parts of a single process. Consciousness is the process by which the body initiates action. In other words, consciousness does not "do" something to the body to cause it to act. It is not an internal force upon the body. Consciousness is neither outside nor inside the body, but is constituent of the very essence of the body. It is part of that which

is responsible for the body's ability to become what it is. Similarly, consciousness is not independent of the body. The ongoing evolutionary process of consciousness formation incorporates the body's response to past moments of experience. Consciousness influences the body and the body influences consciousness.

In other words, as Varela, Thompson, and Rosch (1993) explain, all human behaviour is "embodied action" equally composed from consciousness, which depends upon the kinds of experiences that come from having objective, bodily sensorimotor capacities, and bodily responses, which depend upon the kinds of experiences that come from having subjective, consciousness capacities. This means that, in all human behaviour, consciousness and the body are fundamentally inseparable. The two are contingently linked within all human endeavours. Body and consciousness always go together. Indeed, de Quincey (2005, p. 153) believes that they are so united that he warns, "Whenever we attempt to divorce them, we create a psychological or physiological pathology." We can only know our body through our consciousness, and we can only know our consciousness through knowing how it is influenced by our body. Moreover, we cannot know our body through our consciousness without, at the same time, knowing our consciousness through our body. Human behaviour as embodied action means that our objective knowledge is inextricably linked to our subjective knowledge.

The critical importance of having access to radical naturalism's ontological explanation for the nature and function of consciousness now comes to the fore. As philosophy professor Christian de Quincey (2002, p. 143) reminds us, "our choice of epistemology is constrained by our ontology", that is to say, "epistemology and ontology co-determine each other" such that, eventually, "being becomes knowing". What we believe to be true about what it means to be human, what is the essence of our very being, as explained by our ontology, influences what we consider to be worthwhile and important knowledge, which is our epistemology. Michael Crotty (1998, p. 10) shares this conviction as he explains,

> Each theoretical perspective embodies a certain way of understanding *what is* (ontology) as well as a certain way of understanding *what it means to know* (epistemology). Ontological issues and epistemological issues tend to emerge together. To talk of the construction of meaning is to talk of the construction of meaningful reality.

By accepting radical naturalism as our guiding ontology, it is absolutely essential to change how we construct a meaningful reality of our world. We need to change our prevailing epistemology, to change how we come to know our world more clearly. We need to readjust the data, the knowledge, which we depend on to form our impressions, to make our interpretations, to inform our judgements, and to guide our actions.

In order to determine what form this knowledge is to take, what epistemology to adopt, we need to refer back to our guiding ontology, radical naturalism. Under the commanding ontological influence of materialism and dualism, rationality was the guiding epistemology. Within rationality, objective knowledge held sway. However, under the ontological influence of radical naturalism, "embodied awareness" (de Quincey, 2005, p. 152) becomes the guiding epistemology.

Embodied awareness implies that our essential knowledge is provided to us through the combined input of our cognitive capabilities, our senses, and our body's experience of the world as perceived through our feelings, intuitions, emotions, and sentiments. The epistemology of embodied awareness is not only able to amalgamate objectivity (materialism) and subjectivity (consciousness) into a unified understanding of how the human mind functions, but it also accentuates the role played by the person's inner freedom, or free will, within this process.

In essence, embodied awareness tells us that knowledge is not some externally packaged phenomena, like facts, that we physically take in through our senses, mechanically manipulate with our brain, and, finally, automatically construct the best response. Rather, embodied awareness tells us that knowledge is formed internally, inside the body, it is embodied. Also, it is not some sort of predetermined wrapped package that we have to endeavour to unwrap into order to fully gain it. Knowledge is awareness; it is not some quantum of concrete, factual, objective, certain, impersonal data. As knowledge is a form of awareness, it emerges from the amalgamation and assimilation of both the concrete, factual, objective, certain, and impersonal data and the emotional, intuitive, subjective, creative, and personal data that arise within the body during a moment of experience. It is the process of consciousness that achieves this amalgamation and assimilation in such a rapid, efficient, and effective way that, unless we make a concerted effort to note what is happening, it happens beyond our attention. That is to say, our consciousness initiates much of what we do through "embodied un-awareness". This is not the fault of our consciousness but, rather, habit or laziness on our part. It is possible, through self-reflection, as described in the next chapter, to make ourselves aware of the unaware and to be conscious of the currently unconscious processes that are continually happening in our bodies.

However, before progressing to this task of describing self-reflection in more detail, I believe it is important to better understand how embodied awareness influences the outcome of a moment of experience. By better understanding embodied awareness, we are more able to utilise it to our best advantage. Through understanding we gain control, and through gaining control we are able to use our inner freedom. It is our inner freedom that ensures that we live authentically in accordance with our true moral selves. There are four aspects of embodied awareness that we need to closely consider in order to achieve this required depth of understanding: selection of objective data, the influence of subjective data, the inner freedom process, and the influence of other sensory data.

The first important insight provided by embodied awareness is the realisation of the limitations inherent in the selection of objective data for consideration in the consciousness process. As Gigerenzer (2006) points out, often we assume that people are blessed with unbounded rationality whereby they are considered to be omniscient and have all the necessary time and cognitive power to take in every piece of objective data so that the best decision can be made. This view assumes that people are able to consider, or should consider, every possible potentiality that could result from all the objective data. This theory of unbounded human rationality ignores the constraints, such as limited decision-making time, or limited mental capacity,

or restricted environmental resources, which invariably impact on the human consciousness process. Hence, in reality either people tend to optimise their selection of what is deemed to be essential objective data while ignoring other available data or they apply past moment of experience outcomes to new situations while ignoring any new reinterpretations of the data. Embodied awareness requires us to become more fully cognisant of the limitations of our body and how this affects our construction of knowledge. At the very core of embodied awareness is the realisation and acknowledgement that we are prone to creating misunderstandings, misjudgements, and misinterpretations because of our body's natural physical limitations. We are never as objective as we think we are. Due to the inherent limitations of our physical processes of cognition, our objectivity is always susceptible to subjective influence.

If leaders are aware that they may not be truly objective in what objective data are informing their embodied awareness, then they have an entry point for self-reflection as a step towards becoming wisdom-led leaders. By personally reviewing and critiquing what and why certain available data were considered and what and why other available data were not considered, leaders are able to gain a window into the process of their consciousness. Such a window can provide an impetus for modifying and improving the outcomes of this process. At the very least, if such reflection simply confirms the appropriateness of what objective data are considered, then leaders can act with increased confidence in their authenticity.

The second important insight provided by embodied awareness is the recognition of the significant role played by subjectivity in all consciousness processes. This subjectivity can be in two forms. Any judgement of what is, and what is not, significant objective data is a subjective decision. Also, at the instant of existence of a moment of experience, during the mental pole, the consciousness process is open to be influenced by the person's personal preferences and interpretations. It is at this instant that the person has control over the outcome of the moment of experience and, subsequently, what will be passed on to, or prehended, by the next moment of experience. Ultimately, this richly subjective moment affects the future because its outcome directly impacts on the next moment of experience as a physical prehension. Such subjective sources of influence would include, but not be limited to, the person's intuitions, meanings, feelings, emotions, values, attitudes, and motives. In a world that has been so strongly and positively influenced by objectivity, our sensitivity to the involvement of our subjective reasoning has diminished. As Sorenson's (1998) research data suggest, when objective thinking is given priority over what is considered to be worthwhile knowledge, the result is inevitably outright suppression and subjugation of subjective reasoning. Our preference and dependence on objective thinking have anaesthetised our senses towards our own subjectivity. This does not mean that our subjectivity has stopped influencing our consciousness process. It simply means that we are significantly, if not totally, ignorant of its influence.

This means, as writers such as Begley (2006), Branson (2005, 2007), Cashman (1998), Hodgkinson (1996), and Sarros, Densten, and Santora (1999) have pointed out, we do not know or understand how our intuitions, meanings, feelings, emotions, values, attitudes, and motives are affecting our consciousness process and, thereby,

our behaviour. Our subjective reasoning capacity is largely an unidentified, unseen, unchallenged, and enigmatic influence over our consciousness. But it does not have to stay this way. We can access our subjective reasoning through self-reflection and self-inquiry. The only person who can recognise and validate our subjective reasoning is our self. Because we are not used to being self-reflective, initially we may not trust or give credit to its outcomes but this will change with commitment, courage, and perseverance. Again, the next chapter provides theoretical and practical insights into an effective self-reflection process.

The importance of this understanding for the development of wisdom-led leadership is unequivocal. In Chapter 3, the incorporation and integration of objective and subjective knowledge were stated as a fundamental aspect of wisdom-led leadership. Moreover, the transcendent aspect of wisdom-led leadership, the proactive application of consciousness, particularly the second level of consciousness, requires leaders to think about the accuracy, the comprehensiveness, the limitations, the motivation, and the quality of their thinking. This is subjectivity in action and it is essential for wisdom-led leaders to become familiar, confident, sensitive, inquisitive, and interrogatory towards what their subjectivity brings to the consciousness process.

The third important insight provided by embodied awareness is the revelation in regard to the influence of our inner freedom on the consciousness process. If, and only if, people have positively attended to the previous two insights provided by embodied awareness about the consciousness process, can they then take steps to fully utilise their inner freedom. As explained in the previous chapter, self-deceit, impulsiveness, and a lack of self- control are the traps that restrict inner freedom. If we are not using the most useful objective data available, and if we are not fully cognisant of how our own subjectivity is influencing our consciousness, then we will invariably be deceiving ourselves, reacting impulsively, and lacking self-control. This means that our ignorance, rather than our freedom, is controlling our consciousness. Our inner freedom is the freedom we ultimately have to decide what objective data and subjective data will be used to determine the final qualities of a moment of experience. For every moment of experience, there is an opportunity to influence the outcome of that experience by our inner freedom. We are free to decide the direction and flow of our consciousness. Inner freedom results in the direction and flow of our consciousness achieving the best that we can be. The full utilisation of our inner freedom frees us from the effects of external control, suppression, coercion, or manipulation and enables us to direct each moment of experience towards our truly desired moral self.

However, like all freedoms, it only exists if we use it. Inner freedom only has power when it is practiced. For wisdom-led leaders, it is absolutely essential that the use of their inner freedom is constantly and consistently practiced. The constant and consistent use of their inner freedom results in leaders having moral integrity – always acting for the good of others without any expectation of personal gain or self-interest. Moral integrity is demanded of our leaders in this challenging, ever-changing era, and only the full utilisation of their inner freedom will make this possible.

The final important insight provided by embodied awareness is the discovery of the contributing influence of other sensory data on our consciousness process. This is, possibly, a very unexpected but important insight. What it entails is that our five senses of sight, hearing, smell, taste, and feeling are not the only sources of data for our consciousness. In fact, our consciousness is attuned to all parts of our body. The outcome of our consciousness process can be considerably affected by how a particular part of our body reacts to the circumstance at hand. Although most of us pay little attention to our bodies, our bodies influence our consciousness and, therefore, our actions.

This insight might seem surprising but our language seems to acknowledge this relationship between our body and our consciousness. We can say that “we haven’t got the heart” to do something when we lack courage or conviction. Having to deal with a very unpleasant task can make us “sick in the stomach”. A frightening experience can make us “go weak at the knees”. If our intuition is informing our opinion, we talk about “having a gut feeling”. Difficult decisions can cause “a heavy heart” while really scary moments make “the hairs stand up on the back of our neck”. Embodied awareness says that we have to start listening deeply to what we are feeling. Moreover, we have to start listening to what our body is telling us. If we don’t, then our actions have the potential to be controlled not by our objectivity and subjectivity but by our body’s reaction. If the thought of meeting with a predictably aggressive person makes us “feel sick in the stomach”, then we will react differently to the situation than if we were not concerned by it.

However, not all of these physical sensations are unhelpful. Some can be the initial sense of a breakthrough new idea or an indication that we are doing what is in our best interests. When we talk about doing something with passion, often it is a sign that we are in tune with our true self. In this instance, the use of passion emphasises the uncontrollable “tingling” of joy and excitement that consumes the body at this time. The body is “telling” the person that their consciousness, their inner freedom, has put them on the right path towards their true self.

Certainly, wisdom-led leaders must access the physical sensations of their body. They must strive for authenticity and not be controlled by unhelpful stimuli. These bodily reactions are sources of coercion and manipulation. Unattended to, they have the potential to diminish the leader’s inner freedom since the prime concern is to minimise the body’s reaction rather than striving to be one’s true self. Often, negative reactions of the body to particular circumstances are learned reactions. Through a process of review and critique, their unhelpful influence can be diminished. On the other hand, the wisdom-led leader must also look for confirmatory evidence supplied by the body that supports the outcomes of his or her consciousness. Again, self-reflection and self-inquiry can readily access these physical sensations so that any affect induced by them is only positive and helpful.

By now we should have a fairly comprehensive picture of what constitutes wisdom-led leadership. Chapter 3 provided an overall description of what wisdom-led leadership entails. Then, Chapter 4 described in more detail what is at the very core of wisdom-led leadership –moral integrity. Finally, this chapter used an appropriate ontology, radical naturalism, and epistemology, embodied awareness, to

provide a fairly comprehensive illustration of what a leader must be able to do in order to be wisdom-led. Although extensive, all of this information is abstract in nature – descriptive rather than practical. What is needed in order to complete the task of coming to fully understand the concept of wisdom-led leadership is some specific practical insight into how it can be developed. The next chapter provides these essential practical insights.

Chapter 6
Effective Self-Reflection

I began the previous chapter by drawing on philosophy professor Christian de Quincey's (2002, p. 143) belief that "our choice of epistemology is constrained by our ontology", whereby, "epistemology and ontology co-determine each other" such that, eventually, "being becomes knowing". Now, into this entwined relationship I would add learning theory. Our choice of learning theory is constrained by our epistemology, which is constrained by our ontology. Being becomes knowing, which influences how knowledge is taught.

Based on the acceptance of radical naturalism as the most suitable guiding ontology for understanding wisdom-led leadership, embodied awareness becomes the dominant epistemology. Simply stated, embodied awareness implies that our essential knowledge is provided to us through the combined input of our cognitive capabilities, our senses, and our body's experience of the world as perceived through our feelings, intuitions, emotions, and physiological reactions. In order to best learn how to tap into our embodied awareness, enactivism is deemed to be the most appropriate learning theory. As explained by Fenwick (2001, p. 1), enactivism holds that within human beings, "natural objects and cognition emerge together as intertwined systems". Or as Varela and his colleagues (1993) suggests, enactivism assumes that people and their environment co-emerge. The ontology of materialism promotes the epistemology of rationalism and the learning theory of constructivism, whereas the ontology of radical naturalism promotes the epistemology of embodied awareness and the learning theory of enactivism.

Thompson (2005) proposes that enactivism incorporates four key ideas. First, human beings are considered to be fully autonomous agents that can actively generate and maintain their own identities, and thus, they enact or create their own knowledge and understandings. Secondly, human consciousness is an autonomous system such that it actively generates and maintains its own coherent and meaningful patterns of activity, according to its unique operation as an organisationally closed sensorimotor network. Hence, human consciousness does not process information in the computationalist sense, but creates meaning. Third, human cognition is a form of embodied action. Cognitive structures and processes emerge from ongoing consciousness responses to perception and action. However, this coupling in consciousness between people and their environment only modulates, but does not

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completely determine, their cognitive processes, which in turn informs their consciousness. The fourth idea is that a person's world is not a pre-specified, external realm, accurately represented internally by his or her brain, but, rather, the person's world is a relational domain enacted or brought forth by the person's unique inner freedom and personalised way of coupling with his or her environment.

Applying the enactivist learning theory to a leader's professional learning means the program must be situated in the leader's own real life, everyday, experiences. If we want a person to become a wisdom-led leader, then we must realise that any participation in artificial situations, theoretical presentations, observations of others, or intensive course work will have significant limitations. These sort of experiences will only enhance the leader's cognitive awareness of what is required of a wisdom-led leader, but will not bring about the necessary changes in his or her person, their very being. Without specifically directed personal learning from their own daily working environment and leadership experiences, leaders might know what wisdom-led leadership is but they won't know how to personally achieve it. The gaining of wisdom-led leadership is practiced, not taught.

Hence, the continual application of self-reflection and self-inquiry in the daily professional life of a wisdom-led leader is unequivocal. However, self-reflection, in the form of reflective self-inquiry and reflective self-evaluation, is not something people do naturally, do accurately, or that automatically influences their behaviour (Branson, 2007). Hence, leaders seeking to become wisdom-led have to not only learn how to reflect on their self but also learn what is the most important aspects of their self to reflect upon. From the enactivist learning theory standpoint, this means that leaders wanting to become more wisdom-led have to learn from within their own current environment. While, initially at least, the process, or technique, of learning how to reflect on one's self can be generalised, learning what is the most important aspects of their self to reflect upon is idiosyncratic. What wisdom-led leaders need to reflect upon is specific to their self. They need to come to understand more fully through reflective self-inquiry and reflective self-evaluation not only their true self, and how they enact it out in everyday life, but also how they are interacting with their environment.

No one can convey this essential knowledge to the leader; it has to come from within. Also, no artificially created or apparently similar working environment can help leaders to nurture their necessary professional wisdom. Where no real relationship exists, any reflection becomes a purely cognitive exercise with little personal, psychological, and subjective involvement. In an artificial situation, any reflection about the environment is based on rationalism rather than embodied awareness. This is not the case within their own workplace. In their workplace, leaders invariably have a personal, psychological, and subjective involvement with the culture of the workplace, itself, and with the people in the workplace. Hence, this involvement plays a vitally important part in their leadership. Moreover, any sense of this personal and psychological involvement must be readily available to leaders as an object of their self-reflection.

With these directives proffered by enactivism in mind, what might a suitable self-reflective wisdom-led leadership learning program look like? The remainder of this

chapter will comprehensively address this important question by providing answers to the following three related questions:

1. What is this “self” that is to be reflected upon?
2. What does a self-reflection process look like?
3. Given that moral integrity is a key quality of the wisdom-led leader, what additional features of self-reflection need to be considered to ensure moral integrity is enhanced?

Wherever possible, research data will be presented in order to better illustrate what is being proposed.

Question 1: What is This “Self” That Is to Be Reflected Upon?

What constitutes the “self” ? In order to answer this challenging question, I began by finding two phenomena, behaviour and personal values, that are not only generally accepted as being integral components of the self but also assumed to be linked together in some way. Then, by exploring the nature of this link more closely, I was able to construct a more elaborate explanation of what constitutes the self.

Our behaviour is the most obvious and undeniable component of the self. Our behaviour is readily observable to us; it is part of our identity. We make judgements about our self based on how we behave – our physical capabilities. Next, even though we may not be able to explain it, one of our key assumptions about our self is that our personal values influence our behaviours. Thus, this common belief was used as the starting point, the cornerstone, upon which a picture of the self was built. However, to effectively create a conceptual framework of the self, which is credible, conceptually concrete, and can guide self-reflection, it is necessary to replace this assumption with a clear and well-founded explanation of how personal values are able to influence a person’s behaviours.

Drawing on literature from the fields of cognitive and behavioural psychology and values theory, insight is gained about the nature and function of personal values. Here, writers, such as Griseri (1998), Hultman and Gellerman (2002), Leary and Tangney (2003), and Osborne (1996), suggest that the self is constituted from the integration of one’s self-concept, self-esteem, motives, values, beliefs, and behaviours. All of these components of the self are formed during one’s life experiences and become powerful influences on how one experiences, perceives, and reacts to one’s reality. This means that one’s own self-concept is at the heart of how one behaves, and this self-concept indirectly influences behaviour through the sequential components of the self of self-esteem, motives, values, and beliefs. The integration of all of these components of the self influences the manner in which the individual thinks about, perceives, and responds to his or her world. These components come together to form the core of the self, and the complexity of the self evolves from these through the addition of other cognitive, psychological, social, and kinaesthetic processes.

In addition, Westwood and Posner (1997) propose that this indirect connectedness between the self-concept and behaviours is made more complex by the decreasing degree of cognitive self-knowledge that one has of one's beliefs, values, motives, self-esteem, and self-concept. These components of the self appear to be ever-increasingly subliminal components and are little influenced by sensory feedback from one's reality. They are inner, tacit, and increasingly intangible behaviour-governing components of one's being. Hence, as Cashman (1998) and McGraw (2001) clearly indicate, any reflection on these components of the self is not a natural process and requires a deliberate undertaking. In order to be able to effectively clarify our knowledge of our self, what I will call self-knowledge, requires initial guidance in knowing what to look for in their self.

The following conceptual framework (Fig. 6.1) has been designed to illustrate the understandings provided by the literature of how a person's behaviour is influenced by the various components of the self.

This conceptual framework not only highlights that one's self-concept is at the heart of one's self, by placing it at the core of the framework, but it also illustrates the sequential order of the components as one moves from self-concept to behaviours. Also highlighted is the understanding that one's level of awareness, or degree of knowledge about each component, increases as one moves out from the centre of the framework. People have little or no knowledge about their own self-concept, whereas they have considerable knowledge about their behaviours. The final understanding conveyed by this conceptual framework is that each component is not a discrete entity but rather they are inter-related and inter-active. The inner components are each antecedents of their adjacent outer component, but they, in turn, depend on feedback from their outer neighbouring component to maintain relevance. In this way, each component helps to create the united self.

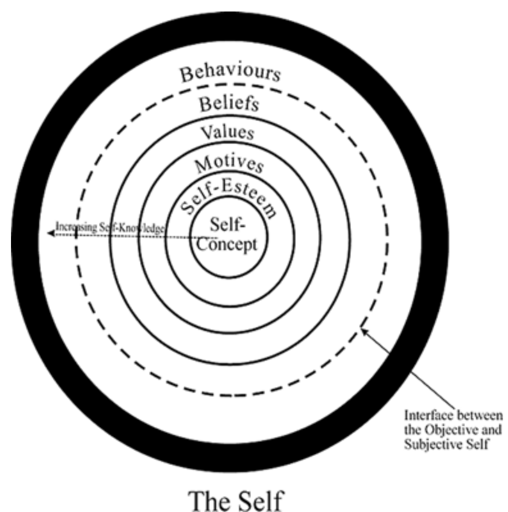

Fig. 6.1 A diagrammatical representation of the various components of the self as presented by the literature, which shows how these components are able to interact in order to influence a person's behaviour

Although it is possible to view these common general components as forming a united self, it must be realized, as Elliott (2001) argues, that each self is unique to the individual person. The manner by which these components interact is very idiosyncratic because each person's subliminal interactive processes are unique and distinctive. A similar act evinced by two different people, even in apparently identical circumstances, is likely to reflect quite unique ways of blending their own self components. Furthermore, these components of the self influence how one understands and interacts with all of one's reality and are not limited to just one aspect of one's life. One's beliefs, values, motives, self-esteem, and self-concept are not only unique to the individual but also relatively consistent and impact in a similar way on all aspects of one's life.

Question 2: What Does a Self-Reflection Process Look Like?

How is it possible to utilise the previously developed conceptual framework of the self to guide self-reflection and to enhance self-knowledge? To achieve this essential outcome, I have used two different approaches in my research: the outside-in approach and the inside-out approach. A brief description of this research and the data achieved follows. For the outside-in approach, the participants were secondary school principals, and for the inside-out approach, the participants were primary school principals. It should also be noted that the outside-in approach was conducted using individual interviews, while the inside-out approach was conducted using a small focus group. In the context of this book, I will not discuss the theoretical aspects of the research. These can be found in various previously published professional journals.

Approach 1: The Outside-In Approach

As previously mentioned, the specific design of this phase of the research was influenced by the understanding that the behaviour-governing components of the self of beliefs, values, motives, self-esteem, and self-concept are increasingly subliminal components; there is decreasing cognitive self-knowledge as one moves from reflecting on their outer behaviours to their inner beliefs, values, motives, self-esteem, and self-concept. This means that, while behaviours are observable and beliefs knowable, the other components of the self are progressively more subliminal and difficult to come to know. Based on this understanding, I decided to design this approach by working from the known to the unknown components of the participant's self. That is, conceptually speaking, from the outside component to the inside components.

The research began by examining the participant's readily observable and tangible behaviours and then progressed to exploring the inherent beliefs associated with these behaviours before moving on to clarifying the underlying personal values in these beliefs and behaviours. By moving from the clearly observable behaviours to

the knowable beliefs, it is likely that a clear understanding of the participant's beliefs were gleaned. Then, based on the view that personal values are the antecedents of beliefs within the self, it was possible to use the participant's knowledge of their beliefs as an avenue for discerning their relevant personal values. Due to logistical limitations, particularly the available time each participating principal was willing to provide, this research did not proceed to reflect upon the participant's motives, self-esteem or self-concept. Only the participant's personal values were aligned to their educational leadership behaviours through their beliefs.

In addition to the gathering of data specific to each participating principal's educational leadership behaviour, beliefs, and personal values, relevant life experience data were also gathered with respect to these behaviours. This particular aspect of the research was prompted by the understanding presented in the literature that not only are personal values formed during key life experiences but also these values are applied to all aspects of one's life (Gardner, Avolio, Luthans, May & Walumbwa, 2005; McGraw, 2001). From our understanding of consciousness, this is explained as our past experiences providing objective data which are prehended during a moment of experience. These personal life stories not only presented the principal's perception of how these behaviours, beliefs, and personal values became integral to their life but also aided in the values clarification process. The difference between the principal's actual values, as distinct from their espoused or desired values, was made more apparent from these stories.

In order to analyse all the data gained from the research interviews, an instrument was devised to more clearly illustrate the relationship between the principal's educational leadership behaviour and their beliefs and personal values. This instrument helped to create a visual display of the alignment between not only the principal's particular leadership behaviour and its inherent beliefs and personal values but also with a life experience. See Tables 6.1 and 6.2 for representative illustrations of these resultant visual displays. For logistical reasons, only two of these individual visual displays are presented here for illustration. It is assumed that these two examples provide sufficient clarity in the understanding of the research outcomes so as to guide any further application of this form of self-reflection.

The use of this outside-in approach to self-reflection achieved two key results. First, the research certainly achieved the purpose of familiarising each principal with the process of self-reflection and individually engaged them in the act of self-reflection. Secondly, however, the data from this research show that enhanced self-knowledge of personal values, alone, was not likely to cause any change to how these values influence the principal's educational leadership behaviour. To a person, the principals in this study cherished the opportunity to engage in self-reflection and to learn about their personal values. Here there was clear recognition of new knowledge about their inner self, and how their values and beliefs were influencing their leadership behaviour, but there was not the sense that this increased self-knowledge was going to immediately initiate a change to how they viewed and interpreted their leadership behaviours. The perceived benefits gained from an increased self-knowledge of their beliefs and values were mainly as being able to

Table 6.1 An illustration of the outcomes gained from an outside-in approach to self-reflection for Principal A

KEY LEADERSHIP BEHAVIOUR	BACKGROUND DATA	INTRINSIC BELIEFS	INHERENT INFLUENTIAL PERSONAL VALUES
1. Encouraging and acknowledging the positive contribution of others to the ongoing success of the school by : ➢ Recognizing individual or group contributions to school achievements ➢ Appropriately celebrating school community accomplishments This is achieved through: • Praising people for a job well done; • Giving community members appreciation and support; • Expressing confidence in people's abilities; • Finding ways to celebrate accomplishments; • Recognizing people for commitment to shared values; and • Rewarding people for their contributions.	1. The understanding that people respond positively to praise and affirmation was developed in the family upbringing, particularly by mother, and this view influences attitude to all areas of life, not just professional perspectives. 2. This perspective was reinforced at the beginning of professional career when more experienced teachers willingly provided personal support and encouragement, which provided a strong and confident start.	Believes that : • people are motivated by positive, constructive, and affirming praise; • people work better if they feel appreciated; and • the leader gives essential direction to the efforts of the school community through acknowledging, supporting, and encouraging the positive effort of individuals, groups, and the whole community. Consequential beliefs are that it is personally important to : ⇒ Value people's contribution; ⇒ Acknowledge what people do; ⇒ Give encouragement to people in their positive endeavours for the school; ⇒ Seek out contributors to thank them in both formal and informal ways; ⇒ Appreciate the diversity in contributions made by people from across the school community; ⇒ Always try to suitably reward people for their positive contributions to the successful accomplishments within the school; and ⇒ Celebrate school achievements in appropriate ways.	A. Personal values associated with positive personal qualities seen in self encouraging, supportive, affirming recognition, approval, respect integrity, sincerity, caring empowerment, generosity, diversity nurturing, accepting others concern for others, developing others B. Personal values associated with positive personal qualities seen in others loyalty, hardworking, commitment diligence, reliability, dedication responsibility, initiative, giving involvement, ownership, participation nurturing C. Personal values associated with achieving the outcome of getting people to work together harmony, companionship, cooperation friendship, cohesiveness, collaboration productivity, success, quality community involvement

Table 6.2 An illustration of the outcomes gained from an outside-in approach to self-reflection for Principal B

KEY LEADERSHIP BEHAVIOUR	BACKGROUND DATA	INTRINSIC BELIEFS	INHERENT INFLUENTIAL PERSONAL VALUES
1. Building a trusting working environment that enables others to assume full responsibility for their work by : ➢ Developing knowledge and competencies in others so that they can confidently and independently complete responsibilities; ➢ Fostering collaboration; and ➢ Strengthening people by giving them sufficient power, providing choice, assigning critical tasks, and offering regular support. This is achieved through: • Ensuring that people know what is expected of them and what help is available to them; • Treating people with dignity and respect; • Letting people choose how to do their work; • Developing cooperative relationships; • Supporting other people's decisions; and • Listening to alternative points of view.	1. As the eldest son, was regularly given the opportunity to grow by being given the trust and the freedom to accept many different responsibilities. 2. When first began teaching there was not any regular supervision or support and you were left to your own honesty, resources, and enthusiasm to ensure that expectations were met. This often led to a great deal of uncertainty, insecurity and hesitation.	Believes that : • People must first be able to meet essential accountabilities then they can independently build on this to enhance the outcome; • Quality and excellence are essential outcomes, but they can be achieved in different ways; and • People possess a rich diversity of skills and knowledge such that once they know what standards are expected from their actions it is important to allow them the freedom to achieve these in their own way. Consequential beliefs are that it is personally important to : ⇒ Build trusting relationship by first ensuring that others can successfully complete their responsibilities; ⇒ Show respect and care for people by showing them how things are done and what is expected; ⇒ Create open channels of communication to enhance mutual support; ⇒ Empower, rather than abandon, people by ensuring they have knowledge and skills before giving freedom; ⇒ Provide opportunities for others to assume critical responsibilities because the leader cannot do everything; ⇒ Support, encourage, and affirm the positive contributions of others; and ⇒ Build patience and tolerance in order to allow for the sharing of wisdom and the implementation of collaborative action.	A. Personal values associated with positive personal qualities seen in self honesty, integrity, authenticity respect, caring, credibility service, sincerity, decisiveness well organized B. Personal values associated with positive personal qualities seen in others courage, commitment, trustworthy creativity, giving, participation wisdom, accountability, cooperation dependability, confidence, enthusiasm interdependence C. Personal values associated with achieving the outcome of enabling others to assume full responsibility for their work empowerment, delegation, enjoyment efficiency, consistency, balance fellowship, trust, effectiveness optimism, collaboration, networking quality service, realistic goals, success approval, affirmation, dignity improvement, results, openness teamwork, fulfilment, hope realistic expectations, good communication organizational orientation

clarify, substantiate, and support the principal's individualistic leadership behaviour and provided him or her with renewed confidence and assurance.

As a result of this *outside-in* research approach, the gaining of self-knowledge of behavioural-influencing personal values seemed to mean little to the principal. It was as though they could not trust their own judgement in regard to what were their personal values. While the principals readily endorsed the fact that they had gained new levels of self-knowledge about their personal values, it seemed that this would only result in the reinforcement of their existing behaviours, beliefs, and values. Although the principal deeply appreciated the opportunity for guided reflection on their principalship practice, they were not moved to further reflect, review, and examine the authenticity and appropriateness of their behaviours, beliefs, and values. It seemed that they had gained insufficient self-knowledge through this research process and were yet to be in a position of being able to implement wisdom informed principalship.

This outside-in approach to self-reflection proved to be a non-threatening, insightful, and enjoyable experience for each principal. Although it helped the principals to increase their understanding of their self, it did not appear influential enough to instigate further self-inquiry in preparation for personal change. It seemed to produce more first-level consciousness reflection than second level. The outcomes from this self-reflection were more confirmatory than challenging. As such, it is an excellent starting point for self-reflection for those participants that might be quite unsure and somewhat hesitant.

Hence, a more comprehensive and holistic self-knowledge of the self is necessary in order to enable people to come to fully understand their true self and to fully utilise their inner freedom. Arguably, with greater knowledge of the self, including the components of personal beliefs and values as well as motives, self-esteem, and self-concept, these principals would have been in a better position to critique the relationship between their personal values and leadership behaviours. Moreover, they would be more able to change their personal values in order to use their inner freedom to bring out their true self and, thereby, become more wisdom-led.

Approach 2: The Inside-Out Approach

This approach into understanding the self again uses the previously presented conceptual framework (Fig. 6.1) as a crucial guide but begins by examining the participant's self-concept rather than their behaviour. This approach used the lead presented by Lord and Hall (2005) of a deeply structured approach to introspection and self-reflection. Deeply structured self-reflection incorporates learning how to "personally articulate one's self-concept and core values" so as to "construct sophisticated understandings of situations that can be used to guide thoughts and behaviors" (p. 592). At the heart of such a deeply structured process of self-reflection is the need to assist the person to come to know their self-concept. Moreover, according to van Knippenberg, van Knippenberg, De Cremer, and Hogg (2005), increasing the person's knowledge of their self-concept is essential for the

nurturing of personal authenticity. It is through coming to know and understand their self-concept that the person is able to develop an appropriate meaning system from which to feel, think, and act with authenticity. This meaning system, says Leary and Tangney (2003), arises from having a deeper awareness of their feelings, beliefs, values, motives, and behaviours. As a result, the person is then able to act in accordance with appropriate feelings, beliefs, motives, and values. Furthermore, Sparrowe proposes that it is through reflecting upon their "personal narratives" (2005, p. 1), or "life-stories" as Shamir and Eilam (2005, p. 6) prefer to call them, that people are able to come to know their self-concept.

Based on these understandings, an *inside-out approach* was designed whereby the self-reflection process worked from the inner-most core component of the principal's self, their self-concept, and then proceeded to work sequentially outwards through their self-esteem, motives, values, beliefs, and, finally, behaviours. The aim of this approach is to, first, isolate and examine a key influential personal image held in the principal's self-concept and, then, to sequentially trace the impact of this image through their self-esteem, motives, values, beliefs, and behaviours. A comprehensive guided reflection process was developed to assist the principal in this far-reaching procedure.

However, before proceeding with this inside-out approach to self-reflection, the challenge was to discover a way to find an initiating impetus that would enable the participant to recall one of their key influential personal images from their self-concept. According to the literature, such as that of Gardner et al. (2005) or McGraw (2001) for example, these key influential personal images are formed during a unique life experience, called a "trigger event" or a "defining moment", which can occur at any time throughout the life of a person. A vital understanding about this image is that it is created from an interpretation of the particular life experience. It is not formed on factual evidence but rather on subjective perceptions and interpretations. Frattaroli (2001) adds that despite this lack of objectivity associated with the created image, people's physical and emotional response to this unique life experience is then reproduced through a process known as "repetition compulsion" whenever their mind interprets another life experience as having essentially the same important characteristics. Hence, the self-concept image, formed during a unique life experience, continues to be at the centre of the participant's response to new life experiences. Thus, reflecting on the original life experience, and its inherent personal images and emotions, helps to clarify current behavioural responses to situations perceived as having similar defining characteristics.

Although a trigger event or a defining moment was used to initiate these experiences of deeply structured self-reflection, once the participant is familiar with the process the trigger event can be more closely aligned to the leader's daily experiences. Rather than being a defining moment from their past, the self-reflective process can focus upon a key aspect of the challenges the leader is now facing at work. Hence, the focus of the reflection could be on how the leader reacts to interpersonal confrontation, how they feel about delegating responsibility, how committed are they to their organisation's vision, how do they feel about addressing professional weaknesses, how legitimate are their perceptions associated with any proposed organisational change, and so on. Indeed, the list of potential trigger items

is only limited by the commitment of leaders and the range of challenges being faced by their organisation.

Also, while the inside-out process of self-reflection adopted in this research just concentrated on those beliefs directly aligned to the nominated values, this process can incorporate greater flexibility and insight. Rather than solely concentrating on beliefs, it would be possible to also raise questions about related attitudes, perceptions, emotions, intuitions, feelings, bodily sensations, and physical reactions to the particular self image under consideration. In this way, this inside-out process of self-reflection becomes even more closely aligned to our understanding of embodied awareness as being the foundational knowledge for the achievement of wisdom-led leadership.

Once, the structure of the self-reflective process becomes second nature to the leader, it can happen automatically and at anytime. It becomes an embedded part of the leader's aroused consciousness rather than an imposed process for the brain. The leader's consciousness has learnt how to reflect upon itself. Their second-level consciousness becomes more powerful, tangible, and informative.

An important insight gained from this research into the effects of an inside-out approach to self-reflection is that it takes a considerable amount of time and a great deal of commitment and courage. To ensure the proper continuity is maintained as the procedure moves through the sequential inner components of the self, sufficient time must be assigned for appropriate discernment at each component. The quality of the discerned data at each subsequent component is dependent upon the quality of the previously discerned data. Also, only one self-concept image can be reviewed through this process at a time. While all of the data gathered from this single image provide powerful insights, a more holistic and balanced perspective can only be gained from completing the procedure with a number of different images. To do this not only takes commitment but also courage. The participants require commitment as they need to repeat the whole procedure a number of times and to carefully consider each element of the procedure throughout this demanding time. In addition, the participants need to have courage because the procedure requires that they look at defining moments in their life experiences not only accurately but also with complete openness and honesty.

Again, a visual display instrument was developed to not only help summarize the outcomes from the principal's self-reflection process but also to help create a holistic overview of how the principal's behaviour is affected by the interconnectedness of all of the inner components of their self. This visual display instrument directly reflects the previously presented conceptual framework (Fig. 6.1), which was designed to illustrate the understandings provided by the literature of how a person's behaviour is influenced by the various components of the self. The extreme left-hand column displays the principal's reflections on a self-concept defining life experience. This moment is described in brief, along with a general description of the likely personal image captured at this moment in the principal's self-concept. Each subsequent column then illustrates how this self-concept image has influenced the development of the principal's self-esteem, motives, values, beliefs, and behaviours. See Tables 6.3 to 6.8 for illustrations of these resultant visual displays.

Table 6.3 An illustration of the outcomes gained from an inside-out approach to self-reflection for Principal C

LIFE EXPERIENCE	IMPACT ON SELF-ESTEEM	RESULTANT MOTIVES	PREFERRED VALUES	BELIEFS FORMED	BEHAVIOUR ENACTED
Briefly describe a particular significant personal life experience: About aged 3, I was able to build complete 3D homes from a 2D picture using small building blocks. This greatly impressed my mother. She openly affirmed my patience and capability to achieve this on my own. She told everyone how 'clever' I was. *The image I have recorded in my self-concept as a result of this life experience can be describe in the following way*: I am very capable of being able to achieve solutions on my own particularly if I am interested in what I am doing.	*As a result of this life experience I have -* HIGH SELF-ESTEEM *in situations in which -* • I am very interested in what I am doing • I want to find a solution • I can be left to work independently • I feel I have access to sufficient resources	*This experience mainly affected my Core Needs as follows*: Increased sense of : • Respect • Acceptance • Belonging • Success • Control *As a consequence, I created the following motives (rules for life) to guide my life whenever I came across a similar situation*: • Success builds respect • Achievement comes from perseverance and patience • Independence creates freedom to achieve	*From these Motives, I have a preference for the following Values*: • Dignity (circled) • Integrity (circled) • Independence (underlined) • Responsibility (circled) • Patience (circled) • Perseverance (circled) • Self-control • Control (underlined) • Credibility (underlined) • Achievement *Now circle those values that would always be helpful to you in your leadership and underline those values that have the potential to be unhelpful in guiding your leadership in certain situations.*	*As a result of these Motives and Values I have created the following Beliefs*: • I am more likely to find a solution to a problem if I can work by myself • If I can work by myself I will be more interested, committed, and successful in what I am doing • If I am not interrupted by the thoughts or actions of others, I have an abundance of patience and perseverance • I am very capable and can be successful • If I can solve a difficult problem, I will gain dignity, integrity and respect • People who do not show responsibility and perseverance do not deserve respect	*As a consequence of this life experience and its affect on my self-concept, self-esteem, motives, values and beliefs, I have adopted the following leadership and management behaviours*: • I feel most successful and confident when I am able to work independently on major issues. This means that I need to be aware that having to work with School Boards, Parent committees, staff groups, etc. can create frustration and a sense of lower achievement. • While I am very friendly, amiable, and welcoming of others, when it comes to actually working cooperatively with them I might lack sincerity and commitment • I do not give my full commitment to a task if I have limited interest in it or feel that I do not have the resources to complete the task properly.

Table 6.4 An illustration of the outcomes gained from an inside-out approach to self-reflection for Principal D

LIFE EXPERIENCE	IMPACT ON SELF-ESTEEM	RESULTANT MOTIVES	PREFERRED VALUES	BELIEFS FORMED	BEHAVIOUR ENACTED
Briefly describe a particular significant personal life experience: When I was about 5, each afternoon after lunch Mum expected us to lie down and have a rest. She would do the same. I would wait until everyone was asleep and sneak outside to play. One afternoon I set fire to the next door paddock while playing with matches. Neighbours had to come to extinguish the fire. For the rest of the afternoon I had to wait until Dad came home with the promise of a beating. When Dad did come there was no beating but rather he sat down and talked about what I had learnt. *The image I have recorded in my self-concept as a result of this life experience can be describe in the following way*: While I am capable of making mistakes, even to the point of causing shame, I can learn from these moments through honest but gentle reflection.	*As a result of this life experience I have -* LOW SELF-ESTEEM *in situations in which -* • My behaviour may be questioned • I perceive that there is a high risk of failure Hence, I have a heightened sensitivity of my own behaviours and its consequences on others. I am ever mindful of how others might perceive me. Also, this experience has meant that I limit the risks I take so as to not feel shame if it does not work out.	*This experience mainly affected my Core Needs as follows*: Increased sense of : • Respect • Acceptance • Responsibility *As a consequence, I created the following motives (rules for life) to guide my life whenever I came across a similar situation*: • Don't do anything that might bring shame • Use mistakes as learning opportunities • Understand the causes of perceived failure and learn from it • Be gentle with the shortfalls in others • Listen to the motives of others in order to understand their behaviour • In difficult situations always treat others with dignity	*From these Motives, I have a preference for the following Values*: • Respect • Dignity • Patience • Honour others story • Gentleness • Forgiveness • Safety • Predictability *Now circle those values that would always be helpful to you in your leadership and underline those values that have the potential to be unhelpful in guiding your leadership in certain situations.*	*As a result of these Motives and Values I have created the following Beliefs*: • Each person needs to be treated with respect • Don't take risks in case it brings shame • Be gentle with those who have made mistakes • Be aware of people's feelings when publicly disciplined • Everyone makes mistakes so people need to be supported to go beyond that event.	*As a consequence of this life experience and its affect on my self-concept, self-esteem, motives, values and beliefs, I have adopted the following leadership and management behaviours*: • As a leader I am conscious of other's stories and their contribution. • In processing decision making alternatives, I am conscious of not allowing anyone's contribution to be devalued. • In a supervision role I strive to be gentle and allow each person to discover their own journey • In disciplining I strive to uphold a person's self-esteem and dignity. • When I am criticised I have to be very careful not to allow that to affect my self-esteem. • As a leader I want to take risks but often feel hampered by the fear of failure

Table 6.5 An illustration of the outcomes gained from an inside-out approach to self-reflection for Principal E

LIFE EXPERIENCE	IMPACT ON SELF-ESTEEM	RESULTANT MOTIVES	PREFERRED VALUES	BELIEFS FORMED	BEHAVIOUR ENACTED
Briefly describe a particular significant personal life experience: At aged 3, I had all my teeth removed and my adult teeth did not appear until I was aged 8. I began school with no teeth. I became a target for ridicule from others and I developed a stutter. However, by developing an 'armour plate' against these barbs, and striving independently to do the right thing, I found success and was affirmed by those who mattered most. *The image I have recorded in my self-concept as a result of this life experience can be describe in the following way*: I do not have to depend or rely on others to succeed. My personal determination will ensure that I am always fully committed to doing what I consider to be the right thing and this prevents others from getting the better of me. Also, I am very discerning when making new friends.	*As a result of this life experience I have -* HIGH SELF-ESTEEM *in situations in which -* • I am acknowledged as doing the right thing • I can achieve on my own • I can lead others • I can complete tasks without having to draw attention to myself	*This experience mainly affected my Core Needs as follows*: Although this experience could have decreased my self-esteem in fact through sheer determination increased my sense of : • Control • Respect • Solitude • Honesty • Acceptance of others *As a consequence, I created the following motives (rules for life) to guide my life whenever I came across a similar situation*: • Independence overcomes any dependence on others • Don't give other people the opportunity to see that I am different • Be strong and confident as this in turn builds confidence in others • Always be in control • Don't depend on others to move forward • Be open and sensitive to others	*From these Motives, I have a preference for the following Values*: • Courage • Independence • Trust • Determination • Intuition • Consideration • Dignity • Self-control • Control • Discerning • Loyalty • Concern for others • Confidentiality • Empowerment *Now circle those values that would always be helpful to you in your leadership and underline those values that have the potential to be unhelpful in guiding your leadership in certain situations.*	*As a result of these Motives and Values I have created the following Beliefs*: • I am more likely to succeed if I don't depend on others • People who can not show trust or loyalty do not deserve consideration • I like doing things my way and being in control • If I sense a lack of co-operation or commitment from others, I become more determined to succeed • I gain much of my self-respect and confidence from being affirmed about leading well	*As a consequence of this life experience , I have adopted the following leadership and management behaviours*: • I strive very hard to fulfil my responsibilities in a dignified and appropriate way. • I have had to learn to trust the people I delegate responsibility to and be willing to accept and support the direction they take. • I am very welcoming of others and encourage an open-door approach for staff, parents and students. • I am very committed to ensuring rules and processes are followed. • I consider the building of positive relationships amongst staff, parents and students as vital in enhancing good understanding • I am very discerning about working with others and I need to have confidence in their being able to uphold my high level of expectations.

Table 6.6 An illustration of the outcomes gained from an inside-out approach to self-reflection for Principal F

LIFE EXPERIENCE	IMPACT ON SELF-ESTEEM	RESULTANT MOTIVES	PREFERRED VALUES	BELIEFS FORMED	BEHAVIOUR ENACTED
Briefly describe a particular significant personal life experience: In my principalship, I have had to organize a major fundraising function that demanded not only extensive personal physical exertion but also widespread cooperation from others in order to succeed. *The image I have recorded in my self-concept as a result of this life experience can be describe in the following way*: I am very capable of organizing demanding events that not only require me to manage a wide variety of tasks but also require high levels of diplomacy and physical exertion.	*As a result of this life experience I have* - HIGH SELF-ESTEEM *in situations in which* - • I am operating in the physical dimension • I need to communicate with others about something I believe to be worthwhile • I am confident about my capacity to complete the task no matter how challenging it is provided I believe I have sufficient resources and support	*This experience mainly affected my Core Needs as follows*: Increased sense of : • Acting ethically • Respect • Solitude • Self-worth • Acceptance • Good Health • Success • Affirmation *As a consequence, I created the following motives (rules for life) to guide my life whenever I came across a similar situation*: • I like to set challenging goals for myself • It is important for me to keep healthy • It is important to help others regardless of the personal challenge • In order to successfully complete difficult tasks it is often essential to willingly and sincerely collaborate with others	*From these Motives, I have a preference for the following Values*: • Accepting others • Accountability • Adaptability • Adventure • Affirmation • Alignment • Approval • Balance • Commitment • Competition • Confidence • Courtesy • Credibility • Hardworking • Health • Initiative • Perseverance • Spontaneity • Politeness • Organization • Respect • Risk-taking • Self-discipline *Now circle those values that would always be helpful to you in your leadership and underline those values that have the potential to be unhelpful in guiding your leadership in certain situations.*	*As a result of these Motives and Values I have created the following Beliefs*: • It can be very worthwhile to take risks • I can have a powerful influence on others • Through perseverance and commitment I can achieve things that might first appear impossible • As I value courtesy very highly it is essential for me to always act courteously towards others	*As a consequence of this life experience and its affect on my self-concept, self-esteem, motives, values and beliefs, I have adopted the following leadership and management behaviours*: • I work hard and have a capacity to encourage others to join me in completing tasks regardless of the perceived degree of difficulty • I like physical challenges as success in such endeavours enhances my self-confidence and self-esteem • I do not mind taking calculated risks and extending myself beyond my usual comfort zone as success in such endeavours often provides me with the greatest sense of purpose and achievement

Table 6.7 An illustration of the outcomes gained from an inside-out approach to self-reflection for Principal G

LIFE EXPERIENCE	IMPACT ON SELF-ESTEEM	RESULTANT MOTIVES	PREFERRED VALUES	BELIEFS FORMED	BEHAVIOUR ENACTED
Briefly describe a particular significant personal life experience: About aged 4, in backyard with friend near Father and oldest brother. Friend points to some thistles and calls then, "sissles". I knew he was wrong and tried to impress father/brother and said, "they are not sissles, they are fissles". Father & brother burst out laughing causing me a sense of shame and embarrassment. These feelings return when story retold to other family members. *The image I have recorded in my self-concept as a result of this life experience can be describe in the following way*: I was mortified, distraught, embarrassed, and felt very foolish. I had acted hastily, which resulted in me being a complete failure. I did not get the recognition from my Dad/brother that I dearly sought.	*As a result of this life experience I have* – LOW SELF-ESTEEM *in situations in which* • I am unsure of the final outcome • I am not clear in what I am doing • I think that I will look silly or foolish • I do not believe I have the correct answer	*This experience mainly affected my Core Needs as follows*: Decreased sense of: • Acceptance • Power • Worth • Success *As a consequence, I created the following motives (rules) to guide my life whenever I came across a similar situation*: • Avoid ever looking silly/foolish • Be in control • Be right • Avoid failure	*From these Motives, I have a preference for the following Values*: • Pride • Caution • Dignity • Integrity • Self-respect • Comfort • Credibility • Authority • Order • Self-control • Responsibility *Now circle those values that would always be helpful to you in your leadership and underline those values that have the potential to be unhelpful in guiding your leadership in certain situations.*	*As a result of these Motives and Values I have created the following Beliefs*: • Always thoroughly check the specific details of a new situation. • Others do not respect people who make fools of themselves • Treat others as you would like to be treated • People prefer order and predictability • Change is only worthwhile if it has proven benefits • Thorough preparation underpins good leadership • Being wrong undermines being a good leader • Don't speak until you know you are right • Don't commit to anything if can't be successful • Think carefully before taking action	*As a consequence of this life experience and its affect on my self-concept, self-esteem, motives, values and beliefs, I have adopted the following leadership and management behaviours*: • If I delegate a responsibility I tend to step back from the situation as I lose confidence in achieving a successful outcome • I am reluctant to express an opinion until I am sure I am right • I limit my involvement in broader life of school to avoid being put into an embarrassing situation • I strive very hard to succeed in responsibilities where I believe I can control the process and direct the outcome • I treat others with respect and dignity regardless of the circumstances • I always try to act in a dignified way

Table 6.8 An illustration of the outcomes gained from an inside-out approach to self-reflection for Principal H

LIFE EXPERIENCE	IMPACT ON SELF-ESTEEM	RESULTANT MOTIVES	PREFERRED VALUES	BELIEFS FORMED	BEHAVIOUR ENACTED
Briefly describe a particular significant personal life experience: From a very young age, I seemed to always be in the company of adults. Furthermore, on special occasions, such as Christmas or birthdays, I would willingly seize the opportunity to stand up and tell stories and to entertain those, mainly adults, around me. *The image I have recorded in my self-concept as a result of this life experience can be describe in the following way*: I am very confident when speaking in public or in front of a group.	*As a result of this life experience I have -* HIGH SELF-ESTEEM *in situations in which -* • I have to give a spontaneous public message • I have to give a vote of thanks • I am unexpectedly asked to express an opinion • I am asked to lead a group discussion	*This experience mainly affected my Core Needs as follows*: Increased sense of : • Power • Success • Control • Creativity • Affirmation • Fun • Being heard and understood *As a consequence, I created the following motives (rules for life) to guide my behaviour whenever I come across similar situations*: • How I speak and act enables me to gain people's attention • Being able to verbally manipulate a situation puts me in control • Effective communication leads to success	*From these Motives, I have a preference for the following Values*: • Success • Affirmation • Power • Control • Credibility • Humour • Creativity • Acceptance *Now circle those values that would always be helpful to you in your leadership and underline those values that have the potential to be unhelpful in guiding your leadership in certain situations.*	*As a result of these Motives and Values I have created the following Beliefs*: • Effective communication is about providing a clear message in a creative way • If I role play effective communication I am getting the message across • If I am getting my message across then people will see me as a good leader • I have the ability to influence others by how I publicly present my thoughts and opinions • It is important to use humour if possible in order to create interest when providing an important public message	*As a consequence of this life experience and its affect on my self-concept, self-esteem, motives, values and beliefs, I have adopted the following leadership and management behaviours*: • I feel most successful and confident as a leader when I am taking control of a public discussion about important issues. • I like to have a sense that what I say is influencing the thoughts and behaviours of others in a tangible way. • While I like the positive feelings I get from my strong public presence, I can struggle inwardly with doubts about the suitability of this means of influencing others. Am I being accepted as a good leader for the right reasons?

Each of these visual displays shows how particular self-concept images, although formed at various stages and in a variety of different contexts of life, are still being used to influence the leadership behaviour of the respective principal. Furthermore, each visual display describes how a particular self-concept image has influenced the adoption of certain personal motives, values, and beliefs and how the respective principal applies these to their leadership behaviour. Having this deeper perspective enables the principals to reflect more critically on their actual motives, values, and beliefs in order to determine whether or not these are always a positive and helpful influence on their leadership behaviour. The self-reflective process, supported by data illustrated on the visual display, provides the participating principal with the opportunity to nurture their consciousness by enabling them to arouse their inner freedom and to take control of any actual personal motives, values, or beliefs that have previously been tacitly influencing their leadership behaviour in ways that were contrary to what they wanted. In this way, the self-reflective process and the visual display provide a means for each principal to ensure that their leadership reflected their true self so that they could act in a more authentic and wisdom-led way.

Question 3: Given that Moral Integrity Is a Key Quality of the Wisdom-Led Leader, What Additional Features of Self-Reflection Need to be Considered to Ensure Moral Integrity Is Enhanced?

In order to fully see the benefits gained from self-reflection on the development of moral integrity, it is necessary to review our current procedures. This is not meant to judge them poorly but, rather, to see and understand the limits of what they are able to achieve and appreciate what self-reflection can add. Again, this is a process of incorporating, integrating, and transcending. That is to say, the development of moral integrity within a wisdom-led leader is so essential that to depend on only one or two learning strategies would be insufficient. We need to combine all of the approaches in an integrated and, thus, a transcendent way.

I argue that, currently, there are three general learning methodologies associated with teaching for moral integrity development, which I will refer to as the teaching of moral literacy. As defined in the homepage of the *Rock Ethics Institute* of the Pennsylvania State University,

> Moral literacy is the ability to contend with complex moral problems. It involves the ability to recognize a problem as a moral one. The morally literate individual must acknowledge the multiple perspectives of individuals involved in the problem. The ability to assess both disagreements on and proposed responses to the problem is another skill of the morally literate individual.

Moreover, I claim that these three strategies are commensurate with the two learning theories usually aligned with a rationalistic epistemology supported by a materialistic ontology, namely, behaviourism and constructivism.

Behaviourism describes human learning in terms of how the person can be motivated by rewards or punishments to adopte desired behaviours. In our more enlightened world, especially in the context of education and learning, a behaviourist approach is more likely to be associated with different forms of concrete or affective rewards. In the development of moral literacy, a behaviourist learning approach is used whenever a person of authority and credibility extols the need for people to adopt some specific virtuous characteristics. These virtuous characteristics are invariably presented as the "rewards" for having adopted the necessary moral behaviours. When Taylor (2003, p. 29) declares that

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

he is in fact describing the rewards that are to be gained from adopting an "authentic", moral life. This is a relevant and worthwhile behaviourist approach to moral literacy. Similarly, when Starratt (2005) asserts that

> Every human being has a moral responsibility to be him or herself, to be an original, to be the real thing, to author her or his own life. But one cannot be authentic except in relationships. One's truth can only be grasped and affirmed in and by a relationship. All moral exchange is based on mutual trust in the authenticity of the other.

he is striving to paint a seductive picture of a more rewarding life for the individual and for society based on a commitment to moral integrity. He hopes that readers will be motivated to enhance their moral commitment so as to gain the anticipated benefits described in this excerpt. Finally, when Begley (2003, p. 1) defines authentic leadership as a "professionally effective, ethically sound, and consciously reflective" form of leadership, he is applying behaviourist learning theory in a very positive way. The richness of his words and description are meant to induce the adoption of authentic leadership practices, which have a very moral foundation.

The other form of learning theory that is currently being used in moral literacy is that of constructivism, which views human learning as a process in which the learner actively constructs or builds new ideas or concepts based upon current and past knowledge. Furthermore, constructivist learning is a very personal endeavour whereby internalised concepts, rules, and general principles may consequently be applied in a practical real-world context. From a reading of the moral literacy literature, it would appear as though there are two different forms of constructivism in use: case study and autobiographical writing.

The use of case studies in ethical dilemmas has been the cornerstone of the commitment to the teaching of moral literacy within the school and university setting. Shapiro and Hassinger (2007) strongly support the use of this methodology and claim that "the use of a case study, framed as an ethical dilemma, can be especially effective to help students understand a concept, such as social justice, as well as extend their moral literacy in general" (p. 452). More specifically, it is argued by Tuana (2007) that by, first, being provided with the necessary moral literacy knowledge and skills required to be able to recognise, evaluate, and assess ethical dilemmas, the person is then able to comprehensively discuss the ethical dilemmas

inherent within each real-life situation. As described by Shapiro and Stefkovich (2005, pp. 29–30), these case studies are designed with the intention "to make certain that students and other readers are exposed to differing paradigms and diverse voices – of justice, rights, and law; care, concern, and connectedness; critique and possibility; and [where applicable] professionalism". In this way, it is hoped that this methodology will "not only lead to stimulating conversations, but that they will also encourage reflection and guidance for wise [and ethical] decision-making in the future".

In his research into moral motivation, Batson (2008) refers to this learning strategy as "perspective taking" (p. 61) and highlights the importance of case studies in being able to induce individuals "to take the perspective of another . . . so they will be more inclined to move beyond narrow self-interest to consider and give weight to the interests and desires of the other" (p. 62). Again, the data from the research of Batson, which he claims support that of Johnson (1993), are noteworthy in regard to the best use of case studies for the development of moral literacy.

Here, Batson argues that case studies can induce two importantly different forms of perspective taking: the imagine-self perspective and the imagine-other perspective. The imagine-self perspective directs the person to imagine what their own thoughts and feelings would be if they were in the presented real-life situation. On the other hand, the imagine-other perspective directs the person to imagine what another person's thoughts and feelings would be given that this other person is confronted by the presented real-life situation. The results from Batson's, and previously Johnson's, research support the understanding that case studies that induce an imagine-self perspective are more likely to develop moral literacy, whereas case studies that induce an imagine-other perspective leads to "an increased altruistic motivation, not to increased moral motivation" (p. 62). In other words, for the maximum benefit towards moral literacy, case studies incorporating ethical dilemmas must be sufficiently real and compelling so that the participant is readily able to imagine him or herself in that situation. However, imagine-other perspectives can also make an important contribution. Batson suggests that the imagine-other perspective "may provide a corrective lens for the specific moral myopia to which a position of advantage is prone" (p. 64). Obviously, this recommendation could easily be applied to that of a leader. Hence, in the development of moral literacy for wisdom-led leadership, case studies that induce an imagine-other perspective could make a significant contribution.

The third current way of teaching moral literacy, which is based on a constructivist approach to learning also, is that of autobiographical writing. Here Leonard (2007, p. 418) claims that "while a variety of methods for uncovering and transforming 'self' exist; autobiographical writing is considered essential to the process". Furthermore, Leonard describes this process as an effective means through which participants can tell their stories, reaffirm them, modify them, and create new ones. More specifically, it is suggested that autobiographical writing is a very effective way "of generating a reflection of one's fluctuating place within the community and helps one understand one's cultural background in terms of traditions, customs,

and practices, as well as the deep-rooted assumptions, values, and beliefs that are embedded in those practices" (p. 418). Through the process of physically recording their life story and life experience, it is asserted that people are more able to increase their self-awareness and better able to more accurately interpret their life experience, which is said to be a precondition for moral literacy.

However, despite the perceived benefits of each of these three moral literacy learning methodologies, questions have been raised in regard to the depth of the benefits obtained. It is proposed by Batson (2008) that, while there are benefits from each of these three ways of teaching moral literacy, the actual level of benefit is limited. According to Kriegel (2008), if people are adapting their behaviour in order to be seen to be achieving a predetermined desired outcome, like good consequences or presumably a better life, then they are responding to a mental representation of what their behaviour should be like. This means that their action is based on a cognitive, rationalised thought process rather than an inner moral imperative. Rather than emanating from their moral being, it is coming from their brain influencing their behaviour in order for people to be considered moral. Annas (2008) adds further clarification to this point by suggesting that "virtuous people are people whose deliberations, leading to their acting virtuously, are, at least in part, in terms of virtue, rather than in terms of meeting obligations, or of producing good consequences" (p. 22). Her real-life example in support of this point is that when we find people who have acted with incredible bravery invariably we find that they have not included the thought of being brave in their deliberations prior to acting. In Annas' opinion, if we wish to truly develop moral literacy, then we must add to our existing teaching methods with a new approach that fills the critical missing link. We must be able to help the person to naturally experience moral behaviour "as a harmonious expression of the person's character" such that they are readily able to respond "to the situation in a way unmediated by thoughts that represent oneself as somebody trying to do the virtuous thing" (p. 30).

So, again, the benefit gained from considering embodied awareness as our guiding epistemology is raised. If, as Annas and the others have proposed, people need to learn moral literacy through reflection on an experience that they feel to be personally very real to them, then an enactivist approach to learning is required. Remember, an enactivist approach to learning assumes that we cannot know our body through our consciousness without, at the same time, knowing our consciousness through our body – our objective knowledge is inextricably linked to our subjective knowledge. Hence, if we wish to gain full knowledge of what we are experiencing, how we are reacting to what we are experiencing, what we are considering as the most appropriate response to this experience, and why we are considering this response, we need to develop our embodied awareness. We need to be able to closely monitor the reactions of both our physical body and our consciousness to the particular experience. De Quincey (2005, p. 174) emphasises the essential role of embodied awareness in issues associated with morality when he declares that the "hunting for 'virtue' [requires] a quality of the soul that emerges when the unconscious, emotional structures of the mind come into alignment and right relationship with our conscious cognitions; when instinct informs intellect,

when the mind is open and responsive to its deeper dynamics". It is through being able to explore our embodied awareness that we are capable of gaining the knowledge and wisdom required to fully enhance our moral literacy.

From the perspective of having to teach moral litereacy, enactivism promotes the importance of the primacy of practical knowledge rather than factual or propositional knowledge. Practical knowledge, claims Hutto (2005, p. 320), is "knowing how" while factual knowledge is described as "knowing that". If you closely follow instructions, rules, or decrees, then your actions are based on knowing that you are doing the proper thing. Factual knowledge is guiding your actions. However, if you are monitoring your own actions and continually adjusting what you are doing according to your perceptions so that you can improve upon the outcomes from your actions, then your actions are based on knowing how well you are acting. Practical knowledge is guiding your actions. Moreover, Ryle (1949) emphasises that "knowing how" can never be defined in terms of "knowing that" since "even if we could make sense of the idea of regulative propositions guiding our performances, knowing how and when to apply them could not be a matter of knowing yet another set of regulative propositions without engendering a regress" (pp. 31–32). Also, it is important to note that factual knowledge, as found in such examples as instructions, rules, decrees, and regulative propositions, makes things clear, precise, and replicable, while, on the other hand, practical knowledge is very idiosyncratic and context specific such that it is not easily explicated nor can it be generalised. People must learn, through practical knowledge, how they will become an authentic moral agent. Also, this means that the achievement of moral integrity is not an end in itself but, rather, an emerging quality that the person must continually strive to attain.

Very specifically, as Christian de Qunicey (2002) reminds us, we can train people's brain in order to change their behaviour, but we need to dialogue with their consciousness, their mind, if we want them to change their beliefs, attitudes, assumptions, and perceptions. Until the participant is capable of deeply and honestly exploring their own physical and cognitive reactions to their experiences, they will need close support and guidance from a teacher, a tutor, or a mentor. They need to learn how to challenge their usual and natural way of thinking and to get in touch with how their body is reacting. Rather than noting their thoughts, they need to understand their own thinking. They need to understand how and why they are constructing their reality as they are doing.

This returns us to the use of the inside-out approach to guiding self-reflection. If all this moral literacy theory is correct, does the outcomes generated by the inside-out approach to self-reflection lead to enhanced moral literacy? This is a difficult question to answer. Ultimately, it is only the individual, themselves, who knows the correct answer. Only the individual knows whether or not their moral responses are cognitive-based or character-based. Are their moral responses coming from their brain or their consciousness? Are they presenting their true moral self in their responses or are they only presenting a moral masquerade? Are they hiding their actual moral views behind statements that they think others want to hear?

While acknowledging this limitation on any externally devised perceptions of moral development in another person, I believe it is essential to provide some criteria for judging the worth of a learning program or else it would seem pointless to initiate a program in the first place. To this end, it is noteworthy that, according to Taylor (2003), introspection and self-reflection provides “moral salvation” (p. 27) because it helps to recover the person’s own “authentic moral contact” (p. 27) by pointing them “towards a more self-responsible form of life” (p. 74). Where once what it meant to live a moral life was dictated by rules, and reinforced through social roles and responsibilities, now “a moral way of being is a way of being human” (p. 29). Individuals are responsible for their own morality; one’s morality flows from one’s humanity, says Starratt (2003). Furthermore, he adds that there are “three qualities of a fully human person; autonomy, connectedness, and transcendence. These are the foundational human qualities for a moral life; it would be impossible to be moral without developing these qualities” (p. 137).

Now we can return to the data represented in the visual displays previously displayed in Tables 6.3 to 6.8. These displays clearly show that the use of the inside-out approach to self-reflection has enhanced the moral consciousness of the participating principals because each has become more autonomous, connected, and transcended in the following ways.

First, Starratt explains that striving for autonomy as a means of enhancing one’s morality is about developing “self-truth” or, in Taylor’s (2003, p. 27) words, “self-determining freedom” or, as I have called it, “inner freedom”. As people become more conscious of all the factors that are impacting on their moral judgements, they are less controlled by their self-centred desires and have more possibility of making an autonomous conscious moral choice. People become free to direct their life from their self-reflective moral consciousness because they are freed from self-deception, impulsiveness, and a lack of self-control. O’Murchu (1997) claims that the greatest source of influence over the behaviour people comes from their inner self where unconscious motives, values, and beliefs influence at least 70% of their daily behaviour. As previously stated, a person’s will is not free when it is being largely controlled by unconscious influences. This is manipulated will rather than free will. Hence, the development of a leader’s autonomy is dependent upon bringing these normally powerful unconscious instinctual influences into consciousness and under direct control. It’s about nurturing their inner freedom.

By means of this inside-out approach to self-reflection, the principals in this study were readily able to clearly distinguish their inner influences on their leadership behaviour, including their self-concept, self-esteem, motives, values, and beliefs. They were very definite and specific about the previously unconscious influences they selected as being integral to their self as a consequence of a particular life experience. Knowledge of the likely antecedent determinants of their leadership behaviour enabled each of the participating principals to have enhanced clarity and greater certainty about their behaviour. Moreover, this self-knowledge was further reinforced by these tangible links between the principal’s behaviours and its inner antecedents being clearly illustrated in a visual display. In this way, each of the participating principals became explicitly conscious of what had previously been

unconscious influences on his or her leadership behaviour and, thereby, was more readily able to initiate truly autonomous behaviour. That is to say, the nurturing of the principals' moral consciousness through experiencing structured self-reflection has increased their autonomy and, thereby, strengthened their inner freedom and enhanced their moral leadership capacity.

Secondly, the pivotal role of connectedness in moral consciousness, claims Harris (2002, p. 215), can be clearly seen by examining the roots of the word *consciousness*. Here, it is found that *consciousness* comes from the Latin *con*, which means "with", and *scio*, which means "to know". Consciousness is *knowing with* and this makes it a relational activity. Consciousness requires an "I" and a "We"; two distinct entities capable of forming a relationship. Developing a moral consciousness is not only about coming to know ourselves but also about knowing how to relate to others in a more mutually beneficial and rewarding way. A person's morality, urges Taylor (2003), crucially depends on dialogical relations with others. In particular, developing a moral consciousness is about realising that we all create self-fulfilling prophecies in our interactions with others. "We expect people to behave according to our projective expectations and without intending it we elicit in them reactions that confirm those expectations", writes Frattaroli (2001, p. 231). Hence, an important aspect of nurturing a moral consciousness is about recognising personal, unconscious, self-imposed relationship inhibitors. Once these are made conscious, they can be removed in order to expand the range of people with whom we can empathise and whom we can recognise as part of our moral responsibility.

This outcome is reflected in the visual display data presented in Tables 6.3 to 6.8. Each of the participating principals not only went on a journey of self-discovery and uncovered their inner self, but also they became more aware of how some of their inner values and beliefs were restricting aspects of their relationships. By knowing and understanding their inner self, they became more discerning about their leadership behaviours, particularly in regard to how the inappropriate application of some of their values was hampering their leadership behaviours by diminishing the positive effect they were having with some members of their school community.

For example, Principal A was able to recognize that his struggle to cope with group and committee meetings resulted from his strong commitment to valuing independence. However, by knowing the origins of this value empowered him to begin to redress this weakness in his leadership by using affirming techniques towards other group members whenever he became aware that he was waning in his commitment to the group or committee activity. In the experience described by Principal B, his father's very considerate, dignified, and respectful response to a seriously careless incident with matches had resulted in Principal B developing a strong commitment to the values of safety and predictability. Unfortunately, in his current role as a principal, which regularly involves high risks due to a seemingly endless demand for change and accountability, these values constantly induced unease, hesitation, and indecision. By being aware of these values, and realising that their strength is related to his deep regard for his father rather than their inherent importance, enabled Principal B to more confidently engage in taking risks and to more

openly deal with unfamiliar responsibilities within his school community. Similarly, Principal C came to realize that she did not have to be solely dependent on her self, but rather it was better for her to empower others and to value their contribution. Principal D had grown up believing in, and being affirmed for, his ability to think divergently and spontaneously. Indeed, he often sought approval through his ability to think differently to that of others. However, this self-perception had the added effect of making Principal D believe that he could not plan strategically and that he could not think logically and sequentially. However, by being guided through a deeply structured self-reflection process that focussed on a quite recent life experience, Principal D was able to dramatically alter this influential image in his self-concept. In having to organise a major fund-raising event, Principal D realised that he had readily applied strategic planning skills. As a result, he now felt far more able to become actively engaged with his school community in essential strategic school development planning and other responsibilities where logical sequential thinking was necessary. With respect to Principal E's particular self-reflective process, the opportunity to realise the inaccuracies of his interpretation of a life experience, in which he had felt extremely foolish and incompetent, provided him with the resolve to overcome his misplaced sense of pride, caution, and self-comfort. He realised that a misinterpretation of a childhood experience was still causing him to believe that his credibility depended on him avoiding ever making a mistake or putting himself in an unfamiliar position where he might finish up feeling foolish. This often prevented him from wholeheartedly mixing with his school community during times that lacked familiarity, predictability, or control. By personally redefining the essential values inherent in his personally perceived level of credibility as a principal, and acknowledging the benefits to all of him not having to always look and act perfectly, Principal E felt more able to consistently be the type of principal he wanted to be for his school community. Finally, the self-reflective process used in this study provided Principal F with the means to more carefully consider the full impact of solely depending upon a strong public presence for the gaining of his sense of leadership credibility. In each of these situations, the structured self-reflection process provided a means by which the principal could build a stronger connection to their school community. Furthermore, by feeling more connected to their school community, the principal also felt more morally responsible towards the community as well.

Finally, the concept of transcendence within the context of morality encapsulates the essential commitment to continually strive to be a better person. To this end, Wilber (2000a, p. 264) proposes that "increasing interiorization = increasing autonomy = decreasing narcissism". In other words, the more self-knowledge a person has of their inner self then, the more detached from that self they become, the more they can rise above that self's limited perspective, and so the less self-centred they become. The more clearly and faithfully a person can subjectively reflect on their self, the more they can transcend their innate personal desires in order to consider what is in the best interests of others. This is supported by Taylor's (2003, p. 39) concept of "horizons of importance" where he suggests that

> The ideal of self-choice supposes that there are other issues of significance beyond self-choice. The ideal couldn't stand alone, because it requires a horizon of importance, which help define the respects in which self-making is significant. Unless some options are more significant than others, the very idea of self-choice falls into triviality and hence incoherence. Self-choice as an ideal makes sense only because some issues are more significant than others.

As long as most of the inner influences on our behaviour remain within our unconscious, there is little choice in how we respond to moral dilemmas. However, by making these inner influences part of our consciousness, we do have self-choice in regard to whether or not they are appropriate. As unconscious influences, our inner influences automatically seek largely self-interests. On the other hand, as conscious influences, our inner influences can be controlled and directed towards seeking horizons of greater importance where consideration is given to what is ultimately in the best interest of all. In this way, such transcended behaviour achieves moral outcomes.

When applied to leadership, this understanding necessitates that moral leaders need to become conscious of how their inner dimensions of their self can be controlled and redirected towards achieving better, more transcendental, consequences. Within this research study, this particular outcome was described by Principal C as feeling "liberated" by this self-reflective process and this description was unanimously supported by all participants. By coming to understand how the inner dimensions of her self had been formed, this principal felt liberated from feelings of solitariness. For the first time Principal C could understand why she was so very discerning of others and why she had developed dogged determination and perseverance for doing what she considers is right even amid stern opposition. By doing what she considered to be right as a young girl, Principal C was able to affirm herself and take pride in her achievements, which enabled her to outwardly ignore the taunts of her peers, which were linked to her having no teeth. The way Principal C had interpreted this defining life experience resulted in her valuing her own courage, independence, loyalty, self-control, and determination and caused her to believe that she did not have to work with others. Working solitarily in isolation from the opinions or affirmation of her peers was of little concern to Principal C provided she was confident she was doing what was expected of her by those in authority. Moreover, being able to work by herself had, in many ways, become a preferred behaviour for Principal C. However, now armed with knowledge and understanding about the beliefs, values, and motives underpinning this behaviour, Principal C felt quite able to not only willingly work more closely with others and to empower others to do things for her, but she also felt more able to accept praise and affirmation from others. This transcended understanding about her self had increased Principal C's confidence as a leader as she was able to put herself in situations in her school community that she would have previously avoided. Rather than continuing to act from a need to preserve her own inner motive to feel in control, Principal C can now choose to act in ways that are far more inclusive of others and are more likely to diversify the achievements of the whole school community.

Hence, it is claimed that the structured inside-out approach to self-reflection has nurtured the moral integrity in each of the participants. This process of structured self-reflection has enabled these principals to clarify their thinking, to raise their self awareness, to get in touch with their inner freedom, and to develop more mutually beneficial professional relationships in their school communities. Hence, this process has enhanced each principal's autonomy, connectedness, and transcendence thereby increasing their moral leadership capacity.

This finding suggests that if the attainment of wisdom-led leadership is desirable then there is a need for the professional development of leaders to move beyond a dominant focus on professional behaviour and to challenge leaders to overcome their natural shortcomings in the development of their moral consciousness by engaging in deeply structured self-reflection. As claimed by Lord and Hall (2005, p. 592),

> An adequate model of leadership skill development needs to go beyond traditional discussions of training or self-directed learning, which tends to focus on the acquisition of ... surface structure skills. Such surface approaches minimize consideration of the deeper, principled aspects of leadership that may be especially important for understanding the long-term development of effective leaders.

These data support the view that leaders need help and guidance in the essential area of making explicit their inner self so that they can more fully critique the antecedents of their behaviour and nurture moral leadership practices through self-reflection. This finding promotes the importance in the professional development of leaders for focussing on reviewing the tacit processes of their consciousness. Such professional development should challenge leaders to achieve a greater congruence amongst their true self, the moral standards that they would aspire to, and their leadership behaviour. Moreover, this finding suggests that a structured inside-out approach to self-reflection can offer a very important contribution to the professional development of wisdom-led leaders through being able to strengthen their moral integrity.

In conclusion, it must be emphasised that, although the data as described strongly promotes the use of this inside-out approach to self-reflection for wisdom-led leadership development, this does not mean that the other approaches are ignored. The enactivist approach supports the continued use of extolling virtuous character traits, of analysing ethical case studies, and of attending to autobiographical writing. These approaches remain very beneficial because they each help to nurture the leader's essential cognitive knowledge via different but supportive ways. Eventually, though, it is essential that the leader's consideration of moral and ethical issues becomes personal. The case under study must be from their life experience, especially as it is presently being played out. Similarly, the autobiographical writing must focus on real moral issues that confront them each day. Whatever strategy is being used to improve the leader's moral literacy and, thereby, enhance their moral integrity must engage their consciousness to actively and critically reflect upon itself. It must be a second level consciousness activity in which the leader's inner, personal, subjective,

consciousness knowledge is being personally reviewed, critiqued, and modified, where necessary.

The aim of self-reflection, regardless of the approach, is to proactively initiate a self-inquiry into existing, but most likely unconscious, knowledge associated with beliefs, attitudes, feelings, intuitions, sensitivities, emotions, and values. This is the knowledge that affects how we perceive, analyse, interpret, and respond to our reality in each moment of experience. It is the knowledge we unconsciously use to form images in our self-concept, our impressions of others, our preferences, our biases, our likes and dislikes, and ultimately what we consider to be right or wrong. This source of knowledge determines what we think about ourselves and how we feel about relating to others. Before we are able to change how we relate to others, we need to be able to see the basis of our current beliefs and assumptions with some clarity. Once we can see how we have formed these beliefs and assumptions, then, and only then, can we suspend unhelpful beliefs and assumptions and begin to redirect our thinking in more morally beneficial ways.

This is the challenge every leader faces if they wish to become wisdom-led. The wisdom-led leader must be strong enough to utilise every available means to enhance their moral integrity. Achieving moral integrity for a wisdom-led leader is not optional, it is mandatory. Thus, since self-reflection is the most comprehensive way to improve moral literacy and enhance moral integrity, wisdom-led leaders must become confident, capable, and committed to its beneficial place in their daily deliberations. Self-reflection is the cornerstone on which wisdom-led leadership is built.

Another important aspect of having a commitment to self-reflection is to also have an awareness of what to be self-reflective about. Our predominantly rational approach to improving our world has achieved enormous success by largely encouraging us to overcome our weaknesses. For instance, time management overcomes weaknesses in organisational processes. A scientific approach overcomes weaknesses in theoretical thinking. Although self-reflection can be similarly used to acknowledge and initiate ways to redress a leader's weaknesses, as Buckingham and Clifton (2005) are at pains to point out, it can also help the leader to recognise and enhance their strengths. Too often people generally, and leaders in particular, are ignorant of their strengths. Based on data gained from over two million interviews, Buckingham and Clifton claim that only 20% of people's strengths are being utilised in organisations. In other words, "most organisations operate at 20 percent capacity; this discovery actually represents a tremendous opportunity to spur high-margin growth" (p. 4). Moreover, according to these authors, leaders take their strengths for granted and engage in "damage control" (p. 6) whereby they strive through ongoing professional development to overcome their weaknesses. "To break out of this weakness spiral and to launch the strengths revolution", they add, "you must change your assumptions." To this end, Buckingham and Clifton recommend "three revolutionary tools" (p. 23); understanding how to distinguish your natural talents from things you can learn, a system to identify your dominant talents, and having a common language to describe your talents. Importantly, the first two of these revolutionary tools are centred upon self-reflection.

However, a commitment to ongoing self-reflection is not a commitment to self-centredness. Quite the contrary. While parts of this chapter have touched upon the fundamental place of relationships and consideration of others in self-reflection, the importance of fully appreciating this aspect of self-reflection demands close attention. Indeed, relationships are not only an important consideration within the self-reflection process but also a critically important part of contemporary effective leadership. As leaders in these difficult times, says Wheatley (2006, p. 39), “we need to become savvy about how to foster relationships, how to nurture growth and development. We need to become better at listening, convalescing, respecting one another’s uniqueness, because these are essential for strong relationships.” She goes on to add, “Real power in an organization is the capacity generated by relationships.” If power is the capacity generated by our relationships, then the leader needs to be attending to the quality of those relationships. Given this acknowledgement of the critically important role of relationships not only in the self-reflection process, itself, but also in contemporary leadership, it is essential to better understand what this means within the context of wisdom-led leadership. Hence, the concept of relationships will be the focus of the next chapter.

Chapter 7
Relationships

Abstract One of the great ironies of our contemporary world is that while individualism has become a hallmark of our society, our organisations desperately depend on its people having the ability to form strong relationships. Now, the onus is upon leaders to carefully nurture and skilfully manage the human resource within the organisation by focussing on such things as relationships, interpersonal skills, psychological commitment, communication, empowerment, teamwork, trust, participation, and flexibility. This change to the focus of contemporary leadership raises a crucial question: how are wisdom-led leaders better able to cope with this new expectation? This chapter addresses this important question by explaining how a leader's consciousness is intrinsically relational. This chapter advances the previously described understanding of the nature of consciousness so as to emphasise its complete dependence on intersubjectivity. There is something about human consciousness that requires the presence of the "other" as another subject that can acknowledge one's being. Hence, this chapter clearly describes how the development of a leader's wisdom through self-reflection inevitably enhances their relational capabilities. It is shown that the development of relationally adept leaders is about nurturing their consciousness rather than providing them with more rationally based procedures to follow. In today's challenging organisational environment in which relationships and interpersonal skills are pivotal, being a successful leader is about being a wisdom-led leader.

One of the great ironies of our contemporary world is that while individualism has become a hallmark of our society, our organisations desperately depend on its people having the ability to form strong relationships. Duignan (2006) avows that we live in a world of intense individualism where selfish and self-serving means are often used to achieve ends that are inimical to community values and the common good. On the other hand, Wheatley (2006) urges leaders to realise that, if organisations are to prosper, "we need fewer descriptions of tasks and instead . . . learn to become savvy about how to foster relationships" (p. 39). Moreover, in this organisational context she adds, "Few if any theorists ignore the complexity of relationships that contribute to a leader's effectiveness" (p. 13). So, in the complex society of today our leaders are encouraged to be individuals while also having the skills to model, promote, and nurture collaborative relationships throughout the organisation.

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A key aspiration within modernity was the establishment of human individuality and autonomy founded on rationality. As Taylor (2003) highlights, “individualism names what many people consider the finest achievement of modern civilization” (p. 2). The achievement of individualism means that people can live in a world where they have a right to choose for themselves their own path in life, to decide in conscience what convictions to espouse, and to determine the shape of their lives in a whole host of ways that past generations could not. Prior to the modern era, according to Hamilton (2008), the principal source of authority had always been the commands of the deity as interpreted by the earthly representatives of this deity. With the advent of modernity, and the eventual deprivation of the Christian deity of His power over the lives of men and women, came the secularization of authority. More particularly, the authority that supported social rules was vested in the individual.

Modernity advanced the rise of individualism because it promoted the belief that individuals are able to rationally think for themselves rather than rely upon socially given rules or dogmas. Also, it is presumed that the individual can accept responsibility for his or her own relative autonomous choices (Wilber, 2000a). The belief is that reason, and reason alone, allows individuals to step outside their own natural inclinations and act for the benefit of others, and to treat others as they would wish others to treat them. Within modernity, it is presumed that a moral will is drawn from the powers of reason within the person and not from some outside source such as externally mandated social rules, customs, and obligations.

Unfortunately, the development of individualism based on rationality led to utilitarianism rather than enlightenment (Bellah et al. , 1985). Rationality reinforces the individual’s objective view of the world while simultaneously perverting his or her subjective view. Hence, according to Wilber, “a world lacking all qualitative distinctions is therefore construed, not according to what is worth pursuing, but simply in terms of what works” (2000a, p. 754). In gaining the freedom to objectively choose good over harm, the individual is likely to lose the broader vision of a higher purpose in life (Taylor, 2003). Modernity’s way of enhancing individualism through objective rationality causes a centring on the self, “which both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others in society” (p. 4). Under these circumstances, utility replaces duty such that “being good” becomes “feeling good” (Wilber, 2000a) and “moral standards give way to aesthetic tastes” (Bellah et al., 1985, p. 60). Moral judgement is relegated to the unpredictable realm of idiosyncratic, self-justified, and self-centred decision making.

Individualism has become so endemic that some would warn of the consequences of this obsession with our self. They argue that “the ethic of individual self-fulfilment and achievement is the most powerful current in modern society” and the choosing, self-driven individual is “the central character of our time” (Beck & Beck-Gernsheim, 2002, p. 22). Indeed, Duignan (2006) cautions us in regard to our “slavish commitment to intense individualism”, which he claims “robs us of a sense of what it means to be more fully engaged with our fellow human beings” (p. 7). It would seem that as individualism flourishes, relationships perish.

However, since the 1960s, the world has witnessed the transition from an industrial society based on a heavy input of energy, capital, and labour to a highly technological society reliant upon information and innovation (Jensen, 1999). This change has resulted in a social reality where disorder, instability, diversity, disequilibrium, nonlinear relationships, and temporality seem to be the norm. As these outcomes are contrary to those promoted by modernity, there has been widespread acceptance that a new worldview, postmodernity, is forming (Crotty, 1998; Hodgkinson, 2003; Wilber, 2000a, 2000b; Thornhill, 2000). Although the term *postmodernity*, itself, is not free from ambiguity and contradiction (Hodgkinson, 2003; Maxcy, 1994), it has generally come to designate the seemingly unpredictable and ever-changing, if not chaotic, world of today (Cameron, 2003; Wallace, 2003).

Sociologists explain such times of social flux and transformations as periods of significant breakdown in the dominant worldview, incorporating a lasting alteration to “a mythical cultural consensus” (Arbuckle, 1993, p. 45): the social “ideology” (Thornhill, 2000) that guides how people view their reality. As a consequence of this cultural breakdown, “the pivotal identity symbols and mythology are undermined or swept aside by powerful internal and/or external cultural forces” (Arbuckle, 1993, pp. 46–58). Before a new cultural consensus emerges, society passes through a period of “adjustment prior to achieving a new level of integration”. Typically, as internal and external forces threaten to break up society’s mythical consensus, a period of perceived chaos is experienced. This perception of chaos is characterised by confusion and uncertainty as new possibilities and challenges present themselves and value conflicts abound. In such circumstances, Eckersley (1998, p. 11) concludes that

> The evidence suggests the need for profound change, for a new view of ourselves in the world. The decades ahead promise ‘tectonic’ shifts in global civilisations – possible cataclysmic, maybe drawn out, so that their true significance will only become apparent from a future, historical perspective. To borrow from chaos theory, how we respond in little ways today could have big outcomes tomorrow.

The reality is that our world is in transition and although the new worldview is still evolving, and its true nature is yet to be fully realised, some of our most strongly held social dispositions have to change. In particular, the primacy of individualism is now being challenged. Relationships, interpersonal skill, collegiality, cooperation, and team work are now considered to be far more essential to society than a continuing commitment to the achievement of human individuality and autonomy.

Given that “organizations are microcosms of the larger society” (Kofman & Senge, 1993, p. 17), it is hardly surprising that organisational theory has embraced new understandings that are similar to those reflected in our contemporary society. This new understanding posits that organisations, too, are being transformed (Hamel, 2007; Scharmer, 2007; Senge et al., 2007; Wheatley, 2006). In short, the old organisational culture and values of the bureaucracy are disappearing and being replaced by an emerging adhocracy (Table 7.1).

Table 7.1 The current transformation in organisational culture

Old organisational culture (disappearing bureaucracy)	New organisational culture (emerging adhocracy)
Hierarchical and specialization of labour	Transient units
Division of labour	Reorganisation
Slow to change	Fast moving
Roles sharply defined	Roles flexible and temporary
Chain of command	Fluid participative roles and structures
Self-interested outlook	Social responsibility
Stable, predictable environment	Accelerating change and the need for innovation
Vertical power	Horizontal power
Communication slow and only as needed	Communication fast and lateral
Simple problem solving	Complex problem solving
Staff/line distinctions	Team approach
Emphasis on efficiency	Emphasis on people

(Source: Shriberg et al. 2002, p. 212)

This emerging theory of organisational adhocracy proposes that the bureaucratic organisations developed within the modern era are now considered to be too systematised and orderly to successfully cope with the paradoxes created by a society in flux and transformation. Such organisations focussed upon a management strategy that preferred, sought, and even expected certainty. Motivated by a desire to establish order over disorder, there was a tendency to "rush to a solution" and to "fix on one preferred outcome" (Morgan, 1996, p. 78). While this thinking may have served modernity well, its legacy is believed to be creating a disservice for the twenty-first century.

> Quite suddenly a different set of circumstances is forcing us to confront alternative futures for which we are ill-equipped. The process of dysfunctional change has been autocatalytic; it is reproducing itself at an increasing rapid rate. Each successive paradigm shift implies the need to synthesise our experience and move into entirely different worldviews. To achieve that we need to develop a highly sophisticated tolerance of ambiguity: constantly challenging and undermining the mindlessness that currently prevents organizations from learning from mistakes and from focusing their energy on collaborative creativity. (Harmes, 1994, p. 273)

The world has changed such that paradox and uncertainty, rather than order and predictability, are now thought to be endemic in the twenty-first century (Duignan, 1998). To be successful today, organisations need to

> Live with paradox. ... They have to be planned and yet flexible, be differentiated and integrated at the same time; be mass-marketers while caring for many niches; they must introduce new technology but allow for workers to be masters of their own destiny; they must find ways to get variety and quality and fashion, and all at low-cost; they have, in short, to find a way to reconcile what used to be opposites, instead of choosing between them. (Hardy, 1994, p. 38)

It is suggested that the success of today's organisations depends on each individual organisation being "liberated" (Limerick & Cunnington, 1993) from centralised management expectations, so that teams or individuals within the organisation can appropriately and uniquely address its specific needs. This view assumes that each organisation is unique so that generic management practices are not likely to address its specific needs. Just as society is now viewed as being unpredictable and non-uniform, modern organisations are also considered to be unpredictable and non-uniform (Beare, Caldwell, & Millikan, 1989).

Extending this thought, theorists now recommend a model of organisation that is the embodiment of a community by being based on a shared purpose that calls on the higher aspirations of all involved (Bolman & Deal, 2003). The formation of such an organisation requires shifts in deeply held beliefs and values, which, in turn, alters behaviours and results. This process begins with an "intensive search for *Purpose*, then proceeds to *Principles*, *People*, and *Concepts*, and only then to *Structure* and *Practice*" (Hock, 1999, p. 7). Hock goes on to warn that

> If we do not develop new and better concepts of organization and leadership, wherein persuasion prevails over power, reason over emotion, trust over suspicion, hope over fear, cooperation over coercion, and liberty over tyranny, we shall never harness science or technology in the service of humanity, let alone in service of all other creatures and the living earth on which we depend. (p. 309)

Now the view in organisations is that, while individuals are the source of most ideas, it is the "teams of people working together which is the organisation's best means for turning ideas into marketable products and services" (Harvard Business Essentials, 2007, p. 94).

To this end,the literature advances the establishment of "developmental organizations" (Gilley & Matycunich, 2000). This organisational form is built on the realization that corporate and individual goals are inextricably linked and that the best way to thrive in an uncertain environment is to ensure that every person in the organisation is able to perform at his or her full potential. Thus, personal growth and development are given high priority. To foster personal growth and development, leaders of developmental organisations need to engage the principle of "organizational consistency" through a process of "values alignment" (p. 81). Here, the leader's guiding values are not only integrated with those of the organisation but are also allied with a concern for employee growth and development. It is argued that the leaders of developmental organisations must model the values that all are encouraged to adopt, so as to build the trust and collaboration that is necessary for the development of unique solutions to the modern complex problems faced by the organisation (Wilson & Barnacoat, 1995). The people within such an organisation collaborate with the leader because they agree with their values, and the joint mission, and not because of a commitment to the organisation (Limerick & Cunnington, 1993).

More recently, the concept of "network" has replaced that of "team" within organisational literature. Team conveyed a sense of stability, homogeneity, permanency, solidity, predictability, and continuity in its structure and makeup. Usually,

a team, once formed, stays together and continues on seeking solutions to all future organisational problems. But this format for cooperative problem solving is considered too inflexible and too limiting to be able to successfully find solutions created by a world in which rapidly changing technology, globalisation, uncertainty, unpredictability, volatility, surprise, turbulence, and discontinuity are its new environmental forces (Brodbeck, 2002; Bunker, 1997; Wang & Ahmed, 2003). As Scharmer (2007) explains, organisational networking is based on what has been observed by scientists in our living systems as "small-world" theory in which "superconnectivity allows subsets of ecosystems to switch from one way of operating to another" (p. 258) in order to maximise the efficiency of the system. In this organisational context, networking establishes transient, strategically formed, purpose-orientated groups that are connected horizontally and vertically to all other groups and functions throughout the system.

Networking brings people together for a concise time to create solutions or to design new outputs regardless of differences in their perceived authority, type of role, or level of responsibility in the organisation. The key to successful networking is to bring together those who have the interest, skills, expertise, and determination to achieve the desired outcome. Once the desired outcome has been achieved, the network group collapses and new purpose-assembled groups are formed. What we are learning about organisational effectiveness in these chaotic times is that we can rely on people as bundles of potential that can figure out new solutions, learn quickly, and surprise everyone with new capacities (Wheatley, 2006). We can rely on people to self-organize quickly to achieve results important to them and, ultimately, the organisation. If people can be brought together, they can share wisdom, act creatively, take risks, invent, console, inspire, and produce. People working in collaborative, productive network groups can revitalise, re-energise, and secure the long-term success of the organisation.

As the term *networking* implies, there is more to just the networking happening in these purpose-assembled groups; it is essential that networking is occurring outside of the explicit functioning of these groups. The formal leader's job is to ensure that the resources they control get to the network groups as fast as possible (Wheatley, 2006). In organisational networks, leaders need to trust that people will invent their own solutions and will make good use of the resources they are provided. Moreover, leaders need to expect and value the unique and inventive responses created in each group, rather than enforcing compliance to one-size-fits-all. These radically different behaviours require the network group to be free to act wisely such that the leader must trust the group members to self-organize effective responses. Also, it is the leader's role to ensure that these purpose-assembled groups are informed by rich communication lines to ensure information is being readily transferred in and out of the group so that everyone is aware of what is happening throughout the organisation and that the successful outcomes of the group are publicly acknowledged and celebrated.

However, Wheatley (2006) warns that, while the capacity of a network to achieve extraordinary results is awe-inspiring, "a living network will transmit only what it decides is meaningful" (p. 151). Where there is a lack of certainty and clarity about

the concrete, tangible, and objective dimensions of an employee's role, they will turn to its subjective dimension to find some sense of continuity and purpose. They look for meaning in what they are doing. People want to work for a cause, not just for a living (Kinjerski & Skrypnek, 2006; Pollard, 1996). The more employees experience personal purpose and meaning at work, the more they are committed to the organisation (Milliman, Czaplewski, & Ferguson, 2003). Mitroff and Denton (1999) argue that what gives employees meaning and purpose at work is: the ability to realize their potential; being associated with a good or ethical organisation; interesting work; making money; having good colleagues; believing they are of service to others; believing they are of service to future generations; and believing they are of service to their local community. When organisational networks are organised around shared meaning, individual members willingly respond to the issue and readily join together to seek a solution. "For humans, meaning is a strange attractor – a coherent force that holds seemingly random behaviours within a boundary. What emerge are coordinated behaviours without control, and leaderless organizations that are far more effective in accomplishing their goals" (Wheatley, 2006, p. 183).

Aware of this current moment of flux and transformation within society, and subsequent new theories in regard to organisations, theorists advance new forms of leadership (Begley, 2003, Duignan, 2006; Hamel, 2007; Wheatley, 2006). During the twentieth century, leadership became a regular subject for study. Over 90 years of accumulated research findings shaped and guided much of the conventional wisdom underpinning the "industrial paradigm of leadership" (Shriberg et al., 2002, p. 10). In short, this paradigm

- Saw leadership as the property of the individual;
- Considered leadership primarily in the context of formal groups and organisations; and
- Equated concepts of management and leadership. (p. 203)

However, since the 1970s this understanding of leadership was challenged as theorists became aware that the reality of leadership did not readily relate to these assertions. Greenleaf (1977) questioned the abuse of power and authority in the modern organisation and recommended "servant leadership" based on the hallmarks of cooperation and support. Following this thought, Burns (1978) recommended "transformational leadership" that is both relational and deals directly with producing real change. Later, Foster (1986) refined the theory of transformational leadership by advocating leadership centred on social reconciliation based on the belief that "leadership is and must be socially critical, it does not reside in an individual but in the relationships between individuals, and it is oriented towards social vision and change, not simply organisational goals" (p. 46).

By 1991, Rost offered a new definition of leadership, which he labelled a "post-industrial paradigm of leadership" (p. 181). This new perspective perceives leadership as "an influencing relationship among leaders and their collaborators who intend real changes that reflect their mutual purposes" (p. 7). Thus leadership is now considered to be based on influence rather than positional authority

and is characterised by collaboration and service rather than individualism and self-interest. The emphasis is on substantive attempts to transform people's attitudes, behaviours, and values rather than a narrow focus on goals, productivity, and profits. Such leadership promotes the view that goals must represent the desires of both leaders and their followers and not just the wishes of leaders. Rational, linear, and quantitative methods are replaced with fluid, participatory roles and structures, fast and lateral communication, and a respect for subjectivity and qualitative methods (Limerick, Cunnington, & Crowther, 1998).

Extending this thought in respect to post-industrial leadership, Aktouf (1992) affirms the need to develop a more "human" organisation that meets the needs of the people in the organisation by paying attention to their sense of self. In particular, leaders need to restore the meaning of work by involving workers collaboratively in decisions that affect them personally and professionally. Wheatley (1992, 2006) compares leadership and the new science of quantum physics and chaos theory. In the new science she finds the grounding for participatory leadership: "the quantum realm speaks emphatically to the role of participation, even to its impact on creating reality" (1992, p. 143). Bensimon and Neumann (1993) advance "collaborative leadership" in response to the information-rich and complex environment of the twenty-first century. Zohar (1997) identifies the need for leaders to create connected organisations and take into account people's emotional and spiritual dimensions as well as cognitive competencies. When read together, these scholars emphasize leadership principles of relationships, collaboration, wholeness, consensus, service, virtue, and freedom of expression.

Of particular note is that within these and other more recent approaches to leadership theory, there is a strong emphasis on personal values. "Capable leaders tend to be people with character shaped by a value-set finetuned through the warp and weft of life's experiences" (Duignan, 2003a, p. 22). It is said that they often have "spiritual scars and calluses on the their character" from having battled with the complex and perplexing dilemmas of life and work (Bogue, 1994). Such leaders are described as being morally courageous and unafraid to question unfair and unjust processes and practices when conformity would be the easier path (Terry, 1993). They are transformed leaders with an enhanced understanding of their personal values and a passionate conviction that they are able to make a difference in the lives of all who are connected with them. Sarros (2002) argues that the soul or essence of leadership now relies on knowing personal values and includes the articulation and building of credibility through ethical and socially responsible behaviour.

Collectively these authors recognize that today's leaders must found their leadership on personal values, self-understanding, and self-mastery. An ability to articulate and project a vision embedded in personal values is deemed to be essential to influencing relationships. As Segal and Horne (1997, p. 56) comment,

> The pursuit of self-knowledge is the work of a developed personality and a characteristic of an enlightened leader. Self-understanding is the most secure bed-rock on which to shape one's life. Nothing is more important in conditions of turbulence and change than a secure sense of self. Self-understanding also provides a basis for understanding others –

> it is difficult to be conscious of another's need, motivation and processes without having awareness of one's own.

Similarly, Barker (2002, pp. 9, 18–19) suggests that

> It is critically important that leaders with soul come to terms with their own core values. Values determine how we interpret things, establish priorities, make choices and reach decisions. . . . Values guide action through orientating us in particular ways towards social and political problems; predisposing us towards certain beliefs; guiding our evaluations of others and ourselves; and offering the means by which we rationalize our behaviour.

Furthermore, in keeping with the concept of developmental organisations, developmental leaders strive for organisational consistency through a process of values alignment (Gilley & Matycunich, 2000). To achieve values alignment, the developmental leader identifies personal values and beliefs, considers how these values and beliefs compare with the organisational goals, reflects on the impact of these values and beliefs upon employee growth and development, and makes adjustments so as to align personal values and beliefs with those of the organisation and the needs of employees. "Conducting a values alignment helps developmental leaders identify what is considered important – an essential element in making decisions that impacts upon the well-being of the organization" (p. 81). Thus defined, contemporary leadership recognises the changeable nature of today's workplace and emphasises the relational, rather than the functional and structural, aspects of the leader's role (Shriberg et al., 2002). It is "centred around inter-relationships and community, mutual respect, and the utilization of diverse expertise amongst individuals with different power, status and authority" (Blackmore, 1999, p. 207). Moreover, contemporary leadership theory acknowledges the integral role that values play in influencing leadership behaviour.

In sum, organisations have had to become increasingly aware that the world has changed necessitating a fundamental reassessment of objectives, operations, and leadership orientation (Drucker, 1999; Jamali, Khoury, & Sahyoun, 2006). In this new context, previous leadership perspectives are being challenged and long-held criteria for evaluating organisational effectiveness are being reassessed. Whereas in the past those who worked in the organisation were chiefly considered as factors of production and profit, a different perspective is now required. Now, the onus is upon leaders to carefully nurture and skilfully manage the human resource within the organisation by focussing on such things as relationships, interpersonal skills, psychological commitment, communication, empowerment, teamwork, trust, participation, and flexibility. What this means is, as Wheatley (2006, p. 131) so passionately compels,

> In this chaotic world, we need leaders. But we do not need bosses. We need leaders to help us develop a clear identity that lights the dark moments of confusion. We need leaders to support us as we learn how to live by our values. We need leaders to understand that we are best controlled by concepts that invite participation, not policies and procedures that curtail our contribution. . . . We all have to learn how to support the workings of each other, to realize that intelligence is distributed and that it is our role to nourish others with truthful, meaningful information.

Given that building relationships, and all that this entails, is now the fundamental issue for contemporary leaders, how are wisdom-led leaders better able to cope with this expectation? Nothing described so far about wisdom-led leadership has really focussed on how such a leader is to work with others. Or, how wisdom-led leaders are to go about relating to others. In essence, to date my description of what constitutes wisdom-led leadership has concentrated mostly on the leader, themselves. Moreover, how can self-reflection, where the emphasis is on the leader reflecting on their self, help wisdom-led leaders to develop their interpersonal skills and their ability to work collegially with others?

In order to address these important questions it is essential to recall from Chapter 3 the integral role of consciousness within wisdom-led leadership. It is necessary to turn our attention back to the nature of human consciousness, as described by the ontology of radical naturalism, and to see how a leader's consciousness is intrinsically relational. To comprehend how wisdom-led leaders are better able to cope with building relationships, and nurturing interpersonal skill, we need to advance our understanding of the nature of consciousness, particularly its complete dependence on intersubjectivity. There is something about human consciousness that requires the presence of the "other" as another subject that can acknowledge one's being (de Quincey, 2005, p. 179). When I experience myself being experienced by you, my experience of myself – and of you – can be profoundly enriched and transformed. The point is that consciousness unfolds from co-creativity amongst two or more people.

There are two ways in which human consciousness is dependent on intersubjectivity. First, as explained by Christian de Quincey (2005, p. 176), consciousness can only exist "when two or more people encounter each other and participate in some way in each other's being". While our first-level consciousness focuses on our self, our own unique physical and psychological characteristics and achievements, our second level consciousness is dependent on our experiences of others. It could not exist if we were never to encounter another human person. Chapter 3 describes the role of our second level of consciousness as being one associated with "making critical observations, interpretations, and judgements about ourselves in relation to what we have noticed at the first level of consciousness". How would it be possible to make such critical observations, interpretations, and judgements about ourselves if we did not have any alternative to compare ourselves with? We can only critique ourselves by what we observe, interpret, and judge in others. In order to know "me", I need "you". We can only aspire to be better if we know what being better entails by having seen others attain it. We can only know what we would wish to avoid by seeing unwanted outcomes from behaviours enacted by others. Our sense of worth and fulfilment are dependent on the response of others to our deeds. And our sense of imperfection and failure is relative to what we feel we could have achieved relative to the perceived successes of others.

Secondly, not only does our consciousness evolve from our relationships but our interpersonal relationships have their foundation in our consciousness. According to de Quincey, "being intensely engaged in relationship with another is the most vital manifestation of consciousness" (p. 173). Bohm (2006) explains that at the

very core of relationships is the ability to communicate. Furthermore, he goes on to describe two forms of communication. The first form of communication focuses on making "something common, to convey information or knowledge from one person to another in as accurate a way as possible" (p. 2). Here, each person involved in the communication is only endeavouring to make common certain ideas or items of information that are already known to him or her. The second form of communication involves two or more people endeavouring to "make something in common" by "creating something new together" (p. 3). It is this form of communication, claims Bohm, that is at the heart of any real, meaningful, and mutually beneficial relationship. "If people are to cooperate, literally to work together, they have to be able to create something in common, something that takes shape in their mutual discussions and actions, rather than something that is conveyed from one person who acts as an authority to the others, who act as passive instruments of this authority" (pp. 3–4). Thus, this form of communication, which is at the heart of any positive and constructive relationship, emanates from co-creating consciousnesses. The content of each person's consciousness is being willingly, openly, honestly, and accurately shared with that of others so as to stimulate and create an enhanced awareness, an enriched consciousness, and an improved understanding of whatever is under consideration. It is in this sense that all cooperative interpersonal relationships have their foundation in human consciousness.

Through the honest sharing of the contents of our consciousness, not only do we co-create each other but also we are able to co-create a better world. It is only through "synchronicity" (Senge et al., 2007, p. 159), the joining of two or more minds, two or more human consciousnesses, that we are able to create new solutions to our current complex problems. It is through honestly and openly sharing the contents of our consciousnesses that we are able to acknowledge and redress our limitations, our misunderstandings, our misconceptions, and our false assumptions and, thereby, free up our intuitions, our imaginations, and our ingenuities in order to create new ways of acting. It is our consciousness that enables us to form the synchronous relationships that are necessary for bringing meaning, purpose, and success into our challenging and chaotic world.

Now, if we want our leadership theory to more accurately describe our current organisational and leadership context, so that we can better support our leaders and better prepare our future leaders, then we must first realise that

> In this participative universe, nothing living lives alone. Everything comes into form because of relationship. We are constantly called to be in relationship - to information, people, events, ideas, life. Even reality is created through our participation in relationships. We co-create our world. If we are interested in effecting change, it is crucial to remember that we are working with these webs of relations, not with machines. (Wheatley, 2006, p. 145)

Hence, our current leadership context is inextricably entwined with relationships. Today's leader has to be able to build and sustain mutually positive and constructive relationships with and amongst others. But, if this is so, then contemporary leadership and consciousness are automatically and inextricably connected since all cooperative interpersonal relationships have their foundation in human

consciousness. Thus, to better support our leaders, and to better prepare future leaders, we need to be able to explain and expand the workings of their consciousness. We need to be able to develop wisdom-led leadership. This means helping our leaders to be willingly committed to self-reflection.

As described, self-reflection is not just another task. Self-reflection generates the pulse for wisdom-led leadership success. Moreover, self-reflection helps to build quality relationships because it helps to create meaning, to generate collaboration, to sustain communication, to discover another's talents, to empathise with others, and to understand ourselves. How, specifically, is this possible? How does self-reflection help today's leaders achieve these diverse and demanding relational expectations?

Leadership theory now proposes that leaders' values closely guide their actions. According to this theory, truly effective leaders have a "deeper understanding of their personal values" (Duignan, 2003a, p. 22). Having a deeper understanding of personal values implies two outcomes. It implies that such leaders are aware of their own values (Avolio et al., 2004a) and that they are true to these personal values (Erickson, 1995; Ilies, Morgeson, & Nahrgang, 2005). Accordingly, these leaders are portrayed as possessing self-knowledge and a personal point of view, which reflects clarity about their values and convictions (Shamir & Eilam, 2005). Furthermore, they can be true to their values because by knowing their values they are able to resist social or situational pressures to compromise their values (Erickson, 1995). More specifically, these truly effective leaders are described as "those individuals who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and high on moral character" (Avolio et al., 2004b, p. 4).

Hence, self-knowledge of personal values is seen as a prerequisite for contemporary effective leadership (Bennis, 2003; George, 2003; Sparrowe, 2005). For a leader to be true to their values, they must first have knowledge of their personal values. Such self-knowledge enables them to act more purposefully and with greater awareness of their cognitive thoughts that underpin their actions (Jopling, 2000). It enables leaders to acknowledge their physical and cognitive limitations, to be aware of the propensity for their thoughts to be influenced by personal desires and inaccurate information, and to account for the interdependency of their actions with the lives of others. Leaders with such self-knowledge are able to analyse and review their own motivations and underlying values in order to confirm or amend them as valid guides for action. This means that these leaders need to engage in a continuous search for self-knowledge, as they need to know why they are acting in a particular way and what the likely outcomes from their actions are.

Furthermore, the literature proposes that our most effective leaders are willing to be discerning about the desirability of their values in order to enhance their leadership practices not only from their own perspective but also from the perspective of their followers. These leaders are seen as possessing increased self-awareness, self-regulation, and positive modelling (Avolio & Gardner, 2005) and

are able to have consideration for the people around them and for their physical world (Mant, 1997). They are able to combine self-awareness with an acute empathy with other people's states (Sparrowe, 2005). As self-aware people, they are able to go on a journey of self-discovery to uncover their inner self so that they can work with the reality of their motives, values, and beliefs thereby growing in their courage to take risks and being able to build supportive and sustainable relationships (Cairnes, 1998).

Moreover, having self-knowledge of personal motives, values, and beliefs enables the leader to gain a more precise perspective so as to act more morally and ethically (Hodgkinson, 1996). Given that all moral judgements involve the making of choices, which are directly influenced by personal motives, values, and beliefs, this means that the moral judgement process is inextricably influenced by personal motives, values, and beliefs. Through the gaining of self-knowledge about their personal motives, values, and beliefs through self-reflection, it is possible for the leader to ensure that these are commensurate with achieving desired moral outcomes. This is to say, through the knowing of personal motives, values, and beliefs, leaders are more able to judge their own behaviour in order to ensure that it achieves their personally desired moral standards. The knowing of personal motives, values, and beliefs through self-reflection nurtures the leader's consciousness, which then enhances his or her moral judgement capacity.

As described in Chapter 4, in changing and uncertain times, as experienced in today's world, people want their leaders to act morally whereby they will not produce harm but rather will show the virtues of doing good, of honouring others, of taking positive stands, and of behaving in ways that clearly show that their own self-interests are not the driving motivation behind their leadership (Cameron, 2003). People want leaders with moral codes that are deep, innate, and instinctive so that they will not lose direction in the face of uncertainty or pressures (Badaracco, 2006). There is now a clear expectation that leaders will always act justly and rightly and promote good rather than harm (Evers, 1992). Today's leaders are expected to demonstrate moral judgement by being accountable to those they serve (Eraut, 1993).

In order to be able to implement such ethical and moral leadership, leaders must closely consider what is significant, what is right, and what is worthwhile in all of their decision-making activities (Duignan & Macpherson, 1992; Starratt, 1994; Sergiovanni, 1992). A commitment to such ethical and moral behaviour is said to elevate leaders above mere pragmatics or expediency (Hodgkinson, 1991) so as to raise their moral reasoning (Terry, 1993) in order to transform their self and those they lead (Burns, 1978). Through a commitment to highly ethical and moral behaviour, leaders become "those capable, relevant human beings who transform the lives of those they touch" (Duignan, 2006, p. 127). Importantly though, having a commitment to act ethically and morally implies that leaders' consciousness is controlling their behaviour. To act ethically and morally implies that the leader can mentally consider and analyse each particular situation from a diverse array of perspectives and outcomes and then decide upon the best procedure to follow. It can only be the leaders' consciousness, made more aware through self-reflection, which

can guide their behaviour so that they can achieve the widely held expectation of being able to act ethically and morally.

Finally, a more enriched, proactive, and aware consciousness increases personal and professional confidence and mastery and, thereby, provides the groundwork for continual growth and development. This outcome is no more clearly and powerfully described than that by Senge et al. (2007), in their text *Presence: Exploring Profound Change in People, Organizations and Society*. Here it is urged that leaders "need to be able to suspend their thoughts so that they can become aware of and inspect their everyday thoughts and, thereby, reduce their influence on what they see" (p. 29). Moreover, in these turbulent, challenging, and unpredictable times, where past solutions cannot solve the new problems, leaders must realise that "breakthroughs come when people learn how to take the time to stop and examine their assumptions" (p. 33). Senge and his colleagues go on to describe this process of consciousness-raising through self-reflection as increasing "mindfulness". They describe the process for increasing mindfulness as

> If you bring a certain kind of open, moment-to-moment, non-judgemental awareness to what you're attending to, you'll begin to develop a more penetrative awareness that sees beyond the surface of what's going on in your field of awareness. This is mindfulness. Mindfulness makes it possible to see connections that may not have been visible before. (p. 50)

What all this means is that, for today's leaders, consciousness-raising, or increasing mindfulness, is not an option; it is a necessity. To be truly effective and successful, leaders must willingly embrace the understanding that their consciousness and their relational responsibilities are inescapably entwined. The development of relationally adept leaders is about nurturing their consciousness rather than providing them with more rationally based procedures to follow. Consequently, being a successful leader means being a self-reflective leader. Moreover, in today's challenging organisational environment in which relationships and interpersonal skills are pivotal, being a successful leader is about being a wisdom-led leader.

In conclusion, although this description of the essential role played by self-reflection in helping contemporary leaders to readily meet their relational expectations provides the finishing touches to the wisdom-led picture, it would be remiss not to consider how the concept of wisdom-led leadership interfaces with other external issues that impact strongly on the contemporary leader. In the next chapter, the very pressing issue of organisational change and development is explored. Then, in Chapter 9, important organisational issues including supervision, visioning, goal setting, and accountabilities are examined.

Chapter 8
Organisational Development

Abstract While the realisation that we are living and working in an ever-changing, seemingly chaotic world is uncontroversial, determining how to appropriately respond to the organisational challenges presented by this "new" world remains far less obvious and explicit. Thus, a consummate approach to organisational development remains an ideal rather than a reality. This chapter features the approach of wisdom-led leadership to the inevitable and confronting demands of leading organisational change. This approach involves two key parts. First, it uses the approach of incorporation, integration, and transcendence. In other words, a wisdom-led leadership approach to organisational development incorporates and integrates existing organisational development best practice. It does not attempt in any way to suppress these practices. Secondly, the transcendent aspect of wisdom-led leadership's approach to organisational development considers the role of human consciousness from both an individual and a collective perspective. Since much of the understanding concerning individual consciousness has been previously discussed, this chapter simply restates the relevant parts as a means of emphasising their importance. More time is then taken to describe the concept of communal consciousness, interpersonal subjectivity, and how critically important it is for this to be addressed by the leader when leading organisational development or change. A conceptual framework, along with a practical example from its use in research, is provided to aid in understanding and suitably dealing with the communal consciousness dimension of organisational development.

In our current era of constant change, increasing technological complexity, rapidly escalating levels of competition, and heightened stakeholder expectations, coupled with the rise of knowledge workers, the onus is on organisations to evolve beyond the traditional ways of thinking and acting with new insights and new ways to perform in order to remain viable in the twenty-first century (Drucker, 1999). By necessity, everyone working within our organisations has had to become increasingly aware that the world has changed necessitating a fundamental reassessment of objectives, operations, and understandings (Jamali et al., 2006). Hence, ongoing organisational development is not an option, it is a necessity. Now every type of modern organisation has little choice but to adapt to the relentless pace of change

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or it faces the risk of failure. In this new context, previous organisational leadership perspectives and practices are being challenged and long-held criteria for evaluating organisational effectiveness are being reassessed.

While the realisation that we are living and working in an ever-changing, seemingly chaotic world is uncontroversial, determining how to appropriately respond to the organisational challenges presented by this "new" world remains far less obvious and explicit. Thus, a consummate approach to organisational development remains an ideal rather than a reality. Organisational development continues to unfold in response to better understandings about the nature and dynamics of human relationships, which, as shown in the previous chapter, is at the very heart of all organisational activity. In other words, leading organisational development by necessity involves dealing with human relationships, which is best handled through the application of wisdom-led leadership.

This chapter will show the approach of wisdom-led leadership to the inevitable and confronting demands of leading organisational change. This approach involves two key parts. First, it again uses the approach suggested by Wilber (2000a) of incorporation, integration, and transcendence. In other words, a wisdom-led leadership approach to organisational development incorporates and integrates existing organisational development best practice. It does not attempt in any way to suppress these practices. Secondly, it will be seen that the transcendent aspect of wisdom-led leadership's approach to organisational development considers the role of human consciousness from both an individual and a collective perspective. Since much of the understanding concerning individual consciousness has been previously discussed, this chapter will simply restate the relevant parts as a means of emphasising their importance. More time will be taken to describe the concept of communal consciousness, interpersonal subjectivity, and how critically important it is for this to be addressed by the leader when leading organisational development or change. A conceptual framework, along with a practical example from its use in research, is provided to aid in understanding and suitably dealing with the communal consciousness dimension of organisational development.

Returning to our current understanding of organisational development, it is important to note that the process towards coming to fully understand organisational development is like slowly unfolding a map. As new parts of this map are unfolded, the previously shown parts of the map still remain relevant. In this sense, what is being proposed here as a "new" understanding about organisational development is complementary, not contrary, to existing understandings of best practice. This new understanding incorporates and integrates existing best practice.

Although organisational development is unfolding rather than explicit, the organisational development literature still acknowledges distinguishable trends in this ongoing process. Building on the views of Burns (1978), Chapman (2002), Fairholm (2004), Randall and Coakley (2007), Styhre (2002), and Wheatley (2006), amongst others, it is argued that current organisational development practices are informed by transactional, transformational, or complexity theory. Transactional changes within organisations are brought about by motivating the people to perform more

effectively, or differently, in exchange for specific rewards (Randall & Coakley, 2007). Such changes are very much controlled by those with formal authority and are characterised by the expectation that everyone will commit to their respective clearly defined roles and responsibilities in order for the organisation to successfully achieve its predictable and anticipated new outcome (Fairholm, 2004). Furthermore, progress towards the successful achievement of this new outcome, and the degree to which the key people are committed to their assigned roles and responsibilities, is deemed to be measurable through audits, reviews, and reports. Hence, transactional organisational development encapsulates the "alpha" and "beta" changes proposed by Golembiewski, Billingsley, and Yeager (1976) and the "first-order" changes proposed by Watzlawick, Weakland, and Fisch (1974).

According to Wilber (2000a), organisational development that is transactional in nature only concentrates on changing the "exterior" dimensions of the change process and ignores the equally important "interior" dimensions. In the context of an organisation, the exterior dimension of the individual is their role function and the exterior dimension of the organisation is its operational structure. This means that changes to role function and operation structure are the key features of transactional organisational development. Change processes associated with role re-visioning, restructuring, downsizing, re-engineering, and merging reflect a strong commitment to transactional organisational development. What these strategies overlook is the inherent interior dimensions of any form of change. The interior dimensions of change include the interior of the organisation, which is its culture, and the interior dimension of the individual, which is the personal thinking processes of each person attached to the organisation.

The key feature of transformational organisational development is its attention to changing organisational culture, the interior dimension of the organisation. Transformational changes within organisations are brought about by not only improving the internal organisational and individual performances but also by more closely aligning the organisation's purposes with those of their clients, associates, and society (Chapman, 2002). Moreover, within the organisation, itself, "the primary change levers are considered to be the attitudes, beliefs and values" (p. 17) of those who work in the organisation. Transformational change comprises "gamma" change (Golembiewski, Billingsley, & Yeager, 1976), or "second-order" change (Watzlawick et al., 1974), which results in a movement to a different plane of understanding within the organisation and a shift in its deepest operational structures.

The most clearly articulated interpretation of transformational change was that delineated by Peter Senge (1990) as the "Learning Organisation". As defined (Senge, Ross, Smith, Roberts, & Kleiner, 1994, p. 3), a learning organisation is one "where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, and where collective aspirations are set free". It is argued that a learning organisation is one that promotes continual organisational renewal by weaving a set of core processes that nurture a positive propensity to learn, adapt, and change (Jamali et al., 2006). Within his conception of a learning organisation, Senge proposes new organisational

understandings with his emphasis on attaining a "shared vision" rather than an imposed outcome as a means of motivating and aligning organisational activity, of learning how to personally create "mental models" or internal pictures of what constitutes quality organisational activity instead of relying on formally documented roles and responsibilities to shape and guide a commitment to best practice, and of striving for "personal mastery" as opposed to only adhering to imposed work standards. Also, he emphasised essential shifts in the deepest operational structures by asserting the important place in successful organisational development of "team learning", as distinct from hierarchical control, and "systems thinking", instead of differentiating and particularising the different aspects of the organisation in order to find better ways to solve perceived organisational problems.

However, what a commitment to developing a learning organisation, in particular, and transformational organisational development, in general, overlooks is the need to address the internal dimension of the individual attached to the organisation. That is to say, such organisational development overlooks the need to change the natural personal thinking processes of each person within the organisation. To this end, the concept of complexity theory (Black & Edwards, 2000; Maguire & McKelvey, 1999; Styhre, 2002; Tsoukas, 1998), or complex adaptive systems theory (Englehardt & Simmons, 2002), has evolved to further advance organisational development. Essentially, complexity theory argues that the only substantial form of organisational development occurs naturally through the interaction of the people within the organisation (Beinhocker, 1997). By necessity, any form of organisational development needs to enable and encourage positive and constructive interpersonal interaction throughout the organisation. Hence, promoting effective organisational development is extremely complex because it requires attention to how individuals think, which is influenced by their personalised feelings, beliefs, values, perceptions, and sensitivities.

Arguably, the recent publication of the text *Presence: Exploring Profound Change in People, Organizations and Society*, by Senge et al. (2007), stresses the primacy of attending to the internal individual dimensions of organisational development as featured in complexity theory. In this way, this new text redresses deficiencies inherent within the learning organisation literature. Despite its initial widespread appeal, many scholars now perceive the learning organisation as an ideal rather than as a fully achievable outcome (Argyris, 1992; Jamali et al., 2006; Johnson, 2002). To date, few organisations have been able to fully achieve the necessary characteristics that support it being a learning organisation. It is clear that a learning organisation cannot form unless the people within the organisation are able to develop the most appropriate feelings, beliefs, values, perceptions, and sensitivities so that they can readily and willingly engage in the most creative, rewarding, and productive interpersonal relationships with their co-employees. The people need to be able to change the way they think about themselves, their work, their co-employees, and their organisation. In this way, Senge and his colleagues (2007) are positing a new organisational development initiative that is supported by complexity theory, which has the potential to overcome the inherent deficiencies in the development of a learning organisation.

In *Presence: Exploring Profound Change in People, Organizations and Society*, the authors provide a clear and compelling argument for people changing the way they think, expanding their consciousness, as they go about fulfilling their role in an organisation. Essentially, this text argues that, in order to promote profound organisational change, each individual's thinking must adopt the "sensing", "presencing", and "realizing" (p. 88) processes. Essentially, these three processes are explicit approaches to self-reflection and, thus, expanding consciousness. By, first, helping the person to develop their sensing, presencing, and realizing capabilities, organisational development is more likely to occur because the individual's personalised thinking processes are more readily able to nurture productive interpersonal relationships with their co-employees, which cultivates more creative, conscientious, skilful, and beneficial work practices. For brevity, all future references to the complete sensing, presencing, and realizing process will be simply described as the "presence-ing process".

However, while this new text has brought further clarity and practicality towards implementing effective organisational development, I argue that an inherent limiting factor still remains. Just as the establishment of a learning organisation proved elusive because the associated literature ignored the individual's internal personal thinking processes, the presence-ing processes, as described in this text, will prove elusive, also, unless the establishment of these processes is based upon a consummate understanding of consciousness. If the establishment of the presence-ing processes falters because it is based on an inadequate understanding of consciousness, then the formation of learning organisations will continue to remain elusive and, ultimately, the method of achieving truly effective and systemic organisational development will remain obscure. By applying a more informed understanding of consciousness, it then becomes far easier to adopt the specific processes of self-reflection, as described by Senge et al. , and, hence, to more readily achieve successful organisational change.

As presented in this new text, presence is "the process of deepening collective learning" (p. 16) involving three fundamental phases: "sensing", "presencing", and "realizing" (p. 88). Simply stated, sensing is about "inner knowing" (p. 89) whereby the person's more informed, cognisant, attentive, and vigilant awareness enables the production of a unique and comprehensive, but intrinsic, perspective of the whole situation. It is about how deeply your thinking is alert to every aspect of the situation. Sensing means getting in touch with your subjective response to what is happening because it entails the "need to feel out what to do. You don't act out of deduction; you act out of your inner feel, making sense as you go" (p. 85).

The next, and most pivotal, phase is that of "presencing". Briefly, presencing is "being fully conscious and aware in the present moment [through] deep listening, [and] of being open beyond one's preconceptions and historical ways of making sense" (p. 13). Being able to consciously feel, understand, analyse, and employ one's immediate experience is an essential aspect of presencing. Hence, presencing is about "paying close attention to whatever is unfolding here and now" (de Quincey, 2005, p. 238) rather than repeating past habitual ways of thinking. It is about thinking differently whereby both objective and subjective data from the

immediate experience are brought into awareness and, together, these inform the person's deliberations.

The final phase, "realizing", is depicted as "bringing something new into reality ... but this action comes from a source that's deeper than the rational mind" (p. 91). The authors go on to add that realizing is like a form of "magic" that "comes from the capacity to sense something new and act instantaneously in accordance with what that felt knowledge dictates" (p. 91). Realizing is an ongoing, dynamic act of "co-creation between the individual or collective and the larger world" (p. 92). In this sense, realizing is very much akin to the aspect of human thinking that is related to meaning-making. Meaning-making is about finding "what meaning or meanings do individual lives and the whole ... have in themselves" (de Quincey, 2002, p. 78). By creating meaning, our thinking enables us to adapt, create, and progress. Once we have found meaning in our current experience, then, and only then, are we able to see new possibilities, envisage new ways, or adopt new expectations. Our thinking creates meaning which enables realizing.

What is clear from this brief discussion is that not only is self-reflection on personal thinking the focal point of the presence-ing process but also there is an assumption people can change how they think by becoming more aware of, and utilising, the subjective aspect of their thinking. There is an inherent incongruence in this assumption. By advocating the need for each person to adopt the sensing, presencing, and realizing processes, Senge et al. are assuming that people can readily change how they think by understanding the skills required and the perceived benefits. Through describing a better way of thinking, it is assumed that people can and will readily change how they think. This is the behaviourist approach to human learning as described in Chapter 6. In this strategy, the human thinking process is viewed as being predominantly impersonal, objective, and cognitive even though the presence-ing process, itself, acknowledges the essential need for considering subjective data. In this view, all thinking is assumed to be, fundamentally, a logical-sequential process occurring in the brain, which is mainly controlled by external data. If you change the external data by providing an explanation of what is a better way of thinking, it is presumed that the person's brain has the natural capacity to adopt the new way of thinking and, thereby, engender desired behavioural changes. All thinking is assumed equivalent to mental processes required in mathematics. Here, it seems that the brain changes how it acts to solve a mathematical problem depending on the presented data for the particular problem. The description of the presence-ing process is akin to different data being presented by a new mathematical problem whereby the person's brain can simply change its way of thinking in accordance with the inherent requirements in this new descriptive data.

Noted physicist and philosopher David Bohm describes this form of thinking as "literal thought" (2006, p. 97), the process by which a person comes to "know something as exactly what it is". Literal thought is distinct from "participatory thought" (p. 98). Participatory thought is that integral part of the thinking process that involves the self, the person doing the thinking, and the person's values, feelings, assumptions, beliefs, and perceptions directly associated with the object of his or her literal thinking. The human thinking process invariably integrates both literal

and participatory thinking. Even when people are solving mathematical problems, which seems solely dependent on literal thinking, they will be influenced by their degree of self-confidence, which is participatory thinking. Moreover, while people are generally aware of the literal thinking component of their thoughts, they are often unaware of the participatory thinking components. As Bohm laments, "people are not proprioceptive about what their thinking is doing" (p. 29). It is not natural for people to suspend their thinking process in order to clearly see all of the factors contributing to its final outcome, particularly those associated with values, feelings, assumptions, beliefs, and perceptions (Branson, 2008).

This means that any inspection of the nature of human thinking, as it pertains to advancing the development of the presence-ing process, must integrate both literal and participatory thinking as a single process. Hence, it is more beneficial to consider the presence-ing process in terms of human consciousness, rather than human thinking. As explained in Chapter 5, human consciousness is "all experience, all sentience, all feeling, all subjectivity, all interiority" (de Quincey, 2002) that influences a person's tangible thinking process. Consciousness, as described, includes all objective and subjective factors considered relevant to a particular moment of experience and which provides guidance to the person's response to this particular moment (Carter, 2002; Frattaroli, 2001). These aspects can be explicit or tacit such that people might be aware or unaware of what is influencing their consciousness.

Thus, if the presence-ing process is contingent upon making more explicit the functioning of people's consciousness, there is a prerequisite need to teach people how to be self-reflective. People need to learn how to make the functioning of their consciousness more explicit by first learning how to be self-reflective. It is not a natural process. Moreover, it is easy for people to deceive themselves. They can be involved in the presence-ing process cognitively but not allow it to affect their consciousness. In this case, they know what they are doing that is not helpful but they avoid changing their beliefs, values, motives, and behaviour. People are more likely to defend and justify why they should not have to change (Bohm, 2004). Hence, people need specific help to learn how to embrace the knowledge, understandings, and practices proposed by Senge et al. It is imperative to provide professional development that accommodates people's subjective dimension by teaching them how to be self-reflective, first, so that they can then access the "what to look for" as described by Senge and his colleagues. In order to execute presence-ing fully, it is absolutely necessary to provide a deliberately explicit process that not only helps people to objectively understand what presence-ing implies but also helps them to become explicitly aware of their own subjective experiences and how these invariably play an integral role in determining the final outcome of their thoughts.

Another important insight gained from human consciousness theory, as it particularly relates to the promulgation of the presence-ing processes, is that people generally adopt a dualist or materialist view of life. In other words, people generally look for the important elements of their world to be those that are insentient, objective, solid, observable, and controllable rather than sentient, subjective, non-extended, hidden, and unpredictable. This means that few people have full awareness of their feelings, intuitions, sensitivities, assumptions, experiences, and

imaginings, and even less would trust these to guide their actions at work. Hence, it is important to realise that the presence-ing process is asking people to move away from their previously natural way of seeing the world.

People within an organisation are more at ease with actions that are predetermined, controllable, and repeatable rather than those that require reflection, analysis, and imagination, which are at the heart of sensing, presencing, and realizing. These latter expectations would seem unnatural such that most people would be very reluctant, if not resistant, to perform them. These expectations do not fit in with people's everyday understanding of what it means to work in an organisation and so they have little personal meaning for them. Thus, any move to introduce these processes would be strongly resisted even though the objective elements, the vivid descriptions and the perceived beneficial outcomes, are seen as understandable and advantageous. Hence, most organisational employees will need a great deal of help and encouragement towards gaining the confidence and commitment to readily engage in these activities. Furthermore, if they cannot commit to these as an individual, then they are far less likely to attempt to do so within a group.

Consequently, it is recommended that people are offered individualised help to change how they think in accordance with what is described in the "Presence" text. As has been previously stated, people are not proprioceptive about how they think. The enigma of consciousness is that it mostly takes place in our unconscious. Thus, we are not naturally aware of all that is influencing the process of our consciousness. Furthermore, we do not naturally link our subjective experiences gained from a particular situation with the respective objective experiences. Although our consciousness is strongly influenced by both of these sources, our natural tendency is to assume that it is only the objective experiences that influence our thinking.

In order to overcome this natural lack of awareness of the subjective experiences impacting on their everyday consciousness processes, people initially need to be able to operate one-on-one with a trained support person, a mentor (as described more fully in Chapter 9), who can help them gain this important self-knowledge. People require individualised help to gain such self-knowledge through guided introspection and self-reflection processes because each person's subjective experiences are unique (Branson, 2007). Also, most people do not have such self-knowledge as this commitment to introspection, through reflective self-inquiry and reflective self-evaluation, is not something people do naturally, do accurately, or that automatically influences their behaviour (Hall, Lindzey, & Campbell, 1998; Hodgkinson, 1996). Self-knowledge can only be formed within people who have a strong motivation to know more about their own inner self and to value gaining an accurate image of their authentic self. From such self-knowledge, people are able to learn how to be appropriately introspective as a means of increasing their conscious awareness of not only their cognitive, emotional, and physical responses to their organisation but also the quality of their inter-personal relationships and the quality of their own work practices and those of their co- employees.

The final insight gained from the application of consciousness theory to the presence-ing process is a focus on the role of the leader in the successful implementation of the presence-ing process in the culture of the organisation. Since some

reluctance to be involved in the presence-ing process may linger if it is seen that the organisational leader is not strongly and actively committed to the process, it is essential for the organisational leader to be one of the first to be provided with a mentor. Once confident in the process of introspection and self-reflection, the leader becomes an essential role model of a sincere, authentic, capable, and committed adherent to the presence-ing process. The beneficial outcomes produced by the leader adhering to this process would not only include adding general positiveness towards the process but also enable the leader to be an integral contributor to the achievement of effective organisational development as described by Senge and his colleagues.

However, if we stop here, we have only gone half way towards helping people to be actively, confidently, and positively involved in organisational development. We have addressed the subjective side of organisational development but not the inter-subjective side. If we stop at only addressing the subjective side of organisational development, then we are falling back upon our materialistic view in which individualism dominates. This myth, writes Christian de Quincey (2005), is so prevalent in our world, today. It sees people as separate and individual despite acknowledging the importance of relationships. This myth, according to de Quincey, holds that

> We are all alone in our own life's drama. Everything around us, including other people, consist of objects that form the set and setting for our part in the Great Play. Each of us is an individual. We look out on the world from unique centers of subjectivity, and we act on the world as individual centers of intention and will. We are like atoms with individual and separate nuclei. As we encounter or collide with others, we begin to form relationships – molecules of connection. (p.181)

This perception supports the belief that the individual forms the relationship with others, but the story contained in this book turns this around –relationships form the individual. "We emerge as subjects from intricate networks of interrelatedness, from webs of inter-subjectivity" (p. 182). From our understanding of human consciousness, we can see that intersubjectivity is primary and our subjectivity evolves as a consequence of it. Our long-standing feelings, beliefs, values, and motives do not pre-exist our social experiences, they evolve in response to our social experiences. Our intersubjectivity creates our perpetual subjectivity.

This being the case, it then becomes essential that any form of deliberate organisational development must attend to the organisation's intersubjectivity realm. Again, de Quincey (2005, p. 183) points us towards a way to attend to this fundamental task. He nominates three key perspectives associated with human intersubjectivity. First, people "connect by communicating" either in a spoken or written form. If we want to address organisational intersubjectivity, then we have to create a forum in which those present can feel safe and confident that they can speak openly and honestly without any subsequent adverse repercussions.

Secondly, people "condition each other" because what we communicate can have the power to change each other's sense of self. We can change other people's beliefs, values, opinions, and attitudes by what we communicate just as they can change ours. This means that any attempt to affect organisational intersubjectivity must encourage active listening and self-reflection on what has been said.

Thirdly, people "co-create each other" because if we have the power to change others' beliefs, values, opinions and attitudes by what we communicate, then we are, in fact, changing them as a person. I have helped to create them as a new person by what I have communicated, and they have helped to create themselves as a new person by what they have adopted from what I communicated. In this way, we each have helped create the new person – we are co-creators. Similarly, they can cause me to change as a person by the effect on me of what they communicate. In the context of affecting organisational intersubjectivity, this insight means that the process must involve some form of co-creating, sharing wisdom, honest collaboration, synergising, and sincere personal commitment to any perceived desired changes to the existing organisational relationships.

Where to start when wanting to positively affect the intersubjectivity amongst the people working in an organisation? Again, I utilise the widespread belief in the existence and efficacy of organisational values (Begley, 1999; Hodgkinson, 1996). Here, it has been argued that until an organisation's values are aligned with those of its members, there is little chance of it operating at optimum efficiency. However, it must also be realised that "failure to understand where values fit in an organisation's structure and culture is a significant factor in the inability of so many organisations to live their values successfully" (Henderson and Thompson, 2003, p. 86). Values provide the embedded codes of a culture, which means that the starting point for attempting to understand cultural values is to identify the beliefs, behaviours, rituals, icons, symbols, actions, systems, and decisions of the group (Hultman & Gellermann, 2002; Kotter & Heskett, 1992; Schein, 1992). Hence, any process that endeavours to establish a more appropriate organisational culture by positively influencing its intersubjectivity needs to begin by clarifying the strategic values that are deemed to be essential for the ultimate success of the group as a whole.

What this all means is that organisational values are at the heart of the intersubjectivity experienced by everyone associated with the organisation. Clarifying the organisation's strategic values in an open, participatory, and constructive way will positively contribute towards creating the most productive and rewarding intersubjectivity.

However, strategic values clarification is not sufficient on its own. Once the strategic values have been named, there must be a supportive process that brings about values alignment amongst the collective group of people that forms the organisation. In this sense, alignment means "functioning as a whole" (Senge et al. , 1994, p. 352). Building alignment within an organisational context is about enhancing the group's capacity to think and act in new synergistic ways, with full coordination and a sense of unity, because each person knows each other's hearts and minds. Building strategic values alignment is about providing a cooperative and collaborative process whereby the members of the organisation can develop strategies, systems, and capabilities that not only support those values that have previously been clarified as being essential for the ultimate success of the group as a whole but also are supported by the majority of people within the group as acceptable guidelines for directing their behaviour (Henderson and Thompson, 2003).

One such framework for achieving organisational values alignment is that developed by Robert Dilts (1996), who suggests that an organisation is the result of the interaction of what he refers to as its "logical levels". Each logical level, although clearly defined as an entity in itself, is dependent on and influences all other levels. Dilts identified a number of logical levels that typically define an organisation's culture. These are purpose, identity, values and beliefs, capabilities, behaviours, and environment. These levels are said to represent the natural relationships that exist in social systems, with each level being more abstract than the one below, whilst also having a greater degree of impact on the overall system.

While Dilts' logical levels model focuses attention on the organisation's culture, and clearly establishes the place of values as a fundamental element of this culture, it can be argued that its anthropological, rather than psychological and values theory, foundations means that it does not fully capture the broad power and impact of the values. The nominated values appear as an adjunct aspect, rather than as an integral and embedded component, of the culture. By being seen as an adjunct aspect of the culture, the meaning and significance of any preferred organisational values are likely to remain vague and abstract. For such values to be able to positively influence the individual consciousness dimension of those who work in the organisation, the employees must be able to understand and proactively support the place and significance of these values within the culture (Hultman & Gellermann, 2002).

Following the lead I established in Chapter 6 regarding the influence of personal values on behaviour, I propose that the key to positively influencing the employee's individual consciousness is in helping her/him to know how the organisation's strategic values are formed and how they are to be applied in order to create an appropriate and successful organisational culture. Just as it is important to know and understand the formational influences on one's personal values so as to recognise how they are able to influence one's behaviour, so too, I argue, employees need to know and understand the formational factors of any preferred strategic organisational values. The people need to be able to clearly see how these values are important to the organisation's culture and how the application of these values can lead to a better and more successful organisation. They need to be able to know and understand the antecedent forces that support the adoption of these preferred values. Also, they need to be able to see how the application of these values will be able to change the organisation for the better. It is in this way that the employees are able to develop alignment between their personal values and the perceived strategic values of the organisation.

To this end, the following conceptual framework was created to help guide this essential values alignment process (Fig. 8.1).

In the context of this framework, the respective understandings associated with each of these proposed constituent aspects of an organisation's culture can be described as follows:

(a) **Core Mission** – is the collaboratively discerned "controlling insight" (Buckingham, 2005, pp. 13 – 16) as to that which is at the very heart of what the

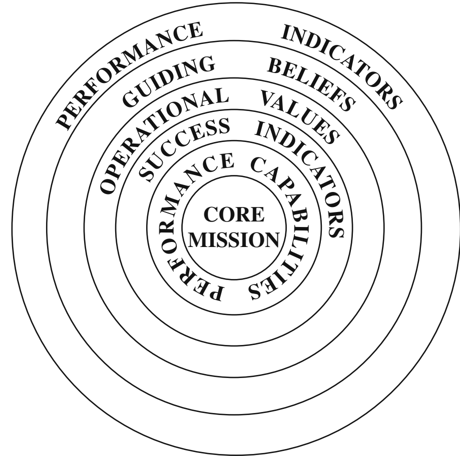

Fig. 8.1 A conceptual framework showing the constituent aspects of an organisation's culture that play an integral part in the achievement of values alignment

group is striving to achieve in order to create long-term success for the organisation. It describes what the group needs to do and, as such, it is distinct from, but related to, the organisation's overall vision and mission statements. The Core Mission is a single sentence that uses rich descriptive words to describe not only what is seen as the core business of the collective group but also the manner and means for achieving it. As a controlling insight, the Core Mission must:

- Apply across a wide range of situations;
- Succinctly describe what would result from the achievement of excellence; and
- Guide essential action.

In describing these outcomes, the Core Mission becomes a source of potential organisational values in the mind of all those involved. Hence, these perceived values have meaning for those involved since each individual can readily understand the significance of these values and, therefore, is in a better position for being able to willingly support and adopt them.

(b) **Performance Capabilities** – are the strengths and weakness of the group, and each individual, with respect to the achievement of the Core Mission. Discussion of these crucial ingredients enables the group to develop confidence in its ability to achieve its Core Mission by either reinforcing its group and individual strengths or by overcoming its weaknesses through specifically targeted group or individual professional development. In this way, it affirms the existing talent and worth in the group and the individuals while also confirming the organisation's commitment to its employees through its support for strategic professional development. Again, this open and transparent process provides clarification as to what is valued and why it is valued. In this way, the meaningfulness of such values is reinforced in the minds of the group members.

(c) **Success Indicators** – are the perceived logical consequences that will be realized if the group is able to achieve excellence in the way it goes about its Core Mission. Getting the group to list the indicators of success that would naturally result if every group member was fully committed to the Core Mission provides motivation and stimulus to each individual to become engaged and to provide his/her quality contribution to the group's activities. In this way, there is increased motivation for each individual to develop an affective organisational commitment and to adopt the group's nominated strategic values.

(d) **Operational Values** – are the nominated strategic values that appear as a natural consequence if each of the previous antecedent constituent parts of the organisation's culture is to be achieved. However, since the reflection upon the stated Core Mission, the acknowledged Performance Capabilities, and the desired Success Indicators produces an abundance of nominated values, it is also essential that a secondary process is implemented that allows the group to prioritise the most important values up to a suggested maximum of 10 values. This ensures that everyone is more likely to be concentrating on applying the same values to his or her work environment. Having too many values is more likely to diffuse the commitment as it would be difficult for every employee to equally apply his or her self to a wide array of nominated organisational values.

(e) **Guiding Beliefs** – are the agreed ways in which the application of each of the prioritised strategic values will produce a positive outcome for each employee as well as the group, overall. Taking the lead from Henderson and Thompson (2003, p. 107), the creation of such Guiding Beliefs is done simply by converting each prioritised strategic value to a belief by asking the group to complete the following sentence with each value:

> We value [*value*] because . . .

These authors add that

> Every time we have worked through this process with a group, people have commented on how powerful the experience was. To feel a group of people align on a single and unanimously agreed belief about a value is unifying and empowering. It also has an added benefit of being a wonderful team-building experience. (p. 109)

(f) **Performance Indicators** – are the behavioural outcomes that can be expected to be seen enacted by an employee authentically living out these beliefs and values. The process so far has only developed a cognitive and emotional commitment to the nominated strategic values. By getting the group to publicly predetermine those behaviours that logically result from an employee proactively living out the strategic values not only makes it quite clear what is expected from each employee but also each person knows that others will be able to judge his/her personal commitment to these values by their behaviour. In this way, it is more likely that each employee will behaviourally commit to these beliefs and values as well.

It is argued that while each of these proposed constituent aspects of an organisation's culture is able to provide a discrete and valuable contribution to the individual consciousness of the person, it is the synergistic affect achieved by working through each aspect as a contributing segment to the essential whole that achieves the most profound outcome. The full power and impact of this comprehensive values alignment process is only accomplished when each and every aspect is examined in the order suggested. In this way, an all-embracing understanding of the culture of the organisation is gained. As a result, the individual is able to more easily align his/her personal values with the organisation's nominated strategic values while also sensing heightened workplace meaningfulness and fulfilment.

In order to further your understanding of how this framework works, the following data are offered as a real-life illustration. These data come from an actual application of the proposed framework as it was applied in an Australian school context. In order to comply with standard ethical considerations in regard to privacy and confidentiality, the name of the school has been changed and no personally distinguishing features with respect to the participants are provided.

Queensland College is a relatively large coeducational Australian school. It has a well-publicised school mission statement and regularly proclaims its preferred community ethos in its various publications and through its particular key celebrations. A central theme within this mission statement and preferred ethos is the wish to engender harmony and cooperation throughout its school community and in all of its endeavours. Despite this clear acknowledgement of the school's preferred values and beliefs, disunity and disharmony had infiltrated the relationships amongst the school's Main Office staff group.

This group consists of six staff members: a receptionist, a student registrar, a financial secretary, a confidential secretary, an enrolment secretary, and a teachers' resource secretary. While each staff member has a specialist area of responsibility, there is a general expectation that the group is to function as a team in order to assist with general word-processing requirements, document distribution, student first-aid needs, and day-to-day requests from teachers, students, parents, and visitors. In many ways, the functioning of this particular staff group impacts on everyone in the school community. Also, the demeanour of its members influences the reputation of the school within its own community and the local community through the quality of the service that this group provides.

From an observer's perspective, pivotal power struggles appeared to be undermining the proper functioning of this group. A very long serving member of the group seemed to be rallying some others to support her wish to question the quality of the work of the newest group member. As this situation progressed, the new member began to complain to her office manager of being isolated from the group and unable to gain the necessary cooperation from two of her colleagues that she required in order to adequately complete her duties. Despite the action of the office manager to try to establish collaborative work practices amongst the group, the situation did not appear to change. Consequently, not only did the health of a couple of the group members become a concern, but also there were indications that either or both of the antagonists were likely to register a formal complaint of inappropriate workplace behaviour by their colleague.

As an attempt to circumvent this possible action, as well as to endeavour to establish a healthy and meaningful working environment, that is, to create a more productive intersubjective environment, all six of these office staff and the office manager participated in a professional development programme that utilised the framework described above. In response to this framework, the following data were generated:

(a) **Core Mission**

1. Is the Queensland College Office Staff group a team?
   Yes, others see us as a team and we are called upon to cover for each other on occasions. If we are a team then we need to help each other and be loyal to the "team" plan.
2. Who does this team serve and what do they want or expect from this team?
   We serve the whole school community – students, parents, teachers, school officers, groundsmen and cleaners, and local community. They each have different specific expectations but generally they all want help to access knowledge about the school or personnel in the school.
3. What is the essential task of this team?
   To provide a service to each of these. To be polite, helpful, welcoming, and happy to be of service to them.
4. In achieving this task, what distinguishes this team from others aiming to achieve a similar outcome?
   - *Using specialist skills and knowledge essential for the direct benefit of others.*
   - *Providing support – helping others to perform more efficiently*
   - *Being trustworthy – responsible, reliable, competent, and of good character.*
   - *Being a specialist – gifted – able to do a unique task for the good of the school community.*
   - *Having the right character traits so that others will trust us.*
5. What is at the very core of what this team is trying to achieve?
   Enthusiastic and quality Service
6. Create a single sentence Core Mission statement for this team that captures these insights.
   The Queensland College Office staff is a team of office professionals who strive to provide specialist service to all associated with the school community.

(b) **Performance Capabilities**

1. In order to achieve this Mission, what are the real strengths of this team?
   All women, multi-skilled, flexible, able to cope with change, good people, enthusiastic, interested in our work, want to work better together, have a commitment to school mission statement values, and willing to improve knowledge and skills.

2. How can these strengths be maximised?

   - *Ongoing professional training*
   - *Implement and review of job profiles*
   - *Communicate job profiles amongst team and to wider community*
   - *Roster team members to attend and report back on mid-week staff briefing in order to keep team aware of what is happening in the school*
   - *Have "key presenters" attend team meetings to provide specific information about essential parts of the school*
   - *Provide a school term calendar to the team*
   - *Develop appropriate timeline work schedule at the beginning of each term that anticipates and caters for busy times*

3. What personal strengths do you contribute to this team?
   (private reflection)
4. What are the clear weaknesses of this team and how can they be overcome?

   - *Individuals with strong emotions – all need to learn to control this*
   - *Lack of trust in team – must start taking small steps to build up the social and emotional attachment with each colleague*
   - *Lack of respect for colleagues both personally and professionally – be proactive to stop this by concentrating on empathy and team work*
   - *Need to continue to improve technological skills – ongoing need to enhance specialist skills as individuals and as a team*
   - *Need to strive to maintain accurate procedural guidelines so that others can more easily cover for absentteam members*
   - *Need to have clear understanding of the specific roles and responsibilities of each of the other team members*

5. What personal weakness can you attend to so as to enhance the strengths of this team?
   (private reflection)

(c) **Success Indicators**

1. How will the team know when it is achieving its mission? or
2. What are this team's *success indicators* to look for?

   - *Receiving positive comments from community members about what I/we am/are doing*
   - *Meeting all deadlines and timelines – not letting others down*
   - *Coming to work, and going home, feeling positive and satisfied*
   - *Feeling happy, confident and positive*
   - *Having a sense of purpose, cooperation, and support across whole team*
   - *Each team member believing that she is fully contributing to the team's overall success and positive morale*
   - *Sincere encouragement and emotional support is offered to all members of the team*

- *There is open communication, which depends on each team member being independent and confident and this allows team members to talk freely with colleagues directly in order to create better ways of doing things*

3. What is the most critical *success indicator* for this team?
   At this point in time, reaching a point where each team member can feel happy, confident, and positive in their work within the team.

(d) **Operational Values**

1. What operational values arise from all previous discussions?

Nominated value	Rating	Accepted
Respect	*6*	√
Trust	*6*	√
Communication	*6*	√
Honesty	*5*	√
Loyalty	*4*	√
Courtesy	*4*	√
Achievement	*0*	
Reliability	*4*	√
Responsibility	*5*	√
Understanding	*3*	
Empathy	*4*	√
Cooperation	*7*	√
Harmony	*3*	
Encouragement	*2*	
Collegiality	*0*	
Professionalism	*7*	√

2. What values should each team member display in order to achieve these success indicators?
   Collaborative prioritisation process (maximum rating = 7). A tick adjacent to the value indicates acceptance as a preferred strategic value for the group.

(e) **Guiding Beliefs**

We, the Queensland College Office Staff value –

COOPERATION – because we are ateam and a team works together
PROFESSIONALISM – because we have confidence in each others' specialist skills and knowledge
RESPECT – because it recognises the importance of treating others with dignity just as we would like to be treated
TRUST – because it is through trust that the team gains confidence in each other
HONESTY – because it builds essential trust amongst the team

RESPONSIBILITY – because it is the cornerstone of being able to provide a service to others
LOYALTY – because we need to be able to depend on each other
COURTESY – because it shows that you believe other team members are important, skilful, and contribute to the team
RELIABILITY – because it means that your work is not adversely affecting the work of other team members
EMPATHY – because it reinforces our commitment to the cooperative values outlined in the school's Mission Statement
COMMUNICATION – because each person deserves to be heard.

(f) **Performance Indicators**

1. If the team is working together in accordance with these values and beliefs, what would each team member be seen doing?

   - *More regular whole-of-group interaction*
   - *Regularly contributing to the development of a happy working environment*
   - *Willingly cooperating, sharing wisdom, and striving together with other team members in order to do things more efficiently and effectively*
   - *Having a commitment to ongoing professional development*
   - *Displaying increased enthusiasm*
   - *Offering sincere praise and encouragement to each of the other team members*
   - *Being a willing and active participant in open communication*
   - *Showing that they are committed to achieving this Team Plan by what they are doing as much as by what they are saying*

2. Draw up a personal plan for the next five working days that states four things that you will start doing in order to make your contribution to the team beginning to achieve its stated Core Mission.
   (Personal Plan)

The feedback from the use of this values alignment process towards creating a more productive intersubjective environment provides great promise and optimism. It has been reported that within the first two days following the experience of this process, each participant had personally and confidentially provided unsolicited endorsement and praise for having had the opportunity to participate in this process. All participants were unanimous in their admiration for the wisdom and insight that they had gained. They expressed hope, optimism, and commitment as well as renewed enthusiasm and confidence. Also, there was a willingness to be involved in small but noticeable work-related group activities and discussions. Humour and laughter were again evident. Given the expectation that this school office group were committed to regularly reviewing their outcomes from the values alignment process, with the understanding that they would continually review and refresh their

commitment to its ideals and practices, there was a firm belief that this process had succeeded in establishing the necessary productive intersubjective base upon which successful organisational change could occur. Not only had it positively changed the working environment for these office employees, but also it had created the belief that the quality of their work was set to improve.

Given that this positive outlook was achieved in a reactive context, it is arguable that far more could be anticipated in a proactive situation. In a reactive situation, the values alignment process is being used to rectify existing seriously inappropriate work practices, whereas in a proactive situation, the values alignment process is used to finetune an organisational culture so that it can continue to develop as a learning organisation. The particular values alignment process described here was initiated in reaction to an acknowledged ineffective and inefficient working environment. It was a dysfunctional intersubjective environment. Hence, this group had to overcome well-established resistant and unhelpful attitudes and habits in order to begin to benefit from the values alignment process. It is likely that, without these additional constraints, the power and impact of this process on the participants would have been far more immediate and extensive. However, of note is the insight that even in a reactive situation, there is great benefit to the organisation from being able to provide a simple and effective means by which those who work in the organisation can readily align their personal values with the organisation's preferred strategic values and, thereby, co-create a more conducive, rewarding, and productive intersubjective environment.

Furthermore, reflection on the immediate and potential benefits that can be gained from this particular values alignment process with this group surfaced some unexpected but important possibilities. Not only did the participants believe that they had gained a heightened sense of the meaning and importance of what they did for the school and how they were to do it, but also they raised some other possible outcomes from the data generated. This included using this data for improving personnel selection processes when needing to replace someone in the group, being able to describe each role and responsibility better, enhancing interpersonal relationships, and specifying real and meaningful accountability practices.

This chapter has provided two notable insights for wisdom-led leaders. First, this chapter has provided practical insight into the rarely considered but absolutely fundamental aspect of organisational development – the individual consciousness of each person who is associated with the organisation. There is an abundance of literature suggesting that most organisational change strategies fail to make any significant difference (Fullan, 2006a; Hallinger, 2003; Hargreaves, 2005; Hargreaves & Goodson, 2006; Miles, 1998). I argue that this is because they ignore the individual consciousness of the people who will be affected by the proposed change. Hence, there is no real commitment to it. If the leader deliberately and appropriately attends to the individual consciousness of those affected, the proposed change is more likely to succeed. Deliberately and appropriately attending to the individual consciousness of those affected means the wisdom-led leader needs to be concerned about the personal consciousness of each person affected by the change. This chapter provided practical insights for the way wisdom-led leader can appropriately attend to

expanding the consciousness of each person within the organisation so that they can confidently and actively participate in positively developing the organisation towards sustaining its future viability.

Secondly, it is of paramount importance for the wisdom-led leader to realise that, when all is said and done, people create organisations. Organisations are, in the first instance, a collection of people working together. This implies that examining the appropriateness of the relationships amongst the people, the intersubjectivity, should be the first step in any process that seeks to change organisations. If there is a need to change organisations, then the first consideration should be to bring about an appropriate change in each person within the organisation before turning attention towards changing the non-human parts of the organisation such as the structures, the processes, and the preferred practices. However, much of the literature associated with organisational change tends not to focus on the internal understandings of the people as they face the inherent demands within the changes being proposed. This chapter argues that successful organisational change in this new era of rapidly changing technology, globalisation, uncertainty, unpredictability, volatility, surprise, turbulence, and discontinuity begins with, and depends upon, changing the individual consciousness of those who are employees of the organisation. Moreover, it is through the implementation of a comprehensive values alignment process that it is possible for organisations to properly prepare the communal consciousness of its employees, and the organisational culture as a whole, to be able to constructively cope with the changes needed to ensure the organisation's long-term success and viability. Indeed, values alignment may not just be an important integral part of organisational change; it could well be the bedrock, the foundation, upon which all truly successful organisational change depends. As Peter Senge (1990) warns, "The organisations that will truly excel in the future will be the organisations that discover how to tap people's commitment and capacity to learn at all levels in an organisation" (p. 4).

So far we have looked at all the things that leaders can do, their self, so as to become wisdom-led leaders. Our discussion has centred on the leader's circle of influence. Thus, this discussion has explored issues about the leaders' self, particularly their consciousness, their relationship to others, and how they can better care for others in order to bring about sustainable organisational development. But what about things outside of the leader's circle of influence? Can these affect the development of a wisdom-led leader? The simple answer is – yes, most definitely. Hence, Chapter 9 examines some of the most critically important external influences that can affect the adoption and application of wisdom-led leadership. This includes issues associated with performance management, visioning, goals setting, and accountability strategies. Aspects of organisational life that not only have had a long history of support but also that have hitherto avoided close scrutiny.

Chapter 9
External Influences

Abstract Leaders do not work in a vacuum. Leaders influence their environment and their environment influences their leadership. Previous chapters have discussed how leaders can influence their environment. However, to ignore how the environment, the external influences, can impress upon a leader's capacity to be wisdom-led is to invite failure. In Chapter 4, it was pointed out that self-deception, impulsiveness, and a lack of self-control are the factors that spoil a leader's attempt to be wisdom-led. What this chapter now strives to point out is that there are external factors that can cause the very same unsatisfactory outcome. Specifically, this chapter explores the four key environmental influences of performance management, visioning, goal setting, and accountability processes in order to achieve two essential outcomes: (1) to highlight how some common practices in each of these four conventions actually lead to deceiving, coercing, or restraining leaders' consciousness and, thus, preventing them from becoming wisdom-led leaders; (2) to provide an explanation in each case as to how best to continue these conventions in ways that can aid the development of wisdom-led leadership and, thereby, the outcomes intended.

Leaders do not work in a vacuum. Leaders influence their environment and their environment influences their leadership. So far I have looked at how leaders can influence their environment. I have argued that it is wisdom-led leaders who can have the most beneficial influence on their self and those they lead. It is wisdom-led leadership that will ensure the long-term effectiveness and viability of our organisations. However, to ignore the external influences that can impress upon a leader's capacity to be wisdom-led is to invite failure.

In Chapter 4, it was pointed out that self-deception, impulsiveness, and a lack of self-control are the factors that spoil a leader's attempt to be wisdom-led. These internal factors minimise a leader's application of his or her inner freedom to choose behaviours that reflect their truly desired self. Hence, they initiate behaviours more in keeping with a false self. Their leadership behaviours are not in the best interests of anyone, especially their selves.

What this chapter strives to point out is that there are external factors that can cause the very same outcome (Hamilton, 2008). External factors can prevent leaders from being able to fully apply their inner freedom and to achieve their true self. Any

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expectation placed upon leaders by a recognised external authority, such as a government minister or agent, a CEO, an Executive Director, or a Supervisor (hereafter simply referred to as a higher authority), has the potential to limit their capacity to exercise inner freedom. This adverse affect can also occur in stand-alone organisations that have a hierarchical system of line management. Also, situations involving distributive leadership or other similar deliberate leadership action that purports to support delegation of leadership, or empowerment, need to be very mindful of these same concerns. Any limitation of a leader's inner freedom is an attack on his or her capacity to be wisdom-led.

By and large, any action, formal or implied, by a perceived higher authority that results in deceiving, coercing, or restraining the leader's consciousness will nullify the leader's capacity to become a wisdom-led leader (Hamilton, 2008). Deception usually occurs in the form of supplying the leader with insufficient, incomplete, or misleading information. Coercion occurs when leaders believe, rightly or wrongly, that their professional status is somehow linked to remaining compliant with the higher authority's wishes. Restraint occurs when the leader is given little or cursory opportunity to have his or her beliefs, perceptions, and opinions considered in the strategic decision-making process.

Specifically, this chapter will explore four crucial organisational conventions – performance management, visioning, goal setting, and accountability – in order to achieve two essential outcomes: (1) to highlight how some common practices in each of these four conventions actually lead to deceiving, coercing, or restraining the leader's consciousness and, thus, preventing him or her from a becoming wisdom-led leader; (2) to provide an explanation in each case as to how best to continue these conventions in ways that can aid the development of wisdom-led leadership and, thereby, the outcomes intended.

Performance Management

As Hamel (2007) so stridently declares, many of our current organisational management practices were developed early last century based on ideas proposed in the nineteenth century. He writes,

> Having evolved rapidly in the first half of the 20th century, the technology of management has now reached a local peak. . . . When compared with the momentous changes we have witnessed over the past half-century in technology, lifestyles, and geopolitics, the practice of management seems to have evolved at a snail's pace. . . . Perhaps the problem with leadership is that we have reached the end of management. Perhaps we have more or less mastered the sciences of organizing human beings, allocating resources, defining objectives, laying out plans, and minimizing deviations from best practice. (p. 4)

Although emotively critical, and somewhat condescending, of current organisational management practices, the key point that Hamel is making remains extremely relevant. We have become so reliant upon certain management practices for such a very long time that we fail to see their limitations. There is no doubt that these practices were extremely successful in their time – that is why it is so difficult

to now challenge their relevance and effectiveness. Hamel suggests that we have failed to see the contextual relevance of these organisational management practices such that we assume they are based upon some natural universal law. We think they will be applicable forever when, indeed, their time has passed. Rather than being organisational management initiatives, they have become dogmas. Instead of being seen as a particular way to achieve desired outcomes associated with organisational success in the middle of the twentieth century, they are seen as unassailable organisational principles. According to Hamel, we have "mistaken the temporary for the timeless" (p. 42).

I argue that performance management strategies are a prime example of a temporary organisational initiative that has gained timeless status. As Beare et al. (1989) point out, the focus of performance management strategies is to ensure the leader is working efficiently and effectively. These authors define efficiency as "an action that accomplishes an end without waste of effort or resources; it implies getting value for money", whereas effectiveness is defined as "an action that accomplishes its specific objective aim" (p. 11). What must also be considered is the assumption upon which both efficiency and effectiveness are founded. Inherent in both of these words is the assumption of an existing ideal standard of performance. A leader is considered to be efficient if his or her expenditure of effort or resources is close to that expected within some ideal performance. Similarly, a leader is considered to be effective if the outcome he or she achieves is commensurate with some previously determined ideal outcome. Each of these words "assumes a prior definition of objectives and some means of measuring to see whether those objectives have been achieved" (p. 202).

What benefits can be gained from an emphasis on efficiency and effectiveness? In today's vibrant organisations, efficiency and effectiveness are not ends in themselves but rather by-products of organisational practices that promote ingenuity, flexibility, creativity, initiative, openness, and networking. However, at a time when control, predictability, and productivity were the desired organisational outcomes, attaining efficiency and effectiveness was a very high priority. Through performance management strategies, an organisation presumed it could guarantee the efficiency and effectiveness of its leaders. Such a guarantee brought desirable conformity to standards and rules and discipline to operations (Hamel, 2007). In this way, the organisation could reason that its leader would not only achieve the required level of productivity throughout the organisation but also personally reflect the organisation's desired ethos. Performance management procedures regularly placed both professional and character expectations upon the leader.

Just as the famous scientist Werner Heisenberg explained to us with his "Uncertainty Principle" that the more accurately we try to measure the position of a particular subatomic particle, the less likely it is that we will find it, so, too, it is futile to try to micro-manage human lives. The more we have tried to make human life controllable and predictable, the more it seems to be confusing and unpredictable. As we begin the twenty-first century, the greatest challenge for organisations is to catch up with the scientists and with our understanding about life, in general, and realise that life in an organisation is also confusing and unpredictable (Hamel, 2008; Wheatley, 2006).

Regrettably what has happened within our organisations is that processes, like performance management strategies, which were instituted under the impression they would help the leader make better decisions, have become ends unto themselves (Hesselbein, Goldsmith, & Beckhard, 1996). Hence, performance management has become a habitual "way things are done" and this perspective supersedes the original intention for implementing them, which was simply a "way to get things done". The timeless belief is that if enough procedural protection is built into performance management strategies, then no mistakes will be made and the right decisions will be ensured regardless of the context. But they accomplish the opposite. Leadership decisions are made by default because leaders are always mindful of their performance management prerequisites. And no one is accountable, because no individual or group takes responsibility. Not taking responsibility becomes institutionalized in layers of rules, forms, policies, procedures, and unproductive meetings. Bureaucracy, and the fear of making mistakes, indicates that the organization and management structures and business processes have ceased to be effective; it's time to reengineer them to support an environment that nurtures energy, creativity, ingenuity, and initiative.

Our current approach to leadership performance management strategies destroys wisdom-led leadership because it coerces and restrains the leader. The leader is coerced to comply with the performance management process and outcomes because it is invariably linked to role security and remuneration. It is commonly assumed that leadership performances perceived as poor or substandard, via the performance management strategy process, can result in losing one's position. Also, financial incentive bonuses or salary increments are regularly tied to performance management outcomes. Hence, the leader is coerced to comply with the performance management process and restrained by its tenets and outcomes.

If we are going to revolutionise performance management strategies in order to enhance leadership, it is essential that we acknowledge and overcome its two currently inherent inadequacies. First, our current performance management strategy is based on a homogeneity fallacy in which all leaders, particularly within any given organisation, are largely treated as being similar, if not identical, with the same personality, same talents, same skills, same knowledge, same problems, and the same organisational environment to deal with. Every contributing factor in their leadership is assumed to be identical to that of other leaders at the same level. This, then, allows those in higher authority to design and apply a standardised performance management strategy that presumes to be able to judge the relative quality of each leader's performance. Although most would acknowledge that no two organisational environments are identical, the habitual acceptance of performance management strategies as the way things should be done overrides any acceptance of their inadequacy. Also, it seems highly contradictory that in the modern era where individualism is valued, promoted, and developed, organisational theory valued, promoted, and developed homogeneity in many things, including how successful leadership is to be nurtured. Having an efficient performance management strategy took precedence over having an effective one.

Secondly, our current performance management strategy is based on a deficit model – it strives to highlight a leader's deficiencies, or perceived weaknesses, and then to institute ways to rectify these deficiencies. Such a model presumes that every leader has deficiencies, and it is these that limit his or her capacity to lead to the required level of effectiveness. On the other hand, an abundance model assumes that every leader has an abundance of natural strengths that, once recognised and nurtured, will automatically ensure that the leader can lead to the required level of effectiveness. As Buckingham and Clifton are keen to point out, "The great organisations must not only accommodate the fact that each employee is different, it must capitalize on these differences" (2005, p. 3). When applied to nurturing successful leadership, this means that a truly effective performance management strategy would strive to recognise each leader's natural talents and then position and develop each leader "so that his or her talents are transformed into bona fide strengths" (p. 25). Based on extensive research involving over two million interviews, Buckingham and Clifton conclude that most of our organisations are utilising only 20% of their people's natural talents. Moreover, they argue that "each person's greatest room for growth is in the areas of his or her greatest strength" (p. 6). To improve leadership, we need to be able to develop each leader's own natural talents rather than squashing them into an externally defined leadership mould. In order to achieve organisational success in our non-uniform, ever-changing, and unpredictable world, we must change the way that performance management strategies recognise, support, develop, and channel the strengths and weaknesses of our leaders.

To more fully grasp what an effective performance management strategy for nurturing wisdom-led leadership would be like, we need to return to our metaphysical framework described in Chapter 5. Radical naturalism promotes the view that the leader's performance is embodied action. Leadership, as embodied action, simply means that the leader's consciousness and body are fundamentally inseparable. Furthermore, if the leader's behaviour is embodied action, then the learning theory of enactivism provides the most suitable guidelines for helping the leader to learn how to be a better leader. In other words, any performance management strategy, if its prime purpose is to enhance leadership behaviour, must be established upon the key ideals of enactivism.

From Chapter 5 we are already aware that enactivism promotes the importance or the primacy of practical knowledge rather than factual or propositional knowledge (Hutto, 2005). Practical knowledge is said to be "knowing how" while factual knowledge is described as "knowing that" (p. 320). If you closely follow instructions, rules, or decrees, then your actions are based on knowing that you are doing the proper thing. Factual knowledge is guiding your actions. However, if you are monitoring your own actions and continually adjusting what you are doing according to your perceptions so that you can improve upon the outcomes from your actions, then your actions are based on knowing how well you are acting. Practical knowledge is guiding your actions. Moreover, Ryle (1949) emphasises that "knowing how" can never be defined in terms of "knowing that" since "even if we could make sense of the idea of regulative propositions guiding our performances, knowing how and when to apply them could not be a matter of knowing yet another set

of regulative propositions without engendering a regress" (pp. 31–32). Also, it is important to note that factual knowledge, as found in such examples as instructions, rules, decrees, and regulative policies, makes things clear, precise, and replicable, while, on the other hand, practical knowledge is very idiosyncratic and context specific such that it is not easily explicated nor can it be generalised (Hutto, 2005).

This means that the achievement of effective wisdom-led leadership is not an end in itself but, rather, a continually emerging quality. There is no predetermined set of rules and procedures for leaders to follow, or external standards to be met, in order to know that they have become wisdom-led leaders. Wisdom-led leaders are continually learning how to be wiser leaders from their reflections on what they are currently doing in their own particular context. Furthermore, wisdom-led leadership is not something that is solely achieved by leaders in isolation as it is progressively formed through the ongoing interaction of leaders with all elements in their organisational environment. In other words, the performance management of wisdom-led leadership needs to not only consider the natural characteristics of the leader but also draw attention to the background in which the leadership is being performed (Fenwick, 2000).

More specifically, in order to help develop wisdom-led leadership practices, the leader must be helped to develop ways of coming to examine the "myriad fluctuations, subtle interactions, imaginings, intuitions, the invisible implied by the visible, and the series of consequences emerging from any single action" (Fenwick, 2001, p. 248). The focus of such wisdom-led leadership development is not on leaders learning particular organisational values, policies, procedures, knowledge, and skills but on helping them to learn to appreciate and understand the "relationships binding them together in complex systems" (p. 248) with all other elements within their organisation. From an enactivist perspective, the development of wisdom-led leadership cannot be understood except in terms of co-emergence whereby a leader's understandings are entwined with the understandings of others in the organisation, and his or her individual knowledge co-emerges with the collective knowledge of all those they are associated with.

The performance management of wisdom-led leadership practices thus becomes a continuous invention and exploration of possibilities produced through a concerted reflection on not only the relationship amongst a leader's consciousness, identity, meanings, beliefs, values, actions and interactions, but also on the environmental objects, external expectations, mandatory responsibilities, and structural dynamics of his or her complex organisation (Fenwick, 2000). Given the acknowledgement of the essential interplay of both these subjective and objective elements, leaders must be assisted to realise that there is no absolute standard of conduct for wisdom-led leaders because their authenticity flows out of their personal response to their reflections on their leadership (Maturana & Varela, 1987). Rather than some absolute standard of conduct established on externally determined criteria, wisdom-led leadership as embodied action means that leaders are striving to maintain "adequate conduct" (p. 39) that best serves the interests of all associated with their organisation. This does not imply that wisdom-led leadership settles for mediocrity, quite the contrary. It implies that wisdom-led leaders are always looking to learn from

their immediate experience in order to know how to do it better the next time. Each leadership action is deemed to be the most adequate that the leader can accomplish at that time, but new learning gained from this particular experience will enable him or her to improve upon what he or she did in the future. Wisdom-led leaders are continually striving to become better leaders, to become more authentic. They are never satisfied with unquestioned repetition of past behaviours regardless of their perceived level of success. Learning to improve builds wisdom and authenticity.

Also, it must be noted that embodied action includes personal knowledge gained from external sources. Wisdom-led leaders are constantly alert to the possibility that improved action is likely to emerge from the diverse array of complex inter-personal interactions occurring amongst those they lead (Fenwick, 2000). While the notion of wisdom-led leadership centres on what is considered to be essential in the character and performance of the leader, this is manifest in the purposeful and cooperative commitment of all those being led. Hence, wisdom-led leadership is being practiced when negotiation, observation, communication, intuition, and initiative are commonplace and guiding everyone's endeavours.

Although the development of wisdom-led leadership as embodied action implies a highly individualised, idiosyncratic, and context specific form of leadership, this does not mean that the performance management of wisdom-led leaders is beyond external intervention. The most critical factor in wisdom-led leadership development is the leader's ability to continually engage in introspection and self-reflection about his or her leadership practice. Wisdom-led leaders must learn to interpret the depths of their inner self more adequately and more faithfully so that their inner influences on their life become more transparent (Branson, 2005; Wilber, 2000a). Also, they must be able to courageously reflect on their external reality to ensure that not only are they relating appropriately and constructively with others but also they are not deliberately avoiding essential responsibilities, under-utilising other people or resources, or not managing the environmental conditions appropriately.

As often mentioned previously, most people do not have such self-knowledge as this commitment to introspection through reflective self-inquiry, and reflective self-evaluation is not something people do naturally, do accurately, or that automatically influences their behaviour. Genuine self-knowledge depends upon an avoidance of being false to one's real self, and this requires deep personal honesty and arduous effort (Trilling, 1972). Self-knowledge can only be formed within people who have a strong motivation to know more about their own inner self and to value gaining an accurate image of their authentic self. Wisdom-led leaders need to learn how to be appropriately introspective as a means of increasing their conscious awareness of not only their cognitive, emotional, and physical responses to their organisation but also the quality of their inter-personal relationships and the quality of the outcomes being achieved by the combined actions of all associated with the organisation.

This is to argue that the development of wisdom-led leadership is dependent upon being regularly supported by a professional mentor until such time that the leader is able to inculcate a continual and comprehensive commitment to introspection and self-reflection about their leadership practice. Guided by Fenwick's (2000, p. 263) description of the role of the educator in an enactive approach in adult education,

I envisage that this professional mentor would have four essential roles. The first role would be as a communicator, assisting the leader to name what is unfolding around them and inside them, to continually rename any changing nuances, and to unlock any limiting influence of old categories and restrictive and destructive language that inhibits emerging possibilities. Second the professional mentor would play the role of a story maker to help trace, and meaningfully record, the interactions of the people and objects in the organisation. The third role played by the professional mentor would be that of an interpreter. As an interpreter, the professional mentor would help the leader to make sense of the patterns emerging among the complex systems within the organisation as well as helping the leader to more fully understand and appreciate his or her own involvement in these patterns. The final role played by this professional mentor is to be a credible role model of a dedicated self-reflective professional. The professional mentor needs to model being deeply honest and arduously committed to introspection and self-reflection by being clear and open about his or her own interests and influences that will naturally emerge and which can impact on the systems of thought and action considered by the leader. Together, each of these roles of the professional mentor provides the leader with the most appropriate knowledge, wisdom, sensitivity, and insight for ensuring that he or she can successfully become a wisdom-led leader with dignity, integrity, and confidence.

Finally, it is essential to reflect on what is meant by a "professional" mentor. The use of the word, "professional", implies three key understanding about this important position. First, the mentor is assisting the leader to enhance his or her leadership performance within a particular profession. Even though the leader may simultaneously gain personal benefits from the partnership with his or her mentor, the main focus of the strategy is the enhancement of practical leadership capabilities in a particular professional context. This means that the mentor would need to have credible knowledge and skills with respect to the particular profession and of what is entailed in being a wisdom-led leader. The second key understanding of the position of professional mentors is that they have to act professionally. The professional mentor will be required to develop an open, honest, and intimate relationship with the leader built on unquestionable trust and confidentiality. If the leader is going to openly share his or her thoughts, feelings, fears, and dreams with the mentor, then the leader will need to have confidence in the mentor to totally respect the privacy and confidentiality of his or her professional discussions. The third and final key understanding of the position of a professional mentor is that the person filling this role requires professional knowledge about how to be a mentor. As professional mentors, they will need to have comprehensive knowledge of how to be a communicator, a story maker, and an interpreter. They will need to know how to develop introspection and self-reflective practices in themselves and others. Also, they will need to know how to gain the required knowledge and understanding of the leader, and the particular context, while avoiding, as much as possible, any interference or impairment to the normal organisational structures while doing so.

Hence, I propose that, within our performance management strategies of today, leaders need to be professionally mentored rather than supervised.

Supervisors judge leaders' performance against predetermined, externally devised, and standardised criteria, whereas professional mentors help leaders to understand their self, their role, and their own performance. Supervisors treat all of the leaders they supervise as being largely identical, whereas professional mentors treat all of the leaders they mentor as being largely individuals. Supervisors work on a deficit model of performance management, whereas professional mentors work on an abundance model. Supervisors seek to find and eliminate perceived weaknesses in a leader; professional mentors assist the leader to recognise his or her own strengths and weaknesses and to initiate ways in which strengths are fostered and weaknesses are minimised. Performance management strategies supported through supervision strive to achieve predictability and uniformity in a world that is known to not be predictable and uniform. Performance management strategies supported through professional mentoring strive to achieve alignment and compatibility between the uniquely essential needs of a particular organisational community with the unique natural talents and skills of its leader. Professional mentoring nurtures wisdom-led leadership; supervision suppresses it.

Furthermore, if we are going to change the nature of performance management from supervision to professional mentoring, then we must also rethink three fundamental components that regularly play a key part in performance management strategies –vision, goals, and accountability.

Vision

It is commonly proclaimed in much of our current organisational and leadership literature that it is mandatory for a leader to be able to create and promote an engaging and inspiring vision. As Wilhelm (1996) explains, "A core characteristic of all leaders is the ability to have a vision of where they are trying to go and to articulate it clearly to potential followers so that they know their personal role in achieving that vision" (p. 223). It is proposed that leaders who are able to identify and articulate a vision for a better organisational future are then able to engage in behaviours aimed at not only identifying new opportunities for the organisation but also inspiring others through this vision. According to Senge (1990), people assume that such leadership "visions are exhilarating. They create the spark, the excitement that lifts an organisation out of the mundane" (p. 208). In other words, leaders who are able to promote an appropriate vision will ensure the long-term effectiveness of the organisation.

However, in an organisational world predominantly influenced by reasoning and rationality, which can only cope with an objective reality, this concept of a leader's vision becomes a noun. In other words, the leader's vision is understood as a concrete image of a future reality. It becomes a mental representation of what might be possible.

But how does this vision, this concrete image, become a reality? Essentially, it becomes a cognitively directed process based on logic and rationality. Achieving the vision becomes an endpoint gained through the objective practices of setting

goals that are presumed capable of eventually achieving the vision, determining success indicators that appear to support the successful achievement of the goals, and, finally, implementing regular review processes to help determine whether or not the success indicators have been accomplished. Decrane (1996, p. 252) proposes that

> Leaders who can spark the imagination with a compelling vision of a worthwhile end that stretches us beyond what is known today, and can translate that to clear objectives, are the ones we follow. Successful business leaders develop goals to achieve their vision. Their commitment to the goals, and thus to the vision, is made obvious by both their actions and their repeated communication of what must be done, and why.

In other words, the practicalities of achieving the vision become the purpose of the organisation despite what environmental changes might be occurring. Eventually, measuring the relative success of achieving the vision is differentiated from acknowledging the day-to-day, moment-by-moment experiences. It has a life of its own. It does not have any real impact on what is happening in the here and now of the leader or his or her colleagues. Ultimately, the powerfully subjective dimension of the vision has been suppressed and consumed by the objective practicalities of trying to ensure the vision is attained.

It is not surprising, then, to note Senge's (1990, p. 12) strongly worded criticism of how organisations have incorrectly implemented the visioning process:

> Vision without systems thinking ends up painting lovely pictures of the future with no deep understanding of the forces that must be mastered to move from here to there. This is one of the reasons why many firms that have jumped on the "vision band-wagon" in recent years have found that lofty vision alone fails to turn around a firm's business. Without systems thinking, the seed of vision falls on harsh soil. If nonsystemic thinking predominates, the first condition for nurturing vision is not met: a genuine belief that we can make our vision real in the future.

In recent years, many leaders have had to jump on to the vision bandwagon because it was a mandatory organisational expectation imbedded in their performance management process. Hence, they have striven to develop effective corporate vision and mission statements. They have worked hard to enrol everyone in the vision. Yet, the expected surges in productivity and competitiveness often fail to arrive (Senge, 1990). This has led many to become disaffected with having to form a vision and the positive effects of committing to a visioning process. Any visioning process that minimises the process down to a mere objective event, a ritualised habit, will eventually drive out real vision, leaving only hollow vision statements and good ideas that have lost their power and energy.

Unless we realise that the place of a vision in leadership has become a "fad", the need to promote a vision will be lost and the power and energy engendered within the visioning process will never be liberated. If we want to maintain the essential place of visioning in leadership, then we must, first, accept that this leadership visioning fad cycle has run its course, and, if most leaders could have their way, the baby would be thrown out with the bath water. Leaders are frustrated by its inherently excessive demands that mostly produce limited, if not questionable, outcomes. The ends do not justify the means.

The problem, explains Senge (1990), lays not in leadership visions themselves, but how they are enacted. Vision becomes a living force only when people truly believe that it continually shapes their organisational future. In order to achieve this desired outcome, visioning must become a verb. Visioning is not an image but, rather, a description of how the leader and his or her colleagues strive together to meet the pressing challenges of what is immediately confronting them. In this sense, visioning is the powerful way in which everyone in the organisation shares his or her wisdom, openly communicates new ideas, and creatively describes new ways of acting. While the ultimate outcome of the process of visioning still remains as being able to achieve a better organisational future, its focus is on what is immediately happening and not about an idealised outcome in the distant future.

In this sense, a leader's vision is not a static, futuristic, cognitive image but, rather, an active, immediate, conscious process. Leaders live their vision; they do not describe their vision. Visioning is action; it is not a manifestation. Visioning as an action promotes the understanding that, if everyone in the organisation, especially the leader, brings a certain kind of open, moment-to-moment, non-judgemental consciousness to what they are attending to; they will begin to develop a more penetrative awareness that sees beyond the surface of what is going on in their field of awareness. Visioning makes it possible to see connections that may not have been detectable before. Instead of being over-burdened by the objective practicalities of achieving a futuristic image, through a more informed understanding of visioning, we are encouraged to develop a deeper and more critical awareness of the contents of our consciousness – the natural arising of our thinking. Only by shifting the meaning of visioning from processes to thinking, from outcomes to experience, from image to action, from individual to communal, can the leader and their colleagues begin to find the right path to successfully creating together a better future for the organisation.

Furthermore, achieving a shared vision is about achieving an alignment of consciousnesses and not about adhering to some formalised practical process aimed at realising a dream. As forcefully expressed by Senge (1990, p. 206),

> A shared vision is not an idea. It is not even an important idea such as freedom. It is, rather, a force in people's hearts, a force of impressive power. It may be inspired by an idea, but once it goes further-if it is compelling enough to acquire the support of more than one person – then it is no longer an abstraction. It is palpable. People begin to see it as if it exists. Few, if any, forces in human affairs are as powerful as shared vision.

To share a vision is to share an understanding about how to live each day. For others to share a particular leader's vision means that they are willing to adopt this leader's values, beliefs, attitudes, and behaviours. Such an understanding of a shared vision is able to create a better future for the organization because everyone in the organization can trust each other and can work cooperatively. For the wisdom-led leader, taking responsibility for creating a shared vision is about striving to form a common organizational identity where everyone respects the dignity, integrity, and worth of each of their co-workers. It is then, and only then, that a shared vision is

able to "foster risk taking and experimentation" and engender a truly effective working environment in which everyone is "more likely to expose their ways of thinking, give up deeply held views, and recognise personal and organisational shortcomings" (p. 209).

This new understanding of a leader's vision sees it not as an abstract manifestation of a better organisation but as the outward sign of their more informed consciousness. When the leader's vision is "happening" through the application of a more informed consciousness, they are more able to work together in real harmony and cooperation with others throughout the organisation. Such wisdom-led leadership reflects the opinion of Senge et al. (2007), who state that "only when people begin to see from within the forces that shape their reality, and to see their part in how those forces might evolve, does a vision become powerful" (p. 132). More specifically, this is about leaders developing an intuitive consciousness, through reflection, which requires them to let go of their own individual identity and, instead, merge with the greater wisdom or intelligence that transcends their own individual ego. Such consciousness is what enables wisdom-led leaders and their colleagues to feel, think, know, intend, attend, perceive, choose, and create. It is the source of all meaning, value, and purpose in their lives and in the world and, as such, provides force and direction to every intention. Through such visioning, wisdom-led leaders and their colleagues are able to arrive at a place of genuine knowing, where intention is not a powerful force, it's the only force.

Wheatley (2006) uses the transition in scientific thinking from Newtonian to quantum physics to help explain this new way of understanding vision. In particular, she applies the area of quantum physics known as "field theory" to help provide a better understanding of what the process of leadership visioning should be about. Hence, Wheatley suggests that, from a Newtonian perspective, much like our traditional view of gravity, "we have most often conceived of vision as designing the future, creating a destination for the organization. We have believed that the clearer the image of the destination, the more force the future would exert on the present, pulling us to that desired state" (p. 55). However, if vision is viewed as a field, rather than as a linear force, "then we would start by recognizing that in creating a vision we are creating a power, not a place, an influence, not a destination". Moreover, she adds that "this field metaphor would help us understand that we need congruency in the air, vision messages matched by visionary behaviours" (p. 56). In other words, Wheatley is proposing that vision is more to do with the leader's attitudes, outlooks, values, and beliefs than it is about creating some desirable destination. It is about creating the right working relationships, a field of energy and vitality, so that the "vision must permeate through the entire organization as a vital influence on the behaviour of all employees. If we achieved this outcome then we would become an organization of integrity, where our words would be seen and not just heard" (p. 56).

Thus, what wisdom-led leaders need is not standardised processes for creating a prospective vision but the freedom and support to live a vision in every moment of their organisational life. Rather than being coerced or restrained in how they are to implement a visioning process, wisdom-led leaders need to learn how to

live their vision and promulgate their vision throughout the organisation. It is only when leaders are capable of living and modelling their vision in their everyday organisational experiences does it become the compelling, inspiring, energising, and unifying organisational power that we all hunger for.

Goals

In our rationalistic organisational world, goals are the building blocks of visions. Visions are abstract and intangible, goals are practical and observable. Hence, goals, and goal-setting processes, have become the accepted strategy for endeavouring to realise visions. Goals are seen as the everyday conduit through which leadership visions materialise. They are the tangible link between a leader's dream for the future of his or her organisation and the leader's lived reality. Hence, they assume great importance. It is thought that, without goals, visions become lost in the hurly-burly of daily organisational life. Real demands might dismantle well-intended visions unless these visions are manifest in discernible and achievable goals.

Although this view that goals keep leaders on track towards achieving what is essential seems logical and appropriate, in reality it is quite the opposite. Goals can distract leaders from achieving what is essential. Goals can deceive the leader into believing that he or she is concentrating on what is most important when, in actual fact, other more immediate and pressing needs warrant greater attention. An overemphasis on goal achievement deceives the leader because it leads to goal displacement and trained incapacity.

As defined by Sergiovanni (1992), goal displacement is the tendency for leaders to lose sight of their true purpose by allowing instrumental processes and procedures to become ends in themselves. Our emphasis on requiring our leaders to set and achieve goals is another way of believing that we can attain control and predictability. Achieving goals means that leaders have taken control of their organisational environment and will produce predictable and desirable outcomes. In an otherwise obscure and unfathomable organisational social milieu, goals seem to provide a measurable way to gain influence, purpose, and stability. The argument here is that goals provide measurable ends and having measurable ends allows for the rational selection of means. However, Kenneth Strike (2007) rightly challenges this deceptive assumption and argues, "It is not true that to know if we have achieved some end, we must be able to measure it" (p. 118). He goes on to add that "What is true is that we need a way to recognise whether we have achieved our ends. We need measurable objectives in some cases and not others, and for some purposes and not others. The question is when do we need measurable objectives and for what purposes" (p. 119). Unfortunately, due to their immediate convenience and presumed efficacy, it is easy for leaders to be deceived into believing that they only have to concentrate on the measurable objects – the goals – while ignoring the equally important but far more evasive non-measurable objectives.

Hence, as explained by Strike (2007), goal displacement results in leaders coming to narrow their leadership focus and aspirations whether consciously or

unconsciously, deliberately or uncritically. Furthermore, Strike (p. 133) describes two forms of goal displacement. The first form is the narrowing of the a range of a leader's focus and aspirations where the meaning and depth of his or her leadership goals are reduced to that which can be easily described, managed, and tested. The second form is goal motivational displacement. Leaders will cease to be internally motivated to look beyond their goals and will rely largely on the incentives provided by accountabilities attached to their goals to guide and motivate their behaviour. They will begin to care about stabilising their own position at the expense of considering what is best for the organisation.

Regrettably, what all this leads to is what Strike calls "gaming". Leaders begin to play a game. Leaders will find creative ways to describe how they are able to meet the accountability criteria attached to their goals. In reality, the data presented via these accountability criteria does not really reflect how they are actually performing in their leadership role. This means that a lot of time and energy is being put into the goal process for appearance sake rather than for the sake of improving leadership or for the sake of ongoing organisational success.

Also, a concentration on goals, because of their measurable nature, ultimately leads to what Sergiovanni (1992) calls "trained incapacity" (p. 6). He proposes that when policies and practices are centred on the "managerial mystique" associated with goals, there is a tendency for the leader to predominantly focus knowledge, attention, and skills around these goals. Eventually, leaders and those they lead become incapable of thinking and acting beyond the boundaries prescribed by the goals. A whole-hearted, but unbalanced, commitment to goal attainment can lead to roles being confined, thinking being constrained, actions being circumscribed, and attitudes being cloistered. While today's leaders are being challenged to create organisational environments that promote openness, flexibility, intuitiveness, ingenuity, creativity, and diversity, our continued reliance on the power of goal setting and goal attainment to prove leadership and organisational success seems an anathema. Rather than building capacity, an unbalanced commitment to goal setting and goal attainment leads to the organisations diminished capacity to flourish in our current world. Thus, the prerequisite for leaders to apply unquestioned and industrious attention to goal setting and goal attainment practices can actually deceive them into thinking they are consolidating their organisation's future when, in fact, quite the opposite might be happening.

Thus, an overemphasis on goal attainment deceives leaders because it tends to narrow their field of focus of what is important. Some things that are important can be measurable, but other important things cannot be measured. Wisdom-led leaders ensure that they are appropriately attending to both the measurable and the non-measurable. A sincere, diligent, and consistent attention to self-reflection is far more effective in developing a flourishing organisation than a singular emphasis on goals can ever hope to achieve. If wisdom-led leaders have established a sincere, diligent, and consistent attention to self-reflection, then they will automatically establish goals and seek ways to determine whether or not these goals have been achieved. However, these goals won't just be limited to realising a distant vision or accommodating externally established parameters. Nor will they ignore the

immediate, ever-changing social and organisation environment in favour of adhering to some instrumentally efficient process. Goals constantly set, applied, reviewed, and adjusted within a process of sincere, diligent, and consistent self-reflection are able to attend to the immediate and the distant, the measurable and the non-measurable, the objective and the subjective, the productive and the relational, the perpetual and the intuitive, and the personal and the interpersonal.

Wheately (2006) laments our dependency on goals when she notes that "for three centuries, we've been planning, predicting, and analyzing the world. We've held onto an intense belief in cause and effect as we grew assured of the role of determinism and prediction. We absorbed expectations of regularity into our very beings. And we organized work and knowledge based on our beliefs about this predictable universe" (p. 28). She argues that "acting should precede planning" (p. 37); experience should precipitate goals. Rather than our goals determining what we think and do, it should be our reflections on how we are thinking and doing that should inform our goals. Our goals should be more fluid, flexible, and pertain to our immediate experience rather than being rigid, resolute, and prospective. Instead of goal setting, Wheatley advocates for "strategic thinking" (p. 38). Strategic thinking emphasises the need to know how to stay acutely aware of what is happening now, and we need to be better, faster learners from what has just happened. Agility, intelligence, and wisdom are required to respond to the incessant barrage of frequent, unplanned changes. In today's ever-changing world, predictability, as engendered in goals, is far less important than reacting with creativity, ingenuity, and immediacy to the unexpected demand that is currently presenting itself. We must interact through deep conscious awareness to our world in order to see what we might create. It is through engaging in the moment, rather than adhering to pre-set goals, that we create a more successful organisational future.

If goals are meant to be some concrete sign, a tangible intention, of what is being desired so as to increase motivation, commitment, and achievement, then it is well that we consider the view of Peter Senge (2007) and his colleagues: "Once you arrive at a place of genuine knowing, intention is not a powerful force, it's the only force" (p. 137). Measurable and impersonal goals do not have the power to increase motivation, commitment, and achievement. Genuine self-knowledge does. Wisdom-led, not goal-directed, leadership is what our organisations so desperately need to develop, flourish, and succeed.

Accountability

Why should we hold leaders accountable? To ask this question seems ridiculous. In our world today we are crying out for accountability. We want our governments to be accountable to the people. We want our businesses and industries to be accountable to us and our environment. We want our educational systems and teachers to be accountable to their students and families. But what are we really seeking? Terry (1993) provides a compelling argument for realising that accountability has its genesis in responsibility. When we are seeking accountability, we are really seeking

people to act responsibly towards others. We want people to serve the common good and not self-interest.

With respect to leadership, Terry's understanding means that accountability programs are instigated in order to instil responsibility in the leader. In the case of leaders, however, their responsibility is primarily direct towards higher authorities – government agencies, boards of management, CEOs, Executive Directors – more than it is to those they lead. While it is acknowledged that leaders should be responsible to those they lead, the constant impress of accountability pressures means that the fulfilment of this responsibility is emergent rather than deliberate. It happens as a result of leaders meeting their formal accountabilities to their higher authorities. Be that as it may, it is assumed, according to Strike (2007), that these accountability programs provide leaders with incentives to perform responsibly where otherwise there are few clear indicators for responsible and effective performance. The success of such an incentive scheme assumes that it is possible to devise valid and reliable measures of how we wish our leaders to act responsibly, and that we can devise incentives that adequately motivate leaders to commit to these measures while not providing incentives for them to act in other, undesirable ways. Importantly though, Strike "doubts that in leadership we can do either of these things adequately" (p. 131).

As proposed, formalised accountability procedures emphasise the idea that leaders and their organisations should be accountable to their higher authorities for meeting certain responsibility benchmarks as set by these authorities. If the world is seen as being controllable, predictable, and stable, then accountability practices can be predetermined, routinised, and standardised. In such a world, the required level of responsibility can be pre-set by an external higher authority and based on what is considered to be universally accepted objective criteria. Consequently, how well leaders are managing their organisation, that is, how well they are meeting prescribed levels of accountability and responsibility, can be determined by comparing their performance against these pre-existing criteria. In other words, accountability procedures are essentially independent of the context to which they are applied, and they are unrelated to the day-to-day experiences of those that are being held accountable.

But if our world is not controllable, predictable, and stable, are these accountability procedures still relevant? In effect, accountability procedures are control mechanisms – they seek to control the behaviour of the leader. The inherent problem with this, as highlighted by Wheatley (2006), is that this quest for control is destructive. If leaders are machines, then seeking to control them makes sense. But leaders are not machines; they are living beings influenced by the same forces intrinsic to all other life. Hence, seeking to impose control through rigid accountability procedures is counterproductive. If we believe that there is no order to leadership activity except that imposed by the higher authority, that there is no self-regulation except that dictated by accountability procedures, if we believe that responsible leaders must have specific guidelines that control their every decision, every interaction, and every outcome, then we cannot hope for anything except what we already have – a treadmill of frantic efforts that end up destroying the leader's creativity and vitality. Our

leaders are being overwhelmed by "excessive managerialism" (Duignan, 2006), in which so much is being asked and expected of them. Moreover, much of what is being asked and expected of them is also being included in their ever expanding and all-consuming formal accountability procedures.

It is time that we realise that our leadership accountability procedures not only are suppressing essential leadership capacities for our demanding times but also have become oppressive and onerous. Rather than ensuring responsibility, they are imposing non-responsibility. These accountability procedures are becoming so prevailing, so exorbitant, and so pervading that they are sapping the leader's confidence, enthusiasm, and initiative. Instead of being free to take responsibility for ensuring their organisation is ready and able to thrive, our leaders are consumed by the need to meet the benchmark requirements contained in all of their accountability procedures. Our accountability procedures have become prescriptive rather than descriptive. These procedures now tell the leader what he or she must do as the leader rather than just finding out how well he or she is doing as the leader. Hence, leaders now have little time to attend to creating the right culture that will enable the organisation to thrive as they are consumed by the practical implications of meeting every accountability requirement. It is in this sense that our leaders are becoming non-responsible to their organisations. They do not have the time to be directly responsible for what really needs to be specifically done to enhance their organisation as their attention, time, and energy are being consumed by an excessive number of supposedly essential elements in their accountability procedures.

Also, Terry (1993) raises the awareness that accountability implies punishment. Where there is formalised responsibility, accountability, there is liability with adverse consequences for failing to meet standardised expectations. Leaders who fall short in the accountability procedures are liable to lose their positions. When leaders consider that the accountability expectations are fair and intelligible, and that they have the time and resources to readily meet them, then they will willingly accept them. In such simple circumstances, the application of accountability procedures causes no friction, no loss of compliance or cooperation, between leaders and their higher authority. However, in the more complex, paradoxical, and extraneous organisational environments that now confront our leaders, accountability procedures are more likely to engender resistance, resentment, and frustration in leaders. As our world has developed into a far more uncontrollable and unpredictable environment, it has become far too easy for higher authorities to append additional accountabilities upon the leader. Such action has resulted in many leaders being left with the feeling that they carry most of the liability but little of the resources to meet the burgeoning responsibilities. Hence, the issue of work intensification is a major concern for our leaders. They feel that too much is now asked of them with insufficient time and resources to fulfil what is required. Yet to not fulfil what is required has the potential to leave them legally liable and out of a job. Under such circumstances, it is extremely hard, if not impossible, for leaders to remain loyal to their higher authority. Feelings of disappointment, scepticism, and opposition are natural outcomes for people believing that they their plight is being ignored.

The problem is in the paradoxical nature of our accountability procedures. Individually, many items in these accountability procedures appear justifiable. Most are aligned with some legal implication. However, collectively, they are sapping and destroying leadership capacity. So, what can be done? The status quo is not acceptable as it will continue to feed the untenable situation as described in Chapter 2 – the growing disinterest in being a leader.

If, as has been proposed by Wheatley (2006), Hamel (2007), O'Murchu (1997), Laszlo (2006), Wilber (2000a), and Beck and Cowan (1996) amongst many others, our organisational and leadership theories have been strongly influenced by developments in scientific theory, can contemporary science provide a solution to this paradox? Many are now suggesting – "Yes". In particular, inspiration and insight for better understanding leadership theory are now being provided by advancements in scientific knowledge associated with examining complex networks. Traditionally, science sort to describe such complex networks by examining and portraying the role played by each part. The whole network was deemed to consist of distinguishable, isolated parts that could be identified and described. In other words, the whole consisted of individual parts all doing their own thing. The parts make up the whole. Today, however, explorations in quantum and atomic science have led scientists to realise that the opposite is true – it is the whole that determines the nature of the part (Laszlo, 2006; O'Murchu, 1994; Wheatley, 2006; Wilber, 2000a). Hence, to truly understand the part, we must see how it exists as an integral part of the whole network. We must learn how the whole is able to create the part.

For example, traditionally science relied upon Newtonian mechanics to understand the motion of physical objects. Through observation and measurement, Isaac Newton came up with mathematical equations, or laws of motion, that were able to provide prediction, and ultimately control, over the motion of objects. Within these laws, each associated object within the motion under consideration is taken as a separate entity with its own unique characteristics such as mass and velocity. In this way, by analysing the characteristics of each part, each separate physical entity, of the motion, the mathematically derived law is said to be able to predict the final, whole, outcome. While these laws of motion rightly have their venerated place in scientific knowledge, the truth is that they really only provide an approximation of the outcome generated by the moving parts. The laws ignore the intrusion of other forces, such as friction and wind resistance, as well as the loss of energy caused by the formation of sound or heat when the parts touch or collide. In simple networks of moving objects that involve only a small number of very light moving objects that create very little friction and wind resistance, the calculation error is almost negligible. However, as the network becomes more complex and complicated, the calculation error becomes highly significant. Arguably, it was the acknowledgement of these errors that led scientists, such as Einstein and Plank, to advance their radically new theories of motion. Hence, science, through the work of David Bohm, Alain Aspect, and Nicolas Gain (see O'Murchu, 1997) in studying networks of subatomic particles, now emphasises the need to study the "whole" rather than the "parts". Wholeness is the primary reality. It is through its association with the whole that the part gains its identity, its qualities, and its characteristics (O'Murchu, 1996).

Conversely, the nature and function of the whole can never be understood from studying the individual, localised, isolated parts. As Laszlo (2006) writes, "The universe is not a world of separate things and events, of external spectators and an impersonal spectacle. It is an integrated whole" (p. 1).

Hence, if we are to change our current misguided, if not unhealthy, situation with respect to the impact of burgeoning accountability and excessive managerialism on leadership, then we must learn from these new scientific understandings where the issue is not control but dynamic connectedness (Wheatley, 2006). If the world of the leader is not a simple machine-like environment, then instrumental approaches for achieving accountability and responsibility cannot work. We must realise that our current accountability procedures for ensuring leadership responsibility and organisational success are ignoring the complexity of the environment. Accountability can only deal with an individual; it cannot cater for a collective. As such, it examines a part and not the whole of the organisation. Thus, it can only produce an approximate, rather than an authentic, representation of what is happening, and the more complex, demanding, and difficult the context, the more inaccurate this approximation becomes.

Essentially, dynamic connectedness assumes that leaders and their higher authority, along with their organisation, are not isolatable parts but, rather, together form an integral whole. Indeed, only a holistic strategy is capable of appropriately addressing any formal liabilities, responsibilities, and accountabilities. Moreover, the introduction of just such a holistic strategy requires a change in organisational values and beliefs, along with roles and behaviours. In particular, those in the position of highest authority, says Wheatley (2006), have to stop acting like patrons waiting expectantly for those organisational leaders they govern to meet all prescribed mandatory accountabilities. They need to become involved and play their crucial part.

Establishing dynamic connectedness begins with those in the positions of highest authority accepting their responsibility to create organisational meaning and identity for all, particularly for those in leadership positions below them. The primary task for those in the highest positions of authority, explains Wheatley (2006), "is to make sure the organization knows itself" (p. 131). Their role is not to make sure that the leaders below them know exactly what to do and when to do it. Instead, those with the highest governing authority need to ensure that there is strong and evolving clarity about who the organization is. When this clear identity is available, it serves every member of the organization, but especially those with leadership responsibility. Even in our chaotic, turbulent, and unpredictable circumstances, claims Wheatley, leaders who have a clear understanding of the organisation's unchallengeable values and principles can make congruent decisions.

When confronted by chaos, turbulence, and unpredictability, it is difficult to believe that clear values and principles are sufficient and our training urges us to interfere immediately, to rush in, to stabilize, and to prevent further destabilisation. But we must understand that, argues Wheatley (2006), we lose capacity, and in fact create more chaos, when those with the highest authority insist on hierarchy, roles, control, and accountability. Those with the highest authority need to trust in

the workings of our world, as it is now described by scientists, and recognise that responsible leadership and organizational success are maintained simply by their concentration on retaining clarity about the purpose and direction of the organization. When things become chaotic, this clarity keeps those in leadership positions below them, and all those they lead, on course.

Nothing described by Newtonian physics has prepared us to work with the complexity of living networks. A Newtonian perspective would suggest that the force of the need to achieve responsible leadership had to equal the weight of the consequences for not measuring up to prescribed accountability expectations. But now we know something different. We are working with networks, not billiard balls. Those in authority do not have to push and pull leaders, or bully them into being accountable; they have to participate with their leaders in discovering what is important to the organisation.

Although chaos theory, as described in quantum science, cannot explain where order comes from, what is known is that complex subatomic systems do eventually achieve order around clear centres rather than imposed restraints (Wheatley, 2006). Within our complex organisational structures, having a clear centre means having a clear understanding of values and principles, which create meaning. But by far the most powerful force of attraction in organizations and in individual lives is meaning. Despite the prodigious demands that are now placed upon organisational leaders, "it has been seen that incredible levels of energy and passion can be evoked when leaders [are] recalled to the meaning of their work. Very few people work for trivial purposes. Most people come to their own relations with a desire to do something meaningful, to contribute and serve" (p. 132). Wheatley goes on to add that "The call of meaning is unlike any other, and we would do well to spend more time together listening for the deep wells of purpose that nourish all of us. We need to understand and ascribed meaning to things" (p. 133).

Those in the position of highest authority need to accept that the organisational leaders below them do not require prescriptive regulations and policies to ensure responsibility and accountability; they only need a clear understanding of meaning and the time to reflect upon their organisational experiences in the light of this meaning. Leaders do not need to be told what they have to do; this is divisive and unnecessary. Rather, they simply need the time to reflect and interpret their evolving reality in order to find a true, authentic understanding about their own leadership. In return, those in positions of higher authority gain loyalty, commitment, determination, and responsibility from their organisational leaders. As explained by Wheately (2006, p. 133)

> When leaders honor us with opportunities to know the truth of what is occurring and support us to explore the deeper meaning of the events, we instinctively reach out to them. Those who help us center our work in deeper purpose are leaders we cherish, and to whom we return love, gift for gift. With meaning as our centering place, we can journey through the realms of chaos and make sense of the world. With meaning as an attractor, we can re-create ourselves to carry forward what we value most.

Given the opportunity to dwell on the meaning ascribed to their work, leaders are able to discover common issues and problems that are deemed significant. Then

responsibility becomes spontaneous. Although we see responsibility at the material level, it is caused by processes that are immaterial. Those in positions of highest authority must look for these invisible processes rather than the concrete regulations and policies that they engender. They must look for those processes that give rise to meaning. They must look behind the regulations and policies of the organization to work with the processes that give them birth and value. The greatest challenge for those in positions of highest authority is learning to live in the process world rather than the material world. Life demands that they participate with their leaders' unfolding experiences, to expect to be surprised, to honour the mystery of it, and to see what emerges. These are difficult lessons to learn as we are well-trained in being able to create things – plans, events, measures, programs, regulations, policies, and accountabilities – rather than to sense things and to describe meaning.

Wheatley (2006) reminds us that the "combination of shared meaning with freedom to determine one's actions is how systems grow to be more effective and well ordered. People who are deeply connected to a cause don't need directives, rewards, or [higher authorities] to tell them what to do. (p. 181). For humans, meaning is a strange attractor – a coherent force that holds seemingly random behaviours within a boundary. What emerge are coordinated behaviours without control, and responsible leaders that are far more effective in accomplishing the organisations objectives. "When highly motivated and eminently capable people share a common vision", says Hamel (2007, p. 111), "they do not need to be micromanaged."

When leaders are trusted to do their job to the best of their ability, and are given the freedom and resources to achieve their desires, then all they need is a clear understanding of meaning to become responsible. Responsibility comes from self-reference and self-organisation, which automatically flow from a clear understanding of meaning. Compliance comes from regulations and policies; responsibility comes from a conscious commitment to what is meaningful. Responsibility results from a leader willingly committing to something meaningful to them and being free to adjust their own behaviour according to what this meaning mandates. This is the natural, and powerful, process of self-reference. The leader self-references themselves according to the fundamental meaning, the identity, the principles and values of the organisation. "Self-reference", explains Wheatley (2006, p. 168), "conjures up such different possibilities for how to be together. It explains how life creates order without control, and stable identities that are open to change. It describes systems of relationships where both interdependence and individual autonomy are necessary conditions. It promises that as individuals together reference a chosen, shared identity, a coherent system can emerge. It illuminates the necessity for meaning-making in a world that often feels meaningless." When leaders are able to embrace organisational meaning, they discover a common interest or passion, they organize themselves and figure out how to make things happen. Such self-organizing evokes creativity and produces results, creating strong, adaptive organisations.

To put this realization into practice requires significant changes as described in more detail earlier in this chapter when discussing the process of mentoring. However, those in positions of higher authority need to be able to build a relationship with the leader in order to learn who the leader is and what self is the leader

referencing. They can never learn this by reading a performance review report, or taking the word of a supervisor. They discover who the leader is by noticing what is meaningful to them as the leader is engaged in his or her work. What issues and behaviours get the leader's attention? What topics generate the most energy, positive and negative? Those in positions of higher authority have to be curious to discover these answers. And they have to be working with the leaders, not sitting on the side observing behaviour or interviewing colleagues. In the process of observing and reflecting with the actual work of the leader, the leader's real level of responsibility and accountability, not some fantasy image, always becomes visible.

Furthermore, those in positions of higher authority need to ensure that the resources they control get to leaders as fast as possible. They need to trust that the leader will invent their own solutions and will make good use of the resources provided. Also, those in positions of higher authority need to expect and value the unique and inventive responses created by each leader under their authority, rather than enforcing compliance to one-size-fits-all. These radically different behaviours require that leaders are free to act wisely and are trusted to self-organize effective responses. What is peculiar about this freedom is that it results not in anarchy, but in loyalty and concurrence that supports the ideals and objectives of the organisation. Leaders and their followers are free to do what makes sense to them. These local units respond, adapt, and change. What emerges from this freedom is a globally stable system. Supporting initiatives where local people do the work sustains local cultures, re-creates community cohesion, and accomplishes organisational objectives at amazing speed.

Essentially, the role for those in positions of higher authority is to provide the sort of organisational environment that will encourage and imbue wisdom-led leadership. Accountability procedures, at the very least, restrain and deceive the leader and, thereby, inhibit wisdom-led leadership. By creating meaning, and implementing practices that provide leaders with appropriate resources and mentoring support, those in positions of higher authority can significantly help leaders to allow their inner freedom to strengthen their authenticity and to achieve wisdom-led leadership.

In summary, this chapter has shown how the accomplishment of wisdom-led leadership is a collective responsibility. It requires the support of the entire system, the whole organisation, but particularly from those in positions of higher authority – those in the top of the bureaucratic pyramid with the most power, influence, and control. Moreover, the accomplishment of wisdom-led leadership requires radical changes in organisational thought and practices. Specifically, this chapter has emphasised the need to change from supervisors to mentors, from visions to visioning, from goals to self-knowledge, and from accountability procedures to meaning making. These are not simple, uncomplicated, readily achievable changes. They require courage, resilience, fortitude, and conviction from those in positions of highest organisational authority in order to become effective. But, really, is there any other choice? How can we request leaders to change if the environment in which they are expected to lead remains the same? Wisdom-led leadership starts at the very top of the organisational pyramid.

Chapter 10
Leadership for an Age of Wisdom

Abstract The dawning of a new age is upon us and it is recognisable by our world seeming to be uncontrollable, unpredictable, turbulent, and chaotic. These qualities may not be the hallmarks of the new age, but they are at least the indicators that we are in a transition towards a new age. During this transitional period, things that have previously served us so well no longer seem to work. Hence, a new understanding of leadership is desperately needed as we head towards this new age. Wisdom needs to guide the practices of today's leaders. Our leaders can no longer depend largely on rationality in their decision-making processes. Rationality is the compass that has guided leadership and management practices for the past 150 years, but it has become insufficient. It is unable to embrace subjectivity. Hence, the call in this chapter is for wisdom to be the foundation upon which a new understanding of leadership unfolds. This chapter draws together all that has been previously discussed to argue that our turbulent world is crying out for strong, confident, purposeful, yet sensitive, considerate, and moral leadership. This seems too much to ask. Within our current leadership framework, so strongly influenced by rationalism, it is. But with the application of the new leadership framework presented in this book, one that is based on wisdom rather than predominately rationality, the seemingly impossible becomes possible. If we have the courage to reunite objectivity with subjectivity in one harmonious leadership framework, then, and only then, can we hope to transcend the turbulence of our world and, ultimately, create a better world for all.

This book has argued for a new understanding of leadership –wisdom-led leadership – for the dawning of a new age. This dawning of a new age is recognisable by our world seeming to be uncontrollable, unpredictable, turbulent, and chaotic. These qualities may not be the hallmarks of the new age, but they are at least the indicators that we are in a transition towards a new age (Drucker, 1993). During this transitional period, things that have previously served us so well no longer seem to work (Eckersley, 1998; Harmes, 1994). Entering this transitional period can cause fear and confusion. "When our worldview doesn't work any longer", explains Wheatley (2006, p. xi), "and we feel ourselves sinking into confusion, of course we will feel frightened. Suddenly, there is no ground to stand on. Solutions that work no longer do. The world appears incomprehensible, chaotic, lacking rationality." Often,

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we respond to such incoherencies by applying old solutions more frantically. We become more rigid about our beliefs. We rely on past practices rather than creating new responses. Most likely, we end up feeling frustrated, exhausted, and powerless in the face of so much failure. These frustrations and fears create more aggression. We might even try to make things work by using brute force rather than wisdom and cooperation.

Wheatley goes on to add that it is futile and unnecessarily stressful to keep repeating past practices that no longer work. She urges us to be "responsible inventors and discoverers" (p. 7) who can create new ways for these new times. As responsible inventors and discoverers, "we need the courage to let go of the old world, to relinquish most of what we have cherished, to abandon our interpretations about what does and does not work. We must learn to see the world anew." As our leadership theories and models begin to falter, our leaders are becoming stressed and leadership opportunities are being avoided. We need the courage to become responsible inventors and discoverers of a new way to understand leadership. We need to let go of current leadership practices that are proving to be unhelpful in order to create a new way to be leaders for the new age that lies ahead. To do this, we must relinquish some of our understandings about leadership and management that are no longer beneficial, despite these having served us well in the past. Also, we must abandon some fundamental interpretations and beliefs about leadership that have their genesis in the twentieth century.

Although such action may seem too drastic and a bit alarming, Hamel (2007) urges those in leadership and management to look and learn, with courage and fortitude, from what has occurred in other human endeavours. He hastens to add (p. 150),

> The management practices that predominate in most companies are still based on a clutch of timeworn principles that trace their linage back to the dawn of the Industrial Revolution. Yet what is true in other fields of human endeavor is also true for management: you cannot solve new or chronic problems with fossilized principles. To build free societies based on self-rule, the 18th century advocates of democracy had to renounce the time-honored principles of hereditary sovereignty. To untangle the story of life, Darwin had to abandon traditional views and conjure up a new theory based on the principle of natural selection. Similarly, physicists eager to understand the anomalies of the subatomic world had to look beyond Newton's clockwork laws to discover the principles of quantum mechanics. We are in a similar juncture in the history of management. Put bluntly, there is no way to build tomorrow's essential organizational capabilities atop scaffolding of 20th-century management precepts.

To escape the limitations of conventional thinking, we have to be able to distinguish between beliefs that describe the world as it is in transition to a new age and beliefs that describe the world as it is and must forever remain. If our world has become different, then some of our fundamental interpretations and beliefs about leadership must be different, too.

The common thread throughout our contemporary leadership literature, in regard to a different fundamental interpretation and belief about leadership, is the call for our leaders to be more relational, more sensitive, more empathic, more empowering of others, more open, more communicative, and more reflective. There is not a call

for our leaders to be more rational and objective, but more intuitive and subjective. Hamel (2007) laments the fact that "While most executives would willingly attest to the value of initiative, creativity, and passion, they face a troubling conundrum. They are, by training and temperament, managers . . . paid to oversee, control, and administer" (p. 60). Similarly, Wheatley (2006) writes that "we do not need bosses" (p. 131). On the contrary, she declares that "We need leaders to help us develop a clear identity that lights the dark moments of confusion. We need leaders to support us as we learn how to live by our values. We need leaders to understand that we are best controlled by concepts that invite our participation, not policies and procedures that curtail our contribution." Senge and his colleague (2007) take this view of our leaders having to be supportive and understanding further by simply claiming that our leaders must "become real human beings" (p. 186) and "to learn how to live in harmony with nature and with one another" (p. 202). This is about being able to recognise the true, rather than the solely instrumental, meaning of organisational life. Leaders become more human when they realise that they do not see the world as it is but as they are and accept that no human being has a privileged view of reality. Most importantly, becoming a real human being is about understanding yourself first. In other words, leaders who embrace just being real human beings strive to be true to their self and to others; they strive to be authentic. Here Duignan (2006) adds that "the starting point for the development of capable and authentic educational leaders is personal transformation. There appears to be a growing gap in many organisations between power and wisdom, and we must find ways of reversing it by enhancing human development and wisdom" (p. 162).

Wisdom needs to guide the practices of today's leaders. Our leaders can no longer depend largely on rationality in their decision-making processes. Rationality is the compass that has guided leadership and management practices for the past 150 years (Laszlo, 2007; Hamel, 2007; Wheatley, 2006). But it has become insufficient. It is unable to embrace subjectivity. Hence, the call is for wisdom to be the foundation upon which a new understanding of leadership unfolds. Senge et al. (2007, p. 209) turn to views of Eleanor Rosch for inspiration on what constitutes wisdom:

> Mind and world are not separate. Mind and world are aspects of the same underlying field. ... Since the subjective and the objective of experience arise together as different poles of the same act of cognition, they're already joined at their inception. ... If the senses don't actually perceive the world, if they are instead participating parts of the mind-world whole, a radical reunderstanding of perception is necessary.

Thus, anything that is entwined with wisdom must reflect this concept of participating in the mind-world whole. In particular, being aligned to wisdom implies a re-understanding of how subjective and objective experiences are interpreted.

Hence, in the context of this book on leadership, wisdom is defined as the synergetic insight leaders gain when they honestly, equitably, and explicitly consider both objective and subjective information within their decision-making process. A leadership decision based on wisdom is able to arrive at a far more creative and beneficial

outcome than that which could come from a solely rational decision. Furthermore, the previous chapters describe how

- Wisdom-led leaders read life and its patterns well.
- Wisdom-led leaders apply these insights skilfully to the choices at hand.
- Wisdom-led leaders act with integrity and care.

Now, the human mechanism, which enables a person to honestly, equitably, and explicitly consider both objective and subjective information within their decision-making process, is that of consciousness. As explained in Chapter 3, consciousness simply means our human ability to be fully aware of the reality we are facing. A leader's consciousness is the receptacle in which all of his or her knowledge lies. It is the action of their consciousness that enables a leader to allow both the subjective and the objective information emanating from a particular experience to arise together as different poles of the same act of cognition such that both the subjective information and the objective information are already joined at their inception.

Inherent within the understanding of consciousness is the realisation that it is a natural human process. It is natural for a leader's consciousness to endeavour to allow both the subjective and the objective information emanating from a particular experience to arise together as different poles of the same act of cognition. To make consciousness the foundation stone upon which wisdom-led leadership is built is not asking anything of leaders that is not within their natural reach. But, this does not mean that it will happen automatically. Although it is within our human nature for our consciousness to honestly, equitably, and explicitly consider both objective and subjective information within our decision-making process, this will not happen unless we deliberately and diligently strive to make it so.

While consciousness is an integral part of the essence of being human, it is not indestructible. Suppressed consciousness becomes ineffectual, impeded, and detached consciousness. When people's consciousness is deliberately dominated by, or biased towards, rationality, they lose the ability to access its fullness such that its output can become fragmented, misconstrued, and inexact if not vague, obscure, and impotent. When people lose their ability to access their relevant feelings, intuitions, and sensitivities, they not only have a diminished capacity to deal with unusual and unexpected situations but also they have a lessened sense of meaningfulness and fulfilment in what they are doing.

Insights gleaned from the science of anthropology can be used to substantiate these claims in regard to the detrimental outcomes that result from an overdependence on rationality within our consciousness processes. Here, it is claimed (Sorenson, 1998) that the negative impact of rationality on consciousness came to light unexpectedly during comparative studies of child behaviour and human development in cultural isolates. Following the Second World War, certain anthropologists returned to the highlands of Papua New Guinea to study isolated indigenous communities that had been detected during wartime missions. A key focus of this research was on the perceived emphasis on subjective knowledge in the culture of these people. This subjective knowledge was manifest in the intersubjective

feelings that underpinned this culture and ensured a sense of communal well-being. However, in order to complete their own comparative studies on these people, the anthropologists introduced rational thinking not only by how they conducted their research but also by how they went about their everyday lives within the indigenous community. What the anthropologists took for granted as being their natural way of being was, to the indigenous people, an entirely new way of thinking and acting. Moreover, what became quickly apparent to the anthropologists conducting their research with these isolated indigenous communities was that they had inadvertently introduced rationalism into the culture, and it rapidly undermined the traditional dependency on subjectivity. Within two weeks of contact with these people, the social fabric based on subjective knowledge had been destroyed such that the people struggled to be able to remember and explain most of the essential elements of their traditional culture. These people had lost touch with the meaning behind what they had always done and why they had done it. It became obvious to these researchers that "when consciousness-based knowing meets modern reason-based knowing the encounter invariably decimates the former" (de Quincey, 2005, p. 32).

Furthermore, this observed outcome was not an isolated instance (Sorenson, 1998). Indeed, it was regularly recorded as an unwanted outcome resulting from research among such peoples as Neolithic hunter-gatherer-gardeners in the Central Range of New Guinea; pagan Se Nomads in the Easter Sea of Andaman off southern Burma and Thailand; maritime nomads in the Sulu Sea between Borneo and the Philippines; isolate ocean-going fisherfolk in southern India, and other isolated indigenous groups in Nepal, Malay Peninsula, Negros Islands, Vanuatu, Tibet, Western Caroline Islands, and Venezuela.

Given the different dynamics and intrinsic motivations underlying both forms of knowing, such recorded outcomes from research with isolated indigenous communities present the view that when rationalism is given priority within consciousness the result is inevitably outright suppression and subjugation of feeling-based reason (Sorenson, 1998). In its search for truth, reason operates via a competitive dialectic: One idea, or one person's truth, is confronted and overcome by an opposite idea or someone else's truth. The clash or struggle between them produces the new synthesis – perceived as a creative advance in knowledge. By contrast, subjectivity, in striving for what feels right for the collective, seeks to accommodate differences. When confronted by reason striving for the ultimate objective truth, subjectivity naturally wants to accommodate reason, and so invariably yields. Reason strives to conquer, feeling strives to please, and the result is inevitably destruction or suppression of subjectivity by reason. Simply by encountering an epistemology of subjectivity, unrestrained reason will automatically overshadow if not destroy it even if its intent is honourable.

The implication is that the role of a fully aware consciousness in leadership has been undermined for much of the past century so it will require a deliberate and diligent desire by the leader to re-activate it. Since the beginning of the twentieth century, leadership and management theory and practice have benefitted enormously from the keen application of reason and rationality (Hamel,

2007; Wheatley, 2006). Such everyday organisational characteristics of policies, roles, goals, visions, reviews, timelines, plans, strategies, bonuses, budgets, and specialisations were all founded upon the application of rationality to perceived organisational problems. But while reason and rationality have appeared to solve some organisational problems, they have created others.

Moreover, as our world moves into a transitional period towards a new age, the problems resulting from our dependence on reason and rationality to solve organisational problems become more troublesome. Leaders now have to deal with disillusioned, disaffected, disinterested, and deskilled followers. For many in our organisations, work has lost its meaning and the organisation has lost its spirit. As Hamel (2007, p. 8) warns,

> The machinery of modern management gets fractious, opinionated, and free-spirited human beings to conform to standards and rules, but in so doing it squanders prodigious quantities of human imagination and initiative. It brings discipline to operations, but imperils organizational adaptability. It multiplies the purchasing power of consumers the world over, but also enslaved millions in quasi-feudal, top-down organizations. And while more modern management has helped make businesses dramatically more efficient, there is little evidence that it has made them more ethical.

By "machinery" Hamel means instrumentally reasoned practices, rationalised procedures, logically constructed routines, and empirically devised policies. This is a model of leadership that is mostly imbued with objectivity and rationality at the expensive of subjectivity and intuition. By and large, our formalised modern leadership practices have ignored or suppressed any subjective influence. Currently, many of our leadership expectations conspire to adversely train a leader's consciousness to ignore or suppress any subjective information.

What this means is that the onus is on the individual leader to bring balance back into his or her consciousness. A fully alert, aware, and balanced consciousness comes through intention and commitment. Such a consciousness might be natural but it certainly is not automatic.

Thus, the attainment of wisdom-led leadership, similarly, comes from intention and commitment. A leader has to work at becoming wisdom-led. Wisdom-led leadership is an achievement, not a given. But the knowledge that our familiar leadership ways will continue to falter, and progressively become less effective, should provide each and every leader with the necessary motivation to make this commitment. Given the problems facing leaders today, it should be every leader's intention to become a wisdom-led leader. To become wisdom-led, the leader must change. In the words of Margaret Wheatley (2006, p. 141), leaders must change so that they can "move past cognition into the realm of sensation, into a dwelling consciousness". When leaders dwell with a group or problem, they move quietly into their senses, away from their sharpened analytic skills. Here they pick up impressions, to notice how something feels so that they can sit with a group, or a report, and call upon their intuition. They must encourage their selves to look for images, words, and patterns that surface as they focus on the issue. It is in this way of extending their perception beyond rationality and logic that leaders are able to gain a more fully aware consciousness and, thereby, have the wisdom to make a better decision.

To initiate steps to achieve such change might be fraught with doubt and uncertainty, perhaps even trepidation. As described in this book, bringing about the necessary change in leaders so that they can become wisdom-led is not so much about implementing a strategy, following a plan, or complying with a formula. Becoming a wisdom-led leader begins with the small but indispensable step of getting to know your own authentic self through honest and courageous self-reflection and self-inquiry. Once leaders are able to take this first step then, and only then, will they be able to move more freely in harmony with their lived experiences in order to become better leaders.

Paraphrasing astronaut Neil Armstrong's famous statement as he first stepped onto the moon, "One small step for leadership, one giant step for the world." Our turbulent world is crying out for strong, confident, purposeful, yet sensitive, considerate, and moral leadership. This seems too much to ask. Within our current leadership framework, so strongly influenced by rationalism, it is. But with the application of the new leadership framework presented in this book, one that is based on wisdom rather than predominately rationality, the seemingly impossible becomes possible. If we have the courage to reunite objectivity with subjectivity in one harmonious leadership framework, then, and only then, can we hope to transcend the turbulence of our world and, ultimately, create a better world for all.

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