



Wisdom in organisations

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Guest Editor: Julie Allan



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Picturing wisdom

Editorial

Julie Allan

Keywords picturing wisdom, wise fool, perspectives, sustainability, systemic, hope, faith, mapping, memory



Imagining wisdom

How do you picture wisdom? You'll see images throughout this edition that may represent contributory processes, or activities and outcomes aspiring to achieve wisdom. However, when we asked authors for any additional images they knew of that might represent their view of wisdom in some way, we were far from inundated with visual material. It's hard to choose something graphic that conveys such a concept in a recognisable way without reducing it to something trite.

However, in trying to illustrate talks I've had include a statue of Sophia (a Greek personification of wisdom), to try to find connecting images. Options I have drawn on the face of a beautiful very elderly woman, an

owl, a stack of ancient and clearly highly prized gold-edged volumes, a pearl and – the wild card, but the only one I'm sure about – Sir Norman Wisdom in his younger days, somehow trapped beneath a pillar box. He's there because of his name, but also to honour the wise fool. Speaking truth to power has frequently been an unwisely dangerous move, yet as a fool's game it provides the arguably necessary (and wise?) subversion of vested interests that work against wisdom.

As Guest Editor of this edition, before introducing the authors and the work to be found in the pages of this Summer 2012 edition of *e-O&P*, I'd like to explain the idea behind its title: Wisdom in Organisations. I think it's a difficult topic and, persuaded that there wouldn't be a set of finished answers, I billed the call for papers as intended for those who wanted to join an exploration. In that call, I referenced the introduction to Sternberg's 1990 edited text, *Wisdom: its nature, origins and development*, where Burren and Fisher assert a vision for wisdom. They write:

'It is hoped that research on wisdom will help develop useful tools to assist world and national leaders in the increasingly complex problems facing humanity. Many crucial decisions, from nuclear waste to water use, face leaders and policy makers each day. Thus, wisdom is not simply for wise people or curious psychologists; it is for all people and the future of the world.'

More than two decades later, we still need assistance around these topics and others of equally significant complexity. The research has continued, with some differences over time, for example its inclusion of spirituality, and work on the running of social institutions as well as the content of educational processes. We are increasingly urged, forced, or are choosing to seek wiser ways of organising ourselves, prompted by reasons of economics and sustainability -- of people, commerce, countries or the planet. So I wondered

what contribution OD practitioners, among others, might make in creating wiser organisations. I asked for perspectives that ranged from the incremental, the radical, and the philosophical to views on the foolish.

Having been delighted by the contributions received, I now rather want to add the subtitle 'Provocations and Perspectives', as I think that's what we've achieved. It's a start, I hope, of an ongoing conversation that's already going to be in two parts, with Part 2 appearing in the guise of the Autumn 2012 edition of *e-O&P*. Moreover, I'm keen that, later in the year or early in 2013, the authors convene face-to-face with others for a day that moves the conversation even further forward. That meeting has yet to be arranged as this Part 1 goes to press, so watch this space!

Meantime, to give you a flavour of what to expect, here is a brief introduction to the authors who appear in this edition, and an indication of their perspectives on wisdom in organisations.

A wisdom kaleidoscope

Alistair Mant (*On the getting of practical wisdom*) is not, I am sure, intending to be unkind about my own evident interest in wisdom, as he flies a flag of warning about the newly-fashionable. When wisdom gets into the *Harvard Business Review*, he says, caution may be required. His article is both provocation and aide-memoire covering recent history, journeying through time from Aristotle to Tolstoy via banking and Warren Buffet, to produce a perspective that amply reflects his considerable corporate experience and his erudition in the systems thinking field.



Barry Oshry (*What would Homo Systemicus do?*), well known to most readers of *e-O&P* for his extensive systems-based work, undertakes the tricky task of describing a lens through which to view the world that, he argues, we have in the main yet to acquire. Adult development theories generally hold that you can't grasp a concept that is of a stage you have yet to reach. Beyond that, Oshry is writing of a kind of evolutionary shift to what he calls *Homo Systemicus*. Wisdom and wise outcomes in organisational life will, he argues, be more achievable for the evolving species of *Homo Systemicus*, who will have an 'organic systems' perspective, able to relate productively with both power and love.



Barbara Heinzen (*Wisdom in a time of systemic change*) is a quiet pioneer and leading light of long range scenario planning. Her work has encompassed such complexity as scenarios for Kenya and how to deal well with water. Having moved from London to a spot on the Hudson River in New York, she is now immersed in an international living learning experiment for sustainable commerce and community. In her scholarly and practical article, she highlights the fatal flaw of the Industrial Revolution and presents six core skills to support wisdom and the nature of transformation now required of us.

At heart, Barbara's message is not about 'bemoaning the past' but about a focus on the possible new futures, and on small but fundamental actions or practices to help it emerge. So, too, is the article by Graham Leicester.

Graham Leicester (*Practical hope and wise initiative*) addresses how vast a topic 'wisdom' can seem, and draws on the literature and poetry of his native Scotland as he brings the sense of awe that it inspires into a more manageable scale. At the International Futures Forum (IFF), of which he is Director, their aim is to achieve good outcomes for people in a world of 'radical interconnectedness'. Here, 'systems cannot be controlled, only disturbed, and our traditional understandings are no longer up to the task'. Including practical examples of changes achieved or in progress, Leicester also calls for the replacement of an unfounded optimism, which imagines a certain future, by *hope*, which is a call to action without certainty.



The article that follows Leicester reflects such hope in the sense of accepting that, in spite of ambiguity or uncertainty, wisdom indeed requires people to act – to move forward with intention.

Caroline Sharley (*Leading as a whole person: a route for wisdom?*) works in a bank, with fellow OD professional Samantha King. Caroline's industry has found itself very publicly challenged over recent years, with many news stories of individual poor judgement and greed, systemic failures and socio-economic consequences on national and international scales. However, she finds some inspiration in the attitude of leaders within Standard Chartered Bank, and in this article she describes and reflects on their leadership development programme. 'Here for Good' reads the bottom line of the bank's brand belief: how does this translate into leadership activity and the wisdom needed for the long term?

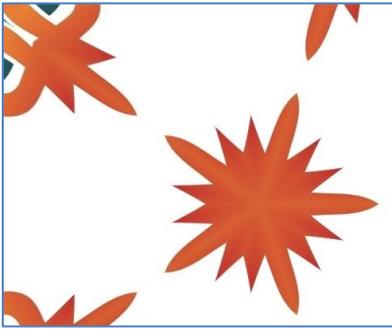
Moving from the context of a whole leadership development programme, we come next to an issue that many will recognise in daily organisational life – how to have meetings that really use the wisdom the participants have to offer. Or, perhaps more accurately, use everything they bring in such a way that wisdom can emerge.

Always on the lookout for pragmatic tools that could really help people work together well and systemically for wiser outcomes, **Andrea Gewessler** (*The wisdom of Dynamic Facilitation*) was directed to the work of



Jim Rough. Her article describes her own experience of training in his creation, *Dynamic Facilitation*. She addresses this alongside the thinking and the practice of Wisdom Councils, also developed by Rough, and a related option that came to be called a Creative Insight Council. While working with her colleague Dr Manfred Hellrigl, Director of the Austrian Office of Future Affairs, she was able to find out how these approaches have made all the difference to the development of the Voralberg region. Here, simple meeting structures, carefully carried through in a systemic and inclusive way, have enabled large-scale change.

My own article (**Julie Allan**, *Mapping corporate wisdom*) reflects a move towards a 'wisdom tool' of a different type. I continue to research the concept of wisdom and what it means in our current organisational contexts, and here I share some of the theory and the reflections of research participants. I propose a mapping approach that people in organisations might use to help them notice which aspects of wisdom they may be acknowledging and encouraging, and those which they may have sidelined. I also relate this to executive coaching and to the supervision and self-support practices of development professionals. My



view is that wisdom will be hard to come by if we lack the ability to watch ourselves making choices and fail to understand what we are privileging and ignoring.

The edition is rounded off by Nick Wright, in a highly reflective look at aspects of his own Christian belief systems, and of those he often works alongside.

Nick Wright (*A word to the wise*), as a consultant primarily to the third sector, frequently supports complex human endeavours in challenging times and places. Here, he writes about his experience with international Christian non-governmental organisations, where staff are familiar with understandings of wisdom derived from their faith. Wright, a Christian himself, draws on the words of those working in such organisations as he reflects on the tensions that can arise when, for example, wisdom can also be seen as socially constructed and people will still disagree on the 'wise' action to take. He proposes some habits and behaviours that might bear fruit.

And finally, please don't miss the reviews provided by **Professor Bob Garratt** and **Dr Michael Marien** on the works of **Arnold Kransdorff** (*Knowledge Management: Begging for a Bigger Role*) and one of our article authors **Graham Leicester** (*In Search of the Missing Elephant: Selected Essays* by Donald N Michael with an introduction by Graham Leicester). Garratt and Marien greatly liked the works; perhaps you will too.

For more reading material to provoke and engage, at the end of this journal (see page 75) you'll find details of several books published by [Triarchy Press](#) that are highly relevant to our theme of 'Wisdom in Organisations', and which are offered to e-O&P readers at a preferential discount.



Coming in Part 2 ...

What about the 'front end' of wisdom – the process of educating our next generations? Roy Blatchford, founder of the National Education Trust, ponders the school curriculum of the future and its delivery, and we link to the thought-provoking words of educationalist Sir Ken Robinson. Professor Bruce Lloyd at the Centre for International Studies at South Bank University has a longstanding interest in futures studies, knowledge management, ethics and wisdom and shares his reflections on a field that is as old as time, yet still emerging. Adrian Brown, Chris Chapman and Sol Davidson are among the growing band of Part 2 author-practitioners set to share the experience and approaches that they have found wise or to assist in the emergence of wisdom. So do watch out for the Autumn 2012 edition of *e-O&P*, which appears at the end of August. It will be worth the wait, and give you time to digest Part 1!

Thanks and acknowledgements

As well as the authors who appear in this edition, I'd like to thank **Bob MacKenzie** and **David McAra**, who valiantly and very practically nurture each edition of *e-O&P* on behalf of AMED, so that it comes to fruition. I'd also like to acknowledge the inspiration and encouragement of **Triarchy Press** for this edition and its forthcoming Part 2. You'll find out more information about some of their wisdom-related publications elsewhere in this journal. I'd also like to acknowledge here my hugely appreciated former colleague **Gerard Fairtlough** (1930-2007) who founded Triarchy, and who was a great travelling companion and co-author. He said I should keep going with the wisdom thing.

About our Guest Editor

As a consultant, coach and supervisor, Julie works with change and development, connecting people with their capability so that they can make their best contributions. She works very systemically, with particular attention to what is newly emerging and to exploring impact. An invited speaker and tutor in the areas of wisdom, gestalt and narratives, Julie's publications include *The power of the tale: using narratives for organisational success* (Wiley 2002) and Gestalt Coaching in *The handbook of coaching psychology* (Routledge 2007), as well as chapters on ethics in relation to supervision. She is a director of change consultancy Irving Allan and her ongoing research, learning and practice concerns the nature of corporate wisdom. A certified supervisor of coaches and consultants, pursuing enquiry-based learning for the emerging future, Julie also serves in ethics roles for the British Psychological Society.

Contacts:

Julie.allan@lemontree.f2s.com; julie@irvingallan.com

Blog: [wiseways?](#)

Twitter: @juliesallan (twitter.com/juliesallan)

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Mapping corporate wisdom

Julie Allan



Despite the presence of some wonderful people who are regarded by many as wise, I don't think wisdom is the quantifiable attribute of an individual. Yet I do think it can be coached. In these times, corporate wisdom - emerged through our corporations and organisations – strikes me as particularly necessary. As with individual coaching, corporate wisdom requires us to notice what we attend to and how we attend. What is the impact of the kind of knowledge and behaviour that is privileged by us individually and in our organisations? Here, I suggest a basic map that might be helpful in this emergent territory.

Keywords

wisdom, corporate wisdom, psychology, mapping, emergence, phronesis, sophia

Introduction

In 2007, I had been busy with a lot of desk research on the topic of wisdom and how it might or might not show up in organisational contexts, and I wanted to know what people in organisations were currently thinking about it. So I undertook some preliminary research with individuals from a variety of organisations. To be included in the inquiry they simply had to be responsible for the direction of their organisation in some way. It would be part of their job description and role to consider their organisation's description and role, and how that organisation's future would be created or met. Some of the people were directors; others were heads of sections or functions. The organisations in the sample were both small-to-medium size enterprises (SMEs) and large businesses, and the impending recession was beginning to shift their ground and environment to differing degrees.

Here, in brief, is an account of these conversations and something of what emerged. I locate it within the context of the journey I am making in relation to executive coaching and wisdom, as well as to the role of professional supervision in helping us consider the whats, whys, wherefores and, perhaps, wisdom of what we choose to do in and around our organisations.

Wise inquiries

I used a very simple approach of a semi-structured interview/conversation and follow-up, with 12 volunteer participants. The questions were a mix of open inquiry and guided inquiry, drawing on available models or frameworks that had come through research on the psychology of wisdom. I asked, for example, to what extent these models made sense to respondents and how such models might be seen in their organisations. Did wisdom have meaning or interest in their organisation, and what kind of definition would they give it? I

was also curious to know, given most of us have some general sense of both wisdom and folly, what people thought was stopping wisdom from being more in evidence. For this question they could use meanings derived from the research I had shared with them, or from the definitions they had considered in relation to their own organisation. Each participant received a report that included detailed feedback of their own information, and a general level report on the emerging themes is openly available (Allan 2008). Here are some of the things that emerged:

First of all, we spoke about classical Greek views of wisdom and the difference between *sophia* and *phronesis*. Wikipedia (see References) is succinct and accessible on the topic, with *sophia* (from *philosophia*, the love of wisdom) characterised by attention to discerning universal truths, and *phronesis* more focused on the 'what next?' in service of beneficial outcomes. In relation to organisational issues, *phronesis* was perhaps not surprisingly chosen by participants as the most relevant, on the basis of perceived or anticipated beneficial outcomes in the organisations' contexts.

Moving on to existing models or frameworks for wisdom, I asked participants to reflect on one that was pioneering in its attempt to create some empirical way of approaching wisdom in individuals. This 'Berlin Paradigm' from Baltes and Smith (1990) and others at the Max Planck Institute has been augmented over the years and is something I have since drawn on for wisdom-related leader coaching. It holds that five things need to be in place for wisdom to be judged as present. The first two are basic and the other three 'meta', but all five elements are deemed essential:

The 'Berlin Paradigm' of attributes of individual wisdom

Rich factual knowledge about matters of life

Rich procedural knowledge about life problems

Knowledge about the contexts of life and their relationships across the lifespan

Knowledge about differences/diversity in values and priorities

Knowledge about the relative indeterminacy and unpredictability of life

I have found this makes common sense to people at some level, although I also have great sympathy for those who are fairly horrified by the juxtaposition of the terms 'wisdom' and 'empirical'. Indeed, one core problem I highlight when speaking on this topic (Allan and Irving 2009; Allan 2010, 2011, 2012) is the limitation in what we accept as information and valid ways of knowing/discerning. It has been proposed that the paucity of psychological study of this important area before the 1970s, and possibly since, is because it has been regarded as 'unscientific' (Sternberg 1990).

At least, however, this empirical Berlin model proposes that wisdom is both a matter of process as well as outcome. And I also believe that there are stronger links between philosophy and science than some modern 'takes' on empiricism allow. Importantly, the 'knowledge' referred to in the five attributes is further explored in the framework in a way that makes it clear that the *interaction* with these areas of life – the thinking, feeling, experiencing and behaving - is fundamental. It's an embodied and experienced kind of knowing.

In asking if these attributes were favourably regarded in the organisation, and if there was any difference in

the rhetoric and practice around them, it turned out that the last two were more valued than enacted. With regard to differences and working well with difference, the people I spoke with considered that the behaviour in their organisations was lagging behind the understanding and intention. The same was true of uncertainty. Dealing well with uncertainty was valued and appreciated, yet most participants had noticed significant variation in the ability of people to remain capable and generative in uncertain times and that, at the organisational level, much time and energy went into achieving (alleged) control.



Photo by kind permission of Martha Allan Molland

Finally, the exploration of how wisdom might be defined or recognised in their organisational contexts really got people thinking. Quite apart from the variety of research-based definitions (see e.g. Sternberg 1990, 2005), there is a plethora of readily available views derived from areas ranging from education and finance to ecology and literature. So, while people may not have had interest in any research they could usually quote something associated with wisdom that they had 'come across' and remembered as meaningful for them.

However, what did they believe counted as wisdom from their organisation's perspective? And was it same as, or different from, their own personal view or from a 'general' view? The following responses were from two of the participants:

'Wisdom involves making prudent resource decisions and creating governance structures. However it also means the capacity to interact with people in authentic ways that support right action'

'The application of insight and experience to current issues, which translates into effective decisions'

Several participants had taken on board the notion of the moral 'good purpose,' and the trickiness of that notion in practice, perhaps in relation to global economies, supply chain matters or sustainability. When this happened, they quickly experienced the concept of wisdom in the corporate arena as highly complex. They highlighted the importance of values, ethics and judgement, along with choosing behaviours and strategies in the absence of full knowledge. Most agreed that full knowledge wasn't available to the mere mortal, except possibly in extremely limited and defined situations. One person commented:

'The idea of a higher good, or good of any sort, isn't simple. On the one hand people behave well, the organisation evidences good behaviour. . . [yet] we are competitive and client-driven, which leads to a range of behaviours to serve the client. The client is god, which might be depressing in terms of a higher good.'

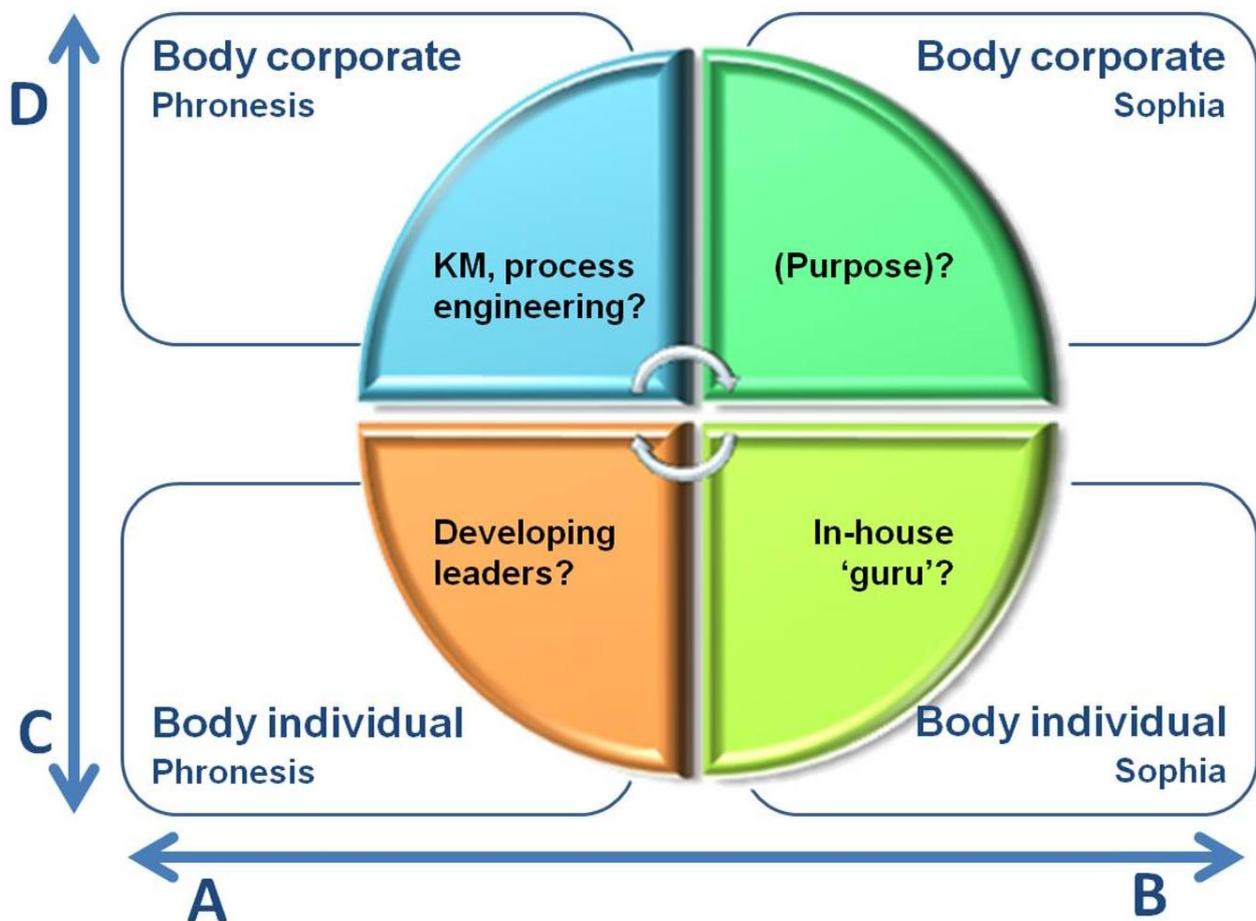
Wisdom on purpose?

Arising from this exploration, and from commonalities emerging from fields including OD, systems thinking, gestalt psychology, complexity, leadership and decision making, I have been experimenting with a

framework for enquiring into organisational wisdom. I wanted something visual, simply to help us notice what it would be useful to notice if we would like organisations to make wiser contributions. I imagine this framework as three dimensional, starting with two primary axes. The (A-B) axis represents Phronesis - Sophia, and the (C-D) axis represents Body corporate - Body individual dimensions. I don't claim a continuum along either of these axes, or even that they are bipoles. However, I suggest that this form of representation helps us to map where attention or effort might be going in organisations, and to consider the consequences of this in relation to wisdom.

In 2007, I called the framework 'Mapping organisational WQ' (see Figure 1 below). I still think that mapping is probably what I'm talking about. Wisdom is not a problem to be solved, but rather a territory to be continuously emerged and navigated.

Figure 1: Mapping Organisational WQ



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Also at that time I suspected that most interventions in organisations were probably made in the bottom left field. Much of leadership development and coaching, for example, seemed to start with individuals, and connect with the notion of applied (practical) wisdom. More firmly in the top left sector, searching for practical wisdom with a group or organisation frame, I placed process engineering and 'old-style' knowledge management.

At this point, please take a moment to imagine this as a 3D 'map', extending out from the page to where you

are sitting as you read this. In an OD context, with growing awareness and discussion of values, and knowledge management that has become more co-evolutionary and less about repositories, there is greater depth. Where you are sitting could be the very place where the 'integration' position would be within that 3D space. From that point, the individual and corporate fields can dialogue, and the phronesis and sophia can inform each other. Each field has a useful voice that needs to speak, and a reciprocal responsibility to listen. Those unusual individuals of the bottom right field seem to have exceptional discernment. They can bring their experience to bear in particular ways, and the intention of their role is that their voices are heard. Yet organisations can nonetheless find such voices tricky to cope with, simply *because* they are unusual. And so to the currently empty upper right sector in this diagram, which may reveal its purposes as we become more prepared to engage with them. This territory, in my view, is not empty: fertile but uncultivated, it seems to be becoming recognised as such. However, in the past, it has been marginalised, or simply seen as irrelevant. To cultivate this space, there are tools, techniques, attitudes and ways of relating for which we are still seeking a commonly accepted language, so that this territory can be more frequently honoured among our multiple ways of knowing in and about corporate life.

Wisdom at speed?

There are many studies available now about how we come to know what we know, and what we then do with that. These are drawn from a wide range of perspectives, including those of archaeologist, anthropologist, neuroscientist, psychologist or indeed economist. Kahneman and Tversky's body of work (e.g. 1982) has been, as far as I know, a staple text of many an organisational psychology course and practitioner library. It explores how people deal with risk in decision making, and with what biases may be at play in, for example, recruitment. Kahneman's 2011 text includes much that chimes with wisdom research and many people's

lived experience. It highlights that our usefully robust 'slow' thinking can become exhausted by overload and the pace of organisational life. The result is that our 'fast' thinking trumps it when it shouldn't because it's less informed. To counter this, useful activities are reflection, enough sleep, being appropriately fed. . . and we know it's unwise to ignore these. Yet we also know that we *have* ignored them in our personal lives, by rushing, losing sleep, worrying, skipping breakfast. They are also significantly neglected in workplaces.

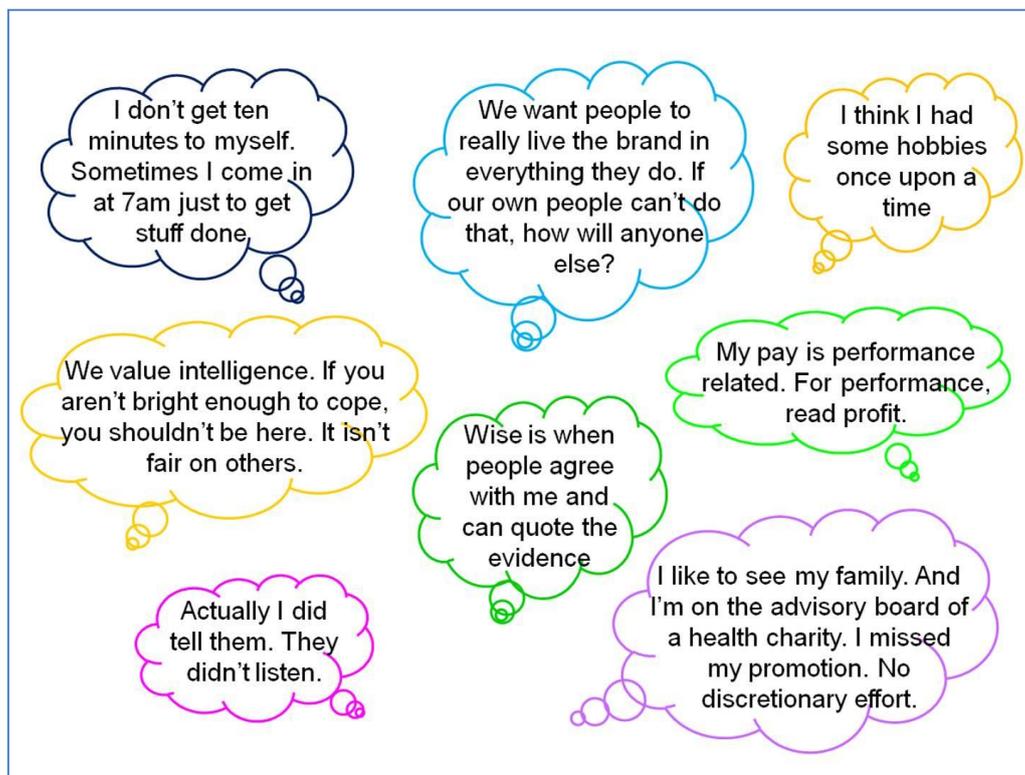


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Figure 2 below is a selection of responses from people, including those who helped with my research. Illustrating what they know or experience of organisational life that they consider to have got in the way of wisdom in their organisational contexts, these comments speak of privileging task over people, short term over long term, a lack of reflection, a lack of inclusion. . . and sometimes the demands of processes or even of a particular person that relate to these. Overall, I suggest that they point to a need for reflexivity, or for being able to think about our thinking/doing *while* we're thinking/doing.

What's stopping wisdom from being more in evidence?

Figure 2: Some responses to, 'What do you believe gets in the way of organisational wisdom?'



Source: ongoing research, Allan 2007-current

Wise individuals in organisational contexts

And here is where I find an interesting link with both coaching and professional supervision. First, coaching. If you are coaching individuals in organisations, it's easy to see that a 'wise output' may not be guaranteed simply by the presence of an individual we may regard as wise. And in this respect, development of the individual alone leads to a number of challenges for them, for the organisation and for their coach. Yet there is also room for coaching approaches that develop many of the ways of thinking and behaviour alluded to in the Berlin Paradigm – embodied ways of being with ambiguity, difference, lifestage needs and so forth. As the adage goes, 'experience isn't what happens to you, it's what you do with what happens to you'. This may incorporate some elements of coaching for skill or for performance, but it is strongly developmental or even transformational, and facilitates reflexivity.

Another element of coaching that people appreciate in relation to wisdom derives from their experience that the reflection time serves as an antidote to organisational immersion. There's quite an overlap here, as we might expect, between wisdom and suggested processes for ethical decision-making, which emphasise a sequence or cycle around stopping, consulting, listening, including, reflecting and acting (e.g. Steare 2011).

Second, professional supervision. Ethical behaviour and reflexivity are core areas for organisational practitioners and coaches, in which supervision plays a part (e.g. Allan et al 2011; Townsend 2011). If you're reading this, I suspect that I'm already preaching to the converted, as you'll probably have access to a range of professional support strategies, including planned time with senior colleagues for the purpose of reflecting on your practice and sharpening your awareness(es). It seems to me that the attitude that seeks out

supervision, combined with chosen disciplines/practices – our praxis and its maintenance – is highly relevant to nourishing wisdom in corporate life. You might view wisdom as a sophisticated meta-level of cognition, the mixture of knowledge, emotion and conation (motivation) proposed by Clayton and Birren (1980), a divine gift or revelation that arrives through you. Or you might regard it as something else (e.g. Birren and Fisher 1990). Either way, what matters is the ability to hold a position in relation to the inquiry into the meaning and relevance of wisdom.

Conclusion

In this article, I have reviewed some starting-point research into how wisdom is seen or experienced in organisational life. And I have related the role of coaching and supervision (primarily of individuals; groups and teams are an important middle territory) to the overall picture of organisational or corporate wisdom in today's contexts. I have also offered a map for exploring the emerging territory. I am very aware that all the thinking, reflection, research and writing that lies behind this offering is built on the work of many others, and addresses a general topic that has concerned humans for many thousands of years. So I reiterate my proposition that wisdom isn't a soluble problem, but rather an engaging journey related to our human condition. My working definition is that *wisdom concerns how we (re)incorporate our full ways of knowing, individually and collectively, in service of what is needed* (Allan 2008). As Walter Benjamin wrote in *Illuminations* (1955) on a related interest of mine, Story, "counsel is less an answer to a question than a proposal concerning the continuation of a story which is just unfolding . . . Counsel woven into the fabric of real life is wisdom."

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About the author

As a consultant, coaching psychologist and supervisor, Julie works to connect people with their capability so that they can make their best contributions. Her approach is highly systemic, with particular attention to what is newly emerging, and to exploring impact. An invited speaker and tutor in the areas of wisdom, gestalt and narratives, Julie's publications include *The Power of the Tale: Using Narratives for Organisational Success*, Wiley 2002, and Gestalt Coaching in *The Handbook of Coaching Psychology*, Routledge 2007 as well as chapters on ethics in relation to supervision. She is a member of the Ethics Committee of the British Psychological Society and has an ethics role for the Special Group of Coaching psychology. A director of change consultancy Irving Allan, Julie's ongoing research, learning and practice concerns the nature of corporate wisdom and the emerging future.

Julie may be contacted via

e-mail: Julie.allan@lemontree.f2s.com; julie@irvingallan.com

Blog: [wiseways?](#)

Twitter: @juliesallan (twitter.com/juliesallan)

A note about AMED

AMED stands for the Association for Management Education and Development, www.amed.org.uk. We are a long-established membership organisation and educational charity devoted to developing people and organisations. Our purpose is to serve as a forum for people who want to share, learn and experiment, and find support, encouragement, and innovative ways of communicating. Our conversations are open, constructive, and facilitated.

At AMED, we strive to benefit our members and the wider society. Exclusive Member benefits include excellent professional indemnity cover, free copies of the quarterly journal *e-O&P*, and discounted fees for participation in a range of face-to-face events, special interest groups, and our interactive website. We aim to build on our three cornerstones of **knowledge**, **innovation** and **networking** in the digital age. Wherever we can, AMED Members, Networkers and Guests seek to work with likeminded individuals and organisations, to generate synergy and critical mass for change.

To find out more about us, you are welcome to visit our website www.amed.org.uk, or contact Linda Williams, our Membership Administrator, E: amedoffice@amed.org.uk, T: 0300 365 1247

Invitations and notices

Happenings

Here is a selection of just a few AMED events and other milestones that occur between now and the publication of the Autumn 2012 issue of *e-O&P*. Everyone is welcome to come along, read or browse.

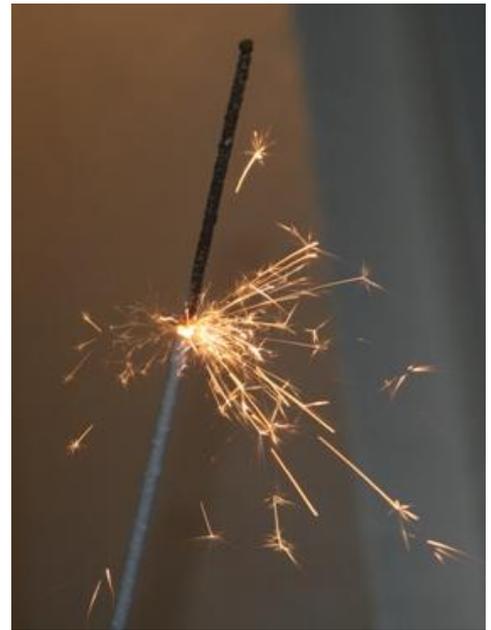
<p>15 June - AMED Writers' Group, Exploring work-life balance, with Shelagh Doonan,</p>	
<p>20-22 June – Tomorrow's Leadership Conference, Buckland Hall, Brecon Beacons, www.tomorrowsleadership.org</p>	
<p>17 August - AMED Writers' Group, Developing leadership and knowledge through the social process of writing', with Rob Warwick</p>	
<p>(25 July – 12 August: The 2012 Olympic and Paralympic Games) Plan your commitments to avoid the crush!</p>	
<p>24 August – Publication of the Autumn edition of e-O&P: Wisdom in Organisations, Part 2 www.amed.org.uk</p>	

For more information, visit www.amed.org.uk.

You and AMED

What's in it for you?

- Belonging to a committed team/community, having fun, and engaging with an interesting, creative, committed, diverse network of people.
- Experiencing the joy of contributing to leading edge thinking about personal, management, leadership and organisational development.
- Finding friendly support for your own personal and professional learning and development.
- Having opportunities to put into practice your insights into emergent, networked organisations.
- Experimenting with new ways of doing things.
- Gaining recognition for belonging to an outstanding community of practice – being asked to write for our journal and other publications, speak at conferences and facilitate seminars and workshops.
- Finding new business opportunities and connections through AMED connections.



What's in it for AMED?

- Lending your support for our commitment to co-creating knowledge, innovation and networking (KIN).
- Nurturing partnerships and collaborations with other like-minded organisations and networks.
- Introducing our quarterly journal e-Organisations and People to wider readerships.
- Seeking opportunities and facilitating activities for the benefit of our community.

Voluntary roles you might play

- For AMED Council, becoming:
 - A Trustee/Director if you are a full AMED Member, or
 - A Council Supporter if you are an AMED Networker.
- For e-Organisations and People, contributing as:
 - A member of the Editorial Board
 - Guest Editor
 - Author or Book Reviewer
 - Critical Friend
- Becoming Convenor of an AMED Special Interest, Local or Online Group
- Becoming an AMED Event Organiser, Facilitator or Speaker.
- Starting up and/or moderating an online Discussion Forum on the AMED website via NING.
- Initiating posts on AMED's Twitter and LinkedIn spaces.
- Becoming a contributor to AMED's 'think tank' conversations.

To find out more, you only have to ask.

Contact Linda at the AMED Office:

- 0300 365 1247; amedoffice@amed.org.uk; PO BOX 7578, Dorchester, DT1 9GD