

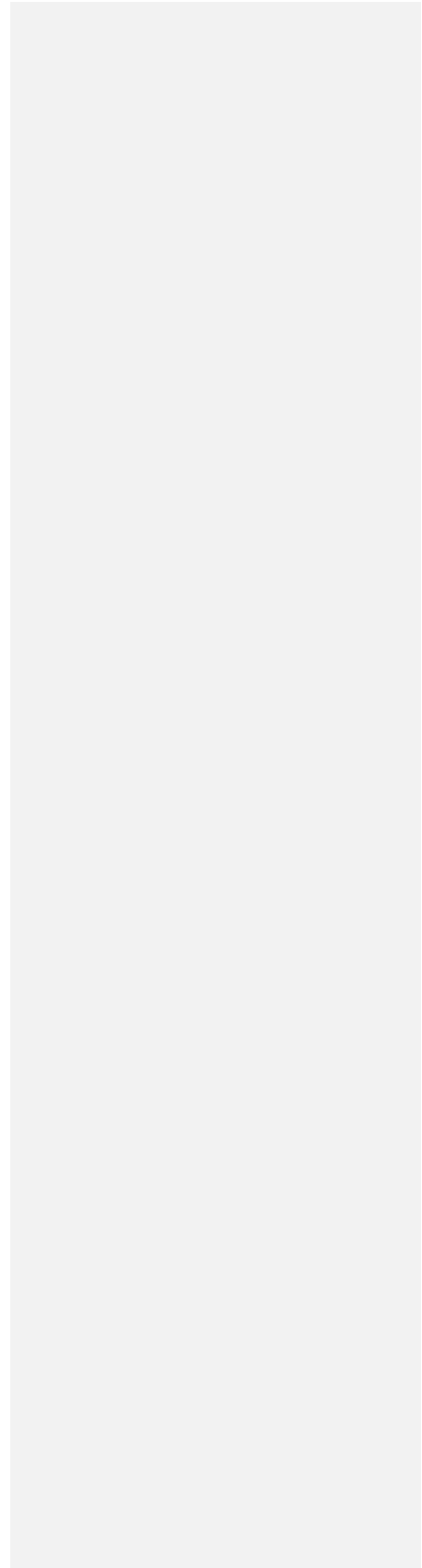
Management and the Maturing Self

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ABSTRACT: This paper will discuss and analyze certain dimensions of self-management and their impact on the skill of decision-making, which in turn, affects organizational dynamics. These dimensions have been addressed by three well-known writers influencing the business world today: Mihalyi Csikszentmihalyi, Peter Drucker and Daniel Goleman.

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Maturing Self 2



INTRODUCTION

~~One of the most thought provoking articles I have read was a short article by~~ Dee W. Hock (2000), founder of Visa, ~~wrote a thought-provoking article who~~ discussing the concept of management responsibility in an organization. In it he argued that the current world economic systems required understanding and coordination of variability, complexity and effectiveness. To handle these successfully, managers as leaders needed certain skills. A fundamental premise ~~of the article~~ was that every leader has to first manage themselves before they think of managing anyone else. He ~~noted~~ claimed, that “The first and paramount responsibility is to manage one’s self. One’s own integrity, character, wisdom, knowledge, time, temperament, words and acts. It is a complex, never-ending, incredibly difficult, oft-shunned task, yet one without which no person is fit for authority no matter how much they acquire.” (Hock, 2000, p. 22). He then went on to ~~note say~~ that at least one-third of ~~their~~ the manager’s time, ability and energy should be directed to this endeavor.

This concept has had a significant impact on my thinking and development. It helps put many other things in perspective if someone seriously believes that one-third of their life should be spent on the difficult task of developing and managing their own integrity, character, wisdom, knowledge, time and temperament, words and acts. If the task of decision-making is another crucial component of being a leader and manager, then it can be helpful to look at how these practices of what might be called self-development and self-management can contribute to better, perhaps even wiser, decisions affecting organizations.

This paper will discuss and analyze certain dimensions of self-management and their impact on the skill of decision-making, which in turn, affects organizational dynamics. These

dimensions have been addressed by three well-known writers influencing the business world today: Mihalyi Csikszentmihalyi, Peter Drucker and Daniel Goleman. They include:

- Self-development (Drucker)
- Emotional maturity (Goleman)
- Complexity and the concept of *meme* (Csikszentmihalyi)

These dimensions ~~of self~~ impact the way in which an individual sees, understands and perceives life, situations, and decisions. They also ~~impact affect~~ the individual's response ~~to~~ and interaction with these factors. ~~because~~ As Drucker (1967) ~~stated~~ so simply, "A decision is a judgment" (1967, p. 142) and ~~“...”~~ "[T]he self-development of an effective executive is true development of the person. It goes from mechanics to attitudes, values, and character, from procedure to commitment" (Drucker, 1967, p. 170). This paper will look first at the process of decision making as it is ~~formulated defined~~ by Drucker, then at the three dimensions and their effect upon the individual's development, including the necessary and important role of spirituality ~~into~~ self-management and ~~thus, to the practice of in~~ decision-making.

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DECISION-MAKING

~~Flaherty (1999) relates that~~ Drucker saw tools and techniques as a supplement to, and not a substitute for, judgments about risk and uncertainty (Flaherty, p. 349). ~~His Drucker's~~ understanding of making decisions assumed that decision-making, at its best, required more than a rational process. It ~~was~~ is not about finding the right answer – if there ~~is was~~ a right answer, it ~~was~~ is not a genuine decision. For example, Drucker (1967) ~~noted think explained~~ that the effective decision-maker ~~assumed~~ sd that whatever the traditional measurement might be, in the particular decision-making context, it cannot be the right measurement; otherwise, there would

probably be no need for a decision – “one would have simply adjusted the measurement” (p. 145).

~~The way one~~ Feedback determine~~s~~ whether ~~one's judgment~~ this is true or not ~~according to Drucker; is by feedback (as discussed below) but effects this before the decision is made.~~(1966). ~~Drucker~~ He (1966) believed that ~~f~~inding the appropriate measurement, ~~he found,~~ ~~was~~ is not a mathematical exercise but a “risk-taking judgment” (~~Drucker, 1967,~~p. 147).

Likewise, while a computer ~~does~~ what it is programmed to do, quickly and precisely, ~~Drucker~~ (1966)~~he~~ consider~~ed~~ it a “moron” because it ~~does~~ the simple and obvious. “The human being, by contrast, is not logical; he is perceptual. This means that he is slow and sloppy. But he is also bright and has insight” (~~Drucker, 1967,~~p. 159).” ~~Thus, Drucker~~ he argued that true decisions, those that are not routine, involve risk-taking and principle and thus must be made by humans.

Why is self development or self-management so important to this process? In discussing why an executive will not ‘rush” into a decision unless he is sure he understands it, Drucker (1967) explain~~ed~~:

“Like any reasonably experienced adult, he has learned to pay attention to what Socrates called his “daemon”: the inner voice, somewhere in the bowels, that whispers, “Take Care.”” Just because something is difficult, disagreeable, or frightening is no reason for not doing it if it is right. But one holds back – if only for a moment - if one finds oneself uneasy, perturbed, bothered without quite knowing why. “I always stop when thing seem out of focus,” is the way one of the best decision-makers of my acquaintance puts it” (p. 158).

In addition, one must be able to weigh conflicting opinions and information – a manager cannot rely on having consensus. The one absolute Drucker (1990) insisted upon ~~was~~ that the “right decision” requires “organized or disciplined” disagreement (p. 124). One of the reasons for this ~~was~~ to stimulate and challenge the imagination in order to be able to see alternatives (Drucker, 1990, p. 124). This process of weighing and sifting requires ~~then~~ that one has ~~a basis of~~ self-understood values, ~~of~~ judgment, and a process of analysis that ~~can~~ could be used in filtering through the disagreement.

The importance of developing the personal capability ~~to~~ making decisions will become increasingly significant because of the role knowledge will play in the life of the modern worker. With a premium on innovation and creativity, increasingly people in almost any position will be challenged to make “true” or significant decisions, ~~and~~ not just routine decisions. Drucker (1967), in his analysis of the centrality of the knowledge worker in modern life, highlighted this phenomenon:

“In one way or another almost every knowledge worker ~~in~~ an organization will either have to become a decision-maker himself or will at least have to be able to play an active, an intelligent, and an autonomous part in the decision-making process. What in the past had been highly specialized function... ~~is~~ is rapidly becoming a normal if not everyday task of every single unit in this new social institution, the large-scale knowledge organization. The ability to make effective decisions increasingly determines the ability of every knowledge worker, at least of those in responsible positions, to be effective altogether.” (p.162).

Some would argue, however, that the typical rational decision-making model ~~was~~ sufficient even for these types of decisions. Aguilar (1989) ~~described that t~~ these steps typically

~~include: as~~ defining the problem, identifying the alternative solutions, assessing the options, applying the criteria, selection, implementation of the decision, and finally, monitoring the results (Aguilar, 1989, p. 1). The rational process, while necessary for certain types of decisions and useful when applied to routine matters, ~~has~~ many limitations, however. And even those who adopted ~~it would sawee~~ the need for creativity and recognized ~~d~~ that the personal attributes of the people involved ~~was~~ a key part of the process (Aguilar, 1989, pp.2,7). Aguilar ~~noted~~, “The search for a good solution can call for a great deal of creativity. Analogy, inference, and even serendipity can play a role. ~~.....~~ An open and imaginative mind can be of vital importance at this stage of the decision making process” (Aguilar, 1989, p. 2).

Drucker eschewed the purely rational; economic view of decision making and instead viewed it as a complex phenomenon where reliance on judgment ~~was~~ required. As change ~~occurs~~ more frequently and more rapidly, life ~~becomes~~ less predictable. As a result, it ~~was~~ possible that using the rational (logical, linear, left-brain) method of decision making ~~would~~ not work as well or as often as it did in the past. ~~As a result n~~ New models ~~will~~ need to be developed and applied. ~~One of these, explored by~~ H.B. Gelatt’s (2001) ~~model, for example, which has been used in career development, was called~~ ~~suggests what he considers~~ “a more balanced approach” of “positive uncertainty.” (Northwestern, 2003). ~~(page ?) Th~~ His particular ~~application is for career decisions, roach but it would~~ ~~could be~~ applied to most ~~true~~ major decisions. ~~He suggests~~ A “~~xX~~ 4 approach” – with two attitudes and four factors ~~was~~ applied. The two attitudes ~~were:~~ 1-) accept the past, present, and future as uncertain, and 2-) be positive about the uncertainty. The four factors to be considered with every decision ~~were:~~

~~1-w~~ What you want?;

~~2-w~~ What you know; ~~w?~~

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~~3. What you believe?~~; w

~~4. What you do – not the kind of factors typically thought of in decision-making analysis (Northwestern, 2003).~~ (page?)

Goleman (2002) describes the role of intuition in decision making as an essential leadership quality that should accrue naturally to the self-aware leader, enabling her~~im~~ to apply not just technical expertise but also life wisdom (2002, p. 42). Attuning to our feelings or our “gut sense” about something helps us find the meaning in the data or relevant information, and thus to make better decisions (pGoleman, 2002, p. 42-3). Thinking about decision-making ~~more in this mode of thought in this way~~ as opposed to viewing it as purely a scientific exercise, provided~~s~~ another basis for understanding the need to develop the personal dimensions of self management. ~~With that, with~~ regular practice, ~~this thinking~~ actually developed~~d~~ the skills ~~necessary~~ for, and strengthened~~d~~ the practice of~~;~~ decision-making. That is why Drucker (1967) developed~~eds~~ many ideas that relate to “practicing” decision making. He ~~speaks also spokeaks~~ in terms of diagnosing or defining the problem, using feedback, understanding and acknowledging the relationship between knowledge and ignorance, as well as evaluating the ethical dimensions. If only one of these practices ~~was~~ singled out, for example the ethical dimension, the decision-maker immediately ~~sawees~~ why self development ~~was~~ so crucial to understanding the decision making process. ~~In terms of Considering~~ ethics, ~~Drucker (1967) he~~ emphasized that one has to start ~~out~~ with what ~~was~~ right rather than what ~~was~~ acceptable (p. 134). ~~One researcher has~~ Flaherty (1999) described~~sd~~ Drucker’s overall view of decision-making as concerned with many “intangibles” (Flaherty, p. 356), ~~and it~~ ~~was~~ precisely because the manager’s world ~~was~~ full of such intangibles that we ~~have must had to~~ come to rely on character as a guide.

SELF MANAGEMENT

There is no single definition of self management. The concept came originally from the area of mental and emotional health and is popular in areas of physical health as well.¹ It refers to the fact that the relationship between environment and behavior is reciprocal and that our behavior can in turn modify our environment. This paper ~~understands~~ uses self management in terms of ~~the~~ holistic understanding of an ability to develop, train for, and practice skills for self awareness, self-development and personal growth, which ~~provide~~ generate one with life and work management skills. It is generally recognized that everyone has some ~~level of~~ skill in this area, but a greater (and maybe even lesser) capacity for it can be developed. From the point of view of Csikszentmihalyi's (2003) flow theory, the most crucial aspects of self-management ~~we~~ are learning to align attention, time, and habits with a vision for the self (Csikszentmihalyi, 2003, p. 177). In the state of "flow" a person was completely involved in an activity for its own sake. Their whole being was involved, and their skills were used to the utmost, so much so that they lost their sense of time while having feelings of great satisfaction (Csikszentmihalyi, 1991). Drucker (1967) ~~has~~ developed a number of practices and guidelines for helping people discover how to make themselves fully productive and effective. He identified ~~ed~~ this ~~very~~ clearly in discussing the need for knowledge workers to focus on the contribution they ~~made~~ de and to take responsibility for ~~his or her~~ contributing to the "whole" in order to understand effectiveness:

¹ Self-management, also known as self-control, is a generic name for three processes clients can adopt to improve the quality of their lives: self monitoring, altering behavioral antecedents, and altering behavioral consequences. Horan, J. J. (1977). *Counseling for Effective Decision Making*, retrieved at <http://horan.asu.edu/cfedm/chapter3.php>, retrieved August 22, 2003. See Watson, D.L. & Tharp, R.G. (1985). *Self-Directed Behavior*. Monterey, CA: Brooks/Cole Publishing Co., and Yates, B.T. (1986). *Applications in Self-Management*. Belmont, CA: Wadsworth Publishing Co.

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“The man *[sic]* who asks of himself, ‘What is the most important contribution I can make to the performance of this organization?’ asks in effect, ‘What self-development do I need? What knowledge and skill do I have to acquire to make the contribution I should be making? What strengths do I have to put to work? What standards do I have to set myself?’” (Drucker, 1999, p. 68).

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To further expound on these large areas, Drucker further proposed another series of questions: The first ones are: “Who Am I? What are my strengths? How do I work?” He believes decision makers need to know their strengths in order to know where they belong (Drucker, 1999, p. 164). They must concentrate on their strengths and to work on improving them (Drucker, 1999, pp. 164-166). Analysis would rapidly show where a person needs to improve current their skills or acquire new ones. It would also show the gaps in knowledge — and which those could usually be filled (Drucker, 1999, p. 166). His most favored way of someone discovering these things is to use what he terms believed the best way to discover this was through “feedback” analysis. This feedback analysis does not consist of asking people about your individual decisions or taking personality tests. Rather it is required that: whenever you make a key decision was made or take a key action taken, to write down what you was expected to happen was written down. — and then 9 Nine to twelve 12 months later, compare the results were compared to what you expected to happen was expected. (pp. 164-165).

Daniel Goleman (1998) developed ideas in the field of emotional intelligence. In his studies claimed that, emotional intelligence proved twice as important as IQ and technical skills for jobs at all levels in terms of distinguishing leaders and performance. Exhibiting emotional intelligence in the workplace does not mean only controlling anger or getting

along with people but, “it meant ~~st~~ *“s understanding your own and other people's emotional makeup well enough to move people in the direction of accomplishing your company's goals”* (1995, Goleman, 1998, p. 402) [(Emphasis added)]. Again, the starting point ~~wa~~ is understanding our own makeup – in this case, our emotional makeup. ~~Through his research,~~ Goleman (1995) ~~identified~~ several components of emotional intelligence ~~are identified~~ as significant to leadership and exceptional performance. ~~They~~ ~~we~~ ~~are~~ self-awareness, self-regulation, motivation, empathy, and social skill. ~~(p. ?)~~ Three of the five key factors he formulated ~~ds~~ relate to self-management, or self-development, as Drucker refers to it. The first ~~wa~~ is similar to the ideas of Drucker and Csikszentmihalyi and ~~involve~~ ~~ds~~ self-awareness. Goleman (1998) ~~includes~~ ~~d~~ within self- knowledge, ~~one's~~ emotions, needs and drives as well as ~~one's~~ strengths and weaknesses, values and goals (1998, p. 96). He observed ~~ds~~ that people with strong self-awareness ~~we~~ are honest with themselves and with others and ~~they~~ recognized ~~d~~ how their feelings affected ~~ed~~ themselves, other people and their job performance. ~~Self-awareness~~ ~~It~~ showed ~~ds~~ itself by candor and an ability to assess oneself realistically. It included ~~ds~~ an ability to talk about personal weaknesses, limitations and strengths, and ~~to to have a thirst for~~ ~~seeks~~ constructive criticism. ~~Alternatively~~ ~~In contrast,~~ Goleman ~~believes~~ ~~found~~ ~~inds~~ ~~that~~ “~~By contrast~~ people with low self-awareness interpret the message that they need to improve as a threat or sign of failure” (Goleman, 1998, p. 96).

Like Drucker, Csikszentmihalyi (2003) emphasizes knowing ~~the yourself,~~ ~~its your~~ strengths and weaknesses. ~~(p. 167?).~~ ~~The famous admonition, “know thyself” applies~~ ~~ds~~ here but not as an end in itself. Csikszentmihalyi (2003) saw ~~ees~~ it as a means to act effectively in the world and part of bringing flow into life (p. 168). “To bring as much flow into one’s life as possible, the first step one must take is to define one’s priorities – the things one believes are

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worth living for” (p. 167). While Csikszentmihalyi would not be so definitive, Drucker (1999) ~~has stated~~urged: the manager not to “~~Don’t~~ waste time and effort on improving areas of low competence. It takes far more work to improve from incompetence to low mediocrity than it takes to improve from first-rate performance to excellence.” (Drucker, 1999, p. 166).

Drucker’s next step in knowing ourselves and becoming able to manage ourselves ~~was~~ actually to develop our strengths and discover opportunities (1999, p.164). While he would restrict focus to the one or two things that a person ~~was~~ good at, Csikszentmihalyi (2003) argued ~~s~~ that anything that we could ~~do~~ do well, that we enjoy doing, and that there is a demand for, ~~was~~ worth taking seriously as a skill to develop (p. 173). He asserted that the more opportunities we are willing to explore, the better chance we have of discovering our strengths. “Early success at learning these strengths also has a downside, because it can result in halting the process of discovery and growth” (p. 174). He found in this process the traits of curiosity, interest, and openness to experience that are so strong in visionary leaders and asserted ~~s~~ that these ~~we~~ are especially useful.

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~~K~~And knowing ourselves ~~was~~ not only about strengths and weaknesses. With Csikszentmihalyi, (2003) it could be ~~s~~ found ~~in~~ by reflecting on questions such as ~~like~~: “What are the things that matter most to me? Who are the people I admire most? What kind of person do I definitely not want to be? What are the values I would not compromise under any

circumstance” (Csikszentmihalyi, 2003, p. 169). Similarly, Max DePree (2000) has noted/believeds that, “Management has a lot to do with answers. But leadership is a function of questions. And the first question for a leader always is: ‘Who do we intend to be?’ Not, ‘what are we going to do?’” (2000, p. 4). Understanding oneself through these types of questions, can/an more effectively enable the type of decision-making mode of Gelatt espouses, (above). Cite?

~~The next step according to Drucker’s (1999) next step in knowing ourselves, and becoming able to manage ourselves is actually to actually develop our strengths, and discover opportunities. (p. 164) While Drucker he would restrict focus to the one or two things that a person is good at. (Drucker, 1999, p. 164). Csikszentmihalyi (2003) argues that anything that we can do well, that we enjoy doing, and that there is a demand for, is worth taking seriously as a skill to develop (2003, p. 173). He asserts that the more opportunities one we iares willing to explore, the better chances one haswe jave of discovering one’s our strengths. “Early success at learning these strengths also has a downside, because it can result in halting the process of discovery and growth” (Csikszentmihalyi, 2003, p. 174). He finds in this process the traits of curiosity, interest, and openness to experience that are so strong in visionary leaders and asserts that these are especially useful.~~

~~Buckingham & Clifton (2001) have contended that it iwas~~ through increased self-awareness that we develop the ability to learn and change:

“Over time each of us becomes more and more aware of who we really are. This growing awareness of self is vital to strength building because it allows each of us to identify more clearly our natural talents and to cultivate these talents into strengths. Unfortunately this process is not always smooth” (Buckingham & Clifton, 2001, p. 44).

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Additionally, ~~Buckingham and Clifton~~ they pointed out that talents are value neutral, ~~that~~: “If you want to change your life so that others may benefit from your strengths, then change your values. Don’t waste time trying to change your talents” (2001, p. 44). ~~Csikszentmihalyi (2003)~~ They argueds that we don’t change talents, “we simply accept our talents and refocus our lives around them. We become more self aware. In order to build your strengths, you will need to do the same” (2003, p. 45–2).

A person’s talents, ~~what Csikszentmihalyi~~ describeds as one’s “strongest synaptic connections””, ~~we~~ are can be considered the most important raw material for strength building (Buckingham & Clifton, p. 61). ~~Csikszentmihalyi urged people. They found that talents, while hard to identify because they~~ are so interwoven in the fabric of a life, do ~~leave traces and it~~ identify ing the one’s most powerful talents, and honing ing them with skills and knowledge could an be seen as necessary in order to live a strong life. He found that talents, while hard to identify because they are so interwoven in the fabric of a person’s life, they do leave traces(p. 61). To pinpoint them, however, you need to change the way you look at yourself so you can spot these (Csikszentmihalyi cite ?). Again, this goes back to This reinforced the importance of self awareness; in that a person ~~cannot~~ could not discern their talents if they ~~do~~ do not know themselves.

Drucker (1999); ~~would~~ followed up his initial line of questioning with additional ~~questions-queries~~ related to the way one works. He suggesteds that the individual ask certain other questions, including: “How do I perform?” By this, he meants what are the best conditions for you the individual to perform, to get things done and to be effective. He noteds that “To act on this knowledge is the key to performance” (Drucker, 1999, p. 173).

One of the factors ~~Drucker-he~~ would consider is “Do I produce results as a decision-maker or as an adviser?” (~~Drucker, 1999~~, p. 174). Understanding this ~~was~~ especially important in deciding how a person ~~makes~~ decisions, because the primary decision-maker ~~has~~ to approach the problem bearing direct responsibility for the results. ~~To be Drucker~~ ~~believes understood and~~ ~~that the one~~ to take a decision ~~requires~~ that one act on it, with speed, self-confidence and courage: (~~Drucker, 1999~~, p. 174).

Equally important ~~in learning~~ to self-management ~~is getting in touch with one's~~ ~~were~~ personal values. ~~Drucker He~~ ~~recommended~~ using the mirror test as an ethical base: “What kind of person do you want to look at in the mirror every morning?” (~~Drucker, 1999~~, p.176). Values, Drucker argued, should be the ultimate test that ~~determines~~ where ~~your~~ strengths ~~are~~ best applied. If ~~your the individual's~~ values ~~do~~ not fit with the company's work and values, it ~~was~~ unlikely that ~~you the manager will would~~ be successful, “not because you happen to be a particularly good person, but because you'll be engaged in doing something you don't believe in” (~~Drucker, 1999~~, p. 178). Where there ~~was a~~ conflict between what one does well (~~one's~~ strengths) – even very well – and one's values – values ~~are~~ the ultimate test (~~Drucker, 1999~~, p. 178). Perhaps the idea of complexity in the outworking of ~~a one's~~ life ~~was~~ best conveyed by Drucker's comment that “Successful careers are not planned. They are the careers of people who are prepared for the opportunity because they know their strengths, the way they work and their values. For knowing where one belongs makes ordinary people – hardworking, competent but mediocre otherwise – into outstanding performers” (~~1999~~, p. 180).

Drucker's questions “What is my contribution?” and “What should my contribution be?” ~~are~~ further developed by the need to produce results. He argued that our contributions should be visible. He ~~understands~~ that “To ‘do one's own thing’ ~~... is~~ not freedom – it is license.

It does not have results. It does not contribute. But to start out with the question, -“What should I contribute?” gives freedom ~~---~~ because it gives responsibility” (1999, p. 183).

These issues roughly related to Goleman’s second area of emotional intelligence, what he termed self-regulation. Like Csikszentmihalyi, Goleman (1998) recognized that if ~~we are ruled by~~ our biological impulses ~~which~~ drive our emotions, we will not accomplish ~~much of what a lot that~~ we have set out to do. By “managing” our emotions and finding ways to control and channel them into useful behaviors we can be much more successful. He too asserted that we cannot be prisoners to our feelings. Why does it matter? People who evidence reasonableness ~~we~~ are able to create an environment of trust and fairness; this enhances integrity, both personally and organizationally (Goleman, 1998, p. 98). It also has a trickle-down effect because many of the bad things that happened are a function of impulsive behavior. ~~S~~Goleman suggested that signs of self regulation include: “a propensity for reflection and thoughtfulness, comfort with ambiguity and change, and integrity – the ability to say no to impulsive urges” (Goleman, 1998, p. 99).

To develop habits ~~waisis~~ essential. Csikszentmihalyi (2003) found that ~~what sort of the~~ habits one developed depended primarily ~~on on two factors: first on~~ discipline and character – that is, ~~on~~ hard work; and ~~d d second, on~~ what one enjoyed doing. Ideally, ~~one we should would~~ enjoy learning the kinds of pursuits that lead to growth in complexity. “The pattern of energy investment learned in the early years has momentous consequences for the rest of one’s life” (Csikszentmihalyi, 2003, p. 186).

To make habits a greater part of ~~an individual's~~ routine, Csikszentmihalyi (1993) suggested that it helped to set aside specific times for reflection ~~-- ranging from~~ daily ~~to~~ a few times a year - to take stock of where one has been and where one wants to be next. This,

however, is in addition to developing a habit of paying attention to ~~one's~~ feelings and actions on a daily basis. He noted ds that:

~~“But~~ just as there is no free lunch in the material economy, nothing comes free in the psychic one. If one is not willing to invest psychic energy in the internal reality of consciousness, and instead squanders it in chasing external rewards, one loses mastery of one's life, and ends up becoming a puppet of circumstances; (Csikszentmihalyi, 1993, p. 188).

According to Goleman (1995), the third area within self—management; wais motivation. ~~Goleman~~ He observed ds that all effective leaders are driven to achieve beyond expectations, their own and everyone else's (Goleman, 1995, p. 99). They did so not necessarily for money or fame, or anything else extrinsic but because they had ve a passion for the work itself. (Goleman, 1995, p. 99). They weare often restless with the status quo and so seek-sought out creative challenges, using their energy to do things better (Goleman, 1995, p. 99).- They tended to raise their own performance bar – to be stretched. Because they loved to learn, they weare persistent with questions and eager to explore new approaches (Goleman, 1995, p. 99).- They take-took great pride in a job well done and they wanted to track progress, their own, their teams, and the organization's; (Goleman, 1995, p. 100). [is this direct or paraphrase?](#)

~~This is essentially what~~ Csikszentmihalyi (1993) ~~has found~~ has found essentially the same with regard to flow and complexity. Flow, in creativity or optimal experience, wais what droveives the human need to go forward; ~~it~~ providedds the incentive, the motivation, and the reward for going beyond where you-we are. Given that sSome workers have even found flow on the assembly line, ~~so~~ it is apparent that it wais “...~~---~~ not the objective external conditions that

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determine the quality of experience, but how we respond to them” (Csikszentmihalyi, 1993, p. 202).

Drucker (1964) explains reasoned that executives have to take personal responsibility for developing their own skills and concepts around the axis of practice – the centerpiece of the management process. The job is a continual quest for higher standards of performance. As a result they must have personal motivation: “Unless there is personal commitment to the values of the idea and faith in them, the necessary efforts will not be sustained” (Drucker, 1964, p. 191). He emphasized management as a discipline where application is more important than knowledge; recognizing that practice serves as a catalyst that increases the correlation between potential and performance, so that one learns from what is done right and what is done wrong (Drucker, 1964, p. 202). As Goleman (1998) pointed out, that because of this inner motivation, leaders with a high degree of emotional intelligence remain optimistic even when the score is against them. Self-regulation combines with achievement motivation to overcome the frustration and depression that may come with failure or setback (p. 100- (page ?).

The other two other areas of emotional intelligence – empathy and social skill - highlighted by Goleman (1998) related to one’s relationships with others, they are empathy and social skill. According to Goleman, empathy means thoughtfully considering another’s feelings – along with other factors – in the process of making intelligent decisions (1998, p. 100). An empathetic person knows what people are feeling. Csikszentmihalyi (2003), in his research, also found empathy to be a critical skill in successful leaders, particularly in leaders in business (2003, pp. 163-165). He noted how important it was for leaders to believe that their actions were helping their employees and customers, their society and their human environment (Csikszentmihalyi, 2003, p. 164). From Goleman’s perspective, empathy is important for three

specific reasons: “the increasing use of teams, the rapid pace of globalization; and the growing need to retain talent” (1998, p. 100). -Cross-cultural dialogue can lead to misunderstandings and empathy is the antidote as people hear the message beneath the words spoken (Goleman, 1998, p. 101). ~~In addition, t~~To retain talent, the tasks of coaching and mentoring are crucial and both are dependent upon motivating out of empathy - they are empathy in action. (Goleman, 1998, p. 101).

Social skill is defined by Goleman (1998) as friendliness with a purpose – moving people in the right direction ~~and~~; finding common ground with people of all kinds (p1998, p. 101-102). ~~You work under the assumption that~~ Because nothing important gets done alone, ~~and therefore,~~ you manage relationships must be managed effectively. Social skill can be demonstrated in working as part of a team, or in persuading others, ~~or in other ways~~. Socially –skilled people do not- think it makes sense to limit arbitrarily the scope of their relationships. They ignore conventional boundaries and build bonds widely because they know that in these fluid times, they may need help someday from other people. ~~;~~ “The leader’s task is to get work done through other people, and social skill makes that possible” (Goleman, 1998, p. 102). These ideas weare also reflected in the research of Lipman-Blumen (1996) who positeds that the connective and interactive styles of leadership will be mandatory in effective future leaders. ~~(page ?)~~

Related to social skill is Csikszentmihalyi’s (2003) finding that there are painful and socially –debilitating consequences of finding flow in one’s work. For example, a person can get overly caught up in her work such that any ““waste:”” of time becomes intolerably painful!” (Csikszentmihalyi, 2003, pp. 183-184). In counseling mid-level executives, it was discovered that the most frequently mentioned personal trait the managers wished they could change was “impatience”. Their impatience alienated their ir colleagues ~~people with whom they worked~~ and

offended their families (Csikszentmihalyi, 2003, p. 184). ~~It was recognized that Csikszentmihalyi believed that~~ their impatience with incompetence - which can be equated with the lack of certain social skills - made them less effective:“

They knew that to do their job well, they had to come to recognize other people as individuals with personal needs and quirks, and not treat them as if they were negligible robots whose only significance lay in what they could contribute to a project – and in the shortest amount of time.” (Csikszentmihalyi, 2003, p. 184).

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Drucker (1999) made a similar discovery and encouraged the manager to remedy his “bad habits and figure out what not do” (1999, p. 167). In addition, Drucker called manners, a key social skill, “the *lubricating oil* of the organization” because two moving bodies in contact with each other create friction (1999, p. 167). Drucker also discussed relationship responsibility and concluded that an individual must know the strengths, performance modes and values of the people they work with and must take responsibility for communications between them. - It is the manager’s job to make people’s strengths productive. This is important because organizations are built on trust - (Drucker, 1999, p. 187), an assertion documented by a wide variety of researchers, including (p. 187). Csikszentmihalyi (2003) who found through his interviews that probably the single most important principle of organizational behavior was the importance of trust, ~~which is~~ brought about by respect (2003, p. 200).

COMPLEXITY AND SPIRITUALITY

~~Perhaps (The most profound-intriguing thought, perhaps,~~ from an organizational perspective in the literature reviewed ~~was~~ the concept of *meme*. ~~Meme i~~was defined by ~~the term’s~~ ~~originator~~Richard Dankins as “any permanent pattern of matter or information produced by an

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act of human intentionality.” (Richard Dankins quoted in Csikszentmihalyi, 1993, -p. 120).

Thus a *meme* can be a physical object, a piece of music or an organization, but generally the *meme* that accomplishes the desired purpose with the least demand on psychic energy survives (Csikszentmihalyi, 1993, p. 123). The result is that the information we generate has a life of its

own and its existence can be symbiotic or parasitic, relative to our own (Csikszentmihalyi, 1993, p. 121). At some point *memes* can affect our thoughts and actions in ways that no longer

contribute to our well-being or which are actually detrimental to our best interests: “They take on a life of their own and once established it creates inertia in the mind and forces us to pursue its logical consequences to the bitter end” (Csikszentmihalyi, 1993, p. 124). While something may be started – or organized – for a particular purpose, once it exists it may not necessarily

accomplish the objective of the founder, or actually further the ends originally designed/intended.

Csikszentmihalyi (1993) has explained that technology, life-style (consumerisms), ideas and beliefs are all *memes*, taking our energy and impacting human survival (Csikszentmihalyi, 1993,

p. 165). Various *memes* compete with one another for space in our minds and our lives. To control the nature of the *meme* that gets the most attention and acceptance and survival,

Csikszentmihalyi identified three steps:

1. 1-Realize how easily things and thoughts can take over one’s life energy.
2. 2-Evaluate the complexity of the memes in question and the complexity that they are

likely to create in one’s life. It is his contention that the one with the greater complexity – that will teach you something new (differentiation) or add meaning to you experience (integration) is the key. To understand and practice this is not easy – one must be intentional and make it a habit to evaluate them based on this criteria when confronted by every-day type choices.

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~~3-~~Take action on one's assessment of the relative complexity of various choices ~~;~~

~~3.~~ (Csikszentmihalyi, 1993, pp. 166-167).

~~For purposes of this paper, i~~It is interesting that this included~~s~~ taking on the more complex religious beliefs (Csikszentmihalyi, 1993, p. 167).

Complexity is produced in an individual by participating in activities which are differentiated and integrated ~~and; it~~ is not necessarily the result of schooling. Csikszentmihalyi's concept of "flow" which ~~was~~ found in a variety of ~~activities; activities~~ ~~was~~ interconnected with these concepts in the following way:

"In a sense, flow is what drives this human need for going beyond what we have. In creativity or optimal experience, I have found that it is always a struggle, and the struggle has to do with essentially opening yourself up and yet delving deeply into yourself. Here are these two processes —differentiation and integration— which have to go hand in hand for complexity to evolve. So I see flow as a very important dynamic in the evolution of complexity. It gives you the incentive, the motivation, the reward for going beyond what you have. But it does not give you an ethical direction, so I would say it has to be flow with soul" (~~as interviewed by~~ Debold, p. 2). ~~feite?!~~

~~Thus,~~ Csikszentmihalyi understand~~s~~ that the process of movement into complexity entails what some would regard a spiritual dimension. ~~Abstract~~ movement or dialectic is not sufficient – the choices made have greater or lesser moral value depending on a number of factors. Those who achieve complexity under Csikszentmihalyi's model would also choose ~~memes~~ having a higher moral or spiritual "value". ~~feite?!~~

In the process of differentiation and integration, ~~Csikszentmihalyi (1993) maintained~~ ~~that~~ the means by which attention becomes prioritized ~~we~~are "goals" (Csikszentmihalyi, 1993, p.

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218). According to Abraham Maslow's hierarchy, all people's goals are uniform, at least in their most elementary nature. They consist at first of basic survival goals, expand to emotional needs, then into self-actualization, and finally, some people envision the goal of transcendence. It is in the last two stages in the formation of self that one finds complexity. "Individual uniqueness, or self-actualization, represents the differentiation component; transcendence involves a higher level of integration" (Csikszentmihalyi, 1993, p. 219).

Csikszentmihalyi (1993) refers to those individuals who invested their psychic energy joyfully in complex goals he refers to as "transcenders" (Csikszentmihalyi, 1993, p. 208). These people wholeheartedly desired to pursue their moral goals; their unity of self and morality are exceptional:

"They attempt to move beyond the boundaries of their personal limitations by integrating individual goals with larger ones, such as the welfare of the family, the community, humanity, the planet or the cosmos . . . For a transcender like Mother Teresa, what happens to the orphan of Calcutta is as important as what happens to herself" (Csikszentmihalyi, 1993, p. 219)

He identified the transcender as one who can live at opposite tendencies:

"original yet systematic, independent yet responsible, bold yet disciplined, intuitive yet rational. He balances a healthy pride in his uniqueness with a deep interest and concern for others. It is easy to be at one or the other pole of these pairs, and much more difficult to be at both ends at once" (1993, p. 238).

No doubt, though, the person who understands and functions in such a way that the authentic expression of their "faith" is a guiding, if not dominant, goal, would agree that the transcender represents the type of faith adherence one should aspire to.

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[Csikszentmihalyi \(1993\)](#) noted that other scholars have studied the way people transfer their attention in this way, alternating, but in a dialectical motion;

...“between differentiation and integration between turning attention inward and then outward, between valuing the self and then the larger community. It is not a circular motion that returns to where one started but rather, it resembles an ascending spiral, where concern for the self becomes steadily qualified by less selfish goals, and concern for others becomes more individualistic and personally meaningful” ([p. Csikszentmihalyi, 1993, p. 235](#)).

James Fowler ([1995](#)) has described the structuring power of the content of faith as composed of three factors: centers of value, our images of power and our master stories ([Fowler, 1995, p. 274-281](#)). He explained:

“The operative contents of our faiths – whether explicitly religious or not – shape our perceptions, interpretations, priorities and passions. They constitute our life wagers. Our loves and trusts, our values and visions, constitute our characters as persons and communities of faith. Few things could be more important than serious reflection on how we form and commit ourselves to (and through) the *contents* of our faiths. Few things could be more important than serious reflection on what constitutes *worthy*, life-giving and life-enhancing master stories and centers of value and power” ([Fowler, 1995, p. 281](#)).

In analyzing the type of things that he would say “impede evolution” Csikszentmihalyi recognized the effect of particular negative forces – what Christians have historically called sin: “So all these things [greed, gluttony, envy, stealing, robbing, cheating , etc.] psychologically go against the development of the soul or the development of complexity because they reduce the person back to his or her biological needs or the conventions of the culture, and they don't allow

growth” (as interviewed by Debold, p. 3~~EBOLD??~~). For example, the Ten Commandments ~~are~~ ~~to~~ ensure that individuals will not invest all of their attention into their “natural” channels. While Csikszentmihalyi (1993) ~~he~~ ~~found~~ ~~eds~~ the concept of sin as “hopelessly old-fashioned” and secular attempts to channel energy into concepts like good citizenship, professional pride or law and order have not been successful, he acknowledged~~d~~ that the need to help individuals see the necessity for self-discipline “is as urgent as ever” (Csikszentmihalyi, 1993, p. 241).

Faith development studies ~~carried out by Fowler (1995)~~ confirmed~~d~~ that human beings are genetically potentiated~~r~~; or gifted at birth, with a readiness to develop in faith (Fowler, 1995, p. 303). ~~Fowler-He~~ ~~described~~ ~~d~~ this as including the idea of being co-responsible with God for the quality and extensiveness of faith on earth - to be part of God’s work of righteousness and faithful liberation in our world (1995, p. 303). It is interesting that in Fowler’s analysis of the stages of faith, he found that at the most “advanced” commitment of faith a paradox occurs. There is actually a moving toward self – a more complete understanding of self~~r~~, rather than an outward focus. A person’s focus moves away from how others behave or their responses and back to the self (Fowler, 1995, p. 280 ff.). Fowler discusses the concept of conversion as “a significant recentering of one’s previous conscious or unconscious images of value and power, and the conscious adoption of a new set of master stories in the commitment to reshape one’s life in a new community of interpretation and action” (Fowler, 1995, p-p. 281-282). Conversion represents a sudden or gradual process that leads to significant changes in the contents of faith (Fowler, 1995, p. 285).

This is similar to Csikszentmihalyi’s (1993) understanding of wisdom which he described~~d~~ as a triad – a way of knowing or cognitive skill, a way of acting that is socially desirable, or a virtue, and a personal good, because it leads to inner serenity (1993, p-p. 241-242).

It is different from other types of knowledge in that it struggles “to grasp the enduring, universal truths that lie below it” (Csikszentmihalyi, 1993, p. 242). [He](#)

[Csikszentmihalyi \(1993\) emphasized that](#) “The first step to wisdom is to realize that we cannot trust implicitly our senses and our beliefs, yet to still be eager to understand the reality that lies behind our partial perceptions of it” (1993, [Csikszentmihalyi, 1993](#), p. 242). Virtue [as a component of wisdom](#) means that a person not only thinks a certain way but acts on their knowledge in a way that is harmonious – bringing a broader understanding of the common good into their decision making, and recognizing that the relatedness of the consequences on not only oneself, but for the common good. The third aspect [\[what’s the second aspect?\]](#) is that wisdom feels good ([Csikszentmihalyi, 1993](#), p. 243). By understanding their small part in the larger “powerful forces” at work, they do not take themselves too seriously and their selves expand beyond the ego ([Csikszentmihalyi, 1993](#), p. 244).

While one may debate the content of faith beliefs, one cannot deny the powerful influence that such beliefs have upon us. The premise of this paper is that it is as critical to the process of self-development or self-management as any of the other factors described by the writers, but one generally ignored. To achieve a level of emotional maturity, to be able to strive for complexity and to manage one’s self, attitudes, and actions, a person must find [their a](#) center of belief. One must find that place of personal “faith” where [he or she can it is possible](#) both [to](#) rest and [to](#) grow, lean and learn, and believe and question, in order to develop in the practice of self-management. Why? Because our values, what we consider essential, will inform our choices of time, priority and investment. While we may find ourselves intellectually challenged by complexity and integration, there is more that has to happen to allow the ethical and moral dimensions, [for example,](#) to influence our choices, especially in decision-making. For example,

~~the trust issue, discussed as~~ so essential for the individual manager ~~to~~ successfully to exemplify and thus instill- in an organization, demands that the person see the interests of others or the “whole” as more important than their own individual success or gain.

~~Thus,~~ Csikszentmihalyi (1993) recognized~~d~~ the need to explore simultaneously challenges, while building skills, including the mastery of spirituality and wisdom:

“Spiritual activity aims at producing harmony among conflicting desires, it tries to find meaning among the chance events of life, and it tries to reconcile human goals with the natural forces that impinge on them from the environment. It increases complexity by clarifying the components of individual experience such as good and bad, love and hate, pleasure and pain. It tries to express these processes in memes that are accessible to all and it helps integrate them with one another, and with the external world”

(Csikszentmihalyi, 1993, p. 239).

The effort to bring “harmony” to the mind, what Csikszentmihalyi considers ~~this~~ spiritual activity, is often based on a belief in supernatural powers (1993, p. 239). ~~As~~ However Csikszentmihalyi notes~~d~~ ~~that, however,~~ science and technology have not been able to generate convincing value systems to replace religion, even though traditional religion may seem to be on the decline (1993, p. 240).² It is a problem of our time that there are few effective *memes* for self-restraint left (Csikszentmihalyi, 1993, p. 241). He views the essence of spirituality ~~to be~~ an effort to free the consciousness from the control of genetic instructions and impulses.

~~In considering would argue that the problem of~~ faith in its relationship to complexity, ~~is~~ ~~that~~ too often we have divorced ~~faith~~ the former from the same growth process that we assume is

² While it may be true ~~that that certain~~ traditions within Christianity and other religions have been declining, and that Christianity has lost much of its power, in terms of being viewed as ~~the mainstream tradition a driving force~~ in the U.S. and Western Europe, Christianity it has increasing power in other parts of the world largely due to the significance or and reliance upon the supernatural. See Jenkins, P. (2002). *The Next Christendom*. Oxford: Oxford University Press.

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necessary in every other area of our existence as learners. This ~~does~~would not mean ~~that there is no place for negating~~ belief in the supernatural or the intervention of God in the life of humanity, but rather ~~that one we~~adoptings the same critique for application of ~~one's our~~ faith-belief as ~~one we~~ does for the other areas of life. ~~As if one is a scholar, then presumably one we~~ would ~~then~~ apply the same processes to the realm of faith, belief, theology, and application, as ~~one we~~ would to the study and application of a new theory. ~~As one critic has~~Rankin (1980) ~~pointed out, observed that:~~

“a problem is caused by the unfortunate separation of religious growth from intellectual growth which often occurs in the teaching–learning process. When a student, or a teacher, remains fixed or retarded in his or her religious perceptions, while moving rapidly into new and sophisticated perceptions in other areas, faith inevitably becomes anachronistic. Growth in both must be congruent, equally well informed, for the person to achieve autonomy, responsibility and balance (Rankin, 1980, pp. 315-316).

The scope of learning includes increasing in wisdom, ~~and by as well as~~ becoming intentional about moving from knowledge to wisdom. ~~Jenkins (2002) held warned that~~“This that ~~“This~~ transition from knowledge to wisdom is neither simple nor automatic. It requires generalizing from specific experiences to broader learning and developing competence through practice informed by experiences and relationships” (Jenkins, p. 150-51). For those who believe the tenets of Christianity, this step in the faith process ~~–, wisdom –~~ involves practical application as well as theoretical learning.~~;~~ The practical application envisions work- by and through God, especially through participation in the work of God’s Spirit.³

³ See particularly, Volf, 2001.

Karl Barth, in Ladd (date?) observedsbelieved:

“... [T]he wisdom and knowledge imparted by the spirit are not limited to perception, learning and theoretical insight, but show the wise person how to *live*. -Knowledge cannot exist without growth and expansion. A knower remains a learner. Therefore wisdom, revelation, enlightenment, when they are given to people, do anything but make him passive” (quoted in Ladd, 1959, Ladd, quoting M. Barth, p. 83).

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CONCLUSION

Drucker (1999) assertedsbelieves that:

“Managing oneself is a REVOLUTION in human affairs. It requires new and unprecedented things from the individual, and especially from the knowledge worker. For in effect it demands that each knowledge worker *think* and behave as a *Chief Executive Officer*. It also requires an almost 180-degree change in the knowledge workers’ thought and actions from what most of us – even of the younger generation – still take for granted as the way to think and the way to act” (Drucker, 1999, p. 194).

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It is the acceptance of spirituality as a key to understanding our own development as humans, of the significance of our values and of the need to explore the contents of our faith, that will help us make these changes. By maturing in self-management we become individuals who are capable of change, ~~because;~~ as Csikszentmihalyi (2003) has-observed, “Whether an opportunity of action exists or not, and whether it is a daunting obstacle or a stimulating challenge, depends more on the mental preparation for the person confronting it than on objective material conditions” (——p. 245). To become the type of person whose thoughts and actions are larger than personal self-interest will require that we become the complex and

integrated humans described by Csikszentmihalyi in every area of our lives, including increasing ~~in~~ our willingness for, and commitment to, ~~increased~~complexity in the -content and practice of faith. I would argue that it is only through this process that one will stay engaged over the long term in the process of improvement both personally and for the greater good.

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