Life-Planning and Professional-Self Design ~
With resilience in mind (and in heart, and in soul).

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Life-Planning and Professional-Self Design ~ With resilience in mind (and in heart, and in soul)

Inspired by the CIP 2017 Calgary - College of Fellows Panel Session:
Building a Resilient Career – lessons, learning, pointers
Hyatt Calgary, June 18, 2017

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with co-panelists Rob Buchan, Pat Maloney, Mary Bishop, Alex Taranu, Lindsay Dale-Harris, and Richard Parker (Organizer/Moderator).

Foundational Framing: Built-In Professional Resilience by Professional-Self Design

Taking off from the *Building Resilience* theme of the conference as a whole, the Fellows panel session afforded an opportunity to reflect on what resilience might mean – more personally - for planning professionals, in their professional practice. The orientation became 'building a resilient career', highlighting lessons, learning and pointers from the panelists' considerable cumulative experience (in excess of 250 years of combined practice!) The panel also represented a diverse set of experiences, from different sectors and different geographical contexts.

I was selected in part as 'the academic' in the mix, largely on the basis of my (more recent) two decades or so in the planning academy, following two (earlier) decades or so in professional practice. I was helped to see the long arc of my own career in planning, beginning as a practitioner, then as an academic, and now – I sense – as a 'pracademic' of sorts striving to transcend, while including, my earlier manifestations – in a higher integration effort (attempting to 'operationalise' my applied integral theory interests).

Thinking back over my own 'career', my early 'practitioner-self' seemed to feature a distinct professional identity shift from an initial 'agent of order' disposition to a more pronounced 'agent of change' orientation – more active than passive, more 'progressive' in leaning, more questioning of the 'status-quo' (interestingly, I am now inquiring into an 'agent of transformation' - allied with an 'agent of goodness' - positioning).

My early 'educator-self' was very much as a plann**ing** educator – standard, conventional, conforming – but it too evolved. I became more of a plann**er** educator, particularly concerned with the formation of professionals-in-the-making, rather than education in the more abstract, topical aspects of planning - as academic discipline (With my now more 'transformative' disposition, I am wondering about the ins and outs of 'trans-formation-ing' – which is taking me into consideration of new conceptual possibilities, around 'transformency' and 'transformativity' for example - with 'whole-making' in mind).

At present, my 'pracademic-self' is exercised by the related challenge of 'evolving professionalism beyond the status quo', in the context of contemplating the education of 'the agents of the next enlightenment' (which now includes an inquiry into 'transformers, transforming, transformatively'). The panel session was an opportunity for myself to personally reflect on some relevant 'emergings' from this work, and this is what I mainly try to communicate, and document, here – from a **'professional resilience'** [1] perspective.

My general sensing is that I am now mainly operating in what Rosamund Zander (*Pathways to Possibility*, 2016) conceptualizes as 'the territory beyond' [2] – beyond my earlier (small) 'self' manifestations; they are still with me, and within me – but they are no longer so dominant, and dominating, as they were in my past.

My 'becoming' now interests me more, especially in terms of my larger, more central Self. The resilience I am seeking to build within myself is not simply a 'bounce-back' capacity (in response to set-backs), but more of a 'bounce-forward' responsiveness (if not ongoing 'bias'). This features exploring my leading-/learning-edge, sensing into the emerging future, and always emphasizing my 'evolving', in pursuit of the associated 'ever-more-whole-making'.

I therefore found myself framing the panel theme - especially with planners and designers in mind - as an exercise in **'life-planning'**, calling for some dedicated **'professional-self design'** (Friesen and Wight, 2009; Wight, 2012; 2014). With particular attention to what

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[1] Neil Seligman, The Conscious Professional http://www.theconsciousprofessional.com/: "You are always at choice as to how you respond to any situation, event or person. It is a skill that can be taught, practiced and learnt. **That skill is Professional Resilience**" http://www.huffingtonpost.com/neil-seligman/top-ten-characteristics-o_b_5902920.html

[2] "We've come to a new territory – **the Territory Beyond** – beyond what we know and expect of ourselves as human beings, beyond the norms of achievement or psychology, beyond our ordinary measures of happiness, and beyond what we picture as vitality. Let's say that in this territory the distinction between what it is that **we** want and what **life** wants fades and ultimately disappears. We feel whole and in tune and easily imagine that we are resonating with the shimmering oscillations of the very energy fields of the earth itself. Grateful for Nature's collaborative presence, we deem ourselves to be joyfully capable of all we can imagine… As you may have guessed, what we are calling the Territory Beyond is located inside **you** where all creation resides…" (Rosamund Zander, 2016, 189-190)

I may be '**absencing**' – and better discerning the '**presencing**' being called forth (Senge et al, 2004; Scharmer, 2009; Scharmer and Kaufer, 2013) (See Appendix 1: Presencing (and Absencing) – Applying U-Theory). This has crystallized in an interest in presencing - in our context - as **'prof-essencing'** [3]; a 'rub' for resilience, 'oiling' the often necessary transformation, automatically making the best of any problematic situation.

From a **'life-planning'** perspective, certain arenas of potentially **un**conscious 'absencing' merit contemplation in terms of a conscious, counter-pointing, 'presencing'. These may be rendered as a series of aphorisms – telling tag-lines for some resilient life-planning:

> an **unexamined** life is not worth living;
>
> an **undivided** life is to be valued above all; and
>
> an **unlived** life is to be avoided at all costs.

The appropriate **'prof-essencing'** response seems to involve attention to a set of professional **'makings'** that – together – **'make' a professional a professional** (Wight, 2012; 2014; 2015) (See Appendix 2: Praxis~Ethos~Poiesis – The Making/s of Professionals):

> a personal ***praxis***, reflecting exquisite life-examination, ranging across one's thinking (knowing), doing and being – transforming… 'me' to 'I';
>
> an interpersonal ***ethos***, uniting otherwise problematic divisions (between soul and role especially, but also between self and service, and spirit and purpose) – transforming from 'I' to 'We'; and
>
> a propensity for a transcending (trans-personal, trans-disciplinary, trans-professional) ***poiesis***, manifested in the living of one's life to the full, as a whole, to the end – transforming from 'We' to 'the All of Us'.

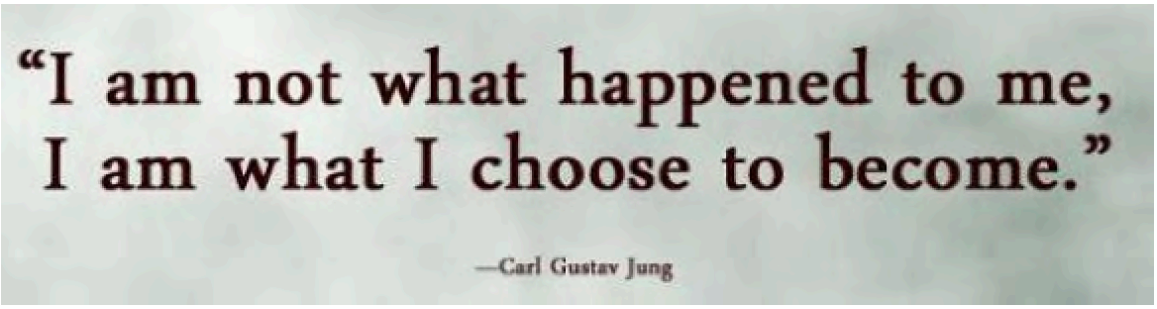
The balance of this offering comprises four main parts:

- I. A teasing out of the above 'life-planning' taglines
- II. A discussion of attendant 'professional-self design' implications
- III. An exploration of professional education programming possibilities.
- IV. A concluding coda/chorus - resilience personified and inter-personified

[3] The 'absencing' and 'presencing' (see Appendix 1) builds on work by Peter Senge (et al) (2004) on 'Presence', and – in particular - by Otto Scharmer on 'Theory U' (2008) and (with Katrin Kaufer) (2013) 'Leading From the Emerging Future'. I have been exploring the implications in a 'professional-self design' context - via the possibility of 'prof-essence': see blog-post http://ianwight.ca/presencing-prof-essence/

The presentation includes a series of **appendices** elaborating/illustrating some key concepts raised in the discussions, and an extensive set of **references** to help frame the larger operative education context that seems to be emerging, such as: Education 4.0 in applied U-Theory terms; beyond pedagogy and andragogy – into heutagogy; 'inner teaching' privileging; 'beyond Schon' – into transformative triple-loop meta-learning; the heady/hearty/soulful realms of 'curriculum as currere'; and presencing self-transformation, en route to self-transcendence.

NB The presentation focuses on aspects of 'inner resilience', of the practitioner personally, the person professing – building inner strength, and the active choosing of one's becoming.



Part I: Life-Planning

The Unexamined Life is Not Worth Living:
Have you (deeply) examined your life recently?

It was Socrates, reported in *Plato's Apology*, who asserted that 'the unexamined life is not worth living'. In professional-self design terms, we might read this as a call to **reflective practice** (Schon 1983; 1987) of the highest order, aiming for ever-more self-knowledge, and ever-more acute self-awareness: noticing what you are noticing, what you are perceiving - from your evolving perspective, from your evolving operative worldview; an extraordinary level of life-affirming examination - always; getting a 'bead' on your life, your 'aim', your intending; going into your 'self' - grasping the 'in-goings' that fuel your 'out-comings', the 'in-sightings' in your 'ex-citings'.

A deep examination of your life will acknowledge that there are different types of knowledge to be mined for in-sights and out-comings. Otto Scharmer (2001) identified three main forms of knowledge – K1, K2, K3: respectively, explicit knowledge, tacit-embodied knowledge; and self-transcending knowledge – each with a different 'action-reflection ratio'. See Appendix 3: Reflective Practice – Expansions of Knowledge (K1/K2/K3).

The reflection underpinning such in-depth/wide-ranging 'examination' may – at its most basic – be mostly 'after-the-fact' of an experience or action ('explicit knowledge' context) – essentially/comparatively reflection-**without**-action. However, the really rich reflection contexts, for 'professional resilience' especially, are more in the realms of K2 and K3. Such more highly-charged 'reflection' should ideally always be consciously 'in operation' – a default practice: reflection **on** one's action, that is – ideally - simultaneously 'reflection-**in**-action'; potentially **re**making one's self in the moment, informed by the totality of the 'reflecting-as-examining'.

It is also possible to conceive of such 'examination' shading into (intuitive) 'divination', and 'reflection' deepening into (inspired) 'contemplation'. This would entail activating deeper levels of your 'inner reflective practitioner'; the learning in progress could stretch as far as triple-loop-learning in-the-moment (See Appendix 9). 'Examination' would become deep discernment, and the self-knowledge attained would potentially transcend one's small 's' **self**, and begin to illuminate one's large 'S', self-transcending, **Self**. For Scharmer the latter would engage not only **reflection**-in-action, but also **imagination**-in-action, **inspiration**-in-action, and **intuition**-in-action (See lower part of Appendix 3).

In terms of the three arenas of professional making/s, this is mainly personal '**praxis**' territory, featuring considerations around the alignment of 's/Self and Service'. The integration under examination is the **presencing** of a meshing of one's thinking, doing and being – one's theory studies, practice experiences and personal values/beliefs (see Appendix 2). The deeper reaches of reflection referenced above manifest most notably in relation to the latter – one's personal values/beliefs, which are apt to be ignored, denied or decried (i.e. 'absenced') in 'conventional' professional reflection contexts. Deep

examination of one's professional life demands that they be part of the mix, and more up-front. They merit active 'presencing', for the precious '**prof-essence**' that may be distilled.

Living an Undivided Life:
Are you feeling conflicted, torn, out-of-alignment?

The work of Parker Palmer, especially in his book, *A Hidden Wholeness*, reveals the importance, if not imperative, of living an undivided life. The book title is from Thomas Merton: "… there is in all things… a hidden wholeness". Parker Palmer is clearly attracted to this notion - but… :

> 'But back in the human world (rather than in the wilds) – where we are less self-revealing than jack pines – Merton's words can, at times, sound like wishful thinking. Afraid that our inner light will be extinguished or our inner darkness exposed, we hide our true identities from each other. In the process we become separated from our own souls. We end up living divided lives, so far from the truth we hold within that we cannot know the "integrity that comes from being what you are".' (Palmer, 2004, 4)

The 'division' in question is – broadly – between manifesting a smaller, or 'false', form of your 'self', in contrast to your 'True Self'. This can be rendered as the contrast between your 'calculating' self, and your 'central' self (Zander and Zander, 2000); as your ego/egoic-self at work, rather than your soul-self - at your core, the core of 'you', in your essence. How might this division manifest in you?

> "… To cite just a few examples, it is the life we lead when: We refuse to invest ourselves in our work, diminishing its quality and distancing ourselves from those it is meant to serve; We make our living at jobs that violate our basic values, even when survival does not absolutely demand it; We remain in settings or relationships that steadily kill off our spirits; We harbour secrets to achieve personal gain at the expense of other people; We hide our beliefs from those who disagree with us to avoid conflict, challenge, and change; We conceal our true identities for fear of being criticized, shunned, or attacked" (Palmer, 2004, 6)

The 'division' needs to be dissolved, in a conscious 'uniting' or 'unioning' practice, an aligning – especially, in a professional context - of 'soul and role'. The aligning entails an optimizing of one's integrity and authenticity, especially in your dealings, your relationships, with others – in our case, especially, professional colleagues. For Parker Palmer this is territory 'beyond ethics'; for myself (Wight 2011; 2013) it is in the realm of '**ethos**', inter-personal, shared 'praxis' – a form of collective presencing, or **co-presencing**.

Ethos-making is where one's integrity and authenticity is 'outed', in the company of trusted fellow professionals – sharing some affinity and vicinity. It features an effort to align/to join 'soul and role' with any division tendencies dissolved in a concern to

embody integrity, to optimize one's (inside) integrated-ness and (outside) integration-ability. As with praxis-making, ethos-making is fundamentally about 'whole-making'… surfacing the pursuit of wholeness. Resilience – and much more besides – is presenced, or, more accurately, co-presenced.

Three 'divides' feature as the problem-setting for applying U-Theory: the Ecological Divide (between self and nature); the Social Divide (between self and other); and the Spiritual Divide (between self and Self) (See Appendix 4: U-Theory – The Three Divides). The Spiritual Divide may be viewed as transcending, while including, the other two divides. It best reflects the divide that most concerns Parker Palmer – but U Theory, and 'presencing' helps to tease out pathways for intervention/action – clarifying intentions, to be attended to. One's consciousness is implicated – big-time; 'the conscious professional' is being called to presence [4].

Dying an Unlived Life:
Are you living your life to the full, with gusto?

"I will not die an unlived life / I will not live in fear of falling or catching fire /
I choose to inhabit my days, to allow my living to open me, to make me less afraid /
more accessible, to loosen my heart until it becomes a wing, a torch, a promise /
I choose to risk my significance, to live so that which came to me as seed /
goes to the next as blossom, and that which came to me as blossom, goes on as fruit".

~ Dawna Markova (2000), *I will not die an unlived life*.

Beyond simply 'work', and/or 'play', there is – all inclusively – 'life'. It is precious, and deserving of the utmost reverence. As professionals especially, we are called to engage fully with life – body, mind, heart and soul; our worst fate would be to die an unlived life. This is 'choice-territory' par excellence; it is something for each of us to choose, or not. Dawna Markova, above, shares her life-affirming choice with us, with metaphors full of life – seeding, blossoming, fruiting.

Yet, this is no small challenge for ordinary mortals; it can easily become a venue for *de facto* 'absencing', settling for a smaller, restrained, qualified 'life' – that may be more about surviving and subsisting (than thriving and flourishing), that may be well-contained within an unduly limited 'comfort zone'. Our resilience may well be compromised, or greatly impaired – inadvertently, unconsciously.

Where resilience is concerned, the slightest prospect of dying an unlived life merits a special form of 'threat' assessment, and conscious surfacing of potential associated

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[4] Neil Seligman furnishes lines of support for such inner work http://www.theconsciousprofessional.com/ including:
'The Nature of Presence' (Practicing Presence, Presence and Nature, The Inner Voice)
http://www.theconsciousprofessional.com/library/articles/the-nature-of-presence/
'The Conscious Professional Way' (Integrity, Alignment, Authenticity)
http://www.theconsciousprofessional.com/library/articles/the-conscious-professional-way/ and
'The Conscious Approach to Spiritual Enquiry' (The Big Questions, Truth, Self-knowledge)
http://www.theconsciousprofessional.com/library/articles/spiritual-enquiry/

‘weaknesses’ or deficiencies. It calls for a deep ‘scan’ of one’s ‘inner’ environment, and some dedicated ‘inner’ work (encompassing some of the extraordinary reflective practice referred to earlier, to avoid any semblance of ‘an unexamined life’, and to assiduously cultivate ‘an undivided life’). Such ‘scanning’ will quickly reveal that, underlying all resilience considerations, is the implication of vulnerability.

Each of us needs to find the resolve to openly address our relationship with vulnerability. A constructive response will have us aiming for **a robust vulnerability** [5], to actively cultivate it in our selves, to presence it - rather than absence it, to build it into ourselves as a spiritual fortification of sorts. David Whyte, a poet-extraordinaire, has helped me – consoled me - in my own ‘wrestling’ with vulnerability:

> ‘VULNERABILITY is not a weakness, a passing indisposition, or something we can arrange to do without, vulnerability is not a choice, vulnerability is the underlying, ever present and abiding under-current of our natural state. To run from vulnerability is to run from the essence of our nature, the attempt to be invulnerable is the vain attempt to be something we are not and most especially, to close off our understanding of the grief of others. More seriously, refusing our vulnerability we refuse the help needed at every turn of our existence and immobilize the essential, tidal and conversational foundations of our identity…
>
> The only choice we have as we mature is how we inhabit our vulnerability, how we become larger and more courageous and more compassionate through our intimacy with disappearance, our choice is to inhabit vulnerability as generous citizens of loss, robustly and fully, or conversely, as misers and complainers, reluctant, and fearful, always at the gates of existence, but never bravely and completely attempting to enter, never wanting to risk ourselves, never walking fully through the door’ (Whyte, 2014, 233-234)
>
> [https://awakencompassion.com/2014/06/05/vulnerability-by-david-whyte/]

The connection between ‘true resilience’ and ‘robust vulnerability’ is particularly well-made by Lisa Devine, who also draws on David Whyte:

> ‘(Robust vulnerability) allows us to keep our soul in touch with and moved by the world, and to draw strength and inspiration to respond from our deepest intuitions, from what we really value and want to stand for in the world’ (Devine, 2011, 18)

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[5] David Whyte (2014, 187) observes: ‘robustness and vulnerability belong together’. There is also a ‘presencing’ connection:

> “To be robust is to be physically or imaginatively present in the very firm presence of something or someone else. Being robust means we acknowledge the living current in something other than ourselves. Robustness is a measure of the live frontier in a conversation... Without robustness all relationships become defined by their fragility, wither and begin to die. To be robust is to attempt something beyond the perimeter of our own constituted identity; to get beyond our own thoughts or the edge of our own selfishness. Robustness and vulnerability belong together. To be robust is to show a willingness to take collateral damage, to put up with temporary pain, noise, chaos or our systems being temporarily undone. Robustness means we can veer off either side of the line while keeping a firm on-going intent”.

For professionals especially, given the organizational settings we work in, it is equally important to collaborate with trusted others to collectively nurture **a well-held vulnerability**. I came to appreciate the importance of this in the context of a recent book, *An Everyone Culture*, where it appears absolutely fundamental to the possibility of achieving a 'deliberately developmental organization' (Kegan and Lahey, 2016). They draw heavily on the work of Brene Brown (2015), on the courage needed to be vulnerable:

> 'Vulnerability is at the core of shame and fear and our struggle for worthiness, but it appears it is also the birthplace of joy, of creativity, of belonging, of love'… *(however, only a minority of people seem to be attracted to the latter perspective)* 'they realize that vulnerability is important; they kind of walk toward it'… *(but Brown states clearly)* 'that's not me… I don't even hang out with people like that' (Brown, 2015).

Kegan and Lahey draw on this to establish a key point for them (about deliberately developmental organizations at the leading-edge of 'an everyone culture'), namely:

> 'a shared and surprising reversal of the most fundamental agreement in ordinary organizational life: the separation of the personal and the public… The ordinary organization is like the 'old Brene Brown'… it doesn't 'do' vulnerability, and it doesn't hang out with those who do. The ordinary organization conspires with part of its employees' psyches that believes the place for imperfection and vulnerability and shame and unworthiness is somewhere far away from work' (2016, 56).

They go on to articulate three key practices underlying a 'pan-developmental culture' – **holding on**, **letting go**, and **sticking around** – and a critical underpinning, especially as regards the 'holding on' is 'the experience of vulnerability'… as 'a wellspring':

> '… but to be willing to be vulnerable you must trust that the community will still receive you, include you, and value you. Everyone has experienced the kind of vulnerability that leaves you feeling cast out, more alone, unworthy and ashamed. *Well-held vulnerability* is our term for feeling simultaneously as if you are the furthest thing from your most well-put-together self but you are still valued and included… Well-held vulnerability is an experience people do not feel often enough' (2016, 154)

A well-lived work-life is very much about a healthy relationship with vulnerability – personally robust, collectively well-held. It is a *sine qua non* for resilience. Its realization is very much aided by attention to the praxis-making and ethos-making referenced above, but it is also a manifestation of a higher (meta-) professional 'making' – **poiesis**. This is the territory or landscape for aligning 'Spirit and Purpose'; more than inter-professional, more trans-professional; more than inter-personal, more trans-personal. This is the 'open

will' co-presencing, at the bottom of the U – spiritually fuelling extraordinary awareness-based collective action, a synergy of purpose, passion and professing.

Dawna Markova's subtext is very much about 'reclaiming purpose and passion'. For us it may be more about reclaiming purpose and **profession** (or should that be, simply, '**professing**'), with vocation and mission also in the mix (see Appendix 5 – Purposing). But passion may also link more to the realms (Markova's 'landscapes') of soul and spirit; we might therefore want to keep it very much in play – especially when seeking to align soul and role, and, in particular, spirit and purpose. Passion is also something that is likely to emerge and evolve depending on life experiences and conditions.

I am particularly 'passionate' about the profession/professing angle, and feel this should probably be privileged in a 'professional education' program. What becomes important is what you come to 'profess' (acting out of 'faith'), from your core. This may be considered to involve considerable 'reflective practice' - the mark of a true professional for Donald Schon (1983; 1987). This in turn is associated with some deliberate, in-depth, 'self-inquiry' (into your 'passion/s', among other elements) – the kind of 'examining' which can richly inform your 'professional-self design'.

So, with a view to building your resilience, be passionate especially about such self-inquiry - to gain clarity on what you will 'profess', what you want to 'will' in your professing, in your professional practice. This could encompass your very personal 'articles of faith', the virtues you uphold, the values you espouse - effectively, your professional essence (your 'prof-essence'). At its most evolved this will include that healthy relationship with vulnerability referenced above (personally robust, collectively well-held). This will yield what Kegan and Lahey identify as 'systematic transparency and trustworthiness' and the associated 'clarity about intentions' – as a pretty deep 'groove' of your practice and practicing… your praxis, ethos and propensity for poiesis.

With all this you will naturally 'embody' your own passion - and much else besides, that will serve you well as a professional, in service to the world. Your passion reflects your spirit at work; it becomes the conduit for aligning spirit and purpose, a foundational 'pairing' for evolved professionals - en route to an even larger identity, self-transcendingly, as meta-professionals, or integrals (Wight, 2014; 2015).

Part II: Professional-Self Design

Planning and design are twins of a sort; they inform one another, and can – together – transform. Formative and transformative, the two sides of the one brain – complementing, completing - and contributing to the making of a greater 'whole', encompassing the capacity for whole-making. Design is usually invoked in reference to 'form' – an exterior, external, material, form-al construct. But 'form' – in integral framing terms – is always paired with, co-related with, 'consciousness' – more interior, internal, immaterial, in-formal (in the sense of being the 'within', of the form 'without').

The operative larger framing being mobilized here relates to the quadrants aspect of integral theory (often associated with the work of Ken Wilber). Each quadrant (see below) is co-relative; they represent 'differentiation' which simultaneously necessitates 'integration'. 'Form' and 'Consciousness' are important differentiations, which merit simultaneous 'bearing in mind' as well as 'in heart', 'in soul' and 'in spirit' (referencing another key dimension of integral framings). They are 'homed' in two of the quadrants (identified below as 'IT' and 'ME') – but they are also entrained with the two other quadrants (WE and ITS/THEM), often rendered as Culture and Systems respectively. All quadrants merit co-privileging, although here the focus is on Form and Consciousness.

ME **Upper Left** **Interior-Individual** Self & Consciousness Intentional Subjective Cognitive/Emotional Spiritual	**IT** **Upper Right** **Exterior-Individual** Form & Organism Behavioural Objective Skills, Behaviours Performance
WE **Lower Left** **Interior-Collective** Worldviews Cultures & Value Systems Stories History	**ITS/THEM** **Lower Right** **Exterior-Collective** Social System/Environment Economic Systems Policies and Procedures Technologies

http://www.chriscorrigan.com/parkinglot/108278704679328785/

This provides a context for more exploration of the 'consciousness' (and s/Self) perspective: for the form and forming - of one's mind (and heart, and soul, and spirit); for the notion of a professional-self that may be consciously 'designed'; for the integrations -

or makings - constitutive of such design; and for the related transformative education implications. Resilience affords a rich platform for conducting such an exploration into our consciousness of resilience, and our resilience in consciousness terms.

Growing and Developing – Our 'Form of Mind':

It is possible to interpret the **Part I Life-Planning** considerations as amounting to a call for a more conscious **presencing of our own 'growth and development'**, in contrast to a sole preoccupation with the more prosaic 'growth and development' issues on our outsides, in our work-a-day (planning) world. Resilience becomes a context for consideration of a literal 'stretching' of the operative 'form of mind' that we bring to our work; we need to contemplate the consciousness that underpins our 'minding' – that then circumscribes our thinking and acting, our linking of knowledge and action. Adult development theory suggests that we do not stop growing and developing after we leave 'school' - we can continue to evolve, if we will it [6].

See Appendix 6 (Growing and Developing – Knowledge to Wisdom through Increasing Integration) for some indication of the 'arc of development/integration' that may be referenced as a 'self-design' template of sorts, attending to different action-logics and associated ego-states – based on the work of Susanne Cook-Greuter. One's 'take' on resilience, and 'capacity' for resilience, can be viewed as a function of one's operative action-logic or ego-state – which can 'grow and develop' in each of us, especially as life-conditions change, as new challenges emerge – and are managed, to be succeeded by more complex challenges. Resilience entails coping with what comes along that is <u>beyond</u> the conventional, that is <u>not</u> conventional; the appropriate response is not so much <u>un</u>conventional as <u>post</u>-conventional – getting 'past' the conventional 'business as usual' or 'more-of-the-same', going proactively to a 'post' positioning, as our operative 'form of mind'.

Conventional education, including much foundational professional education, mostly confers a **'socialized'** form of mind – an essentially **dependent** mind, influenced by external authority, mainly beholden to an exterior 'locus of control'. However, an active, ongoing, learning disposition (consonant with Patrick Geddes' maxim: 'By living we learn' [7]) and a commensurate commitment to life-long experiential learning – especially through dedicated reflective practice, opens the possibility of 'growth and development' of a more '**independent**', '**self-authoring**' form of mind [8]. This is very much in line with the 'presencing as prof-essencing' at the heart of *praxis*-making and *ethos*-making - at the interface of conventional and post-conventional education.

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[6] The main authority on 'forms of mind' – rendered as 'orders of mind' – is Robert Kegan, Harvard Graduate School of Education. See especially his books *The Evolving Self* (1983) and *In Over Our Heads* (1998). A recent application of his work is *An Everyone Culture* (Kegan and Lahey, 2016)

[7] http://www.the-essayist.org/2014/04/geddes/

[8] For a discussion of the different forms – or types – of mind, in a team/leadership context, see this resource: http://tnlp.valuescentre.com/pages/leading-a-team/the-journey/are-you-able-to-lead-others/three-types-of-mind.php

Beyond this - deeper into 'post-conventional' terrain - lies the possibility of an even more evolved 'form of mind' – an **interdependent**, '**self-transforming**' form of mind (sometimes rendered as 'inter-independent' see Kelly, 2014). This is the context for what might become the most-evolved professional 'making', rendered earlier as *poiesis* - for us to grow and develop into, where 'inner' resilience would be essentially 'built-in' - with a lot more besides (This is also the domain of the prospective 'meta-professional', beyond the current mainly/merely 'modern' professional, but integrating the best of all previous 'professionalisms' – pre-modern, modern, and post-modern). Such 'makers' – such agents of transformative *poiesis* – would be in no danger whatsoever of dying an unlived life.

The developmental journey that we are all on – consciously or unconsciously – is illustrated in Appendix 7: The Action-Logics of Adult Development, based on the recent work of Edward Kelly (2014) - on himself, but drawing heavily on the work of others including Robert Kegan, Bill Torbert, Susanne Cook-Greuter. Imagine a terrain or landscape profile of ever-higher peaks, intervening plateaus, and related inclines (mostly) and declines (occasionally). Each action-logic 'transcends and includes' the earlier one/s, in ever-greater complexity; each action-logic has its own 'self' model, in terms of where one's operative s/Self operates from.

The Making/s of Resilient Professional Practitioners

The life-planning perspective - around 'building resilience' - invites uncommon attention to one's blue-print, for one's Self. What materializes is very much dependent on particular design elements, in a **professional-self design** context (a complement to the 'self-authoring' referenced earlier). The elements in play are the 'makings' in *praxis*, *ethos* and *poiesis* – which in turn harness our consciousness at work, through **a presencing privileging**; synthesizing open mind, open heart and open will - in a 'prof-essencing'. Transformation, rather than merely 'change', is front and centre – beginning with one's self-transformation, enabled simply by cooperation with – by an open willing of - the transformation impulse already within all of us [9].

A professional-self design perspective on 'building career resilience' suggests some subtle, but significant, re-framings. The 'building' is replaced by 'making', and especially the makings in *praxis*, *ethos* and *poiesis*. 'Career' is qualified as more than a job, or a series of jobs, and more than something solely in the context of conventional salaried or paid employment. The core activity – 'work' - is opened up for a wider, grander, nobler interpretation – as 'good work' (Howard Gardner et al, *Good Work, 2008*), and as 'a pilgrimage of identity' (David Whyte, *Crossing the Unknown Sea, 2001)*).

'Resilience' shifts from simply an abstract, impersonal, exterior condition of a system, or system of systems, to also being regarded as an interior quality, in individuals and collectives; it gets personalised and inter-personalised. Our (inner) resilience, as

[9] See my blog-post 'cooperating with transformation' http://ianwight.ca/cooperating-with-transformation/ This was reworked in terms of my recent engagement with 'presencing' and U Theory, within the theme of 'Living Deeply into – and from – the Emerging Future'.

practitioners, becomes part of the resilience blue-printing. We are in the realms of 'designing your (own) future' (DYF) – doing it yourself, making a 'dyf'-erence within, to make a better difference without.

The associated 'pilgrimage of identity' (Whyte, 2001) can take us to a new place, playing a new role, more aligned with our soul. The earlier referenced 'agent of order' versus 'agent of change' becomes 'both/and' - with 'agent of transformation'. Within this, the 'good work' perspective (integrating excellence, ethics and engagement) opens up the prospect of a more evolved identity - as an 'agent of goodness (and truth, and beauty)', resourced by the 'prof-essence' at our core. The unexamined life gets addressed in the making in *praxis*; the undivided life gets addressed in the making in *ethos*; and the unlived life gets addressed in the making associated with *poiesis*. With this discernment 'agents of the next enlightenment' may begin to come into focus, with major implications for professional education practice.

Each of the 'makings' is an integration of sorts, on different levels, referencing a series of 'pairings' (of inner states and outer manifestations) that signal important areas for ongoing alignment attention. This echoes our 'work', in our professing of planning; we are invariably into seeking alignment, balance, fit, integration – especially getting 'it' right. 'It' looms large for us, yet it is a regret of mine that 'I' and 'We' do not loom similarly large for many of us. In our standard, mostly impassionate, professing the main orientation is 'on the outside' – in the comparative abstract, the comparative impersonal.

But what if all this 'outside' work, this exterior orientation, was mainly a function - an outcome - of our inside work, our inner/interior work, in our selves – integrating all our 'in-goings'. In-goings, inner-goings-on - that also effectively focus on alignment, fit, balance, integration – but with our **selves** as the object and subject. This is what arises when an integral framing is mobilized. This is also deep 'reflective practice' territory, perhaps even contemplative in nature at its essence. This is where – I like to think – my own resilience resides.

Educating the Agents of the Next Enlightenment:

As indicated earlier, this discussion has been very much influenced by a larger ongoing action inquiry into 'evolving professionalism beyond the status quo', in the context of 'contemplating the education of the agents of the next enlightenment'. Some 'utopian idealism' may be suspected, but the main concern is more with realising a 'pragmatic eutopianism', with professional practitioners cast as 'pragmatic eutopians' [10] - reflective practitioners en route to being contemplative practitioners. A very different education – distinctly 'post-conventional' – is implicated; new teaching emphases; new learning forms; and novel education out-looks, that are as much 'in-looks'.

[10] Patrick Geddes specifically valued a **e**utopian (rather than utopian) perspective; whereas 'utopia' had an association with 'nowhere' – in reality, eutopia connoted 'some-place': consciously made and maintained by practicing eutopians.

The 'life-planning' should be regarded as part and parcel of life-long learning. An elevated, evolved form of education is in view: at least an Education 3.0, if not Education 4.0 (See Appendix 8: Matrix of Educational Evolution). The latter Matrix may be read as suggestive of framings for further 'evolving' professional education programming, especially for professionals who have been in practice for several years, with considerable experience, including much tacit knowledge (K2) 'to bring to the table'.

As a minimum, more of a 'learner-/student-centric' approach merits consideration – say for those around mid-life/mid-career. More of a 'co-creative/innovation-centric' approach may be in order for more mature/late-career-stage professionals – who may be 'up' for some re-invention of their 'professional-selves', for the balance of their careers/lives.

It is critical that education should be regarded as ongoing, and as evolving. Essentially it is about one's 'always-evolving-ness', emerging incessantly from within – with evolving interpreted as 'ever-more-whole-making'. It is always leaving the 'conventional' behind, reaching for the 'post-conventional', in a transcending while including move. At these levels of educational evolution it is 'inner' teaching (Parker Palmer, 2004) [11] that is more valued, enabling greater and more nuanced self-awareness, as to one's essence, at one's centre or core.

The learner, learning, about their learning, in a learning system, moves to centre-stage in such presencing-privileging education framings. Triple-loop learning is now the order of the day. Professional-self design gives form to such learning, anticipating the emergence of meta-professionals, meta-learning/triple-looping, in-the-moment. New educational arenas need to be contemplated, since most conventional professional education (and professional institute) programs are mostly in catch-up mode - at best. The learning being contemplated is more than 'deep'; it is more around 'profound'. See Appendix 9: Single/Double/Triple-Loop Learning – Shallow Deep Profound.

For professionals familiar with the work of Donald Schon (1983; 1987), it focused on the shift from single-loop to double-loop learning – 'reflective practice' being essentially 'deepening'. Triple-loop learning is a more recent emergent, that embraces the earlier 'looping' to a more 'profound', transforming, level – changed perceptions, potentially spiritual for some, in a more 'contemplative' practice. Possible venues for achieving at least a 'taste' of such profound learning, with the different 'makings' in mind, might be:

Personal – Praxis:

'Generating Transformative Change' (Pacific Integral)
http://www.pacificintegral.com/new/homepages/generating-transformative-change-gtc/

'Embodied Practitioner' (Meta-Integral Foundation)
https://academy.metaintegral.org/epc

[11] For a Parker Palmer video on 'the inner teacher' see: https://vimeo.com/155180846

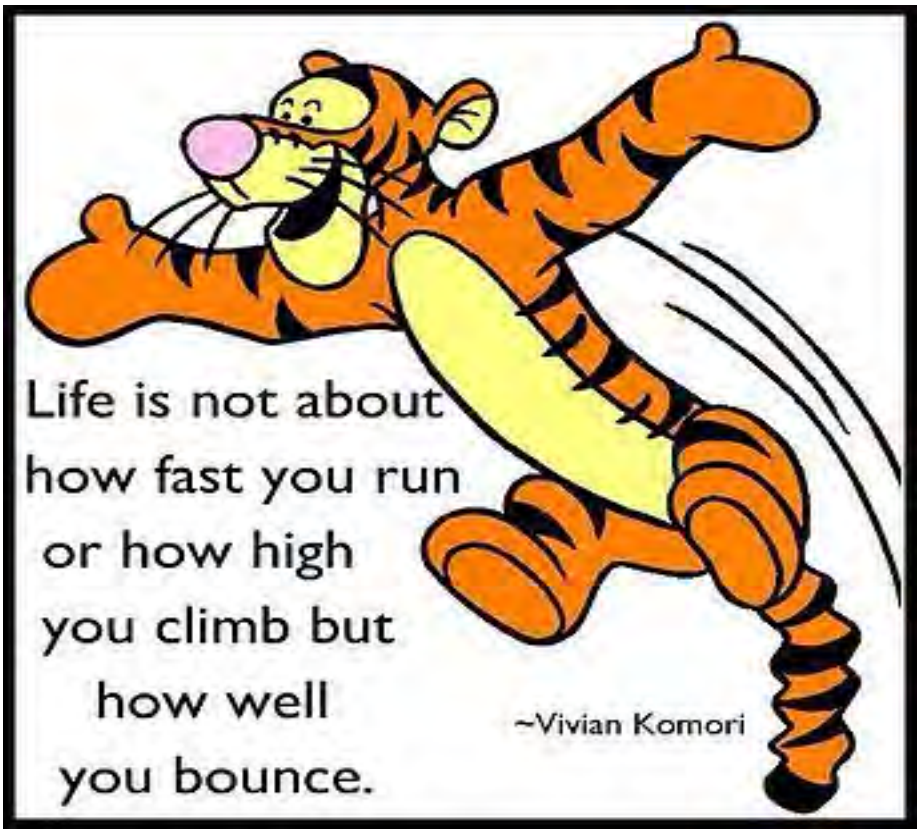
'Integral Practitioner' (Meridian University) https://meridianuniversity.edu/berlin-integral-practitioner-convergence

Interpersonal – Ethos:

Courage and Renewal/Circle-of-Trusts (Centre for Courage and Renewal) http://www.couragerenewal.org/programs/ e.g. Journey Towards an Undivided Life: http://www.couragerenewal.org/events/journey-toward-an-undivided-life-a-circle-of-trust-program-at-providence-ab-17/

Transpersonal – Poiesis:

Presencing Institute: https://www.presencing.com/programs
U Lab – 'mooc' https://presencing.org/#/programs/course (Leading from the Emerging Future) https://www.edx.org/course/u-lab-leading-emerging-future-mitx-15-671-1x-0



PART III
Educating for Resilience by (Professional-Self) Design

The (Building Career Resilience) Fellows panel (CIP 2017 Calgary) afforded some soundings from the field, with the mainstream profession in mind – pointers towards some considerations for advancing current professional education programming, to enhance 'professional resilience' i.e. the resilience of, and within, today's practitioners.

How might we become more resilient in ourselves, resilient at our core…
~ resilience as our default mode?

This was our remit, as panelists – and some rich experiences were served up – as 'pearls of wisdom' (see below). I have been revisiting them here, with my larger action inquiry in mind - contemplating the education implications, for the education of 'the agents of the next enlightenment'. The panel session also included what, for myself, became some highly generative dialogue around possible elements of some follow-up professional education programming – an intervention of sorts, for the likes of CIP.

Pearls of (Panelist) Wisdom – Resilience Arising

I do it today because I love it – the resiliency – the career-changing points; always an exciting profession. Continue to learn. Know what hill to die on.
Keep a sense of perspective, but always keep a sense of humour. Take risks.
Don't be afraid to use your support group
Give the best advice you possibly can. (PM)

"(What to do) where mistakes are a big deal… which get you whacked over the head? (Can be particularly problematic) when aiming to be innovative; you have to be a risk-taker, and risk-tolerant… yet things may not always go right. Such mistakes (ideally) need to be OK'd, acknowledged, and even rewarded, to sustain innovation.
Consider settling for excellence (rather than striving for perfection) – cast yourself accordingly, for example, as 'the perfect imperfectionist', or 'agent of excellence'.
Never go against your professional beliefs; don't compromise on professional advice.
(Acting as) an agent of change/transformation. May 'scare' superiors trained on the Westminster model… (But, be proactive) – <u>be</u> visible, <u>do</u> bring your values to the table; this is what we need to do" (RB)

"(Planning is) not an easy profession to be in – at the end of the day you have to be able to live with yourself. You will make mistakes – but need (to maintain self-) confidence, and (be able to acknowledge) what/when you don't know.
Do what you can be proud of.
Most important? – the connections you make with other professionals on your shared patch, and what can be learned together.
Build a support network to keep you going" (MB)

Be ready to re-invent yourself, when conditions change.
Engage in 'life-planning', and 'professional-self' design.
The unexamined life is not worth living (Socrates)
– a call to reflective practice, and to aligning self and service.
Seek to avoid living an undivided life, by always striving to align soul and role.
Guard against the possibility of dying an unlived life;
live your passion as your spirit-in-action – aligning spirit and purpose.
Notice what you may be absencing (when fearful, judgmental, cynical);
work on your presencing (via open mind, open heart, open will) (IW)

(Be ready to) overcome cultural barriers, and invest in one's learning.
Resilience is about the ability to learn all (through) your life.
Cultivate adaptability ('Change is the only constant in life' – Heraclitus).
Aim to make a difference, to everything in life.
Make places that people love. Transform quantity into quality. (AT)

'How did I manage? By making choices – plus hard work, humour, honesty and humility.
Choose a career that is right for you, but not necessarily the centre of your universe.
You also have to be flexible – change is always in prospect.
Really think about looking forward (rather than back).
Be professional – in <u>everything</u> you do. Be very professional in all your dealings.
Be generous (don't be small-minded). Never <u>ever</u> stop learning.
We all need mentors throughout our career' (LD-H)

"You always need to be an optimist, and always be ready to consider
the possibility that you might be wrong (the humility in fallibility).
Think long-term, and large (metropolitan) scale; ask hard questions (such as) about
long-term sustainability, or growth as an engine of change, or living without growth.
Don't be backward about coming forward (to seek mentoring).
Always honour your core foundation, as you progress up the ladder.
Take forward your key traits; fold the good 'old' into the emerging 'new'. " (RP)

Building Professional Resilience – An Education Intervention Agenda

The conference theme carried the implication that the profession was in the 'building resilience' business, and that this was a societal imperative of sorts. The dominant view seemed to be outwards, somewhat abstract, rather technical, and quite impersonal – quintessentially 'professional' in a (comparatively un-evolved) 'modern' professional context. A potential complementary perspective, addressing the 'built-in resilience' (or otherwise) of the profession's practitioners, seems to have been missed (or effectively 'absenced'). Resilience as an 'it' was privileged over the 'I' and 'we' of resilience.

This comparative void in the conference programming may also be a cue for considering a possible parallel void in the institute's professional development programming, to better address 'professional resilience' - of members in person – personally. The following 'programming possibilities' are offered in this spirit. It incorporates an effort to simulate – to presence - some of the conditions that might be associated with any impetus for 'building resilience': a comparative void in programming, inviting a constructive, creative response; an experience, going in, of the unknown – and the associated anxiety and uncertainty; a call out to one's inner resources, to source a response, that serves self and others; a more conscious tapping of our tacit knowledge; and a compassionate resort to collective wisdom, in conditions of robust, well-held vulnerability.

Achieving such 'inner' professional resilience needs to be tackled head-on, or the efficacy of any (abstract/outer) resilience planning might be literally 'hit-or-miss' – metaphorical 'coin-toss' territory. But can we gamble where resilience is concerned?

Inter-Generational Professional Communing: Revamping Mentoring*:* There were pointers to the greater possibilities in better mentoring programming: making it more 'two-way', dissolving any mentor/mentee hierarchy into a basic inter-relationship of being more 'on a par', and viewing it as a venue for generative, inter-generational, professional dialogue. The dyads in mentoring contexts may be viewed as pairs, transforming into peers, affording a special kind of peer-learning, as foundational 'co-learning', as practice-development action-research 'collaboratives'.

> *A questioner was interested in the panel's view of the profession's role in furnishing a support system, with enhanced professional resilience in mind – particularly in relation to mentoring provisions. A lively exchange ensued, triggering ideas for revamping the profession's approach to mentoring (see above), potentially to make the programming more robust, and better integrated with other professional education initiatives, such as the praxis-making and ethos-making (see below) in support of professional-self design.*

Welcoming Shadow Work: In Pursuit of Robust Well-Held Vulnerability: Frequent challenging situations: testing one's mettle; triggering conflict – within and without; raising self-doubt; shaking one's confidence; generating resistance; disruptive, dissonant, perplexing, undoing… can place one's resilience, or otherwise, in stark relief. Such situations can be turned on their head, as furnishing rich opportunities for revealing inner 'shadow work' (See Appendix 10) – helping to distil essential core values, to be better 'built-in' to one's 'prof-essencing'. Vulnerability may constitute an appropriate organizing theme, especially inquiring into one's relationship with vulnerability, and considering pathways to more robust, and well-held, vulnerability within each professional, and especially within their operative contexts.

A questioner was interested in the panel's views about what to do if/when assigned a job or task that you notice you do not want to do (no reason specified). An implication might be that one's resilience was being stretched, into a sensed ***dis****comfort zone, anticipating some 'no-go' territory, perhaps on account of a vulnerability issue. This is obviously highly subjective, in terms of operative context – quite personal, not simply professional. Any response is probably best initiated by, and within, the individual experiencing the issue.*

The underlying resistance or discomfort might merit more conscious noticing, and targeted 'examination', as a 'shadow' at work, inviting some 'shadow-work' (Appendix 10). The 'problem' can be reframed as an opportunity for acquiring some deeper self-knowledge; probing for what might underlie the resistance/discomfort might usher in some learning about one's core values – that need to be more consciously attended to. Applying such self-knowledge might build one's resilience, to more easily contend with a future similar situation – through enhanced integrity and authenticity… built-in resilience factors.

Mid-Career Machinations: Stock-Taking, Re-Calibrating, Re-Commissioning*:* The heaviest professional (institute) education programming tends to be around foundational, entry-oriented, education - for comparative 'novices' or 'apprentices'. Much lighter consideration is generally given to specific, similarly substantial, programming targeting older members of the profession - perhaps most critically those around mid-life/mid-career. This 'cohort' is probably the one most likely to benefit from efforts to assist their growth and development, should they be so inclined, from a comparatively 'socialised' form of mind, to a more 'self-authoring' form of mind. The 'circle-of-trust' approach could anchor such programming, affording opportunities for some stock-taking perceptions, some re-calibrating intentions (for the balance of their career), and prospecting some new 'makings' as 're-co-mission-ings' (in better service, with others – legacy-work, with future generations in mind).

'How to go about making choices in a career?' This was on the mind of one questioner, who may well have been asking for others in the room – wondering about 'building' their own career resilience. A professional 'life-examination' might reveal an evolutionary trajectory of sorts at work, transcending while including earlier experiences; or some intuition around a better aligning of one's soul and one's (professional) role; or a hankering for living and working more fully, more authentically, with transparent integrity - bringing one's whole self to one's work. Such choice-making in general may be best informed by some dedicated 'self-authoring' considerations; where a career, or – more broadly, one's 'work' – is concerned some concerted 'professional-self design' may help chart the way, to new ways of being.

David Whyte writes about this in terms of 'crossing the unknown sea', with a view of 'work as a pilgrimage of identity' (Whyte, 2001). Professional-self identity (inner) work is probably key for building one's resilience in general, affording practice in 're-casting' one's s/Self - where/when conditions merit, or

opportunities arise. Professionally, we might reflect on core identity markers, associated with our sense of agency, for example, as agents of order, or agents of change. More prospectively, we might entertain new agency intentions for ourselves – agents of transformation, for example, or agents of the next enlightenment – agents of goodness, truth and beauty on a new plane of aspiration.

As 'artists of possibility' (Zander and Zander, 2000) we may be able to work on larger canvasses, for evolving our professional selves. City planning may become city-building, or city-making - as the expanded context for our choice-making, for example. I have been well served with the expansive perspective of 'planning as placemaking, as wellbeing by design'. I also comfortably cast myself as a 'work-in-progress', always 'under (re-)construction', always up for some further 'evolving' (I 'choose' to interpret 'evolving' as 'ever-more-whole-making' which keeps me on a tantalizing trajectory). I can imagine the possibility of my further growth and development, in consciousness, and as manifested in new operative 'action-logics' (Torbert et al, 2004; Cook-Greuter, 2002). At the outside of my imagining is an inside identification with part of my essence as a 'passionate pilgrim' (Sandercock, 1999).

***Pushing the Envelope of Practice: Into the Realms of Praxis**:* Individual professionals interested in 'pushing the envelope' of what they practice may be served by some assistance in evolving 'what/how/why' they profess, by a 'making' effort around their *praxis* – an integration of their thinking (theory), doing (practice) and being ('prof-essence' – core values and beliefs). This is one venue for grounding all their reflection and contemplation, and for some initial (professional) 'self-authoring' – while crystallizing their inner 'professional resilience'. This is 'calling~credo~compass' territory (Wight 2015).

A questioner probed the panel for insights on what panelists might now recognize as rather charged past work situations, along the lines of: i) where they had been really sure of themselves – in terms of the sensed rightness of their response to a situation – but were proved very wrong; or ii) were really unsure about what to do in a problematic situation, but - perhaps recklessly - risked a dubious response, that turned out well. I'd normally be 'stumped' to respond usefully to such scenarios, but can see now that recognition of such charged moments could be positively regarded as an opening to better figuring out the learning on offer, via some 'examining' of my work-life, that might improve my efficacy in such situations.

Through recent exposure to the (aforementioned) social learning technology based on U-Theory, involving directed attention to an intentional 'presencing' (in contrast to an often too easy unconscious 'absencing')(See Appendices 1 and 4) I became aware that I – and possibly others in such situations - can too easily suffer 'blindspots', and/or also miss all the possibilities in a given situation. If I cultivate my 'inner reflective practitioner' I might be able to expose more of my

blindspots (before they 'bite' me), and/or creatively engage my 'artistry of possibility' (Zander and Zander, 2000), to better 'out' my intuition – as a more resilient 'default' stance.

Beyond Codified Ethics: Into the Territory of Co-Created Ethos [12]: Professionals with a praxis may further develop and grow themselves by some dedicated collective reflection, with other like-minded and like-hearted professionals, on an *ethos* that might further bind them - another 'making' of prospective transformative agents of the next enlightenment. Such a co-created ethos, beyond codified ethics, specifically serves a group of professionals - sharing affinities and a vicinity – becoming a manifesto of sorts for a built-in 'support-group', to further bolster individual and collective 'professional resilience'.

Another questioner wondered about available courses of action when an individual's considered professional opinion/recommendation on a matter was dismissively opposed or ruled out by a superior administrative or political authority - to the point that they felt very 'alone', that their advice was 'unheard'. Feeling 'knocked back', their professional resilience was being tested; they were wondering about how they might 'bounce back' in such situations, and emerge stronger.

The active contribution of a wider/larger professional community – especially one with a shared ethos – appears critical in such contexts, to achieve some 'agency in communion', to be a support for one another. Individual professionals need to invest in the cultivation and nurturing of such communion, for their own collective good – in such problematic or challenging situations especially, but also to optimize their service to the greater public good. Professionals sharing an affinity and a vicinity can better stand up for one another, and be on hand for one another. Just as each, individually, may work on their 'praxis' – as a compass of sorts – so they may collectively work on a shared ethos (beyond codified ethics) – as a credo of sorts, that documents their 'calling'.

Embracing VUCA: Keeping Calm and Carrying On – Within and Without: The current operating environment for many professionals is anything but 'normal' – severely testing our resilience. Managing growth and regulating development continues to present complex challenges, alongside perplexing emerging counter-points, such as 'degrowth' and managing 'decrements'. The 'future' is no longer what it used to be! Professionals need to be helped to raise their game to better cope with an increasingly 'VUCA' world – riven with **v**olatility, **u**ncertainty, **c**omplexity and **a**mbiguity (See Appendix 11). New 'action-logics' need to be contemplated (see Appendices 6 and 7), and cultivated in those professionals 'up' for the commensurate growth and development within themselves - to 'keep calm and carry on', aligned with a VUCA-savvy, third-horizon, future consciousness (See Appendix 12).

[12] For examples of outcomes of ethos-making work see 'Quiet Resolve' (Wight, 2011) and 'Agency in Communion' (Wight, 2013)

Primed in part by that morning's keynote presenter, there was some querying of our relationship as professionals to increasingly profound questioning of the cultural challenges associated with prevailing attitudes to growth and change. The context for thinking about growth was changing, and the context for thinking about change was growing – beyond established, conventional parameters. How might we be more resilient in the face of such unprecedented trends, in coming to better terms with 'a new normal', combining volatility, uncertainty, complexity and ambiguity (VUCA) (Appendix 11)?

Our professionalism may have to significantly evolve, to be up to the task, implying the need for our own significant evolution as professionals – beyond simply the realm of concrete, material, objective/quantitative, exterior 'form', to also incorporate/integrate a greater regard for the growth and development - for change - in consciousness… intangible, immaterial, subjective/qualitative, interior/inner. Greater mindfulness may be called for - along with greater 'hearting' and 'souling' - to approach this challenge, to be able to constructively embrace VUCA for example. This is transformation territory, well beyond mere 'change'.

The 'future' merits reframing in consciousness term, including the possibility of different 'future consciousnesses' being in play, simultaneously (See for example, the Three Horizons approach – Appendix 12) (Shapiro, 2013). These futures may best be 'presenced' (rather than predicted) in association with a disposition to lead ***from*** *– and to be effectively led* ***by*** *– the future/s underlying such an array of consciousness (Appendix 1).*

Trans-Professional Excursions: Exploring the Poiesis of Sophrosynes: Today's professionals are challenged – by VUCA influences especially, to increasingly venture beyond the confines of a solo/silo professionalism, and the associated narrow, institutionalized, professional 'home-base'. Their resilience in response to such extraordinary change may be enhanced by being helped to embrace a greater **inter**-professionalism, wherever such opportunities arise. And this may whet some appetites for excursions into more expansive, transformative, and innovative **trans**-professional realms – collaborating with others pushing the boundaries of 'professional' into new spheres – meta-professional (or integral). One possible framing is 'the poiesis of sophrosynes', inspired by Richard Sennett (1990) in his 'introduction' to his book, *The Conscience of the Eye: The Design and Social Life of Cities* (p. xiii – xiv).

Missing from the questioning, and the presenting, was any particular exploration of professional resilience in the context of working with other professionals, 'homed' in other professions, allied or otherwise. If we are not careful, and not mindful enough, ours can be – too easily - a mainly solo/silo professionalism; turf-sensitive, turf-protecting… missing the wider/larger 'field' that we inevitably/ultimately operate in. Ideally, we would be equally interested in developing our 'inter-professional' persona (Wight, 2013), and perhaps even be open to prospecting a 'meta-professionalism', with similarly inclined and

enlightened others. These might rate as Sennett's 'sophrosynes', engaged in the meta-professional 'making' rendered as poiesis. This is probably the outer, most advanced, 'edge' of the further education of professionals.

Jolly Good Fellows: From Aging to Sage-ing: Professional education programming is strongly focused on 'the early years' of a professional's life, especially foundational, entry-level oriented education and training. In addition to greater attention to mid-life/mid-career contexts referenced above, it is also possible that more could be done to optimize the 'elder-professing' nearer the end of a professional's career, through some dedicated programming. Older members, relieved of 'conventional' work pressures - and in their 'sage-ness' - may be in a position to advocate for, and inspire, a broader and deeper 'good work' (Gardner et al, 2008) ethic – embodying the alignment of self and service, soul and role, spirit and purpose. They might also be well-positioned to help transform mentoring, into the realms of inter-generational, peer-based, co-learning.

There was considerable 'learning' presented by the panelists, and many references to the importance of an ongoing, life-long, learning disposition. I found myself recalling a Patrick Geddes aphorism 'by living we learn' (usually preceded by his 'by leaves we live'). Life is the ultimate 'curriculum', and 'currere' is probably the best context for making the most of our learning, in life and work – and in all our professing (See Appendix 13). This represents key 'contribution' territory in particular, for the profession's most mature members – the 'currere' they have lived, and live – at the interface of the personal and the professional.

Their necessarily updated 'calling' now encompasses much more of a 'torch-passing' mission, a distilling and surfacing of their tacit knowledge, an expanding of horizons, a multiplying of perspectives, an 'outing' of deep reflection – that may for some amount to contemplation and/or divination (at the interface of not simply the personal and the professional, but also the spiritual) (Wight, 2009; 2015). The College of Fellows in particular, and mature members of the Institute in general (who still 'carry a torch' for what they profess), might wish to take up a commission – a 'co-mission-ing' – as 'raging sages' in the cause of evolving professionalism beyond the status quo.

Part IV
Coda ~ Resilience Personified and Inter-Personified

Educating the New Professional (Parker Palmer)

When the careers of practicing professionals are the focus of attention the general theme around 'building resilience' quickly shifts to a concern with their 'built-in resilience' and their 'response-ability'; resilience gets personalized, and inter-personalized. And professional education is implicated in a major way, especially in terms of its linking (or otherwise) of the personal and the professional, the inner and the outer. Conventional professional education has been mostly viewed as a vehicle for professional 'formation', of the persons doing the professing; the resilience context, with VUCA in play, seems to call for something grander, in the order of 'transformation' perhaps. We are orbiting the realm of an evolved, transforming, professionalism – conferring, among other capacities, the response-ability called forth by resilience.

The call for 'a new professional' and for 'education as transformation' has been made particularly well by Parker Palmer (2007a), most notably in his new afterword for the tenth anniversary edition of *The Courage to Teach – Exploring the Inner Landscape of a Teacher's Life*. Although the book's focus is teaching and teachers, it can be easily applied to professionals – and the respective higher education contexts - in general. A humanizing impulse is at work – front and centre:

> "If higher education is to serve humane purposes, we who educate must insist that knowing is not enough, that we are not fully human until we recognize what we know and take responsibility for it… (especially since)… The institutions in which we work too often threaten our professional values" (Palmer, 2007b).

Parker Palmer calls for 'a new professional', but it is apparent that this will also require 'a new education' - a more holistic, integrative education (such as may be anticipated through application of integral framings). This presentation has tried to reflect such sentiments and leanings, in its call for attention to 'life-planning' (Part II) and 'professional-self design' (Part II), and in 'the intervention agenda' (Part III, above) articulated with the education of resilient practitioners in mind. The persons professing cannot simply obsess about the 'it' of resilience; they have to bring 'it' inside – individually and collectively, working in themselves with their own 'trans-formation', as more efficacious agents of transformation. But also consciously working in/on their own institutional settings, on transformation there - towards a healthier, inclusive and more humanized organizational culture (Kegan and Lahey, 2016).

In terms of transforming 'the institutions that dominate our lives', Palmer has 'five immodest proposals' that constitute a clarion call for the transformation that needs to be willed:

i) We must help our (fellow professionals – young and old) uncover, examine and debunk the myth that institutions are external to and constrain us, as if they possessed powers that render us helpless – an assumption that is largely unconscious and wholly untrue;
ii) We must take (their) emotions as seriously as we take their intellects;
iii) We must start taking seriously the 'intelligence' in emotional intelligence;
iv) We must offer (them) the knowledge, skills, and sensibilities required to cultivate communities of discernment and support; and
v) We must help (them) understand what it means to live and work with the question of an undivided life always before them. (Palmer, 2007b)

Parker Palmer has been a touchstone for much of what has been offered here. It was at one of his Centre's 'circle-of-trust' retreats that I encountered his 'take' on Socrates' observation: "An unexamined life is not worth living" (Socrates)… 'But if you choose to live an unexamined life, please don't take a job that involves other people' (PP). He is also the main inspiration for the pointer to the importance of living 'an undivided life', and he very much inspired Dawna Markova's resolution around: 'I will not die an unlived life'.

While Parker Palmer should be regarded as foundational for what is being advocated here, and directly relevant for the further professional development within a 'conventional' (linear reasoning) (K1/K2) context (see Appendix 6), something more may need to be mobilized to deliver the advanced professional education within post-conventional, wisdom-based, (K2/K3) contexts (See Appendix 3). This is the terrain of 'a new education', well-aligned with the preparation, the formation-as-transformation, of 'a new professional' – Stages 3.0 and 4.0 in the Matrix of Educational Evolution (See Appendix 8).

Consciousness and the Conscious Professional: Prof-Essencing

At these higher stages, in the realm of post-conventional understanding, it sometimes feels that an integrative approach is not enough, with something more 'integral' being called forth. An integral perspective very much helps to engage the terrain of internal/interior/immaterial 'consciousness', in addition to the usual focus on external/exterior/concrete 'form'. It enables ready engagement of heart and soul and spirit, and of differentiation between the small 'self' and the large 'Self', and of a sense of 'Self as Source' and 'Source as Us'. Professional-self design can then be conceptualized, and operationalised, through associated 'integrations' – praxis, ethos, poiesis. Life-planning also has a larger canvass, for one's 'blue-printing' efforts, to complement one's prof-essencing'.

It is comparatively rare to find references to 'the conscious professional' but they now are around (see Neil Seligman's http://www.theconsciousprofessional.com/), at the leading-edge of what might probably be better rendered as 'meta-professional' education. They build on recent work on mindfulness, and mindsets – and take 'reflective practice' to a mind-boggling new level, engaging the realms of imagination, inspiration and intuition,

for example (Appendix 3). The reflective practitioner is now being stretched into the realm of the contemplative practitioner. A more 'compleat' professional is in prospect (see Appendix 15 for Seligman's Top Ten Characteistics of Resilient Professionals).

One generative, co-creative, stage for such evolving professionals is through applications of Theory U, especially in the context of U Labs (featured in the work of Otto Scharmer's Presencing Institute). Consciousness is hereby interpreted in terms of awareness, and the presencing and co-presencing is in the service of awareness-based collective action; it is social learning technology at work (see Appendices 1 and 4). A recent U Lab 'mooc' has focused on the future of learning and creativity, spawning the Matrix of Educational Evolution (Appendix 8). In our terms, this technology merits harnessing in terms of presencing as 'prof-essencing', and this very much values the experience/s of/in professionals – as a large part of the 'curriculum' of a new professional education.

The Currere in Life/of Life + More Expansive Professional Learning Metaphors

In education terms, at its most evolved, a very different form of curriculum is being presenced, consonant with life itself – curriculum as 'currere' (Appendix 13). In this view:

> 'the curriculum is the interpretation of the learner's lived experiences – the learner comes to understand their past, how it drives the present and how it directs the future of their personal and professional life. Individuals come to a greater understanding of themselves, others, and the world about them' (Stack and Bound, 2012).

We are in the realms of meta-cognition (knowing about knowing) and meta-learning (learning about learning) – and likely also in the realm of the 'meta-professional', or 'professional-as-integral'. This is probably <u>the</u> 'curriculum' perspective that needs to be contemplated at the outer-most leading-edge. Other, comparatively advanced, views of 'curriculum' merit consideration in more advanced 'conventional' learning contexts – achieving some distance from curriculum perspectives associated with foundational/entry-level professional education.

Such curriculum sensibility, and nuancing, needs to become part of re-imagined professional learning. We need to be aiming to inhabit notions of 'curriculum as experience' and 'curriculum as agenda for social reconstruction', as well as 'curriculum as currere' (Appendix 13) This can be facilitated by an open-ness to evolving metaphors of professional learning, especially beyond the currently dominant 'delivery' metaphor.

A new system/progression/nesting of 'professional learning metaphors' needs to be contemplated, especially to obtain a sense of the necessary developmental trajectory (Appendix 14). Too much merely 'modern' professional education has settled for a 'Learning as Delivery' format, yet this clearly needs to be supplemented by more sophisticated learning foci, such as '(personal) growth', 'praxis' and 'dialogical inquiry'. The latter in fact appears to be 'central', calling forth a much more enlightened view of

‘professional communing’ (Wight 2013). This system of metaphors translates well into the context of ‘professional-self design’ elaborated earlier, and the ‘self-design’ elements around praxis, ethos and poiesis.

Professional Development as Professional-Self Design – Praxis~Ethos~Poiesis

Beyond foundational entry-oriented programming, professional education is conventionally viewed as something to be ‘furthered’ or ‘continued’. It is often subordinated to the applicable ‘content’ domain – in our case this would be the field of planning. Thus, it tends to be plann**ing** education that is privileged, with plann**er** education – and the associated concern with the formation, and transformation, of planners – getting lost in all the objectivity and rationality.

And the further, or continuing, education on offer invariably reproduces the model deployed originally – specific domain content being taught, deposit-style, to passive learners, banking the objective knowledge in a discrete account, to be drawn on as necessary, in practice. The operative professional learning (sic) metaphor is that of ‘delivery’, or it could be ‘depositing’ (and for some, with a more radical disposition, it might be ‘inculcating’ or ‘indoctrinating’). While this ‘delivery’ bias may be concerning – especially for those hoping for more evolution of, for a more evolving, professionalism – some essential balance and guidance is provided by the perspective of a mix or mesh of professional learning metaphors, with an inherent sequencing, and developmental trajectory, within a larger ‘system’ of such metaphors (Appendix 14).

Such a system was one of the by-products of a major action research project, *Tools for Learning Design* https://www.ial.edu.sg/index.aspx?id=534 exploring the education of educators of professionals – set within a ‘training of trainers’ context, but with an interest in optimizing learning, by privileging the ‘growth’ of the learners. The ‘growth’ metaphor emerged in contrast to the ‘delivery’ metaphor – as a complementary extension; the ‘growth’ of the trainers training, modeling such ‘growth’ for their trainees’ consideration.

The ‘growth’ emphasis that emerged primarily engaged the person professing (rather than the content being retailed); the personal context became as valued as the objective content. Subjectivity - and the associated ‘interior’ considerations - were admitted to the andragogy. The learners began to have the experience of growth in themselves, enabling them to better ‘grow’ the system they were operating within, ideally in a way by which they themselves would experience further growth. And this opened the door to consideration of more developed metaphors, conducing not only their further growth, but also their further development. Thus the professional learning metaphors of ‘praxis’ and ‘dialogical inquiry’ emerged – the first more personal, the second more inter-personal.

This system of metaphors – delivery, growth, praxis and dialogical inquiry – represents its current extent, but it too may be considered to be growing and developing, or at least to be capable of further growth and development – with further implications for furthering the education of more evolved professionals, potentially as agents of the next enlightenment. Based on the current metaphors-system dynamics, it might be anticipated that there is an emerging metaphor in trans-personal space - that may also be trans-professional (or meta-professional, or para-professional) in relation to prevailing conceptions of ‘professional’. It is hypothesized that this can be captured in the metaphor of ‘poiesis’ – the most evolved ‘making’ of professionals currently in view.

The Making/s of Professionals – as Agents of the Next Enlightenment

In many respects current professionals are more 'trained' than 'educated'; they are 'built' or assembled, rather than 'made' or 'formed'. What they 'profess' is more what they might 'retail', from the (whole-sale) 'delivery' of requisite skills and objective knowledge. The response-ability in relation to resilience may well not be on offer, if the basket of basic goods and services is already full.

The 'delivery' metaphor may be associated with an emphasis on technical training, emphasising requisite basic knowledge and skills, with more techne-focused 'technician-building' in mind (rather than professional-formation), and along the lines of the 'down-loading' referenced in U Lab contexts. The 'growth' metaphor may enter the picture as a summative, rounding-out, educational complement to the otherwise privileging of technical and academic training. It might touch on more 'mind-opening' personal growth, within the operative developmental level or stage, perhaps through some exploration of the personal/professional interface - through some regard for codified professional ethics, for example. Or there could be more concerted efforts in learner-privileging experiential learning, in work-experience settings (Wight, Kellett and Pieters, 2016).

'**Praxis**' may manifest at the outer reaches of conventional programming, where learners are helped to undertake some initial 'professional-self design', effectively beginning to 'author' their emerging professional-self. This could be an outcome of in-depth journaling (Friesen and Wight, 2009), and could be the venue for some personal development (rather than simply 'growth') to a new level or stage of development (heart-opening, will-engaging), when a more complex action-logic may be engaged (Torbert et al, 2004; Cook-Greuter, 2002) (Appendices 6 and 7). One manifestation of such professional education programming would be an implicit, if not explicit, interest in graduating students not only with an academic 'degree' but also with a 'praxis' that sets out the graduate's own initial 'professing' intentions.

Such praxis-making is very much a form of self-authoring, indicative of a major shift from 'conventional linear reasoning' to 'post-conventional understanding' (see Appendix 6, especially 'the Arch of Increasing Differentiation and Integration, from 'socially-programmed' to 'self/other-constructed). Here the ground has shifted – from knowledge to wisdom, for example, or from a focus on in-formation to a concern with trans-formation. It marks significant growth <u>and</u> development - to a whole new level and stage. Integration – higher-level meaning-making – is privileged, ushering in a greater emphasis on dialogical inquiry.

'Dialogical Inquiry', as a professional learning metaphor, has a central transcending positioning in the Bound/Stack scheme (Appendix 14). It can be part of the preceding metaphors, but not necessarily central to them, present mostly – in an assignment or activity - when a collective (perhaps 'team') dimension is enacted or engaged, in what might otherwise be a predominantly individual, and individual-privileging, disposition. Dialogue is a significantly different setting – well beyond personal/individual 'sense-making', much more inter-personal/collective 'meaning-making'.

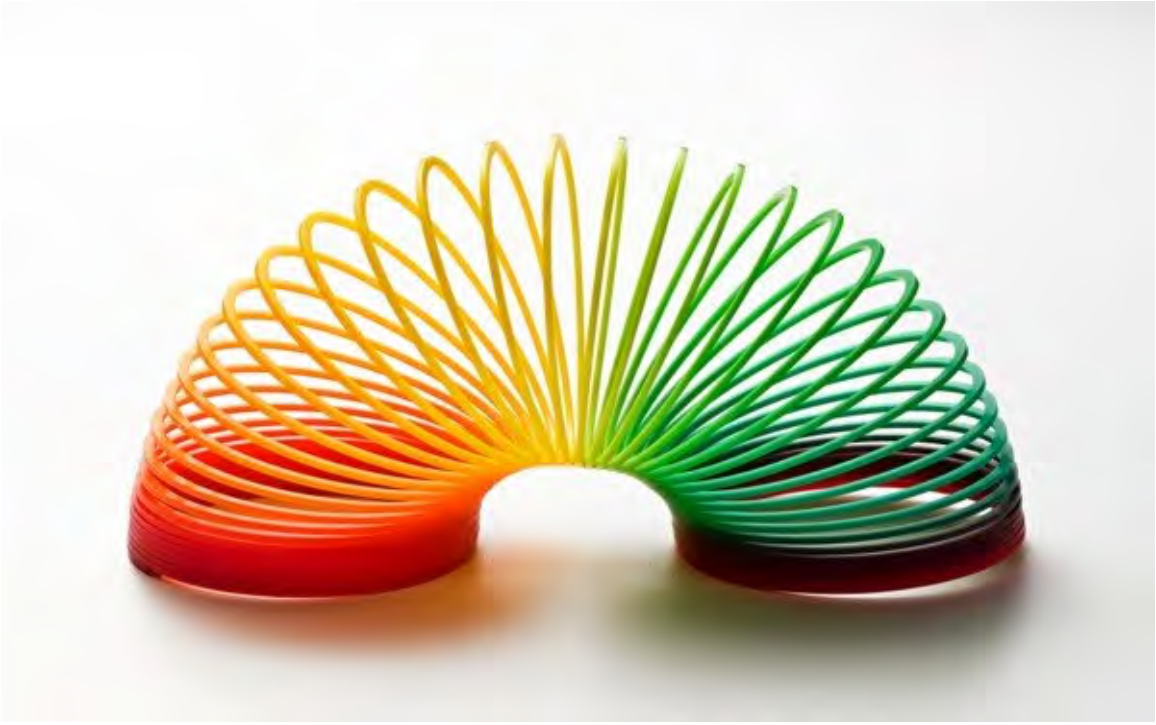
What might sometimes be emerged in such settings, at their most alive and fecund, may be regarded as an '**ethos**' of sorts – something that would lie beyond individual ethics for example (See Wight, 2011: *Quiet Resolve*; and Wight, 2013: *Agency in Communion*). This could be regarded as a form of 'shared praxis'. Such ethos-making might also occur in particular advanced settings at a graduate level, perhaps in a capstone studio context, where a macro-synthesis is attempted. The most fertile conditions would probably be in programs incorporating a design

sensibility, and a multiple-studios/sequenced-studios structure. These would be programs with an interest in graduating students with not only a degree and a praxis, but also with an ethos.

'**Poiesis**' – hypothesized here as a further potential meta-learning metaphor – is projected to lie in 'dialogue of dialogues' territory, manifesting as collaborative developmental action inquiry, among individuals with a praxis and an ethos, and a disposition favouring extraordinary service with other like-minded, like-hearted, and like-souled others. These would be adept triple-loop meta-learners (Appendix 9), and the applicable context is probably highly advanced professional learning. However, it is possible that 'professional' would be too inadequate a description of the participants in such inquiry (meta-professionals may be more accurate, or new descriptors – such as 'integrals', for example (Wight, 2015)).

In the system of professional learning metaphors, 'growth' expands on 'delivery', while 'praxis' seems to signal a step-change upwards/vertically, to a new level or stage. It is conceivable that 'dialogical inquiry' represents a broadening out influence, filling out *praxis* in the direction of a larger *Praxis*. This may set the stage for more inter-personal meaning-making around an *ethos* metaphor (a vertical step-up from praxis?) which in turn may be further evolved/emerged in the direction of a more transpersonal *poiesis* – *ethos* and *poiesis* as potential metaphors-in-the-making.

These may reflect the contours of the emerging 'evolving professionalism' landscape, of 'the new professing in-the-making'. It is a heady, hearty and inspiring professional-development 'place'. It seems to lie 'beyond' conventional pedagogy and andragogy – in the realms of heutagogy; the teaching that really matters is 'inner teaching; the learning to aim for is triple-loop meta-learning in-the-moment; the relevant curriculum perspective is that of 'currere'; and the professing that merits privileging is as presencing, a 'prof-essencing' – presencing self-transformation, en route to self-transcendence.



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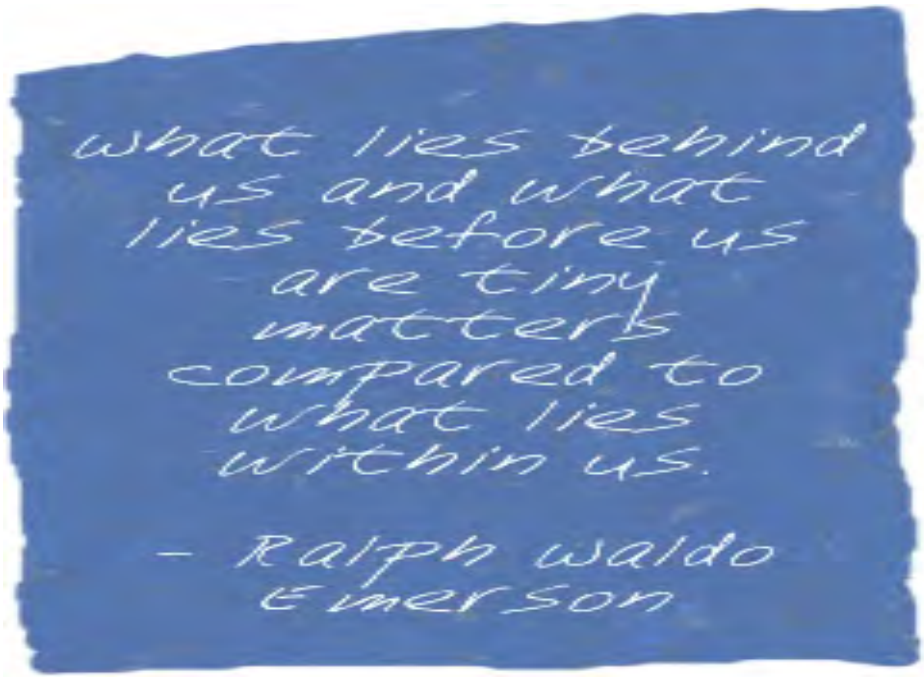


Appendices - Resources/Graphics

Appendix 1: Presencing (and Absencing) - Applying U-Theory

Appendix 2: Praxis~Ethos~Poiesis : The Making/s of Professionals

Appendix 3: Reflective Practice – Expansions of Knowledge (K1, K2, K3)

Appendix 4: U Theory – The Three Divides

Appendix 5. Purposing: Meshworking… Passion, Mission, Profession and Vocation

Appendix 6: Growing and Developing – Knowledge to Wisdom through Increasing Integration (Susanne Cook-Greuter)

Appendix 7: The Action-Logics of Adult Development (Edward Kelly)

Appendix 8: Matrix of Educational Evolution – Presencing Institute

Appendix 9: Single/Double/Triple-Loop Learning – Shallow Deep Profound

Appendix 10: Shadow Work

Appendix 11: VUCA: Drivers/Effects/Demands + Responding Leaderly

Appendix 12: Three Horizons: Layering/Interweaving + Nesting/Discerning

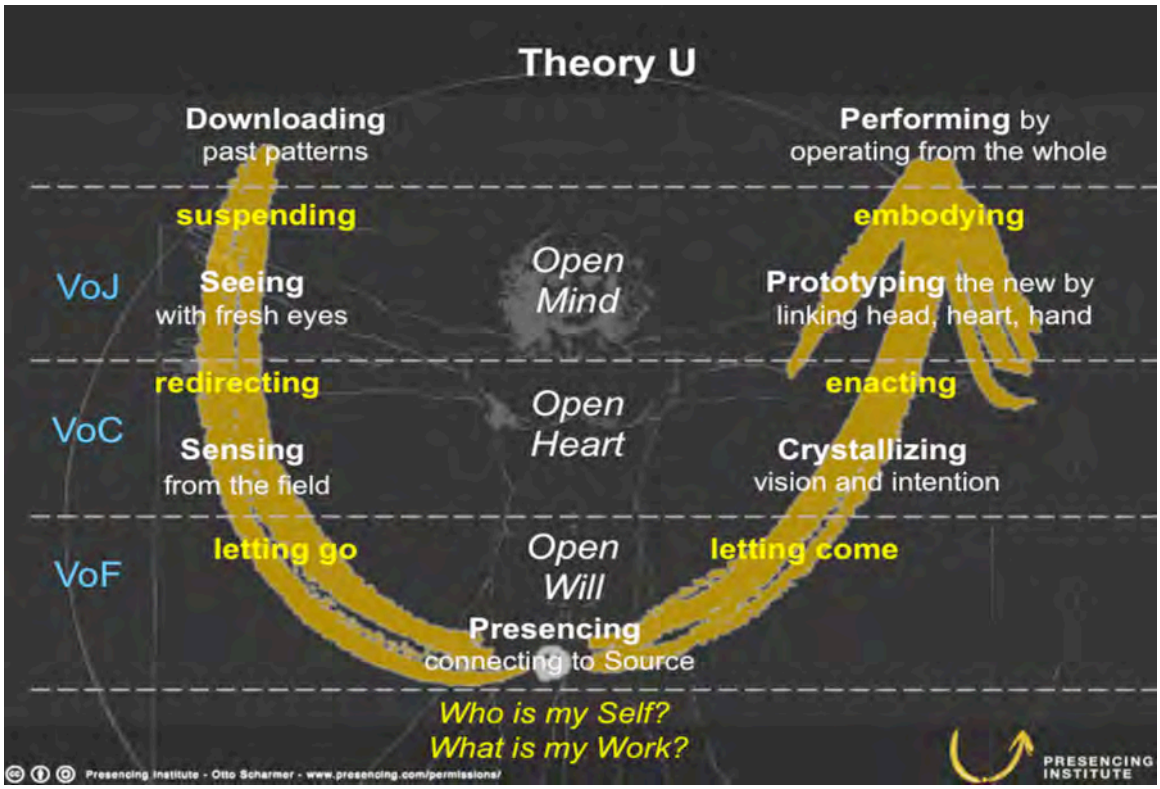
Appendix 13: Curriculum – as 'Currere'

Appendix 14: Professional Learning Metaphors

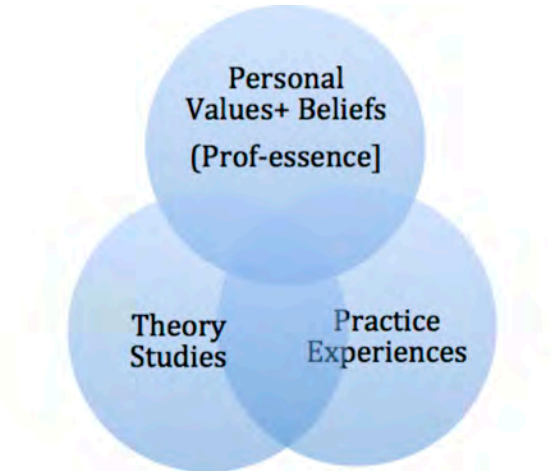
Appendix 15: Top 10 Characteristics of Resilient Professionals

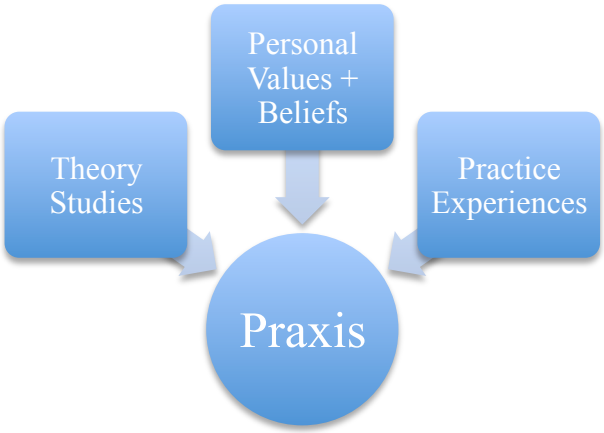
Appendix 1: Presencing (and Absencing) - Applying U-Theory

[NB: VofJ Voice of Judgment ; VofC Voice of Cynicism ; VofF Voice of Fear]



Appendix 2: Praxis~Ethos~Poiesis : The Making/s of Professionals
[See Wight 2014; 2015]





Personal	Interpersonal	Transpersonal
• me • Trans-form: From - • *me to I* • **Praxis**	• we • Trans-form: From - • *I to We* • **Ethos**	• All of (pl)us • Trans-form: From - *We to All of Us* • **Poiesis**

Appendix 3: Reflective Practice – Expansions of Knowledge (K1, K2, K3)

(Reflection **without** action; Reflection-**o**n-action; Reflection-**in**-action)
(**Reflection**-in-action; **Imagination**-in-action; **Inspiration**-in-action; **Intuition**-in-action)

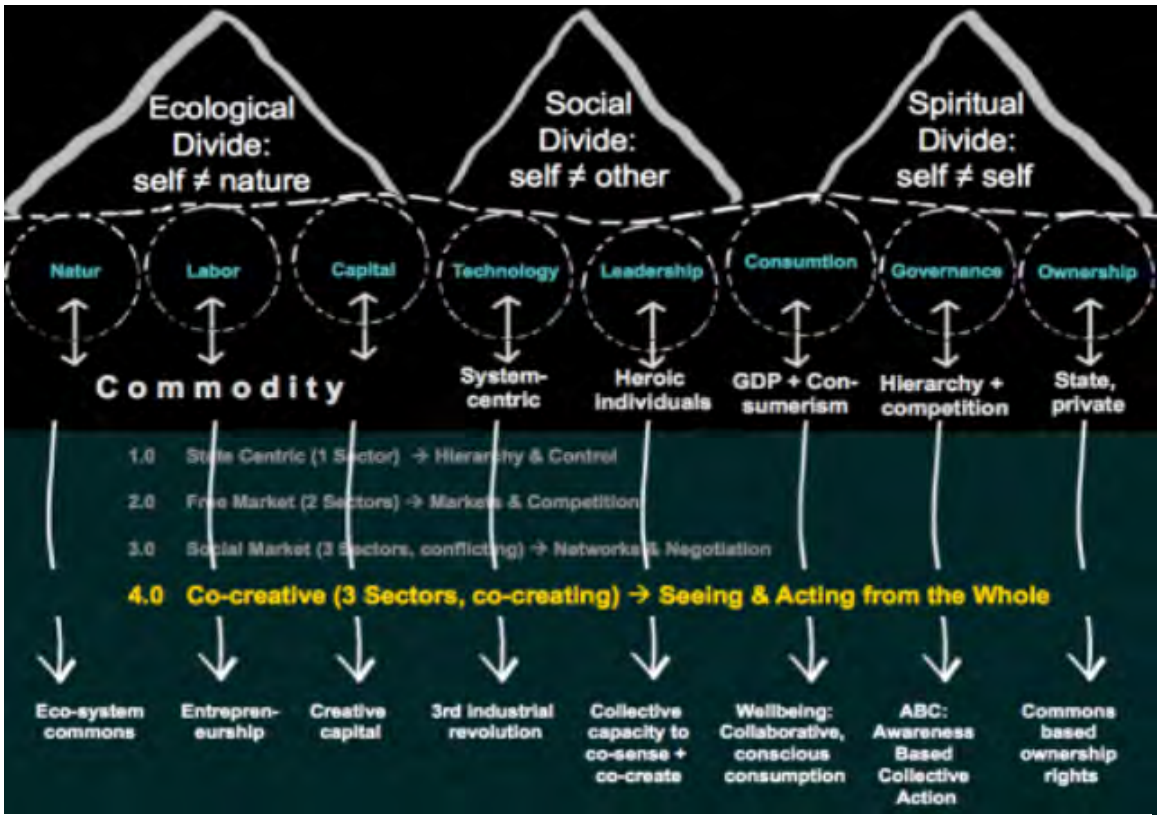
Epistemology	**K1** **Explicit Knowledge**	**K2** **Tacit-Embodied Knowledg**	**K3** **Self-Transcending Knowledg**
Type of Knowledge	Knowledge about *things*	Knowledge about *doing* things	Knowing about *thought-origins* for doing things
Data	External reality	Enacted reality	Not-yet-enacted reality
Experience Type	Observation experience	Action experience	Aesthetic experience
Action-Reflection Ratio	Reflection without actio	Reflection-on-action	Reflection-in-action
Truth	Matching reality	Producing reality	Presencing reality
Truth Criterion	Can you observe it?	Can you produce it?	Can you presence it?
Perspective	External: View on *objective* reality	Internal: View on *enacted* reality	Both internal and external: View on *not-yet-enacted* reality
Subject-Object Relation	Separation	Unity (after action)	Unity (in action)

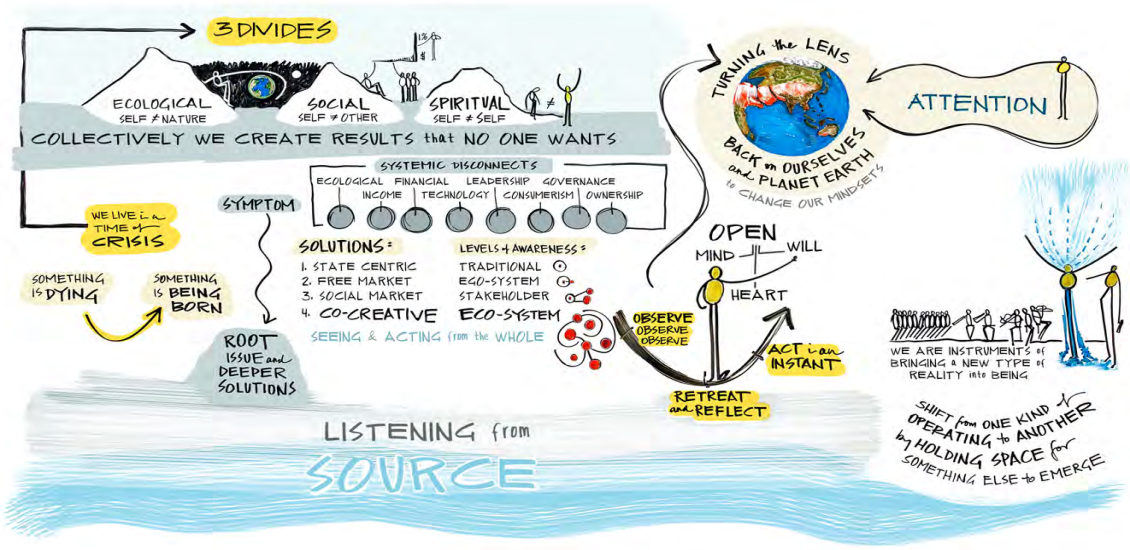
Epistemological / Action Type	**K1:** **Explicit Knowledge**	**K2:** **Tacit Knowledge**	**K3:** **Self-Transcending Knowledge**
A1: Performing	Know-what	Knowledge in use	Reflection-in-action
A2: Redesigning	Know-how	Theory in use	Imagination-in-action
A3: Reframing	Know-why	Metaphysics in use	Inspiration-in-action
A4: Regenerating	Know-who	Ethics/Aesthetics in use	Intuition-in-action

[Source: Otto Scharmer, 2001]

Appendix 4: U Theory – The Three Divides

U-Theory also addresses three major 'divides', which help to articulate several 'acupuncture' points, for transformative innovation, targeting system-change to '4.0 Co Creative' (The diagram below relates to the system context of 'capitalism'). The 'bottom-line' reflects the operative 'future consciousness', in terms of the framing 'leading from the emerging future'.





IDEAS Indonesia, Cambridge MA USA, 201409 - Kelvy Bird - Presencing Institute - www.presencing.com/images

Appendix 5. Purposing: Meshworking… Passion, Mission, Profession and Vocation

[The diagram below appears frequently when searching these terms, but is never authoritatively referenced]

"Purpose is the place where your deep gladness meets the world's needs"
~ Frederick Buchner
(In Dawna Markova, 2000 *I will not die an unlived life*, p.137)

Where purpose is concerned - goodness as well as gladness seems to be in play, with the world's needs in mind (and not simply one's own need for remuneration). Love is also a big deal.

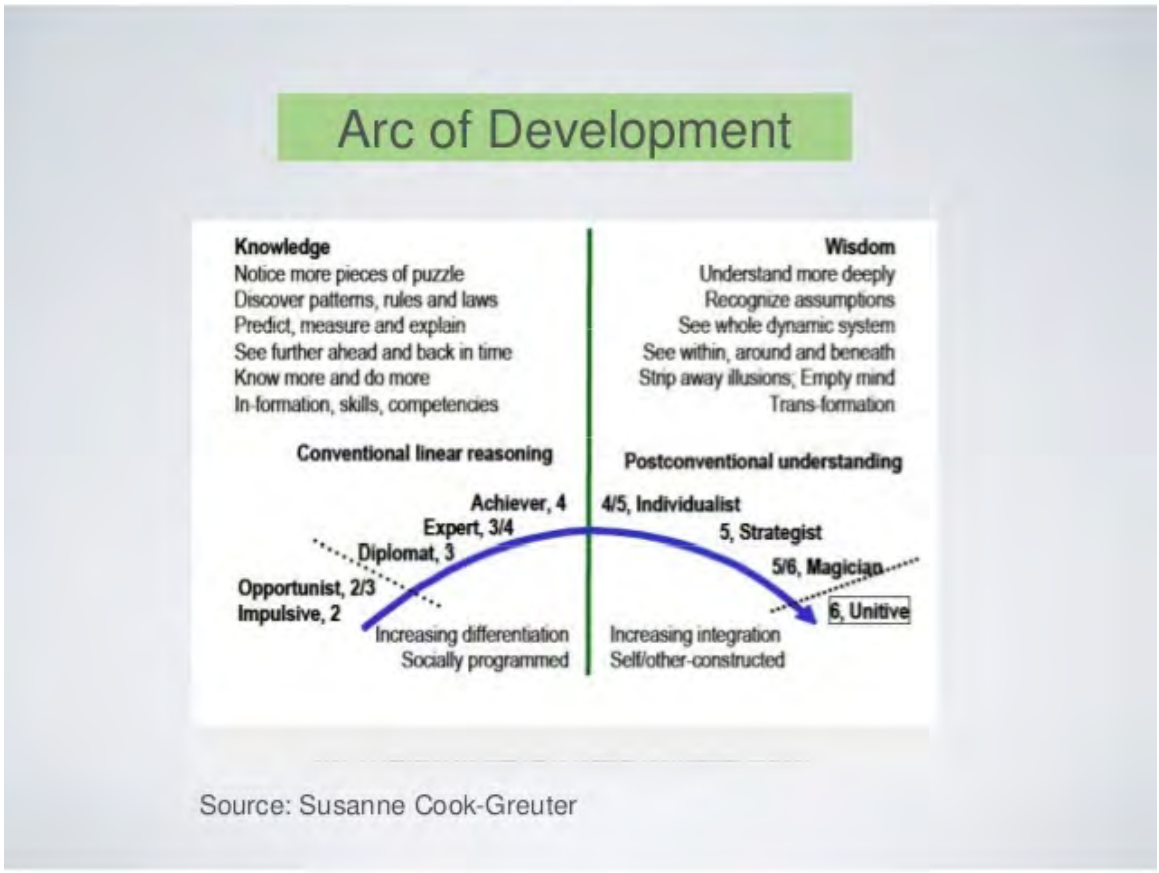
> "For while purpose has to be found in solitude, it has to be lived in community… We need each other to truly discover and enact it. Purpose is a constellation, not a destination. It is a pattern that helps us find our unique path to serving others, which ultimately is the only way we can serve ourselves. It's not a solution, a decision or an event. It's not necessarily what we do for work, although work can be a vehicle for its expression. Rather, purpose is the current of a river hidden under the ice. It defines the energy with which we can commit to something, but not the outcome"
> ~ Dawna Markova (2000, 138… 140)

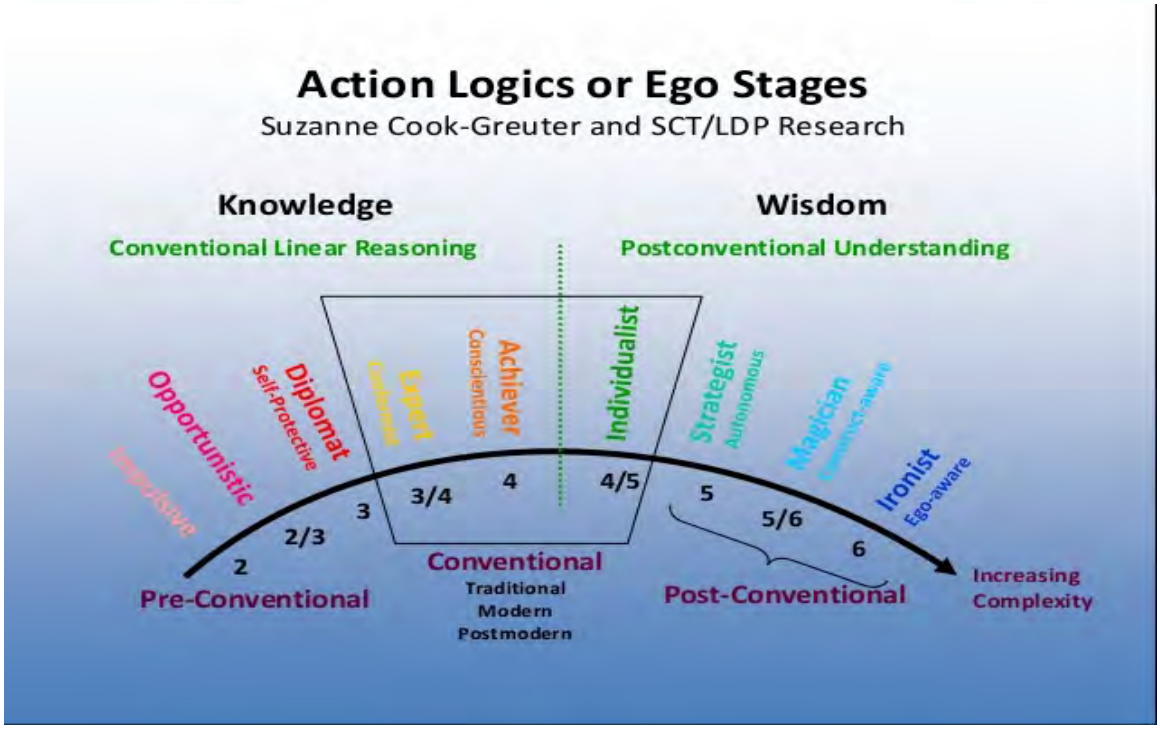
We each need to discern our own purpose, in all its constellating. Markova (2000, 141) discerned an 'intuitive guidance system': four lines of questioning – essenced for her in the acronym, LIVE – 'a blossom in my mind':

'L' stands for the question, "What do I love?"
'I' represents "What are my inner gifts and talents?"
'V' equals "What do I value?"
And 'E' means "What are the environments that bring out the best in me?"

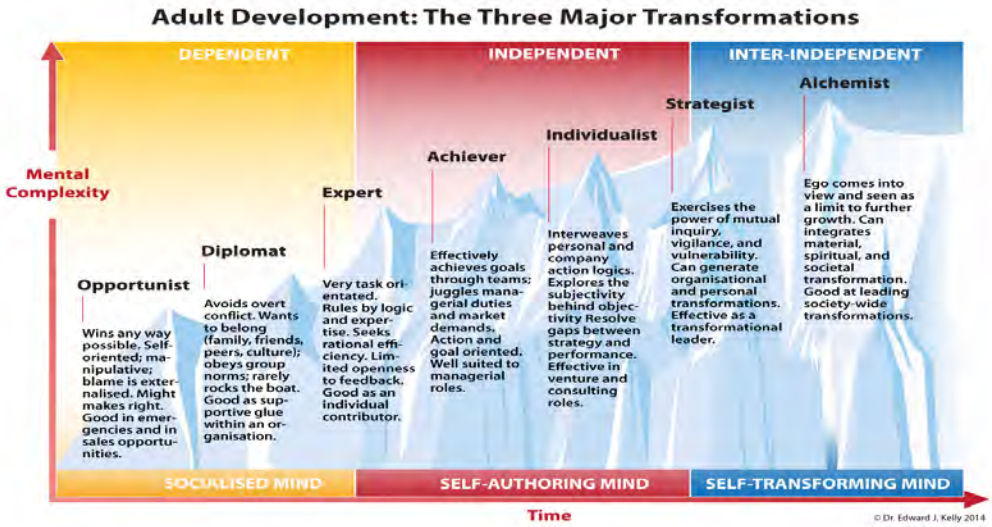
What one professes is part of one's purpose - along with one's mission, passion and vocation. 'Purposing' can be navigated/negotiated on a range of 'territory', or landscapes. For Markova these are, progressively, landscapes of the mind, the heart, the soul and the spirit.

Appendix 6: Growing and Developing – Knowledge to Wisdom through Increasing Integration (Susanne Cook-Greuter)





Appendix 7: The Action-Logics of Adult Development (Edward Kelly)



THE DEVELOPMENTAL ACTION-LOGICS

opportunist	***The self operates from;*** a selfish first-person perspective. There is no conscious awareness of time. Feedback seen as an attack or threat. Blame is externalised. Use of power is motivated by one's own needs and desires. Good in emergencies & sales opportunities. (Dependent).
diplomat	***The self operates from;*** the perspective of others (family, peer group, religion/culture). No conscious awareness of time. Feedback treated as criticism or disapproval. Use of power determined by norms of the group. Good as support; helps bring people together. (Dependent).
expert	***The self operates from;*** the logic of its own belief system (a primarily third-person perspective). Very task orientated. Has a beginning awareness of time (1-2 yrs). Open to feedback from experts in the field. Use of power determined by favourite logic. Good as individual contributor. (Dependent).
achiever	***The self operates from;*** an expanded third-person perspective. More awareness of linear time (2-5 yrs) and more open to feedback provided it serves the overall goal. Effective, goal orientated and makes pragmatic use of power. Well suited to managerial roles. (Independent)
individualist	***The self operates from;*** a fourth-person perspective, that in addition to other perspectives, wants to explore underlying personal motivations. Sees subjectivity behind objectivity. Growing awareness of present as well as linear time (5-10 yrs). Welcomes feedback as necessary for self-knowledge. Visionary power is directed towards balancing earlier forms of power. Can be indecisive. (Independent)
strategist	***The self operates from;*** an expanded fourth-person perspective that can generate personal & organisational transformation. Begins to actively think in present as well as durational time (10-20 yrs). Invites feedback for self-actualisation. Power is directed outwards towards optimizing impact on people and systems. Can be vulnerable. Has the capacity for transformational leadership. (Inter-Independent)
alchemist	***The self operates from;*** a fifth to nth person perspective. Sees limits of all maps, including this one. Ego comes into view and is seen as a limit to further growth. Has a three-dimensional awareness of time; durational, present and actively co-authoring their own future. Long-term timeframe (100yrs). Feedback viewed as natural part of living systems. Power is directed towards mutually transforming opportunities for self, others and the situation. Can participate in society wide transformation. (Inter-Independent)

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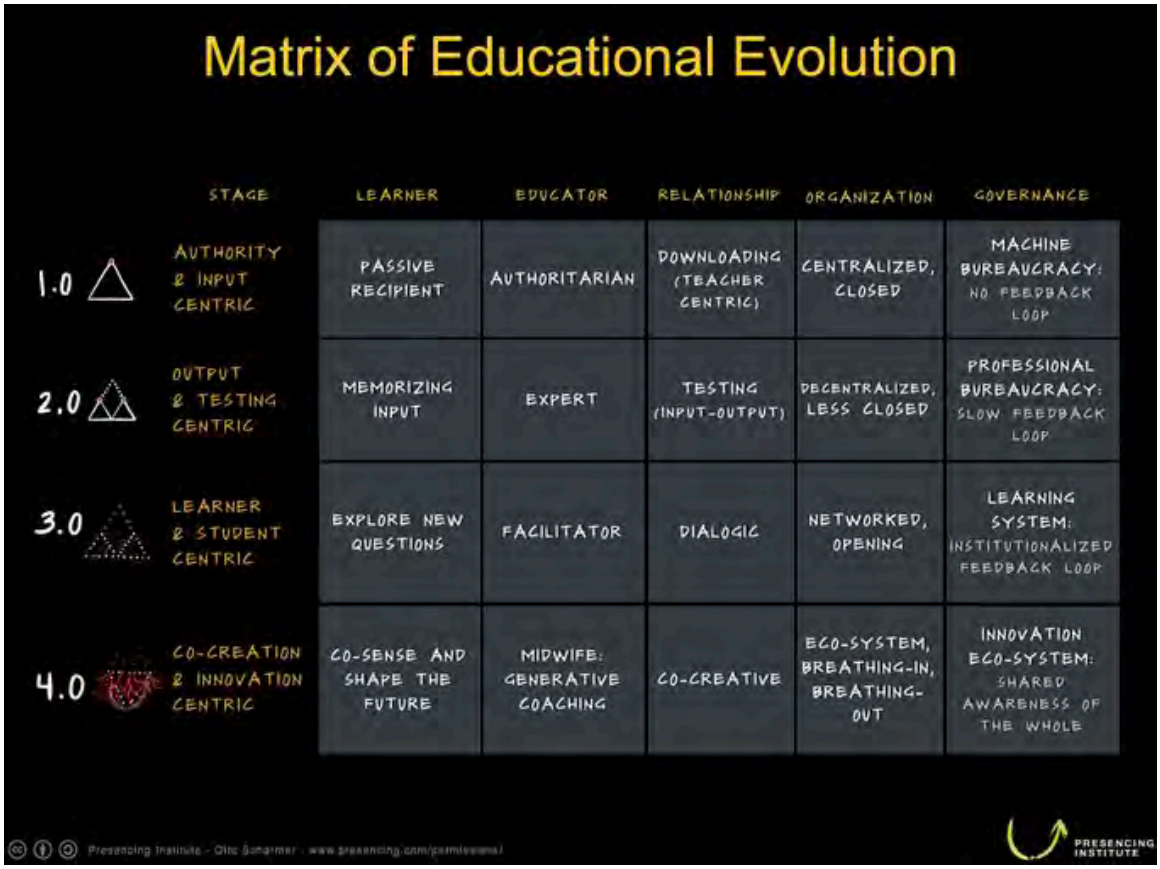
Appendix 8: Matrix of Educational Evolution – Presencing Institute



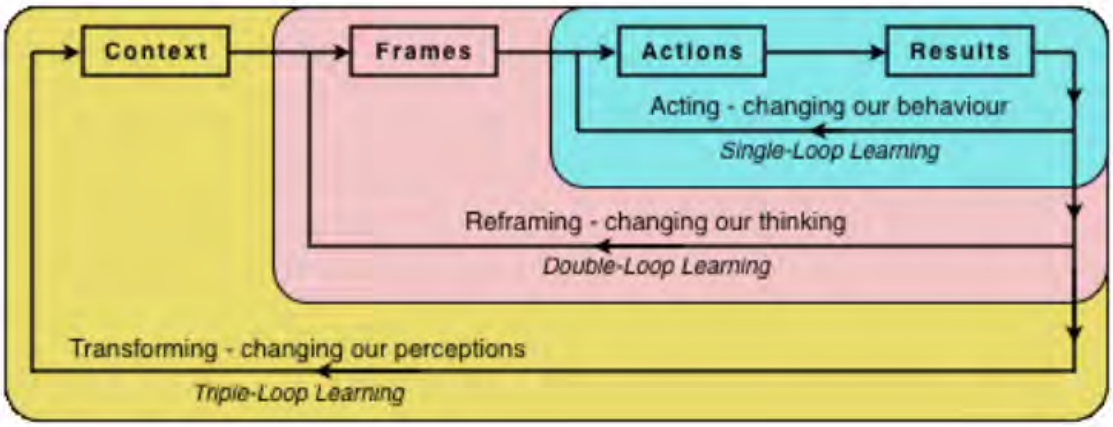
Matrix of Educational Evolution

	STAGE	LEARNER	EDUCATOR	RELATIONSHIP	ORGANIZATION	GOVERNANCE
1.0	AUTHORITY & INPUT CENTRIC	PASSIVE RECIPIENT	AUTHORITARIAN	DOWNLOADING (TEACHER CENTRIC)	CENTRALIZED, CLOSED	MACHINE BUREAUCRACY: NO FEEDBACK LOOP
2.0	OUTPUT & TESTING CENTRIC	MEMORIZING INPUT	EXPERT	TESTING (INPUT-OUTPUT)	DECENTRALIZED, LESS CLOSED	PROFESSIONAL BUREAUCRACY: SLOW FEEDBACK LOOP
3.0	LEARNER & STUDENT CENTRIC	EXPLORE NEW QUESTIONS	FACILITATOR	DIALOGIC	NETWORKED, OPENING	LEARNING SYSTEM: INSTITUTIONALIZED FEEDBACK LOOP
4.0	CO-CREATION & INNOVATION CENTRIC	CO-SENSE AND SHAPE THE FUTURE	MIDWIFE: GENERATIVE COACHING	CO-CREATIVE	ECO-SYSTEM, BREATHING-IN, BREATHING-OUT	INNOVATION ECO-SYSTEM: SHARED AWARENESS OF THE WHOLE

This was featured on a recent live gathering session (3 – ULab 2x E2E) hosted by the Presencing Institute http://webcast.mit.edu/u.lab2x/live/6/ on *The Future of Learning and Creativity* (June 15, 2017). It is suggestive of framings for further 'evolving' professional education programming, especially for professionals who have been in practice for several years, with considerable experience 'to bring to the table'.

As a minimum more of a 'learner/student-centric' approach merits consideration – say for those around mid-life/mid-career. More of a 'co-creative/innovation-centric' approach may be in order for more mature/late-career-stage professionals – who may be 'up' for some re-invention of their 'professional-selves', for the balance of their careers/lives.

Appendix 9: Single/Double/Triple-Loop Learning – Shallow Deep Profound



http://www.mentoringforchange.co.uk/change/triple_loop_change.php

Modes of learning

Professor John West-Burnham

	Shallow What?	Deep How?	Profound Why?
Means	Memorisation	Reflection	Intuition
Outcomes	Information	Knowledge	Wisdom
Evidence	Replication	Understanding	Meaning
Motivation	Extrinsic	Intrinsic	Moral
Attitudes	Compliance	Interpretation	Challenge
Relationships	Dependence	Independence	Interdependence
	Single loop	**Double loop**	**Triple loop**

http://andreastringer.blogspot.ca/2014/09/
http://inquiryteachingandlearning.com/professional-development/active-exploration
http://www.johnwest-burnham.co.uk/index.php/understanding-deep-learning?showall=&start=1

Appendix 10: Shadow Work

The 3-2-1 (Integral Life Practice) Shadow Process
https://ollisintegrallife.com/2010/02/11/the-3-2-1-shadow-process/

1. Choose an experience in your life that you want to work with. It's often easier to begin with a person with whom you have difficulty (e.g., lover, relative, boss). This person may irritate, disturb, annoy, or upset you. Or maybe you feel attracted to, obsessed with, infatuated with, or possessive about this person. In any case, choose someone with whom you have a strong emotional charge, whether positive or negative.

2. **Face It:** Now, imagine this person. Describe those qualities that most upset you, or the characteristics that you are most attracted to using 3rd-person language (he, she, it). Talk about them out loud or write it down in a journal. Take this opportunity to "let it out." Don't try to be skillful or say the right thing. There is no need to sugar-coat your description. The person you are describing will never see this.

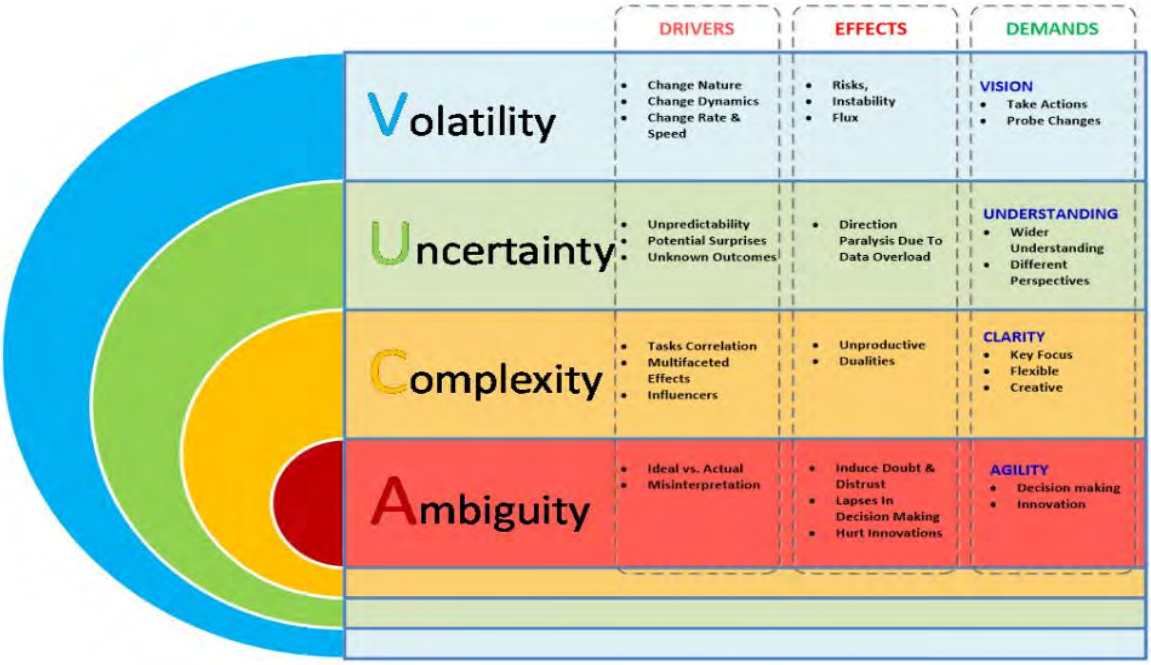
3. **Talk to It:** Begin an imaginary dialogue with this person. Speak in 2nd person to this person (using "you" language). Talk directly to this person as if he or she were actually there in the room with you. Tell them what bothers you about them. Ask them questions such as "Why are you doing this to me?" "What do you want from me?" "What are you trying to show me?" "What do you have to teach me?" Imagine their response to these questions. Speak that imaginary response out loud. Record the conversation in your journal if you like.

4. **Be It:** Become this person. Take on the qualities that either annoy or fascinate you. Embody the traits you described in "Face It." Use 1st-person language (I, me, mine). This may feel awkward, and it should. The traits you are taking on are the exact traits that you have been denying in yourself. Use statements such as "I am angry," "I am jealous," "I am radiant." Fill in the blank with whatever qualities you are working with: "I am_____."

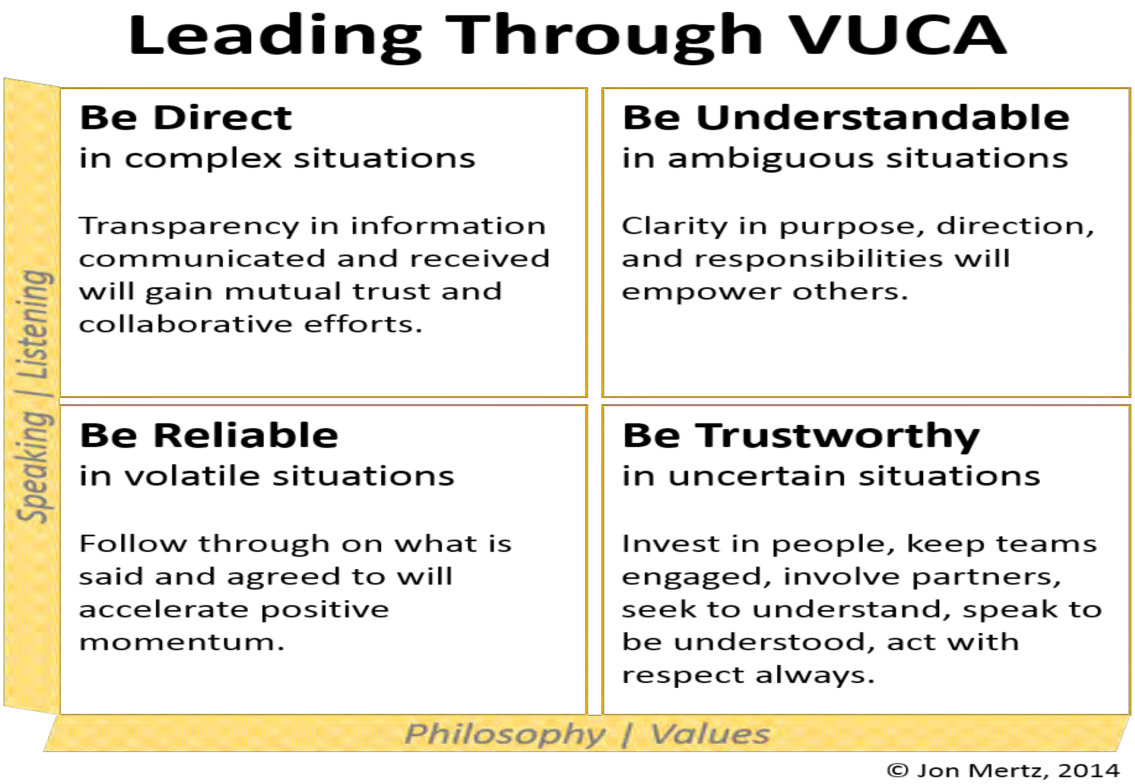
5. To complete the process, notice these disowned qualities in yourself. Experience the part of you that *is* this very trait. Avoid making the process abstract or conceptual: just BE it. Now you can re-own and integrate this trait in yourself.

https://ollisintegrallife.com/2010/02/11/the-3-2-1-shadow-process/

Appendix 11: VUCA: Drivers/Effects/Demands + Responding Leaderly

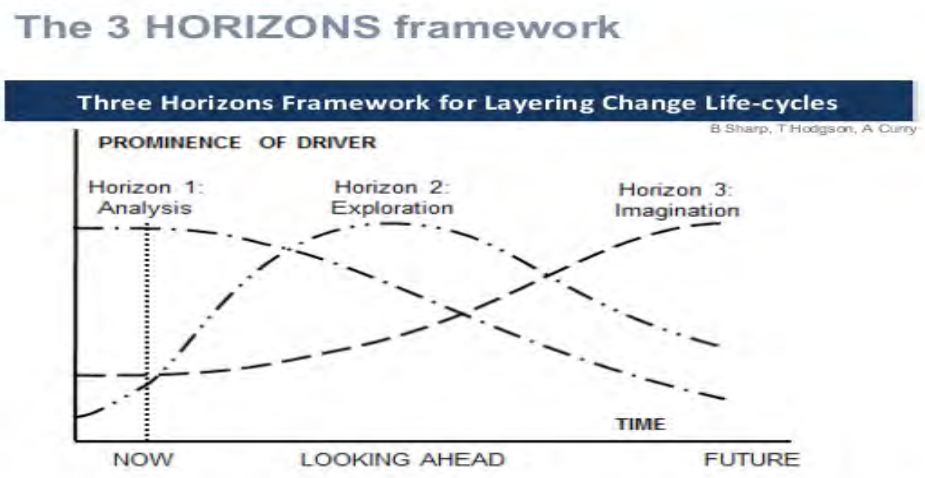


https://www.linkedin.com/pulse/preparing-career-options-vuca-world-rakesh-seth

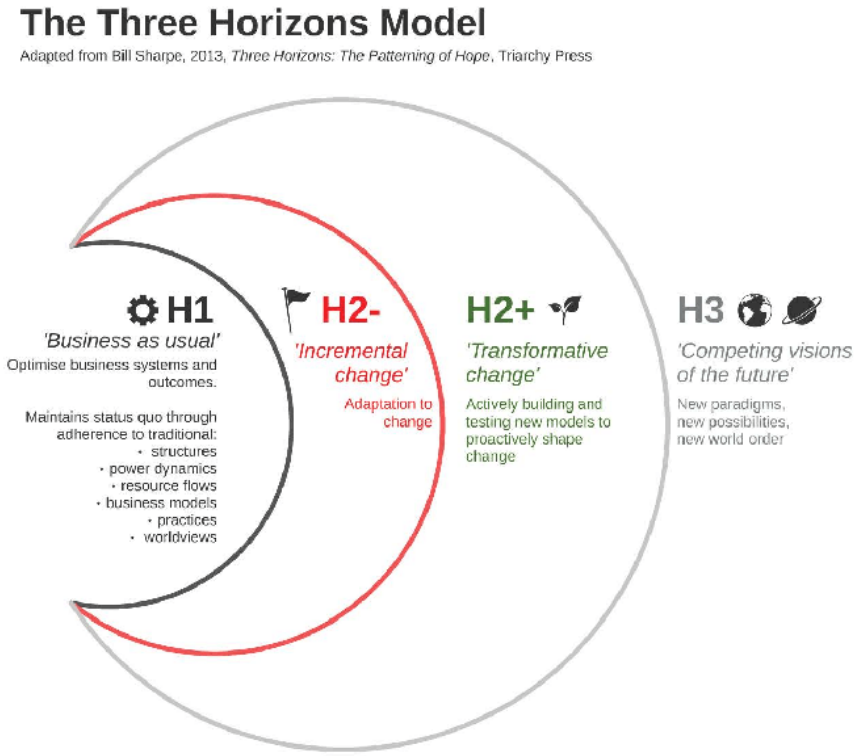


https://www.thindifference.com/2014/05/vuca-times-call-durt-leaders/

Appendix 12 Three Horizons: Layering/Interweaving + Nesting/Discerning



12 – 1: The Three Horizons Framework – Layering and Interweaving



12-2: The Three Horizons Model – Nesting and +/- Discerning]

Appendix 13: Curriculum – as 'Currere'

Tools for Re-Imagining Learning: Institute for Adult Learning, Singapore (2012)

Curriculum as Discrete Tasks and Concepts	The curriculum is seen as a set of tasks to be mastered and is derived from training programmes in business, industry and the military.
Curriculum as Content or Subject Matter	This metaphor portrays a traditional image of curriculum that stretches back to Pythagoras and Plato. This curriculum is one which receives contents from traditional academic disciplines and transmits them to the learner.
Curriculum as Cultural Reproduction	The curriculum metaphor is concerned with the notion of transmission of cultural knowledge and values from one generation to another.
Curriculum as a Programme of Planned Activities	Student learning is regarded as a planned program which is directed and executed by learning organisations. It includes written documents – teacher guides, lesson plans, scope and sequence chart, and curriculum implementation packages.
Curriculum as Intended Learning Outcomes	Curriculum is a process of goal setting and drawing pathways to those goals. The outcomes are expressed in general terms like *"understanding the value of…"* Today most curriculum frameworks have incorporated this image.
Curriculum as Experience	This image of curriculum, following John Dewey, emphasises experience rather than sets of activities. Learners select a learning experience according to its significance in their life.
Curriculum as Agenda for Social Reconstruction	This view of the curriculum holds that learning institutions should provide an agenda of knowledge and values that guides students to improve society and the cultural institutions, beliefs and activities that support it.
Curriculum as "Currere"	The curriculum is the interpretation of the learner's lived experiences – the learner comes to understand their past, how it drives the present and how it directs the future of their personal and professional life. Individuals come to a greater understanding of themselves, others, and the world about them.

https://www.ial.edu.sg/content/dam/projects/tms/ial/Find-resources/Learning-resource-and-tools/Tools-for-Re-imagining-Learning/Meta-teaching/Orientations%20to%20teaching%20and%20learning%20edited_Done.pdf

Appendix 14: Professional Learning Metaphors

https://www.ial.edu.sg/find-resources/learning-resources-and-tools/tools-for-re-imagining-learning.html

Appendix 15: Top 10 Characteristics of Resilient Professionals

Neil Seligman
Founder of The Conscious Professional & Soul Portrait Artist
[*THE BLOG* 09/30/2014 09:18 am ET | Updated Nov 30, 2014]

"The greatest glory in living lies not in never falling, but in rising every time we fall."
~ Nelson Mandela

There are many aspects of life that fall outside of our control.
Our daily experience delivers the unexpected, the unwanted, the fun, the challenging and the joyful.
Attempting to control the world is always going to be futile.
Yet there is one common factor within the ever-changing Universe that you can rely upon. You.
You are always at choice as to how you respond to any situation, event or person.
It is a skill that can be taught, practiced and learnt. That skill is **Professional Resilience.**

1 CONFIDENT Resilient professionals feel comfortable in their own skin and give themselves permission to take appropriate risks. Whilst they are generally 'can do' in their nature, they are able to say no very clearly when appropriate. They have mastered balancing their own needs with the needs of others so they speak and act assertively.

2 ADAPTABLE Resilient professionals are mentally and emotionally flexible which helps them deal with the relentless onslaught of tasks, interactions and information.

3 EMOTIONALLY INTELLIGENT Resilient professionals take time to develop the craft of emotional intelligence which means they are able to accept, welcome, express and listen to their emotions without becoming overwhelmed. They manage their emotions with skill such that they are responsive not reactive when relating to others.

4 SOCIAL Unsurprisingly, research shows that people working in tough jobs are more stress-resistant and less likely to get sick when they have a loving family and good friendships. Talking with friends and family regularly diminishes the impact of difficulties and increases feelings of self-worth and self-confidence.

5 OPTIMISTIC Resilient professional will find a way of seeing that the glass is half full as they know that the biggest setbacks often bring the greatest breakthroughs. They don't enjoy hardship but they find wisdom in the experience.

6 PLAYFUL Resilient professionals seek the fun in all tasks even when menial or repetitive. They ask questions, experiment with new ways of working, are not afraid of making mistakes, can laugh at themselves, fall down often and get back up with a smile on their face.

7 INTUITIVE Resilient professionals trust their gut feeling and go with what feels most true and authentic in each situation. In other words, they honour both the rational and the intuitive.

8 COMPASSIONATE Resilient professionals have spent time increasing their capacity for empathic listening and compassionate response. They are able to sense feelings in others and respond appropriately in difficult situations. They skillfully navigate between issues and personalities and practice self-compassion when it comes to their own flaws.

9 MINDFUL Deep resilience comes from having a strong sense of self, nurtured through a practice of mindfulness. Finding time to engage in contemplation exercises or mindfulness meditation for short periods each day takes resilience to the next level. Mindfulness is the antidote to employee-overwhelm.

10 KAIZEN Kaizen, denotes a commitment to continuous improvement so that day-by-day you look for ways to increase your wellbeing, happiness, productivity, efficiency and capacity for excellence. In following this principle, resilient professionals can rapidly assimilate new and unexpected experiences. They reflect on their own performance by asking what they could have done better, what they missed and what they gained.

www.theconsciousprofessional.com