Deeper Learning in Leadership

Helping College Students Find the Potential Within

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Accessing Purpose and Voice
for Deeper Leadership

A challenging question facing educators and students of leadership is, "What theory or model will best serve my needs?" Regardless of whether your goal is to understand your own leadership potential or to design a leadership program that will impact others, your decision to select one model over another is subjective. Your own life experiences, your view of the world, and your interactions with those people who have been most influential in your life no doubt affect your choice.

Likewise, this chapter is subjective in that I present models that resonate with my personal experiences. It reflects my understanding of what deeper leadership could be—at this moment in time. My views have changed and have been refined throughout my life's encounters. As I have attempted to remain an active student of leadership, I have pooled the thoughts of numerous authors and added my own to develop a model that proposes the potential for a kind of leadership that digs down into the soul. I call this kind of leadership *deeper leadership*. I invite you to explore this model and its applicability to your own experience and I further request that you add your own experience to enhance the model's meaning.

Defining Leadership

I have heard hundreds of speakers, read thousands of articles and books, and engaged in countless conversations about the meaning of leadership. The variety of these perspectives frequently leaves me more confused than resolved. One moment in time presented

the opportunity for me to focus, simplify, and discern what is for me a core and transcending idea. During that one moment in time, I sat among 400 college students eager to learn how to be better leaders. The students' casual chatter during the opening session of the leadership conference filled the auditorium with energy. The conference keynote speaker strode to the microphone and started his remarks with the question, "How many of you out there know what leadership is?" I was startled by the simplicity of the question, and I was unnerved by the fact that I was an experienced administrator in an audience of primarily undergraduate students. In this kind of setting, it was apparent that my life's work, study, and experience with leadership should have provided a clear definition. I hesitated for a moment, noticed that very few people in the room were raising their hands, and then took the risk to lift mine. By gift of providence, the keynoter did not call on me but, instead, asked for several students' opinions. In those moments of hesitation, and as I heard others speak of what they thought leadership was, I found an answer within myself that I had never explored before.

This wonderfully pregnant moment spurred me to discern one of the simplest definitions of leadership I've ever seen. This definition is the one I propose for your consideration:

☞ *Leadership = Conviction in Action*

Conviction in action is at once simple and complex, and it encompasses seven assumptions:

1. *It is inclusive.* Conviction in action embraces the belief that individuals with positions of authority and influence are capable of leadership as well as a belief that many others make a difference in their communities, workplaces, and broader world without ever having been given any title whatsoever.

2. *It involves inner and outer work.* Conviction in action incorporates inner work in which leaders engage in self-reflection as well as outer work in which leaders seek to serve others. If I have not looked carefully at the things I value most, then I have no source of power within that sustains my commitments and shapes my interactions with others.

3. *It results in action.* Leadership is not only about thinking but includes taking steps to act on our convictions. If I intend no particular action now or in the future, how can I claim to be involved in leadership?

4. *It is based on honesty and openness.* Conviction in action provides an opportunity for me to share my views, without the need to manipulate or spin an idea to secure the acquiescence of others.

5. *It fosters courage.* Conviction is essentially the ability to overcome doubt, to be convinced that what I believe is achievable.

6. *It sows seeds.* Conviction in action serves as a catalyst for others' aspirations. When I express my convictions, I plant seeds of possibility or understanding in others' minds.

7. *It creates connections.* Conviction in action fosters mutuality. As a person who has deep convictions, I am so passionate about my beliefs that I will listen more deeply to others and will seek to help others achieve their purposes while at the same time enrolling them in mine. The process of exchanging and incorporating conviction then allows the synergies of purpose to unfold and thus enables me to achieve my goals while others achieve theirs.

This disarmingly simple definition, leadership = conviction in action, is related to and is derived from many other theories, all of which were noted in Chapters Three and Four. However, its simplicity makes it different from the many definitions that leadership educators and scholars debate and advocate. The reason I propose so simple a notion is to provide a way to start with agreement rather than hair-splitting critique over many words. My proposal

is that by starting simply with a broad definition, to which you add your own meaning and rich perspective, we will be better able to recognize our commonalities rather than our differences in perspective.

The remainder of this chapter will address some of the concerns that are no doubt already beginning to flow through your mind. How can I find a source of conviction that lasts? How do I know that my conviction is worth pursuing? What if the convictions of someone else are contrary to my own beliefs? What if the expressed conviction has an intentionally negative impact on others or on the world? How can I always be "on" and consistent with my convictions? These questions and others will be addressed in the unfolding deeper leadership model to follow. First, I explore the origins of conviction and then draw on several existing theories and models to identify three paths—presence, flow, and oscillation—that lead toward deeper leadership.

Exploring the Conditions That Arouse Conviction

Leadership based in conviction is derived from personal awareness and reflection on the possibilities of the work worthy of our time and commitment. The kind of conviction that lasts, or provides the foundation for future discovery, is a journey toward an ultimate purpose or perhaps a vocation. Some trace the discovery of conviction to spiritual or other revelations in their lives. The difficulty is knowing where to start—especially for those who are younger or lack the kind of exposure to the world that stimulates questions of deeper purpose. We need not feel as if we must wait for divine inspiration or a life-changing experience to discover conviction. Sometimes, conviction stems from an ordinary observation coupled with the recognition of a compelling need. For example, one student whose leadership journey I've followed carefully noticed as a high school senior that promotional pharmaceutical pen supplies were being thrown away by his family

physician at the same time he knew that there were people in Africa who desperately needed writing utensils to meet their basic educational needs. He started by asking that a box be provided in which nurses could place the supplies that they would typically discard. Within a short time, the first box was full, other boxes filled, and a shipment of 760 pounds of supplies was off to Africa. When this student entered college, he established a student organization to raise awareness of educational problems in Africa, and he delivered over $2,000 and a thousand pounds of educational supplies during his summer break. His next realization was that the organization he had founded needed to foster shared leadership among its members so that others could lead in his place, guaranteeing that the organization would eventually become sustainable after his graduation. In this small example, we see the seeds of discontent that led to modest possibilities at first and eventually grew into a major commitment, transforming awareness of the need into action to provide educational and medical supplies for people who desperately need this help. The origin of conviction is most likely a small step but one that has the potential to lead us toward finding and living out our authentic purpose.

Discovery of conviction among women who engaged in profound social change leadership mirrored the previous example. After studying the motivations and behaviors of seventy-seven women across three generations who had emerged into visible leadership roles, Astin and Leland (1991) concluded, "What becomes clear here is that leaders emerge from the critical interplay of personal values and commitments, special circumstances or historical influences, and personal events that motivate and mobilize people's actions" (p. 66). They discovered that the emergence of purpose varied among their subjects, just as it would be likely to unfold in students' lives. "Sometimes the development was intense and sudden, at other times it was gradual, and often it came with nagging reluctance" (p. 76). Understanding that conviction comes at different times and

through different processes may unnerve some who would prefer a more predictable pattern. However, the uniqueness of the individual journey toward purpose reminds us that although there may be similarities among stories of conviction, we need always to acknowledge and affirm the personal work we each must undertake.

A troubling aspect of conviction is that it can be manifest in both good and bad leadership. This is one of the most difficult philosophical questions faced by those who seek to understand leadership: that leaders can be bad and can profoundly and negatively affect millions of people, environmental systems, and the very stability of life.

I used to dismiss bad leaders by rationalizing that they weren't really leaders. The way I constructed this in my own thinking was that leadership had to be only a positive act, one that influenced living conditions and circumstances of others in ways that enhanced rather than detracted from their quality of life. Discussions of Adolf Hitler's Nazi ideology and abuse are almost always part of any conversation on leadership. You can do as I did, which was to claim that he really was only a manipulator, a demagogue, a coercive agent of evil. Or you can recognize that there might have been in Hitler those moments when he actually displayed leadership capacities that many of us would embrace. The difference is in the ultimate outcome of what he did. Regardless of moments when Hitler may have displayed leadership, he caused immeasurable pain, agony, and devastation. He destroyed people and systems that stood in the way of his aspiration to dominate others absolutely.

Books by Jean Lipman-Blumen (2004) and Barbara Kellerman (2004) on toxic and bad leadership convinced me to recognize that leading can have very negative qualities. Furthermore, recognizing bad leadership and toxic leaders allowed me to get on with the important work of understanding how leadership is exhibited for both positive and negative purposes. Kellerman in particular identifies leaders who ranged from ineffective to unethical. To some extent, it doesn't matter whether the leadership style falls under the category of ineffective or unethical; each style has negative

repercussions. The continuum that Kellerman suggests includes incompetent, rigid, intemperate, callous, corrupt, insular, and evil. It is relatively easy to see how each of these forms of leadership can result in negative, or in some cases, tragic consequences.

Ineffective leadership, or a lack of developed leadership capacity, may be easier to address than unethical leadership. By drawing in others who could be more effective, leadership educators can help those who have a good purpose but are just bungling the opportunity. Or we can attempt to address the incompetence or rigidity, such as in training individuals in communication skills or helping them understand important skills of time or meeting management. Intemperance and callousness are deeper and more difficult to address; such leadership would more likely originate from a lack of exposure to and understanding of others. This kind of leadership may also be the result of repeated struggles in dealing with a problem or dynamic of groups. However, there is still opportunity to intervene in such a situation to help individuals and organizations become more patient or responsive.

By contrast, ill intent is a much more difficult problem. Corrupt, insular, and evil leadership is malignant in its purpose. Corruption and insularity are frequently based on arrogance, disconnection, and a mentality of "my way is the right way." There is little room for learning when these forms of leadership are present. Those who have ill intent may be misinformed, unaware, or biased. Or ill intent may come from deeply rooted purposes—those that seek to demean, discredit, diminish, or eliminate others.

If we assume that ineffectiveness can be resolved through a number of strategies, then what could we do about the truly evil intent, especially when that evil purpose is not immediately recognized by others? Here we can attempt to intervene with the person or people exhibiting destructive leadership, hoping that we can influence them to see how their leadership is negatively impacting others. Or we can urge those who are intentionally or inadvertently supporting destructive leadership to recognize it and formulate resistance to its toxic influences. Regardless of which intervention is available to

us, the point is that others must recognize the negative leadership, confront it, and cease to tolerate its use.

The sad truth of my own experience is that I know that there are examples of when I have aided and abetted bad leadership. By not confronting others, I have contributed to their success. Even worse, as a leadership educator, I have to admit that I have helped a few bad leaders to acquire the skills to be successful in their leading. I had hoped to improve the core of these individuals and to help them realize the ethical and service aspects of their lives, but in reality I have only helped them improve their communication skills or their ability to "spin" their message to obscure the destructive reality of their purposes. That I have ignored bad leadership or inadvertently assisted in making it more effective is a sobering realization.

To determine whether and how to challenge bad leadership, I have found that the best test is to challenge myself and others to explore the purposes and convictions of leadership. Why is it that you or I want to acquire a specific role or position? What do we intend to accomplish by gaining agreement to our proposed action? Who is best served by the project on which we want others' support? These are the kinds of questions that can begin to open the door to understanding that allows us to recognize and confront bad leadership.

Ultimately, one of the most valuable means of cultivating effective and constructive leadership is to look at core purposes. Examining core purposes can reveal the transformative potential that can be found in serving others. Authentic purpose or conviction will result only when those of us seeking to provide leadership recognize the wholeness of the interconnected world in which we live. There are many worldwide notions of this relationship, but one that conveys this most effectively is the idea of *ubuntu*.

☞ *Ubuntu = Commitment to Wholeness*

The African concept of *ubuntu* affirms the organic wholeness of humanity. The notion is enshrined in the Xhosa proverb *umuntu ngumuntu ngabantu*, meaning "a person is a person through persons"

(Villa-Vicencio, 1996, p. 298). This belief recognizes the presence of the divine in others and asserts that we are shaped for good and bad by all those with whom we share our lives. A rough translation in English of the concept of *ubuntu* is "humanity towards others," or the "belief in a universal bond of sharing that connects all humanity." In the words of Archbishop Desmond Tutu (2005), "A person with *ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed." Ideas similar to *ubuntu* can be found in such diverse world traditions as Buddhism, Judaism, Christianity, Islam, Tao, and in nonreligious perspectives such as secular humanism and generosity or abundance beliefs.

If leaders hold core convictions like those described above—believing in the interconnectedness among humans, nature, and the systems that sustain us—then they are much more likely to be worthy of trust. Indeed, when we trust in the belief that we are all connected and that our welfares are intertwined, our behaviors toward one another change. We become more aware of one another, more responsive, flexible, centered, and committed to contribute to the common good—qualities that are just the opposite of what Lipman-Blumen and Kellerman helped us to see as the characteristics of bad leadership.

If leadership is conviction in action, and core purposes are formulated in relation to the benefit and welfare of the whole, we have a significant start in understanding the kind of leadership that is worthy of trust and is worth our effort to cultivate. What is the process that could result in the kind of depth and personal reflection that would make this possible?

## Discovering the Paths Toward Deeper Leadership

In this section, I propose that if we are to discover and live a life in which leadership becomes a process of acting on our convictions and positively contributing to the advancement of the human

condition, we need to include the exploration of presence, the maintenance of flow, and the oscillation of experience. These three concepts allow for renewal of creativity and energy in making a difference. The three "paths" are necessary to move toward deeper leadership, leadership shaped by purpose that allows for renewal throughout life's experience.

Integrating Personal Reflection and Social Action

The first path, presence (Senge, Scharmer, Jaworski, & Flowers, 2004), involves moving through six broad stages that include seeing, sensing, presencing, envisioning, enacting, and embodying. Senge et al. describe an unfolding process that they shared as authors and that led them to recognize this six-stage progression. Exhibit 5.1 illustrates the Presence model.

Exhibit 5.1: Presence Model
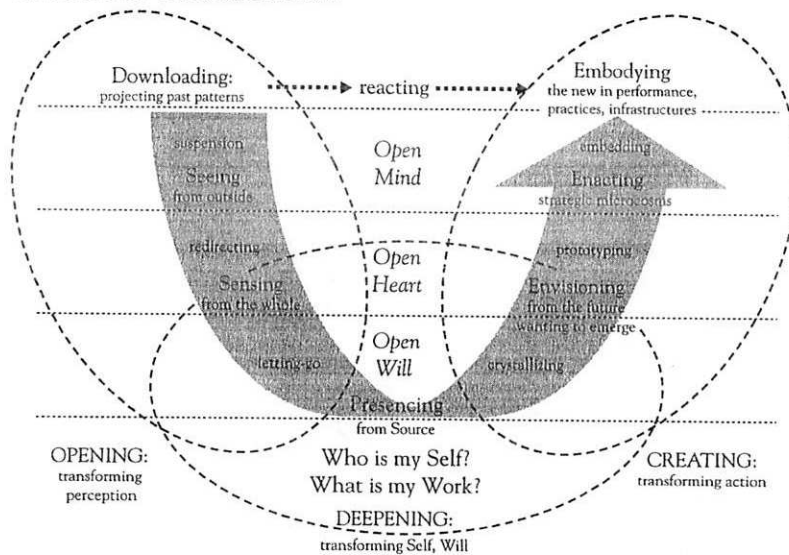
Note: From *Leading from the Emerging Future: Presencing as a Social Technology of Freedom* (in press), by C. Otto Scharmer. See also http://ottoscharmer.com. Used by permission.

In the next several pages I will explain what seeing, sensing, presencing, envisioning, enacting, and embodying are and how these steps unfold in relation to deeper leadership. Some of these words, particularly "presencing," may not hold much initial meaning for you. Once you are more familiar with the words, you are likely to see their intuitive relevance and meaning, and that their most important use is in reflecting on others' and your own experiences in discovering and acting on conviction.

A very important underlying belief of the Presence model is that those who move through it experience a gradual opening of mind, heart, and will. Open mind, open heart, and open will are in the center of Exhibit 5.1 to portray the deepening journey of discovering purpose in life. Cultivating an open mind allows us to consider other information, perspectives, and evidence of which we were unaware or that we previously ignored. The preparatory step of downloading preconceived notions opens the way for us to see the world around us in a more descriptive, accurate, and complete way. This opens our minds so that new information can be absorbed. An open heart follows from an open mind when we begin to sense new ways of viewing and relating to the world around us. Sensing is enhanced not only by information but by an emotional intuition about things that might be. As our hearts are opened, the reality of others' life experiences and circumstances begins to pry on our conscience and, indeed, pushes us to consider changing the way we view and act toward them. At the deepest point of Exhibit 5.1 we see presence, which comes from an open will to do something about what we have begun to see and sense. As our will opens, we see the possibilities presented by changing our views, our commitments, and our actions. Open will is the foundation for presence, or being present in, the work of deeper leadership. Keep open mind, heart, and will in mind as I describe these phases in greater detail.

Downloading

The six stages of the Presence model characterize a deeper level of reflection and analysis than is typical of many of our life experiences.

Much of what we do in life is out of habit—it's familiar and routine. The process involved in presence requires first that we erase the slate of our previous awareness. The beginning of the path to presence requires discarding previous notions that could restrict a deeper and more informed understanding of the world and the conditions in which we live. The initial process, which Senge et al. term intellectual or emotional downloading, functions much like a computer where data or documents are placed on the "desktop," or temporary memory, of our awareness. I think of this as ridding myself of conventional or prescriptive notions that could inhibit deeper understanding. By doing so, previous notions remain on the desktop, kept out of the way so that I can acquire new understandings by looking carefully at the current environment and conditions that surround me. Downloading doesn't mean denying our previous notions; rather, we choose to suspend the conclusions while we explore other insights.

Seeing

Downloading clears the way for the first stage of the Presence model: seeing. In the seeing process, we begin to focus on circumstances and conditions that we may previously have not seen. The blur of daily existence is removed. The cataract that made it difficult to focus no longer inhibits our clear vision of the circumstances before us. During the seeing process, we are also able to get outside of our own frames of reference. If our life experiences constrict seeing the world anew, downloading and seeing provide the opportunity to gain perspective or distance. The combination of seeing both more detail and seeing more broadly sharpens our vision and provides the foundation for the next stage: sensing. Our minds are open to new possibilities.

Sensing

Sensing is the beginning of the call to leadership. Seeing detail and context at the same time allows us to see from the whole, rather than just from our own previously narrow view. An open heart is

critical at this point. Responding to the call of leadership requires us to let go—of other things we could have done, of freedom, of leisure. When I become convinced of the need to take leadership, I feel as if a magnet is drawing me toward a project (or purpose). I feel the angst of concern or dissatisfaction that compels me to act. It's as if I have no choice but to do something.

After we feel compelled to act, we need to find ways to break down false illusions so that we can see the true challenges that we need to address. Life experiences result in many illusions about the circumstances around us. For instance, we may see homeless people in the street asking for help; yet, the illusion we have is that this is their choice. "If they wanted help, it's available through governmental or private programs" would be one way we may dismiss the plight of a real person whom we encounter. We discover that such a belief is an illusion only when we are willing to experience the phenomenon we observe. In order to explore whether programs are or are not available to help the homeless, one might actually go into the streets to spend time with the homeless, talk to them, ask them for their view of life and how they came to be homeless. Taking the risk to actually engage with others more deeply provides the opportunity for disillusionment, an important step to being able to sense new possibilities.

Presencing

When seeing and sensing give way to presencing, we are subject to very powerful forces. The open mind and heart give way to an open will that calls us to act. Presence is what many of us see as authenticity in others or the "just being real" that is so attractive. People who are present have an unusual power in their interactions. Consider the actor or public figure whose "presence" was so notable. After a great theater performance, we frequently comment that an actress had such amazing stage presence. This is exactly the kind of real and compelling feeling we get when we are around someone who is present in their leadership. We know that we will

not have to guess where they stand. Their commitments are obvious and they will work tirelessly to communicate their purposes while respecting those of others.

The beauty and attractiveness of leadership based on presence is that we know it can be trusted, because of its honesty and forthrightness. We know that this form of leadership is not arrogant and will not risk the imposition of will on others because presence involves the expression of will in another very powerful way—through listening to others and engaging with others in the discovery of common ground and mutual benefit. In describing Ron Heifetz's Case-in-Point teaching method, Sharon Parks (2005, p. 100) addressed presence when she said, "The elusive quality of presence affects one's ability to attract and hold attention, to convey trustworthiness and credibility, to inspire and call forth the best in others, to intervene effectively in complex systems, and to be a conduit of creative change." "This is my work" is the ultimate conclusion for individuals who reach this level of awareness and depth. It doesn't mean that there won't be other work to do at other times or that things will never change. What it does mean is that there is intensity in leadership that allows us to proclaim what we stand for. Even individuals who more often may be quiet observers will be comfortable in proclaiming their purpose and engaging with others to accomplish it. Discovering conviction empowers us all to take leadership in creating a better world.

Because presence is difficult to discern, an example may be useful. There are few public figures of whom I can be assured we are all aware, but former President Jimmy Carter is probably someone whom we mutually know on the basis of his reputation. Carter was not necessarily seen as among the greatest presidents the United States has ever had; yet I've heard it said that Jimmy Carter was the only president in modern times who used the presidency as a stepping-stone to greater accomplishments. What an amazing statement this is, as many citizens of the United States and elsewhere would perceive being president

of the United States as a pinnacle accomplishment. Jimmy Carter left a position of authority to use his personal influence, his conviction, and his presence to cultivate awareness of the possibility of peace in the Middle East. Jimmy Carter has also served as an advocate to rectify the problem of substandard housing around the world through his work on behalf of Habitat for Humanity. In addition to speaking, he has contributed his time, resources, and sweat toward building houses for those in need. When you see Jimmy Carter in person or in the media, you see the same person. If you have a chance to listen to him carefully, you hear only very authentic and worldcentric concerns coming from his communication and actions. Regardless of political persuasion, most individuals recognize that during his term in office and afterward, former President Carter has reflected that he puts his conviction into action. This deeply felt, authentic action is exactly what we see as the presence of deeper leadership.

Envisioning

When we engage with others around purposes we care about, these new ideas stimulate us to envision a changing world. Senge and his colleagues propose a process of envisioning as the means to define a shared vision. Envisioning involves gathering ideas and resources to achieve what we seek: the vision. As these new ideas begin to crystallize, leadership is very tenacious, but not in a way that pushes its vision on others. The energy of individuals who know what they want is contagious and part of its contagion is that they are interested in others and in connecting with the aspirations of anyone they can find. Returning to the example of Habitat for Humanity, the idea of eliminating substandard housing sounds like an insurmountable goal, especially when we reflect on areas of urban blight or rural degradation we might have seen. However, if we have seen what it's really like to live in a dilapidated structure, perhaps lacking electricity, water, and other modern conveniences, an urgency or angst about the fact that so many people live in

these conditions may compel us to act. The problem is, even if we have deep conviction about wanting to do something, many problems like this are so big that we avoid allowing this consciousness to emerge in our minds and hearts. One of the ways of overcoming the inertia of inaction is to accept that we don't have all the answers that will resolve substandard housing. Instead, we believe so deeply that it must be resolved that we will do anything to begin to make progress.

To envision is to have a picture of how something might be. It is having a different idea in our head about how a particular circumstance might be if it could be improved. Envisioning includes a process of discerning the future that wants to emerge, thus breathing new life into the possibilities that can be. As an example of the difference between observing and envisioning, consider what we know about hunger. Fifty years ago, many of us assumed that the population explosion around the globe would eventually result in mass starvation. Through various activist education efforts, we now know that the problem is not the quantity of food but its distribution. In fact, there is enough food on Earth to feed all people, if only we could conserve and use reasonably, and if we could find ways to distribute food resources around the globe to those in need. What keeps us from addressing global hunger is an assumption that it cannot be resolved and the lack of will to provide the human and economic resources to address the problem. If food distribution could be tackled, the next issue that would emerge is disproportionate population growth in those areas of the world where food is most scarce. More important, in many areas with scarce food resources, education is also poor. Envisioning a world without hunger would then have to include seeing food as abundant, finding ways to share it equitably, educating people in regions of high population growth about the importance of birth control, and seeking to lift the standard of living for all. [Envisioning is the process of discerning a future seeking to emerge.] With world hunger and many other problems, a holistic, complex, multifaceted, and shared vision must be created. This is the group process of envisioning an ideal future that can benefit all.

Enacting

Enacting, the next stage in the process, comes out of the envisioning experience. Enacting is most often demonstrated in small, initial and provisional steps. Returning to the dynamics of the envisioning experience, if we think of the changes we seek in too broad, sweeping, and pervasive a way, we may not even take the first step. [The Presence model proposes that enacting is taking the initial steps to test the effectiveness of our strategies.] Enacting may include taking microscopic steps to get us started. The microscopic advances serve as prototype attempts that allow us to refine our strategy as we work for bigger and broader change over time. The opportunity of working with college students through enacting steps are enormous. Most eighteen-to thirty-year-olds (or older) will not have the experience, resources, or wherewithal to address the conditions of the world about which they are concerned. However, collegians have always been characterized as inquisitive, seeking, restless, and willing risk takers. Helping college students enact provisional and pilot actions achieves several goals. First of all, enacting establishes a sense of "I can do something," or empowerment. As the first steps are taken, we either gain greater momentum from accomplishing something or we learn from our mistakes. When we are successful, even in small ways, we attract others to our cause. If we begin a fund-raising drive to address issues associated with substandard housing, we increase awareness among others, which leads to more funds and volunteers who come forward as they see the possibility of change. [When enacting results in empowerment, ideas are refined, momentum builds, more partners are attracted, and a cycle of change is created. This is what enacting is all about.]

Embodying

[Embodying is incorporating the lessons learned through envisioning and provisionally enacting into the ongoing systems that will

sustain the changes. Embodying could refer to personal, group, or organizational changes that represent true paradigm shifts in the way the broader dynamics operate. Embodying might be easiest to imagine when we think of individuals who have worked diligently for a transformative change over a long period of time. Often these individuals personify the change they seek. They are "the movement" or the vision because almost everything they say or do reflects back on the ultimate purpose. Mother Theresa is a good example of embodying, because it is so obvious that her focus was simply on service to others, not on bringing attention to herself. The result was that she represented a movement that brought critical medical, nutritional, and shelter assistance to the people of Calcutta. This is different from the individual whose leadership is driven by the desire for ego-gratification; it is usually easy to see through a motivation to be recognized for one's contribution versus recognition being the consequence of hard work and earnest effort. Recognition in the latter case may even be shunned because the person does not want to be singled out as responsible. By contrast, shared contribution and ownership is what is desired.

Before providing an example of how the progressive steps of the Presence model might unfold, let's look at another model that I summarized in Chapter Three. The Social Change model bears some striking similarities to the Senge et al. Presence model. It also helps to differentiate the work required of individuals from the work to be achieved collectively in the process of leadership.

As Exhibit 5.2 demonstrates, the process of leadership for social change proceeds from individual to group variables and is ultimately focused on an outcome of citizenship or engagement. The individual variables are not seen as sequential steps as much as they are variables that are critical considerations for leaders who work for social change as they reflect on the purposes in their work: consciousness of self and others, congruence, and commitment or conviction. Likewise, the group variables are not hierarchical but rather capture conditions that are optimal for effective work

Exhibit 5.2: Social Change and Presence

	SOCIAL CHANGE MODEL	PRESENCE
INDIVIDUAL VARIABLES	Consciousness of self and others	Seeing: Precise observation
	Congruence	Sensing: Tuning into emergent patterns
	Commitment and conviction	
GROUP VARIABLES	Collaboration	Presencing (discovering authentic presence): Accessing creativity and will
	Common purpose	Envisioning: Identifying new and different possibilities
	Controversy with civility	Enacting: Testing and prototyping change
OUTCOME	Citizenship	Embodying: Living the change

Note: Adapted from *Guidebook for a Social Change Model of Leadership Development*, by Higher Education Research Institute, 1996, Los Angeles: Graduate School of Education and Information Studies, University of California; and *Presence: Human Purpose and the Field of the Future*, by P. Senge, C. O. Scharmer, J. Jaworski, and B. S. Flowers, 2004, Cambridge, MA: Society for Organizational Learning.

in concert with others: collaboration, common purpose, and controversy with civility. The individual variables provide a base on which group conditions build. The result is trustable leadership based on authentic purposes and beliefs, transformed into group attributes that draw individuals and groups together. The result is collective action, or citizenship.

This exhibit reflects that the process involved in the discovery of purpose as described in the Presence model is parallel to the

[handwritten margin note: Social change models are parallel (not always sequential)]

variables we see in the Social Change model. The beginning of the journey, seeing the world anew after discarding previous proscriptive notions of how it functions, is likely to involve a process of growing consciousness of self that contributes to greater congruence. Seeing requires that we introspect, take a critical look at ourselves and others, and pursue the internal work that allows us to be more congruent in who we are. Once we pursue this internal work, we can sense the possibility of things we would like to see changed in our world. In the Social Change model this is characterized as commitment or conviction.

Moving to the group variables of the Social Change model, we see collaboration and common purpose. The Presence model indicates that once we see the world more clearly and sense the possibilities of change, we begin to find our voice and to express our beliefs and aspirations. We are "present" with others when we collaborate and engage in true mutual work. Collaboration requires that there be a shared and common purpose among those working together. This is not coordination, sponsorship, cooperation, or other terms that sometimes pass for collaboration. The kind of collaboration referenced here is based on respectful and deep sharing of purpose.

One of the more interesting variables in the Social Change model is the last of the group variables: controversy with civility. A critical part of authentic and engaged group process is recognizing and welcoming the strife and struggle of different opinions. If groups are not able to sustain disagreements in healthy and constructive ways, they are very likely to miss essential elements necessary to success. Constructive disagreement is the critical thinking process personified in a group context.

In the Presence model, being present in the moment, accepting that others have different perspectives, listening carefully, and working toward an amenable shared perspective are essential in order to envision a shared strategy or solution. Envisioning and then acting in the moment through trial and error will take place most effectively when all participants feel valued and are willing to contribute diverse and important perspectives to the plan. Finally, enacting and embodying in the Presence model are precisely what happens when individual and group variables in the Social Change model take form through acts of citizenship. Citizenship does not only refer to acts of political engagement; this form of citizenship includes taking responsibility for our actions and being willing to invest ourselves in the collective good of our organization, community, or broader system.

An example may be useful to demonstrate how the Presence model and Social Change model might unfold in an act of deeper leadership in a student organization. The Kettering Foundation funded a project from 2002 to 2007 titled "Fraternal Futures." The project was conceived by educators as a way to draw students into taking responsibility for the conditions, environment, and future of fraternal organizations on college campuses. One of the primary reasons that this project was undertaken was that fraternal organizations had experienced considerable difficulty over at least the past five decades, resulting in many campuses and international headquarters imposing rules, practices, and programs on them. The imposed strategies were relatively easy to circumvent among creative undergraduates who were not involved in devising the solutions and did not support them. In essence, the changes initiated to reform fraternal organizations have been top-down edicts at worst and persuasion and incentivized manipulation at best (Roberts & Rogers, 2003). Considering the problems many campuses had with fraternal organizations, there seemed to be few alternatives.

At the heart of many of the difficulties facing fraternal organizations is that they have become something other than what their founders envisioned, but contemporary undergraduates in many cases simply don't see the problem. They joined these organizations for friendship, camaraderie, and social networks, and, in their thinking, who's to argue with that? Maybe there wasn't anything

wrong with organizations that had such a purpose, as long as they abided by the law and did no harm to others. There is, however, one point of potential disconnect—fraternal organizations were not created only as places to meet friends and develop social networks. At their founding, fraternal organizations espoused a commitment to personal growth and development, scholarship, service, character, leadership, and brotherhood or sisterhood. Herein lies the problem: contemporary fraternal organizations had become something other than what they were intended to be.

In the fraternal organization problem, we see that there is a clear difference in perspective—what is seen as being appropriate or inappropriate in terms of the groups' purposes. The question was how to bring about change by helping undergraduates see a different potential purpose for these organizations, rather than imposing rules on them or cajoling them to make changes. The Fraternal Futures project (Roberts & Huffman, 2005) involved students in the creation of a deliberation model based on the National Issue Forum (NIF) process. The NIF model provided a way for citizens (in this case, students) to talk to each other and explore different perspectives on their organizations' purposes, and how these perspectives might be refined to serve their founders' purposes while still communicating a relevant message to contemporary college students. The Fraternal Futures deliberation involved peer-to-peer interactions that led to a clearer understanding of what was going on in these organizations. Once the group identified the complexities involved, the students began to deliberate in ways that helped them discern (that is, sense) the possibilities for a different and more productive future. Sensing new possibilities resulted in active, deeper discussions that fostered the will to change in individuals who then engaged with others to create a common purpose and collaborative strategies for change. The Fraternal Futures model accepts that there will be differences in opinion among the participants and that controversy in talking and planning for a new future is a positive outcome,

not a problem to be feared. As individual students learned how powerful the founding ideals of their fraternal organization were, they developed a deep conviction about what must be done to protect their future, and they began to engage broader numbers of brothers and sisters in determining viable actions to bring about broad, systemic, and transformative change.

The Fraternal Futures initiative was also informed by the research and model building of Alan Berkowitz (1998), Richard Keeling (1998), and others who have conceived prevention work as a process of "social marketing." The strategy of social marketing addressed alcohol and other drug abuse, sexual assault, homophobia, and other campus problems, assuming that these problems resulted from misperceived norms of behavior. The Fraternal Futures deliberations involved students in deeper conversation about the history and purpose of fraternal organizations, corrected misperceived notions of such organizations as primarily social in their purpose, brought real problems to light, and encouraged students to see themselves as having influence and the ability to do something about their concerns. This work had demonstrable impact on students' views and confirmed that, when students are engaged in honest and real discussion and are given responsibility to make necessary changes, they step up to leadership responsibility. It also reflected the progression of seeing, sensing, presencing, envisioning, enacting, and embodying proposed in the Presence model and the individual and group development phases of the Social Change Model of Leadership Development.

The example provided here was very complex; it involved potentially thousands of voices and represented a formidable long-term change. The idea of presence is not one for the faint-hearted, as it requires significant participation and commitment. A student leader seeking to make a difference in the fraternal world would need to perform long-term and deep work shared with many others—resulting in a living example of participation, engagement, and citizenship of the type needed in so many areas.

The concepts included in the Presence and Social Change models are confirmed by other theories. One of these models, described in William Perry's *Forms of Intellectual and Ethical Development* (1970), described nine stages of individual cognitive and ethical development through which young adults move as they mature. The other model, described in Ken Wilber's *A Theory of Everything* (2000), proposed "integral theory" as a way of understanding both individual and societal evolutionary phases. The following summaries of these two models will demonstrate how all four models relate to or confirm one other.

The Perry model was one of the most prominent developmental models used during the emergence of the student development movement in higher education in the late 1970s. It is a nine-stage model that can be collapsed into four broader phases: dualism, multiplicity, relativism, and commitment within relativism. The Perry model was originally based on research with undergraduate men at Harvard University in the 1960s, but subsequent research and applications of the model have demonstrated its relevance to women and to members of other culturally and intellectually diverse groups.

The first phase of the Perry model, dualism, is a phase typical of many undergraduates as they enter higher education. Students' thinking at this point is dogmatic, either-or, right-wrong, and dependent on authoritative perspectives. The person who has a dualistic perspective is intent on discerning the good authority who will shed light on the truth. There are good and bad authorities, and the good ones, with whom individuals in dualism identify, are those who can substantiate their perspectives with clear and conclusive rationale.

The second phase, multiplicity, is characterized by the realization that there may be other, perhaps many, relevant perspectives on any given issue. Students who exhibit this perspective are likely to see multiple views, but they still believe that there is one right way and that authority figures use multiplistic perspectives to either

confuse or obscure the truth. Finding the truth may be conceived as an intellectual game for students who approach questions from a multiplistic perspective.

The third phase, relativism, discards the hope of a "right" or authoritative answer. In fact, students fully embracing relativism may become indignant to others' assertions of rightness. A kind of "anyone has a right to their own opinion" perspective pervades relativistic students' interactions and way of being.

The final broad phase, commitment within relativism, represents the point at which there is a realization that there are, indeed, multiple interpretations of a variety of life phenomena. Questions students might face as they begin to experience commitment within relativism range from determining the relevance of an academic theory to selecting a career to exploring matters of personal integrity. Within this relativistic stance, experience, evidence, and general patterns indicate that some perspectives are more defensible than others, some portrayals of phenomena more adequate than others, and some ways of thinking about certain areas of inquiry more useful and predictable than others. The Perry model conveys a movement from individualistic, noncontextualized understanding to views that recognize the relevance of others' views and finally to an acknowledgment of the need to develop diverse, interconnected, and mutually informing ways of seeing the world (Roberts, 1981).

Integral theory (Wilber, 2000) proposes that there is a natural evolution for us individually and collectively that can be observed and documented. This natural evolution or "Spiral of Development" serves as a map of interior and exterior consciousnesses. The three broad phases of this evolution are from egocentric to ethnocentric to worldcentric perspectives. In Wilber's proposal, evidence of movement through these phases is all around us and is expressed by different people and systems depending on the circumstances. The Spiral of Development can be broken into nine stages or memes: survival, kin spirits, power gods, truth force, strive drive,

human bond, flex flow, whole view, and integral-holonic. At the early levels (survival, kin spirits, and power gods) we behave in very egocentric ways, demanding that our needs and desires be fulfilled, relying on instinctual and narcissistic behaviors to achieve our own individual or group goals. At the middle levels (truth force, strive-drive, and human bond) these perspectives emerge: finding purpose, ensuring a future, and strategizing to prosper. There is a very strong ethnocentric bond among those seeking a shared future at the middle levels of the integral model; this results in the competitive, warring behaviors of groups that otherwise might be able to find common ground in their purposes. Wilber particularly notes the "green meme" thinkers, whom he critiques as progressive thinkers who hold back individual and societal evolution because they persist in judging others' perspectives as inadequate and ineffective for the world's present state. Wilber indicates that the final stages of the spiral (flex flow, whole view, and integral-holonic) are rarely seen in either history or the present. Fleeting moments of possibility thinking would include such activities as the drafting of the Constitution of the United States of America or Eleanor Roosevelt's advocacy for a statement on human rights. In the truly worldcentric view, there is a desire to integrate and align systems, to synergize, and to envelop all ways of thinking about the human condition. The final stages are integral in that they recognize, include, and make a place for all perspectives, rather than asserting the rightness of the worldcentric notions. There may be a belief among those who perceive the world through worldcentric lenses that a particular course of action would be beneficial, but they continue to honor others' perspectives. This last point is very important because it represents a shift from integral theory's first to its second tier of thinking. In the first tier, some views seem right and others wrong, but the second tier recognizes that there are reasons why people and systems see things differently. The truly integral perspective advocates for the purposeful role of all forms of consciousness as a way to advance the evolution of individuals, groups, and systems.

The last phase of the Perry model is much like the worldcentric view (flex flow, whole view, and integral-holonic) of Wilber's integral theory. Both Perry and Wilber found few examples of the highest stages of their models. Both models propose that there is a time in individual development that embraces multiple possibilities. In these moments there is recognition that circumstances and evolution itself will likely result in integrated and synergistic belief systems and ways of viewing the world. The difference between Perry and Wilber is that Perry proposed his model as an individual developmental progression, whereas Wilber proposed integral theory as a process that can be seen in both individual and societal evolutions.

Sternberg (2007) reinforced the relevance of Perry's and Wilber's ideas when he advocated for the importance of wisdom in leadership. He even used specific terms such as contextualism and relativism to describe important capacities of effective leadership. His point was that the complexity and unpredictability of life require a broad and adaptive view of the challenges faced in leadership.

The Presence and the Social Change models propose ways of thinking about leadership that bring to the surface individual and group variables that are essential to deeper learning in leadership. The Perry and Wilber models introduce the challenge of how this deeper learning might be pursued. Much of the process of going deeper is developmental, but the remainder of the process includes experiences and other influences. It is fundamentally important not to use models like these as a way to critique anyone's place in life. We are where we are. Commitment within relativism (Perry) and second-tier thinking (Wilber) allow us to see the value of all places in the process of developmental evolution. The opportunity is to provide and explore more robust experiences that raise better questions throughout all levels and stages. Doing so will allow us to be successful in developing deeper leadership in ourselves and others. The goal is not necessarily to

reach the "highest" levels or stages but rather to develop deeper leadership at whatever level or stage we find ourselves.

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The preceding discussions of presence, social change leadership, intellectual and ethical development, and the progression of human consciousness provide a foundation for understanding leadership as conviction in action. [These models explore ideas and concepts that are beyond the consciousness of many of us at present, yet they propose ways of seeing the world that ideally are provocative and attractive. The models represent deep work that starts in the individual, is rooted in more critical and engaged opportunities to see the world in a realistic light, and involves authentic relationships] These authentic relationships are formed among people who bind together, although it is not always easy to do so, to address concerns that are recognized as common threats or conditions that need attention. This is intense work, and intensity requires a different kind of commitment, energy, and renewal. Two additional concepts that will help achieve intensity and renew it in deeper leadership are *flow* and *oscillation*.

Focusing Energy to Achieve Optimal Performance

The second path to deeper leadership, flow, is a concept coined by Mihaly Csikszentmihalyi (1993/2003). The idea of flow emerged from the study of peak performance and how those who achieve extraordinary levels of accomplishment are able to do so. Some of the groups studied were highly skilled surgeons, Olympic athletes, and great artists. [Csikszentmihalyi's research found that human performance in almost any endeavor is at its highest when the focus is on achieving one's own best performance in the company of other high performers.] In fact, seeking to be number one undermines high performance in some cases. When winning is all that counts, competition is less enjoyable and more stressful, and it comes with physiological and psychological barriers that negate what would otherwise be high performance potential.

The flow experience is made possible when individuals commit to pursue a dream and seek only to do the best they can do, considering their capability and the likelihood of achieving the dream. Exhibit 5.3 portrays the interaction of ability and perceived challenge as we work toward a goal.

As you can see, the least motivating environment is one in which both the challenge and skill expectations are low; this is referred to as apathy. Following the chart to the right from the apathy segment, increased skill or ability matched with continued low challenge results in boredom or relaxation. High skill and moderate challenge lead to a sense of control, a condition conducive to maintaining a current level of functioning but not calling forth the

Exhibit 5.3: Flow
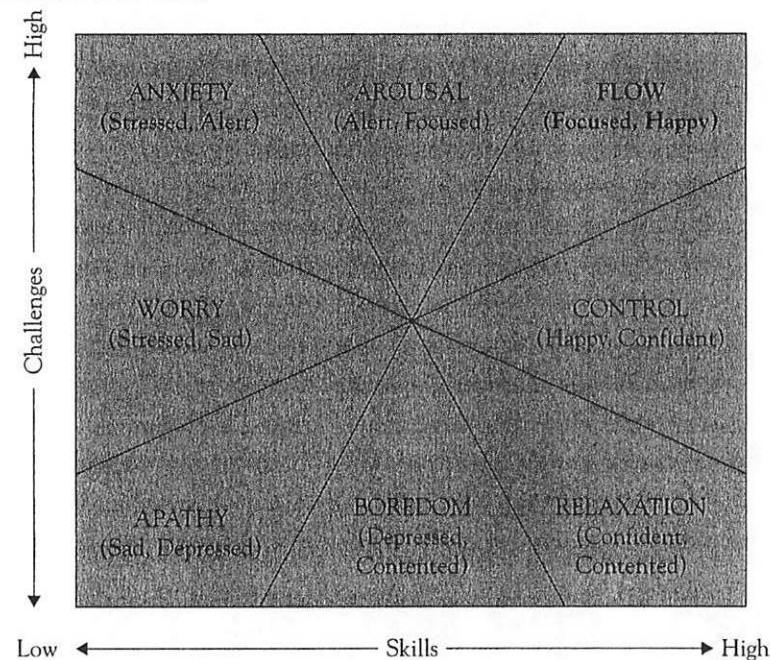
Note: Adapted from "Figure 2: The Map of Everyday Experience," in *Good Business*, by Mihaly Csikszentmihalyi, 2003. New York: Penguin. Copyright © 2003 by Mihaly Csikszentmihalyi. Used by permission of Viking Penguin, a division of Penguin Group (USA) Inc.

highest performance. Following the chart in the other direction, when skill level is low and the challenge increases, conditions of worry and anxiety are likely to occur. The optimal achievement possibilities exist when the challenge of a particular task is high and when skills are moderate (arousal), and especially when skill is high. This last combination, high challenge and high skill, is the "flow" segment that calls forth the highest intensity and optimal performance. Csikszentmihalyi's research indicates that the highest level of performance is achieved when the preparedness and ability are high and when the challenge is a little beyond anything we have ever achieved. In these circumstances, we push ourselves past the level of performance that we think would typically be possible.

What Csikszentmihalyi found among high performers who experienced this combination of high ability and high challenge is that they entered a state of flow. Flow is a heightened awareness and focus that blocks out everything but the goal. Another phrase sometimes used in athletic performance is being "in the zone." Long-distance runners, rowers, bikers, and athletes in other sports requiring intense and sustained focus lose track of time, space, and almost anything else around them. There is no time or attention left to be distracted. The same phenomenon was found among surgeons who could be in a four- to five-hour surgery and feel as if it were only fifteen minutes. Time passes effortlessly and without notice. Space and location can also be erased by a kind of tunnel vision that closes out peripheral sight. The level of concentration in flow is exhilarating. The task commands every ounce of our attention and energy, and it is this focus that allows us to maximize performance.

When driven by a compelling conviction, leadership can achieve a flow state where individuals and groups are able to achieve goals far beyond expected performance levels. We work harder, stay focused, don't let obstacles distract us, and draw the best out of all those around us. The conditions of flow include

concentration, absorption, deep involvement, joy, and a sense of accomplishment. When these conditions are present, the activity becomes autotelic—worth doing for its own sake. Doing worthy work is self-sustaining and can overcome many blocks. The focus made possible in flow experiences draws us back to our original intent, even when there are circumstances or other people who stand in the way of accomplishing the goal.

The concept of flow also helps us understand how to turn competitive striving into productive performance. Misplaced competitive urges can undermine flow and peak performance by idealizing excellence for the wrong reasons. If we seek achievement only for its own sake, just to be recognized as the best, then our performance frequently falls short. However, if we seek to achieve simply for the joy of performance and for the pleasure of being in the company of other great performers, then we typically come closer to peak performance. The Latin derivation of *competition* is a combination of *con*, "with," and *petire*, "to search or seek." If we take this derivation literally, it means that competition requires others to achieve our personal best. It's not competition against others but with others that counts.

Leadership based on seeking a flow experience means living one's convictions, not as an act of will or competition, but as a compulsion to live at the edge of peak performance. We achieve flow by allowing ourselves to care deeply about the goal, striving for it with all our ability, maintaining focus, seeing that we are making progress, and enjoying every minute as we contribute our best effort. Flow provides a way for us to understand the power of focus and use it to organize and channel our time, talent, and resources.

Using Periods of Inactivity to Reflect and Rejuvenate

The third path, oscillation, was most succinctly described by Schwartz and Loehr (2001), although Parker Palmer (1990) has addressed the concept more elaborately in numerous speeches, articles, and books. Oscillation involves regular vacillation between

periods of action and reflection. This vacillation allows for intense action and the reflective interlude during which we learn lessons from the prior experience and gather new energy to pursue the work with even more fervor at the next turn. If one is constantly engaged in action at a highly intense level, exhaustion, blurring, and inability to respond are likely to result. If one is minimally engaged or disengaged, high performance is never possible. With oscillation, highly intense and productive periods are possible, punctuated by periods of withdrawal for reflection and refocus.

Whereas flow offers the potential to focus and organize one's energy, oscillation provides the opportunity to disorganize it. Without disorganizing or disillusioning experiences, we can become so patterned and resistant to contrary evidence that we make mistakes. Reflection frequently results in our pondering questions that we've not considered before, realizing dimensions or implications of a question we didn't see, or more profoundly, discovering that the motivations we thought were pure and intended to help others were not that at all. Retreating to consider these possibilities can seem as if it is taking us off track but, in fact, taking the time for the reflective interlude helps to assure that we stay on track and that we pursue our goals for the right reasons. One of the easiest ways to see how this might be manifest is by looking at people who appear deeply committed to a humanistic and philanthropic project but manage to treat those working with them in ways that deny them their worth, dignity, and respect. How can an otherwise purposeful, caring individual demean those very individuals attempting to achieve the same goal? It's actually not very hard to fall into this trap, especially if regular oscillation between reflecting and acting are not a part of our routine discipline.

There are some interesting examples of forced withdrawal that allowed transformational potential to build in ways that have profoundly changed our world. It is fascinating to look at Martin Luther King Jr.'s time of imprisonment that resulted in "Letter from Birmingham Jail" (1964) or Nelson Mandela's imprisonment during apartheid that gave birth to the concept of reconciliation. These two examples of political incarceration created some of the

most powerful social change moments in history. Little did King or Mandela's captors realize that they might be contributing to more powerful transformation potential by establishing the retreat necessary for new ideas and compelling visions to emerge. There are other examples of voluntary withdrawal, primarily seen among creative geniuses such as the composer Gustav Mahler and others who poured themselves into the creation of great music, art, and architecture. In the case of Mahler a studio served as his retreat for hours and days on end. If he was deeply engaged in a composition, he was emotionally unavailable to his friends and family even during times when he was not in the studio. Biographies of such artistic giants reflect repeated incidents of dry, barren, artistic waste punctuated by other periods of extremely high productivity and genius. It is almost as if the isolation were self-imposed or mystically applied so that gifted artists could bring such great insight to us in their work.

The other important aspect of oscillation is that none of us can maintain high levels of performance indefinitely. Intense work, focus, expenditure of physical and psychological energy—all of these require renewal. The down periods of oscillation allow us to regroup, rest, feed, and replenish the reservoirs that we have depleted through hard and diligent work. In many ways, our bodies are physiologically attuned to the need to replenish. Those who have work or leadership responsibilities that demand high energy and intensity may find that they collapse after challenging performance periods. The body knows its limits and will begin to shut down the mind and the psychic capability when the physical resources are exhausted.

Presence, Flow, and Oscillation—Paths to Deeper Leadership

Before providing summative reflections on the deeper leadership model that has been proposed in this chapter, it is important to note that accessing purpose and voice for deeper leadership is a subjective and personal model. You may find the model useful, but if it does not fit with your own experience, explore what does and then

create strategies to work with colleagues and students in ways that create meaning for you and them. An individual or campus model must be unique and purposeful to the individuals involved and to the campus culture. Above all, this chapter proposed that some way of getting to ideas of deeper leadership was essential to the credibility of our commitments and programs in the years to come.

Combining the paths that have been described above will establish a foundation for the kind of leadership that is based in deep conviction. Presence allows for the discovery of something worth doing, flow encourages one to remain constant to the vision, and oscillation allows creativity and high performance.

Presence and cultivating it in ourselves and others is both developmental and cyclical. It is developmental because nurturing a deeper sense of knowing in ourselves requires taking the time to see the world more clearly, to sense the possibilities for change, to establish a core of conviction that allows us to be fully present in our living. Presence is also developmental in an organizational sense, stimulating organizations to see, sense, and proclaim new possibilities. Organizations are profoundly influenced by the dynamics of the Presence model when convictions move on to the stages of envisioning, enacting, and embodying that which we believe. Presence is cyclical because neither individuals nor organizations remain the same. We change as a result of beginning to see new perspectives or from achieving our goals. When this happens, presence becomes a tool to cycle back through phases of seeing, sensing, presencing, envisioning, enacting, and embodying. In some cases, the process of developing presence in ourselves and others becomes more familiar, allowing us to be more effective in this important work, or enabling us to recognize the journey and thereby pursue it more comfortably.

Flow allows leadership to be focused, purposeful, and intentional. When we pursue deep conviction, we expand individual and organizational capacity, mobilize resources, and break barriers in ways that we never imagined. Attention to recognizing and

cultivating flow allows us to get into a deeper and more effective flow state more often. Flow is built on a focus that is clear and compelling, and we begin to organize our lives around it in ways that are very powerful.

Oscillation provides alternating periods of focus and purpose that disorganize and renew the work of leadership. The heightened state of flow directed at something of profound importance cannot be sustained indefinitely. Moments of retreat, relaxation, and renewal are necessary for us to make sure that our purposes are intact and that we have the energy reserve to do the job to the best of our ability.

Those of us inspired by the call to make a difference in the world have no choice but to take the journey of self-discovery. We experience peak moments in leadership when we have anticipated but not yet realized a compelling vision of a possible future, when we are pushed to the maximum as we seek to achieve it, and when we are uncertain whether we will attain success. The transformations that will result are similar in degree and kind to those told in the fabled stories of such leaders as Abraham Lincoln, Martin Luther King Jr., Mother Teresa, Nelson Mandela, and others. These transformations are also recounted in the simple stories of making a difference, beginning with the first steps, and the risks that each of us take when we stand up for a cause greater than ourselves. Start at a place where you can reasonably determine that you will be effective—think big and bold for a better future, constantly check your purposes and those of others on whom you rely, regenerate ideas and resources to continue your progress, and cherish the opportunity to be a constant student of leadership and your own experience.