

Navigating Transitions:

Do Story and the 4 Mores Model Effect Performance and Community Engagement?

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Abstract

Life is filled with transitions; navigating them can prove difficult for people and organizations. This master's project examines and documents conditions and practices that may contribute to people navigating key transitions, finding their place of resonance, and answering a key life question: am I good enough? It explores pathways that may help people accept themselves for themselves and become more of who they are.

Research on the role of story and the qualities of clarity, courage, confidence and compassion may provide insight into effective ways to ease the task of transitions for people and improve their performance and community engagement. The findings show that claiming one's story, including early recollections, can be useful to a person's success in transitioning to living a purposeful life. Also, the research shows that the qualities of clarity, courage, confidence and compassion, including self-compassion, contribute to people's performance and community engagement and may prove useful in satisfactorily finding one's place in life.

Acknowledgements

As we light a path for others, we naturally light our own way.

Mary Anne Radmacher

Do what God intended for you to do, and you will set the world afire.

Saint Catherine of Siena

The gifts we receive are meant to be shared. In this way I found my mission to live creative love and help people grow, heal and become whole. This master's project explores a key life question: What helps people accept themselves for themselves and become more of who they are? It explores a combination of practices and seeks the conditions that contribute to people finding their place of resonance—that place from which they can increase their performance and be in deeper connection with themselves and others *for* the community.

The words of Al Tarlov, former head of the Kaiser Family Foundation, have inspired me for several years: “The world is filled with need. Follow a path that speaks to you. If you want to change the world, create a beautiful model.”

Following a long period of gestation, I now have the beginnings of a beautiful model that I believe will encourage people to live their creative love and foster the growth, health, healing and wholeness of many. Getting here required the support of so many.

I treasure the support of my mother Mary Reid who expresses her belief in me always; thanks, also to my brother Randy for his love. When the gift of separation from a job that did not serve me arrived, so many new doors opened. The people who measurably helped me with this

masters work included: the guidance of friend Sheila Simon, who led me to a great advisor in Mary Anne Haley; my long time friend Barbara and her mother Jean Heers who always told me I am a natural Adlerian; my friend Jeanne Morales who always wanted me to work on the ideas that have now shown up in the form of this new model and the beginnings of a book; the encouragement of my teacher, Bev Lutz, who suggested I, too, might want to become a teacher and to go beyond a coaching certificate to a full masters; the mentorship of Dr. Bill Premo, who also urged me onward and Jere Truer for serving as my reader.

I am most fortunate for the daily love and encouragement of my spouse, John Forde, and the companionship and support of my beloved daughter, Kara—I can't imagine my life without them. Special thanks also go to Mary Schoessler who worked with me for a year on the development of my company Storyslices and the original idea of the four mores. Together we discovered the many ways we appreciate the path of healing. I thank her for making room for me to take on and own the full research and development of the model.

I so appreciate my classmates, especially Lenny Hayes, who recognized the power of the 4 Mores Model© to provide a healing tool for others who have been traumatized. My thanks to dear friend Jenny Oftt for making me pies and keeping me 'lighter' so I stayed sane along the way. So many others of you have supported me and cheered me on and you are too many to name, but you are my dear friends. The financial support I received, including through the dislocated worker program, Project Gate II, and a scholarship from the women of Minnehaha Church, was so important to helping me stay on this path. I have trusted all along the way, and that trust has been repaid in full because I am ready to step into the world refreshed, renewed and focused in my personal truth.

The project

Completing this masters project has been useful because it coincides with a significant period of life choice-making for me. While I consider my career options, I am also making decisions about major life transitions in my family. Recently, I took my 15 year old daughter to look at colleges while also visiting my 83 year old mother to talk about where she will live during the next phase of her life. These bookend events left a large mark on my emotional spirit and pushed me to look at my life in the form of a story or picture book.

It's three year's since my father's death and my mother has come to recognize the two story house that has been her home for nearly 60 years is not suitable for her current level of mobility, yet she still has the need to be where she feels safe, where she feels she belongs, where she has significance. Part of her wants to stay put and deal with all the 'letting go' such a major decision involves. During a heated discussion about the decision, she angrily told me she cannot afford to move because she is trying to hold onto to some of her assets so she can pass them on to my brother and me.

By considering the Adlerian concept of life tasks, I remembered, her behavior has a goal, a goal that was not clear to me until she shared it during this emotional exchange. Knowing her goal and how precious it is to her I can redirect my questions and offer her new ways to think about her options with an intent to help her effect her movement.

Adlerian practice

The practicality of Adlerian principles make them highly useful. We have a style of life that is shaped by our early childhood experiences; our behavior is linked to our goals which include mistaken beliefs and convictions. My mother, whose childhood included the trauma of

her mother's death when she was only 14 months old, is seeing her world in either/or ways. Later, as I lay awake thinking about this difficult conversation, I realized how valuable Adlerian theory is to this specific situation and to others as well. Perhaps with a little encouragement from my brother and me we may be able to help her find an easier path to positive movement and a solution we can all embrace.

I will use much of Adler's teaching going forward. Especially helpful to this project is Adler's theory that suggests people do not so much change as evolve, meaning we look at our mistaken beliefs and our striving and make adjustments so that we can find a better way and place from which to live our fullest lives. Adler's idea of the "courage to be imperfect" and his suggestion we "spit in the soup" to wake up creates movement to the next step, and our new and "better" self (Adler 1927). My central interest lies in exploring ways to help myself and others seek the path to wholeness as humans and to pursue it through the lens of one's story. The key question we each face is to locate what the pathway is that will help us become *more of who we are*. What *more* will help us with this essential task?

I am grateful for the training that has led me to appreciate the psychological theories that will make my work more powerful. These include:

- Adler, because of his interest in the family and early recollections, his idea of social interest and the human in relationship with community and his idea that behavior is goal focused and changeable;
- Rogers' client-centered practice, because of its emphasis on realness, acceptance and caring;
- Existential, because it requires us to stay with the questions of living and focus our purpose;

- Gestalt, because it asks us to find meaning by looking within the context to find the patterns; through those patterns we can find wholeness and meaning. It helps us see that the background effects the foreground.
- Narrative therapy, with its appreciation of stories of our lives, supports my focus on the idea of creating a new story, and its reliance on questions and listening. It is useful in the way it invites us to separate the person from the problem.
- Asian therapies also factor into my work with their emphasis on asking oneself a defining question—Not knowing how long I have here, can I live more impeccably, more fully, more boldly? This work aligns with my work to invite each of us to act on our largest leadership self.
- Cognitive therapy, with its similarities to Adler around our behaviors and how we perceive and structure our experiences will also have some usefulness for my work, especially with the idea that the client is a learner and doer who does their therapeutic work outside of therapy.

This palate of therapy practices will serve the work because of the alignment with so many of the aspects of what gives me energy, focus and joy.

Applying my learning

My practice will center on using coaching and experiential work, wherein the coach comes from a place of deep faith in the client and the client's ability to uncover and take action toward their own solutions. I find this a place of amazing beauty for it allows for deep and true expansion in the other. When we feel safe, surrounded by love, we radiate our fullest being. From that place, we feel capable of anything we want to do! Offering myself to clients by actively listening, creative questioning, purposeful clarification, loving challenge, and by seeking what they truly want, I get to witness amazing leaps, big smiles and expansive human growth.

Adlerian techniques are very valuable to shifting us forward. When we complain or insist on only looking backward on our lives, we can hold things in place *as they are* because we are saying what we don't want. When we make a simple turn to our authenticity, to our deepest wishes, we tap into a magnificent propelling force for good in our lives. As I was in the late phases of writing this project, I awoke from a dream in which I saw myself saying these words, "Not to strive but to glide." This is my vision, that I will glide on this newly formed foundation and pathway and fulfill my purpose and my life.

With deep appreciation,

Catherine Reid Day

June, 2011

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Chapter One: Introduction

This master's project examines and documents conditions and practices that may contribute to people finding their place of resonance and answer a key life question: What helps people become more of who they are? It explores a combination of practices and seeks the conditions that contribute to people successfully navigating transitions, increasing their performance and deepening connection to themselves and with others *for* the community.

This paper examines if people will increase their performance and do more for the community (social interest) when they are supported in identifying their core narrative and by giving themselves opportunities to experience where they need to develop more clarity, courage, confidence and compassion, both for themselves and with others. By experiencing and practicing these qualities, might they also become more of who they truly are? Will they see more, be more, live more and give more?

Research Question

The pace of change, particularly technological and environmental, in our culture is creating an increased rate of transitions that people experience. Transitions create disruptions that effect human productivity and performance. Transitions also present an opportunity for growth.

This project explores the following primary question, and three sub-questions:

1. During transitions, what processes can be applied to effectively increase human performance and expand engagement into community?
 - 1.1. In what ways does the process of claiming and shaping personal narrative enhance personal performance and contribution?

- 1.2. Do the qualities of clarity, courage, confidence and compassion make a difference in performance and contribution?
- 1.3. Can experiencing and strengthening these four qualities (from the 4Mores Model©Storyslices 2010) help people so they can see more, be more, live more and give more?

Examining the research, does it show whether or not people strengthen their leadership performance by recalling, evaluating and embracing their story (specifically, what they loved to do, what stopped them along the way, what got in their way, and ways aspects of their story showing up as a pattern in their life) and then help to put that story into use in relationship to their lives, their work and the way they interact with the community? If they examine, with support, what stopped them, will they uncover a connection to a lack of confidence, clarity, courage, or compassion for themselves and for others? What tools or processes aid in overcoming these blocks? Does using curiosity (coaching) to surface clarity, courage, confidence or compassion serve to improve their performance and elevate, engage, embrace and expand the person into a fuller life in connection to the community? By using active processes that explore the model do we give people greater access to their source identity and help them live more involved with the community? Will these processes offer people access to their inheritance, their own best capacities and help them tap into their strengths and talents that move them forward on their greatest life so they can create more community and global solutions?

Statement of the Problem

Transitions are created by people and circumstances and by people's own actions and choices. A transition produces turmoil for the individual. For example: flooding in the

Mississippi Delta displaces people and destroys homes, businesses and livelihoods; an earthquake and tsunami in Japan lead to a damaged nuclear plant followed by evacuations from a 12 mile radius. These types of disasters that create major displacements and potential migration. A mining disaster in Chile traps more than 30 miners for months and the rescue process is covered by the media around the world with families upended by the drama. In more ordinary transitions, a child graduates from high school creating an empty nest for her parents and a new world for the graduate; a family is split apart by divorce; a job transfer causes a family to leave neighbors, friends and schools and join a new organization and community. An older worker is given a lay off notice, and it precipitates uncertainty about finding work ever again; another receives a diagnosis of a chronic, life threatening illness and shifts patterns and a sense of future for all involved. Each of these transitions create emotional disruptions and turmoil. Each of these events create situations of choice for the individual, periods when chaos can overcome the human journey, or create a time for choosing a path to new choices and ways to live life. The people facing any of these transitions must ask: do I stay on the path I chose before, or must I assess my situation, examine myself and choose a new way?

Even as the person faces the circumstances of the transition, often it also creates resistance in them. When we complain or look backward on our lives, we hold things in place as they are; we are saying what we *don't* want in our lives. When we make a simple turn to our authenticity, to our deepest wishes, we tap into a magnificent propelling force for good in our lives. In this way Adlerian techniques are very valuable. A fundamental question that so many people ask themselves from somewhere deep inside is, "Am I good enough?" The question shows itself in so many community issues: over-consumption of resources, addiction issues

including alcohol, over eating, drugs or sex. It also shows itself in the ways we live with our doubts and anxieties rather than embracing our fullest and imperfect selves as we are.

In Adlerian practice, we understand that each of us creates mistaken beliefs (aperception) that effect our daily lives and our sense of wholeness in living. Every behavior has a goal and often we mis-behave because we mis-understand both ourselves and others (fictive goal). We are working from a fictional story, a mis-story and as such, are not experiencing the best of our lives. As practitioners, we seek to support the people who come seeking discoveries that will unlock a better path for them, yet even when they arrive, eager to explore and discover, we find the client continues to engage in the behaviors they seek to adjust. They choose to continue to be resistant to finding the path to deriving belonging and significance. It may be the fear of worthlessness, of worthiness, of being alone, a lack of courage, or a denial of one's imperfection—any or all of these may lie at the root.

When confronted with a style of life (lifestyle) that keeps a person's way of being in place, can interventions including specific assistance and compassion help adjust or remove that style of living? What can shift the "rule of rules" for the individual? What can replace the tendency and habit or choice and create a new pathway that leads to better performance in the life tasks and more community connection? What can move the person toward their wholeness and function cooperatively toward the betterment of the whole community wherein all people's interests can be served? What can produce a life free of dualism and either/or thinking? What is the fear that underlies our human resistance? What can help reveal and release that fear? Without a clear understanding of alternatives that will provide new satisfaction and a trajectory toward belonging, the process may stand still. Can a series of processes, including story,

exploration of four key qualities, and experiences lead to more people engaging in behaviors that promote wholeness in the person and generate social interest (Rasmussen, 2002)?

Fears present that hold us back from fulfilling lives include: fear of inferiority, fear of rejection, fear of success, fear of death. We also long for and desire inclusion and validation. Adler's point was that for many, the fear of defeat is greater than the desire for success (Ansbacher & Ansbacher, 1956) and promotes the safeguarding of self-esteem. For example, a common phrase people use when thinking about a change or a risk is, "what's the use, it won't succeed." When people use a phrase like this, they are really saying, "I cannot handle the risk of rejection or possible failure so I won't try." This is safeguarding.

Such fears may manifest through traumatic experiences. For example, a two year old child dog paddling in a back yard swimming pool slips out of an inner tube and sinks to the bottom. Her mother does not see she is under water. The child is rescued, revived and safe, but the fear the incident triggers in her, a fear of water, lingers. The following summer the girl's family returns to the water, this time at a lake. The parents and the girl's older brother try to woo her back into the water but her fear is too powerful. Eventually they use a strategy to draw her in: they wander deeper and deeper into the lake, laughing and having fun together. The girl is left out. Eventually the pull of wanting to be included supersedes her fear and she joins them in the deeper waters. In this way the child overcomes her fear and navigates a transition; she owns her story and embraces qualities of courage and confidence, clarity and compassion (for herself) and emerges into a place of safety and belonging, a new story where she is no longer afraid of the water.

Other times the life story of transition has a different outcome. A teenager asks his parents to use their car to take his girlfriend on a date. On the way he has a bad accident. He is injured; the girl dies. He is overcome with grief and guilt. His injured leg heals, leaving him with a limp, but emotionally he is more severely injured. He becomes schizophrenic. He is hospitalized. He receives electric shock therapy. He retreats from his family and moves to another state. He never returns home.

One day his brother and sister-in-law decide to clear out a storage locker that the man has rented for 30 years. In it they find boxes of art supplies, other personal items and a few boxes containing letters that he had mailed to himself. Curious, they open a few of the letters and find them filled with original songs that he composed and sent off to copyright. The boxes hold a treasure of unsung songs. The man dies away from family, without friends—just a caregiver and a lawyer, and his life potential hidden and boxed instead of shared.

These two illustrations of life story and life potential either released or resisted provide a glimpse into the potential of these process interventions. They establish examples from which we can explore the intervention processes proposed in this paper.

Research about Transitions, Productivity and Community Issues

Given the volume of challenges facing the human race, current business writers assert we need more full potential, creative and ‘360°’ leaders, to address them (Godin, 2010, Cholle, 2010, Pink 2005). What can facilitate the movement toward more such full potential leadership and more people seeing themselves as leaders where ever they find themselves instead of hiding behind losses, disappointments, tragedies and fears? What happens when people facing the vast array of transitions, employ a newly created model and process, combined with the work of

claiming one's story? Can these steps mitigate the violence of the unhappiness of not living one's true purpose? What's the payoff if leaders willingly reach deep and lead from their center? What is inside that center and how might people have lost track of its data, its relevance? How do people lose track of those seemingly easy clues to who they are, what they love and what they are here to do for the world? Could it help people discover their full potential selves and answer the question: *what's not going to get done unless I do it because of who I am?*

Another prevailing transition experience includes the rate of migration which is increasing dramatically. More people are moving out of rural areas and into urban settings, not only across the United States, but globally. Such migration produces a major transitional issue for all. In a study sponsored by the University of Minnesota, researchers studied two groups of migrants in Santiago, Chile to determine factors that made such transitions more successful, particularly to see the effect of empathy on social adjustment. The increase in urban migration is a dynamic factor. In Chile over one-third of the population of Santiago are migrants and they predominantly live in slums. The task of learning their role and differentiating their lives under such changes and circumstances creates difficulties and a predicting factor included empathetic ability. The study also showed that empathy and role differentiation contributed to job success following the initial transition (Stephan, Stephan, 1971). The capacity for empathy and the understanding of role appear to facilitate human transitions and may point toward the usefulness of the two aspects of this project. This research supports the positive effects of story and the qualities of included in the study as factors that improve performance and community connection.

Since people spend a tremendous percentage of their life at work, the issues presented in the workplace offer a window into the problem of transitions and performance and community engagement from another vantage point. Conditions in the workplace can cause significant pain and suffering for workers and cost companies in lost productivity, turnover and law suits.

Extensive research on workplace incivility which is closely related to abuse or bullying in the workplace showed how pervasive the issue is. A survey of 800 employees found that 30% of these workers experienced acts of incivility directed at them at least once a week. In a study of 126 Canadian workers fully 50% reported being targets of incivility at least once a week. And a British survey found that an estimated 30% of British workers experience situations with bullies at least once a week (Sutton, 2007).

The issue is particularly acute where those with more power such as bosses assert their power over subordinates or others in lower positions. Studies report the victims of work place abuses report lost productivity, reduced job satisfaction, difficulty concentrating, mental and physical health problems, anxiety, a feeling of worthlessness, anger, depression and chronic fatigue. The researcher who developed this work did it for the Harvard Business Review and found that it had greater impact and attention to the issue when he insisted on using the word “asshole” to define the particular type of individuals. To assess the costs of such human behavior to the companies, the researcher created a TCA index (Total Cost of Assholes). The book reports on a researched study by Charlotte Rayner and Loreleigh Keashly who measured the costs to companies of bullying by computing a 25% loss rate of those bullied plus the loss rate of the estimated 20% who witness bullying and leave organizations causing unnecessary and costly

transitions and lost productivity or performance effectiveness. For a 1,000 person organization it cost \$2 million annually (Sutton, 2007).

In a just released study conducted by the Minnesota Department of Education on more than 130,000 students, the issue of bullying took center stage with fully 50% of all students reporting they have been victims of bullying at least once in the past year and 9% have experienced bullying as often as once per week. The effects of such bullying emerge in student stress, absenteeism and depression. In some cases suicides are reported (MN Department of Education, 2010). Such behaviors are deeply costly to communities.

Objectives of the Study

Transition creates opportunities to choose a direction and path, a choice to be a more generative person or a choice to return to a safe guarding of self. The remainder of this paper explores the processes and interventions for guidance on a productive way to move forward through transitions.

Definition of Terms

The purpose of researching the ideas presented is to learn if a combination of interventions might show promise for human development in a period of change and to expand human engagement in community. Transitions, a central issue at the heart of the researched processes, is defined this way: “Life transitions represent periods of heightened self-reflection, attempts at meaning making (Cantor & Kihlstrom, 1987) and opportunities for development (Bauer & Bonanno, 2001a).” Yet the author also goes on to say that such periods, voluntary or involuntary, do not necessarily offer the person a better understanding of purpose, meaning or happiness (Bauer, McAdams, 2004). As such, the other interventions may reveal themselves important to the study. This paper used a number of terms that require definition.

Dictionary.com provides the following definitions for terms used in this project.

- Transition—noun 1. movement, passage, or change from one position, state, stage, subject, concept, etc., to another; change: *the transition from adolescence to adulthood*.
- Relevant:—adjective bearing upon or connected with **the** matter in hand; pertinent: a relevant remark.
- Connection—noun 1. the **act** or state of connecting. 2. the state of being connected: the connection between cause and effect. 3. anything that connects.

- Community—noun, pluralities. 1. A social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage. 2. a locality inhabited by such a group. 3. a social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from **the** larger society within which it exists (usually preceded by *the*): *the business community; the community of scholars.*
- Performance—noun 3. The execution or accomplishment of work, acts, feats, etc.
- Clarity—noun 1. clearness or lucidity as to perception or understanding; freedom from indistinctness or ambiguity. 2. the state or quality of being clear or transparent to the eye; pellucidity: *the clarity of pure water.*
- Compassion—noun 1. a feeling of deep sympathy and sorrow for another **who** is stricken by misfortune, accompanied by a strong desire to alleviate **the** suffering.
- Confidence—noun 1. full trust; belief in **the** powers, trustworthiness, or reliability of a person or thing: *We have every confidence in their ability to succeed.* 2. belief in oneself and one's powers or abilities; self-confidence; self-reliance; assurance: *His lack of confidence defeated him* 3. certitude; assurance: He described the situation with such confidence that the audience believed him completely.
- Courage—noun 1. the quality of mind or spirit that enables a person to face difficulty, danger, pain, etc., without fear; bravery. 2. Obsolete . the heart as the source of emotion.
- Resonance—noun 1. the condition or quality of being resonant 2. sound produced by a body vibrating in sympathy with neighboring source of sound 3. the condition of a body or system. At this frequency the system displays an enhanced oscillation or vibration

- Expand—verb (used with object) 1. to increase in extent, size, volume, scope, etc.: Heat expands most metals. He hopes to expand his company. 2. to spread or stretch out; unfold: A bird expands its wings. 3. to express in fuller form or greater detail; develop: to expand a short story into a novel.
- Embrace—verb, -braced, -brac·ing, noun –verb (used with object) 1. to take or clasp in **the** arms; press to the bosom; hug. 2. to take or receive gladly or eagerly; accept willingly: to embrace an idea. 3. to avail oneself of: to embrace an opportunity.
- Elevate—*verb*, -vat·ed, -vat·ing, *adjective*—verb (used with object) 1. to move or raise to a higher place or position; lift up. 2. to raise to a higher state, rank, or office; exalt; promote: *to elevate an archbishop to cardinal*. 3. to raise to a higher intellectual or spiritual level: *Good poetry may elevate **the** mind*.
- Engage—*verb*, -gaged, -gag·ing.—verb (used with object) 1. to occupy **the** attention or efforts of (a person or persons): *He engaged her in conversation*. 2. to secure for aid, employment, use, etc.; hire: *to engage a worker; to engage a room*. 3. to attract and hold fast: The novel engaged her attention and interest.

Chapter Two: Literature Review

Preface: Susie's Turning Point Story

A woman in her late sixties, Susie, shares her story at a table of women who are attending a church retreat. She tells the group her brother died two months ago. Before that he had lived with their elderly mother who had been widowed and he served as her main caregiver. With his recent death, Susie has become her mother's sole caregiver. Because her mother has never lived alone, Susie has moved in with her, even though Susie's home is on the same block. Now, Susie reports, her mother is depressed. Susie also shows signs of stress. This weekend retreat is the first time she has been away from her mother since her brother died. Susie is experiencing a significant life event, a turning point.

Another woman at the table shares a story reported in an article she has read. A man, recently retired, became despondent and was receiving therapy. His therapist and other caregivers diagnose him as depressed. His therapist works with the man to articulate more precisely what his feelings are. Instead of labeling himself as depressed, through careful questioning, he defines his feeling state as "bored and feeling useless."

The therapist invites the man's spouse to work together with them to write a letter to his friends and associates, asking them if they have a different perspective on the man. They receive more than 40 letters in return that share stories of the man as useful, important, and special to them. The stories in the letters cause the man to reconsider his perspective. He reconnects to his passion for gardening and gets involved in volunteering. He no longer considers himself depressed (McLeod, 2004).

Upon hearing this story, the women at the table ask Susie, are there people who could write to your mother and share stories about their times with her? Are there people who can tell her how they see her? Susie says yes. She sees a new path with her mother, through others sharing their life experiences with her mother and showing her the meaning of her life stories.

Susie looks visibly different by the end of the conversation. She is smiling and grateful. She says, “This is such a simple process. So simple and refreshing! I am going to use this when I get home. Thank you!” Susie’s comment seems to indicate this modest intervention has provided her with new momentum at a time of turning point in her life story.

Transitions and Factors

This introductory story, drawn from an informal and unplanned conversation, illustrates the research question explored in this literature review. Does sharing one’s story give people momentum during transitions? Can story increase performance and community connection? Do qualities of compassion, clarity, courage and confidence enhance life performance and community experience? This project and literature review explores the following primary question, and three sub-questions:

2. During transitions, what processes can be applied to effectively increase human performance and expand engagement into community?
 - 2.1. In what ways does the process of claiming and shaping personal narrative enhance personal performance and contribution?
 - 2.2. Do the qualities of clarity, courage, confidence and compassion make a difference in performance and contribution?

- 2.3. Can experiencing and strengthening these four qualities (from the 4Mores Model©Storyslices 2010) help people so they can see more, be more, live more and give more?

Individuals experience a number of significant life events or transitions. Some appear to be easy for people to navigate, or at least pleasurable (marriage, birth of a child, graduation from high school), while others may be viewed as difficult (illness, death of a loved one, divorce, loss of a job). Such transition or turning points can be seen as important events that take a person in a positive or negative direction. This master's project examines and documents conditions and practices that may or may not contribute to people reaching their place of fullest resonance during transitions. By finding a balanced place, can they increase their performance and deepen connection to themselves and with others for the community?

This section examines the research to support or refute if people facing transitions will increase their performance and do more for the community (social interest) when they are supported in the following three steps: 1) Identifying their core narrative, and 2) By giving themselves opportunities to experience where they need to develop more clarity, courage, confidence and compassion, both for themselves and for others. By experiencing and practicing these qualities does the research show, might they live their true path? Finally, 3) Will they see more, be more, live more and give more? The overarching question is: which of these interventions or experiences might help mediate those life passages so that they create positive momentum for the person, regardless of circumstances? Which of these interventions might support people to improve their performance and increase their ability to contribute to communities?

When someone faces a major life event that creates a transition and turning point, it matters to them if the outcome is negative or positive. In the opening story and example, the elderly mother grieves the loss of her son, her spouse and her health. She could be categorized by many as depressed and her daughter, also aging, may be at risk of depression, too. The daughter has been dislocated from her normal situation to extend care to her mother even as she grieves her own losses. What is the effect on people of such dramatic transitions? The transition process was defined in William Bridges work on the subject as having three stages: endings, the neutral zone and beginnings (Bridges, 2004). These stages are similar to the arc of a story and can be useful in understanding the many issues of transition to all involved.

What are the costs, both human and to the community, to such unattended transitions and their related emotional stress? Fully 25% of the United States population at any given time are experiencing mental health issues. As a result, depression in the workplace costs employers in productivity and performance due to sick days or reduced productivity on the job. With increased health care costs for treatment and medications, and other forms of lost productivity, might it make sense to explore methods to redress the issue (Smith, 2010)?

Susie is experiencing costly stress as she navigates her tender relationship with her mother. Can using simple interventions effectively and efficiently lead people like Susie and her mother to improved outcomes and cost less both in human and economic terms? When we apply interventions such as asking powerful questions (coaching), sharing the essence of one's life story (narrative), exploring and identifying closely held values and defining what one sees as one's legacy (passion and purpose) are employed and the qualities that support the process of

growth (clarity, confidence, courage, compassion) do they lead to new momentum and, therefore, productivity? Or, do they not show such results?

In the illustration, it appears that a series of small interventions assisted Susie to reframe the situation for her. By sharing a story (telling the story of Tom) Susie could consider both her own and her mother's narratives. By suggesting a process, to invite others to express their experience of this person using the tool of letter writing (clarity to see more of oneself) (compassion for Susie and her mother and clarity to share her personal legacy), Susie, as a caregiver for her mother, reports she experiences new life productivity and forward direction. She reports renewed energy to take home to use when she is caregiving for her mother. It appears these interventions promote a generative (Erikson, 1963) and momentum creating experience. Do they have any lasting effect? What does it show us about performance and community engagement?

In a sweeping assessment of psychotherapy and counseling, a researcher summarizes the history and role of psychotherapy as modern culture shifts and turns more detached and begins to resemble a "self-contained perfect world, clean and safe, much like Disneyland" (McLeod, 2004). He asserts that, as the 20th century came to a close, the function of story and narrative is to mitigate the desert of human disconnection during the sweeping transition into a technological age and reflect a demand that therapy embrace a *social process* to the work. The act of sharing the story is itself a performance by the teller and as such creates emotion in the teller and the listener. Additionally, "The person telling a story is engaged in purposeful social action" (McLeod, 2004). This research also challenges the idea of the narrator as needing to accept the label or imposed story assigned by others to be their true story. Rather, the narrator

can also claim their own agency in creating a preferred or accurate version of their experience which can shift the story and the outcome for the subject (as in the story of Tom where he chose not to accept that he was depressed but rather that he had lost purpose). The following literature review explores the assertions included in McLeod and looks to the available material to discover a potentially fruitful path for enhancing human development and community engagement.

Role of Story

Two pillars of psychology, Alfred Adler and Erik Erikson, serve as primary resources on the role of story as a clue to identity and purpose. Alfred Adler is under-appreciated for his contributions as he was in many ways ahead of his time. Story is a strong theme in Adler, particularly when one looks at early recollections, family constellations and the internalized myth of the self (1927). In an interview conducted with Dan McAdams, a psychologist and scholar at Northwestern University whose research focuses work on personality psychology and narrative, McAdams credits Adler's views as very contemporary in relationship to the emergence of narrative psychology, memory and goals (Day, 2011).

Adler's early work on identity led Erikson to the fundamental question: what is identity? Erikson talked about our human senses of time, unity and purpose. He asked, if you could *see* an identity, what would it look like? Erickson concluded, it would look like a big story, an internal, evolving narrative and a cognitive map (Day, 2011) (Erikson, 1963). For many the idea that story is a key to human mental health and growth appears simple, yet the research only made its importance clear beginning in the 1970s. As McAdams asserts, "*To understand people, we must understand stories*" (Day, 2011). Stories are declared to be the essential way for people to make

sense of their experience (Bruner, 2002). Indeed, the act of not sharing or holding back one's story can result in negative health effects (Pennebaker, 1997). The act of sharing within a welcoming container of others promotes the idea of "common humanity and the common good" (McLeod, 2004). These ideas shift the discussion beyond the power of narrative to the process of sharing within the dynamics of models that invite personal immersion in the qualities that lead to enhancement and expansion of the subject and the community.

Story and Identity.

Adler's definition of early recollections is the idea that recalling memories from ages 6-8 can reveal the "central interests of that person's life" (Adler, 1937, p. 287). In this way the practice of identifying early recollections and declaring them defining stories can usefully point toward essential life direction. Erikson and McAdams, as early narrative proponents, were interested in the identity of the self as a big story that we work on over the course of our lives. We keep authoring it and redoing it. This exploration has led to significant study of life stories and the power of the narrative as a base of human development and wellness. Story research is still new, as psychologists did not note the importance of stories to human development until the 1970s and 80s when scientific discipline was first applied to the study of narrative and human development. McAdams, one of the leading researchers in this part of the field, talks about the process of forming our narrative identity: in young adulthood, we construct stories of our lives to give us purpose and meaning and this is the internalized story of the self. We keep working on it for rest of life. We analyze them and link differences to personality variables such as depression (McAdams, 1993, 1996, 1999, 2006).

In the fields of psychology and human development, a large body of research has been conducted over the past twenty years on the significance of drawing out the client life story in a practice called narrative therapy. By encouraging the client to assemble their memories and put them into new context, the client can form new views of their past and their personal life story (Habermas & Bluck, 2000, White, 2000, McAdams, 1999).

Identity development is understood as a nonlinear process and is key to the individual's sense of "uniqueness or individuality, an emerging commitment to a place in society, and a sense of continuity over time (Pasupathi, Hoyt, 2009). Understanding who we are, and who we become over time is a life task and issue that is defined as a "developmental problem." Exploration and study of life story does create challenges for empirical research as the life story presents itself in complex ways. People use what researchers describe as "narrative strategies" to assemble a coherence to their life situation (Pasupathi, Mansour, Brubaker, 2007).

Stories are about characters who do things and to develop we actively imagine we want to become things by doing things. Stories are about people who intend to do things over time (Bruner, 2002). By the time we reach adolescence we are each able to sense the story of a life and begin the process of seeing stories and "built into" human development. We all expect that as adults we can tell stories about life (Pasupathi, Mansour, 2006). Thinking of the life story as a series of episodes can create a sense of coherence. However this requires the person to find a way to create links between the events and formulate coherence. Often we cannot see a path to such linkage which creates stagnation in development (Pasupathi, Mansour, Brubaker, 2007).

Indeed, in a compelling speech to the 2005 Stanford graduating class, Steve Jobs, the CEO of Apple spoke to this idea: "you can't connect the dots looking forward; you can only

connect them looking backwards. So you have to trust that the dots will somehow connect in your future. You have to trust in something — your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life....Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary” (Jobs, 2005). The task of sorting through one’s identity clues and story is essential to navigating life transitions and discovering and living one’s true life.

A particular kind of story emerges out of life events that may create suffering or difficulty. By adulthood we are all working on one genre of story of what McAdams calls the redemptive self (McAdams, 2008). This is a story of overcoming suffering to find something enhanced and better. We are delivered to an enhanced stage of life. Some are more compelling or more culturally relevant. Highly generative and well functioning people will share an idealized and redemptive self.

For example, some will share the story of their lives beginning with an early blessing of life. Their story may sound like this: Something good happened to me but at same time I see the world is bad and others suffer. Because of that I need to journey forth and do something important and special and fulfill my purpose. The world needs me and I am going to make a difference. I move ahead through young adulthood when I confront bad things—loss, suffering, failures. This is when McAdams’ notion and research on redemption comes to the fore. The

redemptive story gives the person upward movement such as in a rags to riches life tale. This is when people look to the future and at the same time, want to leave something behind.

Culturally many variations emerge on this theme: atonement stories; born again stories; sin to salvation stories. For example, many people share versions of the American dream story; poor immigrant stories; recovery stories; lost innocence (e.g. but I did something and I recovered and got it back); liberation towards freedom from slavery. MeAdams also identifies a dark side of these stories which is righteousness. G. W. Bush drew upon his belief in redemption in times of stress and drew on it in a negative way that led the USA into war. All of these stories are part of our personality. Personality is layered as in traits, goals and stories. Stories are the third layer. Goals, motives and values are layer two and under that, in layer one lie our basic traits and temperaments, such as extroversion. In our adult years these are all there and developing. They relate to each other, but not simply. For example, a person can have a conflict between traits and stories. That is what makes personality interesting in the adult years (Day, 2011).

The culture within which people share their stories can also contribute to both performance and community connection (Bruner 1990, Miller, 1995). These differences of cultural lens shape the response of the person to their life events and their self-esteem and motivation and may “resist, adopt and adapt the prevailing assumptions of their cultures” which can effect performance and the degree of acceptance of one’s situation. The task, this research urges, is for the individual to “retain their agency” by engaging in contextualized and supported storytelling (Pasupathi, Mansour, Brubaker, 2007).

Current research indicates that the community in which the story is told, that is those who listen to the personal story, can provide an important container to help the storyteller understand

their story related to the shape of their experience and particularly to understanding or reframing high and low experiences (Thorne & Nam, 2007). This is useful since the quality of the relationship and the experience of sharing the story have an effect on the storyteller. Sharing personal life story may assist the individual to create a path toward the future by taking in the “evolving narrative” and acquire an understanding of “an overall sense of coherence and purpose” (McAdams, 2006). This may prove useful in understanding of the role of the individual because it points toward a direction for the individual and the act of integrating experience to be useful to the person involved. Two studies show that older adults are more likely to address their transitional experiences with a view that they promote growth and integration (Pasupathi, Monsour, 2006).

Such narrative effort is shown to be particularly important in the shaping of the life through adolescence when the young and developing individual seeks to differentiate their voice from their parents’ voices and distinguishes their own understanding of legacy or life purpose. This period in life development path tends to have volatility and many voices are present with the adolescent to encourage generativity and usefulness in community. In addition, the research shows that relationships effect the quality and content of the story as it relates to the notion of narrative identity and the shaping of life choices to drive experience and community engagement. The idea is that the listener, such as a teacher, counselor, mentor, life coach, parent or friend, is important to the development of autobiographical narrative and thus influential in the shaping of values and path and that this is especially important in early adulthood. The role of the parent is particularly useful in this process of understanding the way choices and story relate to life direction (Pasupathi & Hoyt, 2009, Pratt, 2001, McAdams, 2001).

In a study comparing the lives of African American adults with the goal of distinguishing generativity versus nongenerativity, the research showed that a specific type of story emerged in the adults who chose to move their lives toward contributions to the community (redemption story). These adults shared that their expression of the path of the life story as it relates to personal perspective on the idea of redemption of one's life or one's ability to contribute to the community. The study showed that, "the highly generative adults were significantly more likely than their less generative counterparts to reconstruct the past and anticipate the future as variations on a prototypical commitment story" (McAdams, 2006, p. 1372). This is important to the research because it shows that the shaping of life perspective toward what the person believes is either good or bad in terms of outcome has an impact on the direction of the life story and the life path which is related to performance and momentum.

In a carefully constructed study of people's experiences of turning points, including ones defined as crises (deaths, divorces) as well as other life events that influenced the person's view of the self, the research documented the process of experiencing "self-events." The goal of the study was to understand the ways people experience "self-event connections" and what happens to their sense of coherent identity over time and experience. According to the study, people experience more self-event connections before age 60 than after 60 and such narratives (stories) told about the events contributed to the "integration of self and identity" (Pasupathi & Monsour, 2006). However, the study showed that the experience of crisis could supersede the self-event connection process and influence the use of various interventions.

This research suggests a connection between the three interventions of story, coaching and the model of 4 mores, plus values clarification and legacy. It indicates that by understanding

the process of assisting people with their self-events (turning points) and encouraging them to share their stories (narratives) and by asking powerful questions (coaching) and inviting them to address any redefinition of their values based on their self-event experience, that they will gain traction (momentum) through to the “other side’ of the life event. Such momentum is important in the life story. Evidence shows that adding these interventions eases the process of moving through inevitable turning points and provides a person with a forward life direction. When people experience such self-events (turning points) they have more opportunities to share their stories and find ways to create coherence within them. During life events, the task of using coaching (powerful questions) may be able to create momentum for the individual.

Early Recollections and Performance

Alfred Adler declared the person’s early recollection of life events, specifically the one’s people choose to remember, provide a view of the person’s lifestyle and pattern of striving (1937). The choice of life event recall can reveal the pattern to their life and behavior and their role in the world. In an exploratory study, researchers looked at the ability of caring adults to predict the success of students based on early recollections as the primary predictor. The results indicated other factors are also important to the predictive success of students but that early recollections are useful in the mix of analysis (Rogers, 1982).

In a careful study following one student’s challenges in school, practitioners applied the technique of early recollection to each member of the family. Analysis by a trained psychologist revealed an interesting alignment of passions, skills and life story that lead to overcoming mistaken beliefs, patterns of striving and a transition to a much higher performing and functioning human adult. By first understanding the situation and discerning the patterns of

helping established by early life experiences and family function, the psychologist was able to redirect the attention of helpers and align the student to strengths and passions that led to better performance (Bettner & Lew, 2005).

The issue of early recollection takes on greater importance to the relationship between early traumatic experiences and mental health in the person. In a study of 1,598 adults, researchers explored feelings of hopelessness in same adults and their relationship to childhood trauma experiences called adverse childhood experiences (ACEs), including physical abuse, sexual abuse and other traumas. The study found the levels of hopelessness, depression and other related illnesses rose in relationship to the number of types of abuses reported. The researched showed women to be more sensitive to disturbances in the home including alcoholism and the issue of hopelessness (which could lead to suicidal tendencies or suicide attempts) occurred at higher rates than in men, even in situations where men reported higher incidents of trauma. The study also showed that in families where alcoholism was present the homes were not functional and that sexual abuse was also likely to be part of the family dysfunction. While the study reported criticism of their process (that defining hopelessness presents limitations), they also reported that use of the Beck Hopelessness Scale showed high consistency. In addition, where subjects did not report mental disorders, and the subjects were seen as having strength, which can also be described as resilience (Haatanen, Tanskenen, Kylma & Honkalampi, 2003).

Understanding one's lifestyle or style of relating can be a challenge without putting it into context with your experiences. As the novelist John Barth wrote, "The story of your life is not your life. It is your story" (George, Sims 2007 p. 165). There is power in the narrative adults shape and the spaces within which people share them is also important to one's experience. Often

the difference between one person's feeling of success and someone else's is related to the degree to which they were able to reframe their situation into a story that helped them rise above their challenges and move on. This process which combines narrative with something more points to the importance of a process that assists the individual shape their story into coherence that can lead to generativity.

Many studies have shown that post-traumatic stress emerges from multiple types of experiences. In a study of unanticipated life threatening situations after admission to the hospital, the research looked at the process of constructing coherent narratives about their experiences and how that might relate to recovery from those illnesses. They found constructing such a narrative that was coherent proved difficult for many. However, with assistance in constructing the narrative and by focusing on a set of markers to demonstrate their effectiveness and by following the patient outcomes post discharge, a method might be proposed and adopted to assist patient's with their healing progress. Some of the useful aspects of the research included the review of aspects of story construction and coherence that might help medical staff and support people to better help patient healing. Following a period of reflection by the patient, a shift may occur in their story. "Eventually a transformational turning point can be incorporated into the story ... from a tragic story of events beyond one's control to a story of heroism where the teller is the triumphant survivor of those events. This transformation in the narrative allows the person to move from a place of powerless, passive recipient of experience to a more active and powerful constructor/interpreter of the experience" (Williams, 2009, p. 282-283). The research also points to the aspect of the task to conduct both the internal and external work of the narrative and its impact on the storyteller which has the effect of harmonizing the individual and their experience.

In one illustrated case of a narrative and a leadership challenge, researchers collected the story of Novartis Chairman and CEO Daniel Vasella whose life story was deeply difficult. Born in Switzerland in the 1950s he experienced a series of childhood illnesses including admission to a hospital at age four due to food poisoning. At age five he contracted asthma and was separated from his family for four months to promote his recovery. However his caregiver was an alcoholic and unresponsive to his needs. His challenges continued with tuberculosis and meningitis at age eight where he was again separated from his family, this time for a year.

He recalls the deep loneliness of that period and the traumatic experience of being restrained by the nurses for his lumbar punctures. At last he asked a doctor if the nurses could simply hold his hand for the procedure instead of holding him down. Afterward the doctor asked him how the procedure went and Vasella gave the doctor a big hug. “These human gestures of forgiveness, caring and compassion made a deep impression on me and on the kind of person I wanted to become” (George, Sims, McLean & Mayer, 2007, p. 133). He decided that he wanted to approach his work from a frame other than of a victim and decided he wanted to have an effect on a wider range of people than if he were a practitioner. He helped found Novartis and built a company culture “based on compassion, competence and competition.” This powerful early recollection combined with narrative reframing shaped a leader and a company culture to make a better environment for many.

Story and Human Performance

In a study of what makes an effective leader, a group of 125 C-suite executives were interviewed and their answers analyzed by four Harvard Business School faculty scholars. They found that when the executives approached their work from their own unique story and strengths,

when they led from a place of knowing “who they are,” they were much more effective leaders. When they also willingly practice their leadership from their principles and values and “frame their life stories in ways that allow themselves not as passive observers of their lives but rather as individuals who can develop self-awareness from their experiences,” and by taking risks and locating the inspiration required to make an impact on the world (George, Sims, McLean, Mayer, 2007, p. 130). The study by George et. al. shows that the process to improve and expand (perform and extend into community) is both a process and way of framing. These executive leaders discussed the steps they took to overcome challenges and losses including illnesses, firings, loss of a loved one and rejection as necessary to their experiences and a space from which to transform. “They reframed these events to rise above their challenges and to discover their passion to lead” (p.132). It reinforces the idea of moving through a set of experiences and tasks and that using reflection and support can help adjust the perspective and improve involvement and willingness to lead.

Through the process of accessing and building self-awareness, which the group of executives ranked as most important to their leadership, Vasella’s own story served as the source that “empowered him to lead,” and to understand “the deeper purpose of their leadership.” Realizing something was missing in their life and their leadership, the also came to understand the role of courage to examine the reality of their experiences and “become more humane and willing to be vulnerable ” (George et al. p. 134). This self-reflection and assessment provided a new space for the executive to grow and develop. “I have finally learned to tolerate my failures and disappointments and not beat myself up” (George et al p. 134). The research provided evidence that the outcome of such narrative based effort led to exceptional results over time.

Why is it important to have sustained results and momentum? The research shows that people with momentum are more productive and productivity is highly valued in American business; it is recognized as key to business profitability. More important to the notion of productivity is Erikson's idea of generativity which is defined in his *Stages of Psychosocial Development*, generativity is a struggle against stagnation that ascends during adulthood. Generativity in the psychosocial sense refers to the concern for establishing and guiding the next generation and is said to stem from a sense of optimism about humanity. This idea is closely linked to Adler's notion of social interest. The process of internalizing the life story, with a beginning, middle and end or narrative arc, contribute to the ability to live a full and satisfying life (McAdams, 1997). A significant array of research on generativity is important to the relationship between social interest, legacy and life purpose. The integration of this data by researchers indicates that the relationship between life story construction, human development and the science of human behavior shows its importance to our understanding of the human spirit and our life purpose (McAdams, 2001) as well as Adler's idea of the life tasks.

Story, Healing and Performance

The role of story is emerging as an important tool for healing and producing improved outcomes. In a study of nurses and their role in helping cancer patients transition to the role of survivor, important evidence emerged illustrating the powerful tool of archetypes (a form of story) to help move them forward.

In a recent small sample study of 300 people with diabetes, the researchers broke the groups into two. One group received instructions on monitoring their blood pressure and how to take care of themselves. The other group received a DVD with people with diabetes talking

about how they managed their condition and took care of themselves. Over 12 months the group who received their care instructions with patient stories showed better results than those who only received the instructions. It appeared that by hearing and learning from the stories of people with the same condition, patients responded well. Overall, the patients saw better outcomes in reduced blood pressure (MPR, Feb. 25, 2011).

Another active researcher and advocate for stories in health and wholeness is Dr. Sayantani DasGupta of Columbia University where she leads a program on Narrative Medicine. While teaching medical students medicine, she also teaches students the craft of literature and writing to help them learn to “read between the lines” of the patient’s condition. She advocates for the importance of doctors having the ability to listen to patient stories to better understand what conditions they are suffering from, and to receive clues to the best healing treatments. One of her concerns is to continue the human connection necessary for treating the patient beyond only addressing the body, particularly when medicine is also more technical. She sees stories as having a “rigor” and notes listening and presence are qualities that apply to any field and connote a sense of thoroughness and generosity that are crucial to exceptional practice and high quality results. "I'm interested in pushing the idea of story in all of its derivations," she says. "Stories are the way that we all understand the world and the way all of our professions operate and thrive. They keep us self-critical, engaged. We're all trying to figure out what it means to be present for stories, to receive them in meaningful ways, to co-create the stories of our lives and our world together" (Business innovation factory blog: <http://businessinnovationfactory.com/iss/innovators/sayantani-dasgupta>)

Story, Healing and Community

Understanding the role of narrative and story and its effects on community emerges as an important arena for improving medical practitioners' appreciation of the experiences of the patient. Medical professionals tend to bias their views as 'over' the patient (knowing better than) which creates an imbalance and poorer results. A group of teaching professionals applied the techniques of Pablo Frieria to teach a balancing effect among new medical professionals to promote a more equal approach, balancing the patient view with the professional. The principle idea was to pose critical problems to medical students and invite them to treat their patients as "substantial human beings and to encourage curiosity and activism about knowledge and the world" (DasGupta, 2006, p. 250). By opening the professionals to see their own bias as knowing better than the patient they surfaced the separation from the patient and openly examined power discrepancies and a tendency toward paternalistic views of the teacher. The movement toward addressing this privileging of perspective is seen as helping spread the cultural orientation of the medical professionals and moving the whole group toward a more engaged view of the patient and their context (DasGupta, et. al. 2006).

Two recent studies also compare healing results in patients who benefit from various social networks compared with those who received instrumental support such as people to take them to appointments. One study focused on women with breast cancer and compared over time rates of survival based on degree of social networks including access to a confidant which also meant the ability to share the story of her illness. Results showed that women with less isolation factors fared better than those without them. The researchers recommended that the status of social networks be one aspect of the assessment for care of women with breast cancer as it could lead to better patient outcomes (Kroenke, Kubansky, Schernhammer, Holmes & Kawachi, 2006)

In a less rigorous but no less interesting survey of patients using CaringBridge.org to share their health story and receive notes from well wishers, of the more than 4,000 patients in the study, 91% of respondents reported the positive effects of the service on their health and recovery (CaringBridge.org, 2010, http://www.caringbridge.org/nr_20110323).

Research on caregivers who offer patients with terminal illnesses the opportunity to share their story and express their sense of purpose or legacy showed it led to calming effects at the end of life including reduced sense of isolation and increased autonomy. It generated ease in the last stage of life (Price, 1995). In a current study of families experiencing another kind of significant life event, homelessness, the researchers applied multiple forms of narrative work, including letter writing to the future and taking photos of challenging circumstances, and found that the act of telling and sharing combined with narrative practices contributed to momentum and “appears to assist families that are homeless to restore hope and pride, reduce psychological distress, and take steps towards securing employment and housing” (Frankel, Hammel & Shannon, 2009). This is useful because it demonstrates that relatively simple interventions driven by questions linked to storytelling and values clarification build inner resilience that is useful to the process of momentum for individuals. This can also contribute to finding their way to expand engagement in community.

The study on homeless families points to another aspect of storytelling and the value of the visual element of storytelling as a possible momentum generating device. The power of the visual in storytelling is reported to relay the same or distinctly different information with a greater range of influence on the emotional body. Visual information overrides the narrative (Sherwin, 2007). The notion of the act of holding two different images in mind at the same time

can produce an internal conflict of choice which can produce pain in the person addressing the choices (Glasser, 1998).

In the case of a life crisis turning point such as homelessness, the process of the life-event story and the image of one's current reality as homeless may conflict with the internal image of stability and thus create a new act by the individual to find a way to align the story. This may include a new visual story that will create a more productive personal pathway. The visual component of the story may override the verbal narrative and create a push or pull for the subject. In research conducted on a population of Muslim women post the 9/11 terrorist attacks in the United States, oral histories of the women and their sense of safety and belonging showed that they had retrenched into smaller geographies to live their lives. When the study added a visual component to their stories, the women showed a broader expression of their sense of belonging and significance which indicates that the process of sharing one's story moves out of the binary and into another dimension through the visual (Kwan, 2008).

A study researching the visual and stories suggests that the visual can overpower the narrative and convey new meaning. "Visuals also exhibit a tendency to privilege particular kinds of knowledge and ways of knowing above others" (Sherwin, 2007, p. 146). Work conducted on the role of images in formulating public opinion indicate that the visual is so powerful as to transmit information at a pace faster, more influentially and sometimes in direct opposition to what is relayed in the narrative. Research done on images of war and the resulting censorship of such images, brought up to date currently during the devastating events following the earthquake in Haiti, have stimulated further debate about the role of images and opinion. "The results suggest that negative, high-intensity video imagery diverts cognitive resources away from the

encoding of verbal information in the newscast, positioning visual images and not the spoken narrative as a primary channel of viewer learning” (Hutchinson & Bradley, 2009, Conan, 2010, p. 31).

Might the notion of memories recalled by viewing images override other reports of memories triggered through narrative letters in such a way as to *reshape* a person’s sense of self and purpose? In what ways might the visual in a narrative form reposition the notion of personal satisfaction or legacy? This may require more examination as the research is still incomplete and fairly recent and generally does not combine the three interventions that provide the focus for this review.

Overall the research on story, healing and community demonstrates this work is extremely useful in a number of settings and situations where healing can occur.

Story as a Tool

The importance of story as a useful tool for human performance and development is effectively presented by several researchers, particularly in the context of a global shift in the wide and instantaneous availability of data. When we have so much information easily and instantly available to us to digest, what helps us convert that information into useful form that allows a person to learn, to adapt, to make meaning for their life experience and continue to act as a useful participant in life?

For example, a person facing the turning point of a dire medical diagnosis also faces a bank of unfamiliar, new and readily available data from which they must make important decisions. A current case is presented that a considerable amount of data are not particularly useful due to a lack of context. The recipient cannot form meaning or value its importance. In

the case of serious medical information, the person may seek a method for assembling the data into useful form by collecting the experience of others with similar diagnoses. In such cases the information they will collect will include personal stories of others that contain both data and narrative context. That narrative context is named as story. Story provides emotional context from which the recipient can make meaning and take action on the data that effects their life events (Pink, 2005).

Other researchers have shown that data is recalled more usefully and generates action toward a goal when it is placed inside a simple story. For example, the World Bank holds vast amounts of data that can be useful to creating solutions to the urgent social and economic issues world wide. Yet evidence would indicate that the data is not fully leveraged to link up knowledge with action. The question becomes what makes the data useful and what gives people energy (momentum) to make the data coherent and useful to mitigate human needs or apply human enhancing values to actions? Research found that when a contextual story is wrapped around the data, people can apply other emotions and energy to the issues, and thus human action toward solutions follows (Denning, 2004). The research presents evidence that the use of story as a way to frame data is an essential ingredient in increasing human performance and helping the human mind stay buoyant to navigate in our data rich world.

Very current research reveals corporations use storytelling as a component of corporate productivity with the goal of inspiring action in employees and responsiveness and brand identity with customers. The research showed that storytelling in the company was more effective when it was closely linked to core values. The idea of linking values or legacy with story emerges as an important ingredient because when the story is not grounded in a core company value, the

response by both employee and customer is unconvincing to the receiver (Hermansson & Na, 2008). The research indicates that the relationship between story and values (legacy) appears to emerge as a tool for credibility and integrity in business and life. Both of these qualities are associated with forward movement or momentum and productivity.

Resilience and Story

Researchers have long wondered what creates resilience in people and what helps some overcome terrible losses and traumas while others do not. The idea is considered essential to understanding who succeeds and who does not in the face of varying levels of trauma. Research on the topic emerged first at the University of Minnesota over forty years ago in the work of Norman Garmezy. His work focused on the children of schizophrenic parents and the children's mental health and levels of life success. He found the quality of resiliency to be the most powerful predictor. Of the elements of resilience identified in the research, two depend on the ability to construct a story that will guide the person through the difficulty into a new future. These are defined as their search for meaning (which means the ability to build a bridge from current reality to new future--or a form of narrative) and what is called ritualized ingenuity which is a form of improvisation and inventiveness (also story based) that allows the person to scaffold themselves toward a new reality (Coutu, 2002).

In an interesting case example, a woman's personal struggle with serious issues, both personal and family, also effected her schooling experience. In a series of interventions that included family meetings, writing, poetry, and letters, the student shared her story. The series of expressive and detailed material added a new dimension to what had been a one sided school perspective by the school of the student. But with multiple assessments and the self assessments

from the student a new view emerged and provided a new framing of the student and her situation. Because the student had experience violence and was herself violent, and because the adults in her life, including the school adults expressed negative assessments of the student, much work needed to be done with the student and therapists. The task that emerged was to identify the dominant story and offering an alternative story to provide a new frame and scaffolding of strength for the student. “The act of helping clients to understand the meaning of repressed conflicts is said to produce change.” Through the creative content of the student and a new context emerged that fueled amazing strength that demonstrated her resilience and reveals a new and true story (Carpenter-Aeby & Aeby, 2009). The work may prove valuable in preventing dropouts and supporting student retention in new environments.

A careful qualitative study of American Indian college students used story as the tool to investigate ways to promote resilience and persistence in their college attendance. The study found that the aspects of the personal and the relationship between their stories that were personal, tribal or family related revealed ways in which the students had internalized characteristics of resiliency and helped them develop an academic identity and support system that contributed to retention. Four key resiliency factors included the need for traditional and internalized self-talk as well as other culturally specific supports. This supports the idea that using story along with other processes will enhance certain desired outcomes and improve both performance and contribution (Miville, Winterowd, Jeffries & Baysden, 2000).

In summary, the process of storytelling and the use of narrative work show interesting promise as interventions during a wide variety of life shaping experiences and turning points. Research has been conducted over the past twenty plus years demonstrating this simple

intervention can lead to responses in the client that move them toward productivity and greater community engagement. More research linking the use of story to the visual could also lend this work to a dynamic experience and useful to the field.

Examining Four Qualities: (Clarity, Courage, Confidence and Compassion) and Their Effects on Performance and Community

This section serves as a review of the literature on the relationship between the qualities of clarity, courage, confidence and compassion as they influence performance and community caring.

Clarity and performance. Much attention is focused on research to reveal factors that can effect human and leadership performance. In this section the focus is on the factors that relate to performance related to the quality of clarity. The idea of human self-esteem is regularly associated with leadership performance. In qualitative study of the association of evaluation and knowledge by individuals four studies examined the relationship between self-concept and self-esteem and what they showed. The research revealed that people with lower self esteem were also less certain in their actions and had lower self-confidence. They also had less alignment between their self-concept and their behavior. Lower self concept leaders also took longer to make key decisions related to understanding specific traits and their self-concept had a more pervasive impact on other areas of performance. Less clarity of self-concept (meaning they were more likely to have an inflated view of their capabilities) also correlated. The study results led the researchers to affirm Adler's view that identity is closely aligned to self-esteem and to suggest that accurate and effective evaluation of personal traits and qualities can be important to other aspects of performance. The less clear the individual is about their self-concept, the less stable their performance will be and the leader will be less likely to understand their performance

as it is viewed by others. This research is important to subsequent studies related to negative performance and behaviors in relationship to challenges and experiences (Campbell, 1990).

A study reviewing the connection between narcissism, self-concept, clarity, negative emotions and aggression looked into predictors of anger, depression and verbal aggression following a threat to the ego. The research revealed that individuals with signs of narcissism generally also had low self-concept clarity and were more likely than others to react with anger and aggression following failure or self-perceived failure. Aggression was also most likely to be directed toward the source of ego threat. In addition, defensiveness emerged in individuals with narcissistic tendencies as did other extreme emotional reactions. Narcissistic individuals also tended to be less able to process feedback on their performance with accuracy or clarity and tended instead to relay blame to others rather than accept their part in the failure. The research provides important findings for those where such highly aggressive responses may create danger for others when having to deal with narcissism in settings where feedback is given (workplaces, schools, etc.). Unstable and insecure individuals are more likely to react with aggression when confronted with evidence of failure. Providing self-concept clarity for individuals and assisting with it may mitigate aggression directed towards others (Stucke & Sporer, 2002).

Applying clarity of self-concept with student success measures provides a useful framework for understanding self-understanding and performance. In a study of students and their self evaluation abilities showed that academic outcomes can be predicted when accompanied by an understanding of the student's self assessment of their learning capabilities and their personal habits related to pressure events. The research showed that clarity of self-concept was a better predictor of academic performance than self-esteem, especially when

factoring in behaviors that led to self-handicapping. The research also showed the importance of self-handicapping and student success over other variables including self-esteem. This suggests clarity of self in a more whole sense can help understand student and individual performance and how complex such factors are to predicting performance (Thomas & Gadbois, 2007).

When considering leadership skills and clarity of performance an interesting study reviewed generations and their leadership abilities and blind spots. While most attention is given to the idea that different generations have different motivations and leadership skill sets, the study showed that the generations were more similar than different across a number of leadership factors, but found that in three areas of leadership skill needs all the generations needed similar levels of assistance, education and training in order to perform effectively. The three areas with gaps across generations and where all need equivalent assistance and training include: their general ability to lead others, their ability to facilitate change initiatives, and their ability to repair relationships (Gentry, et al., 2011).

In summary, clarity of self-concept and self-esteem provide valuable intelligence for the individual and make a difference for performance and community contribution or connection. When the self-concept and assessment are out of balance with an accurate perspective it will negatively effect both the individuals and others with whom they relate.

Courage and performance. Adlerian scholars such as Dreikurs say people who practice perfection lack courage. It takes courage to make mistakes. The person takes on an attitude or believes that, if I am perfect, no one can critique me. The critique that is made lovingly is far different from the critique made because of one's own lack of courage (close to complaining which is self focused). Writer Dave Eggers invokes this when he advises, "Do not be critics, you

people, I beg you. I was a critic and I wish I could take it all back because it came from a smelly and ignorant place in me, and spoke with a voice that was all rage and envy. Do not dismiss a book until you have written one, and do not dismiss a movie until you have made one, and do not dismiss a person until you have met them. It is a fuckload of work to be open-minded and generous and understanding and forgiving and accepting, but Christ, that is what matters. What matters is saying yes.” (<http://agrammar.tumblr.com/post/266602800/dave-eggers-on-being-a-critic>)

The critic, whether internal or external, lacks courage and comes from a place full of fear and loathing. The person complains rather than assembling the courage to say what is on their mind, standing up for themselves or their own needs or the needs of the group.

Of course, Adler’s work on imperfection provides a useful starting place for the question of courage and performance as well as courage and community. We can usefully start from his plea that one, “not take yourself too seriously” (Adler, 1927 p. 174) and the idea “we are healthiest when we can laugh easily.” Humor and openness help produce a lack of defensiveness which increases human performance. “Social interest appears to be enhanced by the use of humor as does the movement from inferiority to superiority” (Rutherford, 1994, p. 220). It also enhances of striving for a healthy perspective, a healthy attitude about conforming, and having the ‘courage to be imperfect.’”

In a courageous article by a nurse pointing out the effects of physician bullying on nurses and therefore, patients, the author reports on the problem of bullying and the issue of patient safety. Rather than seeking clarification of information about patient directives from doctors who bully, the nurses chose to be silent. The resulting rise in medical errors skyrocketed causing

upwards of 200,000 patient deaths (Brown, 2011) The study urged a deeper practice to address the effects of physician bullying on others, especially nurses due to the ripple effect of bullying on others, especially costly patient errors that led to injury and especially, death.

Now in the face of current Middle Eastern turmoil and revolution, people are reflecting on individual acts of profound personal and individual courage and subsequent actions that trigger collective responses of further courage. In a powerful piece of reporting, one individual is mentioned for a singular act of courage that appears to have served as the trigger to a much larger wave of uprising in the face of vast corruption and personal hardship. "Mohamed Bouazizi couldn't have known when he struck that match he would spark the "Arab spring," but it's tough to imagine he'd be disappointed. Bouazizi's singular act of protest -- to light himself afire before a government building in Tunisia's Sidi Bouzid -- set off one of the most collective demonstrations the region has seen in contemporary times" (McLaughlin, 2011)

Courage can be a critical factor in performance and the issue of perfection. When people lack the courage to fail or be evaluated it can lead to negative effects on themselves and others. The idea of courage and power, that is the power to be oneself fully, to be powerful inside oneself so that one can be powerfully for something and for others is a sign of leadership and can lead to unexpected results such as in the chaos and transformation underway across the Middle East.

Confidence and performance. Starting with awareness of resistance to new patterns and behaviors a key question each person or practitioner must address is the overcoming of resistance to the change they seek. "The client must develop a confidence and certainty that change will lead to enhanced feelings of belonging and significance" (Rasmussen, 2002 p. 150). Their

performance is entwined with an ability to experience confidence that the changes they adopt will lead to a better feeling, a sense of worthiness so that they can drop their patterns or behaviors and move on a more productive path. The task is to separate the feelings of worth and worthiness or the desire to belong and be recognized with what the person feels and believes in order to feel worthy.

By expanding into key areas of growth, people grow into a larger self. Several key areas were identified as crucial to this task of both being more oneself and more in community, whether that means the community of a marriage or family or the larger palate of town, state, nation or world. According to Rasmussen's distillation of Adlerian thought and other research, these include: gestures of cooperation (which enhance connection); being respectful and polite (which allowed them access to relational practice and a stronger place in the fabric of their environment); acting with confidence (which gives the person ability to cope with fears and failures and a way to act with confidence that leads to true confidence); acting gracefully and reasonably (which directly lead to enhanced social interest (Rasmussen, 2002, pp. 157-8).

Building civic learning skills and critical thinking are regarded as important to long term success in students. In a study of the relationship between critical thinking skills and civic participation found two styles of teaching lead to different outcomes and highlighted the resistance by adults to a creative and flexible teaching process that led to greater confidence and higher performance in students. The study particularly highlighted the way a process of encouragement and sharing uniqueness of one's perspective led to greater courage in the students to give voice to their ideas and consider others perspectives (Yang & Chung, 2009).

The confidence of the leader can result in both negative and positive results depending on other factors. In reflecting on the failures of many current CEO's nationally, two factors contributed to leaders who go off course and make substantial errors of ethics and discernment. In one example, the issue of confidence can also negatively emerge as loneliness and the issue of responsibility for decisions that effect many others. The issue of a sound inner voice to provide guidance for the leader can be one example of a contributing factor leading to leaders getting off course. A related issue is the tendency to mis-evaluate oneself in relation to the rest of the world around the leader. The leader may lose track of themselves in a spiritual sense and tend to ignore the need to introspection, and guidance until they are confronted by personal tragedy or life-threatening illness, otherwise known as a transition that triggers the reflection and recalibration (George, 2004).

In these situations, over confidence tends to send the leader off course and a course correction ensues. Clearly confidence matters to issues of performance and community.

Compassion and performance. In a comprehensive review of studies looking at issues of burn out (which can be defined as over-giving to the community) among social workers and students, several findings emerged that are useful to this review. It studied two sets of graduate students, both first and second year. It examined earlier research on practices that promoted increased capacity where professionals tended to suffer high rates of burn out. Findings included that the practice of self-compassion was helpful to promoting balance and wellness in professionals. Further, self-compassion included: "offering nonjudgmental understanding of one's pain, inadequacies and failures, so that one's experience is seen as part of the larger human experience." The results "suggest an order to the development of the three components of self-

compassion, with the presence of mindfulness serving as a prerequisite to the recognition that all humans face similar challenges, which in turn engenders self- and other-kindness.” Mindfulness is reported as positive related to performance and mental health. This research supports the idea that moving through the model builds on itself and has a forward progression moving from a starting place and culminating in the act of compassion for other and for self. Further, the recommended practice included three components: mindful awareness, belief in common humanity and self-kindness. These might usefully align with clarity, courage (to connect with others) and compassion (Ying, 2009, p. 317-318).

Self compassion becomes a factor as leaders age and develop. In the study reported earlier of C-suite executives they found that at some point the pull of fame and fortune wanes for many and the leaders discover a gap in their experience. They acknowledge “holding back from being the person they want to be” and realize they need to use their courage as a device to open them selves to the inner work of examining their experiences, facing themselves with honesty and self-compassion and a willingness to be vulnerable (George, Sims, McLean & Mayer, 2007, p. 134).

A compelling example of this type of personal shift is reported in the same study. One of the CEO’s interviewed faced a particularly hard assessment of his leadership approach. Because of his driving style, his demand in producing results and his hard work and long hours, others reported they did not trust him as a leader. The news was devastating to him until he realized how his behavior came across as self-serving. He had to face the places where he was blind to his effect on others. He also had to listen to opinions he did not want to hear. After much self reflection and coaching he reported, “I have finally learned to tolerate my failures and

disappointments and not beat myself up” (George, et al., p. 134). This story reveals the process of internal and external dialogue, including the steps of clarity and courage before moving to compassion. It shows the growth required to become a more whole leader and person. The illustration focuses on the public side of this leader but applies to his personal side, too. The process of self-forgiveness, self-understanding, of embrace, and compassion, contributed to a better outcome. The research indicated the leaders willing to be their true selves produced superior results sustained over time.

The idea of leading and living from a healthier or balanced perspective emerges in leadership discussions related to issues of self-esteem. While most Americans see benefits in strong self-esteem, others see it having a darker side including issues of narcissism. It shows the dangers of self elevation and unrealistic views of the self and the damaging effect on relationships and the broader community. High self-esteem can be associated with vertical striving and the issue of raising oneself up as one puts others down. Studies also show that self-esteem does not correlate to high achievement nor does it show improved leadership skills nor life skills. And bullies also tend to have high self-esteem (Neff, 2009).

The alternative argued by the research presents decreased attention on self-evaluation and social comparisons with compassion. Neff’s paper reports on several examples of studies showing that self-compassion provides greater benefits and fewer downsides. Like Adler’s work on the ego, the idea that all humans are imperfect provides a safer place from which to grow, develop and lead. The three components of self-compassion relate well to the tasks outlined in the later discuss of the proposed 4 Mores Model, namely self-kindness rather than self-judgment, a sense of common humanity instead of isolation and mindfulness rather than over identification.

As the research relates to performance their study showed that self-compassion related positively to mastery due to intrinsic rather than external motivators. The study also showed self-compassion preferable to personal narrative for creating pro-social teens (Neff, 2009, p. 212).

The negative side of this behavior and the source of burnout includes over-identification, isolation and self-judgment. The study revealed that the task that leads to improved performance is the willingness of the student or professional to face their difficulties with curiosity and calm or even temperedness instead of allowing the self to be reactive. (Neff, 2003a)

In a study on treatment and attitudes about mental illness in the media (Australian) and reframing to create conditions that allow a shift in point of view, the research revealed an issue in the way depression was given a stigma compared with other conditions. When it was reported in such a way that depression was not being about outer violence, but reported as being it is about the way we turn the harm inward. One of the questions raised by the research is the prevalence, sources of the commentary and reporting on depression which raised the question of who is the “authority” and in whose voice is the reporting done (e.g. is there compassion for the individuals discussed?) and the privileging of the voices of the experts (Rowe, Tilbury, Rapley & O’Ferrall, 2003). In summary, the idea of compassion when directed in a way of offering self-compassion provides a fruitful arena for understanding ways to improve performance and enhance community focus.

Clarity and community. While most organizations and people in American culture view competition as essential to success, the research shows otherwise. Rather, environments in which a combination of cooperation and competition were encouraged produced better results than in environments with a pure focus on competition because the latter tend to set up co-workers as

rivals and enemies (Sutton, 2007). Recent research by social psychologists on framing, a form of clarity, proves useful to creating more constructive environments for community-wide success. Published research conducted by Stanford psychologist Lee Ross showed what happens when pairs of students compete in a game positioned as a “win-win” or an “I win, you lose” situation. In the research situation the subjects were told that they were either playing in a “community game” which suggested to them that they had a shared destiny and collaboration might factor into the results or they were told they were in a “Wall Street game” which implied a more cut-throat environment and factors of competition for success. These small shifts in framing led to dramatically different outcomes with much higher cooperation effects in the groups with the message of community. The small differences in language and the clarity of communication led to wide differences in willingness to be either communal or backstabbing and selfish in behaviors (Sutton, 2007).

In a study of portrayals of mental illness and violence and the media found that it matters to the subject how their condition is reported by others. In this research it found that the manner in which a condition was reported by others made a difference to the subject in their sense of their own lived experience (their narrative) and effected their clarity of understanding of their own condition and outcomes. The research found the problem of the “agency resides in medical practitioners and politicians rather than members of the public (Rowe, Tilbury, Rapley & O’Ferrall, 2003, p. 692-3) This action by others creates a tone of a condition about which things must be done rather than a solution that comes from us all.

A study of the relationship between people’s moods and creativity showed that context proved important to the outcomes. In the case of creative performance in the workplace, the

research showed that negative mood correlated with increased creativity as the workers felt the need to work harder to produce useful and creative solutions. Those reporting better moods tended to produce fewer creative solutions, especially when recognition and rewards factored into the situation. The research suggested further work could be done on the role of moods and the workplace because of the importance and relationship to the context in which the behavior is viewed as well as the clarity of the feelings of the subjects and how the context effects outcomes (George & Jones, 2002).

In a study evaluating the effects on financial performance when measured through community orientation and strategic flexibility, the results showed the market can lack clarity on the wants and needs of patients, particularly in the short-term while in the long term, factoring in the community wants and needs improved financial performance in the long run (Ginn, Lee, 2006).

In summary, the degree to which the context in which the subject experiences things matters. When the idea of community is factored into decisions it can contribute positively to the effects on people and the results of their work.

Courage and Community

The experience of courage is a subjective one. Yet among psychologists seeking to assist clients facing a contemporary environment increasingly filled with masses of people, information and rapid change, new information is emerging that explores the importance of embracing a practice of everyday courage while not assuming the role of hero and its isolating effects. In a paper delving into the topic, five components of such 'everyday courage' are presented and discussed including: being, self-hood, choice, faith, and creativity (Medina, 2008). The author

discusses the personal crisis of contemplating the very idea of living or not living as in being there or not being there. In human development each person must look into the chosen life path and live according to a “fluid inner knowledge with courage and commitment (Medina, p. 281). The paper illustrates the conditions of rising existentialism in the face of increased rates of anxiety and depression and an environment less clear about what constitutes success, and what it mean to live in contemporary society. The choice, the author argues, appears to point in the direction of living with acts of ‘everyday courage’ so one can live fully and in community. In addition, the therapist is similarly encouraged to practice such courage to be a better practitioner. The five aspects of living courageously are reviewed with intention of demonstrating examples of each and ways they show up for the person in the act of daily living. It concludes with the idea that courage emerges in human performance in the fundamental act of staying true to oneself. “Everyday courage is about the constant struggle that our very humanity presents to stay true to ourselves and commit to live our own lives and choose our own future with wisdom and resilience whilst always remaining connected to the world of others” (Medina, p. 295). In this way the act of courage is presented as both essential to human performance and community connection.

In a review based on a feminine approach to the question of courage and community, the researcher studied the questions of living in connection and disconnection as they relate to power and privilege. By examining ways in which people are marginalized, dismissed or trivialized, the ideas were turned inside out and explored as places of power and strength and that the oppressor lives in some way inside each human. In considering the wholeness of the issue, it brings into view the role of the therapist as one who actively marginalizes others by identifying illnesses or

misbehaviors. The therapist is urged to adopt humility, as an aspect of courage, in their task and assume an approach of relational mutuality that is transformational and conducted through learning. “It is built on a two-way openness to change, tolerance for uncertainty, empathetic listening, and a conviction that all real movement and growth promoting change must be in relationship and mutual” (Jordan, 2008).

In a compelling talk presented through the popular and acclaimed TED conference and distributed by CNN, one young woman shared the importance of gathering the courage to share her own story. She calls on the wisdom of elders and the innocence of youth as pillars that active the courage to express, be oneself and be for the community (Kay, 2011). Finally, a broader cross-cultural exploration of courage is explored in a paper reviewing the practice of raising courageous youth. The discussion compares philosophies of child rearing that differ from early European approaches based on the idea that children are property and can be owned, as compared with tribal cultural approaches of children as sacred beings. The practice is based on the awareness that children draw out the qualities within us of kindness, gentleness, generosity and love and that any attack on a child, any abuse, is a tragedy. European practices that dealt harshly with children are the opposite of the view promoted in the aboriginal people. The authors reference the work of Paul Tillich and the idea that all young people need courage in order to overcome obstacles. The model they promote includes familiar concepts from Adlerian thinking and similar to the 4 Mores model. The Circle of Courage includes belonging, mastery, independence and generosity and promotes markers of resilience including attachment, achievement, autonomy and altruism. Their Foundations of Self-worth include significance, competence, power and virtue (Brokenleg, Van Bockern, 2003). Clearly the overlapping

principles suggest the model's elements have a universality and common message and point the way toward the relationship between courage, performance and community connection.

Confidence and Community

The issue of confidence or over confidence and a weak sense of self is argued as a primary factor in bullying in the workplace. In his book on the corrosive costliness of letting such difficult leaders go unchecked, Sutton also argues that the word "I" does not aid in leadership. He reports evidence that the leader who is confident enough to know we are all the same and capable of leading is the mantra of the leader who is for the whole (Sutton, 2007).

Confidence is an unusual way to look at community yet the idea of confidence is closely related to zeal. Countries and communities apply boosterism to promote themselves and their qualities and ideals which reflect a degree of confidence. Certainly this is valuable to community cohesion and alignment, but the darker side is separation or exclusion of others. In a study on worker dynamics in high-risk settings, researchers looked at the balance of collectivism versus individualism and their effect on safety. Their investigation concluded that the balance point between autonomy or individualism and the need for shared action could be effected by the degree of self-confidence and independence compared with the degree of cooperation and commitment to the safety of others. In looking more deeply into the idea of collective individualism, the meaning of independence was explored to include qualities of self management, deciding for oneself, and degree to which one exposes others to risk. Again, the qualities that promote independence can have an eroding effect on aspects of community and

collective well being. The ability to balance a view of the self with a view of the self in community is key to safety of the group (Baarts, 2009).

This idea lived itself out in an interesting way during the Chilean mining disaster where leadership emerged that focused on ensuring the well being of all. It also revealed the importance of communication in the letters shared between those inside the mine with their loved ones on the outside and the need for intimacy in that communication. The idea of the need for a deeper sense of authenticity in the communication revealed itself in the way both the sender and the recipient treated the hand written letters they received during the crisis. While they received emails and other forms of communication with loved ones, the hand written letters were treated as sacred and more dear (Murray, 2010).

Finally, in one of his New York Times columns, David Brooks explores the question of what makes us committed to active citizenship and asks if the inflation of self importance has effected a decline in the virtue of being for the commons particularly in the face of the financial crisis of the debt ceiling and general fiscal woes. “Citizenship, after all, is built on an awareness that we are not all that special but are, instead, enmeshed in a common enterprise. Our lives are given meaning by the service we supply to the nation” (Brooks, 2011).

The research demonstrates the delicate balance between too much confidence and not enough confidence to create a balanced and useful community connection.

Compassion and Community

What role can compassion play in developing people who accept community and common good as important values for their leadership practice? In a study of long term stress and chronic power and their effect on leaders and those whom they in their organizations,

researches looked at recent neuroscience and biology. The research showed negative effects from chronic power stress for leaders and the subsequent issue for those in the community in which they led. By adding compassionate coaching for these leaders into the mix, the research showed positive long term sustainability of leaders within their setting and better effects for those whom they led (Boyatzis, Smith & Blaize, 2006).

In a discussion of social isolation of people compared with a practice of social capital, compassion and social action, a leading international social worker suggests the necessity and opportunity to apply a theory that promotes the convergence of community development approaches and practices that build connection, resourcefulness and compassion. By illuminating our interdependence with one another, leaders can foster stronger social bonds which assists with overcoming of isolation factors building up in our technology centered world (Milner, 2008).

In a strongly argued paper on the role of nurses to abandon the practice of offering neutral guidance to patients, which is described as the medical model, the author suggests that nurses can play a crucial role for patients as they transition from illness with cancer to survivor of cancer. The medical model, the author suggests, positions the experience in terms that numb the patient's reactions and relationship to their circumstances. This is especially difficult when it is time for the patient to move to survivor and take charge in a new way. Successfully navigating this transition is crucial to the long-term well being of the patient as they assume a new perspective having just faced the prospect of their death. While many aspects of this paper are useful to the discussion in this master's project, the section discussing the practitioner's adoption of skills that support the patient in surrendering to the experience of their suffering is a vehicle for "evoking wisdom, compassion and courage" that are helpful to the practitioner and patient

alike (Rancour, 2008, p. 937). The paper urges nurses take on a new role as coaches in the patient embracing their illness as an archetypal drama where in they are the heroes of their own experience and story. Such elevation of the experience can and the compassion for their journey can trigger transformation in the patient's very identity. However, nurses may not be comfortable or equipped to take on such roles and thus other practitioners may need to step into such settings.

In a British study on compassion and self-compassion for those with depression and anxiety, the study looked into understanding how the subjects viewed compassion (for them it had two crucial components: kindness and action) and they found that the model of clinicians who demonstrated and modeled self-compassion and compassion for others provided encouragement to participants with depression and anxiety. The idea that compassion was not complete without action suggests the importance of community in the practice of stabilizing and supporting those with such disorders. Yet further research was deemed warranted as well (Pauley & McPherson, 2010).

Finally, in a public policy paper, the researcher explored a story of a leader in Israel who faced significant life challenges and chose the path of self-compassion and adoption of values of social responsibility and community compassion which served as a model for others to lead in this way. The author's purpose in sharing this story was to spread greater awareness for such forms of leadership and a goal to inspire others to lead with such community and personal compassion (Elias, 2010). This paper serves as a useful segue to a series of stories from the media that demonstrate remarkable compassion and forgiveness and what they can do to transform lives and make a global statement.

In a story of profound forgiveness, the SMOOCH project (a photography project with a goal to document simple acts and exchanges of affection) the story of one woman's compassion for and forgiveness of the man who murdered her son has received national attention. The project promotes simple affection and acts of loving kindness as a healing vehicle. In a compelling story of a local Twin Cities mother whose son was murdered by another young man, she reaches into the heart of her faith with a question about forgiveness. The national media covered her story and the remarkable relationship that flowed from the compassion she showed the murder whom she now treats like a son (NPR, May 2, 2011). The story is reported in another exciting local project where people are invited to "smooch" one another to spread love and kindness to others (SMOOCH Project, 2011).

In another news related story, a young man shares the story of his childhood in the Sudan and his experience of being a child soldier and slave. He has become a musician and social philanthropy activist using music and sacrifice to promote compassion and healing for others. He says: "One voice echoing can make a difference but two or more people coming together can change the world" (CNN May 13, 2011). In a news piece from local Twin Cities tv, a mother and spouse shares the process of writing letters to her husband whose mental illness triggered his assault that killed their youngest child. She used the letter writing process to create forgiveness and compassion and preserve her connection to the father of her children (KARE 11 TV, 2011)

Finally, here is an interesting Facebook posting by Ancestry.com that speaks to forgiveness or at least not forgetting people and the compassion these acts convey:

Ancestry.com

Through the World Memory Project, anyone can help make the records of the victims of the Holocaust and Nazi persecution searchable online. Help restore the identities of the people the Nazis tried to erase from history. <http://ow.ly/4Nf12>

Summary

The research demonstrates that in each of the areas of research much evidence supports the value of the effort to deploy the tool of story and the qualities of clarity, courage, confidence and compassion as important aspects of successful navigation of transitions with better outcomes. More research on the topic could be valuable and the application of these ideas in practical tools appear to offer access to progress for others.

Chapter Three: Methodology

“We cannot open ourselves to new insight without endangering the security of our prior assumptions.”

–Robert Grudin

"Do not be satisfied with the stories that come before you. Unfold your own myth."

– Rumi

Applying the 4 Mores Model©

In this section of the project, the information gathered on the primary research questions is examined for ways to apply the findings and explore how they may produce new outcomes for people and communities. The questions reviewed follow.

3. During transitions, what processes can be applied to effectively increase human performance and expand engagement into community?
 - 3.1. In what ways does the process of claiming and shaping personal narrative enhance personal performance and contribution?
 - 3.2. Do the qualities of clarity, courage, confidence and compassion make a difference in performance and contribution?
 - 3.3. Can experiencing and strengthening these four qualities (from the 4Mores Model©Storyslices 2010) help people so they can see more, be more, live more and give more?

Human Development

By being who we are—no more and no less—we accept and embrace our essential inheritance, the innate material from which we understand and know who we are. Using that source material we activate to form our fullest lives. We accept, author and actively claim our identity as our unique story. Yet it is a life long process for us to understand this inheritance, to welcome ourselves to our selves, to own and claim our identity in the face of life experiences, circumstances, choices and challenges. The story is ever changing and we have to meet it, adjust, take detours, find our way again, until we locate and own our ultimate purpose in living. We face our inner turmoil and our outer experiences and consider what is our purpose and what are we hear to contribute to the whole? What makes living meaningful?

As people live their lives, they face any number of crises and turning points—events that are both self created or externally created. During these transitions they tend to look outside themselves for assurances and strategies to help them stabilize and move forward. Other times, they may choose to examine themselves and explore the breakdown or transition so as to gather greater momentum and reach a different place as a leader/person. Such human uncertainty or pain creates a space of consideration that can lead to transformation. Can such turning points (a point of suffering, loss, break down) trigger the process to work one's way from a downward turn (such as depression, doubt, confusion, fear, etc) and, with interventions, discover clarity, confidence, courage and compassion to live life more fully and purposefully and see, be, live and give more as in the four mores model? Can this process equate to locating their personal velocity which is their unique story + their strengths, traits and passions + experiences = their mores and momentum? This is what this research paper examines.

What helps people understand their personal identity and embrace their personal velocity? Fundamental psychological research on identity construction indicates self-awareness contributes to a good foundation for personal social and emotional strength (Garner, 1975). Self awareness is built over time and through various processes including experiences, education, and communities of feedback. Without solid self awareness, people may not examine the ways in which they may create a “detour around” the central challenges of their lives, meaning avoidance of facing the fullness of self that includes the denied or unwanted aspects that keep us from growing. In what ways does such a detour allow people to succeed by using a “crutch” and avoid their fullest success as a spouse, employee, etc.? People may choose to focus their attention on feelings of inferiority that emerge from patterns of rejection and to presume defeat, a proof of worthlessness, and predetermining rejection and failure (Rasmussen 2002). This leads to the possibility of living an unfulfilled life where the best aspects of the person remain buried under fears instead of finding support and encouragement to flourish into fullness.

For example, some alcoholics, following several phases of treatment interventions, followed by recurrent relapses, may choose to live in a new type of facility known as a wet-house that allows them a safe home in which to live and a place where they are allowed to continue to drink. Seen by the developers of the wet-house environment as being safer and more cost effective than the alternative (recurring homelessness and incarceration), the choice to continue to drink likely results in early death.

Or, a depressed teen may resort to suicide when unable to find solace and support around them or to reach out past their own darkness. The person decides, what’s the use? These are more extreme examples of the ways human’s may choose to turn away from the dark aspects of

their experience and their development and not grow into a life path that moves closer to a fulfillment of their passions and purpose as linked to their identity. What can make the difference for people on their life journey?

Recent research discusses an analysis of children's stories as a process that assesses and increases a child's "stock of 'identity capital,'" and, citing Cote's work, the degree to which an individual "invests in who they are" (Cote, 1996, p. 294). Other research showed that life development during school transitions creates an opportunity and a challenge to identity and a time when the person feels "not cared for, known or understood" thus precipitating a feeling of being "unknown." In addition, Warin and Dempster's work "found a stronger allegiance to 'authentic' rather than 'performed' identities when they looked for attempts at self-reinvention during the transition to university" (p. 298). This research suggests the opportunity for and importance of the process of claiming one's story and working through key identity questions is especially useful during times of life transition, when a variety of situations and developmental stages might create a sense of unknownness and produce an opportunity for fundamental growth or stagnation. It also suggests the risk that the sense of unknownness can also lead to feelings of isolation and breakdown that takes people away from the core self and effects the identity formation or lack thereof.

Newer research identifies the distinction between interpersonal work (self awareness) versus intra-personal material, and the importance of weaving the identity through both aspects, and the ways it links self-awareness with social awareness. In other words, the task of being both a whole person and a social person requires exploring the inner life and one's personal narrative and putting it to work in the outer world of community in which people relate

dynamically. This research reports a connection between “an expanded and flexible story of self, which they view as an invaluable tool for learning, fostering an openness to change” (Warin & Muldoon, 2009, p. 289).

This chapter addresses the methodology for exploring and claiming personal narrative by applying the Storyslices 4Mores Model© and discusses ways the process might serve to help people find their way *into* a transition, meaning, to transition into something they want that is different from where they are. It will explore if it can help people identify and address their longings to be fully themselves. Or, does it not contribute. What makes it one way or the other? And, why is this important? Is the tool useful for adjusting oneself into a new way of being that moves closer to one’s inheritance? This is another way of looking at leader performance and authenticity.

In working on this topic and the model we ask, can a transition trigger interest in a process to work one’s way out of the smaller life space into the expansive space of living in fulfillment of one’s leadership self as discussed by the research? What processes can usefully and effectively assist with a turning point (a point of suffering, loss, break down)? The story is not always a straight line but it is a through line (consistent and patterned in one’s life). The question is, can this model serve as one core tool that can bridge systems work and leadership work and enhance and contribute to human development?

In a densely argued paper, researchers discuss the either/or discussions of those who approach leadership from a systems view versus those who present it through a psychology lens of personal data and inquiry. Referring to the Pesso-Boyden System Psychomotor (PBSP) the paper fully acknowledges the impact of systems interactions from “historical kinship

configurations” (Mann & Chapman, 2009, p. 560). Instead, they present a model of integration that approaches leadership development through body centered work. The process measurably addresses repair of embedded memories that may contribute to the muting or hiding of the identity, detract from the person’s whole self and promote repetition of mistaken convictions so they discover “more of who we truly are” (Mann & Chapman, 2009, p 561). This research assembles a progression of newer theories of development and their relatedness to leadership considerations. Their research found evidence that the body stores memories of leadership challenges, beginning with birth, and that leadership capacity includes early experiences that may not have been resolved. This research aligns with Adler’s early recollection theory.

These early experiences “silhouette our adult leaders’ present-day experiences at work of self agency, collegiate trust and organisational power.” so that they “limbically resonate” (Mann & Chapman, 2009,p. 565). The researchers discuss the importance of forming a new understanding of what it means to be a leader, one who is required to include in their approach sustained confidence, an ability to perform naturally and “forging trust on metaphor more than on calculation” (p. 566). This assertion suggests the truth lies more in the realm of the creative, living self than in the logical hard wired self and that therein lies the fullest potential from which to lead and live.

The key question raised by their work is, can a leader take on a new self-awareness and address their unconscious forces and saboteur so they repair the broken synapse and rewire themselves to be their fullest leader? The work is called emotional re-education or power therapies. The core insight is that all leaders are constantly in a performance and leader performance works when one is authentic and not faking it. One solution presented is a dance

method in which the performers are being “true.” The research suggests it may be useful to start to assist the leader with a dialogue to uncover the areas wherein they are not performing from their “true” self and then work experientially to embody their “real” or fullest leadership self.

This research suggests a strong connection to the power of claiming the personal story through a different path other than the logical brain. This paper explores these concepts in the next section.

The PBSP work relies on a combination of disclosures and a series of steps toward reclaiming emotional energy that is diminished due to stored stories of the self in a leadership arena such as one’s relationship to parental figures. For example, in watching a speech given by a man with great passion for his topic, the listener might notice a high pitch or wavering to his voice. While he delivers the content with an air of conviction and coherence of ideas, his voice betrays a stored memory of fear, insecurity or self-doubt. The solution, the researchers’ say, lies in “observing an interaction between two types of symbolic discourse, art and history, in the creation of new narratives of the self” (Mann & Chapman, 2009, p. 584). In essence, the method they propose equates emotional healing with leadership development and affirms the importance of the inner and outer narrative of the self as paramount and needing to align. The process described by the research incorporates body, memory and expression (which they call art) to create progress in the subject. A critical aspect of the process includes an understanding of accumulated unhappiness in the subject and the way that stored pain plays itself out in “the now” of leadership unless redressed in active processes that promote healing and resolution in the subject. In this way, the approach proposed through this paper in which the narrative is linked to the process of uncovering the places where the leader agrees to develop by exploring the internal

and external processes of the model may foster a better leader. This is where a new model may provide momentum for new leadership development and healing.

At the conclusion of their paper, the researchers show that attitudes about leadership have shifted through the research from viewing it on a surface level as in leadership being about behaviors and traits and moved it to questioning if anything can predict or enhance success in leadership. Mann and Chapman's research reveals a new direction and predominance of view that leadership is more clearly related to performance and that it is more about "holding a contingency between *being* and *doing* in a 'leadership environment'" (Mann & Chapman, 2009, p. 590). High performing leaders can identify their obstacle or obstacles and use their imaginations to explore healing or resolution.

Research for the 4 Mores Model©

The same dynamic may usefully be included in the tool of the 4 Mores Model©2010 (description follows) and shows the interaction between the two approaches needed for understanding the inner and outer self of the person or leader. The idea is the leader does work "off stage" which is more internal, reflective and contextual, soundly places leadership development within the context of relationships where qualities of humility, conscience, and connection matter more than other leadership attributes commonly cited. Leadership depends on an interactive experience of development that is relational, exploratory and not simply in one's head but travels through the senses and the body so that greater effectiveness can emerge as performance and in community.

A turning point surfaces when leaders decide they want to take action and address a personal shift toward something they want that is different from where they are now. At this

point, the person is ready to accept guidance and tools or processes to serve that desired transition. According to Larry Wilson, founder of the Twin Cities based training and organizational consulting company known as Wilson Learning, he believes there is a mathematical formula for such readiness for shift in the person: $\text{Vision} + \text{Dissatisfaction} + \text{Process} > \text{Cost}$. In other words, our vision plus our dissatisfaction plus our process of change needs to be more powerful, more compelling, than the cost of change (most often this cost includes time, effort, risk, money, emotion)” (Dow, 2011). This represents an equation for a created transition.

Such a breakdown or place of doubt is the starting place or what Joseph Campbell (1949) called the “departure” in the hero’s journey. In this example, the person may be ready to ask, am I good enough? Am I living my life the way I imagined? They may be ready to address the breakdown or place of doubt as the starting place. Campbell’s work suggests that when a leader agrees to examine their lostness, they may be ready to face the necessity to make a change and to do the necessary self-examination. The process may include to look not where they fell, but rather to look where they lost their balance. If the person continues the process unleashed by the departure (breakdown), they may move on to the initiation (exploration and discovery and tests), and eventually, the return (coming back to the original place more fully in connection with and in service to community).

In researching the utility of the 4 Mores Model, which of these *mores* might lead the person on the journey to the steps they want and need to take to become the leader or person they want to be (performance--which is the initiation). Might they be ready to explore their calling back into the world? Can the model help create such “kinship” figures and relationships to serve

the leader internally and in the world? Is it possible the model can serve as a vehicle to conduct the tasks that are fundamental to PBSP is co-created work? Can navigating through the model help build self awareness, and show the person they are good enough? Can it invite them to look deeper into the adjustments they want or need to make so they can do the things they want to do and be the person they want to be? The research suggests it is a tool for asking: who or what do they need to become *more of* so as to be who they are, and can fully be?

Introducing and experiencing the 4 Mores Model©

The Storyslices 4 Mores Model© begins with the simple question, what more do you want for your life? It asks the client, when you look at this diagram, is there a place you want to enter the circle and:

- Find self acceptance to lead to greater fulfillment?
- Find connection to your purpose?
- Find healing?
- Make your life more whole?

The model offers access and pathways to seek a way to live from center and to seeing more, being more, living more and giving more. It asks: how do people see more and be more? When do people choose to live more and give more? The purpose of the model is to add movement in each stage and take it from intuitive to conscious and then embodiment.

Can people become more accepting of who they are, decide they are enough so they step into the power of that uniqueness and become the fullness of self so they act on that wholeness and expand into the world. What allows people to be fully themselves? Can they release themselves from the violence of unhappiness when they turn kindness against themselves and lose their way? What can be given to the world because more people choose to live their fullest potential? Can this process create a world more compassionate, more loving, more peaceful?

Each person must travel through disappointments, losses and conflicts. Without such experiences no one is really a very interesting person or leader. The best leaders can point to the strengths they have gathered through the process of living their way through hardships and then locating their place of resilience which includes the ability to accept reality, strongly held core

values and the ability to adapt and improvise in the face of challenges (Coutu, 2002). The idea of those who suffer paying attention to their suffering contributes to them paying attention to the suffering of others. This allows them to “transform personal angst into gratitude and generosity of spirit” (Rancour, 2008, p. 937).

Such a journey can be the source of leadership wisdom. In going through the hardships, often the leader discovers the importance of removing the armor they used to shield and hide their vulnerabilities and to discover the way to assume the “courage to be imperfect” as a source of strength and the way to their true power. The task they have chosen it to overcome their oppression (imposed by others and self imposed), suffering and causes of unhappiness and manifest greatest self.

The questions inside the model and the potential workbook invite people to recognize the place of their hero’s journey, to explore their places of doubt, limitation and demise (aspects of the hero’s journey) and encourage them to rise to the place from which they claim their authentic selves and make their greatest contribution (Campbell, 1949).

The over arching question the tool seeks to explore is: what are we here for? The model offers a pathway to transforming life’s challenges and life tasks including:

- Finding meaning and purpose
- Addressing suffering and limitations
- Healing isolation and transforming through death (of the old self into the new self as well as the death of the body and transformation of the life as legacy).

By working their way through the model, leaders may generate a deeper relationship with their instincts and source, connecting with their unique inheritance and gifts and shape them into

a whole. The goal of working through the model is to attune leaders to their fullest selves and make a more peaceful and compassionate world. It is four part harmony.

This model is designed to work opposite of the models or approaches driven by logic and a mechanistic and dualistic view of the world where the quality of emotion is minimized instead of allowed to flourish. Rather, this newly developed model invites the subject first to enter into their creative exploration, then to overlay the emotion and right size it through the process of the wheel of the mores and the e's to come to what may be a better life.

When working with the 4 Mores Model, the subject enters the first quadrant and begins with questions and exploration. This may sound like this: as I see more of myself and I see more of others and I see more of how the world works so I understand how and where to fit and fulfill my path. I see where I lost my way. As I see more I want to be more of myself and be more with others. As I am more myself I want to live more. As I see more of myself internally I will see more in others externally (as you appreciate more, others become more clear, etc.).

Working through the process, the research shows ways the task of seeking clarity can improve performance or community engagement or effectiveness. For example, when this researcher accessed early recollection, the story surfaced of a bully in her life, and a story of her mistaken belief. A teacher gave this researcher a failing grade for work done with enthusiasm and that broke an assigned rule (do not work too big, do not go outside of the box). Thus the work was ruled a failure and given no credit or value. In response, the child turned away from the feeling of safety with authorities and mistook authority and the critic (the one who offered a failing grade, the inner critic who accepted the grade as valid) as a leader rather than what the

reality of what they were—a bully who needed to be challenged and put in their place so that the child could grow and thrive in her natural way.

The problem can be summarized as: creativity (emotion) is stunted by logic process (which came ahead of the emotion of exploration into my creative solution of a story board and sculpted bust) resulted in shrinking the solution. The child got smaller in the world, more timid and the bully won. Dreikurs helps surface the need for the child to accept and adopt courage and imperfection. “To have one's individuality completely ignored is like being pushed quite out of life. Like being blown out as one blows out a light.” --Evelyn Scott

Instead, the child adopted a lifestyle that included some risk aversion and wanting to safeguard through pleasing authorities has created an unintended consequence of the violence of one's gifts unfulfilled and created unhappiness. The safeguarding (I can't risk that pain of rejection again) can prevent one from performing and fulfilling our fullest purpose. Using the experience of this research, and by embracing the inheritance of it, and by reframing the relationship with authority, may have produced creative synergy as its bi-product. As this researcher continued performing well for others, achieving external success, but internally the creative spark needed to be tended and nurtured and the bully needed confronting.

The model offers encouragement for boldness and courage that may advance one forward to the next phase. The aggression of the teacher's F created a violence of punishment and damage to the creative spark (which is who we are uniquely in our story). This triggered mistaken belief of a right and wrong way to do things instead of a more relativistic understanding of excellence and doing things the way we learn best or by using our skills to accomplish the task in our best way. Such negative events can trigger the opposites of clarity (confusion, distraction,

blindness) and a lostness of way. It also shows the dangers of superior striving, both in the teacher and the way the teacher's actions triggered the same in the student. Such superior striving will hurt both parties involved. This researcher's inheritance and in reframing my relationship with authority has produced creative synergy: a right brain creative + left brain pragmatic involved in the community.

The process of uncovering the answers to these experiences, if one were to put the question into the form of an equation, might look like this:

$$\text{Story} + 4 \text{ Mores} = \text{Mastery}$$

This also emerges in issues of conflict, disappointment, and loss. Many people block the self from receiving love because of the environment in which they learned to love. One may have lived with people who used their love to control others. They would be there for the other, but at the high price of their freedom. Love was given, or withheld, to control others and have power over others. It was not safe for the person to receive love from these people.

In exploring the 4 Mores Model the question is: What might bring the person alive to their unique spark, the gift and talent of what the leader is uniquely created to do? Can the model offer the user access to their own salvation and redemption? Further, can a turning point (a point of suffering, loss, break down) trigger the process to work one's way out of the smaller life space into the expansive space of living in fulfillment of one's purpose?

For example, a man shares the experience of growing up with a wealthy lumber baron father who wanted all his male children to carry on the family business. His brutality in demanding this of his children, and the mismatch to the eldest son's gifts and talents led to a difficult situation. The son turned to alcohol as solace from the brutality of the father and his

situation. In time, he found recovery and chose a new path, to claim his unique talents as a poet, scholar and teacher. He turned away from the family business and chose instead the life of a professor. While he was disowned by his father he found a happier path that was true to himself. He found his salvation. This leader challenged the bullying father who refused to see the child for his own gifts. It took a breakdown in the child (alcoholism) followed by rebellion and the journey away and finally a return as poet, professor, and happier person.

In another example, writer Pat Conroy tells the story of seeking refuge in reading a book as a path that saved him from his abusive home. It offered him a place of sanity and refuge in an otherwise insane and pain filled environment. As he read the book he heard the voice of the author, and he felt known and understood. Later, he became a writer. (MPR 5-9-11) He got clarity into a place that was his own, the place from which he could stand and be himself. Can such a process of early recollection (like Conroy's) linked with access to the model, help others locate the source of their salvation and calling? In this way, Conroy, like many others, faces a life experience and created his own transition out of it. He faced his aloneness, his terrorists and found a voice that created an opening for him into a new experience and a new life direction. This is a created transition, a point where he decided to turn away and go in a new direction. The solution is satisfying and embraces the person's potential.

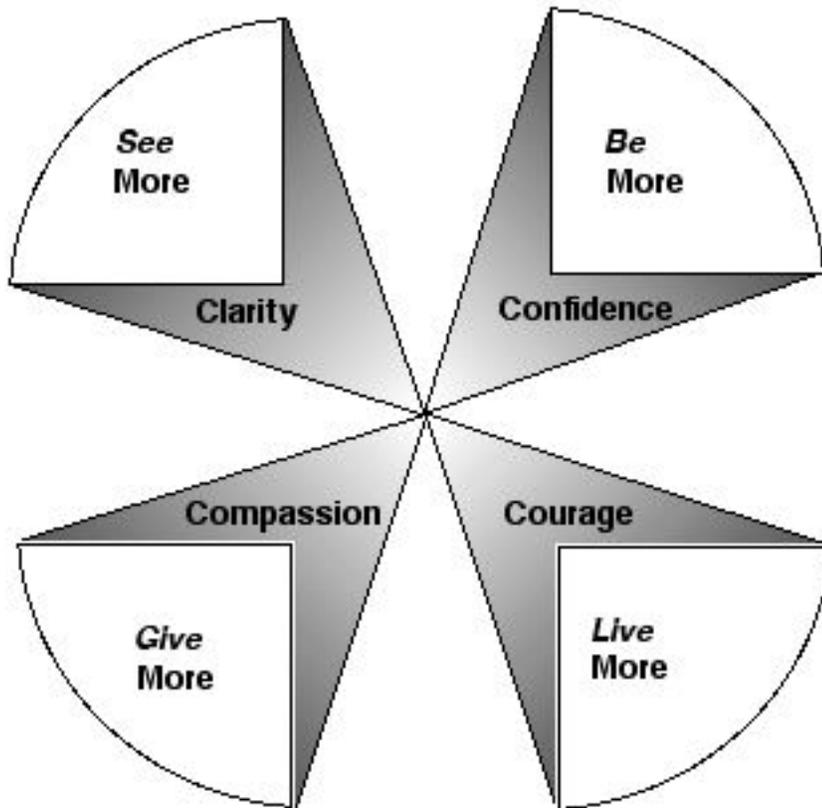
Does the model's design help people move toward their aspirational self and expand or contract through love, fear, joy or grief? Joy and grief are indicators and perhaps agents of transitions (an element of movement). Does the model support the individual to explore their self esteem and performance linked to qualities of courage, clarity, confidence and compassion which

are lived externally through movements to elevate, engage, embrace, expand? (model follows on next page)

What is the 4 Mores Model

The subject will experience and engage with the wheel of the 4Mores:

More	Quality	Awareness Internal	Action External	Movement	Dynamic	Higher Action
Seeing	Clarity	Observe/ notice	Appreciate	Elevate	Joy	Imagine
Being	Confidence	Center/ Accept	Participate	Engage	Grief	Include/ perceive
Living	Courage	Listen/ vocalize	Own	Embrace	Fear	Harmonize
Giving	Compassion	Share/ask	Fulfill	Expand	Love	Bless



The following is an example of one person's self directed dialogue as they study and interact with the model:

“I was sitting here using the model to write out what I really want and how do I get there? And so I was comparing the [Adlerian] life tasks with the model. I need to discover clarity and appreciate what I have. I need to continue to build confidence and participate to get to where I want to be. I need to have courage and own my expectations. I need to have compassion and to fulfill those needs in all areas of my life. So, I need to ask myself; How do I see, be, live, and give more to find meaningful and purposeful actions to get there? I really do find your model to be so Adlerian... I love it! I just wanted to let you know that I am using it today to map out my wants and how I am going to get there. Much appreciated for you sharing and allowing me to use it in my own life” (Hayes, 2010).

This shows the way the model is a reflection device, supports the person in stepping into different points of view, serves as a tool for supporting the individual on their inquiry into their path to becoming more. It shows this is an inside out process, looking at the external symptoms, visiting the internal qualities and reweaving the inner being into it so the person can come back to the world with enthusiasm.

When people have an experience they don't like or react to negatively, often what they are doing is using distance and fear to hide from what is happening to them. What conditions and questions produce the space and opportunity for the person to assess: what is this fear asking of me? What does the distancing do for me? What might it prevent me from learning, doing, experiencing? What is familiar about this reaction? What can shift in it?

The 4 Mores Model invites the subject to use it as a tool to explore these questions and promote discovery, awareness and growth in the individual. The model provides questions, spaces and points of departure for the client to decide if they want to keep defending or safeguarding themselves or define what they need for growth.

It invites the client to ask themselves: Where is this speaking to my own weak places, my vulnerabilities? Where is it asking me to shift? What negative in my life is giving me a starting place for moving me to something else? What is it and what can I do to shift it? Why would I want to shift it? What is the payoff or benefit if I do? Is it likely I will get more by taking this action instead of staying where I am now? Does the model suggest something different from making a change (which is singular, abrupt or violent and not necessarily sustained)? Rather, does the model offer the client access to a place from which they can make an adjustment, a shift in their perspective and behaviors that can lead to sustained new behaviors over time?

In developing the 4 Mores Model explored here, the model invites the person using it to look not where one “fell” (as in where the teacher destroyed the enthusiasm of the student by serving as critic, judge, and bully) but rather, look where one lost their balance (the place where the bully was mistaken for a leader who holds the power and the student gave away her own power of her creative truth and passion). The point of balance or imbalance is the point of learning, growth and engagement and the place where the person can find a fuller place from which to live. Where does one locate the power to be fully alive, safe, productive, authentic and creative?

Here is another example of the expansive power of compassion and being seen for our gifts. A photographer has a studio in the same building with a long time and accomplished

painter. He used the opportunity of an informal gathering of the building artists to share a story. He said he has dined in the home of long time friends and they have a painting over their mantle that he has admired for many years. The image, a bow of a boat, has stayed with him. Finally, as part of self-assigned project where he takes one photo a day, he takes a photograph of an overturned boat on a shoreline. The composition was influenced by and related to the painting over the mantle in the friend's home. He is excited that this new photo it is getting a good response from others.

As he shares the image, he turns and looks at one of the women in the circle and tells her, the original image that so influenced him was painted by her, the 69 year old painter in this building who is sitting among this small group. When she hears what he says and let's it sink in, she is transformed. What had been a scowl on her face turns into emotion and tears. By sharing the way the painting inspired him, and by honoring the image with his own version of it, and by sharing the story with her in front of her peers in the studio, he helped the painter see that, unknown to her, her work has been quietly doing what she set out to do in making it. Her original act of creating and sharing a work of beauty and authenticity now touches others. In this act of telling this story, she was seen and known for who she is, a gift that touched each of them, deeply.

Another example is the story of Lisa, a 48 year old former lawyer turned farrier. For years her parents lived in England but are now moving to live a few miles from their daughter's home in northern Illinois. The mother has multiple sclerosis and the father is a recovering alcoholic and now sick with heart and diabetes issues. Lisa's mother is particularly abusive to her, shaming her, blaming her and telling her she is ugly, inadequate, etc. In processing the pain of her mother's

rejection and her father's conscious and unconscious pattern of asking Lisa to "keep nice with your mother," Lisa reacts with dismay to the rejection and pain she feels. This keeps her essentially frozen in a state of childish pain, and a mode of complaint which keeps her from taking a stand for herself. Her focus is on the place she fell (under the metaphorical bus her mom is driving over her).

Can the 4 Mores tool give her access to ways to gird herself and give her power by looking at where she lost her balance (which is the inner source of truth) and the deeply stored body memories of her experiences with authority to a place of power.?

It is like the story of the Wizard of Oz where Lisa is like Dorothy: On her way to the city, Dorothy meets a Scarecrow, a Tin Man, and a Cowardly Lion, who each lament to her that they, respectively, lack a brain, a heart, and courage. The three decide to accompany Dorothy in hopes that the Wizard will also fulfill their desires, although they demonstrate along the way that they already have the qualities they believe they lack: The Scarecrow has several good ideas, the Tin Man is kind and sympathetic, and the Lion, though terrified, is ready to face danger. The wizard is using a microphone to sound scary and bigger than life, when in fact he is also timid. Once revealed and confronted for who he is, he explains that Dorothy's companions already possessed what they had been seeking all along, but bestows upon them tokens of esteem in recognition of their respective virtues. Explaining that he too was born in Kansas, and was brought to Oz by a runaway hot air balloon, the man offers to take Dorothy home in the same balloon, leaving the Scarecrow, Tin Man and Lion in charge of the Emerald City. We always have the power to return "home" to ourselves.

The model is designed to help people move toward the “home” of their aspirational self and expand or contract through love, fear, joy or grief. Joy and grief are indicators and perhaps agents of transitions (an element of movement) while love and fear are the two strongest drivers of human emotion and resulting behavior.

Model as Tool: Assessment, Workbook or Training Process

Can the model become a workbook and training process? By applying the research and forming it into interactive formats, can the model serve as a diagnostic tool? Is it a primarily a reflection tool? Do the components of the Storyslices 4 Mores Model help define, measure or create performance movement? Would it make sense to construct an intake assessment to measure feelings about the four mores before the process and feelings after? What form will the workbook and assessment take? To whom will we administer the assessment and the tool? How does it serve as a training tool? Who benefits from it? Is this putting Adlerian technique into action by identifying mistaken convictions and beliefs, and our goals and strivings and helping convert them? The following is an explanation of the each of the four model elements, one by one as a prelude to answering these questions and forming it into a workbook, training and tool.

More	Quality	Awareness Internal	Action External	Movement	Dynamic	Higher Action
Seeing	Clarity	Observe/ notice	Appreciate	Elevate	Joy	Imagine
Being	Confidence	Center/ Accept	Participate	Engage	Grief	Include/ perceive
Living	Courage	Listen/ vocalize	Own	Embrace	Fear	Harmonize
Giving	Compassion	Share/ask	Fulfill	Expand	Love	Bless

See More

More = Seeing

Quality = Clarity

Desire to be seen; goal to be known

Awareness internal = Observe and notice

Action external = Appreciate

Movement = Elevate

Dynamic = Joy

Human resource = Vision

Higher action = to imagine

Contrary of clarity is blindness and confusion. Blindsided. Seeing only the negative. I go blind so I cannot see what I don't want to see which is how off track I am. What am I not yet seeing? What can I make visible where I am blind? What am I covering over, burying by not looking, observing or noticing? What *will seeing* more give me that I do not have now? Where am I seen and known for who I am? Who sees and knows me with clarity? What can happen when I appreciate? Does it create openness versus complaining which is self-focused, needy? In what ways can imagination elevate me? In what ways can opening myself to seeing and appreciating, educate me and open my eyes to give me clarity? What is my vision? What can my imagination and vision add to create a better me and a better community?

Key questions:

- What more do I want for my life?

- What *more* do I want as I step into the next phase of my leadership story?
- Which more will I call on the expand my vision?
- What more can I find inside that can help me with my vision?
- What quality would help free me to do what I want to do?
- What would open me to greater clarity?

Be More

More = Being

Quality = Confidence

Desire: to be ourselves; goal to be real

Awareness internal = Center and accept

Action external = Participate

Movement = Engage and experience

Dynamic = Allow grief, grief of being

Human resource = Power (right use)

Higher action = to perceive

The opposite of being is mindlessness doing-ness, frenzied busyness, running from. Fearfulness, pushing and running over oneself and others. Off center. Not good enough, compares and wants more (out of other or oneself). Expectations. Feeling of futility, guilt, inadequacy. Self rejection.

What is getting in the way of simply being? What am I not yet being? Where am I hiding myself? Do I need myself and others to be perfect? Why am I trying to be perfect? What does it mean to be perfect? Courage vs unresolved fear, not allowing mistakes (which is a place for learning). Having too high expectations is a set-up for disappointment. Expectations that are high lend themselves to a fantasy life, and reality can never match our fantasies. When we get hooked on the fantasies, somehow thinking they are reality, or should be reality, we are vulnerable to the hurt that accompanies the emergence of "the real." Then we feel cheated or bitter: "Why did this have to happen to me?" Not seeking perfection but using one's power of and for others.

Empowered. Self acceptance and acceptance of others which is followed by embrace.

Mindfulness. Owning who we are, owning our gifts, the consequences of action or allowing non-action. I live in the now. Each moment is new. I choose to see my self worth. I love myself. I am ready to be real. I embrace myself, my life, and give my embrace to others. What might perception do to engage my senses and educate me to understand and move me into the world more? Where can I seek out my wisdom or the wisdom of others and allow myself to be more? What or who can I empower and embrace?

Here is a quote that speaks to the courage to be oneself, from writer Greg Mortenson who is facing controversy over his non-profit the Central Asia Institute. "Although we would like the world to be linear, orderly and peaceful, the reality is that our world is a dynamic, fluid place, often filled with chaos and confusion. In that space, I thrive and get the courage to help bring change and empower people" (MinnPost, 2010).

Key questions:

- What will help me step into love instead of fear?
- What is the purpose of my fear?
- What am I running from?
- What am I afraid to face?
- What would I like to turn toward?
- What would support me in being more present to myself?

Live More

More = Living

Quality = Courage

Desire: to be understood; goal to understand

Awareness internal = Listen

Action external = Vocalize and own

Movement = Embrace

Dynamic = know our fears

Human resource = Wisdom

Higher action = Harmonize

Opposite of living is deadening of the self. Apathy and resistance to feeling. Passive instead of participating, inflexible. Talking over, dismissing, deafness. Muted, wavering voice. Worthy. Do you have the confidence to allow others know you for who you are and what you stand for?

Where can I engage with others and let go of my need to know? What wisdom is available? It is safe to feel. I open myself to life. I am willing to experience life. Confident and vulnerable =

exposed and trusting. Where might I listen more? What might I hear? Do I know my own voice?

Where can I engage so that I can hear other's point of view? In what way can I bring harmony to myself and to others. What harmony am I missing? Where does grief enter? What trauma's do we have to release? What can I let go so I do not need to know? Do I have the confidence to allow others to know me for who I am and what I stand for? Where can I add wisdom to this?

Can I see, it is far more vulnerable to constrict ourselves in protective armor than to fully open to

luminous light and love? What I do not want to hear? What do I need to hear? Where am I holding back? What secrets am I holding? How am I lost and wandering? Where do I lack confidence? What would it mean to be powerful by being vulnerable? What have I lost that I need to tend and grieve?

“One of the greatest effects of trauma that has passed down in generations is that people lose their voice. Healing is finding our voice--breaking the silence--speaking the truth without blame or judgment.” Jane Middleton-Moz via Lenny Hayes. This is a statement of the path to confidence and living who we are.

Key questions:

- What is it I need to hear?
- What is holding me back from what I want?
- Is there a purpose to this holding?
- What am I waiting for?
- What more do I want for my life?
- What more do I want for others with whom I share my life?
- What more do I want for my community?
- What more do I want for the world?
- What more do I want from myself or others?
- Which *more* will support me on my way?

Give More

More = Giving

Quality = Compassion

Desire: to share; Goal to be connected.

Awareness internal = Ask, curiosity

Action external = Share and Fulfill

Movement = Expand

Dynamic = Loving

Human resource = Love (vs intensity)

Higher action = Bless

Disassociation and increased separation. Compassion versus judging. Separating, wanting more. Greedy, hoarding. Not meeting oneself or others where they are. Inquiry which is fed by curiosity. Can I allow myself to reduce my intensity that prevents me from experiencing, sharing and accepting love? We tend to say why not: what we cannot do what we want to do. Lack of money, time, skills, bottom line it is a holding back due to lack of something. We cannot throw stones and build a legacy. We lay stones toward the legacy we want to create. Fear of being forgotten. How will we spend ourselves and what legacy will we create in that spending? What do we miss by not boldly giving ourselves away? Closely related to addictions and running from the self. Not knowing how to love the self. I now discover how wonderful I am. I choose to love and enjoy myself. Comparison leads us into taking energy rather than giving energy. What permission do I need to give myself? What might open up if I did? Who or what can I embrace? Can I let go

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enough to allow something greater than myself assist me in manifesting my dreams into reality?

What compassion and kindness can I offer myself? Allow others to use their voice? Delay

instead of complete (fulfilling) embrace holding back or not accountable hiding or avoiding. not

contributing, not matching up with potential. Where can I offer myself or others: mercy,

benevolence, favor, kindness, mildness, benignity, forbearance, lenience, pardon, blessing,

forgiveness, leniency, pity, clemency, gentleness, lenity, tenderness, compassion, grace What

compassion can I show myself and others?

When/what triggers my cruelty, implacability, punishment, rigor, sternness, hardness, justice,

revenge, severity, vengeance, harshness, penalty

A quote from Writing to Change the World by Mary Pipher (p. 223):

“As a species, we are self destructive and we are taking the rest of the world with us. I do believe

in grace. If we open ourselves to the despair and pain of the world, and if, brokenhearted, we can

still love the world, then we can become part of the medicine of the world....With our healing

stories, we will build that good strong place where every being is valued and every gift can shine

forth.” And from a speech by the Dalai Lama: “Have compassion, not just for those you love

(based in selfish attachment), but for your enemies. That is the road to peace. “

Key questions:

- What do the mores have to do with serving others?
- What do the mores have to do with serving myself?
- Which more will help me contribute more and to whom?
- What am I hiding from? Why am I holding back?
- What can others offer that can help with this?

Moving the Model into Practice

Working with more than 150 leaders over time, the Parzival project, which incorporates the PBSP method described earlier, found that an essential aspect of moving leaders beyond patterned reactivity based on deeply remembered challenges from authority figures is their “capacity to build a conscious narrative” (Chapman & Logan, website no date visible). They describe the dual task of leadership is to combine two streams of the self: the rational or logical and the subjective or what they call the “mythical” realm of narrative. This task, they argue, is the central task of truly effective leaders. They also assert that this task has its own pace and flow and cannot be forced, but rather facilitated.

Like the research reported in this paper, they found it is in the moments of transitions when leadership, whether personal or institutional, is both threatened and necessary. They go on to urge organizations to embrace story. “In modern day organizations the power of story continues to be recognized for its capacity to galvanise a community and inspire innovation (they are citing Buckler & Zien, 1996, From Experience—the spirituality of innovation: learning from stories, *Journal of Product Innovation Management*).”

By incorporating the process elements of the model in relationship to the person’s story creates a new equation for action and a device for promoting love and loving ways. It can start with early recollection (of a joy/a gifts/ what absorbed you) + a betrayal (what stopped you) = crucial data on gifts and challenges of the leader. In this way, the model is designed to work in a way that is opposite to most contemporary, linear approaches: Creative exploration comes first, process or logic overlays the emotion and right sizes it through the process of the wheel of the mores and their many elements. The solution is satisfying and embraces the potential of the

creative person and their creative expression. There is danger in the superior striving and imposition of logic before expression that can hurt us or others or both of us.

In using the model and narrative together, the client is encouraged to not look where they fell, but rather to look where it was they lost their balance. This is a useful starting point. To focus on where they fell is like looking into the mud covering their face or eyes. Observing and understanding what tripped us up is a more useful space for inquiry and healing. From their stories we explore:

- What is inside? A place, objects of joy and desire, ways you played, an idea you hold dear. This is a process to educate so we can elevate our story and be clear in our identity.
- Noticing a possibility: a place where you experienced a heart break or subject of lost potential. This is a process to embrace ourselves so as to move forward.
- A question that helps you apply it in the world—What’s not going to get done unless you do it because of who you are and what you want to do? This is the urge to more.

Summary to Model

In reviewing the research and the process, the model holds great potential as a tool for encouragement, for educating, for assisting with the embodying of experience, and to engagement with oneself and with others. It offers major points of access for the individual or team to enter into exploration into practices that may gently surface greater authenticity and focus.

As we do further research on it we will review in what ways do we use this model sequentially? In what way do we travel it simultaneously? To what degree does the model

encourage the subject and offer them a path to renewed enthusiasm for living and their life?

These are all questions that will need to be explored to put the model into full form and use.

Chapter Four: Summary, Conclusions and Recommendations

Summary

Life is filled with transitions; navigating them can prove difficult for people and organizations. This master's project examined and documented conditions and practices that may contribute to people navigating key transitions, finding their place of resonance, and answering a key life question: am I good enough? It explores pathways that may help people accept themselves for themselves and become more of who they are.

Research conducted on the role of story and the qualities of clarity, courage, confidence and compassion provide insight into effective ways to ease the task of transitions for people and improve their performance and community engagement. The findings show that claiming one's story, including early recollections, can be useful to a person's success in transitioning to living a purposeful life. Also, the research shows that the qualities of clarity, courage, confidence and compassion, including self-compassion, contribute to people's performance and community engagement and may prove useful in satisfactorily finding one's place in life.

The philosophy of this researcher's practice, a company called Storyslices, is to help clients become more of who they are so they can become the most of who they are and contribute to the community. In working with clients the research supports the task of asking them: What do you have to do to get more comfortable with yourself and who you are, and letting who you truly are come out? How can you become more accepting of who you are so you can act on that wholeness and expand into the world, fully yourself? The research supports using techniques including story collection, coaching practice with a combination of interaction with

the Storyslices's model, facilitated workshops and visual mapping as vehicles to wholeness for the client. The further development of the 4 Mores Model© into a tool and process may be valuable as indicated by the research found. The model is designed to help people move toward the "home" of their aspirational self and expand or contract through love, fear, joy or grief. Joy and grief are indicators and perhaps agents of transitions (an element of movement) while love and fear are the two strongest drivers of human emotion and resulting behavior.

Conclusions

On a fundamental level, people come into this world with a story and identity, but people rarely understand the way to embrace their core identity and claim the path to fully live their core identity so that they make their fullest contribution. This research sought to answer to the question: What can help people find greater acceptance of who they are, and more fully embrace who they are?

The research showed that by claiming the clarity of one's core identity, stepping into that identity with courage and confidence, and then applying that identity with compassion for ourselves and others is a path to greater performance and community connection. The research reviewed suggests the formula/equation—Story + 4 Mores = Mastery.

As people live their lives, they face any number of crises and turning points—events that are both self created or externally created. During these transitions they tend to look outside themselves for assurances and strategies to help them stabilize and move forward. Other times, they may choose to examine themselves and explore the breakdown or transition so as to gather greater momentum and reach a different place as a leader/person. Such human uncertainty or pain creates a space of consideration that can lead to transformation.

In conducting the research it showed that such turning points (a point of suffering, loss, break down) often triggers the process to work one's way from a downward turn (such as depression, doubt, confusion, fear, etc) and, with interventions, to usefully discover clarity, confidence, courage and compassion to live life more fully and purposefully. The research showed that the interventions studied do show a direct relationship to improved performance and community engagement. The research supports the path outlined in the 4 Mores Model to see, be, live and give more. These processes seem to equate to helping people locate their personal velocity which is their unique story + their strengths, traits and passions + experiences = their mores and momentum.

Recommendations

Can people become more accepting of who they are, decide they are enough so they step into the power of that uniqueness and become the fullness of self so they act on that wholeness and expand into the world.? What allows people to be fully themselves? Can they release themselves from the violence of unhappiness when they turn kindness against themselves and lose their way? What can be given to the world because more people choose to live their fullest potential? The research shows the promise and potential of developing the material into useful form and adapting it into products and services that will aid others in living fulfilling and purposeful lives as leaders and community participants. By taking additional steps with this research this researcher's dream is to participate in creating a more compassionate, more loving, and more peaceful world. By encouraging others to share their story because of its very uniqueness our goal is to help them take a stand in and for the world and help them build their alliances for the good.

“Change occurs when deeply felt private experiences are given public legitimacy.”

~Ghandi.

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End note: “Perhaps the wisdom lies not in the constant struggle to bring the sacred into our daily lives, but in the recognition that life is committed and whole and, despite appearances, we are always on sacred ground.” ~ Rachel Naomi Remen, MD <http://www.beautydialogues.com/>