Executive Integrity

The Search for High Human Values in Organizational Life

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Integrity, Advanced Professional Development, and Learning

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In the theory of experiential learning, integrity is an epistemic concept describing the highest form of human intelligence. The concept describes a way of knowing that is much more sophisticated than that measured by conventional intelligence tests, encompassing moral judgment, creativity, and intuitive and emotional skills as well as rational, analytic powers. Integrative knowing transcends the timidity of wisdom to encompass courageous action. It softens the dictates of justice with the mercy of love. Integrity is a normative ideal describing the kind of knowing process we humans value most highly, the process of human judgment that we choose to rely on for guidance in creating our collective future.

Integrity is not living by principle, but the process of choosing principles by which to live: "Honesty, consistency, and morality are usually, but not always, the result of integrated learning. One need only reflect on the 'immoral' behavior of men like Copernicus and Galileo to realize that integrity is the learning process by which intellectual, moral, and ethical standards are *created*, not some evaluation based on current moral standards and world views. It is misleading to confuse these processes of integrity, absolute and reasonable as they appear, with the process that creates them, for creators precede their crea-

tions in time and must create with no fixed absolutes to guide them" (Kolb, 1984, p. 225). I will, therefore, speak not of integrity but of integrating. As thus conceived, integrity is not a character *trait* that one possesses more or less of but a sophisticated *state* of processing experience in the world that one enters into in varying degrees, at different times, in different contexts. Mature adults have no monopoly on integrity. Integrating is a major developmental force at every stage of life. But in later adulthood, challenged by the integrative demands of adult life, integrity can reach its fullest flower.

Our Studies of Advanced Professional Development

This perspective on integrity was born out of an intense period of research. In 1979 Donald Wolfe and I wrote two research proposals in the hope that we might get one of them funded. The event we had not planned on materialized and both proposals were funded. The National Institute of Education funded our study of advanced professional learning and development, and the Spencer Foundation supported us in our investigation of the midlife transition in professional men and women. Over a four-year period these projects included some 20 researchers; 70 professional men and women in midlife transition who engaged with us as coinquirers in a continuing dialogue about their life situation and personal development; and questionnaire data, interviews, and psychological testing with a cross-sectional sample of 400 engineers and social workers, alumni of our university in the years 1955, 1960, 1965, 1970, and 1975 (Kolb and Wolfe, 1981).

The careful observations and theoretical formulations of Carl Jung provided conceptual guidance. In the perspective of history, Freud's work has had its greatest impact on understanding of child development, while Jung spoke most powerfully about the challenges and potential of adult development. What was impressive was how accurately Jung's theory described the dynamics of professional development as we observed them in our studies. Jung divided adult life into an early stage in which processes of specialization and individualistic orientation were

dominant, a period of midlife transition, and a later life stage in which collective integrating processes dominated. This proved to be a powerful organizing framework for our data. The model fitted the retrospective life histories and future dreams of our midlife transition panel. It also fitted the professional development stages represented in the cross-sectional sample of engineering and social work alumni five, ten, fifteen, twenty, and twenty-five years beyond their formal professional education.

Our most significant finding was that advanced professional development presents integrative challenges to midlife professionals that are markedly different from the specialized demands of their early career. In addition, midlife professionals reach this transition point relatively unprepared for the integrative life challenges that lie ahead. Most professional education programs are vocationally oriented, focused on training for entry-level, specialized, professional roles. Problems of transition from specialization to integration were most evident in the science-based professions such as medicine and engineering, where intensely specialized professional education programs seem, in some cases, to produce a dysfunctional allegiance to a specialized professional mentality, even when that approach is no longer the best way to operate (Sims, 1983).

These studies offered a transprofessional perspective on adult learning and development. They helped to identify common life issues and work challenges across professional careers, for men and women, for younger and older persons. My current work is focused on the responses that advanced professionals make to the integrative developmental challenges they face. What is particularly interesting to me is the "expert" responses to these issues—the strategies for coping that promote further successful growth and development. It is in these mature responses of successful advanced professionals that one begins to see the detailed workings of the integrative judgment process.

The Challenge of Wholeness: The Response of Centering

Our stability is but balance and wisdom lies
in the masterful administration
of the unforeseen [Robert Bridges].

The anguished cry of the midlife crisis is a cry for wholeness. Like a symptomatic fever, it is a painful but healthy cry, awakening one's self to the full appreciation of life. For most, however, the midlife transition is not a traumatic crisis but a series of adjustments to expectations, a time for reexamination of priorities, a growing awareness of one's specific mortality. How this passage is made is largely contingent on the person's life context—on the challenges for growth and the supports for self-insight, learning, and development that are present in work and in personal life.

It is in the life priorities of advanced professionals that growth toward wholeness can be seen most clearly. Figure 1 compares the life priorities of early-career, midlife, and advanced professionals in our alumni sample. For the young professionals (age twenty-four to forty), career is most important. They spend most of their time polishing their expert skills and establishing a professional identity, "making it", in their respective organizations. In midlife (forty-one to forty-five), family gains top

Figure 1. Importance of Major Developmental Tasks by Phases of Adulthood.
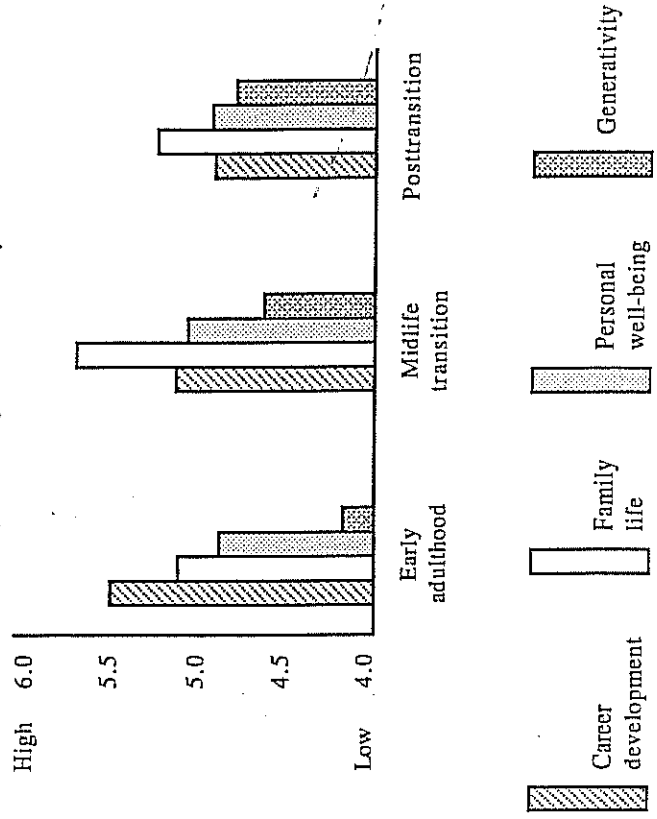
priority. Midlife is dominated by a host of personal life events—marriage, divorce, parents, children, education, finances. The advanced professional brings family and work into balance with a generative priority, a desire to make a contribution to society. He or she seeks a balance among career, family, personal well-being, and a desire to contribute to society.

Advanced professional work is filled with challenges for wholeness. Typically, successful young professionals rise to the peak of their professional specialty by perfecting their specialized professional skills in a work environment that is competitive and oriented toward rewarding the individual. At this peak, advanced professionals face a number of new tasks, requiring new skills—skills that in some cases are the opposite of the survival skills one has learned as a professional specialist. As Sir Noel Hall, the founder in postwar Britain of one of the first executive colleges, put it, "Here we come to the central paradox. It is from individuals who necessarily have undergone this process of specialization, who have carried limited and restricted responsibilities that we have to draw for the higher posts those who are to be the synthesizers, the coordinators, those who have the quality of behavior which will draw other people to accept their guidance" (1958, p. 9).

For professionals, these "higher posts" often come in the form of executive responsibility. The challenge for wholeness is seen most clearly as one assumes responsibility for an autonomous system—for example, as a general manager or CEO. The prime task here is to weld the functional parts of the organization into a coherent and effective whole, to give direction and purpose to the total enterprise. Advanced individual contributors, however, also experience a need to fit their specialty into the whole, to speak publicly for their profession, to mentor and lead younger professionals, and to serve society.

The process of advanced professional work is holistic, involving more synthesis than analysis. Problem solving is cooperative, typically involving integrated teamwork across different functions and professional specialties. Less time is spent solving problems, and more is spent selecting which problems should be solved, through agenda setting and priority setting. The en-

vironment outside the organization becomes more focal than the inside. The organization seen as a whole must find its place in the environmental whole. Generalized technical knowledge, the bread and butter of early professional life, must be coordinated with local knowledge—the unique situation-specific knowledge of opportunities, traps, resources, personalities, and techniques for getting things done in the organization's current environmental situation. Immense amounts of time in the executive role are spent networking, communicating, and representing in order to accumulate this local knowledge.

The developmental challenge to find wholeness has more personal dimensions. Finding a balance between "masculine" instrumentality/aggressiveness and "feminine" nurturance/expressiveness is often difficult in male-dominated organizations. The balance of body and mind becomes important, particularly when physical health becomes an issue or when work is heavily intellectual and abstract. Immersion in the straight lines and mechanical tools of the man-made world can cause one to lose connection with the curves and rhythms of the natural world where organic processes of growth and development thrive. Concern for self needs to be balanced with concern for and intimacy with others.

The growthful response to these challenges for wholeness is a process of centering. It begins with the emergence of a new attitude toward differences. Early adult development is fueled by the embrace of similarities, a process called "accentuation" because the effect of embracing similarity is to intensify and develop a particular skill or attitude—for example, by reading only opinions you agree with or specializing your performance in areas you are good at. This accentuation, unchecked by integration, inevitably leads to an imbalance, a one-sidedness, an overinvestment of the person's life energies in one area. This, in turn, creates an internal need, a counterforce, to balance oneself and regain one's center.

The path to the center lies in awareness and appreciation of differences. In the embracing of differences there is not only new stimulation and interest but also a renewal process that stimulates higher-order systems thinking. Jung called this

process *enantiodromia*, the Heraclitian philosophical term meaning that everything turns into its opposite: "I use the term *enantiodromia* for the emergence of the unconscious opposite in the course of time. This characteristic phenomenon practically always occurs when an extreme one-sided tendency dominates conscious life; in time an equally powerful counterposition is built up which first inhibits the conscious performance and subsequently breaks through the conscious control" (Jung, 1923/1966, p. 426). "The problem of opposites usually comes up in the second half of life when all the illusions we projected upon the world gradually come back to haunt us. The energy streaming back from these manifold relationships falls into an unconscious and activates all the things we had neglected to develop. . . . To the man in the second half of life, the development of the function of the opposites lying dormant in the unconscious means a renewal" (Jung, 1923/1966, pp. 59–61).

In fully appreciating the different parts, one comes to understand the whole. With holistic thinking comes the ability to be choiceful in the way problems are selected and defined. Instead of operating by implicit assumptions, choiceful problem framing is possible. This process of choosing the perspective from which to view problems, of issue formation, becomes more important in advanced professional work than specialized functional problem solving.

Through all this, a strong, choiceful self and a deep sense of personal authenticity emerge. Self-confidence, based not on pride but on humble, accurate awareness of strengths and weaknesses, seems essential. It often comes with a sense of purpose, a sense of calling, in which one's past, present, and future are integrated into a meaningful life plan. Jensen (forthcoming), for example, found such a concept of centering to be characteristic of the most effective managers in his sample of physician administrators in a large clinic.

The Challenge of Generativity: The Response of Caring

An adult must be ready to become a numinous model in the next generation's eyes and to act as a judge of evil and a transmiter of ideal values [Erik Erikson].

As a species, humans have two biological functional imperatives, two basic instincts—to preserve oneself as an individual and to preserve the species as a whole. The increasing concern for generativity in advanced professionals, as shown in Figure 1, suggests that the relative importance of these objectives changes from early to later adulthood. Childhood is for the definition of self and early adulthood for the development of self. But in later life it is the collective, species perspective that gains ascendance. This view is corroborated by a recent study of professional career development by Dalton and Thompson (1986), who found the early adult career to be divided into an apprenticeship stage and an independent contributor stage. In early adulthood the primary developmental task is moving from dependence to independence. Advanced professional development is divided into an initial mentoring stage and a more advanced director stage. The developmental tasks for the mentor and director are assuming responsibility for others and exercising power. These are the challenges of generativity. They are often first experienced in family life, where the natural response to care for the children is seldom experienced as self-sacrifice but more often as a fulfillment, a source of meaning and purpose.

What is less widely recognized is the pervasiveness of this need to serve others outside the family arena. Recent research on the key role that mentoring processes play in organizational life has shown that advanced professionals derive much personal satisfaction from quasi-parental relationships with younger co-workers. But focus on the mentor as a motherly or fatherly counselor has somewhat overshadowed how pervasively the generative instinct is woven into the fabric of organizational life. Work itself is often motivated by this need for meaning and for a sense of contribution. Organizational hierarchies, formal and informal, receive their fundamental legitimization from identification with the generative collective view "to promote the common good." The generative social contract is: Accept responsibility for the world and you are given the power to change it. As Chester Barnard said, "In a free society the reward for good service is a demand for more service." The generative challenge for each of us is: How much responsibility will I, can I, take?

For Erik Erikson, caring is the virtue that is born from the struggle to take responsibility: "Care is a widening commitment to *take care of* the persons, the products, and the ideas one has learned *to care for*. All the strengths arising from earlier development . . . hope and will, purpose and skill, fidelity and love now prove . . . to be essential for the generational task of cultivating strength in the next generation. For this is, indeed, the 'store' of human life" (Erikson, 1982, p. 67).

Care is expressed in three ways in advanced professional work: through caring relationships, through careful work, and through moral leadership. Caring relationships are the most concrete and intimate forms of caring. The mentoring relationship, in which one shares knowledge and skills with younger colleagues, fulfilling a need to teach and be a role model for others, is one such relationship. All relationships, in fact, prosper in the appreciative attention of care. In careful work there is a desire to create something worthwhile, to make a contribution.

The third way care is expressed is more abstract and system-oriented, more related to the developmental task of Dalton and Thompson's director stage—the exercise of power. In this context, to care means that the power that is given for taking responsibility must be exercised for the collective good. How are the requisite judgments about good and evil, right and wrong to be made? As responsibility and power increase, decisions become more value-intensive, more moral than technical, more concerned with value priorities than with methods and tactics of goal achievement. Moral leadership, leadership in the valuing process, is the third arena for the expression of care in advanced professional life.

Values are the medium for the expression of care. In caring relationships one values and prizes the other, creating value in the relationship and feelings of self-worth in the other. The goal of careful work is to create value, to make a contribution. Moral leadership is leadership in creation, promotion, and preservation of values. For Jung, the achievement of integrity, a process of self-actualization that he called "individuation," was dependent on the creation of value: "Individuation cuts one off from personal conformity and hence from collectivity.

That is the guilt which the individual leaves behind him for the world, that is the guilt he must endeavor to redeem. He must offer a ransom in place of himself, that is, he must bring forth values which are an equivalent substitute for his absence in the collective personal sphere. Without this production of values, final individuation is immoral and—more than that—suicidal. The man who cannot create values should sacrifice himself consciously to the spirit of collective conformity" (Jung, 1971, p. 450).

The challenges of moral leadership are the most difficult in advanced professional life. For many, caring relationships and careful work have been continuously growing since early career. The requirements of moral leadership are often sharply discontinuous, offering difficult new challenges—to be a public person, to represent others, to serve as a model for others, to be a leader and creator of culture, to choose right from wrong in the most complex of circumstances. All these activities require the management of values, while earlier career activities focused primarily on the management of factual knowledge. Professional education typically has offered little preparation for this focus on value-intensive decision making. In addition, the wider social context of Western society has seen deterioration of value-forming institutions such as religion and the family. The value neutrality of positivistic science encourages leaders to avoid dialogue about value issues, while at the same time fanatical single-value movements are on the rise. Morality and ethics, the "sciences" of value choice, are seldom discussed outside religious circles. The tasks of moral leadership are to make judgments about value priorities, to promote them in one's activities, and to preserve these values through the creation of a culture that sustains them.

From the point of view of advanced professionals themselves, value-intensive decision making is of primary importance. In Gallup's study of successful advanced professionals listed in *Who's Who* (Gallup and Gallup, 1986), "a strong sense of right and wrong" was the personal characteristic that 67 percent of the subjects said best described themselves. Furthermore, this was true for 78 percent of the most highly successful persons in the sample.

The Challenge of Time: The Response of Visioning

If you plant for a season, plant budgets.
If you plant for a decade, plant reorganizations.
If you plant for a century, plant people [R. G. H. Siu].

Advanced professionals are preoccupied with time. The assumption of generative responsibilities brings a loss of control over one's personal time. To be responsible for people and projects requires responsiveness to their time demands and deadlines. Effective mentoring requires availability. The successful professional sees the financial value of his or her time increase as expertise increases. "Free" time correspondingly becomes very expensive. All this occurs at a time in life when one is more aware that one's own time is finite. Gallup's survey of successful professionals reports an average 63-hour work week, with a few top achievers working as many as 90 or 100 hours a week. It is little wonder that time management is one of the most frequently mentioned learning needs among advanced professionals.

More fundamentally, a change occurs in the advanced professional's conception and experience of time itself. It was Kurt Lewin who first observed that psychological development involves expansion of consciousness in the dimensions of time and space. The child's world is first the crib, then the room, the home, the neighborhood, and so on, in an expanding scope of awareness. Elliott Jacques (1979) maintains that a broad scope of time awareness, what he calls a long time span of intention, is the primary executive capability needed for advanced professional work. He argues that the hierarchical dimension of work, the "size" of a job, is best measured by its time span of discretion, the amount of time the person has to complete a task before his or her work is reviewed. Time span is measured by the time it takes to complete tasks in one's job role. A factory worker's output, for example, may be reviewed at the end of each eight-hour shift. An intermediate-level chief executive may take a year to introduce new machinery, or three years to open a new market, or five years to develop and market a

new product. Higher-level CEOs will engage in formulation of strategic alliances and long-term projects with time spans of ten years or even more before results are evaluated.

To effectively meet the challenge of operating autonomously over long time spans requires the development of a correspondingly long time span of intentional action. With increased time discretion comes increased autonomy, and with that comes a need for intentional action skills—the capability of envisioning a project and carrying it out. Vision is the key to intentional action. It is at once the target, the plan, and the motive force for self-directed, purposeful action. To maintain intentional action over long time spans is an effort of will power that produces continuity and stability through focused commitment and persistence. The dynamics of will power have been no better understood than by William James. His ideomotor theory of action states that an idea held firmly in conscious focus issues forth automatically in behavior. The challenge of will power, therefore, is literally to keep the dream alive, to keep one's vision as the primary object of conscious attention.

The power of vision is limitless. Every man-made achievement was once only a subjective vision without any objective material existence whatever. Everything in human creation begins with the idea. But how are these visions created? Consider the nineteenth-century chemist Friedrich Kekulé, who, after struggling for years to find the formula for benzene, dozed before a fire one winter's evening. His dream: "The atoms danced before my eyes. . . . the small groups remained in the background. My inner eye . . . now distinguished bigger forms of manifold configurations . . . long rows more densely joined, everything in motion contorting and turning like snakes . . . One of the snakes took hold of its own tail and whirled derisively before my eyes. I woke up as though I had been struck by lightning . . . I spent the rest of the night working out the consequences" (LeBoeuf, 1980, p. 61).

Vision is not manufactured; it is born within us from our experience. It is more received than actively created. To receive vision requires an escape from the confines of objective, mechanical time. Vision is received in subjective, organic time, time

felt rather than time conceptually understood. It is born in creative time—in a meeting of past struggle and future hope, in the most magical moment of all, the here and now, the only time in which one can actually do anything. It is communicated in the organic time of human relationships.

The Challenge of Managing Change and Complexity: The Response of Learning

The human gap is the distance between growing complexity and our capacity to cope with it. . . .

We call it a human gap because it is a dichotomy between a growing complexity of our own making and a lagging development of our own capabilities. . . .

Learning can help to bridge the human gap. . . . Learning means an approach both to knowledge and life that emphasizes human initiative. It encompasses the acquisition and practice of new methodologies, new skills, new attitudes, and new values necessary to live in a world of change. . . . Probably none of us at present are learning at the levels, intensities, and speeds needed to cope with the complexities of modern life [The Club of Rome].

The challenge of managing change and complexity comes to advanced professionals from two directions—career advancement and a world that daily becomes more complex. In his study of a large manufacturing corporation, Lublin (1986) found that job complexity increased with organizational level on such dimensions as task variety, interdependence, personal responsibility, and required delegation. Similarly, Parcel and Mueller's (1983) study of jobs listed in the *Dictionary of Occupational Titles* showed complexity as the major vertical dimension of jobs in our society. In high-level jobs, long time spans of discretion require greater vision and intentional action skills. Holistic systems thinking requires simultaneous appreciation of specialized technical detail and understanding of the "big picture." Value-intensive decision making requires empathy, open-mindedness, and the capacity to constructively manage differences. At the same time, advanced professionals must use these skills to man-

age their responsibilities in a world where human-generated complexity is feeding on itself and growing exponentially (Botkin, Elmandjra, and Malitza, 1979). This final challenge to integrity is the most pragmatic: to master the bountiful products of differentiated, specialized knowledge and to unify them in the service of humanity.

To effectively manage change and complexity requires more than a status quo performance orientation: It requires an anticipatory learning orientation. Recent U.S. industrial history has dramatically shown that effective performance is no longer sufficient to guarantee survival. Failing to respond proactively to the changing world marketplace, one after another of our largest and most successful corporations has been decimated by international competition. During the same period, the U.S. economy has created jobs at an almost miraculous level. But these jobs did not come from large, established, effectively performing organizations. They came from creatively performing small businesses—entrepreneurs with an anticipatory vision of the future and a plan to make it happen.

The performance and learning orientations differ in four dimensions: time span, complexity, participation, and executive control. The time perspective of the performance orientation is short, mostly quarterly, perhaps yearly. The learning perspective enlarges the time frame through two processes. Protolearning, the formulation of scenarios, hypotheses, beliefs, and intentions, anticipates the future. The more articulated those expectations and models of the future are, the more quickly course deviations can be signaled. Retrolearning, the reexamination and debriefing of past experiences, establishes general operating principles, adding a cumulative quality to organizational efforts and a sense of historical continuity.

High performance is often achieved by simplicity and predictability, while learning requires a search for requisite complexity—matching the complexity of one's response to the complexity of the problem situation. For example, the choice of an appropriate time span in which to view an issue is perhaps the most important decision in defining a problem and finding a solution to it. To manage a complex situation in a simple

framework is like trying to clear a fog with a hand grenade. Power is not the problem; the problem is the refinement of its application. With a simple framework, actions are too crude and the time span is too short.

Participation in the performance orientation is typically hierarchical and motivated by individual reward systems. It focuses mainly on specialized professional problem solving and implementation. Participation in the learning orientation focuses on issue formulation and problem definition as well as problem solving and implementation. It is a cooperative enterprise to share ideas and develop common vision labeled "egalitarian" by Srivastva and Cooperrider (1986).

The control process of the performance orientation is a goal-seeking first-order feedback loop typically called "management control," where deviations from given performance targets are the trigger for management attention and corrective action. The learning orientation adds a second-order feedback loop concerned with goal selection. This defines an executive action process involving strategic goal selection based on an overall system awareness. Both a performance and a learning orientation are essential for organizational effectiveness. Performance improves the efficiency of specialized organizational responses, and learning promotes integration and coordination at the strategic and developmental levels (see Table 1). Executives have to work in both these orientations, much as a sports team moves from game to practice to game in a continuing cycle of self-management.

Can Integrity Be Developed?

The worst of it all is that intelligent and cultivated people live their lives without even knowing of the possibility of such transformations. Wholly unprepared, they embark upon the second half of their life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? [Carl Jung]

Can integrity be developed? The answer from our studies is, yes. By centering, caring, visioning, and learning, most men and women in our research were consciously responding to more

Table 1. Characteristics of the Performance and Learning Orientations.

Characteristic	Performance Orientation	Learning Orientation
Time span	Immediate	Extended in future by protolearning; grounded in history by retrolearning
Tolerance for complexity and uncertainty	Predictability and simplicity maximized	Development of requisite complexity
Participation	• Focused on problem solving and implementation • Competitive/independent • Hierarchical	• Focused on issue formulation and problem definition • Cooperative/interdependent • Egalitarian
Control process	• Management control • First-order feedback • Goal seeking	• Executive control • Second-order feedback • Goal selecting

than one of the integrity challenges we have just described. The process of advanced professional development that we observed fits Nevitt Sanford's (1981) challenge/response theory of adult development. Integrity is developed primarily in response to the integrative challenges of advanced professional life. Those who, by choice or fate, do not face these challenges are less likely to develop the integrative responses of centering, caring, visioning, and learning. With regard to learning, for example, Gypen (1981) found that engineers in integrative management positions developed an integrated learning process, while those who remained engineering specialists maintained the specialized convergent learning style typical of the engineering profession. Sanford argues that self-insight is critical for the development of these responses. The absence of opportunity for self-examination and dialogue with others about integrative challenges and the appropriate responses is a significant barrier to integrity development.

A more difficult question is, can integrity be taught? The processes of integrative judgment—centering, caring, visioning, and learning—are highly complex, individualized, and

largely subjective. Modern higher education, however, is primarily oriented to the production of specialized judgment, a vocational orientation to the entry-level demands of professional life. The traditional credit hours, mass production method of colleges and universities is perhaps consistent with this specialized orientation. To teach about integrity requires something more.

If integrity is learned, then surely it can be taught. But the educational program needs to follow an integrative method. It should, first of all, be integrated with the life purpose of advanced professionals. Any program of advanced professional studies should be based on careful study of how integrative judgment is learned from life experience and of how this learning is stimulated by the contextual challenges of adult life. As the nineteenth-century educator George Leonard said, "Education has only one basic requirement, a *sine qua non*—one must want it." For adults, especially, without purpose there is no learning.

A second requirement concerns the nature of the educative relationship. Authority-based knowledge conveyed through the teacher/student relationship is inappropriate for learning integrative judgment, which must often combine several coequal specialized authoritative views in order to deal with novel and uncertain situations. Integrative knowledge must be created, exchanged, and evaluated in a nondogmatic relationship of dialogue among equals. Integrative judgment is based on a relativistic epistemology. Somewhat paradoxically, relativity theory has not produced a more fragmented view of the universe, but a more unified, holistic one. Einstein's work showed that space, time, mass, and energy were not separate phenomena but parts of a unified whole. The most advanced work in physics today is synthetic, working toward a single unified law of physical phenomena. The lesson of relativity theory for the conduct of human affairs is most profound: Understanding comes only when the position of the observer is defined as clearly as the position of the observed.

Dialogue is a form of communication that acknowledges this relativism of all human views. In dialogue both abstract ideas and personal feelings about them are shared in a spirit

of provisionalism, mutuality, and coinquiry. Adult learners learn best in situations where they are acknowledged as experts and equals. As adults, they have a need to teach as well as learn. Paulo Freire describes this learning relationship as follows: "Through dialogue, the teacher of the students and students of the teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the one who teaches, but one who is himself taught in dialogue with the students who in turn, while being taught, also teach. They become jointly responsible for a process in which all grow. In this process, agreements based on 'authority' are no longer valid . . . no one teaches another, nor is anyone self-taught" (1974, p. 67).

The paradigm of human potential development is a useful framework for thinking about these educational issues. This approach is the human resource development strategy followed by competency-based education and the development of expert systems in the field of artificial intelligence. It seeks to maximize human potential by studying the responses of human experts to particular complex tasks (for example, medical diagnosis) or wider role responsibilities, building heuristic behavioral models of expert performance. Human potential development is inspired by Maslow's self-actualization psychology. When first proposed in the 1950s, it challenged the deficit/normality model that today is the dominant rival paradigm in the human resource development field. In this quasi-medical model the focus for models of performance is the norm, and the focus of intervention is on returning to normal. Maslow's paradigm-breaking insight came in focusing on the creative, high-performance end of the human performance spectrum to build models of human potential. In so doing, he focused attention on the strengths of the human spirit—on the powerful human motivation to self-actualize, to realize one's full potential as a human being. The implications of this analysis of integrity for advanced professional studies programs can be summarized in the human potential development paradigm. Table 2 summarizes the integrative challenges of advanced professional careers and the "expert" self-actualizing responses we have observed. The third column sug-

Table 2. Integrity Development in the
Paradigm of Human Potential Development.

The Integrity Challenges	The Integrating Responses	Methods for Integrity Development
Wholeness	Centering	Individualized career planning
• Balancing work and personal life • System responsibility • Synthetic work process • Personal wholeness	• Embracing differences • Systems thinking • Choiceful framing • Authentic self • Purpose	
Generativity	Caring	Communication through networking and dialogue
• Taking responsibility for others • Exercise of power • The species perspective	• Caring relationships —mentoring • Careful work • Moral leadership • The valuing process	
Time	Visioning	Retreat and reflection
• Managing a scarce resource • Long time span of discretion • Living in subjective time and the here and now	• Intentional action • Will power • Creating vision	
Change and complexity	Learning	Experience-based learning
• Wide scope of responsibility • Long time frames • Value-intensive decisions • Growth of specialized knowledge • Rapid social change	• Proto- and retro-learning • Requisite complexity • Egalitarian participation • Executive control	

gests educational program components that are particularly suited to the development of centering, caring, visioning, and learning.

A career planning process that begins with a holistic assessment of one's current life situation, past experience and accomplishments, and future dreams and aspirations is a good starting place for a program of advanced professional studies. Ad-

vanced professionals are a diverse and unique lot. They all differ in the specifics of their life experiences and personal styles. If there is a common, successful response, it is the integration of one's strengths and weaknesses into a centered process of executive action. To develop this individualized, integrated executive action style would be the goal of a life/career planning process with three components: holistic self-assessment, setting personal learning goals, and personal development planning.

Skill in communication is essential for the expression of care. It has both a "macro" and a "micro" aspect for the advanced professional. The macro aspect is dialogue—the process of effectively creating and exchanging knowledge in work relationships. An advanced professional studies program should address itself to the need to develop relationships outside the organization and profession—to represent one's profession or organization to its diverse stakeholders. Integrative learning suggests an open-system, networking approach to the management of knowledge. A key function of education at the advanced professional level is to provide leaders with access to knowledge and relationship networks that can help them to learn about and manage the issues on their continually changing agendas.

Advanced professionals need time for retreat and reflection to broaden their scope of time/space awareness. The trap of expensive time is that it shortens time perspective, promoting symptom-oriented "fire fighting" rather than strategic problem solving. Advanced professional education should give the opportunity to reflect with peers, using the tools of protolearning and retrolearning to anticipate the critical issues of the future and learn from past experiences. In addition, global awareness should be stimulated by interorganizational and intercultural exchanges. Such reflection should stimulate new interests and perspectives. As Winston Churchill put it, "The tired parts of the mind can be rested and strengthened not merely by rest, but by use of the other parts. It is not enough merely to switch off the lights which play upon the main and ordinary field of interest; a new field of interest must be illuminated. . . . [It is only] when new stars become lords of the ascendant that relief, repose, refreshment, are afforded" (1932, p. 297).

Executive Integrity

Since integrative judgment is concerned with the management of complexity and change, it must operate at the front lines of knowledge. Integrative learning occurs best when the learning process is integrated with work in real time. Off-site sessions and training programs have some role to play in developing integrative judgment, but a greater payoff lies in the creation of organizational climates that allow learning from experience during work itself. Experiential learning approaches that emphasize these "real life," on-the-job learning experiences, such as Revans's action learning programs (1981), learning partnerships, and systematic career development processes that use careful assignment and rotation of job functions to develop the integrative general management perspective, are example programs to help manage change and complexity.

4

Paths to Integrity: Educating for Personal Growth and Professional Performance

Marcia Mentkowski

The very spring and root of honesty and virtue lie in good education [Plutarch].

Developing one's human potential for personal growth is a lifelong enterprise for each individual and a central value for our society. This book explores one aspect of personal growth, the functioning of executive integrity. Persons with integrity are trusted with leadership, executing our collective values and goals and making decisions that affect us all. They exemplify human values despite enormous pressures toward expediency and self-interest. Such individuals who have achieved respected leadership positions are held up as examples for us all to follow. Yet there are few guidelines for educators on what really distinguishes such an individual's path to integrity from that of another or how to educate for personal growth.

In this chapter, I argue that education for personal growth, integrated performance, and learning that lasts a lifetime is a major key to making the development of integrity happen. *Personal growth* refers broadly to the individual's search for maturity,