

Artful Leadership

by Michael Jones, Pianist, Leadership Expert and Mobius Expressive Arts Faculty

A Third Way of Knowing

Not all those who wander are lost.
– JR Tolkien

Robert M. Ingle, in an article in *Scientific American* entitled “Life in an Estuary” writes, “Life in an estuary may be rich but it is also almost inconceivably dangerous... twice each day the ebb and flow of the tide drastically alters the conditions of life, sometimes stranding whole populations to die.”

Leading in turbulent times is much like living at the moving edge of a salt marsh: survival requires extraordinary presence and adaptability, and flourishing requires something even more. As leaders today, we must be willing to suspend our dependence on past knowledge in favor of being fully alert to what is emerging before us. Yesterday’s route home is of little use when faced with the need to move more quickly than the tides. Only in being alert to new possibilities and dimensions may we navigate wisely, finding natural, unique, even unrepeatable ways of dealing with the challenges of leadership and governance.

The unpredictability of these sweeping changes suggests that, beyond both the cognitive and social sciences, we need a third way of knowing – what physicist David Bohm describes as ‘a subtle intelligence’ that seeks the wholeness behind all things, and invites into awareness whatever might normally seem vague, ambiguous or unclear. The root of subtle is *subtex*, which means ‘finely woven.’ This third way of knowing is at once refined, delicate and indefinable. It is a kind of intelligence that can hold in awareness the things that slip by us when we rely

too much on memory or past knowledge. It is also an intelligence that loves all that does not yet exist.

We need to understand this subtle intelligence not as a separate mental function, but rather as the source of an imaginative response to our world. As a kind of sense organ, the imagination reaches out and makes tentative contact with wholeness – that is, the things of an order larger than we can see directly – making visible that which is hidden, so as to begin to draw into awareness that which cannot yet be heard or seen.

More than almost any other faculty, the capacity to sense these almost indiscernible forces is essential to navigating our uncertain and changeable world. By developing this ability, we reawaken our relationship to our imagination, which makes available the twin gifts of intuition and inspiration. Together these serve as an effective counterpoint to the more usual mechanistic view of the world.

This is, of course, a skill-set that takes time to mature; it is not enough to summon our capacity for insight only when we are quiet or deeply engaged. In the time ahead, the most valuable leaders will be those who see what others don’t yet see and think what others are not yet thinking. Merely to say, “I didn’t see it coming” is not an effective strategy for survival in the tides of change.

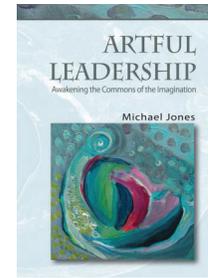
While not entirely common, these ideas are slowly taking root alongside the more conventional inventory of today’s leadership wisdom. I shared many of the ideas in this book with John, a consulting client and vice president of marketing and sales for a large international pharmaceuticals company, whom I met while working on

this manuscript. He knew the territory well from his own experience. As he insightfully put it, “Things are changing so quickly now that if I already know where I am going, it is probably not worth getting there.” The creative conversations he and I had about this have infused much of this work.

On one of our frequent walks I asked John what he saw as the leading edge of leadership. “When I think of it,” he reflected, “truly outstanding leaders are not remembered largely for their professional, technical or cost-cutting skills, but for their wisdom, presence, intuition and artistry. These are the qualities that prepare them for making an organic response to critical situations.

Technical knowledge is important, but it is only part of the story; listening, getting a ‘feeling’ for things and engaging others in imagining possibilities, is the larger part of it. So much of a leader’s work today is not about playing the notes but listening for what’s emerging in the space between.”

This idea of ‘the space between’ brings to mind the words of Thomas Merton, who claimed, “There is in all things... a hidden wholeness.” The possibility that, just back of our human world, there exists a more-than-human sphere – an area of potential in the spaces between and around things – is an intriguing one. For John, it ran contrary to what he had been taught in business school. His curiosity about how we may engage a sense of wholeness to find this bridge between the visible and invisible was the starting point for many explorations. Often our



informal conversations took place over lunch, complemented by long walks in a lakeside park.

Our considerations were influenced by the elemental beauty of our surroundings; the sun, the wind, and the waves that washed along the shore served to balance our work. Our walks were a reminder not only that we share with the land a reciprocal arrangement of care, but also that what we were trying to be faithful to was not the examination of a set of finished facts, but to an unfolding story. It is a narrative that only makes sense when it is enlivened by the elemental presence of wind, water, sun, rain, trees and rocks. It is a story that could only be told while walking, for every gust of wind helped us to think as nature thinks – each moment evolving, organic, innovative and unique.

John spent what little free time he had reading and thinking about re-imagining leadership in the context of a world engaged in constant and disruptive change. The image of tidal marshes resonated very strongly with him. He believed the major challenges facing leaders today were not technical but transformational, based more in transforming situations than fixing them. He anticipated that leaders would need forums where they might explore the dimensions of their own subtle nature. This would include honest personal investigation of such questions as: Who am I really? Where is home? What is my relationship with beauty? Where do I go for inspiration? How can I serve the well-being of the whole?

As John and I talked over time, it became clear to both of us that there are two predominant leadership stories today. The first utilizes management sciences to ensure the integrity of organizational structures and processes and to develop the cognitive intelligence of

leaders. In order to build relationships, enhance communication skills and forge commitments, this journey has depended largely on the application of the social sciences.

“Yet,” as John pointed out, “even though these two approaches offer many benefits, management and social sciences alone aren’t going to help leaders like me who get overwhelmed by the pace of change.”

And so began another conversation. “It’s true,” I said. “As you have highlighted, for the things that really matter we often can’t know with absolute certainty where we are going until after we have arrived. By necessity our actions need to be spontaneous and improvised, and for that we need a third way of leadership. It needs to be grounded in a new form of intelligence – one based in what you might call an engaged imagination. This can help us ‘sense’ more deeply into the reality of our experience so we can draw into awareness whatever is unclear, clarify it and express it in a fresh and evocative way.”

“And,” John said, “for most of us leaders this is as unsettling as it is useful.” Despite his trepidation, John was excited to explore the possibility that the artist’s gifts of awareness and sensory ability might blend into the field of leadership. He was hungry for the kinds of ideas and experiences that would further nourish his own curiosity. Having earned his own MBA several years before, he already knew that leaders need to establish competence in the core areas of management, but he also saw that this in itself is not enough.

Like many executives, John made a distinction between managers and leaders. For him, the first is one who predominantly occupies an organizational role. The second, a true leader, is anyone who is committed to living

a complete life, regardless of organizational function. In this context, he considered such qualities as uniqueness, beauty, home, quality of place, and the ability to find one’s signature voice to be in the domain of leadership. He also believed that considerations about these areas need to be kept in the forefront of leadership thinking, not only because these explorations inspire leaders, but also because they inspire the communities and organizations they lead.

Like John, I see such meditations as a crucial part of a leader’s responsibility. I believe there is a growing need for new forms of social space that make possible the exploration of deeper questions – ones that bring together functional and social considerations with the aesthetic. Effective leaders need to be able to both create such spaces and participate in them. Also, leaders themselves must be committed to gaining a better understanding of their own needs and wants as they reflect on the inner core of their nature, and such considerations naturally lend themselves to this kind of work. Connecting this range of leadership function to a language of community and of the common good puts unique demands on leaders, particularly those who have largely defined their role more strictly in the context of strategic priorities and performance goals. This is why I always learned from my conversations with John. Like me, he was very passionate about these ideas and wanted to make visible in his own practice the underlying principles of this more ‘organic’ form of leadership. He also had a keen sense of the need for balance between the public and the personal self. He believed that the application of these principles was directly related to the development of the imagination, and particularly to those virtues of presence, gifts, beauty, grace

and voice that make up the realm of the imagination. He was convinced that leaders cannot truly engage in cultural or social change unless they have first re-imagined their own life and work.

“When I hear you describe the imagination’s influence I translate it into leadership language” John said “What you call gifts corresponds with qualities of identity, integrity and being true to one’s self; beauty corresponds to perception and adaptiveness, the ability to recognize one’s own home and make finely tuned adjustments quickly; grace is related to the emergence of shared meaning; and voice is the ability to know your own experience and articulate it clearly.”

“That’s a great translation,” I said, “and I’m sure you’ll find that the cross-over between artistic endeavour and leadership ability is a natural one.”

John was particularly intrigued by the idea that these aesthetic principles were grounded in ancient practices that contributed to the coherence, pattern and order of complex and successful communities for thousands of years. Given his background, John’s openness symbolizes a new stage in leadership and human development. For any true leader, it begins with an essential humility as we realize how much we don’t know. For John, the revelation of ‘not knowing’ was an ongoing struggle. As

he often commented, “I get paid for knowing, not for not knowing!”

Yet he recognized that these virtues live in the spaces between us, spaces that can never be adequately defined or known. He also sensed that they may be the source of deep reserves of energy that could revitalize our currentday organizations and communities. It was this openness to ‘not knowing’ that made him into the effective leader he was. It was also this acceptance of himself as a constant and curious learner that helped him acknowledge the process of becoming – and exploring the space between – not as a temporary condition but as a permanent state of being.

The Space Between – Leadership and Personal Artistry: Reverence for the Moment

“When I think of this process of becoming,” John once said, “it seems to involve a shift of attention from goals and outcomes to means and processes – to reverence for each moment. Reverence opens the way to respect, and it is difficult to generate respect when your mind is set on a narrow set of goals.”

“Yes,” I said. “Years ago I attended a piano concert performed by Don Shirley. What I remember most were his first three notes. They had such a quality of attention to them. It is as if it had

taken him his whole life to arrive at this place and at this moment. In addition to the sound of the note itself I also heard in them a reverence for the audience, the auditorium, the other musicians – even the rainy weather outside. Often in the presence of a musician or speaker you feel ‘played to’ but he offered something more. We felt

held in a common field of appreciation, a moment to pause and listen and to find one another in a spirit of neutrality and openness.”

“For me, this is where the life of the leader and the artist intersect,” John said. “Leaders can learn a lot from artists about respect for the moment, of pausing and listening for the spaces between the notes. In leaders’ terms, it’s the space between the words. Sometimes leaders are so focused on outcomes that they can’t leave space to listen to other points of view; their mind is already made up. They know where they want to go and only want help to get there.”

“That’s what impressed me with that piano concert,” I said, “he wasn’t trying to get somewhere. Too often we miss the greater potential that attention to the moment might bring. If the more technically based form of leadership is built around realizing goals, the other, more artistic way is constructed around a series of moments in a flow of experience that leads towards a sense of wholeness and a less divided life. To find these moments we need to step off the path of our own habits and routines.”

“That’s true,” said John. “These moments build up through a precision of listening and seeing. I sense that this is a gradual awakening of attention – of bringing back from sleep such elemental aspects of the human experience as our relationship with nature, as well as with poetry, dance, music and the spoken word – that helps us awaken this inner perception.”

“And when we have that experience with art,” I said, “then we can grow out from it to bring a similar quality of attention in other things later on.”

What John had been outlining could be considered the pure expressions of reverence: times almost outside of time that serve to amplify the moment in a



way that helps us more deeply perceive and respect what is present. This is what these experiences teach us – how to be with that which we cannot define or fully understand.

As we shared these ideas I recalled the words of poet W.S. Merwin, who reminds us that: “If you can get one moment right, it will tell you the whole thing. And that’s true of your own life – each moment is absolutely separate and unique and it contains your entire life.” (Merwin, 2005: 39)

Merwin’s words also find an echo in those of Bob Dylan, who said, in explaining his being absorbed as a teenager in the music of Woody Guthrie, “You could listen to one of his songs and learn how to live.”

For leaders this means seeing ourselves as artists, where the first few actions taken are like the brush strokes of a painter – each carrying the destiny for all that will follow. Leaders who can shift their attention from goals to a respect for the unfolding of a moment will find within it a hologram revealing the pattern of the whole.

“What this means for me,” John said, “is that when I’m looking at something like a leaf, for example” – and he took hold of one in a tree nearby – “I can either analyse this object as inert and in its finished state or see it as continually coming into being.”

“Yes,” I said, “and by seeing it as a process rather than as a thing changes our relationship to it. It draws us into this more subtle intelligence because it is reciprocal. The only way we can know it is to also be known by it. As I suggested earlier, this intelligence is tuned to relationship. And it loves what does not yet exist. So we can analyse and make concrete our concept of the leaf, or we can participate with its continuous unfolding as something organic. In this way, its wholeness will become more and more visible to us

over time.” In this newfound awareness we may be more reluctant to impose our will on things and instead become curious to discover what the moment is trying to tell us. Engaging in the moment does not necessarily mean trying to change or even interpret or understand it. Acting organically begins by being with the other and sensing into the nature of what is there. For example, an artist’s sensibility will cause us to ask about a moment’s atmosphere, how alive it feels, what story it is telling, what we want from it, and what it wants from us. Inquiring into the nature of the moment invites responses that are quite different and more reciprocal than those that occur when we try to impose our will upon it.

John laughed.

“I initially came here expecting to talk over some business problems with you,” he said. “But I’m beginning to think that the root of these problems has to do with what you just said – too often I try to analyse and fix a situation without taking time for reverence – that is, to experience and participate in what it is trying to tell me.” John paused for a moment then said, “Maybe what we need are fewer planners and more ‘perceivers’ – leaders who can take in the full and immense complexity of events.”

Living Into the Question

This was indeed at the root of John’s dilemma. His training had prepared him to plan, control, fix, measure, evaluate and problem-solve – skills well suited to the kinds of situations that arise in a more stable and predictable world. These very skills, however, kept him from being fully present to the space between, and to fully experience those valued moments that would bring him closer to a sense of being at home within himself and his world. This led John to ask, “How do we preserve these moments, when

there is such a pressure for executing planned action and meeting anticipated results?”

“By living in the question,” I answered.

“You’ll need to explain,” said John.

Successful artists understand what it means to ‘live in the question.’ As an improvisational pianist I have learned that when I am no longer ‘in the question’ – when I stop exploring and settle for what my memory has to offer – then the music stops as well. So to attend to the moment, artists devote as much of their attention to staying in the questions as they do to the mechanics of their craft. They realize that there is a holographic quality to the imagination. Again, if they can get one moment right; that is, if they can find the right phrasing or starting image, as Don Shirley did, then their perception for seeing the whole in a vital new way is heightened.

For example, an artist may ask, “Is what I am doing leading me to feeling more alive? Does it hold my interest and curiosity? Does it express beauty in a unique and original way? Does it lead me to feeling more nourished and engaged? Does it capture or express the moment in a way that feels right and true? And does it connect me in some way to a larger sense of the whole?” Such questions are answered more fully at the sensory level than the intellectual. Sculptor Henry Moore, in a conversation with poet Donald Hall, said this of life-guiding questions: “The secret of life is to have a question or task, something you devote your entire life to, something you bring everything to, every minute of the day of your whole life and the most important thing is – it must be something you cannot possibly do!” (Hall, 1993:54)

“To see my entire life in the context of a question,” John said, “is both profound and overwhelming.”

“It helps if we begin with finding a path to the question and following it,” I replied. “That is, we may begin with a sense of the whole, knowing that often it is not very clear. Instead it may be fuzzy and vague, more like a feeling, sensation or impression. Beginning with this awareness deepens our relationship with the question. It nurtures an inquiring state of mind.”

“I notice you have used the word sense instead of thought – what’s your reason for that?” John asked.

“Whatever we hold in our intellect probably started as sensation. Artists by necessity need to be masters in this range, because they are always working with the unknown. To find their way, artists must pay attention in each moment. And while there may be an overall sense of the whole, the artist’s central focus is on making infinite aesthetic choices as to how to proceed slowly, step by step, towards something that feels right – something that, through conscious awareness, is being made more coherent and whole. But it is only after you have taken the first step that you find the next.”

“So let me be clear about what you mean,” John said. “You’re saying that the space between only exists in the moment. It cannot be planned in advance.”

“That’s right.”

“This would suggest a new vision for leaders,” John said. “As I think of this way of seeing things, I believe that it offers a more accurate reading of the needs of the situation than a plan or prescription that has been formulated in advance.”

“Yes,” I said, “It gives us a suppleness of mind, and with it, the ability to make very finely-tuned adjustments, each instantaneously calibrated to the moment – something we will need in order to meet a world that is changing so quickly. This approach also helps us

suspend the need for judgment or certainty. Instead we can hold back, pause and wonder.”

John reflected for a moment. “I believe that would mean we need to become servants to the question rather than masters over it. To be reverent is to serve the moment, to be open to its changing form, isn’t it?”

“Yes!” I laughed.

“This is a great distinction. To be ‘master over the question’ likely suggests that we think we already have the answer and just need to bring others around to it. It directs our attention to the solution rather than the inquiry. But to be a servant to the question... well, that suggests being willing to live deeply into the uncertainty of the question itself, doesn’t it? When we can be tentative and fluid with the question rather than absolutely certain and fixed in our response, we discover a field large enough to wander in. It also teaches us something about being vulnerable in that we cannot control where the question will lead us.”

“That’s it!” John said. “It’s exactly what I’ve been thinking lately. This letting go, allowing something other – a question, a momentary impulse, something unexpected that seems outside the habitual. It’s what brings us closer to the power of creation. All this, despite the fact that as leaders, we are so impatient with questions and seek closure through quick, serviceable answers!”

As we continued to walk and talk together I was pleased to notice how easily John and I were setting a template for our conversations. The root of conversation is ‘convers,’ which means, ‘to turn together.’ The ideas we had been exploring about attending to the moment and living into the larger questions were helping us to recover the very attention needed to re-imagine the place of leadership. It was apparent

to both of us that these insights would not come ready-made. Instead, the reality we were exploring was as fluid and ephemeral as the beauty of the scenery at the periphery of our attention, drifting in and out of our awareness. Much of it would be easily missed if we were not attentive to impressions that were floating in the spaces between.

“I find it reassuring,” John said, his eyes brightening, “to know that we innately possess the capacity of awareness to navigate the unknown. But unlike the other intelligences – managerial and social-science based – I have the impression that this subtle intelligence, because it is a property of the imagination, will not tell us what to do and therefore remains little understood.”

“Yes,” I replied. “And at the same time it is vital. If we cannot look and listen well – that is, if we don’t try to see things whole – then we begin to disown ourselves.”

John shook his head. “This happens so much at work. People will not own the authority of their own experience. They are always looking out to see what others think and try to match their thinking to that. It’s as if they don’t trust themselves, as if they are not at home in their own skins. People have so much to offer but there must be something we do that inhibits them from speaking out.”

“I wonder, if the beginning question we need to ask is, ‘Where is home and how do we find our way there?’” I said.

Finding Our Way Home

In the absence of a sense of belonging, including a sense of home in corporate culture, as organizational issues have grown in complexity, most of us fail to grow in presence to adequately meet the underlying needs of today’s situations. Too often, instead of slowing down to reflect and gain a deeper perspective from our own direct expe-

rience, we get busier. When we adopt the common belief that any action is better than no action, we accelerate the cycle of cause and effect, which leads to solutions that often prove, in hindsight, to have been based on an historical perspective that is reflexive and overly simplistic.

“I believe the question of home has everything to do with what you said about looking, listening, and feeling what is alive in us in each moment.” John said. “This is what brings us closer to ‘home’, and I think it is what you mean by listening. We cannot listen well unless we are ‘at home’ and present with ourselves.”

“Yes,” I said. “I also wonder if most leadership failure can be attributed, not to a lack of knowledge or resources, but rather to a failure of presence. Despite the proliferation of theoretical concepts, models, knowledge and technology, we have not developed the corresponding imaginative capacities to see the overall pattern.”

“I agree,” John said. “But when we get so far off track, how do we find our way back?”

I think home is a unique place for each of us and we recognize it when we are there. I remember a beautiful line from a Robert Frost poem:

*“Home is the place where, when you have to go there,
They have to take you in.”*

Our conversation had opened the possibility that we would need to shift our focus from problem solving to problem discovering. When we frame issues in the context of finding the right questions, it slows our impulse to action and invites a renewed focus on creating a home for the question – that is, of actually taking the question in. These kinds of questions engage the imagination and serve as powerful attractors, drawing insights that are often beyond what we could foresee.

In this sense, a leader’s greatest asset is not technical knowledge but rather the commitment and curiosity to ask the kinds of questions that invite others to suspend what is familiar in order to see and hear with fresh eyes and ears.

“This curiosity cannot be trained into us, can it?” John wondered aloud.

“You’re right,” I replied. “It is already in us and needs only to be evoked.”

“I can see how it unfolds naturally when we are able to bring to the forefront questions that awaken those virtues you spoke of earlier: of presence, gifts, beauty, grace, and voice. But these are different from the virtues we commonly speak of, such as honesty, justice, courage and truth. What makes these so unique and important now?”

“They represent the common meeting-place of the imagination,” I said.

“They awaken our senses and that subtle intelligence. And they bring to light the innate artistry that was such a cohesive element for ancient cultures for thousands of years.”

“The purpose now is not so much to educate leaders as ‘artists,’ but more to help them find something that engages reverence in the way that music does for a musician or words for a poet. Beauty and grace both do that. It gives them a chance to read the world afresh and see it in its full complexity. It is these aesthetic qualities that offer tangible nourishment to the imagination.” John completed my thought: “And the imagination is marginalized when the only lenses we use to measure value are statistics and facts – and, of course, the economic benefits.”

“The irony is that it is precisely when these aesthetic qualities are needed most that they are most often overlooked.” I said. “This happens in school curricula for example, and in other ways. The development of the imagination represents the next



frontier in leadership development. It holds the key to navigating complexity because, as a home for the senses, it expands our attention so that we may more fully comprehend the full complexity of unfolding events.”

John reminded me how difficult it is in his world to measure the value of such an approach.

“Acts of the imagination tend to be messy, evocative and nonlinear,” he said. “Even though I agree that the managerial and social sciences don’t offer a vocabulary for creating a home for our gifts or discovering how to belong in the world, neither does that make it easy to engage others in something that does not yield immediate results.”

“It’s clear to me that the imagination needs multiple points of interest.” He added. “To recognize these points, we need to encourage others to see and speak in their own unique way.” John paused. “Having said that, however, I work in an environment where everyone is compartmentalized. They stay very close to others who think the same way they do. It’s becoming increasingly difficult for us to step out of our tribal affiliations and meet in the middle.”

“This may help explain why authentic curiosity is difficult to achieve,” I said. “By definition, curiosity challenges us to release the old and leads us towards the fresh and the new. Specifically, it is naturally

responsive to what spontaneously arises in the flow of our direct experience. At first, this will most likely yield only an ephemeral impression: a moment found in nature; a tug at our heart in response to something spoken that is real and true. This is where we find one another. As Merwin once noted, it is by being open to these moments that we realize they are unique and also hold certain things in common at the same time.”

“Ah yes,” John said. “And so we begin to fulfill what we always wanted but did not know how to ask for. My own longing has not necessarily been for a greater measure of understanding, but rather to be gripped by life; to experience something that feels authentic and true.”

We walked on for a while in silence,

listening to the rustle of the wind in the pines overhead.

“And this is what happens in what you’ve called the commons, isn’t it,” John said. “It makes the spaces between visible. And it’s what we are missing. I’m seeing it now as the opportunity to pause and listen, to be reverent and respectful – maybe even find home. What was that you said? The world will have to take me in.”

“In a manner of speaking, yes,” I said. “And in so doing you may also be a part of an experience that offers the possibility for greater depth, discovery and surprise.”

Following Our Attractions

“It is this hunger for something more that has attracted me to these conversations,” John said. “But I always

thought it had more to do with actions than with being. I have come to realize that the very words that had once been my touchstones – targets, performance, efficiency, solutions, results, breakthroughs – are now beginning to suffocate me.”

At the same time, John acknowledged the difficulty in breaking free of these habitual ways of being. “The proliferation of knowledge and technology for its own sake has put many of us in a trance,” he said. “In my organization, language creates our reality, and that language originated in the Industrial Revolution. So we are still being informed through language that was most relevant to a world that existed 300 years ago. There is no language for being stewards of the imagination.”

For many analytical processes, the skills of managerial planning and the allure of performance measurement are the waters we swim in. As John so often asked when we first met, “If I wasn’t managing people in order to meet performance goals, what would I do?”

Even as we struggle to apply our well-hewn skills to a world that is in constant flux, we need to recognize the need for something more. Leaders must learn to move further upstream. When unanticipated events dramatically affect even the most certain plans, we need to see action in the context of the quality of our collective gifts, strengths and self-knowledge – and better understand the atmosphere, or soil, in which they can best grow. In other words, the journey to wholeness begins with a renewed commitment to following what attracts us, even if it seems like nonsense and impossible to explain. Following these paths may become critical in formative times when we must bring into awareness – and eventually into reality – something that was not there a moment before. ■



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Michael has presented at TedX Burlington, The MIT Sloan School Innovation Period, Banff Centre Leadership Development, Quaker Foods and PepsiCo Global Nutrition Group, Tamarack Collaborating Communities Institute, Health Nexus, The Creative Problem Solving Institute and The Proctor and Gamble Global Innovation Group among many others.

He has also been engaged in long-term projects as a Senior Associate with the MIT Dialogue Project, as a consultant with the Leadership For Transformation Dialogues at the Fetzer Institute and as a core faculty for the four-week Executive Creative Leadership Series and EMBA programs at the University of Texas San Antonio.

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