The Workplace Labyrinth

A Heroic Journey
to the Center of Yourself

Marion Moss Hubbard

THE WORKPLACE LABYRINTH:
A HEROIC JOURNEY TO THE CENTER OF YOURSELF
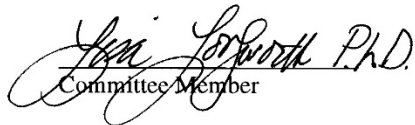
By
Marion Moss Hubbard

A Dissertation
Submitted in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy in Transpersonal Psychology and Consciousness Studies
International University of Professional Studies

Maui, 2001

The Dissertation of Marion Moss Hubbard

is approved and is acceptable in quality and form:

Tuela Neokukat Ph.D
Academic Dean

Mijkadz Ph.D.
Committee Chairperson

Keri Forworth PhD
Committee Member

Ruth Kornhauser, Ph.D.
Committee Member

International University of Professional Studies

Maui, 2001

This dissertation is dedicated to

Krysta Gibson
For handing me Ariadne's thread of wisdom
as I stepped inside my own workplace labyrinth,

Richard Hubbard
For helping me hold onto
the thread while inside, and

Lisa Longworth & Ruth Kornhauser
For encouraging me to bring it
back out again to share with the world.

ACKNOWLEDGEMENTS

Class and workshop participants, who shared their workplace experiences with me, helped deepen my understanding and articulation of the information contained in this dissertation.

Scott Kreyenhagen and my co-workers at **Maxwell Technologies** and **Titan Corporation** demonstrated the true nature of teamwork and the fact that it is possible to blend technology with heart in the workplace.

My co-workers at the **City of San Diego, Environmental Services Department,** who already work within the new workplace paradigm, are giving me the opportunity to use my leadership skills and apply the concepts in this dissertation on a day-to-day basis.

Holly Bell and **Isadora Wong,** my dearest friends who are dedicated to the lifelong pursuit of personal growth, have helped me know that I can best change the world by changing it from the inside out.

I also want to thank my father, **Ken Moss**, for demonstrating that work is love made visible and my mother, **Jane Moss**, for instilling in me the love of mythology.

In addition to my husband, Richard, who has edited my dissertation numerous times, I want to thank my friends **Matt Kaufmann, Don Bradley**, and **Morgan Hunt** who edited my earlier writing and gave me very valuable feedback.

I also want to thank others who have encouraged and inspired me along the way include D.G. (the mythological dissertation god), Betti Castro, Anne Grothaus, Hector Hernandez, Amy Strommer, Vicki Phelps-Demello, Shari Shelton, Sharon & Rick Bradshaw, Elisa McGuire, Donna Kline, and Miriam Rauch.

I will always cherish the support these people have given me. I thank them immensely for their contribution to this dissertation and to my life as a whole.

ABSTRACT OF THE DISSERTATION

The Workplace Labyrinth:
A Heroic Journey to the Center of Yourself

By
Marion Moss Hubbard

Doctor of Philosophy in Transpersonal Psychology and Consciousness Studies

International University of Professional Studies

Maui, Hawaii

2001

This dissertation explores how our workplace experiences, no matter where we work, can be used to facilitate personal and collective change from an egoic to trans-egoic state of consciousness. Drawing on the work of Joseph Campbell, I show how the heroic journey, as a metaphor for the process of change, can be applied to our experiences at work to help us evolve through the stages of consciousness development. I also contend that the labyrinth is a symbolic representation for the route our heroic journey needs to take to evolve to a higher level of heroism. When we overlay the labyrinth onto our everyday work experiences, the workplace becomes a working model of a mythological labyrinth. It challenges us to find the heroism within to work from the center of ourselves in all that we do.

TABLE OF CONTENTS

LIST OF FIGURES

CHAPTER 1
PROBLEM FORMULATION

SECTION 1.0   INTRODUCTION

We live in a time of unprecedented change. Wireless technology and the Internet are opening channels of instant communication that were stories of science fiction only a generation ago. Breakthroughs in deciphering the human genetic code are just beginning to impact the future of biology and health care. And probes into deep space have altered our understanding of the makeup of the universe and our place in the cosmic order.

Equally important to these external changes is the evolution of consciousness that our human species is undergoing. We are entering a *transpersonal* phase of our consciousness development. As philosopher Ken Wilber (1996) points out, "We are collectively starting, but only starting, to break free of our own thought processes, to cease identifying with them exclusively, to transcend them, and thus to open ourselves to the next step in evolution" (p. 323).

We are currently experiencing the growing pains that naturally accompany the level of change required to break free of old perceptions and ways of relating to our everyday reality. Nowhere is this more evident than in our work environment. We are constantly challenged to deal with the rapid changes in technological advances, globalization of the marketplace, diversity in the makeup of work groups, new demands of customers, increased workloads, and the economic realities of juggling all of these changes. We often are so focused on the immediacy of what we have to accomplish that we may miss how important these day-to-day experiences are to our personal and collective evolution.

This dissertation explores how our workplace experiences, no matter where we work, can be used to facilitate change in this stage of our consciousness development. It

focuses on the changes in our perception and actions that can assist in our evolutionary process. It also gives examples of how other people have used the situations they encounter in their work environment for personal growth and to bring deeper meaning and value to their lives as a whole. And it provides a new myth to help us envision the next stage of evolution that our human psyches ache to attain.

SECTION 1.1   **BACKGROUND OF THE STUDY FROM A TRANSPERSONAL THEORY PERSPECTIVE**

Throughout the history of our species the urge to evolve has been a part of the human consciousness. How the stages of evolution have occurred and where we are headed has been a central theme for those interested in transpersonal theory. Although the stages described vary depending upon the individual perspective, they can be roughly divided into three stages: *pre-egoic*, *egoic*, and *trans-egoic* (Washburn, 1988). These stages have been applied to the development of both personal consciousness (Washburn, 1988) and collective consciousness (Elgin, 1993; Wilber, 1996).

In the pre-egoic stage the focus is on the *body/ego* connection. The identity is on sensual and physical existence. The need for security and survival dominates. There is very little differentiation from the ground of being (the whole of existence), which results in an unconscious fusion of the self and the world.

In the egoic stage the focus is on the *mental/ego* connection. The identity feels separate or alienated from the ground of being. Duality is experienced as a result of this separation. The desire for independence, self-control, and command of will dominate. The personality is developed in relation to social roles, values and what is considered "normal." There is an emphasis on developing the intellectual and mental realms as well as a desire for personal recognition and worldly accomplishment.

In the trans-egoic stage the focus is on *integration*. The identity is reunited again with the ground of being, but from a higher perspective. One of the central features of this stage is opening to intuitive and psychic abilities. The reflective observer is developed, which allows the self to step back and consciously witness personal thoughts, emotions, and actions. This ability allows transcendence of dualities that so preoccupied the earlier egoic stage. Because dualities have been transcended, there is also an agape level of love and bonding that can occur with community, nature, and all of existence. There is an acknowledgement that an unbroken continuity between the individual and the cosmos exists that is beyond form and is united with pure awareness.

Each of these stages in our evolutionary development brings with it new insights and wisdom. It also brings more complexity and new difficulties (Wilber, 1996). Our central task is to use our insights and wisdom to work through the complexity and resolve the difficulties so we can attain the next level of consciousness development.

Among transpersonal theorists there is a general agreement that we are collectively moving from the egoic to trans-egoic stage. (Maslow, 1968; Walsh & Vaughan, 1980; Tart, 1986; Elgin, 1993; Wilber, 1996, 2000) But, as with any type of development, whether that is athletic ability, musical talent, or evolution of consciousness, not everyone is at the same stage of development. As Wilber (1996) points out when describing the stages of collective consciousness development:

> We are simply tracing out the historical and prehistoric periods where the average mode of self was a particular level of consciousness. This is not to say that, in any given period, certain individuals do not deviate from the average mode—for indeed they do. During the mythic-membership period [advanced pre-egoic], for example, there invariably were a small percentage of people that *never* evolved past the uroboric [early pre-egoic] or typhonic [middle pre-egoic] stages—they appeared "retarded," "asocial," "backward." And there were those who *regressed* to the

typhonic or uroboric or infantile autistic stages—the "insane," the "madmen," the "possessed." There were those, on the other hand, who transcended into realms of the superconscious, [trans-egoic] into higher unity consciousness. And finally, there were those who precociously evolved ego or protoego structures. These latter individuals were … heroes, which in this context … means *one who first tries out the next major structure of consciousness*. (pp. 187-188).

As we collectively move from the egoic to trans-egoic stage, we need new heroes and new heroic myths to lead the way to the next major structure of consciousness. As Wilber (1996) further states:

We of today face a new dragon fight, and we need a new Hero Myth. The dragon we now must fight is simply the egoic structure, [which] will take a new type of Hero, a Hero that, centuries from now, will be eulogized as I have done the solar ego. We need today to develop intuition and alert but passive awareness, as we yesterday needed so desperately to develop assertive logic and active mentality. The new Hero will be centauric (which means mind and body united and not dissociated), whole-bodied, mentally androgynous, psychic, intuitive *and* rational, male *and* female... (p. 270).

Transpersonal theorists have often symbolically used the *spiral* as the nature of the route that the heroic journey takes through the structural levels of consciousness. This metaphor was first used by C.G. Jung, and has since been used by Stanislav Grof, David Levin, and Michael Washburn (Washburn, 1994). In this view consciousness development is described not as a straightforward assent through each stage, but rather a dialectical movement that involves (1) *negation* - a repressive submergence of the ground of being as the egoic stage is activated, (2) *return* - a regressive rejoining of the mature ego to the ground of being, in which the ego encounters transformational experiences such as "the dark night of the soul" or a decent into the underworld, (3) *higher*

integration - a synthesis of those experiences by the ego, culminating in a regeneration of the spirit and an incorporation of the trans-egoic perspective (Washburn, 1988).

A variation of Washburn's spiral description of human development was first presented by Clare Graves and further refined by Don Beck and Christopher Cowan in their *Spiral Dynamics* model. This model has also been incorporated into Ken Wilber's Theory of everything (Wilber, 2000). Graves described the psychology of the mature human being as "an unfolding, emergent, oscillating spiraling process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as an individual's existential problems change. Each successive stage, wave, or level of existence is a state through which people pass on their way to other states of being." (Graves, 1981)

The spiral model of consciousness development has been greatly influenced by both analytically oriented depth psychology and Western spirituality including Christianity, Gnosticism, and Western alchemy (Washburn 1994). But as Washburn (1994) points out the spiral has also been used in Eastern spiritual traditions as well:

> In much of world mythology, it is the hero's adventure into and return from the underworld. In Hinduism and Buddhism, it is the difficult "passage to the other side" that occurs between initial awakening and final enlightenment. In the Tantric tradition, it is the process involving the arousal of the "serpent power" *kundalini* and the gradual unveiling of this power as the purgative-transformative dynamism of the goddess Shakti. …
> In Zen, it is the phase of the spiritual journey during which "there are no mountains" (decent, regression) and then, once again, "there are mountains" (higher return, integration). And, in its most general expression, it is the process of the psychological death and spiritual rebirth of the self (pp. 239-240).

As a symbol, the spiral provides a universally experienced description of the heroic journey required of us to evolve through the stages of consciousness development.

In this dissertation I will show how the spiral, *in the form of a labyrinth*, can be a powerfully transformative symbol for our heroic journey, both in the workplace and elsewhere in our lives. I will delve into the archetypal nature of the labyrinth to show how it can be used to facilitate the deep changes required to attain *and successfully remain in* a trans-egoic state of consciousness. Also, I will provide a multidimensional view of the labyrinth. This view will visually depict a trans-egoic route to the next stage of consciousness evolution that Abraham Maslow (1968) described as "transpersonal, transhuman, centered in the cosmos rather than in human needs and interests, going beyond humanness, identity, [and] self-actualization." (pp. iii-iv). As social scientist Duane Elgin (1993) further elaborates about this stage, "we reintegrate ourselves and nature, explore our deep bonding with one another and with the cosmos, and develop our capacity to act in conscious harmony with the universe…[which] leads to our initial maturity as a species." (pp. 22-23)

This dissertation is about learning how to join our everyday reality, as experienced in the workplace, with the cosmic realm of being. I present a new heroic myth that is not for the faint of heart. But, for the trans-egoic pioneers who choose to take up the challenge, the rewards will not only greatly benefit their own lives, but also can contribute to the evolutionary advancement of the entire human species. As Ira Progoff (1963) so eloquently stated, "It is as though man's nature requires him to transcend himself, to strive ever to leap over his own evolutionary head, and to live his life not only in its limited and immediate context but in relation to the fullness of the universe" (p. 16).

SECTION 1.2   **BACKGROUND OF THE STUDY FROM AN ORGANIZATIONAL CHANGE PERSPECTIVE**

The radical changes that we are undergoing as a result of our transition from the egoic to trans-egoic stage are being reflected in the changing paradigm that is currently underway is the workplace. Articles and books abound on how CEO's, managers, and employees can effectively deal with the various facets of organizational change. (See more detail in *Chapter 2: Review of the Literature*.) Increasingly in the new workplace paradigm, people at all levels of the organization are expected to become *agents of change* (Jacobs, 1994; Quinn, 1996; Hickman, Bott, Marlon, & Angus, 1996; Carr, Hard, & Tranhant, 1996). Gone are the days of handing personal authority over to someone or something else.

Agents of change are visionaries who are willing to courageously separate from the status quo and undergo, if necessary, a radical transformation of the *Self* so they can effectively face and deal with the uncertainty of change. They learn how to link the "operational present with the developmental future" to shape the direction of change. (Quinn, 1996). They also understand that this realignment of the *Self* with the process of change is a revitalizing force, which stimulates the creativity needed to tackle the complexity of issues that arise from moving from the old paradigm to the new.

The concept of the *Self* as an agent of change has been applied in the workplace for only about the last ten years, but it has been used in the psychotherapeutic process for many years (Hanson, 2000). C. G. Jung first introduced the idea of the *archetypal self*, as a universal occurrence within all people. The archetypal self is a central ordering principle within each of us that provides an inherent cohesive sense of individuality (Young-Eisendrath & Hall, 1991).

Heinz Kohut was a pioneer in "self psychology" and he developed the *cohesive self* model of psychic structure. Unlike Freud, who assumed that we are constantly battling with the conflicting demands of the id, ego, and superego, Kohut and other self psychologists view the individual as "struggling to establish and maintain an all-encompassing cohesive self throughout life" (Jackson, 1991, p. 2). The resistance and defenses that often accompany psychotherapy are an attempt to maintain the cohesive self and protect it against the vulnerability and threat of fragmentation. (Jackson, 1991).

Arthur Deikman has provided a framework to better understand the cohesive self with his concept of the *observing self.* He describes the observing self as the central organizing force around which the rest of the *Self* exists (Deikman, 1982). He defines four domains of human experience that apply to the *Self*; (1) *thinking self* - the part of us that is in charge of the activities and course of our lives. It is the conceptual aspect that acts as a mask we wear to define ourselves to other people and ourselves. (2) *emotional self* - the part of us that feels anger, anxiety, joy, sadness, desires. It is the aspect that often feels closer to the core of our being than the thinking self. (3) *functional self* - the part of us that has the capacity to act in concrete ways that affect the world around us. It is the aspect that identifies with bodily sensations and our location in space, and (4) *observing self* - the part of us that is aware of our thoughts, feelings, and functional capacity. While the other three domains of experience each express a part of us that is connected to the world of objects formed by our thoughts and sensory perceptions, the observing self is incapable of being observed. It "remains forever apart from the contents of consciousness" (Deikman, 1982, p. 95). The Indian Vedas described the observing self as, "'That which does the seeing, cannot be seen, that which does the hearing, cannot be heard; and that which does the thinking, cannot be thought." (Frankl, 1948, p. 31)

The observing self is central to our experience of what it is to be human. And yet, its center is transparent. It is without boundaries. It is featureless. It can be known, but not located. As Deikman (1982) points out, "It is not a question of a searchlight illuminating one area while another is dark, but of the nature of the light itself" (p. 102). *The observing self remains apart from the contents of consciousness because it is consciousness itself*. It is through the observing self that we obtain the "light of awareness" to see that all other aspects of the *Self* are integrally connected to a greater whole.

Humanistic and transpersonal psychology have both helped clients learn that activating the observing self is key to attaining the trans-egoic stage of consciousness and enabling the *Self* to become an effective agent of change. There are many therapeutic techniques that utilize the observing self to help facilitate this process such as Voice Dialogue, Gestault, Psychodrama, and Mindfully Held Anger. All of these approaches help the individual transcend the egoic consciousness and incorporate a perception that includes both objective *and* subjective forms of reality.

Just as the importance of the observing self is beginning to impact the psychotherapeutic process, it is also impacting our scientific understanding of reality. Classical science is based on "objective" scientific inquiry, in which the observer is to remain detached from the subject of inquiry. Quantum physics has demonstrated that it is not possible to completely detach from what is being observed. There is an integral relationship between the observer and the observed, and between the objective and the subjective. (Capra, 1983; Pelletier, 1978; Zukav, 1979; Zohar, 1990).

Currently in physics there are four fundamental forces that account for known phenomena: (1) gravity, (2) electromagnetic forces, (3) weak nuclear force, and (4)

strong nuclear force. Despite the fact that these four forces account for most known phenomena, there are still certain phenomena that occur beyond the observation capacity of current instrumentation. Kenneth Pelletier (1978) and other scientists have speculated that consciousness is a fifth force that will "transform physics from the study of forces interacting with inert objects to a science considering the dynamic properties of living systems." (p. 52) He points out that "consciousness has been found to be a central phenomenon in both the natural and psychosocial sciences and yet one that is not explainable or reducible to materialistic models." (p. 249) He believes that science is evolving into a "science of consciousness in which the observable and the unobservable meet and illuminate each other." (p. 65)

Pelletier's view of the fundamental forces of nature and Deikman's organizing forces of the self have a remarkable similarity. They demonstrate how psychotherapy and science are converging in their understanding of the central role that consciousness plays in our perception of reality. Both fields emphasize the importance of observation to the dynamic, ever changing process of life. As Pelletier (1978) says, "[C]omponents from psychology, physics, and mysticism have begun to coalesce and form the fundamental framework for a unified theory of consciousness." (pp. 7-8) And as physicist Amit Goswami postulate, consciousness is the very ground of being. "Positing consciousness as the ground of being calls forth a paradigm shift from a materialistic science to a science based explicitly on the primacy of consciousness." (Goswami, 2001, p. 30)

This unified theory of consciousness is significantly influencing the changing workplace paradigm. It shows what an important role both the individual and the organization play in this change process. The Industrial era mechanistic model of the organization as an *instrument of production* is being replaced with an *organic structural*

model, in which production, creativity, and innovation arise from the relationships and shared vision built by the people in the organization. (Quinn, 1996; Caravatta, 1998; Lewin & Regine 2000) The old authoritative top down, command-and-control leadership structure is giving way to a "flattened out" organizational structure that distributes the leadership and decision-making authority among the managers and employees who are responsible for implementing the changes. (Peters, 1987; Jacobs, 1994; Head, 1997; Pasternack, 1998; Gallwey, 2000) Cultural diversity that used to be denied, ignored, or simply tolerated is now being seen as an asset that can help solve increasingly complex interpersonal issues and build strong global networking capabilities. (Lewis, 1996; Thomas, 1996)

This dissertation provides a model for how the trans-egoic process of developing a cohesive self can help us individually and collectively move more fully into the new workplace paradigm. It shows how the fragments of our workplace experiences can be used to draw all aspects of our *Self* into a unified whole. And it demonstrates how the observer self can be strengthened so it can assume its central role in providing the awareness needed to make sense of our workplace experiences in the broader cosmic context.

In his book about organizational change, <u>Deep change: Discovering the leader within</u> (1996), Robert Quinn discusses the fact that the hero's journey is basically a theory of change. He states, "Change is hell. Yet not to change, to stay on the path of slow death, is also hell. The difference is that the hell of deep change is the hero's journey. The journey puts us on a path of exhilaration, growth, and progress." (p. 78) This dissertation examines how we can step willingly into the heroic workplace journey to facilitate the deep level of personal and organizational change required to move to next

stage in our evolution of consciousness. It also shows how committing to this deep change can make for a more enjoyable and exciting journey along the way.

SECTION 1.3   STATEMENT OF THE PROBLEM

With the magnitude of the change that is occurring in the workplace and the rest of our lives, it is no wonder that people are having difficulty knowing how to assimilate and adapt. As Pelletier (1978) points out, "Despite an increased awareness of the world around them, many people have experienced an overwhelming sense of confusion and disorientation because they do not have a conceptual framework in which to fit all the information they encounter." (p. 2) We have outgrown the context of the old workplace paradigm, but we have not yet completely transitioned to the new paradigm either. We are having difficulty finding an overall context that is broad enough to contain all of the new data in our day-to-day existence, yet practical enough to guide us through the process of changing our awareness and our actions from the old paradigm to the new.

For any new context to be effective it must help us draw our fragmented *Self* into a cohesive whole. Without a cohesive *Self*, with the observer at the center, we have no internal structure. Without an internal structure we are hampered in our ability to completely make *meaningful* sense of incoming data. Lacking a sense of wholeness makes it much more difficult to deal with the daily challenges that accompany change. Resistance may set in because we fear that change means leaving fragments of our *Self* behind if we move on. Transpersonal theorist Charles Tart (1986) has pointed out that "We need to awaken to reality, the reality of the problems caused by our fragmented selves, so we can discover our deeper selves and the reality of our world, undistorted by our entranced condition." (p. xi)

Psychotherapists have found that how clients think of themselves in a *metaphorical context* has a great impact on their ability to effectively deal with change. (McMullen & Conway, 1996) Clients who described themselves as feeling *fragmented*, *at loose ends*, *apart*, *in conflict*, *incomplete*, *lost*, *decentered*, *injured*, or *broken* had a more difficult time dealing with change and had a lower success rate with the therapeutic process. By contrast clients who had a high success rate with the therapeutic process described themselves as *whole*, *injured but substantially intact*, *coming alive*, *together, born or transformed, beginning to heal.* These clients had a "firmer sense of their self-existence…" (McMullen & Conway, 1996, p. 64)

The metaphors that we use to describe ourselves can make a profound impact on our personal life and our ability to adapt to change. They can also impact our individual and collective evolution to a trans-egoic state of consciousness. This may be because metaphors bridge a gap between the cognitive and psychic realms. (Cormac, 1985; Fiumara, 1995) As Robert Rogers (1978) describes, "[The] ambiguity in metaphor facilitates switching a 'train of thought' back and forth from conscious to unconscious levels, or from neutral to cathected material." (p. 71) Gareth Morgan (1986) points out that, "…the use of metaphor implies a *way of thinking* and a *way of seeing* that pervade how we understand our world generally." (p. 12) Depending on the metaphor, it can either bring the conscious and unconscious parts of our *Self* into harmony with one another or drive them farther apart.

Many metaphors used in the workplace today do not facilitate the deep change required to move from the old workplace paradigm to the new. Titles in current business literature such as Swim with the sharks without being eaten alive (Mackay & Blanchard, 1996), Leadership secrets of Attila the Hun (Roberts, 1987), Store wars: The battle for

mindspace and shelfspace. (Corstiens & Corstiens 1999), and Brand warfare: 10 rules for building a killer brand (D'alessandro & Owens, 2001), may have popular appeal and even contain useful information. However, as metaphors the images they evoke; *being eaten alive*, *domination and control*, *battles*, *wars,* and *killing*, describe the egoic rather than trans-egoic level of consciousness. They do not move our consciousness from the old workplace paradigm to the new, but rather contribute to it remaining entrenched in the old.

There are organizational consultants and transformational leaders, however, who recognize the value that a specific metaphor can play in facilitating deep, long lasting change within organizations. (Morgan, 1986; Marshak, 1993; Quinn, 1996; Lewin & Regine, 2000) Some of the metaphors that are now being used to shift the workplace paradigm include: (1) Organizations as *organic organisms* (mentioned earlier in this chapter) - emphasizes relationships within organizations that can lead to innovation and adaptation to a changing environment, (2) Organizations as *brains* - the focus is on developing learning systems within organizations that are self-organizing as well as open to inquiry and self-criticism, and (3) Organizations as *flux and transformation* - explores the hidden processes and dialectic tensions that shape our perception of change and our everyday reality. (Morgan 1986)

These metaphors each have strengths that contribute to deep change at the organizational level. They each help shift our perception of organizations from that of a machine that was so widely used in the Industrial era. They generally do not, however, provide within their conceptual framework a place for the cohesive *Self,* or strategies to nurture and strengthen the *Self* in the midst of the organizational change. The metaphors

also do not address for *individuals* within organizations the personal actions called for to accomplish this deep level of change.

There has been an abundance of business literature that addresses the changing workplace paradigm. There are excellent new concepts emerging that are helping CEO's, managers, and employees learn that to be effective agents of change they must release their old perceptions and look at themselves and the world around them differently. There has also been many techniques introduced to help people at all levels in organizations effectively deal with specific workplace issues. *(See Chapter 2 - Review of the Literature*.) There has been, however, very little written that provides a strong conceptual framework that shows *specifically* how to draw the fragments of our *Self* and our day-to-day experiences into a unified yet evolving whole. This dissertation attempts to fill this gap.

By overlaying the heroic journey metaphor onto our workplace experiences, I present a template for the reader that *uses the changes* that occur in the workplace to develop and strengthen the cohesive *Self*. The heroic journey is a particularly powerful and effective metaphor, because the *essence of the heroic journey is about the process of change itself*. It is deeply rooted in the archetypal level of what it is to be human. Although many metaphors die because they become irrelevant as we change, the heroic journey metaphor by its very nature evolves with us. As a context, it is broad enough to contain the increasing complexity of input we will continue to encounter. It is also flexible enough to adapt to the changing organizational models, management theories, and marketplace realities that have yet to be created. In this dissertation I will describe how the heroic journey can be used to strengthen our capacity to handle the increasing

complexity of the workplace and make us effective agents of personal and collective change.

SECTION 1.4   PURPOSE OF THE STUDY

The purpose of this study is to show how the heroic journey, when applied to our everyday work experiences, can be a simple, yet powerful metaphor to facilitate our successful transition from an egoic to a trans-egoic state of consciousness development. The key concepts that will be presented to assist in this process include:

1.   The importance of reactivating mythology in our daily lives

D. Stephenson Bond (1993), author of <u>Living myth: Personal meaning as a way of life</u> states that mythology is a "story that takes each individual moment of a life and places it in a context, a plot, a cohesive movement." (p. 57) In this dissertation I will show how the old workplace paradigm tended to separate us from our personal mythology. Without this meaningful connection, we cannot experience the heroic journey as having relevance to our day-to-day experiences or our evolutionary process. Joseph Campbell (1988a) pointed out that, "...what all the myths have to deal with is transformations of consciousness...You have been thinking one way, you now have to think a different way." (p. 126) By applying mythology, and specifically the heroic journey, to our experiences in the workplace, we not only find meaning for each of these experiences, but also restore their individual significance to our transformation of consciousness. My dissertation focuses on several elements of the heroic journey to assist in this process of restoration:

a. **Refocusing the heroic journey in terms of its relevance to our personal growth and character development**

Many of us have grown up with the idea that heroism is embodied in the lead characters in movies like <u>Rambo</u>, <u>Die hard</u>, and <u>Terminator</u>. In this dissertation I propose that real heroism is achieved by gaining wisdom from every situation and person encountered, whether in the workplace or elsewhere in our lives. The heroic journey is a choice to undertake an adventure in transformation and personal growth. Author and speaker, Shakti Gawain (1993) said, "Life is fundamentally a journey of consciousness, a journey of growing awareness. However, most of us aren't fully aware of this evolutionary process of our lives, nor do we understand in depth how it works." (p. 35) By defining the heroic journey in terms of a path of wisdom, I will show how we can use our workplace experiences as our "heroic training ground" to develop the character and personal understanding to evolve to the next stage in our consciousness development.

b. **The importance of the heroic "stages" of development to our evolving workplace consciousness**

In Joseph Campbell's book <u>Hero with a thousand faces</u>, he describes the "universal face" of heroism and the universality of the heroic stages that we must each undertake to reach the next level of wisdom. In this dissertation I will show how the heroic stages apply to every aspect of our lives, including our work. I describe each stage in terms of how it can assist in developing our evolving workplace consciousness. I also give

examples of how other people have used each stage to gain insight about themselves and the situations they encounter.

c.   **Connecting our heroic workplace journey with the cosmic reaches of reality**

There is an inner drive within human beings to explore "where no one has gone before." This drive urges the heroic part of us to take the lead and push beyond our fears of what lies ahead. It is this drive that is now compelling us to expand our heroic journey into the *cosmic reaches of reality*. From a transpersonal perspective it is the next frontier of consciousness development and the action called for if we are to reconnect with the ground of being from a more evolved state of awareness. Authors Hal Zina Bennett and Susan Sparrow (1988) further explain:

> It seems that we have entered a period in human evolution when we are asking for answers beyond those concerned with exploring and controlling the external environment. We are turning to the exploration of the inner world, a world that some say is even more vast and mysterious than the heavens themselves. And what we are finding is that our discoveries of *inner space* are changing our visions of what is real and important in our own lives. It is changing our personal values, the ethics of our daily lives, the way we relate to ourselves, our life, work, to other people, to our environment, and to the universe itself. (p. 18)

In this dissertation I will show how the workplace provides a grounding context for our cosmic consciousness. It is the place where we are challenged to put our theoretical knowing into real life practice. As Duane Elgin (1993) emphasizes, "The evolutionary journey involves the synergistic development and refinement of both the material and the

consciousness aspects of life." (p. 16) When we experience the workplace as a heroic cosmic journey, we open to a broader and more evolved perspective of ourselves and how we interact with our day-to-day reality.

2. **The importance of integrating the dualities on the "axes of evolution" at each level of consciousness development**

As Westerners we have been indoctrinated into the belief first proposed by the French philosopher René Descartes in the 1600's that reality consists of dualities. Matter is separate from spirit. Mind is separate from body. Object is separate from subject.

"The division of nature into separate objects is, of course useful and necessary to cope with our everyday environment, but it is not a fundamental feature of reality." (Fritjof Capra, 1980, p. 63) From a transpersonal perspective the creation of dualism can be seen as a result of moving from the *pre-egoic to the egoic* state of consciousness. "Our tendency to divide the world we perceive into individual and separate 'things' and to experience ourselves in this world as isolated egos is seen as an 'illusion' which comes from our measuring and categorizing mentality." (Fritjof Capra, 1980, p. 63)

To move to the next stage, from the egoic to the trans-egoic state of consciousness, we must recognize that dualism is an illusion we create to understand a particular aspect of being. We are challenged to reintegrate the dualities into integrally connected parts of the unified whole. Eastern mystics have described this whole as "organic," "intrinsically dynamic," with a "fluid and ever changing character." (Fritjof Capra, 1980, p. 63)

In Ken Wilber's (1993) classic, <u>The spectrum of consciousness</u>, he describes the levels of consciousness that are "created by a particular dualism-repression-projection." (p. 188) He points out that "all refer to the same basic process of creating-two-worlds-from-one, which repeats itself, with a new twist, on each and every level of the spectrum." (p. 188) Our task is to integrate each level's particular dualisms (or fragmentation of the *Self* from the ground of being) into a unified whole so we can evolve through the successive levels of consciousness development.

In his article, "Psychologia perennis: The spectrum of consciousness," Ken Wilber (1980a) succinctly described the therapies that address the integration of dualities at the various level of the consciousness spectrum. In the remainder of this section, I will give a brief synopsis of some of the therapeutic issues that must be addressed at each level for integration to occur. I will then show how this dissertation can help readers utilize their workplace experiences to accomplish the same goals as the therapeutic process. By using the dualities that occur in the workplace as "axes of evolution," we can each facilitate our own transition from an egoic to trans-egoic state of consciousness.

a.   Ego-Level Therapies

At this level the therapies deal with the duality of *persona vs. shadow*. There is an alienation of the individual from certain facets of the *Self*, resulting in a distorted self-image. The individual often projects this distortion onto other people or the outside environment. To "cure" this split, ego-level therapies focus on the establishment of an accurate self-image.

This dissertation helps readers establish an accurate self-image and "cure" the split between persona and shadow through:

1.   **The retelling of the *Theseus and the Labyrinth* myth.**

In the Greek version of the myth, when Theseus reaches the center of the labyrinth, he battles with and kills the half-man, half-bull monster known as the Minotaur. It is my contention that the Minotaur represents the shadow side of Theseus. By killing the Minotaur, as he does in the Greek version, he kills the very part of himself that holds the key to his self-understanding and his greatest gifts of wisdom. I offer readers a revised version of the myth in which Theseus does not kill the Minotaur, but rather recognizes that it is a reflection of the fear that he had not owned within himself. In this moment of illumination, Theseus and the Minotaur become one. Theseus realizes that he can always count on this newly incorporated aspect of himself for strength and guidance.

By coming to terms with the shadow side of himself, Theseus effectively transcends the persona/shadow dualism that is so important at the ego level of the spectrum of consciousness. This revised Theseus myth sets the tone for readers to help them understand how important coming to terms with their shadow side is to their personal growth. It also provides a strong visual image, which readers can take into the workplace and use to develop their own heroism to work from the center of themselves in all that they do.

2. **The workplace labyrinth's threefold path of synthesis**

In this dissertation I contend that the labyrinth's threefold path is a path of synthesis. When we follow the path it can help us shed what no longer serves us so we can operate at a higher level of conscious awareness. The threefold path consists of (1) winding inward, (2) arriving at the center, and (3) winding outward. This process uses the same basic dialectical movement represented by the heroic journey's spiral mentioned earlier in this chapter in *the Background from a Transpersonal Perspective*. Winding inward requires us to look deeply within and shed our stubbornness, control, or denial to see the truth of a situation. Arriving at the center requires us to "illuminate the Minotaur who lives within." Once illumination shines the light of awareness on the situation, we can never again completely hide it in the shadows of our consciousness. Winding outward unites our inner illumination with the outer world.

This dissertation encouraging readers to work with each phase of the threefold path. In doing so they will be better able to identify what no longer serves them. They will also be more aware of what steps they must take to integrate the persona/shadow dualities into a more enlightened perception of reality.

b. **Existential-Level Therapies**

At this level there are two major dualities to deal with: (1) *subject vs. object* and (2) *life vs. death*. The subject vs. object dualism is the

primary dualism, which causes us to identify ourselves as existing in space. This feeling of separation in space gives rise to sub-dualisms of *self vs. other* and *inside vs. outside.* The life vs. death dualism is the secondary dualism, which causes us to identify ourselves as existing in time. This feeling of separation in time gives rise to sub-dualisms of *being vs. nullity* and *past vs. future*. Existential level therapies seek to deal with the "total psychophysical organism and the crises it may face as well as the incredible potentials it may display." (Wilber, 1980a, p. 81)

By addressing issues concerning our orientation in space and time this dissertation helps readers use the workplace to come to terms with the accompanying dualities and sub-dualities at the existential level of consciousness:

1.   **Orientation in Space**

The very concept of "the workplace" implies a location in space that is separate and apart from us as individuals (subject vs. object). The situations that arise in the workplace also have an element of separation as we deal with other people (self vs. other) and our internal feelings, thoughts, and perceptions of what is happening in relation to the external environment (inside vs. outside). By encouraging readers to awaken their workplace mythology, this dissertation helps them weave together into a dynamic interplay the dualities of subject vs. object, self vs. other, and inside vs. outside.

Looking at the workplace as a context for a particular aspect of our personal lifelong myth means we no longer experience the workplace as completely separate and apart from us. It becomes an extension of our personal story. It is something we actively participate in creating.

Experiencing the people we encounter in the workplace as being valuable characters in the personal myth we are creating helps us realize that we are integrally connected to other people. We understand that chance encounters may have significance. We understand that people we used to fear, ignore, avoid, or barely tolerate might have something valuable to offer us even if we are not yet sure what it may be.

Realizing that we are intrinsically linked with the workplace and other people, we also begin to understand that what goes on in our interior world and what occurs in the outer world are also intertwined. Situations that used to "just happen to us" now are used as clues to make needed personal changes in our thoughts, attitudes, or behavior. Tasks that may have seemed tedious, boring, difficult or deadening about our work may now be valued as opportunities to learn patience or gain maturity. And events that may have appeared at one point to be disjointed now have a meaningfully connection.

2.   **Orientation in Time**

As we go about our day-to-day activities, especially in Western society, the concept of time is always in the back of our consciousness. How long is this meeting going to take? Will there be time to finish all the projects? How many days are left before my vacation?

Implied in our concept of time is a linear perception of past, present, and future. Each of these elements of time is considered separate from one another. And within this belief system we cannot be in more than one of these elements of time simultaneously.

When we synchronize our work to mythological time, the compartmentalization between past, present, and future dissolve. All that ever has been and all that ever will be can be brought into the present moment. In this ever-present moment, we can redefine the meaning of *any* event, even if we consider it a past event, in terms of its impact on our heroic consciousness development at this moment. We are able to edit out meanings that do not reflect the level of heroism we want to exhibit and splice in new ones that do. We reconnect the *linear, logical, doing* left side of our brain (that most people exercise at work) with the *holistic*, *all-at-once perceiving*, *being*, *image and metaphor producing* right side of our brain (that myth is good at exercising). The linkage of left and right brain gives us the ability to synthesize reality's seeming

duality of opposites into a perception expansive enough to encompass both parts.

Not only does changing our perception of time help us come to terms with the seeming split between past and future, but it also draws together the dualities of life and death, and being and nullity into a unified whole. In the ever-present moment of mythological time we do not fear death or our non-existence because we live fully in the current moment.

In this dissertation I encourage readers to continually revise their myths as a way of connecting *all* of their experiences, including past and future, to the current moment. Revisions to our myth nudge us out of our comfort zone and encourage personal growth. They also expand our current understanding of reality and give our consciousness something exciting to stretch to accomplish.

The more we work with mythological time, the more cohesive our lifelong heroic epic becomes. It gets easier to synchronize our personal changes to the dynamic movement that the labyrinth's threefold path symbolically represents.

c. **Biosocial-Band Therapies**

Wilber describes the upper limits of the existential level as having "biosocial bands," which represent the cultural mapping that influences the individual's orientation and behavior. These bands shape the structure

of the individual's ego and thought processes. From a pathological perspective they act as a screen or filter for reality.

Biosocial-band therapies address the fundamental ways that the social conditioning has distorted awareness. They also focus on the social context of pathologies. And they deal with the "games that ego plays" both on an interpersonal and intrapersonal basis.

In this dissertation I address the bio-social band dualities by challenging readers to examine their cultural conditioning on several issues in addition to the concepts of space and time addressed in the previous section:

1.   Over reliance on rationality

We have been conditioned in our Western culture, especially in this technological era, to rely more heavily on rationality than intuition. In this dissertation I assert that while rationality helps us deal with physical reality, intuition helps us deal with the non-physical reality (the area of knowing outside the range of the usual five senses). We need both rationality and intuition to bridge the gap between the two realms. This is especially true in the workplace where an over reliance on rationality may result in missing information that is important in the decision making process or impacts our relationships with co-workers and customers. When we awaken our workplace mythology we restore intuition to its rightful place as a partner

with rationality and we open ourselves to "whole being knowing" that is so important to developing workplace wisdom.

2.   **Penchant for domination mentality**

In her book, <u>The chalice and the blade: Our history, our future</u>, cultural historian Riane Eisler reexamines history in terms of the rise and influence of domination and control as a way of relating to nature and to one another as human beings. From a dominator's perspective diversity is equated with either superiority or inferiority. Dominators establish hierarchies based on rank and power over others. And they back those hierarchies with force or the threat of force.

As a dominator society, the Greeks had an enormous influence on the development of Western civilization's science, art, philosophy, and politics. We have also seen its dominator influence on our current perception of reality. The old workplace paradigm, with its top down, command and control style of management is an example of the dominator mentality in action.

In this dissertation I encourage readers to examine how the dominator influence may have colored their perception of reality. I suggest that they replace the dominator mentality with a co-creative vision of reality, which transcends the dominator/victim duality.

3.   **Using a maze as a symbol for life**

In our culture, people often refer to life as a maze. As a symbol the maze, with its multiple paths, implies that life is about choosing the right path. If we choose the wrong path, we can become disoriented, lost, and wander aimlessly forever trapped, without finding the center or the exit.

The words labyrinth and maze are often used interchangeably. But there are important differences between the two. Understanding those differences can rid us of our cultural conditioning that keeps us from using the power of the labyrinth in our lives.

In this dissertation I show how the labyrinth, with its unicursal (singular) path, has no tricks to it, dead ends, cul-de-sacs, or intersecting pathways. Symbolically, the labyrinth can help us transcend our conditioning that has fostered a belief that life is confusing, complex, and uncertain. When we use it as a symbol for our workplace experiences, we see that there are no choices that are "wrong." There are no people "too difficult" to deal with. And there are no decisions that trap us.

d.   **Transpersonal-Band Therapies**

The transpersonal bands "represent the area of the Spectrum that is supraindividual, where man is not conscious of his identity with the All and yet neither is his identity confined to the boundaries of the individual

organism." (Wilber, 1980a, p. 76) This area is the home of what Jung termed 'primordial images' of the 'collective unconscious.' (Jung, 1960)

At this level the individual experiences the "supra individual witness." Since the witness is not identified with the individual's mind body complex, it is able to observe the stream of events that occur both inside and outside of the self in a detached way. The detachment allows the individual to no longer be exclusively tied to personal problems or neuroses. The fears, anxieties, depressions, and obsessions begin to be viewed with impartiality, which allows the individual to cease using them as a means to distort reality.

Transpersonal therapies focus on helping the individual activate the witness, or observer self. They also encourage the individual to expand the sense of reality out of the confines of the mind/body complex. When successful the individual begins to witness reality from a transcendent perspective where the symbolic, mythic, poetic, and miraculous are fully and directly experienced.

In this dissertation I help readers address the transpersonal band issues through:

1. **Development of the detached observer**

Throughout the second part of the dissertation, *Find Yourself in the Workplace Labyrinth*, I encourage readers to develop their internal detached observer to witness their perceptions, behavior, and interactions with others from a heroic level of consciousness. I set the tone for this detached observation

in the chapter, *Learn from the Heroic Stages of Your Workplace Journey* by presenting the universal stages of the heroic journey. Readers are challenged to examine how each stage applies to their personal workplace experiences.

In the last section of that chapter, *Incorporate Your Workplace Journey into a Lifelong Heroic Epic*, I offer an exercise to help readers further develop their detached observer. I suggest that they look at their life as a heroic epic. In the present moment they are to use the vantage point of advanced age to look back at each stage of their heroic epic and see how it contributed to their unfolding personal story.

2.   **Development of "applied" symbolic awareness**

Jolande Jacobi (1959) described symbols as "a kind of mediator between the incompatibles of consciousness and the unconscious, between the hidden and the manifest." (p. 98) In the dissertation chapter*, Evoke the Symbolic Power of the Labyrinth in Your Work*, I assert that developing our symbolic consciousness helps us access many of the otherwise hidden intuitive clues that bring deeper meaning and clarity to our work. D. Stephenson Bond (1993) further explains the importance of this development, "Where objective consciousness discriminates, symbolic consciousness commingles. Where objective consciousness sees distinctions, symbolic consciousness sees comparisons. What

objective consciousness divides, symbolic consciousness unites."
(p. 78)

By exploring the symbolic power of the elemental symbols of the labyrinth (the circle, spiral, arc, and cross), I help readers develop this important transpersonal band of consciousness. Through examples I demonstrate how symbolic consciousness can be applied to everyday workplace experiences. Tapping into this important avenue of intuitive knowing can help us gain valuable insight, which allows us to more easily follow the archetypal heroic path in our daily reality.

e.   **Level of Mind Therapies**

At this level the primary duality of separation between subject and object is dissolved. At the transpersonal level "the witness is a 'position' of Witnessing reality." (Wilber, 1980a, p. 83) At the level of mind this last trace of dualism is completely shattered so the witness and that which is witnessed become one in the same. Rather than witnessing reality, there is a realization that the individual *is* reality. "The individual goes right to the very bottom of his being to find who or what is doing the seeing, and he ultimately finds instead of the transpersonal self nothing other than what is seen, which Blyth called, 'the experience by the universe of the universe.'" (Wilber, 1980a, p. 83)

Level of mind therapies focus on collapsing the primary dualism of separation between subject and object. The client is encouraged to wake up from the dream (illusion) that has created the belief in this separation.

Upon waking up the individual finds a "spaceless and timeless world of cosmic consciousness." (Wilber, 1980a, p. 83)

In the section of this dissertation, *Stretch Your Workplace Consciousness*, I invite readers to incorporate principles of quantum physics into their workplace awareness. By doing so I assert that we can quicken our heroic development and open to the realm of cosmic consciousness. To facilitate our transition to this level of mind awareness, I discuss the changes that are occurring in our consciousness as a result of shifting from Newtonian perception of reality to a quantum physics perspective. The new science based on quantum physics contradicts much of Newtonian "common sense." It is challenging us to dissolve the compartmentalization in our thinking that has prevented us from seeing the integral connection between space, time, matter, and causality. And it is urging us to stretch our logical, scientific minds to keep pace with our intuitive knowing.

Neuropsychiatrist and neuroscientist Mona Lisa Schulz (1998) described intuition as "the process of reaching accurate conclusions based on inadequate information." (p. 19) Developing our *quantum consciousness* can lessen the gap between our logical and intuitive knowing. It helps us understand that there is an integral connection between space and time, matter and non-matter, inner and outer space. Everything is entwined in an intricate relationship with everything else.

To further our understanding of this shift in consciousness, I examine three aspects of quantum physics that interact to form a fluid and

dynamic reality: (1) being, (2) movement, and (3) relationship. I then present examples of how our "quantum workplace consciousness" can be applied in the workplace to help us experience this cosmic level of consciousness in all that we do.

From the perspective of our "cosmic heroic journey" our work experiences can be seen in a larger context than our personal story. We begin to recognize how our thoughts, feelings, and behavior fit into the broader context of a dynamic universal pattern. We understand that our personal changes fuel the shift in the workplace paradigm. And we experience firsthand the connectedness that comes from knowing we are an integral part of the quantum whole.

In this part of the dissertation, I also show how we can use our quantum workplace consciousness to "amp up" the symbolic power of the labyrinth. I explore ways to use our innate pattern-making capabilities to propel the labyrinth's heroic blueprint into the quantum reaches of reality. I also show how our labyrinth of workplace experiences can become and instrument to shape this new heroic reality that we are collectively creating.

In the body of this dissertation, I do not present the information in a linear fashion as I have described in this section. Instead, I weave the mythological and dualistic strands together throughout the presentation of the material. This weaving process creates an intricate and dynamic connection that mirrors the qualities of consciousness itself. It develops within our awareness the tensile strength to operate in both the physical and

non-physical realms with equal ease. It also allows us to live the trans-egoic state from the inside out and prepares us for the next stage of the evolutionary process that we have yet to envision.

SECTION 1.5   IMPORTANCE OF THE STUDY

This dissertation's contribution to the field is that it provides not only a conceptualized view of the embodied cosmic consciousness, but it also shows the *Self* a template for how to get from here to there. It helps the individual move through the personal levels of egoic and trans-egoic consciousness development by using experiences in their everyday reality to facilitate the process. It also provides a clear context for the workplace that helps both individuals and organizations make sense of all the rapid change we are undergoing in the new workplace paradigm.

Another contribution is that this dissertation uses culturally and socially neutral terms to describe the process of developing our trans-egoic consciousness. Unlike many spiritual and New Age approaches, which use terminology that can have a negative connotation for particular segments of the population, the metaphors, symbols, and descriptions I chose are designed to have universal appeal. As an archetypal metaphor for change, the heroic journey has a cross-cultural significance to the human psyche. While there may be cultural and individual differences in *how* the heroic journey is implemented, the metaphor itself can apply to anyone's life.

As a symbolic depiction of the route that the heroic journey must take, the labyrinth also has a universal appeal. It has been found throughout the history of human civilization in such diverse places as Crete, Peru, Great Britain, India, Spain, and North America. No matter who we are or where we work, when we use the labyrinth as a

template for our workplace experiences, it can be a powerful symbol for our heroic development.

Because of its basis in science, quantum physics also provides linguistically neutral terminology that can facilitate our process from the egoic to trans-egoic levels of being. It can help us bridge the gaps between logic and intuition, physical and non-physical, and science and spirituality. And it can help us understand the central role that consciousness plays as a connector between each of these realms. Using quantum physics to describe the process of developing a cosmic consciousness provides neutral descriptions for how to develop this level of heroism. Using the workplace as a context for this process provides an opening for those who might otherwise never be exposed to this kind of information.

By providing a cosmic heroic myth, this dissertation gives us a vision of how to compress the time necessary to evolve from the egoic to trans-egoic level of consciousness. Duane Elgin (1993) describes this speeding up of our development:

> The extraordinary compression in the amount of time needed to move through successive stages of dimensional development indicates that *humanity has reached a critical mass in perceptual evolution and could move very rapidly through the stages of growth essential for realizing our initial maturity as a planetary civilization*. Because the pace of change is accelerating enormously, we should not assume that thousands or even millions of years will be required for us to achieve our initial maturity as a species. We have entered a time of explosive development, and historical experience does not provide an accurate guide for the span of time required to move through the dimensional transformations that lie just ahead. *In my judgement humanity has the potential to reach its initial maturity—the eighth stage—within another dozen generations or roughly five hundred years*. (p. 225)

There are many avenues that are contributing to our accelerated trans-egoic development. Each avenue provides a valuable perspective, and each contributes to our evolution in a uniquely transformative way. This dissertation is targeted toward people who are dedicated to personal growth and are willing to explore how the workplace can be used to speed up their transition to the next stage of consciousness development.

SECTION 1.6   SCOPE OF THE STUDY

This dissertation provides a framework for individuals and organizations to use to make sense of their workplace experiences. As a framework, it leaves the process *of how to fill it in* to each person and organization that uses it. This approach invites people into the metaphoric process. It allows them to develop their own creative and interpretive capabilities. (Akin & Palmer, 2000) It strengthens their intuitive skills and encourages them to rely on their own perception of reality.

There may be people who are not interested in filling in their own framework but would rather have others fill it in for them. For these people the approach I present in this dissertation may not work. But, for those who are interested in becoming effective agents of change, learning to tailor the framework to their individual needs and vision can be very liberating and rewarding. It can also hone their problem solving abilities. And it can make them more open to unforeseen changes that will surely challenge them to stretch their workplace consciousness once again.

SECTION 1.7   LIMITATIONS OF THE STUDY

This study is based on heuristic research. As such, it is a synthesis of my personal process of scholarly research, experiences in the places I have worked, feedback from workshop participants to whom I have presented the information, and input from friends,

colleagues, and acquaintances. Although I have worked with this information on a personal basis for over seven years, the data has not been evaluated for its short-term or long-term effectiveness with other people in the real world application of the workplace.

Because I used myself as the subject of my heuristic research, my data collection method did not involve gathering information from a variety of test subjects. It also did not involve a quantitative analysis of the data collected. I have not done follow up with workshop participants to find out if the information I presented has proven useful to them in their actual work environments. I also have not worked with organizations in a capacity other than presenting the information in overview fashion to determine the efficacy of the concepts when applied to groups of people who work together over an extended period of time.

Another limitation of this study is that although I believe the metaphors, symbols, and definitions I present are universal, they have not been actually tested on cross-cultural populations to determine their long-term effectiveness. I have received anecdotal feedback from Hispanic, African American, and Asian workshop participants indicating that the information was useful. But more research is needed to verify my assertions.

It is not the intent of this dissertation to guarantee that people who experience the workplace as a heroic journey will get the personal growth results that they want. Instead as a general framework, it is intended to spark people's interest and imagination to explore their own labyrinth of workplace experiences for the value and meaning those experiences can bring to their personal evolution of consciousness.

SECTION 1.8   DEFINITIONS

The following definitions are intended to help the reader understand the meanings as used in this dissertation:

1.   **Consciousness**

"The condition and suchness of all that is, gross, subtle, or causal. That which witnesses, and that which is witnessed…." Beingness that is "totally beyond and prior to anything that arises, and yet no part of that Being[ness] … other than what arises." (Wilber, 1980b, p. 104)

2.   **Center of Ourselves**

That which is central to our experience of what it is to be human and connects us to all that is. "And so, the center of the self was shown to be God…" (Wilber, 1980b, p. 104) "But this is not God as an ontological other, set apart from the cosmos, from humans, and from creation at large. Rather it is God as an Archetypal summit of one's own Consciousness." (Wilber, 1980b, p. 103)

3.   **Mythology**

The story that explains how or why things happen the way they do. D. Stephenson Bond (1993) describes a myth as "a story that takes each individual moment of a life and places it in a context, a plot, a cohesive movement." (p. 57)

4.   **Heroism**

Heroism is the "inner transformation, and the subsequent transformation in our outer lives, when we learn to activate our hidden creative resources and connect with transcendent sources of support. As we become heroic, in this sense, we learn to view our challenges differently, and they subsequently lose their hold over us." (Catford & Ray, 1991, p. 5)

5.   **Labyrinth**

"Labyrinths are usually in the form of a circle with a meandering but purposeful path, from the edge to the center and back out again… Each has only one path, and once we make the choice to enter it, the path becomes a metaphor for our journey through life, sending us to the center of the labyrinth and then back out to the edge on the same path. The labyrinth is a spiritual tool meant to awaken us to the deep rhythm that unites us to ourselves and to the Light that calls from within. In surrendering to the winding path, the soul finds healing and wholeness." (Artress, 1995, pp. xi - xii)

6.   **Workplace**

The workplace includes "managing the outer organization—work processes, organizational objectives, managerial structures—and the inner organization of people—emotional attitude, mental processes, cooperative spirit." (Briskin, 1998, pp. x-xi) Workplace "[o]rganizations—religious, educational, business—are the context in which the *and* of 'the individual and the group' takes place. Organizations are places where what is unique about the individual meets what is unique about social organization." (Briskin, 1998, p. xi)

7.   **Paradigm**

"A paradigm is a kind of general theory of such scope that it is capable of encompassing or providing a context for most of the known phenomena in its field." (Kuhn, 1970) "We see that paradigms are extremely potent arbiters of reality, and that all scientific disciplines are based upon paradigms, that is, upon shared sets of expectations, which, in turn, are accepted by society as the consensual validation of reality. From this state of consensus, shared by scientists

and laymen alike, derives the concept of what constitutes an acceptable or proper question, method, and solution to any given inquiry." (Pelletier, 1978, p. 39)

8.   **Symbolic Power**

The "psychological mechanism" within our psyche that uses symbols as a bridge to "transform energies between the visible and invisible" realms of reality. (Arrien, 1993, p. 60)

CHAPTER 2
REVIEW OF THE LITERATURE

SECTION 2.0   INTRODUCTION

In this review of literature I will focus on information written about organizational change and the intersection of transpersonal theory with the changing workplace paradigm. The literature that has been written about organizational change is massive. Although it is impossible to conduct and exhaustive review of all the literature written about the changing workplace paradigm, I will focus on some of the major areas that are being addressed and review a representative sample of the literature in each of those areas. I will then discuss how transpersonal theory has impacted the approaches to organizational change and how my dissertation contributes to expanding this multi-disciplinary orientation.

SECTION 2.1   THE CHANGING WORKPLACE PARADIGM

In his book, Deep change: Discovering the leader within, Robert Quinn (1996) states, "New paradigms are created by engaging a new action path, one in which we must separate from the status quo and courageously face and tackle uncertainty. When successful, this process alters our original frameworks and our original self. We become highly aligned, successful, empowered, and able to help and inspire others. Only when this realignment is successful are we able to become leaders and change agents." (pp. 46-47.) The new workplace paradigm is challenging each of us to find a new path of action to align both our organizations and ourselves to the changes that we are collectively experiencing in the world of business. What is called for is not a slight shift, but a radical transformation in how we perceive our organizations, ourselves, and our role in facilitating the change process.

This radical transformation that is taking place is occurring in every arena of business. There are many perspectives and approaches being taken to effect this deep level of change. Each one, even a perspective we don't agree with or an approach we consider unsuccessful, offers us insight into how we do and don't want the transformation to unfold. Some of the major areas of transformation being addressed include:

1.   **How to keep pace with rapidly increasing technological change**

For better or worse, we are in the midst of an acceleration in technological change that is unprecedented in the history of human civilization. Many of the technological advances that we thought were going to free us from feeling overworked and overwhelmed, have had the opposite effect. Much of the literature written about this area focuses on addressing the challenges we face in keeping pace with the change without neglecting the other needs of the organization or ourselves. The book Dot calm: Searching for sanity in a wired world, (Dinnocenzo & Swegan 2001) examines how the "wireless tether," which keeps us tied to tools and information resources designed to free us and provide greater mobility, also subjects many people to feelings of *work overload*. The book provides practical solutions for both individuals and organizations for how to recover the sense of balance and sanity we so desperately need and seek in our lives.

Other books like The infinite resource: Creating and leading the knowledge enterprise (Halal, 1998) and The future of work: The promise of the new digital work society (Grantham, 2000) explore how our rapidly increasing knowledge, "the only inexhaustible source of our competitive advantage," can be harnessed for the good of the organization and the employees who work within

them. They look at possible scenarios for the future and provide a state-of-art appraisal of the emerging organizational forms.

One of the outgrowths of technological advances is that it has given organizations and individuals more flexible work options. Books such as Telecommuting: How to make it work for you and your company, (Gordon. & Kelly, 1986), Telecommuting success: A practical guide for staying in the loop while working away from the office (Dziak, 2001), Telecommuting and virtual offices: Issues and opportunities (Johnson, 2001), Creating a flexible workplace: How to select and manage alternate work option (Olmstead, & Smith, 1989), and The distance manager: A hands-on guide to managing off-site employees and virtual teams (Fisher & Fisher, 2001) help both managers and employees explore the benefits and challenges of flexible workplace options.

Technological change is likely to continue at an increased pace. We may not have control over that pace, but we do have control over how we *deal with* the change as it is happening. It is important for us to recognize that the pressure from rapid change can create opportunities for creative problem solving and innovative solutions that might not have presented themselves had the change evolved at a slower pace. When we understand this aspect of the change process, we can use the rapid transformation to our benefit and develop our skills to become more effective agents of change.

2. **How to deal with the changing landscape of globalization and diversity**

Technological change has not only brought innovative products and ideas into the marketplace, it has also allowed us to meet and work with people we might otherwise never have come into contact with in our isolated communities.

The speed of travel has allowed our cultures to physically intermingle in ways that were not possible less than a century ago. Tools such as the Internet and video conferencing have given us the ability to instantly communicate with people anywhere in the world. As a result of these innovations in "people contact," the ways we do business have been forever changed.

The current business literature reflects our attempts to effectively deal with this diverse and global landscape by broadening our cultural perceptions and communication skills. Books like Designing the global corporation (Galbraith, 2000), Global embrace: Corporate challenges in a transnational world (Wendt, 1993), and When cultures collide: Managing successfully across cultures (Lewis, 1996) encourage readers to discover how to use the strengths of cultural differences in the workplace to their competitive advantage. To do this they examine topics such as facing geopolitical realities, cultural differences in etiquette and body language, and team building strategies across cultures.

Other books focus on transforming cultural clashes into "cultural synergy." By using specific cross-cultural examples, they attempt to construct new frameworks that can be applied to the global marketplace. GlobalWork: Bridging distance, culture, and time (O'Herra-Devereaux & Johansen, 1994) examines how agreements such as NAFTA are redefining the "global business environment." It also looks at how information technologies are challenging organizations to find new strategies for deciding where, when, and how work will be performed. Transcultural management: A new approach for global organizations (Funakawa, 1997) uses the business dealings between the U.S. and Japan to examine how organizations can change cultural communication barriers

into constructive dialogues across cultures. It offers a way for companies to "remake themselves into truly geocentric organizations."

Along with the development of global organizations comes a need to reexamine the meaning of diversity in the workplace. The book, <u>Refining diversity</u> (Roosevelt, 1996) reexamines diversity not in terms of differences alone, but in terms of *both* differences and similarities. It proposes that to best address diversity, businesses must foster "mutual adaptation" in which "all components change somewhat, for the sake of achieving common objectives." (p. 20) Managing change through mutual adaptation requires a "blending of the alternatives with the status quo to come up with a new desired state." (p. 55)

Other books on workplace diversity focus on specific ways managers and employees can better deal with their diverse environments. <u>Creating the multicultural organization: A strategy for capturing the power of diversity</u> (Cox, 2001) encourages managers to move beyond merely "counting heads for the government" and instead embrace strategies that "leverage diversity as a resource." <u>Implementing diversity: Best practices for making diversity work in your organization</u> (Loden, 1996) explores ways managers can develop "diversity initiatives" and get support and buy-in for these initiatives by all concerned. It also examines how to manage resistance to these change initiatives and how to avoid mistakes that other companies have made in implementing diversity directives. <u>Voices of diversity: Real people talk about problems and solutions in a workplace where everyone is not alike</u> (Blank, 1994) stresses the importance of managers "listening" to the comments of African-Americans, Latinos, disabled workers, gays, and others to improve communications, morale, and productivity.

Diversity consciousness: Opening our minds to people, cultures, and opportunities (Bucher, 2000) focuses on how diversity can be used for personal growth and empowerment. It encourages readers to examine their personal issues around teamwork, racism, prejudice, and conflict management to develop new relationships with others and themselves.

As we grapple with the challenges that globalization and diversity issues bring, we also learn the value that this type of change contributes to the evolving workplace paradigm. Each of us, with our different perceptions and ways of doing things, has something unique to offer. Recognizing this helps us see a situation from multiple angles. It also helps us incorporate different viewpoints into a new and dynamic perception of our personal role in creating the new global marketplace.

3.   **Changing management theories for a changing workplace paradigm**

In his major work, The principles of scientific management, published originally in 1911, Frederick Winslow Taylor developed a business management model based on the Newtonian physics of his time. Using Newton's laws of motion and the new science of thermodynamics, he imported this mechanistic model of how to increase the operating efficiency of a machine into the world of business. His *reductionist analysis*, which looked at a system right down to its component parts to see how it worked, was used by Henry Ford to increase the efficiency of his Model T assembly lines.

In the 1920's based on her observation about the dehumanizing quality of the scientific management theory, political scientist Mary Parker Follett developed *human relations management* that worked on improving cooperation in

the workplace to increase productivity. It took into account the workers-oriented problems of "the monotony of work, absenteeism, turnover, conflict, unrest, wrong attitudes, and low morale." (Guillén, 1994, p. 12) Although human relations management caught on in Europe, in the U.S. Taylor's scientific management model is still the predominant management model used by most businesses today.

In 1942 Peter Drucker wrote The future of industrial man, in which he began to integrate Follett's human relations management model with Taylor's scientific management model. The result was the creation of a new *structural analysis* approach to management in which businesses are viewed as both social organizations and economic machines. Unfortunately, although most businesses claim to embrace Drucker's approach, most do not actually practice it. They seem to be stuck in the scientific management paradigm.

Not only have American businesses been stuck in the scientific management paradigm at the worker level, but they have also been stuck in this perspective at the management level. This Sloanian command-and-control approach to management (based on a management system implemented by Alfred Sloan, president of General Motors in 1923) has been passed to each subsequent generation of managers and seems to be a hard habit to break.

In 1987 Tom Peters published his book Thriving on chaos, which was designed to shake managers out of their command-and-control mentality. Peters takes the position that business is more characterized by chaos than stability and as such management must dare to do whatever is necessary to dislodge the old ways of thinking and behaving.

In their 2000 book, <u>The soul at work</u>, Roger Lewin and Birute Regine
agree with Tom Peters' assessment that business today is more characterized by
chaos than stability. But they differ from Peters in that they believe that
organizations need some stability and structure if they are to survive the chaotic
shift. Using the new physics based on *complexity science*, they argue that this
management model "engenders a very human-oriented management practice and
a workplace culture that strives toward genuine humanity and care,
a place with the possibility of personal fulfillment in addition to business
success." (p. 53)

Lewin and Regine suggest that when business is viewed in terms of
complexity science it can be likened to an *ecosystem*, in which interdependence
and connectivity play a more important role than competition and command-and-
control. In this model, businesses constantly adapt to the changing business and
economic landscape. They operate within a "zone of creative adaptability," where
small creative changes can lead to large effects and often happen very quickly.
Instead of operating on the law of diminishing returns as with the old paradigm,
the law of increasing returns applies. This means that if a company is able to get
ahead "by chance or clever strategy, increasing returns can magnify this
advantage, and the product, company or technology can go on to lock in the
market." (Arthur, 1996, p 100)

Other management theorists have used a *brain* rather than an ecosystem to
describe how businesses adapt to change. They have developed the "learning
organization" model for business in which organizations are viewed as in a
continuous process of learning. In the book, <u>How organizations learn: An</u>

integrated strategy for building learning capability (Dibella & Nevis, 1997) learning is described as a complex process that occurs over a period of time. Because of this, it is often difficult to link outcomes in business back to a specific learning input. They note that "learning itself becomes transparent over time, and we fail to recognize what we have learned or accomplished" (DiBella & Nevis, 1998, p. 199).

Other books on learning organization theory such as Ten steps to a learning organization (Saunders & Kline, 1998) and The fifth discipline fieldbook: Strategies and tools for building a learning organization (Senge et. al., 1994) provide practical guides for businesses. They encourage managers to integrate the learning organization model into their way of managing, training, and teambuilding. They show how this model can be used to assess the learning styles and strategies for building collaborative learning within organizations.

In management theory there is a continual search for new ways to describe the current situation in the workplace and propel us into a new model of reality. Each theory is aimed at enhancing our efficiency and ability to become effective agents of change in the workplace. Some theories endure and others fall by the wayside. But each provides us with creative concepts to experiment with on our continuing quest to facilitate the transition of the workplace into a new, more evolved paradigm.

4.   **Developing leadership qualities for the changing workplace paradigm**

Leadership is an essential ingredient for any new management theory to take hold in an organization and become a reality. But, before people can effectively lead, they must develop the qualities of great leaders and the skills for

how to lead others in new ways of thinking and behaving. There are many approaches that help shape individuals into leaders. In The 21 indispensable qualities of a leader: Becoming the person that people want to follow, John C. Maxwell (1999) encourages individuals to develop their natural leadership talents and qualities of character, integrity, vision, self-discipline, and persistence. By applying these qualities, he helps leaders understand how to create organizations that thrive on cooperation, achievement, and excitement. In Learning to lead: A workbook on becoming a leader (Bennis & Goldsmith, 1997), the authors focus on helping leaders know themselves so they can "create and communicate a vision, maintain trust through integrity, and realize intention through action." In Servant leadership: A journey into the nature of legitimate power and greatness (Greenleaf, 1977), the concept of leadership is defined as "one that puts serving others, including employees, customers, and community, first."

Another key factor in developing leadership capabilities is knowing how to lead an organization through the change process. In his book, Managing at the speed of change: How resilient managers succeed and prosper when others fail (1992), Daryl Connor points out that to lead others through change requires leaders "who have a vast amount of flexibility, differentiated by being extremely focused, highly resilient, well organized, and very proactive." In the book, The change leader's roadmap: How to navigate your organization's transformation, (Anderson & Anderson, 2001), the authors show leaders how to "prioritize, integrate, and consolidate" a multitude of change strategies required for the long-term success of an organization. In his book, Leading change (1996), John Kotter

points out that strategies for change often fail in organizations because leaders fail to understand that change alone does not alter behavior. He points out that leaders must create a new vision and communicate that vision along with strategies to make it become a reality. They must identify potential crises and develop strategies to deal with them. And they must become risk takers themselves so they feel comfortable enough to encourage risk taking in others.

The vast majority of the literature having to do with developing leadership skills requires that leaders know and understand themselves before trying to lead others. Dictatorial behavior no longer has a place in the leadership paradigm of the 21st century. Leaders now must "walk their talk" before they can help others become effective agents of change.

5.   **Developing participatory strategies that empower employees**

In his book, The inner game of work (2000), Timothy Gallwey, who also wrote The inner game of tennis and The inner game of golf, uses a sports metaphor when describing the leadership style of management that is most effective when leading an organization through the process of change. He said rather than a commander, which was popular in the old paradigm of "command-and-control," the leader in the new workplace paradigm is more like a coach, who encourages the best performance of their staff.

The concept of the leader as coach is reflected in much of the current business literature in this field. Leaders are encouraged to develop strategies for involving their employees and drawing on their creative ideas to facilitate the process of change. In his book, Masterful facilitation: Becoming a catalyst for

meaningful change (1998), Glenn Kiser discusses the importance of the facilitation role of the leader. He stresses the importance of helping "group members articulate their purpose and determine their true desired results."

In Empowerment takes more than a minute (Blanchard, Carlos & Randolph, 1996), the authors point out that to achieve true, long lasting results in organizations requires "a supportive, responsibility-centered environment, in which all employees have the opportunity and responsibility to do their best." In The intelligent organization: Engaging the talent and initiative of everyone in the workplace (Pinchot & Pinchot, 1994) encourages leaders to replace organizational bureaucracy with "more humane and effective systems for organizing and coordinating work." It shows leaders how to tap into the innate intelligence and sound business judgement of its employees to develop more effective relationships with suppliers, customers, and business partners. In his book, Let's work smarter, not harder: How to engage your entire organization in the execution of change (1998), Michael Caravatta shows organizations how to conduct an organizational self-assessment, build a "shared vision," and develop measurement and feedback tools to assess organizational progress through the change process. In The horizontal revolution: Reengineering your organization through teams (1994), Morris Graham, and Melvin LeBaron offer strategies for "tilting the organizational structure toward interdependence" and building teams to accomplish this "radical shift in *workplace roles, goals, and souls."*

Leadership is important in the process of change. Collaboration of those effected by the change, however, is critical for a successful organizational transition to occur. The task of the leader is draw on the unique talents and skills

of the employees to facilitate the desired change throughout the entire structure of the organization.

SECTION 2.2   **THE INTERSECTION OF TRANSPERSONAL THEORY AND ORGANIZATIONAL CHANGE**

In her article, "Following the movement: From transpersonal psychology to a multi-disciplinary transpersonal orientation" (1999), Marcie Boucouvalas states:

> Perhaps it was bound to happen sooner or later. A psychology that takes into account the whole human experience begins to transcend the discipline itself. When all levels, states, and structures of consciousness are embraced, when the hallmark of maturation is no longer restricted solely to autonomous individual development, but tends equally to the homonomous human developmental trajectory (i.e. becoming a part of the greater wholes), the antennae of other disciplines pick up on the signal and are called to attention, sensing their role in this realm…[O]ne of the most significant advances of the 1990's and one of the most promising movements for the field [is] the expansion of the transpersonal orientation to other fields and disciplines, especially those which focus beyond the individual to groups, society, and the cosmos. How transpersonal psychology will address and embrace this movement is a challenge for the new millennium.
> (p. 27)

In the 1990's we began to see transpersonal psychology impact the world of business in several major areas:

1.   **A growing acceptance of incorporating spirituality into a business context**

There were lots of books in the 1990's that professed to integrate spirituality into the new business paradigm. Much of the literature, however, "rather than serving as a philosophical underpinning to more enlightened efforts, …[was often viewed as] another tool to improve profits (e.g. the consumer might want to invest in what is advertised as a spiritually oriented company)."

(Boucouvalas, 1999, p. 35) A prime example of this is <u>Brand spirit: How cause related marketing builds brands</u> (Pringle & Thompson, 1999).

There were notable books that were exceptions to this attitude. Some of them took an Eastern philosophical approach and some had more of a Western spiritual perspective. What all of the books had in common was the importance of spirituality as a *basis* of dealings with workplace issues. <u>A higher standard of leadership: Lessons from the life of Gandhi</u> (Nair, 1997) explores how contemporary leaders in professional roles can embody the values of service, truth, and personal responsibility that were so key to Gandhi's greatness. Nair's pragmatic approach demonstrates how leaders' goals, strategies, and decisions can be guided by morality in the practical world of business. He also stresses the importance of having a single standard of conduct for both professional and private life. <u>The tao at work: On leading and following</u> (Herman, 1994) adapts passages from the Tao te Ching to contemporary business. Herman uses humorous, modern parables to help people find balance between their work and personal life. <u>Enlightened management: Bringing Buddhist principles to work</u> (Witten & Rinpoche, 1999) shows how Buddhist principles can be used to help people successfully work together in a harmonious and mutually supportive environment, where everyone is encouraged to maximize their potential. <u>Reawakening the spirit at work: The power of dharmic management</u> (Hawley, 1993) stresses how "we all yearn for spiritually rooted qualities at work, those very qualities—integrity, character, love, inspiration, faith, reverence." Hawley also shows how living our inner truth at work can create more effective and resilient organizations. <u>The stirring of soul in the workplace</u> (Briskin, 1998)

describes the history of the workplace in terms of how it has impacted our ability to work from our soul. Briskin questions the corporate concept of "checking our soul at the door" and shows how excluding our soul "actually flattens our potential and dampens our creativity." He encourages corporations to listen to the emotions and creativity of its workers so they can revitalize the individual's soul and reinvigorate the organization as a whole. The active life: A spirituality of work, creativity, and caring (Palmer, 1999) uses the Taoist, Jewish, and Christian religious traditions to demonstrate how spirituality can be incorporated into the busy lives that many of us lead at work. He shows that rather than abandoning the world, spirituality requires us to engage in the world "more deeply through life-giving action." He encourages readers to celebrate all that the busy workplace has to offer, including problems, as having something valuable to teach us about ourselves, the world, and our spiritual connection.

2.   **Incorporating new science into the workplace perception of reality**

Paralleling the growing acceptability of looking at business from a spiritual perspective, the 1990's also brought an increased application of new scientific understanding to the workplace. Embracing the new scientific perspectives has significantly altered our collective perception of our workplace reality. As was mentioned earlier, some of the evolving management theories, such as chaos theory, complex systems theory, and learning systems are rooted in the developing scientific thought. The nature of chaos in business: Using complexity to foster successful global alliances and acquisitions (Ralls & Webb, 1999) proposes that just as in nature, where the appearance of chaos eventually

falls into recognizable patterns, so do complex business patterns. The authors argue that understanding this natural phenomenon can help businesses better understand the complex issues that they must face so they can leverage that knowledge when creating strategic business alliances. Complexity and creativity in organizations (Stacey, 1996) presents a framework to help businesses understand that the rapid change that we are undergoing necessitates that we release the idea that we can predict and control the future. Instead, what is called for is embracing the edge of chaos, ready to apply creativity to the evolving situation. Rewiring the corporate brain: Using the new science to rethink how we structure and lead organizations (Zohar, 1997) examines business in terms of quantum and chaos theory. Zohar challenges readers to rethink the corporate conceptual structure and begin using the "whole corporate brain," which is capable of adapting quickly to change and grappling creatively with problems and new situations as they arise. Fusion leadership: Unlocking the subtle forces that change people and organizations (Daft & Lengel, 1998) looks at managing organizations in terms of a philosophy of fusion (joining together) rather than fission (splitting apart). Fusion leaders are considered those who engage employees body, mind, and soul and look for ways to foster a shared vision and attain mutually supportive goals.

3.   **Promotion of a Holistic Approach to Business**

An outgrowth of integrating both spiritual and scientific perspectives into the workplace has been a more holistic approach to how business fits into the larger scheme of our personal and collective reality. The distinction between business and personal life has become less meaningful as more people attempt to

integrate personal aspirations and values with their behavior and actions in the workplace. The reinvention of work: A new vision of livelihood for our time (Fox, 1995) helps readers explore their relationship to work and encourages them to step outside themselves and see how their work fits into their life beyond a paycheck. It showed readers the importance of listening to their inner wisdom so they can create a vision of possibilities that sees their work in the context of their life as a whole. The power of purpose: Creating meaning in your life and work (Leider, 1997) provides a practical process that helps readers integrate meaning and purpose into their work. Leider points out that when we feel passionate about our work, our life is enriched and we are more likely to experience what we do as making a significant and fulfilling contribution to society. Your signature path: Gaining new perspectives on life and work (Bellman, 1996) illustrates the integral role that work plays in our lives and strengthens readers' ability to shape their unique path. It also helps them see the importance of their path in how they relate to themselves, their work, and their community.

The holistic approach has impacted business at a collective as well as personal level. The more that the compartmentalization between business and the rest of society dissolves, the more we recognize that how we conduct business has far reaching consequences. Merchants of vision: People bringing new purpose and values to business (Liebig, 1994) introduces readers to forty business leaders who have focused on meeting the challenges of the marketplace, while not losing sight of the needs of people, their communities, and the rest of the planet. Liebig shows businesses how they can create viable strategies to "enhance social equity, protect the natural environment, foster human creativity, serve higher purposes, including

spiritual, service, and community values, behave ethically, and provide transformational leadership." <u>Beyond the bottom line #1: Is maximizing returns to shareholders a legitimate mandate?</u> (Kelly, 1999) proposes that the energy that public corporations focus on maximizing return to stockholders, "often at the expense of employees, communities, and even the environment," is a form of discrimination based on antiquated property values of aristocracy. Kelly suggests that to move into truly democratic values in economics, as we have in politics, we must rethink our corporate obsession with the value of stockholders over other individuals and the general public good. <u>The inventive organization: Hope and daring at work</u> (Janov, 1994) discusses the need for organizations to understand the value of interdependence and partnerships. Janov suggests that for businesses to thrive in the 21st century they need to practice "living organizational values" that focus on customer needs, inventiveness, and creation of a system that fosters the common good of all concerned. <u>The forth wave: Business in the 21st century</u> (Maynard & Mehrtens, 1993) uses the concept of historical waves first proposed by Alvin Toffler in his book <u>The third wave</u> (Toffler, 1980). Maynard and Mehrtens examine how the 21st century can become an "era of integration and responsibility," in which global well being is the goal of business. They "foresee a radically different future in which business principles, concern for the environment, personal integrity, and spiritual values are integrated. The authors also demonstrate the need for a new kind of leadership-managers and CEOs who embrace an attitude of global stewardship; who define their assets as ideas, information, creativity, and vision; and who strive for seamless boundaries between work and private lives for all employees."

SECTION 2.3   WHAT THIS DISSERTATION CONTRIBUTES TO THE FIELD

The 1990's saw an introduction of transpersonal concepts in the workplace. The challenge for the new millennium is to apply these concepts on both a personal and collective basis to our day-to-day reality. While there are a growing number of books and articles that have begun this process, I found no other literature that specifically addresses what this dissertation does in the following areas:

1. **Applying mythology to the daily aspects of our work to help us effectively deal with the changing workplace paradigm**

   There is literature about the importance of mythology in our daily lives (Campbell, 1972, 1988; Feldstein, 1988; Catford & Ray, 1991; May, 1991; Rosenberg & Baker, 1992; Bond, 1993; Cousineau, 2001). But, none of these books specifically addresses the role of mythology in the workplace. There is literature that examines how mythology impacts certain aspects of the workplace such as the culture within an organization (Frost, et. al., 1985), an organization's ideology (Abravanel, 1983), how managers can use myth and language as to further their business strategies (Broms & Gahmberg, 1979) or their ability to manage people (Jönsson & Lundin, 1977). None of this literature, however, specifically discusses mythology's importance in changing the workplace paradigm as a whole. Several articles do mention mythology's importance to organizational change. "How remythologizing can revitalize organizations" (McWhinney & Batista, 1988) discusses how mythology can help recapture the original source energy of an existing organization that gave it its original vitality. By linking that primal energy to the current situation, an organization can "return for a better start" and establish a strong foundation for its future. "Managerial

metamyths: bridges to organizational boundary crossing" (Adams & Ingersoll, 1983) discusses the importance to managers of using overarching myths to help their workers cross from the old ways of thinking to the new. "The role of metaphors and myths in organization and the facilitation of change" (Pondy, 1982) discusses how myth, as an extended metaphor, can facilitate change by simultaneously acting as a bridge from the familiar to the strange and providing a structural source of continuity with the established organization. By making the strange familiar *and* deepening the existing meanings and value of the organization, myth helps give a meaningful and connected expression to the novel situation. While all of these articles provide a theoretical understanding of mythology's value in the changing workplace paradigm, they do not address, as I do in this dissertation, the application of mythology to our daily thinking and behavior. It is only when we apply the theoretical to practical situations that we become effective agents of change and help usher in the new workplace paradigm.

2. **Using the workplace as a heroic training ground for our evolution of consciousness.**

There were a few books that use the heroic journey as a metaphor when describing aspects of the workplace. (Boling, 1990; Catford & Ray, 1991, Banfe, 1991; Neuhauser, 1993; Osland, 1995) None of these books, however, present the heroic journey in terms of its central role in the change process itself. And I found no literature, other than this dissertation, that recognizes the central role of the heroic journey in facilitating the development of a cohesive, clear sense of *Self*, capable of reaching higher states of consciousness.

3. **The power of the labyrinth as a symbolic route our workplace consciousness must take to evolve through its stages of development.**

Several books have been written that describe the symbolic power of the labyrinth in the development of our spirituality or consciousness (e.g. Purce, 1974; Brenneman, 1979; Pennick, 1990; Torrez, 1994; Artress, 1995; Lonegren, 1996; Kern, 2000). None of these books, however, specifically address how the symbolic power of the labyrinth can impact our workplace consciousness. There is literature that discusses the importance of symbols in the workplace such as (Danbridge, Mitroff & Joyce, 1980; Jones, et. al., 1983; Pfeffer, 1981). None of this literature, however, addresses the importance of the labyrinth as a workplace symbol or how it can help us develop a more evolved workplace consciousness. One book, Leading from the maze: A personal pathway to leadership (Patnaude, 1996), does connect the labyrinth symbolically to the workplace. Although the book uses the word "maze" and "labyrinth" interchangeably to describe the path of leadership, it does describe a three-fold spiral path involving (1) the journey inward, (2) place at the center, and (3) the journey outward. It stresses the need to lay a strong internal foundation so leadership can emerge naturally. It also described qualities that need to be developed at each phase of the leadership journey such as balance, imagination, intuition, power, and compassion. What differentiates my dissertation from Patnaude's book is my focus on how to use the symbolic thinking represented by the labyrinth in conjunction with our workplace experiences to balance intuition and reasoning so we can evolve to higher states of consciousness.

SECTION 2.4   **SUMMARY**

This dissertation contributes to the newly emerging field of "transpersonal business" by overlaying the heroic journey onto every aspect of our changing workplace paradigm. It can be applied equally well to personal and collective experiences. Individuals can use it to draw their work life and personal life into a cohesive whole. Managers can use it to unite a diverse work force behind a common purpose or to accomplish a specific goal. And CEOs can use it to help facilitate change throughout an entire organization. As the speed of change increases in all areas of our lives, the heroic journey, and the labyrinth as its symbolic companion, are mythological tools that people across the working spectrum can use to understand and bring meaning to personal and organizational change.

CHAPTER 3
RESEARCH METHODS

SECTION 3.0   INTRODUCTION

This dissertation is a heuristic study that began with a search for the answer to my question, "Is there a unifying theme that I can use to draw together disparate workplace *experience fragments* into a cohesive whole?"

At the time I began my research I didn't know there was a name for the process in which I was about to become immersed. I thought all I needed was a simple metaphor to tie all the chapters together for a book I was writing about the workplace. I believed that as soon as I got that metaphor I could quickly complete the book and move on to my next project.

What I didn't realize at that time was how powerful and life changing a simple metaphor can be. When the *labyrinth* came to me as metaphor to use for the book, I was unwittingly (at least at a conscious level) drawn into my own labyrinthine journey of personal growth. I was led through a heuristic process to the depths of my being where the answer to my original question was fully known, but in a much broader context than I possibly could have imagined when I began.

In this chapter I will discuss how the heuristic research process became a powerful tool for my personal exploration. I will share my theoretical perspectives, ideologies, and biases that have influenced my research. I will detail the research methods I used to collect the data. And I will explain the organizational scheme I developed to make sense of the insight that I gained from my journey.

SECTION 3.1   RESEARCH APPROACH

As I mentioned in the introduction, I didn't consciously choose a heuristic approach for my research. But, because my research question involved finding a

"unifying theme" for a "cohesive whole" I was naturally drawn into this process. As Douglass and Moustakas (1985) state heuristics "emphasizes connectedness and relationships", "leads to the depiction of essential meanings", and involves "a synthesis that includes intuition and tacit understanding." (p. 43).

Unlike other research methodologies that confine and restrain the investigation based on a preconceived hypothesis, heuristic research allowed me to follow the leads wherever I intuitively felt guided to go. Douglass and Moustakas (1985) point out that "learning that proceeds heuristically has a path of its own. It is self-directed, self-motivated, and open to spontaneous shifts. It defies the shackles of convention and tradition…. It pushes beyond the known, the expected, or the merely possible." (p. 44) In chaos theory, sometimes it is necessary to step back far enough to see that there is actually order in what appears on the surface to be chaotic. Through the heuristic process I was able to gain a broad enough perspective to see the essential connectedness of seemingly disparate topics.

Symbolically, the pattern that emerged from my process of connecting the topics was the *labyrinth*, which is aptly reflected in the title of this dissertation. Clark Moustakas also used the labyrinth to describe the heuristic process:

> The heuristic investigation may be viewed as a labyrinth containing myriad pathways that challenge, distress, confuse, fascinate, and puzzle the researcher. In such searches, we often seek renewal in meanings that transcend restrictive thoughts and that move us forward in our thirst for new knowledge. (Moustakas, 1995, p. 24.)

There was also another parallel between the central theme of this dissertation and the heuristic process. The theme that evolved from my research (and became the subtitle to this dissertation) is *a heroic journey to the center of yourself.* Heuristics innately

involves a personal journey of awakening and transformation through self-understandings and self-growth. (Moustakas, 1990, p. 13.) Insight gained about the phenomena can only be obtained through direct experience. Heuristic research requires the heroism to follow the leads no matter how difficult the search and no matter how long it takes to obtain a personal understanding of the phenomena being investigated. The heuristic researcher must have the heroic tenacity to never give up until the journey is complete.

As this dissertation will discuss in more detail in *Chapter 4: Results and Analysis*, the first stage in the heroic journey is the *Call to Adventure*, which beckons us to step out of our ordinary life and into the heroic arena. My original research question acted as my *Call to Adventure* beckoning me to step into the heuristic research process. In their article "Heuristic inquiry: The internal search to know," Douglass and Moustakas (1985) discuss the heuristic parallel to this stage of the heroic journey:

> Heuristic search begins with something that calls out from the challenges and attractions of everyday experience. But, to know the essence and meaning of a specific phenomenon, or to turn on a light for guidance in answering a question or solving a problem, one must enter in a sustained and rigorous way. Throughout the investigation, one must openly and energetically accept the way in which knowledge can be most authentically revealed, be it through metaphor, description, poetry, song, dance, art, or dialogue. Heuristics encourages the researcher to go wide open and to pursue an original path that has its origins within the self and that discovers its direction and meaning within the self. It does not aim to produce experts who learn the rules and mechanics of science; rather, it guides human beings in the process of asking questions about phenomena that disturb and challenge their own existence." (p. 53.)

This heuristic research process has challenged me to experience reality from an entirely new perspective. The fact that it has opened me so wide, makes me more resilient and willing to open even further to whatever new challenges I will face on the next phase

of my life. I now realize that going on this type of journey is the only way that I could fully answer my initial research question and effectively communicate the information to anyone else. As Michael Polanyi (1962) so eloquently describes the depth of the heuristic experience:

> Having made a discovery, I shall never see the world again as before. My eyes have become different; I have made myself into a person seeing and thinking differently. I have crossed a gap, the heuristic gap, which lies between problem and discovery. (p. 142)

SECTION 3.2   THEORETICAL PERSPECTIVES, IDEOLOGIES, AND BIASES

Every researcher brings into a field of study certain preconceived ideas about a subject that color the research itself. But, unlike quantitative research that requires the researcher to remain as much as possible a "detached" observer, heuristic research demands that the researcher be an integral part of the research conducted. As Moustakas (1990) said of his own heuristic research experience:

> Through an unwavering and steady inward gaze and inner freedom to explore and accept what is, I am reaching into deeper and deeper regions of a human problem or experience and coming to know and understand its underlying dynamics and constituents more and more fully. (p. 13)

My interest in researching this topic arose from my experience while presenting classes and workshops on topics related to personal growth and professional excellence. I wanted to write a book to address the concerns I had heard participants voice about workplace issues such as how to deal with difficult people, how to cope with stress, and how to maintain integrity and a clear sense of self no matter what the situation.

By the time I began writing the book about the workplace (that later evolved into this dissertation) I had been on my own journey of self-discovery for over fifteen years. I

had used many methods that assisted my introspection and personal growth including traditional therapy, marriage and family counseling, bioenergetics, co-dependent recovery, S.H.E.N Physio-emotional release therapy, voice dialogue, holotropic breathing, rebirthing, and Barbara Brennan work. I attended classes and workshops on diverse topics to expand my understanding of reality including spiritual prosperity classes, "Ways of the Lakota" workshop, light body work, Siddha Yoga meditations, and a "Living in the Joystream" seminar. I had attended events and lectures by noted speakers that have greatly influenced me such as Ram Dass, Marianne Williamson, Wayne Dyer, Deepak Chopra, Bernie Siegel, Timothy Leary, and Barbara Hand Clow. All of these experiences, along with reading a myriad of personal growth and consciousness oriented subjects, have altered my perspective of life in some way and have contributed to my understanding about the transpersonal role that the workplace plays in our personal and professional development.

As I look back on my many previous experiences, I can see how they have all influenced this heuristic work in some way. They prepared me body, mind, and soul, to take this next step and delve to the very core of myself, so I could understand this aspect of the human condition from the inside out. They gave me a frame of reference when I had difficulty finding my internal bearing. And they gave me an intellectual basis for understanding information that later became anchored in my inner knowing.

Moustakas (1990) said of the heuristic process, it is "autobiographic, yet with virtually every question that matters personally there is also a social—and perhaps universal—significance." (p. 15). One reason heuristics can contribute such a powerful social and universal significance is that, as researchers, we are not forced to continually "bracket out" what we know. There is no pretense in heuristics, as there is in quantitative

research, about the fact that our past experiences influence our current work. The heuristic process mirrors the new physics, which acknowledges that the mere presence of the observer changes the outcome of what is being observed. In heuristics we are allowed to draw upon the ground of wisdom that we have already amassed before beginning our research. Because we are integrally attached to the subject, the momentum of our wisdom is allowed to continually build throughout our research. By the time we have synthesized our findings, the wisdom accumulated has expanded beyond our personal knowing, spilling over into the realms of social and universal human consciousness.

The heuristic process has allowed me to claim the wisdom that I brought into my research and build on it. By delving into this topic, connecting it to the core of my being, and pulling the threads back into the outer world again, I have changed the phenomena for not only for myself, but also for other individuals and organizations choosing to embark on their own heroic journey.

SECTION 3.3   DATA COLLECTION METHODS

For eight years I was a consumer fraud investigator with the Texas Attorney General's Office. While in that job I followed a systematic approach to pursuing leads, interviewing witnesses, and gathering background information. Although there were times when I relied on intuitive hunches about which leads to pursue, the voracity of a person's testimony, or how the individual facts fit together, generally I used a very left brain investigative approach.

When I began research on this project, I thought I would be able to use the methodologies I developed during my years as an investigator. These skills have, in fact, been very helpful in my research on this topic. But, very early in this process, I realized

that to find the answers to my initial question, I would have to move beyond left brain investigation techniques and incorporate the right brain realm of *intuitive investigations*.

As an intuitive investigator I began to realize that understanding something sometimes precedes the ability to logically explain it. Direct experiences of a phenomenon can be more valuable than the intellectual description of it. And flashes of insight can act as openings for new avenues of exploration.

Becoming an intuitive investigator has allowed me to take the best of both left and right brain techniques. It has helped me create an eclectic approach to collecting data on this project. The combination has allowed me to synthesize my findings in a more meaningful way than either left or right brain techniques alone could have yielded.

The balancing of both sides of my brain has been important to my heuristic process. It has allowed me to follow leads, trusting that they will take me where I need to go. I have been able to recognize when to push forward with more research and when to sit and incubate the information already accumulated. I have gained confidence in my ability to be creative and spontaneous in my investigative approach, while not losing sight of the underlying research question. Douglass and Moustakas (1985) point out the importance of this "guided spontaneity" to the heuristic process:

> The steps of heuristic inquiry unfold spontaneously, yet they are guided by a desire to illuminate the phenomenon. In the spirit of this flow, it is appropriate to change methods or procedures in midstream, according to the requirements of explicating the levels of meaning connected with the investigation. (p. 45).

For this project, I did not rule out any data collection method, but instead allowed the type of method needed for a particular aspect of the research to emerge spontaneously

and guide me through the process. Although this list is not totally inclusive, the data collection methods I used can be generally grouped into six main categories:

1. Inner Guidance

My inner guidance became my primary resource for collecting data. It was my homing device to determine if the other elements of my research were on track. Before I knew I could rely on it to lead me in the best direction, I questioned it and resisted where it naturally led me. I learned by trial and error that when I didn't follow my internal guidance, I wasted time or made the process more difficult than necessary. Eventually I stopped doubting myself and acknowledged that this connection to the intuitive realm has a wisdom that my logical mind does not possess.

Because it is connected to the intuitive realms, my inner guidance was able to ascertain *tacit knowing* that is so important to heuristic research. "The tacit dimension is the forerunner of inference and intuition, guiding the person to untapped aspects of awareness in nonlinear ways that elude analysis or explanation." (Moustakas, 1985, p. 49) My inner guidance allowed my tacit knowing to come forth and provide valuable clues about what direction I should take.

It also became clear to me that my logical mind is the part of me that can grasp individual pieces of knowledge, but my inner guidance is the part of me that weaves together *meaning* and *significance* out of those pieces. Since a critical part of heuristic research is discovering the meaning and significance of a

phenomenon, accessing this guidance played a vital role in the collection of data.

2.   Scholarly Research

The vast majority of the time I spent on data collection involved hermeneutic interpretations of scholarly research on a variety of what seemed in the beginning to be unrelated topics. Though in the beginning I did not understand how each of the topics related to one another, it was clear throughout my research that they each addressed some aspect of the underlying research question. As I delved into a particular topic, the research question acted as my guiding light. Once the gem within each topic was illuminated, I was able to bring that nugget to the surface and put it with the other gems collected from my previous research. Once enough gems were collected, I began to see how the various topics fit together and what gaps in my research remained to be completed.

The areas of scholarly research that I explored in the process of writing this dissertation included:

a.   The changing paradigm of the American workplace

b.   Historical and symbolic significance of the *labyrinth*

c.   Mythology's importance to the human psyche

d.   The cross-cultural significance of heroic myths

e.   The history and meaning of the *Theseus and the Labyrinth* myth

f.   The historical and psychological significance of *dominator conditioning* on the human psyche

g.   The historical role and significance of Goddess "wisdom" myths

h.   The works of Joseph Campbell, including his perspectives on the importance of mythology, "following your bliss," life as a heroic journey, and the stages of the heroic journey as outlined in his book, <u>Hero with a thousand faces</u> (Campbell, 1949)

i.   The symbolic significance of the circle, spiral, arc, and cross

j.   The symbolic significance of the labyrinth's threefold path

k.   The applications of quantum physics to our everyday life

l.   The relation of holomovement universe theory to an expanded perception of reality

m.   The role of plasma cosmology in our understanding of how the universe works

3. **My personal workplace experiences**

It would have been difficult to write about using the workplace as a heroic journey if I had not had my own workplace experiences to draw upon. My day-to-day encounters with co-workers, dealing with stressful deadlines, negotiations with vendors and customers, and continually learning new technical skills challenged me to find a context that would help me understand how these experiences fit into my life as a whole. As I became more immersed in my research, I saw the workplace as my "laboratory" to test my theses to see if they

were applicable in real life. As Douglass & Moustakas (1985) point out, "In acquiring data during heuristic investigation, one's ability to encounter other people and the world is no less important than the facility for plumbing one's own self experientially." (p. 51). It is the give and take between the personal depths and interactions in the outer world that allows the heuristic researcher to find greater meaning and value in the phenomena being studied.

4.   Feedback from workshop participants

For over ten years I have facilitated classes and workshops on topics related to personal growth and professional excellence. Feedback from participants is what initially prompted me to write about the workplace. I realized that to adequately address the participants' questions and comments I had to live the information from the inside out. Their input pushed me to ground the intuitive/spiritual/theoretical in day-to-day practicality. It encouraged me to go deeper within myself so I could answer their questions from a transpersonal perspective. To connect with them at the deepest level possible I had to go to that level within myself.

The feedback loop between workshop participants and myself was one of the most valuable parts of my research. It not only presented me with new facets to investigate. It also helped me understand where I was, at a cellular level, in my understanding of the subject matter.

5.   **Editing suggestions on previous drafts of workplace books**

There have been several people through the years who have edited various versions of my workplace books, including ones that have been discarded or set aside as well as the precursors to this dissertation. My husband, Richard, has been my main editor. His insight has pushed me to go deeper within myself and articulate my thoughts more clearly. Other friends have given me various perspectives that have greatly influenced the direction that my research has taken through the years.

6.   **Informal conversations with friends, co-workers, and acquaintances**

The informal conversations I had with friends, co-workers, and acquaintances were invaluable to my research. They gave me fresh perspectives about the various subject areas. They provided me with feedback about the validity of what I had written. And they supplied me with personal examples of real life workplace situations pertinent to my topic. Although the examples I use in this dissertation are not of actual people, many of the scenarios are composites gathered from these conversations.

SECTION 3.4   ORGANIZATIONAL SCHEME FOR DATA SYNTHESIS

Organizing my research data for synthesis was much like working with a Rubik's cube puzzle. In the information gathering stage I had no idea how all of the individual pieces of information would fit into the grand scheme of things. Slowly, like colors on a Rubik's cube, patterns within the data began to emerge. Eventually what evolved was a cohesive picture, that seemed to lock in place. Once it was locked I no longer felt the

urge to alter that section and I was able to move on to another area of research that needed clarity.

The dynamic movement that occurred in organizing the data was significant to my understanding and synthesis of the information. The constantly evolving process kept me from settling into preconceived ways of thinking about the subject. Since I had not yet created a cohesive container for the information I was able to "think outside the box." My personal creative process flourished. This enabled me to bring forth a new perspective and contribute to the field in a greater way than if I had not gone through this heuristic process.

Collecting, organizing, and synthesizing data for this research was the same process we each must go through to make sense of our "workplace experience fragments." When we first gather the fragments together, we may not see a connection between them. The picture often looks chaotic. But, gradually with insight, the pattern emerges. We may change our perception about the meaning of the fragments numerous times until we can braid our workplace experiences into a cohesive whole.

Because I have gone through the heuristic process, I am better equipped to help others go through their own process of synthesis. Though the form of their particular journey will vary, it is an archetypal one that can be made easier by encouragement from those who have proceeded them on their journey. It is my intention to pass on to others the encouragement that was generously shared with me by so many others in the creation of this dissertation.

SECTION 3.5   SUMMARY

I had no idea when I first posed my research question that the search for the answer would take me on a labyrinthine journey into the depths of my being. I naturally, although unconsciously, chose a heuristic process as my research methodology. Because heuristics help bring connectedness, meaning, and synthesis to the phenomenon being studied, I was not constrained by a preconceived hypothesis. I was able to follow the leads wherever my research took me. Ultimately the journey helped me discover a more comprehensive answer than I could have imagined when I posed my initial question.

I have drawn liberally on the experiences and insight of those who have gone before me. I believe that having journeyed through my own heuristic process makes me more capable of helping others on their personal journey of discovery and synthesis. It is my hope that the following section, which details my research findings, will assist others who choose to embark on this heroic path.

CHAPTER 4
RESULTS AND ANALYSIS

SECTION 4.0   **INTRODUCTION**
DISCOVER MYTHOLOGY'S ROLE IN YOUR
WORKPLACE REALITY

Those who live with mythologies are provided with the opportunity of
testing themselves against a delirious recognition: the discovery of a
reality that seems unreal but which is ultimately a reality beyond reality.
(Jamake Hightower, 1994, p. 69)

The information contained in this chapter began when I decided to write a book about the workplace more than eight years ago. My intention was to help others understand how they could use their workplace experiences for personal growth. Initially, what I wrote had truth and value, but it lacked something. One big thing it lacked was a title. While I continued to write, I wanted a title to flash across my mind that would draw all of the chapters together. Although I completed the book, I still had no title that felt right.

Then one day I awoke, and the title was quite clear, <u>The workplace labyrinth</u>. The good news was I finally had a name for the book. The bad news was I realized I would have to start over and write something entirely different! The original book I wrote did not fit what I now wanted to convey. It lacked the same thread of continuity that I believe is missing today from most people's work lives, as well as their lives in general. *It lacked an overall context that gives meaning and purpose to the experience fragments*. It is my position that mythology provides this needed context and that the heroic myth, with its labyrinthine route of character development, is a valuable metaphor to use to draw our workplace experiences into a cohesive whole.

As I worked on my new workplace book, which later evolved into this chapter of the dissertation, I traversed my own workplace labyrinth of experiences, both in the physical places where I was employed and in my writing about the workplace. The weaving of my writing with my day-to-day reality created within me a form of "working meditation." I came to rely on it to help me make sense of what was occurring in the workplace in terms of how it impacted my life as a whole.

It was not until I set this chapter aside for many months and returned to it, that I was able to understand what I had written and experienced from the transpersonal perspective, the results of which are described in *Chapter 1: Problem Formulation*. At the time I wrote this chapter, though, it was from my vantage point inside the labyrinth itself. My intention in writing it was to clarify for myself why the words, *Workplace Labyrinth,* were compelling enough to set aside an entire book and refocus instead on immersing myself, body, mind, and soul, in a personal exploration that would forever change my perception of reality.

The remainder of this chapter contains the findings of my heuristic journey of self-discovery. It offers one perspective of how a workplace mythology can facilitate our personal change and how our personal change can facilitate the shift in the workplace paradigm. It is this change in consciousness that ultimately propels us, both personally and collectively, to the next stage of our evolutionary development.

Part 1
WORK WITHIN A MYTHOLOGICAL CONTEXT

We are embedded in a mythological context,
surrounded on every side by myth.
(D. Stephenson Bond, 1993, p. 43)
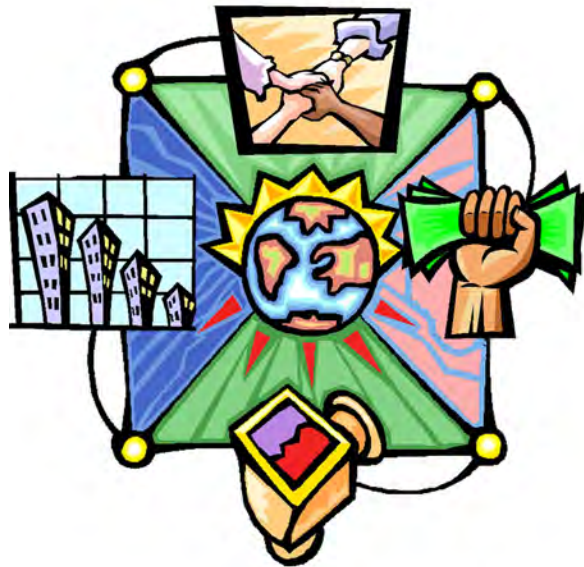
SECTION 4.0.1   **THE SEARCH TO MAKE SENSE OF YOUR**
                         EXPERIENCE FRAGMENTS

Man can live the most amazing things if they make sense to him. But the difficulty is to create that sense. (C.G. Jung, 1953, par. 133).

The workplace can be very fragmenting. We have competing demands on our time and energy. We get bogged down in minute details. And we are bombarded with more input than we sometimes feel we can handle. There may be times when we get so fragmented that we feel disorientated, disillusioned, or even demoralized.

Some of us feel great about our work, but our lives may still feel compartmentalized. One compartment contains our work life, another our home life, and another our social life. Inspirational speaker and writer Bonnie St. John Deane wrote about the problem of compartmentalization in her book, <u>Succeeding sane</u>. She pointed out that for many of us, "Each piece of our lives may be at optimal level, but the overall picture is a shambles." (Deane, 1998, p. 19) Peter Germann, vice president of human resources development for Fortis, an international financial services company, emphasizes this point, "Ten years ago we believed that people should behave one way at

work and one way at home. What we've found is that people lead healthier, happier lives when their entire life is integrated." (Germann, 2001, p. C2)

Without an overall picture, we may lack the key piece that gives our lives a sense of integration, meaning, and purpose. It may be difficult to see how each fragment fits with the core of who we are. *And without a core connection, a valuable part that our work can play in our lives can be lost.*

This lack of core connection may account today for many people's negativity about the workplace. Some people see work as a daily grind that must be endured to get a paycheck. Others think of it as a boring stopover while they wait for something better to come along that will bring them fame, fortune, happiness, or retirement. And others look at it as a nightmare filled with difficult co-workers, bosses, and customers whose only purpose is to create problems or headaches for them.

Unfortunately, this alienation from our core is not confined to the workplace. It is also evident throughout the rest of society. Popular television programs and movies reflect people's aimless wanderings and hopelessness from living without a sense of purpose. Shopping is sometimes used as a way to search externally for what is missing within. Reading the tabloids about the lives of celebrities or watching "reality TV" may be a substitute for finding a personal sense of inner excitement. And young people's attraction to violence, drugs, and gangs often demonstrates their misguided attempts to find a meaningful connection.

With such pervasive attitudes around us, it may be difficult to stay *consistently* connected to the center of who we are, even if we love our work and feel great about our lives as a whole. There is a unifying context, however, that can help us stay connected in

all that we do, including our work. We just need to know what it is and how to put it into use in our daily lives.

SECTION 4.0.2   **CREATE A MYTHOLOGICAL CONTEXT FOR YOUR WORK**

We cannot live meaningfully without a mythological context.

(D. Stephenson Bond, 1996, p. 56)

The word *context* originally came from the Latin, *contextere*, meaning "to weave together," *com* (together) and *texere* (to weave). Putting our lives within a context means that we weave together the individual threads of our experiences into a unified whole. We can stand back from ourselves and see that we are creating an intricate life tapestry.

Any time we create a context to live by, we, in effect, create a personal myth. When some people hear the word *myth* they immediately associate it with a falsehood, or misconception about something. For instance, there are still some persistent myths about how AIDS can be transmitted.

In this dissertation, however, we look at myth as a story that explains how or why things happen the way they do. It is a "story that takes each individual moment of a life

and places it in a context, a plot, a cohesive movement." (Bond, 1993, p. 57) It "gathers all the scattered pieces of experience together and brings them into relationship with one another. In a breakthrough moment all of a sudden they transcend themselves and are no longer senseless, separate pieces but show their meaning as related to the whole." (Bond, 1993, p. 158)

To work within a mythological context means *no* experience is extraneous. Even chance encounters have significance. We are each challenged to find the significance of our work experiences and put them into a context that brings meaning, value, and joy to our lives.

SECTION 4.0.3　EXPERIENCE THE WORKPLACE AS A MYTHOLOGICAL LABYRINTH

The destiny of humankind can be an aimless meandering path, or an intentional journey, rich in meaning and purpose. Which interpretation we embrace is a matter of our own choice. (Jeffery Patnaude, 1996, xvii)

Thanks to the work of people like Lauren Artress, author of, Walking a sacred path (Artress, 1995), Sig Lonegren, who wrote Labyrinths–Ancient myths & modern use*s* (Lonegren, 1996), Helen Curry, who wrote The way of the labyrinth : A powerful meditation for everyday life (Curry, 2000), Melissa West, who wrote Exploring the labyrinth : A guide for healing and spiritual growth (West, 2000), and Helen Raphael Sands, who wrote The healing labyrinth: Finding your path to inner peace (Sands, 2001), the popularity of the labyrinth is being revived as a mythological symbol. People all over the world are discovering the historical and spiritual significance of labyrinths. They are also physically experiencing the power of the labyrinth by walking ancient labyrinths and

constructing and walking new ones drawn on canvas, outlined in stones, and cut into the earth.

The labyrinth evokes a mythological universality within the human psyches that is irrespective of time and place. Labyrinths have been found in ancient Greek and Chinese mythology. They have also been used in Hopi medicine wheels, Tibetan sand mandalas, the Christian religion, and the Jewish Kabbala, or Tree of Life.

The universality of the labyrinth is not surprising. Many people believe that it is a symbolic representation of our mythological search for the currently hidden center of ourselves. "Psychologists see the labyrinth as an expression of the 'search for the center,' something of an incomplete mandala." (Biederman, 1989, p. 200.)

An innate drive compels us to search, even though we are not sure what we will find at the center when we get there. "Edward Whitmont, the Jungian analyst who pioneered studies into the meaning of dream symbols, saw the labyrinth as 'the way to the unknown center, the mystery of death and rebirth, the risk of the search, ...the quest, the finding and the ability to return." (Huffington, 1994, p. 91) This is likely the reason that "[i]n many myths and legends of distant cultures there are labyrinths through which the hero[s and heroines] must make [their] way in order to attain a great goal." (Biedermann, 1989, p. 200) *For all human beings, the labyrinth symbolizes a heroic proving ground for the development of a character lived from the center of our being*.

Becoming consciously aware of the existence of the labyrinth, studying its history, and walking it are important steps in feeling its power within us. However, for the power to be fully activated, we are challenged to bring theory into practicality. Many of us are now being called to *apply the labyrinth's power to our everyday reality*.

It is my belief that when we overlay the labyrinth as a template onto our everyday work experiences, *the workplace becomes a working model of a mythological labyrinth.* As "a labyrinth of experiences," the workplace challenges us to find the heroism within us to work from the center of ourselves in all that we do. This is true whether we may be statisticians, hair stylists, librarians, short order cooks, warehouse supervisors, lawyers, entrepreneurs, construction workers, homemakers, sales people, or nuclear physicists.

No matter what our job, the workplace labyrinth offers each of us the chance to develop our heroic character. It presents us with a variety of psychological, ethical, and spiritual tests to see how well we can put our principles into real life practice. *It offers us the chance to gain insight from every situation and person encountered.* And it challenges us to become the human beings we are meant to be.

The instant we agree to experience the workplace as a labyrinth, the fragments of our work are magically drawn together into a mythological context of wholeness. Events that may have appeared disjointed are suddenly seen as meaningfully connected. Situations that used to "just happen to us" now are clues to make needed personal changes in our thoughts, attitudes, or behavior. Tasks that may have seemed tedious, boring, difficult or deadening about our work may now be valued as opportunities to learn patience or gain maturity. People we used to fear, ignore, avoid, or barely tolerate now are seen as having something valuable to offer us, even if we are not yet sure what it may be.

This chapter is not a definitive treatise on mythology or labyrinths. And it is not a compilation of rules for how to conduct yourself in the workplace. Rather, it is intended to spark your interest in exploring how your own labyrinth of workplace experiences can

be brought more fully into the context of a lifelong heroic journey of self-discovery and personal fulfillment.

I hope you find the exploration of your workplace labyrinth to be as valuable and enriching an experience as I have in the writing of this dissertation.

*The human psyche seems to have a built-in need for a system
of stories and symbols that 'reveal' to us the order of the
universe and tell us what our place within it is. It is a hunger
for meaning and purpose seemingly beyond the power of any
rationalistic or logical system to provide.* (Riane Eisler, 1987, p. 183)

Mythology has been with humans since the dawn of time. Our ancient ancestors understood its importance and relied on it to understand how the universe worked and how they were to function in their society. Their myths were alive with meaning and relevance. The stories they told about how they fit into the grand scheme of things pervaded everything they did including their ceremonies, the way they gathered and prepared their food, *and* the tasks they performed on a daily basis.

Ancients throughout the world passed on their myths to successive generations through oral traditions. Even after the time when writing became common, Australian Aborigines, Native Americans, African Bushmen, Irish Celtics, Mongolians, and Indo-Europeans knew that the telling of their myths kept them alive. Each successive generation could adapt the myths to fit their changing life circumstances.

Then something happened. Western civilization entered into a *Mythological Dark Age* where our personal and cultural myths lost their vibrancy and aliveness. We began to view myths as fixed stories of past people with only marginal relevance to our personal lives.

One reason for myth's marginalization is our culture's belief that rationality is more important than *non-rational knowing or intuition*. So much of what we do, especially in the workplace, is dependent on logic, reasoning, and quickly accomplishing tasks that intuition is often relegated to the dark recesses of our awareness. Some people consider use of intuition acceptable when it comes to their personal lives, but not in their

work. Other people consider intuition unnecessary or even a hindrance to getting the job done. And because it cannot be scientifically proven, a few people even consider the use of intuition a sign of inferior intellect or mental instability.

But just because something cannot be scientifically verified does not mean it doesn't exist. Intuition is an integral part of us and is just as important to our work as rationality. Mona Lisa Schulz, neuropsychiatrist and neuroscientist, describes intuition as occurring "when we directly perceive facts outside the range of the usual five senses and independently of any reasoning process." (Schulz, 1998, p. 19)

While rationality helps us deal with physical reality, intuition helps us deal with non-physical reality. *We need both rationality and intuition to bridge the gap between the two realms*. Without the ability to connect the two, we cannot fully access all aspects of our wisdom for use in the workplace.

Mythology, as an overall context to live by, does not fit into the narrow confines of a mentality that operates on rationality alone. Developing our rationality has enhanced humanity in many ways since the time of our ancient ancestors. But the *sole reliance* on it leaves a void that no amount of expanded rationality can ever fill. When we awaken our workplace mythology, we restore intuition to its rightful place as a partner with rationality. And by connecting our inner reality with our outer work environment, we can experience a sense of wholeness that is not possible in a rationality-only world.

SECTION 4.1.1   **WORK WITH MYTHOLOGY'S METAPHORICAL CONNECTIONS**

It should be emphasized that the contemporary search for a relevant mythology is not a symptom of escapism so much as a quest for identity. (Nevill Drury, 1979, pp. 7-8)

One of the people who was cognizant of Western society's need to awaken mythology was Joseph Campbell. As a preeminent scholar of mythology, he studied ancient and modern myths throughout the world. He found that there were underlying themes common to all people, regardless of geographic location and cultural differences. He believed that these common (or universal) themes provide the threads of continuity to help people make sense of their lives, so they can live within a meaningful personal and social context.

While Campbell wrote and taught on this subject for many years, it wasn't until close to the end of his life that his perspective on our personal and cultural need for mythology gained widespread attention. In the 1988 PBS series with Bill Moyers called The power of myth (Campbell, 1990a), Campbell captivated viewers with his enchanting storytelling of ancient myths and his clear explanations of their relevance to modern society. The mythology that had lain culturally dormant for so long began to stir in many people.

Joseph Campbell was able to articulate to modern society what our ancestors instinctively knew aeons ago. A myth's power is derived, not from its *literal interpretation*, but from the *metaphorical connections* it helps create. As Campbell explained, metaphors "touch and bring into play the vital energies of the whole human psyche. They link the unconscious to the fields of practical action..." (Campbell, 1949, p. 257)

When a myth is interpreted literally, as is often done in our culture, we miss its main point. We become so preoccupied with rationally explaining the myth's events that we become intuitively detached from the story. Without a personal intuitive attachment, however, the myth is devoid of personal relevance and its vitality is lost. Joseph Campbell pointed out:

> There are only two ways to misunderstand a myth and our civilization has managed to do both. One is to think that the myth refers to a geographical or historical fact….The other is to think that the myth refers to a supernatural fact, or to an actual event that's going to happen in the future….These misunderstandings of our myth have caused us to lose the vocabulary of the spirit. (Campbell, 1994, pp. 28-29)

It is not important to know whether the details of a particular myth have any factual accuracy. It is important to recover and incorporate mythology's *metaphorical essence* into our daily actions. When we do, mythology becomes our Rosetta stone to an awakened reality.

Giving our intuition permission to look for metaphorical clues in our daily work experiences helps us see the relationship between those fragments and our lives as a whole. Deciphering those clues brings meaning and richness to our work. And it gives us a sense of childlike wonder and excitement for everything that we do.

SECTION 4.1.2   ACTIVATE THE LABYRINTH MYTH IN YOUR PERSONAL PSYCHE

[The labyrinth] enlivens the intuitive part of our nature and stirs within the human heart the longing for connectedness and the remembrance of our purpose for living. (Lauren Artress, 1995, p. xii)

When the title, The workplace labyrinth, eventually came to me, I was drawn to reread the Greek labyrinth myth to understand its relevance to the workplace. As I read it,

metaphorical connections between the two began to come together. It was as if synapses in my brain were awakening from a deep sleep.

Over the next several years I was compelled to find out as much as possible about how the two are linked. The remainder of this chapter is about what I have discovered so far. Although my own search has not been a linear one and is by no means complete, I share with you the myth that was so instrumental in activating my understanding of mythology's importance to my workplace reality.

The details of the Greek myth of *Theseus and the Labyrinth* vary depending on which version is read. But, the metaphorical essence of the story has remained the same since the ancients Greeks first colonized Crete circa. 800-600BC. I have attempted to synthesize the most common elements of the story so we can discuss how they relate to the workplace. While Theseus had many other adventures in the Greek myth beside those that relate to the labyrinth, for purposes of this dissertation I will focus only on the parts that have relevance to his labyrinth experience.

SECTION 4.1.3   RELIVE THE GREEK STORY OF THESEUS AND THE LABYRINTH

The labyrinth was so artfully designed that whoever entered it
could never find his way out unassisted. Paths led into paths,
and all of them seemingly lead nowhere. Here the Minotaur roamed
and was fed with human victims. (Sally Benson, 1940, pp. 172-173)

Theseus was the son of Aegeus, the king of Athens. Although he was heir to the throne, Theseus did not grow up living with his father. His mother, Aethra, was not married to Aegeus and she raised Theseus in another part of the country.

When Aethra first became pregnant with Theseus, both parents feared for the child's safety if the truth of his lineage was discovered. Aegeus told Aethra "that if their

child were a boy she must bring him up without saying who his father was. She was to send him to Athens when he was old enough to lift a rock by himself, under which Aegeus would leave a sword and a pair of sandals as tokens by which he could recognize his son." (Morford & Lenardon, 1995, p. 457)

"When he was 16, Theseus was so strong that Aethra decided that the moment had come to tell him the secret of his birth. She led him to the rock where Aegeus had hidden the sword and the sandals. The young man moved the rock, took the objects concealed there, and set off for Athens to make himself known." (Grimal, 1990, p. 430)

To get there, Theseus chose to take the more perilous land route rather than go by sea as his mother suggested. He wanted to prove himself worthy of the throne by ridding the country of the savages, thieves, and tyrants that had plagued his fellow citizens for years. Through many acts of strength and bravery, Theseus defeated those who wreaked havoc on the countryside. His actions made it safe once again for people to freely travel about.

By the time Theseus arrived in Athens, tales of his heroism proceeded him. Although Aegeus had not seen this hero and did not know it was his son, he prepared a banquet to honor Theseus. Aegeus' wife, Medea, however, had a different idea about what was to happen at the banquet.

Soon after Theseus had arrived in Athens, Medea had seen him in a corridor talking to a group of friends. She observed that his mannerisms, magnetic smile, and sparkle in his eyes were unmistakably similar to those of Aegeus. Suspecting that he was Aegeus' son, Medea plotted to kill Theseus so her own son could inherit the throne. She convinced Aegeus that this hero was a threat to him and should be poisoned at the banquet.

That evening as Aegeus prepared to toast the hero, Theseus stood up and raised his cup. When he did, Aegeus saw the sword at Theseus' side and recognized it was the one he had left for his son under the rock so many years earlier. Aegeus "dashed the cup of poison out of Theseus' hand, and publicly recognized him as his son and successor." (Grimal, 1990, p. 430) In the midst of all the celebration, Theseus had no idea that one of his biggest challenges still lay ahead.

Years earlier, Athenians had lost a battle to Crete. As tribute to Minos, the king of Crete, "every year seven youths and seven maidens were sent to be devoured by the Minotaur," (Benson, 1940, p. 172) a bloodthirsty monster that was kept at the center of a labyrinth. It was reported that the Minotaur was half human and half bull. It had the cunning of a human and the strength of a bull. No one had ever survived an encounter with this fearsome creature.

Upon hearing about the yearly sacrifices, Theseus volunteered to go to Crete as one of the seven youths. His father protested, but Theseus insisted. He vowed to kill the Minotaur to release his country from this terrible yearly slaughter by the Minotaur, or die trying.

When the ship departed to take the sacrificial youths and maidens to Crete, all except Theseus were dressed in black and were mourning their certain death. Theseus was dressed in the bright colors of victory. He felt exuberant and confident that he could face whatever lay ahead. His eyes sparkled with excitement for the challenge of this adventure.

When the ship arrived in Crete, a great ceremony began in honor of the sacrifices. While guards watched to make sure none of them tried to escape, the youths and maidens were paraded through the street and taken to King Minos for his inspection. "Minos'

daughter Ariadne was among the spectators, and she fell in love with Theseus at first sight as he marched past her." (Hamilton, 1942, p. 215) Because she didn't want to see him sacrificed, she successfully pleaded with the labyrinth's architect, Daedalus, to tell her the secret of how to get out of the labyrinth.

That night Ariadne convinced a guard to let her visit Theseus in the private cell where he was being held for the night. She told Theseus that because she loved him, she wanted to help him. She promised to give him the secret to the labyrinth on the condition that if he escaped, he would take her back to Athens and marry her. He readily agreed. She handed Theseus a ball of silver thread and told him to tie it to a rock at the entrance of the labyrinth and unwind it as he made his way into the center. If he was fortunate enough to slay the Minotaur, he could easily find his way out by following the thread.

The next morning the guards awoke Theseus and escorted him with the other Athenian youths and maidens to the entrance to the labyrinth. A great crowd had gathered wanting one last look at the sacrifices before they were sent to their certain death. It was a surprise to everyone when Theseus volunteered to be the first youth sent into the labyrinth.

Armed only with the sword his father had given him and Ariadne's ball of thread, Theseus carefully tied the thread to a rock and began to unwind it behind him. As he entered the labyrinth, he could hear the distant thunderous roar of the Minotaur. The labyrinth was dark and reeked of the foul smell of the beast. There were skeletons and shredded remnants of clothing from previous year's victims lying along the path.

Theseus was thankful for the ball of thread to help him navigate the intricate twists, turns, and dead ends within the labyrinth. He knew it would be virtually impossible to retrace his steps without it. After winding his way through passages for

hours, he knew he was close to the center because he could hear the loud breathing of the Minotaur. Silently rounding the last turn, Theseus came face to face with the monster. It was a more horrible sight than anything he could have imagined. It was five times as large as he was with grotesque matted fur. It had twisted razor sharp horns on its head. And its jaws were so immense that it could devour a man with a single crunch.

Theseus began to tremble in fear. Then he remembered the lessons from his youth. He thought about how scared he had been when facing his first few fights with older and more experienced fighters. He had overcome the odds then and he was determined to do it now. He reached within himself for all his courage and strength. Without moving he silently observed the Minotaur and waited for the right opportunity to make his attack.

Finally, after watching for several minutes, the Minotaur lunged directly at Theseus. Theseus agilely ducked under the monster and when it turned halfway around, Theseus made one swift move. He stabbed deeply into the Minotaur's heart and the creature dropped to the ground shrieking and thrashing about. After one last drawn out growl, the monster convulsed and died in a great pool of blood.

With the bloody sword as proof of his deed, Theseus followed Ariadne's silver thread out of the center of the labyrinth. When he reached the exit, an astonished and admiring crowd greeted him. There was a joyous celebration when everyone learned that the Minotaur had been slain. While the crowd was preoccupied with their celebration, Theseus quickly gathered together all of the other youths and maidens who had come with him from Athens and "taking Ariadne with them, they fled to the ship and over the sea toward Athens." (Hamilton, 1942, p. 215)

As word of Theseus' feat spread throughout the known world, his heroism became legendary. His courage was an example for others to follow. And he inspired them to set out on their own personal adventures to prove that they too could be heroic.

SECTION 4.1.4   **AWAKEN YOUR HEROIC CHARACTER WITHIN**

Heroism is ever available, and in fact it is through ordinary experiences that the ordinary person can become extraordinary. (George Sheehan, 1989, p. 8)

In his study of world mythologies, Joseph Campbell found that every culture has stories about heroes and heroines. The details of the stories may vary from culture to culture, but the need for stories of heroism is common to all people and all times. In his book, <u>The hero with a thousand faces</u> (Campbell, 1949), Campbell contends that there is a "universal face" to heroism because everyone's life is a mythological heroic journey. We all must find within ourselves the heroic character to face what life has to offer. There is an inner drive within each of us "to suffer the agony of adult life, to gain its rewards, and to 'make a name.'... To...embark on the quest is to move from the inner

sufferings of adolescence to the active pursuits of the prime of life." (Leeming, 1981, pp. 197-198)

While a portion of life's journey involves external challenges, most of it is an *inside job*. "Authentic heroism is inner action, unseen and unapplauded by [others]. It consists of a willingness to wade, if necessary, through a thousand personal blunders in order to reach the next elevation. The basic heroism is an agreement to higher truth." (Howard, 1973, p. 65)

Those who do not understand this about their lives may continually search for external excitement or achievements to give them a sense of power and aliveness. But for those who know they are on a heroic journey; the *sense of power and aliveness arises from the journey itself*. "[E]very moment in the process of learning, growth, and expansion becomes its own rich reward." (Gawain, 1993, p. 40) Every situation becomes exciting because it holds the potential for discovering how to better align our outer character with the core of who we are.

When we read about the willingness of Theseus to enter the labyrinth at such great personal peril, the heroic part of us identifies with his courage. He could have taken the easy way out and not volunteered to face the Minotaur. But if he had, he would never have emerged as a hero. His ability to *act in spite of his fear* is what allowed him to not only save the other youths and maidens, but also model the character traits for others to follow.

The particular challenges we encounter in the workplace are obviously different than they were for Theseus. But the underlying theme of *choosing the heroic path* is the same. How many times at work have we chosen to do what is ordinary, easy, and less fulfilling, instead of doing what may be more difficult, but ultimately gives us a sense of

self-respect? When we deal with co-workers, bosses, and customers do we try to manipulate and control them? Or do we choose to act from authenticity and personal integrity? When challenged, do we collapse into victimization? Or do we demonstrate strength and internal fortitude? When an aspect of ourselves comes forth that we don't like do we try to ignore it, deny it, or make excuses for it? Or do we squarely face the "dark things within us" so they no longer dictate our actions?

Embarking on a heroic journey, whether it is in the workplace or elsewhere in our lives, means that we have boldly stepped into the *heroic reality*. Once there, we realize that it is not a rarified place. It only seems that way to those who have not yet realized the difference it can make.

SECTION 4.1.5   WAKE UP AND FOLLOW YOUR BLISS TO A NEW WORKPLACE PARADIGM

Wherever you are–if you are following your bliss,
you are enjoying that refreshment, that life within you,
all the time. (Joseph Campbell, 1988a, p. 121)

One of the themes that runs throughout Joseph Campbell's work is the idea that for us to feel the joy and vitality we seek; it is important to *follow our bliss* each moment. When we do, an invisible force emanates from the center of our being that captures our entire attention. It directs our actions and evokes our creativity, excitement, determination, and pure joy of being alive. *And it acts as our internal benchmark, helping us know whether our external existence is in sync with our innermost desires*.

The idea of following our bliss is a foreign concept to many of us in this culture. We have not been taught that the purpose of life is to find our unique place in the world. We have not been encouraged to pursue what brings passion and fulfillment to our lives.

If anything, we have been told what we "should" do based on what others tell us is important. We are affirmed and rewarded for *giving ourselves away* rather than *giving of ourselves to others*.

The old workplace paradigm, by which many organizations still operate today, fosters this attitude. In these organizations, employees are often encouraged to give themselves over body, mind, and soul to their employers. Personal goals and desires are supposed to be sacrificed for "the good of the cause" as defined by the hierarchy of the organization. Value as a human being is determined by status in the hierarchy and whether an employee is a "good production unit" in the eyes of management.

We are, however, in the midst of a paradigm shift in consciousness about the workplace. In the new workplace paradigm, work is becoming accepted as being integrally entwined with bliss. Together the two can propel us forward on our quest for more meaning, purpose, and a sense of wholeness.

Some organizations are already making this shift in consciousness. They are finding that there is value in encouraging employees to follow their bliss. Everyone benefits when workers are enthusiastic about what they do and have a good sense of themselves. Cooperation replaces competition as each person fills a niche in the organization that only he or she can fill.

Not only is morale improved, profitability can also be increased. Passionate employees create an energizing force that attracts new opportunities and new customers. Free flowing creativity promotes innovations and spirals organizations toward excellence. And when groups aspire to excellence, they can be a powerful presence in the marketplace.

In the old workplace paradigm organizations are concerned that if all employees are free to follow their bliss, there will be chaos. They think that unless workers are kept in line, production and quality will suffer. Manipulation and control may be exerted to maintain the structure of the organization.

In the new workplace paradigm, however, organizations realize that the structure of the organization is not maintained by applying outside force. The structural foundation is based on an internal force generated outward. The internal force is a *co-creation* of each person's desire to contribute from the depths of who they are in relationship to the organization as a whole. The vitality of the organization is dependent on the vitality of the people involved in its co-creation. Rather than forcing workers to do the will of management, workers are encouraged to discover what brings joy, excitement, and a sense of fulfillment to their work. They are offered opportunities to contribute their gifts to the organization. Ultimately this contributes to the organization in greater ways than could be achieved in the old paradigm.

As we make the shift in workplace consciousness, society benefits from this co-creation. When people feel that they are valued, they are happier and more productive. Self-esteem improves so people are less likely to leave or lash out with anger or violence. And we all can refocus our energy on what we want our world to become.

REVISE THE WORKPLACE LABYRINTH'S UNIVERSAL THEMES

*Until we change our myths, we cannot change
our minds.* (Jamake Highwater, 1994, p. 144)

In February 1996 I was invited to present a workshop at a conference in Seattle based on material in this dissertation. I planned to use the labyrinth myth as a metaphorical template for our work experiences. Workshop participants would be encouraged to embody the heroic traits of Theseus so they could work from the center of themselves.

The heroic traits I planned to present included the symbolic slaying of the Minotaur. In my research I found philosophers, psychologists, and mythologists who suggested that, like heroism and the labyrinth, slaying the Minotaur is a universal theme. Many different sources agreed that just as Theseus killed the Minotaur to free his people, we can slay the dark things within to free ourselves of what causes us problems or keeps us from being all we are capable of becoming.

I was deeply disturbed by the idea that killing parts of ourselves can free us from dealing with those parts. But, because so many well-respected scholars seemed to agree on this point, I overrode my own discomfort and accepted the idea that killing the Minotaur was a time honored universal theme. The conference materials I prepared mirrored what the scholars implied: "There is no room at our Center for both the Minotaur and ourselves, therefore, we must kill it." Now, I cringe when I think about how willingly I overrode my intuition that told me otherwise. I knew I was not following my truth.

One of the things Joseph Campbell pointed out about myth is that for its metaphorical essence to have relevance in our personal lives, its universal themes need to be revised as our consciousness evolves. Revised themes nudge us out of our comfort

zone and encourage personal growth. They expand our current understanding of reality. And they give our consciousness something exciting to work toward.

Much wisdom can be gained from studying ancient myths. But attempting to live within the context of a previous age puts us in a time warp. It can harm our psyche to try to cram our expanded consciousness into a framework that we have already long outgrown.

The filmmaker George Lucas (who is also an enthusiastic follower of Joseph Campbell's work) understands how important it is to revise myth's universal themes. When he created the original <u>Star Wars</u> movie trilogy, he used Joseph Campbell's work to successfully revise several of myth's universal themes to fit the dreams and aspirations of modern society. He skillfully wove together our interest in space exploration with the ancient universal values of internal trust (*"may the force be with you"*), respect for other's differences even when they may be "alien" to us, and working cooperatively for the betterment of all, no matter what the odds. The movie trilogy gave a concrete vision for what is possible beyond the boundaries of our limited beliefs about our personal nature and the nature of the universe. People of all ages saw in <u>Star Wars</u> a revised myth that for years had been yearning to be brought into physical form.

When I got the first gut feeling that there was something wrong with the metaphor of killing the Minotaur, I was not yet consciously aware of how important it is to revise myth's universal themes. Like so many other people, even though I did not intuitively agree, I did not consciously question the validity of the Greek version of the myth either. At that point it had not occurred to me that the metaphor might no longer be appropriate for our current evolutionary state of consciousness.

It was not until after I was at the Seattle conference with my materials already prepared that I began to understand the significance of my initial intuitive feeling. Since my workshop was scheduled for the end of the week, I thought I would have plenty of time to enjoy the rest of the conference before I had to focus on my own presentation. However, information presented in one of the first workshops I attended dramatically altered my perception of the meaning of the labyrinth myth.

Riane Eisler, a cultural historian and author of <u>The chalice and the blade</u> (Eisler, 1987), presented the workshop that so impacted me. Reading her book several years earlier had altered my perception of history. But it was not until I heard her speak that her message connected at a deep personal level. Her courage to question and publicly challenge the accuracy of commonly accepted beliefs about history inspired me to question the commonly accepted beliefs about the labyrinth myth. And her reexamination of historical records, artifacts, and archeological findings encouraged me to delve more deeply into the historical, sociological, and spiritual aspects of the labyrinth myth to see how they connected to the workplace.

After Eisler's presentation I knew I wanted to substantially change my workshop presentation and the book I was writing. In addition, to make the labyrinth myth's metaphors relevant for a world and a workplace entering the new millennium, *I realized I wanted to change the myth itself!*

In the next section I will summarize some of the key points made by Eisler. What she said helped me understand that *for Theseus to truly be heroic, he cannot kill the Minotaur. Instead, he must figure out a way to work in concert with the creature to become the person he is meant to be*!

SECTION 4.2.1   **LEARN FROM THE DARK THINGS IN HUMAN HISTORY**

> *[A] better future is possible–and is in fact firmly*
> *rooted in the haunting drama of what actually*
> *happened in our past.* (Riane Eisler, 1987, p. xv)

In the thesis Eisler presented, she stated that there was a "cataclysmic turning point during the prehistory of Western civilization, when the direction of our cultural evolution was quite literally turned around." (Eisler, 1987, p. xvii) Prior to five thousand years ago, social organization was generally based on partnership. In *partnership societies*, people believed in the "life-generating and nurturing powers of the universe...still symbolized by the ancient chalice or grail." (Eisler, 1987, p. xvii) These societies recognized their oneness with nature and tried to live their lives in harmony with it. "This led to a love of peace, a horror of tyranny, and a respect for the law." (Platon, 1966, p. 148) Power was equated with responsibility to give rather than receive. People valued working together to mutually benefit society as a whole.

According to Eisler, the way people related to one another changed when "invaders from the peripheral areas of our globe" (Eisler, 1987, p. xvii) overtook the partnership cultures of the pre-Western civilization. These invaders (such as the horse-riding nomadic people of the Asiatic and European North who first invaded the pastoral cultures of Old Europe about 4300-4200 BC) believed in "the power to take rather than give life." (Eisler, 1987, p. xvii) This power is still symbolized today by "the lethal power of the sharp blade." (Gimbutas, 1977, p. 281) Rather than seeing themselves in oneness with nature, these people saw themselves as masters of nature as well as masters of other people. This led them to set up *dominator societies,* where diversity was equated with either superiority or inferiority. Hierarchies were established based on rank and power

over others. These hierarchies were "ultimately backed up by force or the threat of force." (Eisler, 1987, p. xix)

Eisler believes that we are at another important juncture in our history. The "dominator model now seems to be reaching its logical limits." (Eisler, 1987, p. xx) The technologies of destruction that were created by the dominator mentality threaten the survival of the entire planet through possible "nuclear or ecological holocaust." (Eisler, 1987, p. xx) We cannot afford to live by this destructive five thousand-year-old model any longer. She points out that we must recognize the difference between "domination hierarchies" and "actualization hierarchies." Domination hierarchies are rigid social hierarchies that are instruments of oppression. Actualization hierarchies are growth hierarchies based on the need for self-actualization of individuals and cultures. "It is the growth hierarchies that bring together previously isolated and fragmented elements." (Wilber, 2000a, p. 26) We must work together once again, *in partnership*, to evolve beyond the dominator mentality!

In her presentation, to substantiate her thesis, Eisler showed slides of art and artifacts from ancient cultures based on partnership and later ones based on domination. She pointed out how the artistic themes of partnership cultures reflected harmony, peace, and connection to nature. The artistic themes of dominator cultures often depicted more violence, conquest, and destruction.

One of the examples Eisler used for a partnership society was in ancient Crete (circa 3000 – 1100B.C.), the birthplace of the Minotaur labyrinth myth. She pointed out that archeologists were stunned when they unearthed Cretan art and artifacts and found so many representations of beauty, joy of life, playfulness, and mystical meaning. Almost totally absent were signs of struggle, strife, or violence. As Eisler explains:

[T]here is no artistic imagery of human sacrifice in Paleolithic, Neolithic, or Minoan art. In fact, rather than youths and maidens being fed to a monstrous Minotaur, what we find in Minoan art are scenes of youths and maidens dancing with bulls in what appears to have been an important ritual of both athletic skill and religious devotion. … [I]n terms of an ideology *not* of conquest of nature but of alignment with both its life-giving and death-threatening powers, the unarmed Minoan maidens and youths dancing with this powerful animal, fabled for both its sexual potency and its destructive potential, would have been quite another matter. Perhaps, in keeping with what the archaeologist Nicolas Platon calls the Minoans' 'ardent faith in the Goddess nature,' its meaning is what it literally was: a balancing act where these people's legendary love for life was symbolically poised against the ever-present possibility of death. For, particularly in a land of earthquakes, we would expect to find rituals dealing with the recurrent nature of life and death. (Eisler, 1995, pp. 131-132)

In contrast, art and artifacts from the later Greek dominator society that invaded Crete glorified battle, killing, and maiming opponents. Eisler showed many artistic examples of the Greeks' penchant for violence. One of these was a Greek plate depicting Theseus slaying the Minotaur. (See Figure 4.2.1.)

Figure 4.2.1 Greek plate depicting
Theseus slaying the Minotaur

Seeing this particular plate affected me deeply. I had planned to use a picture of that same plate in my own overhead slide presentation when discussing the universality of both the labyrinth myth and the killing of the Minotaur. I was horrified to realize how deeply ingrained the dominator mentality was within my own subconscious. It was now obvious to me. Killing the Minotaur is *not* a universal theme, as is the labyrinth. *It is a product of a dominator mentality*!

I realized that it is innately flawed to believe that killing can give us the internal freedom we seek. It doesn't work. It only escalates the violence we do to others and ourselves. We become so focused on survival, inflicting more violence, guilt, or remorse, that we don't have time or energy to fulfill our life purpose.

We have to stop believing that either refusing to face our "dark things" or killing them can make everything all right. *Instead, we need to acknowledge that the dark things are there to teach us something.* If we are open to what they have to teach us, they can be transformed into harbingers of personal freedom. In their transformed state, they become beacons of light, calling us back to the center of ourselves where we know what we need to do to fulfill our true life purpose.

This insight helped me see that to use "killing" as a workplace metaphor would perpetuate the dominator mentality. And I would unwittingly further ingrain the dominator view of reality into our cultural psyche and personal mythology. I wanted to explore why the Greek dominator version of the myth has been so enduring in Western society. And I found myself compelled to discover how the "dark dominator" in our cultural history can be transformed to assist us in following our bliss, both inside and outside the workplace.

SECTION 4.2.2   EVOLVE BEYOND YOUR DOMINATOR CONDITIONING

[W]e are not victims, not pawns, not limited by conditions
or conditioning. Heirs to evolutionary riches, we are capable
of imagination, invention, and experiences we have
only glimpsed. (Marilyn Ferguson, 1980, p. 29)

When we are born those who love us including our family, community, and society at large, guide us in how to become human beings. Much of what we learn is never told to us. It is absorbed by a "cultural osmosis" from the people we live and socialize with, our schools and education, the organizations we belong to, the things we read and see on television, and the places we work. While much of what we take in is valuable and necessary for our human development, a significant portion of it conditions us to be less than we are capable of becoming.

As adults committed to living and working consciously, our task is to *rid ourselves of the conditioning* that keeps us from relying on our intuition and personal truth. Until we examine how we have been conditioned to think, feel, and act, we can never be sure whether our lives reflect who we truly are. Is the life we are leading based on what we know we are here to do? Or are we living our lives based on the expectations of others?

The dominator mentality is one of the most insidious and pervasive sources of conditioning. As a dominator society, the Greeks had an enormous influence on the development of Western civilization's science, art, philosophy, and politics. It should not be surprising then that their dominator mentality and mythologies (along with other cultures' dominator influences) have had an enormous impact on our current perception of reality. It is almost impossible to live in this culture and not be conditioned by the

dominator influence in some way. In both overt and subtle ways, it has affected how we interact with other people in our personal, social, and business relationships. And it has also affected our beliefs about ourselves.

For centuries people have risen in rebellion against dominators. If they were successful in their rebellion, many became dominators themselves, oppressing their former oppressors and their own people. We also have examples of this happening in recent history in Germany under Adolph Hitler, in Cambodia under Pol Pot, and in Serbia under Slobodan Milosevic. We are currently dealing with the effects of the dominator mentality in Iraq under Sadam Hussein and the terrorist networks of Osama bin Laden.

But as Marilyn Ferguson, author of The aquarian conspiracy said, there have also been "lone individuals here and there,...who, based on their own experiences, believed that people might someday transcend narrow 'normal' consciousness and reverse the brutality and alienation of the human condition." (Ferguson, 1980, p. 45) In the twentieth century two such people were Mohandas Gandhi and Martin Luther King, Jr. Like other visionaries before them, they believed that there would be a time when people would "no longer rise in rebellion merely against one oppressor or another but against the distortion of a great yearning, 'the effort toward community.' (Ferguson, 1980, p. 52)

While there are still struggles for dominance throughout the world, there is also an increased yearning to evolve beyond the dominator mentality. Emerging is "a new order of freely participating individuals, enlarging the definition of self-interest to include the larger body of humankind." (Hubbard, 1995, p. 81) We are currently in the process of co-creating a "vision of humanity soaring to the heights it can attain." (Eisler, 1987, p. 198)

In this co-creative transformation, we are being called to revamp our mythologies so they can help us actualize our personal potential and fully utilize our "collective

human capacity." (Hubbard, 1995, p. 81) We have already seen how quickly our external reality can change when our myths change. The dismantling of the Berlin Wall is evidence of this.

During the height of the Cold War people in both the U.S. and the U.S.S.R. created a collective myth of one another based on fear and distrust. (During his presidency, Ronald Reagan even called the Soviet Union the "Evil Empire.") In less than a generation, however, people from both sides began to recognize that the myths we had been led to believe about one another were not true. Our fear and distrust began to crumble. By the time the Berlin Wall was officially taken down, it had already been mythologically dismantled in our collective consciousness. We no longer needed it. It was a physical reminder of the old myth we had already evolved beyond.

In this post-Cold War era, our transformation to a co-creative consciousness has accelerated. Having experienced first-hand the freedom, joy, and connectedness with people in other countries, it has become increasingly difficult for dominator conditioning to have the paralyzing effect that it once had. Although the dominator mentality continues to assert itself in pockets of the world, there are now too many of us who share a co-creative vision of reality (via telephone, satellite, the Internet, and in person) to *collectively* resubmit to tyranny or repression.

As in other areas of our lives, it is increasingly difficult to work in an environment based on the old dominator paradigm. But one of the paradoxes we face both individually and culturally, is that while it may be more difficult to work in this type of environment, we may also have a reluctance to leave it. It has been ingrained in us for so many generations that even if we don't like it, there is a certain comfort in its familiarity.

In her book, <u>The revelation: A message of hope for the new millennium</u>, futurist Barbara Marx Hubbard reminds us, "Always keep in mind that the fear, discontent, and frustration you may be feeling now are evolutionary drivers, natural stimulants to require us to grow and transform." (Hubbard, 1995, pp. 309-310) As we make our transition from the old workplace paradigm based on domination, to the new one based on co-creation, our learning process is bound to produce a bumpy ride. If we refuse to examine our dominator conditioning, the ride may seem more difficult or stressful than necessary. But, if we make a commitment to recognize and release our conditioning, the ride can transform our fear, discontent, and frustration into an exhilarating trip into personal, communal, and global fulfillment.

SECTION 4.2.3   RECLAIM THE MINOTAUR AS A SYMBOL OF WHOLENESS

In the center you find the Minotaur offering you
the key to your well-being. (Richard Leviton, 1994, p. 28)

In Riane Eisler's Seattle presentation, she mentioned a key piece of information about the Minotaur that helped me sort out which parts of the labyrinth myth are universal and which ones resulted from dominator conditioning. Eisler said that the Minotaur had not always been a creature to be feared. Prior to the Greek version of the myth, it had a positive connotation. As a half-human/half-bull, it was born from the sexual union of Ariadne's mother, Queen Pasiphaë (representing the feminine) and a beautiful white bull (representing the masculine). The Minotaur, therefore, was a symbol of wholeness resulting from the union of the male and female principles. As Eisler points out:

The bull as a symbol of male potency goes back all the way to the Paleolithic–as most probably does the myth of the sacred sexual union of the female creative principle with the bull, since in a Paleolithic cave we find an otherwise inexplicable image of a horned animal standing over a pregnant woman….[T]here seems little question that the sexual union of Pasiphaë and the white bull is still the sacred marriage of the female principle represented by the Goddess and the male principle represented by the ancient Bull God. (Eisler, 1995, p. 130)

The male and female principles do not have to do with gender in a literal sense. We all have both masculine and feminine aspects of our human nature. The feminine is considered the feeling, loving, intuitive, wise, and contemplative part. The masculine is considered the thinking, strong, assertive, powerful, and active part. The ancient Chinese symbol T'ai-chi T'u graphically depicts how *both the yin (female) and yang (male) are needed to co-create a balanced whole*. (See Figure 4.2.2.) Neither is dominant over the other. "*[Y]in* and *yang* constantly complement each other, to maintain cosmic harmony. And they are not fixed, static principles but transform each other, and transmute into each other, in an ongoing process." (Sjöö & Mor, 1987, p. 64) "Only the fusion of feminine consciousness with masculine will produce whole beings in which emotional maturity is attained and love infuses power until they are one and the same." (Hubbard, 1995, p. 81) For the ancient Cretans, the Minotaur was such a symbol.

Figure 4.2.2 Yin Yang symbol
depicting a balanced whole

According to Eisler, the symbolic meaning of the Minotaur, like other symbols, changed drastically when the Greek dominator society overtook the island of Crete. Historically, among dominator societies, it was common practice when conquering a group of people, to destroy all that the vanquished culture cherished to make them easier to control. Marija Gimbutas, an archeologist specializing in early Indo-European cultures, gives one example of this. She said that archeological evidence from circa 3500 B.C. indicated that when the horse-riding Kurgan warriors overtook the Old European horticulturalists, "millennial traditions were truncated: towns and villages disintegrated, magnificent painted pottery vanished; as did shrines, frescoes, sculptures, symbols, and script." (Gimbutas, 1977, p. 281)

Another way that dominators destroyed what the vanquished cultures cherished was to declare that symbols had the opposite meaning of what was previously culturally understood. Examples abound of symbols whose meanings were reversed in an effort to destroy their power. The pig or boar was considered a sacred companion to the Goddess of Regeneration in Old Europe. (Gimbutas, 1977, p. 297) Later the boar was turned into an animal to be sacrificed to the gods. The serpent, which was shown in connection to goddess as a symbol of healing in ancient cultures, was later turned into a symbol of evil such as in the Garden of Eden story in the Bible. "This demonization of earlier deities and religious symbols is a well-documented and recurrent mythical motif in recorded history." (Eisler, 1995, p. 131) Eisler describes why the reversal of the symbolic power of the serpent was so important to dominators:

> Clearly the serpent was too important, too sacred, and too ubiquitous a symbol of the power of the Goddess to be ignored. If the old mind was to be refashioned to fit the new system's requirements, the serpent would either have to be appropriated as one of the emblems of the new ruling classes or, alternately, defeated, distorted, and discredited. (Eisler, 1987, p. 87)

This is what happened to the Minotaur, the Cretan's cherished symbol of wholeness. The Greek invaders gutted the original meaning of the Minotaur by creating a new version of the labyrinth myth. In the Greek version the symbol of wholeness was converted into a horrible, devilish monster figure that needed to be killed. As Eisler explains:

> For like the later transformation of the horned bull (another ancient symbol associated with the worship of the Goddess) into the horned and hoofed devil of Christian iconography, the transformation of the ancient symbol of oracular wisdom into a symbol of satanic evil, …[t]hey were deliberate reversals of reality as it had formerly been perceived. (Eisler, 1987, p. 89)

When Eisler explained this, it gave me insight into the Greek dominator mentality. To control the Cretans, the Greeks portrayed wholeness, not as something to be sought after, but rather as a ravenous beast that lurked in the shadows, devouring people when given the opportunity. The message communicated to the Cretans by this reversal in meaning was, "Your ravenous desire for personal wholeness is something horrible and devilish which needs to be killed. You'd better kill it yourself if you expect to remain alive under our dominator rule."

Although their cultural heritage had been destroyed, the first generation of Cretans to live under Greek domination still had personal memories of the original meaning of the Minotaur. As with other vanquished cultures before and since, the Cretans likely pretended to believe the opposite meaning so they could survive in a society that

degraded their worth as human beings. But successive generations, having no personal knowledge of the Minotaur as a symbol of wholeness to draw upon, came to believe the opposite meaning conveyed to them by the Greeks. They adapted their myths to the dominator perception of reality. The more the negative image of the Minotaur was retold by subsequent generations, the more ingrained it became in the respective cultural psyches.

The method used to kill the Minotaur in the Greek version of the labyrinth myth let people know *how* they were supposed to kill their wholeness. Though the exact technique used to kill the Minotaur may have varied between different versions of the Greek myth, the method of turning the masculine principle against the feminine to kill wholeness remains a constant theme. In one of the other variations Theseus twisted off the horn of the Minotaur and stabbed the creature in the forehead to slay it. He then took the horn as a trophy to prove to others that he had accomplished his feat.

Throughout history horns have been a tangible representation of the masculine principle. Prior to the dominator view of reality, horns were worshipped as symbols of the vitality embodied in the masculine principle. In both the Neolithic and Paleolithic times the male principle was frequently symbolized by the horned animal. (Eisler, 1995, p. 62) For dominators horns became trophies as proof that they had successfully snuffed out the vitality of another. The effect of this reversed perspective lingers, even today. Modern hunters still mount and display horns of animals they have killed as trophies demonstrating their prowess over animals.

The forehead has long been considered a special part of the body. Many cultures believe it to be the location of the "third eye" or inner vision. It represents the intuitive

part of us that "knows" before our rationality can explain why. In India a dot or jewel is worn on the forehead as an outward sign of the third eye's inner vision.

Because of its integral link to intuition, inner vision is considered an aspect of the feminine principle. When used in conjunction with our masculine active aspects, we are in balance. When we use our inner vision in the outer world we can become the co-creators we are meant to be.

As was mentioned earlier, the sword was considered by dominators to be a symbol of power and strength. The heart, with its tender, loving feelings was considered by dominators to be a vulnerability to be exploited. When Theseus stabbed the Minotaur in the heart with the sword, he in effect turned the masculine principle of power and strength (represented by the sword) into a weapon. He then used it against the feminine principle (represented by the heart) to kill wholeness! People who heard the myth probably were not consciously aware of its implications. But the dominator message of the Greek labyrinth myth was clear to the human psyche: "It is bad to use your strength and power to act on your intuitive feelings. To be heroic, you must kill those feelings."

Unfortunately, there are still too many work environments that continue to operate with a dominator mentality and therefore, reinforce this message. Intuition is often discounted or scoffed at because logical explanations cannot be given. Personal creativity is squelched because it doesn't fit into existing guidelines. New ideas that could streamline business procedures are ignored because there is a vested interest in maintaining the status quo. Eventually, rather than let others shut down what brings passion and excitement to their jobs, many people suppress their intuitive feelings themselves. They have finally gotten the dominator message!

Given the pervasive influence that the dominator mentality still has in the workplace and the rest of society, is it any wonder that we believe we need to kill valuable parts of ourselves? We cannot erase centuries of conditioning overnight. But, in *Section 4.3.1* I present changes to the Greek version of the labyrinth myth that provide an alternative interpretation what it is to be heroic. I hope this imagery helps you transform your own personal Minotaur back into the ally of wholeness it was originally meant to be. It is this wholeness that can give you the internal balance needed to fully live and work from the center of yourself no matter what is presented to you by your external environment.

SECTION 4.2.4   CHOOSE TO WORK IN A LABYRINTH RATHER THAN A MAZE

> *Once we have set foot on the beginning, and are prepared*
> *to continue the journey, we find that the pathway ...*
> *leads inexorably toward the centre.* (Frederick Goodman, 1989, p. 92)

One of the other elements of the Greek labyrinth myth that bothered me whenever I read it was the description of the path that Theseus walked to get to the Minotaur. It was described as "so artfully designed that whoever entered it could never find his way out unassisted. Paths led into paths, and all of them seemingly lead nowhere." (Benson, 1940, pp. 172-173) Archeological evidence has been found, however, indicating that the pre-Greek Cretan labyrinth looked very different. Cretan coins found in Knossos, Crete from the first or second century BC show the labyrinth as a single path, which is easy to follow. (See Figure 4.2.3.) What became clear to me was that although the Greek version of the myth called the path a *labyrinth*, what was actually described was a *maze*. I questioned whether it was possible that through the years the labyrinth myth had been turned into a maze myth, significantly altering the myth's original meaning and power.

Figure 4.2.3 Cretan coin (circa 2nd century B.C.) depicting a single path labyrinth.

I found that in our culture, the words labyrinth and maze are often used interchangeably. Many dictionaries do not even make the distinction between the two. But, there are important historic, symbolic, and experiential differences between the labyrinth of the Theseus myth and the maze that has become popularized in our culture today. Understanding those differences can rid us of our cultural conditioning that confuses the two. And it can help us *consciously choose* which one we want to use as a metaphor for our workplace experiences.

"A maze is a system of interconnecting pathways replete with blind alleys, twists and turns, false choices and unknown exit points." (Wallis, undated, p. 1) "It is a multicursal (*multi* – many, *curs* – course, *al* – like) path designed to confuse the traveler." (Schneider, 1994, p. 313) (See Figure 4.2.4.) Historically, the maze did not become popularized until the Baroque period, approximately 1550-1750AD, much later than the original version of the labyrinth myth. Author Wendy Faris points out that, "In his study of labyrinths, Paolo Santarcangeli argues that the [maze] is of relatively recent origin. It is only during the Baroque period, according to Santarcangeli, that 'we observe the beginning of bifurcations in the development of the labyrinthine design.'"
(Faris, 1988, p. 3)
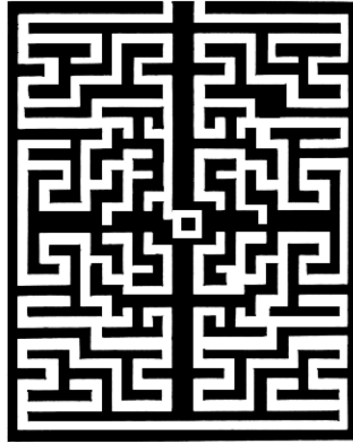
Figure 4.2.4 A multicursal maze with dead ends and unknown
exit points. It may or may not have a defined center.

During the Baroque era bored aristocrats created elaborate garden hedge mazes to
entertain their guests with living puzzles. Many times, the hedges were grown high
enough that guests who walked through the mazes could not see over the tops.
Sometimes guests became so lost that their host had to extract them from the maze.
William Lawson's book, A New Orchard and Garden, published in 1618, referred to this
aspect of the hedge maze. "Mazes well framed to a man's height, may perhaps take your
friend wandering in gathering of berries till he cannot recover himself without your help."
(Lawson, 1618) It seems that by 1618 the only maze that designers of gardens considered
was the puzzle maze. (Pennick, 1990, p. 141)

The challenge of the maze is to choose the right path. If the wrong path is chosen,
it is possible to become disoriented and wander aimlessly, totally missing the center. *As a*
metaphor, the maze can foster a belief that if we make the wrong choice, life will be
complex and confusing. We may become so hopelessly lost that we never find our center.
And even if we find it, we may be trapped there without being able to find our way back
out again without external assistance.

How often at work do we feel that we have taken a wrong path and are headed nowhere? How many times have we felt like we have run into brick walls in dealing with co-workers, bosses, or customers? How often do we feel confused with nowhere to turn for an answer to a complex problem? And how often do we feel trapped in a "no win" situation by a decision we have to make? When any of these feelings arise we may be experiencing the workplace as a maze rather than a labyrinth.

A labyrinth, by contrast, has only "one well-defined path that leads us into the center and back out again. There are no tricks to it, no dead ends or cul-de-sacs, no intersecting paths." (Artress, 1995, p. 51) A labyrinth is a *unicursal* (*uni* - single, *curs* - course, *al* - like) path that intentionally draws us to the center. Unlike a maze, which can trick or sidetrack us, a labyrinth focuses and concentrates our energy on discovering the simplicity under the complexity, the clarity under the confusion, and our innate knowing under our outward uncertainty. There are no choices that are "wrong." There are no situations with "no way out." There are no people "too difficult" to deal with. And there are no decisions that trap us.

Even though the labyrinth does not have multiple paths, it still has its challenges. The difference is that unlike in a maze, *the labyrinth's challenges have purpose and meaning*. Each challenge takes us closer to living and working from the center of our being by encouraging us to rely on our inner knowing and personal truth rather than on fear and conditioning.

SECTION 4.2.5   **HONOR THE WORKPLACE LABYRINTH'S WINDING PATH TO WHOLENESS**

In essence, the winding path of the labyrinth offers a blueprint for the psyche to meet the soul. (Lauren Artress, 1995, p. 147)

Once I understood that the Cretan labyrinth was not a maze, I questioned the validity of another part of the Greek myth. In the Greek version, the labyrinth was built to hold the Minotaur captive; presumably so the creature could not escape and devour the people of Crete. But, since the Cretan labyrinth as originally depicted on early Cretan coins was a single winding path to the center, how could it have held the Minotaur captive? And, as a Cretan symbol of wholeness, why would the Minotaur even need to be held captive?

After pondering these questions and doing some research, one of main purposes of the Cretan design became clear to me. I believe that *the labyrinth was not designed to imprison the Minotaur. It was originally designed as a sacred place to honor, protect, and encourage this symbol of wholeness to flourish!*

From a mythological perspective, the workplace is also a place for our wholeness to flourish. Our labyrinth of workplace experiences acts as a sacred vessel for our mental, emotional, and spiritual growth. It allows our external character to develop the strength and resiliency we need to work from the center of ourselves.

Just as a winding road dictates that it must be driven more slowly than a straight one, the winding path through a workplace labyrinth assures that the route to our center be undertaken slowly and with deliberation. Since it takes time to develop our character, we must progress slowly enough to build a strong "character foundation." If we try to move too quickly, our character won't be strong enough to fulfill our life's purpose.

Many "rising young stars" have experienced the problems of the straight-line path to success. They collapse under the weight of being at the top of their profession because their character isn't strong enough to handle all that comes with success.

The irony is that even though the winding path may seem slower than the straight one, it ultimately gets us to our destination more quickly. It keeps us from being overwhelmed with more input or newness than we can incorporate at any given time. And it prevents us from growing more rapidly than our underlying character is ready to support.

The winding nature of the workplace is often not understood. We have been taught to value the linear, goals oriented aspects of our work rather than the slower, more deliberate and winding long-term processes. "Work faster, work longer, produce more" has become a mantra of modern business.

But the straight-line path cannot be maintained for long. It is against our very nature as human beings. It probably has led more people to stress, ulcers, burnout, and despair than it has to the center of themselves.

Character development cannot be forced to take a straight path any more than a nautilus protected by its spiral shell can be forced to lie out straight on the beach. To do so can kill the very part of us that is most cherished. When we surrender to its winding path, the workplace labyrinth draws us ever closer to experiencing the wholeness that resides in sacred trust at the center of our being.

SECTION 4.2.6   INTEGRATE ARIADNE'S THREAD OF WISDOM INTO YOUR WORK

> *CAMPBELL*: *That's all you need–an Ariadne thread*
> *MOYERS*:   *Sometimes we look for great wealth to save us, a great power*
>   *to save us, or great ideas to save us, when all we need is that*
>   *piece of string.*
> *CAMPBELL*: *That's not always easy to find. But it's nice to have*
>   *someone who can give you a clue.*
>   (Joseph Campbell, 1988a, p. 150)

In the Greek version of the labyrinth myth, Ariadne played a minor role. She was simply the one who gave Theseus the thread that guided him through the labyrinth's intricate passageways. But when I discovered that the labyrinth was not a maze, I questioned why Theseus even needed to meet Ariadne or take her thread into the labyrinth. I consciously thought Ariadne's thread might just be an extraneous part of the story, but my intuition told me otherwise. In the revised labyrinth myth that came to me in meditation, Ariadne's thread plays a central part in the story. After doing research about the historic, symbolic, and spiritual meanings of Ariadne and her thread, I understood that not only is the thread a key element in the myth, but metaphorically it must be incorporated into our conscious awareness to work successfully from the center of ourselves.

In the earlier Cretan labyrinth myth, Ariadne played a very different role than she did in the later dominator Greek version. In the Cretan myth, Ariadne was no mere mortal. She was a goddess whose name meant "The Very Holy One." (Eisler, 1987, p. 22) She symbolized the life giving connection to the divine and the physical embodiment of universal wisdom. "Originally a strong Minoan goddess, [Ariadne's] power was later

greatly diminished when she became considered human, not divine." Ann & Imel, p. 1993, p. 152)

Throughout the world, as a feminine aspect of wholeness, wisdom has been personified as a goddess figure. "[I]n the temples even of the first of the higher civilizations (Sumer, c. 3500-2350 B.C.), the Great Goddes of highest concern was … a metaphysical symbol: the arch personification of the power of Space, Time, and Matter, within whose bound all beings arise and die: the substance of their bodies, configurator of their lives and thoughts, and receiver of their dead." (Wilber, 1996, p. 141) "In the Buddhist tradition, *Prajnaparamita*, transcendent knowledge, is the Mother of all the Buddhas, she who gives birth to the Victorious Ones–those who penetrate the veils of ignorance and attain full enlightenment." (Argüelles & Argüelles, 1977, p. 52) In Hindu mythology, the goddess, *Devi* is the Sanskrit cognate for our English word divine, literally meaning, "glowing with brilliant illumination." Devi is considered the infinite mind that is inherent in all of existence. "In the Kabbala, a collection of medieval Hebrew mystical writings, we find innumerable references to the *Shekinah*–a feminine source of divine wisdom..." (Eisler, 1995, p. 26) In Eastern European and early Christian traditions, the Goddess *Sophia* (whose name was synonymous with wisdom) was considered "[t]he Holy Spirit, a Gnostic deity devoted to human well-being. Through her wisdom one learn[ed] ... all kinds of practical skills, as well as sound judgment and political wisdom." (Ann & Imel, 1993, p. 349)

Human consciousness yearns for the knowledge beyond our own knowing personified by Goddesses of Wisdom. At a deep level we realize that it is "...wisdom [that] sparks the spontaneous ability to act intelligently without preconceptions."

(Argüelles & Argüelles, 1977, p. 51) It is this wisdom that allows our choices and decisions to emanate from the center of our being.

I believe that in the Cretan version of the labyrinth myth, when Goddess Ariadne handed the mortal Theseus the silver thread, symbolically she gave him the understanding of how to reach beyond his humanness and grasp the light of divine (universal) wisdom. *Theseus wasn't given the thread to find his way out of the labyrinth. He was given it to help him emerge from the labyrinth a* transformed person*, imbued with the light of personal illumination from the experiences he encountered. He used the silver thread, not to anchor it to a rock in the physical world, but as his human umbilical cord to reach beyond himself to the ethereal.*

The image of the thread as a connector to the ethereal parallels other cultural traditions. In Hindu traditions it is believed that the "silver cord" connects humans to the divine. (Huffington, 1994, p. 91) It is my theory that the Cretan's had this same conceptual understanding about the value of Ariadne's silver thread. They knew that *its value was derived not from its sole connection in the physical realm, but from having one end planted in the physical and the other end firmly anchored in the ethereal. The silver thread represents a deep transformational experience that only comes from evolving beyond the egoic level of existence to the trans-egoic level of reality.*

When the Greeks retold the labyrinth myth, they completely destroyed its central theme by stripping Ariadne of her divinity and demoting her to being a mere mortal, the daughter of King Minos. (Monaghan, 1981, p. 25) Divested of her divinity, Ariadne was unable to give Theseus the power to connect beyond himself to divine wisdom. Without his link to the ethereal, Theseus did not have the wisdom to recognize that there were

other options besides killing or being killed. He failed to understand the transformative potential of the Minotaur as an ally of wholeness.

When Theseus killed the Minotaur, he killed that which could have helped him achieve the level of heroism intended in the earlier Cretan myth. He had to settle for the hollow victory of conquest over another. Therefore, he missed the opportunity for the genuine victory of attaining illumination within himself!

Our dedication to personal wisdom is key to whether the workplace feels like a maze or a labyrinth. Without the thread of wisdom guiding our actions, we may not recognize situations as opportunities to test our character. We may settle for the hollow victory of doing what makes others like or praise us, rather than what gives us a sense of self-respect and personal pride. Incorporating Ariadne's thread of wisdom in our work gives us the ability to reach beyond our human frailties and grasp the level of heroism intended in the Cretan version of the labyrinth myth.

SECTION 4.2.7   EMBARK ON A HEROIC PATH TO WORKPLACE WISDOM

> *Each one of us must be a hero. We are here to*
> *lead a heroic life. When we cease to lead such lives we no*
> *longer truly exist.* (George Sheehan, 1989, p. 7)

Many people would say that the lead characters in movies like *Rambo*, *Die Hard*, and *Terminator* who "demand to achieve and come out on top" (Clift & Clift, 1984, p. 50) symbolize our society's idealized heroic traits. This dominator view of heroism not only is pervasive in the movies we watch, but it is also continually reinforced in the workplace. Even the language we use in our work reflects our deeply held conquest mentality. We "*attack* a problem," "*beat* our competition," and make a "*killing* in the

market." Seeing heroism in this way is limiting and entirely misses the point of why humans have a need to be heroic.

I believe that the goal of true heroism is not to gain superiority over anyone or anything. It is to gain insight from the situations our physical reality places before us. From this perspective, the choice to follow the heroic path is the choice to undertake an adventure in transformation and personal growth.

When we embark on the heroic path our goal is to combine our outward traits of strength, power, and action with our inward traits of wisdom, intuitive insight, and receptivity. The merger automatically generates the transformation and personal growth we need to follow our bliss and fulfill our life's purpose.

In *Section 4.3.1* I will present my revised version of the labyrinth myth. It is designed to recover the essence of heroism that has been hidden behind our dominator conditioning for so many generations. I have attempted to incorporate many of the ideas and insights discussed in this portion of the dissertation, while retaining the myth's valuable underlying universal themes. I hope that my new version of the myth will inspire you to incorporate the traits of true heroism so you can attain the personal illumination necessary to live and work from the center of yourself.

SECTION 4.3   **STEP INTO A NEW WORKPLACE MYTH**

What is heard from psyche does not become a myth
until it becomes a way of life. (D. Stephenson Bond, 1993, p. 98)

When the idea first came to me to change the Greek version of the labyrinth myth, it felt almost sacrilegious. Now I believe that the real sacrilege was that the myth's power was shrouded behind the dominator facade for so many generations. The time has come to throw off the facade and rekindle the myth's power in our personal and cultural reality. Are we willing to trust our intuition and back it with action, in spite of our fears and conditioning? Are we willing to release outmoded thinking and open to greater visions? Are we willing to see the truth about our behavior and make the changes necessary to get what we most desire? Each time we step up to meet a new challenge, we move closer to becoming all that we are meant to be.

In the next section I offer my version of the labyrinth myth as one possible blueprint for how those challenges can be successfully met. The story begins when the ship, carrying Theseus and the other Athenians, arrives in Crete. With guards watching to make sure none of them escape, the youths and maidens are paraded through the street and taken to King Minos for his inspection. This is where our story departs from the Greek version and takes us toward a new vision of heroism not possible in the Greek version of the myth.

SECTION 4.3.1   **ENTER THESEUS' LABYRINTH OF ILLUMINATION**

The black moment is the moment when the
real message of transformation is going to come.
At the darkest moment comes the light. (Campbell, 1988a, p. 39)

As Theseus was being presented to King Minos along with the rest of the youths and maidens, several times he caught a glimpse of a beautiful woman surrounded by

shimmering blue-white light standing behind the king. Each time Theseus shifted his position to get a better look, she seemed to disappear. He thought the sun played tricks on his eyes and he quickly forgot about the incident until later that evening.

After the king's inspection, the guards escorted Theseus and the other Athenians to their holding cells to await their fate with the Minotaur the next morning. That night Theseus was restless and unable to sleep. He paced and stared out the window while he thought about the various strategies that he might use to confront and kill the Minotaur.

Suddenly, Theseus saw an intense cobalt blue ball of light forming on the other side of the tree outside his window. He couldn't believe his eyes and thought the light would disappear if he glanced away. But, instead of disappearing it grew brighter and seemed to move toward him.

Then the ball of light came right up to his window. It filtered through the bars and filled the center of his cell. Theseus leaped backward into the opposite corner, but the light became more intense and swirled around him. Slowly from the center of the shimmering light a figure of a woman appeared. Theseus was surprised to see that the figure was the same woman he had seen earlier in the day standing behind the king!

Then the figure spoke, "Do not be afraid. I am Ariadne, Goddess of Wisdom. I have come to help you discover the secret of the labyrinth. I know you have great courage, but without knowing the secret of the labyrinth you will suffer the same fate as those who have gone before you. With this knowledge you will become a much wiser and stronger person than you can now envision."

Before Theseus could say anything, she handed him a ball of shimmering silver thread and whispered, "Take this, you will know what to do with it when the time comes. The answer is within you. Do not fear the Minotaur and do not fight the truth."

The figure of Ariadne began to fade. Theseus yelled, "Don't go! I have many questions to ask you. How will I know when it is time to use the ball of thread you have given me?" Ariadne's only response before totally disappearing from view was, "All of the answers to your questions are within you. See beyond your fear and conditioning so you can trust your inner knowing."

If Theseus had not had the ball of shining silver thread in his hand, he would have thought he imagined the whole incident. But with the evidence of Ariadne's visit clearly visible, it was impossible to deny. He lay down to contemplate her message, but instead he immediately fell into a deep and restful sleep.

When Theseus awoke the next morning, he was clutching the silver ball of thread in his palm. He stared at it, surprised it was really there. He was still puzzled about how it would help him in his confrontation with the Minotaur. And he still didn't understand Ariadne's message about finding the secret of the labyrinth. Despite his uncertainty, Theseus felt excited about the challenge that lay ahead.

A short time later Theseus heard the key in the lock of his cell and he knew it was time to put his heroism to the test. He tucked the ball of silver thread into his belt and arose from his cot. When the guard opened the door Theseus squared his shoulders, took a deep breath, and stepped outside to line up with his grim faced companions who were mourning their certain demise.

Before the group had proceeded more than a few paces, Theseus volunteered to enter the labyrinth first. His fellow Athenians glanced nervously at one another and then at the guards. The guards conferred for a few moments and then the guard in charge laughed, "Why not? I'm sure the Minotaur would like to have a genuine Athenian hero as

an appetizer." The other youths and maidens shivered in fright, but Theseus just laughed with the guards and assumed his position at the head of the line.

As the procession of guards and Athenians approached the labyrinth, the crowd that was gathering to watch grew in number. There was a carnival-like atmosphere as the people anticipated the big event. Bets were being taken about the odds of whether any would make it out of the labyrinth alive. Children darted between the legs of the adults trying to get one last look at the sacrifices before the ferocious Minotaur made a meal out of them.

A guard announced that it was time for the first victim to enter the labyrinth. The crowd fell silent as they watched Theseus confidently step forward. The guard handed Theseus his sword and then withdrew, leaving Theseus to stand alone at the entrance to the labyrinth.

Theseus paused for a moment while he remembered the horror stories he had heard about how complicated the labyrinth was to navigate. He was tempted to tie one end of the silver thread to a rock and unwind it behind him so he could find his way back out. But something told him he didn't need the thread for that. Remembering what Ariadne had said, he decided to follow his intuition rather than his fear about what he had been told and he took his first steps inside the labyrinth.

In the darkness, Theseus felt his way along the walls of the labyrinth. He eventually figured out, much to his surprise, that there were no dead ends or false passageways as he had been told. Instead there was one path that seemed to wind gently back and forth. He wondered why so many people believed that he would get lost in the labyrinth. And he wondered why he had been given the ball of thread.

Theseus' focus shifted from becoming lost in the labyrinth to his encounter with the Minotaur. Without dead ends and false passageways to hide in, his tactical advantage for a surprise attack was lost. Instead, he would have to confront the monster directly without any defense except his sword. This realization brought all of his fears to the surface. He began to sweat. He doubted himself and his abilities. He was afraid that he, too, would become another one of the Minotaur's meals.

As he continued to wind his way inward, Theseus knew he had to shed his fear or he would be consumed by it before the Minotaur had a chance to consume him. He consciously refocused his attention toward being alert for both internal and external clues that would tell him how to deal with the creature.

Suddenly Theseus realized he was getting very close to the Minotaur. He could hear the beast's heavy breathing and its foul smell was so strong it almost choked him. He raised his sword and braced himself for his confrontation. But he still felt unprepared for what he was about to experience.

The Minotaur was a much larger, more disgusting, and menacing creature than Theseus had imagined. Its hair was matted with ooze and slime. Its jaws were so immense that they could crush a person. And its horns still carried dried blood from goring its many victims.

As Theseus watched how the Minotaur moved, the creature circled him and pawed the ground. Theseus was terrified. He understood firsthand what the others who had gone before him must have felt at this moment. It took all the courage and concentration he could muster to direct his focus away from his fear and to prepare himself to fight the monster.

Then Theseus remembered what Ariadne had said to him, "Do not fight the truth." He felt intuitively that this message was telling him not to fight the Minotaur. But, how else could he possibly deal with the creature? What other choices did he have besides taking the offensive or waiting passively to be killed? At that instant, Theseus heard a strong internal voice clearly and calmly command him, "Throw down your sword. Open your heart and look deeply into the Minotaur's eyes." Though this was harder for him to do than fight, he felt his life depended on doing as the voice directed.

Theseus knew he needed to take action before his fear had a chance to take control again. With as much openness as he could feel, he boldly stepped forward, faced the Minotaur, and gazed directly into its eyes. Although he was vigilant and prepared to defend himself if necessary, Theseus was also careful not to make an aggressive move that might antagonize the beast. To his surprise, the Minotaur made no attempt to attack him, but instead simply returned his gaze!

Man and beast stood facing one another for what seemed like an eternity. Their eyes locked as they penetrated deeply into the core of one another's being. In a sudden flash of insight Theseus realized that he had nothing to fear from the Minotaur. When he looked deeply into the Minotaur it was like looking into the depths of himself. *His fear of the Minotaur was only a reflection of the fear that he had not yet owned within himself*!

Even though it had been his original intention to slay the Minotaur, Theseus now knew he could not do it. To kill the creature would be to kill a part of himself. He was determined to find another way to deal with the Minotaur and still get out of the labyrinth alive.

Theseus considered for a few moments what he should do next. While he thought, he fingered the ball of thread tucked in his belt. He pulled it out and held it in his hand

while he continued to look into the Minotaur's eyes. Then he knew why Ariadne had given him the thread.

He began to wrap the silver thread around the Minotaur. The creature stood curiously transfixed, watching him without making any menacing moves. Theseus busily unwound the ball until he had completely encased the Minotaur in a cocoon of magical silver shimmering thread. He stepped back from his work and was shocked when he realized that the Minotaur was no longer a horrible looking creature. It had transformed into a shimmering female version of *himself*, which also looked surprisingly like the *Goddess Ariadne*! Theseus blinked several times because he couldn't believe what he was seeing.

The shimmering figure laughed, "When you feared me you saw a monster. Now, you know the truth. I am no monster. I am the deepest part of you, which is connected to all that is. I am your internal Wise One, your most trusted ally. I will always be with you for strength and guidance. Now you know that the answers were within you all along. You were given the silver thread to test your confidence to face the deepest part of yourself, which you feared. The thread was simply a tangible reminder of your innate wisdom. Now you must hand your thread of wisdom to others as the silver thread was handed to you."

Theseus was flooded with love and appreciation for this wise being that he now knew was always a part of him. It felt so natural to be together that he wondered why he had thought there was anything to fear. The shimmering feminine self smiled and nodded knowingly. She then asked, *"Now that you know who I am, do you think you transformed the Minotaur, or did the Minotaur transform you?"*

Before Theseus could respond, the figure began to fade into a pinpoint of light. The light hovered in front of Theseus creating a warm tingly sensation around his chest. Then the light vanished and he stood alone in the center of the labyrinth.

Before his encounter with the Minotaur, the labyrinth had seemed very dimly lit. Now his surroundings could be clearly seen, as if a floodlight was bathing the entire area. Theseus looked around for the source of the light and gasped when he realized that the light illuminating the labyrinth seemed to be emanating from *himself*. He realized that the transformed Minotaur, his internal Wise One, had melded into his heart. The two of them had become one, unified shimmering figure of light based on their mutual love!

Theseus stood in awe at the center of the labyrinth. He knew that the Wise One was now a permanent part of him, which he could always access for strength and guidance. He felt a sense of joy, wholeness, and peace like he had never experienced before. The wisdom of the ages seemed to stream through him.

Time felt as if it stood still. Theseus wasn't sure how long he had been at the center of the labyrinth. It could have been an instant or an eternity. But as he focused on time, he felt drawn back into the present moment. He knew he needed to rejoin the crowd that waited expectantly. Slowly, he began to retrace his steps and wind his way out of the labyrinth. As he did, he thought about how exciting it would be to share with others what he had learned from this profound experience.

When Theseus emerged, everything looked different than it had before going in. His senses seemed sharper. Colors were more vivid. Smells were more pungent. And his mind was clearer than it had ever been before.

The crowd outside the labyrinth couldn't believe their eyes when they saw Theseus emerge alive! They cheered and lavished him with congratulations. They lifted him onto their shoulders and paraded him around so everyone could see him up close.

When the initial euphoria had subsided, people gathered around Theseus to hear about his experience. They wanted to know how he had killed the Minotaur. Some people shouted that they wanted to see tangible proof that the Minotaur was dead.

When Theseus began to speak, a hush came over the crowd. He explained that he had not killed the Minotaur. Instead, it had been transformed and was no longer a creature to be feared!

One man from the back of the crowd voiced his skepticism, "If that is so, then why did the Minotaur kill all of those other people and why are you the only one who has come out alive?" Theseus responded, "The people who did not emerge from the labyrinth were consumed by their fear, not by the Minotaur. The creature was an illusion created by the fear they projected outside themselves. At first my fear also kept me from seeing this clearly. Now I know that it was not the Minotaur who needed to be destroyed or changed. *It was my perception of the Minotaur that needed to be transformed*. As soon as my perception changed, I had nothing to fear. Now I realize it is actually a part of me, guiding me in the ways of wisdom and truth."

Theseus continued, "*The Minotaur is an ally in wholeness waiting at the center of the labyrinth for each of you to claim.* You may experience the Minotaur differently depending upon the fears and conditioning you take into the labyrinth. But, what you gain from integrating it into yourself is universally human. It will become the source of your greatest gifts to yourself and humanity."

Theseus realized that not everyone would believe what he said was true unless they chose to experience the labyrinth's transformational power for themselves. He also knew that the lives of those who did would be forever changed. They, too, would experience new levels of peace, bliss, and fulfillment, which they had never imagined possible.

SECTION 4.3.2 OVERLAY THE REVISED MYTH ONTO YOUR WORKPLACE REALITY

*To me, the most vital aspect of mythology is not found in the stories
of gods and goddesses of long ago, nor in the psychological
truths those stories reflect, but rather in the contemporary framework
of images and meaning that are found in our own lifestyles.*
(D. Stephenson Bond, 1993, p. 1)

My revised labyrinth myth offers one possible blueprint for heroism. This version of heroism is based on wisdom instead of domination. It is also a partnership between our outer traits of courage, strength, and action, and our inner traits of intuition, receptivity, and recognition of personal truth. As with any myth, it remains only a metaphor until we make it our own.

Overlaying the myth onto our everyday work experiences can transform our work environment into a proving ground for personal heroism. Are we willing to give up our either/or thinking to find a way out of an impasse with a co-worker? Are we willing to follow through on what our inner knowing tells us we should ethically do with a client? Are we willing to let our inner vision help us see the truth about aspects of our behavior that limit our success? See *Appendix A* for ideas about how to use your mythological consciousness to transform your current workplace mythology and decide how to change it to better fit the level of personal heroism you want to attain.

The next part of this dissertation is designed to give you practical ideas about how to apply the labyrinth myth to your work environment. It will challenge you to become more aware of when your inner and outer traits of heroism are not working together so you can correct the imbalance. And it will encourage you to practice using each situation you encounter to demonstrate the traits of true heroism. Like Theseus, you too will discover the transformational power that can come from stepping up to meet whatever challenges are presented by your own labyrinth of workplace experiences.

Part 2
FIND YOURSELF IN THE
WORKPLACE LABYRINTH

Where it seems most challenging lies the greatest invitation to find deeper and greater powers in ourselves.

(Joseph Campbell, 1990, p. 26)

SECTION 4.4   **LEARN FROM THE HEROIC STAGES OF YOUR WORKPLACE JOURNEY**

*One of the main functions of myth [is]...to carry
a person through the inevitable stages of a
lifetime.* (Joseph Campbell, 1990b, p. 32)

Since the dawn of time, we have lived in a world where the stages of change are inevitable. Day changes into night, and night changes back into day. Winter changes into spring, spring into summer, summer into fall, and fall back into winter. It is only by moving through each of these stages that a complete cycle can occur.

This also holds true for us as human beings. We depend on the circular stages of change for our bodies to function properly. Each stage must occur in the right sequence for blood to be completely processed through our cardiovascular system, for the cerebrospinal fluid to adequately protect and nourish our brain and spinal column, and for ovulation to be activated in the female reproductive system.

When we choose to experience our lives as a heroic journey we also realize that these stages of change are natural and necessary to the development of our character. To have the strength of character to *fully* live and work from the center of ourselves, we must cycle through all of the heroic stages. As author and psychotherapist Melissa West states, "Each stage presents specific psycho-spiritual tasks that must be accomplished to complete the transformation into the next phase of life." (West, 1996, p. 97)

Though there will be a different outer appearance for each person who undertakes a heroic journey, the stages required to get to the next level of wisdom are common to all of us. The stages I present here I have adapted from Joseph Campbell's book, The hero with a thousand faces and The hero's journey workshops conducted in Seattle by mythologist, Peter Wallis. (See Figure 4.4.1.)

Stage 10:
Master of Two Worlds

Stage 1:
Call to Adventure

Stage 9:
Triumphant Return

Stage 2:
Refusal

Stage 8:
Magic Flight

Stage 3:
Acceptance

Stage 7:
The Respite

Stage 4:
Crossing the
Threshold

Stage 6:
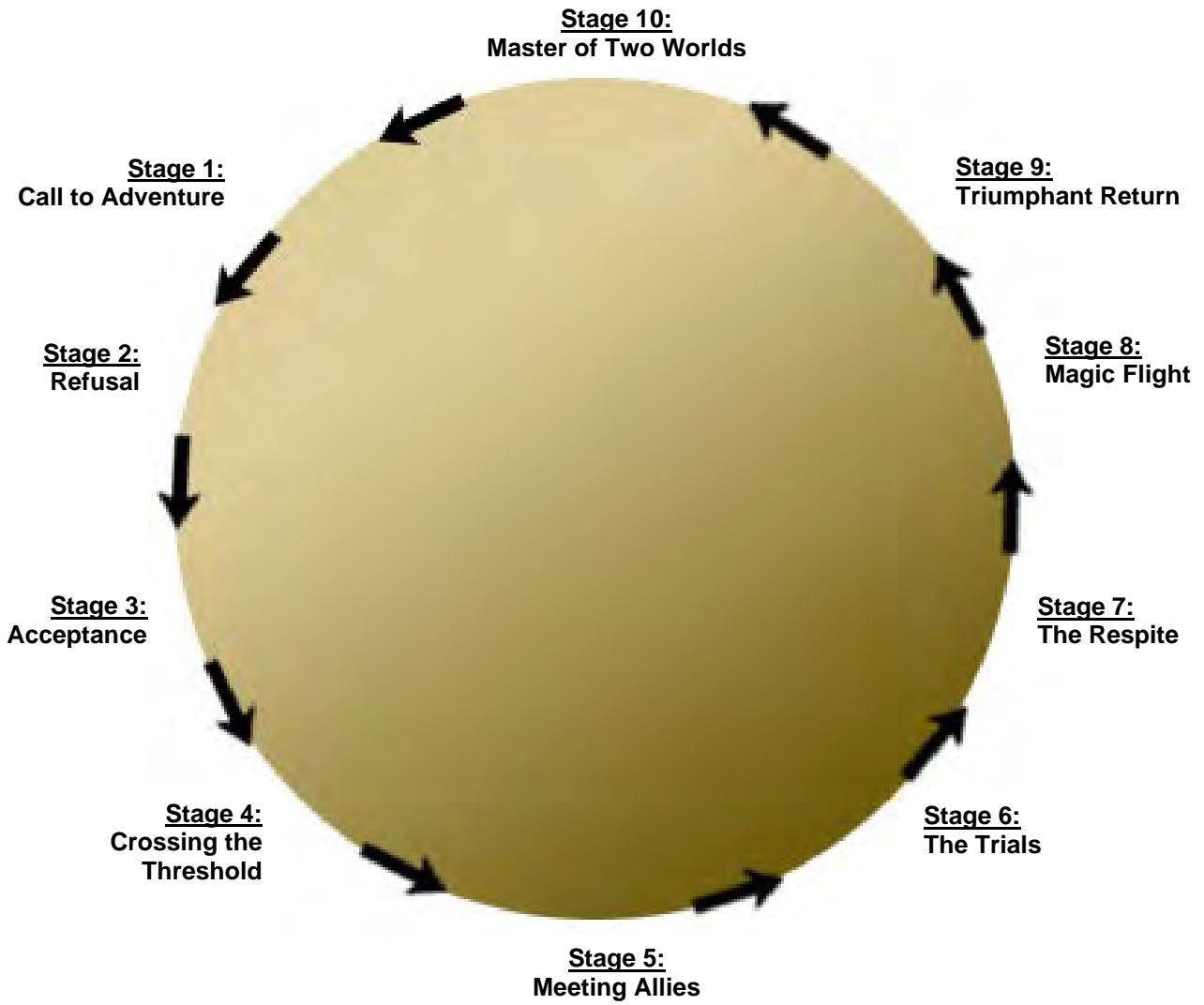**The Trials**

Stage 5:
Meeting Allies

Figure 4.4.1 The stages of the heroic journey.

Being consciously aware of the stages can lessen our fear of the unknown by showing us where we are headed. Awareness gives us clarity about what we need to do to move to the next stage. And it helps us maintain a positive attitude about difficulties, knowing that our character will be forever strengthened from those experiences.

The heroic path to wisdom involves choices at each stage of the journey. We can choose to gain insight or avoid what there is to learn. If we choose avoidance we may find ourselves stuck in a particular stage, repeating the same scenario over and over. There may be different players or different external circumstances, but the underlying situation will be uncomfortably familiar. Once we choose to learn the lesson of that stage, however, we naturally progress to the next stage with its new challenges.

While each heroic stage follows a natural progression, the various aspects of our character may not be at the same stage at the same time. We may be in an advanced stage in one aspect of our character, but in an earlier stage in another. We must wait for each aspect to evolve through the stages at its own pace. If we try to rush to the next stage without learning the lessons of the previous one, we may actually impede our progress. It often takes time as well as courage to develop the discernment necessary to recognize when we are moving at our natural pace and when avoidance is keeping us at a particular stage.

We each have strengths and weaknesses as well as personal clarity and blind spots. This is why what may be a profound act of heroism in a particular stage for one person, may not register as heroically significant to someone else. But, as was stated earlier, authentic heroism is an inside job. *We must each learn from the inside out, through personal insights and personal blunders, what it means to be heroic*. Understanding this process at an intellectual level is the first step. Experiencing the truth

of it at a *gut level* is what actually enables us to integrate our work into a lifelong mythological context of wholeness.

SECTION 4.4.1   STAGE 1: THE CALL TO ADVENTURE

Destiny has summoned the hero and transformed his ...
center of gravity from within the pale of his society
to a zone unknown. (Joseph Campbell, 1949, p. 58)

The *first stage* of our heroic character development is the *Call to Adventure*. Our old familiar lives are interrupted when something or someone calls out to us to change directions. The call may come in the form of a situation in our outer world or something from deep within that urges us to change an old way of thinking or pattern of behavior that does not serve us.

In the workplace, our *Call to Adventure* can take many forms. We may feel internally called to do a 180 degree turn in our career path. We may have an external event unexpectedly disrupt the plans we have so carefully made and call us to step up to meet different challenges. Or an exciting opportunity may be presented to us which, from our current vantage point, seems impossible to attain.

Karen's call came when she felt internally guided to give up her lucrative job on Wall Street to become a teacher. Gerald's call came when the company he had been with for 15 years laid him off and he had to find another job. And Hussein's call came when one of his employees created a new process for developing film that could revolutionize the market, if he could find enough capital to finance the venture. Whatever form our *Call to Adventure* takes, it gives us the chance to transform our lives in extraordinary ways. (Note: The names of individuals used in this dissertation are fictitious, but the scenarios are drawn from composites of real life people and situations.)

SECTION 4.4.2   STAGE 2: THE REFUSAL

Refusal of the summons converts the adventure into its negative....
the subject loses the power of significant affirmative action
and becomes a victim to be saved. (Joseph Campbell, 1949, p. 59)

The *second stage* of our heroic development is the *Refusal*. In this stage fear and resistance try to keep our heroic character from emerging. During this time, we may choose to rationalize why it is safer, smarter, or otherwise more prudent to ignore the *Call to Adventure*.

There may be negative consequences, however, by refusing the call. The fear and resistance that accompany the act of refusal can cause us pain at emotional and/or physical levels. At first the pain may be subtle. For Mike, refusing his *Call to Adventure* meant he became snappy with co-workers over minor incidents. Shannon felt jealous of friends who loved their jobs. And Melanie hated the thought of beginning a new work week.

But, if we continue to refuse what we have been called to do, the pain may become more intense. By continually refusing his *Call to Adventure* to change professions, Ben became so depressed that there were days when he couldn't make himself go out on any sales calls. Instead of heeding her call to learn anger management skills to deal with a co-worker, Brenda took out her frustration at home by yelling at her husband and hitting her kids. And Stephanie missed at least one day of work per month with migraine headaches because she refused her call to give up perfectionism that drove her to work twelve to fifteen hour days.

If *Refusal* continues for years, it can turn into bitterness or disillusionment with life. People who say their lives have been a waste or feel that life has no meaning or purpose are often people who have been stuck in *Refusal* for years. They have never allowed themselves to heed their *Call to Adventure* so they could move to the next stage in their personal heroic adventure.

What we are challenged to do if we find ourselves in *Refusal* is first to *acknowledge it for what it is*. *Refusal* is a sign of our resistance. We may resist acting on our heart's desire, doing what we need to do, or changing our perception in some way.

The second challenge is to *examine the causes of our resistance*. What do we fear will happen if we follow our call? What conditioning do we need to let go of that may be

at the root of our resistance? What new responsibilities will we have to accept if we heed the call? What will change about our self-image or how we feel about others?

The third challenge is to *release the resistance*. Sometimes release will occur automatically once we understand the reasons it is there. Other times it may require more conscious attention to get our inner and outer selves into agreement about what direction to take. However, it happens, releasing resistance demonstrates our readiness to move out of *Refusal* and into the next stage in our heroic adventure.

SECTION 4.4.3   STAGE 3: ACCEPTANCE OF THE CALL

Having responded to his own call, and continuing to follow
courageously as the consequences unfold, the hero finds all the
forces of the unconscious at his side. (Joseph Campbell, 1949, p. 72)

The *third stage* of our heroic development is *Acceptance of the Call*. If there is no internal fear or resistance, it is possible to bypass the *Refusal* stage and move directly from the *Call to Adventure* to *Acceptance*. Whether we reached *Acceptance* directly from the call or we first went through *Refusal*, arriving at this stage means our inner and outer

selves have come into alliance. Cooperation between the two gives our heroic character permission to step forth and undertake the challenge the heroic journey requires of us.

Just as there are signs that let us know we are in *Refusal*, there are also signs that let us know we have moved into *Acceptance*. If we went through *Refusal*, arrival at this stage may mean that the mental, emotional, or physical resistance from the previous stage "magically" disappears. When Ahmad decided to transfer to another city, the tortured sleep filled with nightmares that had plagued him since refusing his call to move, went away. Carl, who was a very timid person, finally mustered the courage to confront his office mate about a problem they were having. Once he had accepted his call to take action he had an immediate cessation of his internal negative self-talk that had dogged him since the problem began. And Juanita finally agreed to accept the management position offered to her several months earlier. When she did, the agitation and restlessness she had felt about her old job were replaced by feelings of strength, clarity, and vision.

Accepting the *Call to Adventure* means we have agreed to leap into the unknown. Once we trust enough to take the leap, forces beyond our rational comprehension seem to intervene and give us the inner resources necessary to proceed to the next stage.

SECTION 4.4.4   **STAGE 4: CROSSING THE THRESHOLD**

*The adventure is always and everywhere a passage beyond
the veil of the known into the unknown; the powers that watch at the
boundary are dangerous; to deal with them is risky; yet for anyone
with competence and courage the danger fades.* (Joseph Campbell, 1949, p. 82)

Acceptance propels us into the *fourth stage* of our heroic character development, which is *Crossing the Threshold*. This stage represents a crossing over from our old life into the new. In mythology, it is often represented as a guarded gateway with "ogres" (such as man-eating monsters or giants) protecting the entrance into the darkness of the unknown. The ogres challenge everyone who enters with a test to see if they are brave enough to continue.

The bravery of our heroic self will likely be challenged almost immediately upon accepting the call. We may encounter internal or external tests to see how easily we will

collapse and retreat to the safety of our old lives or move forward into the unknown. This is a particularly important juncture in determining the level of our internal fortitude. Usually, we have very little external evidence to verify that we made the right choice in accepting the *Call to Adventure*. When challenged, we may have to rely on our gut feelings, internal wisdom, and trust in ourselves to pass the tests.

The workplace provides many opportunities to *Cross the Threshold* from our old reality into the new. Helen resolved to be more assertive and almost immediately she got a new boss who was difficult to work with. He challenged her to put her new behavior into practice. For Ronald *Crossing the Threshold* came when he decided to go back to school part time in the evenings to enhance his career opportunities. Two days after he paid his tuition, he was given a project at work that required a lot of overtime. For Edward *Crossing the Threshold* came when he verbally agreed on behalf of his company to enter into a contract with a new client. As soon as he started to celebrate, the client's manager decided she wanted to renegotiate the terms of the agreement.

However the workplace presents the challenges of *Crossing the Threshold*, our resolve is tested on whether we will close the door on our old way of life and step fully into the remainder of our heroic adventure.

SECTION 4.4.5   STAGE 5: MEETING ALLIES

MOYERS:	*There's something mythological, too, in that the hero is helped by a stranger who shows up and gives him some instrument.*
CAMPBELL:	*He gives him not only a physical instrument, but [also] a psychological commitment and a psychological center.*
	(Joseph Campbell, 1988a, p. 146)

Successfully passing the tests at the threshold entitles us to enter into the *fifth stage* of our heroic character development, which is *Meeting Allies*. In this stage, our heroic character comes in contact with forces or people who help us gain knowledge, bravery, or skills to assist us on the remainder of our journey. In the movie *The Empire Strikes Back*, Yoda appeared and became Luke Skywalker's trusted ally and mentor. It was the wisdom passed on by Yoda that gave Luke the strength of character to successfully meet the challenges he had to face with Darth Vader.

Allies encourage us to reach within ourselves for answers, speak our truth, and do what we know we must. True allies are honest and tell us what we need to hear, even when others around us shy away. In the workplace, allies can come in the external form

of trusted co-workers, supportive bosses, outside consultants, or more experienced colleagues who act as mentors. They can also come in the form of an internal force within us. Ellen's ally was a supervisor who helped groom her for management. Jose's ally was a marketing consultant who helped him find the right niche for his new invention. As president and CEO of a large corporation, Cameron listened to all his advisers. He then relied on his gut instinct to help him make the difficult calls on financial decisions. Having allies helps our resolve to move forward to the next stage, more confident that we can successfully complete the rest of the journey.

SECTION 4.4.6   **STAGE 6: THE TRIALS**

The trials are designed to see to it that the intending hero should be really a hero. Is he really a match for this task? Can he overcome the dangers? Does he have the courage, the knowledge, the capacity, to enable him to serve? (Joseph Campbell, 1988a, p. 126)

The *sixth stage* of our heroic development is *the Trials.* In this stage our conviction to remain heroic is tested. In mythology this stage sometimes takes place in

the "Underworld." The challenges that test our heroism can take many forms. We may need to synthesize information in a new way, decipher a perplexing riddle about the significance of a situation, develop the fortitude to quit a bad habit, or face an ugly realization we have previously denied.

By repeatedly challenging us, *The Trials* hone our skills to deal with a variety of people and situations. This can be a very humbling experience! Layers of what doesn't serve us may be stripped away, exposing "the truth" of what is underneath. But as we become more accustomed to disclosing who we really are, our truth also becomes as strong as steel, tempered by fire.

Going through *The Trials* may be a very introspective and self-absorbed time. Sometimes it feels like this stage will never end. Perseverance and a willingness "to do whatever it takes" are drawn out to test the mettle of our heroic character.

The workplace provides a rich medium for testing our heroism, especially in this stage of our journey. In Maria's new job as a law clerk she was constantly tested on her ability to quickly assimilate complex legal issues so her attorney could meet a pressing court deadline. Raymond, a screenwriter, had to repeatedly face rejection of his screenplays to determine if he was tough enough to withstand the criticism that comes with success in the movie industry. And Alexia had to honestly examine her condescending attitude toward co-workers if she wanted to effectively work in a team environment. Whatever form the challenges take, they help us learn to trust that we innately possess the strength and wisdom to meet whatever tests *The Trials* present to us. Once we demonstrate those traits, we prove to ourselves that we are ready to move to the next stage in our heroic journey.

SECTION 4.4.7   **STAGE 7: THE RESPITE**

The keynote here is receiving messages, signals, gifts
....Take pains now to be especially aware during meetings,
visits, chance encounters, particularly with
persons wiser than yourself. (Ralph Blum, 1982, p. 90)

The *seventh stage* of our heroic character development is *The Respite*. In this stage we receive internal or external information that relieves the stress of *The Trials*. This break gives us the opportunity to regroup, contemplate, gather strength, receive spiritual nourishment, or gain profound insights. It also allows us time to synthesize at a deeper level the wisdom acquired from the previous stages.

One of the hallmarks of *The Respite* is *synchronicity*. The term synchronicity was first coined by Carl Jung to describe meaningful coincidence. Synchronicity arises not from a logically explained causal connection, but rather through the intuitive meaning we ascribe to a situation. It can provide us with important messages or answers to questions from unexpected sources. We may experience synchronicity through chance encounters,

frequent reoccurrence of a particular object or subject matter, or the subjective connection of two or more seemingly unrelated events.

As we become more adept at recognizing synchronicities, we begin to see each experience in terms of its meaning for our character development. No longer are we victims of circumstance. Instead we are investigators intent on deciphering the clues that lead to better understanding of ourselves and our interactions with others.

Synchronicities that occur in *The Respite* can affect our work in both small and profound ways. Timothy used synchronicity to resolve a tough technical issue that he had been frustrated with for over a week. One day he was at a bookstore to buy a newspaper when he bumped a bookcase. A book fell off a shelf that just *happened* to be a technical manual in his area of specialty. If he hadn't recognized the value of synchronicity, Timothy might have dismissed this incident, put the book back on the shelf, and missed a valuable opportunity. But, instead, because he was aware of how important synchronicity can be he picked up the book, looked through it, and discovered that it had the answer he needed to resolve his technical questions.

Nadine used synchronicity to help her in a dilemma about her career. She dreamed about starting her own business. But she was afraid it might be too risky and that she should stay in her comfortable, but dead end job that would assure her a pension. Then one day she asked herself for a sign about what she should do. That night while standing in line at a movie theater she pondered this dilemma yet another time when she noticed a poster for a soon-to-be-released movie. The title, "Go for Your Dreams" seemed to be speaking directly to her. If this had been the only message concerning this issue she might not have put such stock in it. But on the way home she saw a billboard that jumped out at her with the slogan, "Go for the gusto." When she looked in her

mailbox there was a flyer from a mortgage lender that said, "It's time to get what you want out of life." Since Nadine was alert to synchronicity, having three messages so closely together were hard to ignore. She knew she had gotten the answer to her question, which gave her the courage to take the next step to bringing her dream into reality.

Preston was thinking about changing jobs. He had drafted a new resume, but not yet sent it anywhere. A week later, he was on a business trip in another city when he ran into an old classmate and the classmate's wife. As they talked, the wife casually mentioned the name of the company where she worked. The company was one that Preston had considered contacting about employment. He told the wife about his interest in changing jobs. It turned out that she was the head of personnel and knew that there was an opening for someone with his background. If Preston had not been open to synchronicities he would have missed the opportunity to interview with this company. But, because he followed up on the connection, he was able to land a lucrative new job with very little effort.

When we are aware of the messages we receive through synchronicities *and* we act on them, it can make our lives much easier. It is also one of the tests that this stage presents us with to determine whether we have the underlying character foundation necessary to move to the next stage. Have we firmly established the qualities of heroism in our thinking, behavior, and psyche to meet future challenges? If we have been able to adequately incorporate the lessons from the previous stages, we demonstrate to ourselves that we are ready to exit from the darkness of *The Trials* into the light that awaits us in the remainder of our journey.

If we fail to recognize the gifts bestowed on us by *The Respite* or take them for granted, it may mean that we have not sufficiently incorporated the lessons from the

previous stages and we need to return to *The Trials* for more experience. But if we do have to go back, there is nothing shameful about it. Like an experienced professional baseball player who knows when it is time to do more batting practice, we can view our return to *The Trials* as an opportunity to better ourselves and gain even more wisdom. Once we know we have passed the tests of *The Trials* and we have gotten the message that *The Respite* provides, we often realize that we no longer need to go back. We are now ready to move with confidence and grace to the next stage in our heroic adventure.

SECTION 4.4.8   **STAGE 8: MAGIC FLIGHT**

Whether rescued from without, driven from within, or gently
carried along by the guiding divinities, [the hero] has yet to
re-enter with his boon the long-forgotten atmosphere where
men who are fractions imagine themselves to be complete.
(Joseph Campbell, 1949, p. 216)

The *eighth stage* of our heroic development is *Magic Flight*. In this stage we see the light at the end of the tunnel. The heaviness and feeling of "struggling against the odds" begin to evaporate. We are like baby birds perched on the edge of the nest flapping

our wings. There is lightness and a feeling that it is possible to soar. We want to share with the world the tools, skills, and wisdom we have acquired through the earlier stages of our adventure.

While we have a feeling of excitement for going to the next stage, there is also trepidation. We have not yet *proven* to ourselves that we can actually soar. We may hesitate wondering if we have what it takes to fly.

In our work we may experience *Magic Flight* in a variety of ways. For years Samuel dreamed about becoming a paramedic. But, after accepting his first job upon completion of his training, he worried whether he knew enough to handle real emergencies. Sandra laid the groundwork for months to start her own restaurant and when it came time to open the doors, she had second thoughts about whether she had made the right decision to go into business for herself. Frank worked for over a year on an innovative engineering design. When it was time to show the prototype at an industry conference, he worried what others in his field would think about it.

If we find ourselves hesitating to take flight, we need to ask ourselves what the hesitation is telling us. Is it telling us we need more preparation before we can successfully soar? Or are we simply afraid of the future, uncomfortable with success, or overly concerned about what others will think about us or our work? Often just by focusing on the excitement for the adventure that lies ahead rather than succumbing to our fear we gain the confidence to move to the next stage.

In the examples above, Samuel's worry about whether he could handle real emergencies as a paramedic subsided when he reminded himself that he would not have to handle emergencies alone. He would be paired with more experienced paramedics. No one's life would be endangered by his lack of experience. Sandra's second thoughts about

opening her restaurant vanished when she imagined the joy that she would feel when seeing the faces of satisfied customers. Frank's concern over what his colleagues would think of his prototype disappeared when instead of seeing himself ridiculed by his peers, he visualized their enthusiastic support of this breakthrough technology.

Moving through the stage of *Magic Flight* does not mean that our fears totally disappear. It does mean that we have enough belief in ourselves that we are no longer held back by our doubts. It is this level of self-trust and confidence that naturally propels us to the next stage in our heroic journey.

SECTION 4.4.9   STAGE 9: TRIUMPHANT RETURN

*The returning hero, to complete his adventure, must
survive the impact of the world.* (Joseph Campbell, 1949, p. 226)

The *ninth stage* of our heroic development is the *Triumphant Return*. It is the re-entry point into the world in our heroically transformed state. There is an internal urge to

seek a new place in life's pattern and we want to share with others the knowledge we have gained through our personal experiences.

Arriving at this stage often engenders a profound sense of gratitude. Knowing how much it took for us to get here, we are thankful for all we have learned. Although it was not always easy, we know we are better, stronger, more compassionate human beings for having gone through the experiences along the way.

We have to realize, however, that even though we may have changed in profound ways because of our experiences, others may find our transformation odd, baffling, frightening, or even threatening. As a result, we might lose some old friends along the way. One of the main challenges at this stage is to retain the wisdom we received from our journey, and put it to use in a world filled with fear, anguish, greed, cruelty, immaturity, jealousy, and unconsciousness.

In the workplace, the *Triumphant Return* may take a myriad of forms. This stage tested Patricia's fortitude to remain on track no matter what others around her chose to do. She worked in a beauty salon as a part time stylist while going to school. In their spare time, the other stylists gossiped and complained about how miserable their lives were. There had been a time earlier in her life when Patricia would have joined in. But, now rather than divert attention away from taking action in her own life, she used her spare time to study. She knew that she was probably ostracized behind her back for not participating, but she also knew that she wouldn't let anything stand in her way of finishing school.

Rakesh was tested to maintain his integrity. His unscrupulous boss asked him to take home records to hide them from state regulators. Even though Rakesh's job was on the line, he refused to be a co-conspirator in the fraud. His refusal did get him fired. But

the self-respect that he gained helped him find a much better job working for people who valued his honesty and strength of character.

Susan's leadership skills were tested when she received her promotion. Two of the people she supervised resented her for being selected over them for the position and they did everything they could to turn others in their division against her. Susan kept her cool and did not take the attacks personally. Through her calm and steady guidance she was able to refocus the attention of the group toward working together to accomplish their goals. By doing so she earned the respect of everyone in the division, including the two people who had originally resented her.

Our ability to *consistently* deal with the external world from our transformed state will be tested in this stage. Do people and situations "push our buttons" and cause us to revert to our old ways? If so, we may encounter those same challenges over and over until we are able to respond with inner maturity regardless of the circumstances. Once we have proven to ourselves that we can consistently handle the responsibility that comes from being "inner directed while living in an outer world," we gain the self-respect that allows us to easily progress to the final stage of our heroic adventure.

SECTION 4.4.10   **STAGE 10: MASTER OF TWO WORLDS**

Freedom to pass back and forth across the world division...
not contaminating the principles of the one with those of the
other, yet permitting the mind to know one by virtue of the
other–is the talent of the master. (Joseph Campbell, 1949, p. 229)

The *Master of Two Worlds* is the *tenth and final stage* of our heroic development.

We have come full circle and feel a sense of completion, having fully integrated our inner

experiences with our outer reality. In the stage of the *Triumphant Return* we dealt with

the integration of dualities between our personal heroic journey and the rest of the world.

In this stage we realize that the appearance of separation was only an illusion. The way

we experience the world, and the way others experience it simply occur in parallel

dimensions. As *Master of Two Worlds*, we easily traverse and link these dimensions.

In this final stage we have *transcended the bounds of normal consciousness*.

There is a sense of expansiveness, as we experience being connected to all that is. We

freely draw upon both our logic and intuitive wisdom, knowing that there is no

contradiction between the two. This openness gives us the capacity to respond to situations from a more enlightened perspective.

As *Master of Two Worlds* we no longer need to prove ourselves as in earlier stages. Our personal ambition is replaced by a desire to serve humanity and pass along our personal knowledge. We no longer work at living the "right" kind of life, but instead allow life to be lived through us in whatever ways we are internally called to serve!

The form that *Master of Two Worlds* takes will vary depending on each person. Paul used his thirty years of experience as a financial planner to mentor young entrepreneurs just starting their own financial planning businesses. He taught them not only the strategies of what is required for solid financial planning; he also taught them how to open their hearts so they could address their clients' deepest monetary concerns and desires. By using this approach, he helped his protégés transcend their initial expectations of just being successful businesspeople. In addition they were able to embrace a desire to become more loving, caring human beings, who saw their work as a form of service to society.

Kimberly was a physician who developed symptoms of chronic fatigue. Her own physical crisis prompted her to search for ways to deal with her situation, which she might not otherwise have explored. Using her personal experiences and detailed research methodology, she developed an approach that helped alleviate her symptoms. At first she shared this information only with her patients and other physicians in her office. But, she received so many requests for additional information that she eventually wrote a book and spoke on the subject at seminars around the country. Although she was not glad she had to go through the trauma of chronic fatigue, she was pleased that her experience could be used to help so many other people.

Joel, who had been a dancer in a national dance company for fifteen years, decided to work with the YMCA to offer summer dance camps for disadvantaged children. He taught his students how movement could be used to express their passions in positive ways. By encouraging them to dance their rage, fears, hurt, and joys he gave them a tool to gain control over their emotions. Joel knew, from having grown up in similar circumstances, that feeling a sense of control could help these children develop the self-confidence needed to break their cycle of poverty.

No matter what our personal forte is, this stage helps us demonstrate that we have expanded beyond the focus of our own personal lives. We now have a deep sense of fulfillment knowing that as *Master of Two Worlds* we are making a positive impact on the lives of others. We also feel a childlike sense of magic and awe as we realize that work has finally become a clear conduit for our service to humanity.

SECTION 4.4.11   **UNDERSTAND THE IMPORTANCE OF COMPLETING ALL THE STAGES**
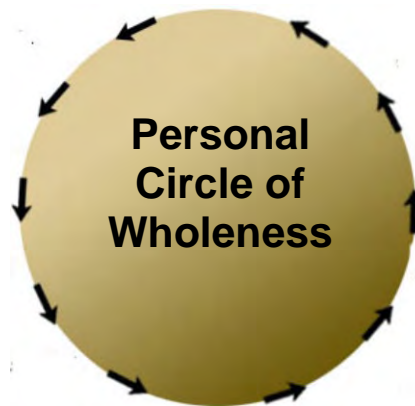
With this new beginning we are back where we began, although the better for having gone through the experience... (Michael Schneider, 1994, p. 346)

Within each of us dwells an urge toward completion of our personal circle of wholeness. Until we close the gap between aspects of our external character and our internal self, there may be a sense of agitation, restlessness, or regret prodding us to join the two. Our workplace experiences not only help us complete the stages of our heroic journey; they help us close that gap. They allow us to know *from the inside out* that we have fully stepped into the heroic reality. It is this knowledge that engenders peace and calm not possible as long as we are striving to close the gap.

While going through each of the ten stages is important to our individual process, it also has a collective metaphorical significance. "Throughout the world, myth and religion are replete with examples of the [number ten] as a symbol of fulfillment, expanded power, and new beginning." (Schneider, 1994, p. 329) "The appearance of ten often represents the completion of a journey and a return to the origin after a purifying ninefold experience." (Schneider, 1994, p. 329) The very act of moving through all ten stages is an affirmation that speaks to the core of who we are. It signifies our dedication to close one chapter in our character development and open a new one at a higher level of consciousness.

The heroic journey of transformation and personal growth is probably the ultimate adventure we will ever undertake. Though we may not be consciously aware of where completion will take us, the heroic part within us knows where it wants to go. It recognizes that mastering each stage of the journey inevitably leads us to greater wisdom, power, and bliss, which are at the very root of our desire to be heroic. For ideas about how to apply the heroic stages to your own workplace journey see *Appendix B*. For ideas about how to apply the heroic stages to your organizations collective workplace journey see *Appendix C*.

SECTION 4.4.12   **INCORPORATE YOUR WORKPLACE JOURNEY INTO A LIFELONG HEROIC EPIC**

*The course of an individual's life, however confused
it appears to be, is a complete whole, in harmony with itself
and having a definite...meaning, as profoundly conceived
as is the finest epic.* (Arthur Schopenhauer, 1974, p. 204)

Anyone who read the *Iliad* and the *Odyssey* in high school or college probably remembers that an epic is a long narrative poem that chronicles the heroic deeds of a character over the span of a lifetime. Just as epics are stories of the heroes and heroines of long ago, they are also stories of our personal lives today. Our work is not only a potential heroic journey in and of itself. It can also be a significant component in the bigger picture of our lifelong heroic epic.

In the Introduction, myth was described as a "story that takes each individual moment of a life and places it in a context, a plot." Simply understanding that life is a heroic epic helps us find a place in our life's unfolding plot for *every aspect of our existence*, including our work!

Joseph Campbell believed that if we have experienced our life as a heroic journey, when we get old and look back at our life we see that it had a cohesive plot. The same

can be said about our work. Campbell points out that when we experience it as an

important part of our lifelong heroic adventure:

> Events that when they occurred had seemed accidental and of little
> moment turn out to have been indispensable factors in the composition of
> a consistent plot....[J]ust as people whom [we] will have met apparently by
> mere chance become leading agents in the structuring of [our] life, so, too,
> will [we] have served unknowingly as an agent, giving meaning to the
> lives of others. The whole thing gears together like one big symphony,
> with everything unconsciously structuring everything else... (Joseph
> Campbell, as quoted in Wolf, 1994, p. 345)

Looking at your life from an epic perspective can help you gain insight that few

people have unless they have lived a very long time. You can see your life patterns *as you

create them*. Nothing can substitute for the hindsight of advanced age. However,

recognizing that your work experiences play a significant role in your lifelong journey

gives you a greater appreciation for the forces, both in your workplace and within

yourself that influence who you are becoming. For ideas about how to understand your

current workplace experiences in the context of your lifelong heroic epic, see

Appendix D.

SECTION 4.5   **EVOKE THE SYMBOLIC POWER OF THE LABYRINTH IN YOUR WORK**

The labyrinth does not engage our thinking minds.
It invites our intuitive, pattern-seeking, symbolic
mind to come forth. (Lauren Artress, 1995, p. 52)

To master the stages of our heroic workplace journey, we must be able to link our physical experiences with our intuitive knowing. Without the ability to link the two, we are hampered from fully learning all that each stage has to teach. Symbols act as connectors between the two realms. They help us access many of the otherwise hidden intuitive clues that bring deeper meaning and clarity to our work.

The labyrinth is a particularly powerful symbol. Evoking its symbolism within us gives us an additional tool to integrate our physical and intuitive realities into a unified whole. In this chapter, we will examine what makes the labyrinth such a powerful symbol. We will also explore ways its symbolism can be consciously put to work at work.

SECTION 4.5.1   **EXPERIENCE THE ARCHETYPAL LABYRINTH**

We respond to symbols of the archetypes outside us
to the extent that we're sensitive to their principles
buried within our deeper nature. (Michael Schneider, 1994, p. 43)

The labyrinth has been a powerful symbol throughout the history of human civilization. There are many variations of the labyrinth design. There is the simple spiraling serpent design represented in Chinese bronze sculptures (Figure 4.5.1) and used in traditional Navaho sand paintings (Figure 4.5.2). There is also the more complicated eleven circuit labyrinth. Variations of it are found in French cathedrals at Chartres (Figure 4.5.3) and Amiens (Figure 4.5.4).

The most common labyrinth pattern found throughout the world, however, is the seven-circuit labyrinth. It is often called by Westerners the *Cretan labyrinth* because European archeologists first saw the symbol on Cretan coins (Figure 4.5.5). But this basic design has also been used in the North American Hopi culture as a symbol of the "Earth Mother" (Figure 4.5.6). It has been found on petroglyphs in Ireland (Figure 4.5.7), turf hedges in England, and stone layouts in Sweden (Figure 4.5.8). It has been found in many other countries including Italy, Peru, India, and Spain. *The appeal of this particular design by so many different cultures throughout history is likely linked to its* archetypal *nature!*

Figure 4.5.1 Chinese bronze serpent sculpture representing a simple spiraling labyrinth.
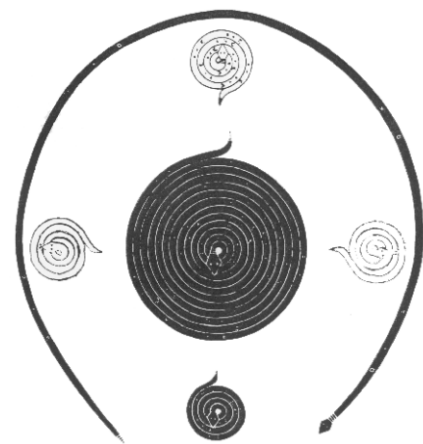

Figure 4.5.2 Traditional Navaho sand painting representing a simple spiraling labyrinth.

Figure 4.5.3 Chartres cathedral eleven circuit labyrinth.

Figure 4.5.4 Amiens Cathedral eleven circuit labyrinth.

Figure 4.5.5 Seven-circuit labyrinth found on Cretan coins and throughout the world.

Figure 4.5.6 North American Hopi labyrinth symbol for "Earth Mother."

Figure 4.5.7 Petroglyph in Ireland depicting the seven-circuit labyrinth.

Figure 4.5.8 Seven-circuit stone labyrinth layout in Sweden.

An archetype is a "pattern, underlying form, primordial form (the form, for example 'underlying' a number of similar human, animal, or vegetable specimens.)." (Jacobi, 1959, p. 49) Another explanation is that archetypes are primordial imprints embedded within our human psyche. Like DNA, which acts as a blueprint for a particular aspect of our genetic makeup, an archetype can act as a blueprint for a particular aspect of human consciousness. It is my contention that the archetypal labyrinth is such a pervasive and powerful symbol throughout the world because it provides the human

psyche with a basic outline to follow to be heroic. Since we have free will, the details of how our heroism evolves are left to us. But the basic blueprint we must follow to be heroic is clearly mapped in human consciousness. The more aware we become of the labyrinth's blueprint, the easier it is to align ourselves with the traits required to be heroic both in the workplace and elsewhere in our lives.

The universal appeal of the archetypal labyrinth may be due to the fact that it is a composite of several individually powerful archetypal symbols including the *circle*, the *arc*, the *spiral*, and the *cross*. Each one of these symbols offers unique archetypal attributes that are key to the development of our heroic character. When they are unified within the single symbol of the labyrinth, the power of their individual attributes *exponentially* increases the odds that we will have a strong enough will to follow the archetypal heroic path in our daily reality.

SECTION 4.5.2   INCORPORATE THE POWER OF THE CIRCLE

*Looking at a circle is like looking into a mirror. We create
and respond irresistibly to circles...because we
recognize ourselves in them.* (Michael Schneider, 1994, p. 2)

The circle (and its three dimensional version, the sphere) is all around us. Nature uses circle power. We see it in the cycle of the seasons, bird nests, our body's circulatory system, and the life cycle of plants. Humans use circle power to invent such diverse items as tires, frying pans, basketballs, and pizzas.

Given the pervasive nature of circles, it is no wonder that circles play an integral role within our character development. Michael Schneider, the mathematician, philosopher, educator, and writer quoted above, explains the significance of the circle to the human psyche in his book, A beginner's guide to constructing the universe:

> The discovery and appreciation of the circle is our early glimpse into the wholeness, unity, and divine order of the universe. (Schneider, 1994, p. 5)...The message of the shape bypasses our conscious mental circuitry and speaks directly to the quiet intelligence of our deepest being. The circle is a reflection of the world's–and our own–*deep perfection, unity, design excellence, wholeness, and divine nature*. [italics added] (Schneider, 1994, p. 2)

Our innate intelligence draws upon three significant aspects of the circle's power: (1) the central reference point, (2) radial expansion, and (3) movement at the periphery. The interplay between these three aspects energetically draws together our internal and external realities into a unified whole.

SECTION 4.5.2.1 CENTRAL REFERENCE POINT

The *center represents our internal reference point*. It generates an intangible force that coalesces the rest of the circle's energy around it. Michael Schneider believes, "Nothing exists without a center around which it revolves, whether the nucleus of an atom, the heart of our body, hearth of the home, capital of a nation, sun in the solar

system, or black hole at the core of a galaxy. When the center does not hold, the entire affair collapses." (Schneider, 1994, p. 8)

The same can be said for human character. Our central reference point is the source of our internal strength that keeps outside influences and daily pressures from collapsing in on us. It generates an intangible force that acts as our internal homing beacon, calling us back to the Center of ourselves in all that we think and do.

Our central reference point plays an especially important role for us in the workplace. It can help us remain true to our ideals while doing tasks that have value but may seem mundane. It can help us stay clear about our overall goals despite day-to-day pressures that may temporarily sidetrack us. And it can help us maintain a good sense of ourselves during times of great challenge.

Lydia used her central reference point to remind her during times of stress why she had originally chosen the field of social work. Even though she often felt inundated with bureaucratic paperwork, she knew she had decided to go into social work to help the people most forgotten by the rest of society. She, therefore, made a conscious effort to give the same caring attention to all her client cases that she would want if their roles were reversed.

Eric used his central reference point to help him remain focused on his college education. In spite of the fact that he had to work two jobs and take care of his mother who was ill, he never lost sight of his goal to finish school. He knew he would do whatever it took to realize his dream.

In the midst of rumors about layoffs, Rebecca used her central reference point to keep her spirits high. Even though others around her were scared about their chances of

finding another job, she never doubted herself. She knew her skills and natural abilities would lead her to challenging, rewarding, and well-paid work wherever that job might be.

SECTION 4.5.2.2   RADIAL EXPANSION

In geometry the radius of a circle connects the center to its periphery. In nature *radial expansion connects the two together*. This principle is evident in "concentric ripples, splashes, craters, bubbles, flowers, and exploding stars." (Schneider, 1994, p. 11)

Radial expansion is also a natural part of our character development. It acts as a "carrier," transferring the energy generated from our central reference point into the outer world. Our intentions become deeds done. Our principles become ethics lived. Our dreams become actualized reality!

The workplace continually presents opportunities to practice radial expansion. For years, Sylvia's company had been talking about developing marketing materials that could be used across all divisions. But the task remained only an idea until Sylvia used her power of radial expansion to turn the concepts discussed into a brochure and product demo on CD-ROM.

As a junior Congressman, John used radial expansion to develop his reputation as an honest politician. In all his communications he "radiated" that he could not be pressured to sacrifice his personal integrity. Consequently, by his second term, he was rarely asked to do so.

Burt used radial expansion to fulfill his vision of increasing the size of his restaurant. He started with an image in his mind's eye. By following his intuitive guidance each day about what actions to take, within one year his image became a reality in the form of a lush atrium garden with seating for an additional fifty people.

SECTION 4.5.2.3   MOVEMENT AT THE PERIPHERY

The *circle's circumference represents energy in movement*. On a wheel, the hub remains at a fixed point while the periphery rotates. We see rotation in "nature's universal cycles, circulations, circuits, orbits, …vibrations, and rhythms." (Schneider, 1994, p. 12)

Rotation is also important to our character development. In Section 4 the heroic stages were depicted as being on the periphery of a circle. (See Figure 4.1.) While the core of who we are remains constant, it is the *rotation through the stages that generates the mental, emotional, psychic, and spiritual force necessary for change to occur*.

In the workplace, as elsewhere in our lives, when we feel stagnant we may need to do something to set the wheel of change into motion. We may need to jump-start our creativity. We may need to take action to override our tendency to procrastinate. Or we may need to call on all our internal strength to move through our fear of change.

As an artist, Sheila found herself staring at a blank canvas for weeks, unable to think of anything new to paint. Then one day she started randomly slapping paint onto the canvas just for something to do. The pattern that emerged gave her an idea that eventually led to one of her greatest works.

Cameron was out of work and knew he needed to look for another job, but he stalled. The whole first week he sat on the couch all day watching television. Then he realized he had to take action or he would go into a deep depression. The next morning he made a conscious decision to change the pattern by not turning on the television. Instead he showered, dressed, and began responding to employment ads in the newspaper. Through self-discipline he activated the momentum he needed to pursue a job that eventually became a rewarding career.

Even though she had rehearsed for several days how to ask her boss for a raise, Rosa felt scared about actually doing it. She was afraid if she didn't ask him soon, she never would. Before she could talk herself out of it again, she decided to get up from her desk, walk straight into her boss's office, and close the door behind her. She knew that no matter what the outcome on her raise, she would always be proud of herself for taking action to set the wheel of change into motion.

SECTION 4.5.3   INCORPORATE THE POWER OF THE ARC

Because the arc is a fragment of a circle, it is symbolic of the life-force, of potential spirit. (Frederick Goodman, 1989, p. 124)

In nature, wherever there are circles, there are also arcs. While the circle represents totality, unity, wholeness, and completion, the arc represents *potential* totality*, potential* unity*, potential* wholeness*, and potential* completion. When we say that we "have potential" we are living in the arc of our character development. We may be in the arc of learning or attaining new skills. We sometimes refer to this as a "learning curve." We may also be in the arc of discovering our innate talents or determining our life's contributions to the world.

Whatever arc we are in at the moment, we can use it to our advantage. It can help us *direct our energy and regulate the momentum of our change so we can fulfill our potential* We will examine four aspects of the arc's curve that can facilitate this process: (1) acceleration (2) deceleration, (3) consolidation, and (4) containment.

SECTION 4.5.3.1   ACCELERATION

By leaning into the curve, energy's momentum can be accelerated. This is the principle that the Apollo 13 astronauts used when problems forced them to abort their mission to the moon and quickly return to earth. The spacecraft was already in the moon's gravitational field. To pull away from the moon and return the way they had come would take more time, fuel, and oxygen than they had. Instead, it was decided that the astronauts should continue on in the direction they were already going. By leaning into the moon's gravitational pull, they used the curve on the backside of the moon to build their momentum and propel the spacecraft safely back to earth.

In our character development, we can lean into the curve to accelerate the changes we want to make in our lives. Leaning into an idea can snowball into a new product or service. Leaning into an interest to attain information can escalate into expertise. And leaning into our passion may just fulfill our deepest desires!

Leaning into the curve of our potential can have amazing and unexpected implications for our work. One day Erin, a senior computer programmer, had a casual conversation with Tim, the company comptroller, about the problems with their company's existing accounting software. By leaning into the ideas discussed with him, Erin proposed and got permission to work with the accounting department to design an accounting software program that would be user friendly and streamline the time

necessary to generate reports. She had no way of knowing when she began what she thought of as a "little project to help another department," that it would eventually become one of her company's best selling software products.

One of Melanie's high school projects was to study the habits of the gorillas at the zoo. From this experience, she became fascinated with primate behavior. As a graduate student she studied chimpanzees and gorillas in the wild and wrote articles for several major publications. By leaning into her hunger for understanding, by the time she was thirty, Melanie was already considered one of the leading experts in her field.

Ever since Kevin could remember, he had been fascinated with cars. As a teenager he spent countless hours working on cars, reading about cars, and talking about cars. It was no surprise to anyone that Kevin's love of automobiles developed into a lifelong career. It was surprising, however, that by leaning into his love and knowledge he was ultimately propelled into a high paying position as a curator at one of the premier automobile museums in the country.

SECTION 4.5.3.2   DECELERATION

"One of the hardest lessons for…novice skier[s] to learn is to lean away from the hill and not into it." (Bennis, 1989, p. 172) While leaning into the slope can help skiers accelerate, leaning out helps them control the acceleration. This principle is also true for the development of our character. It is important to know how and when to lean into the curve. *But, it is equally important to know how and when to lean out of the curve so we can control the pace of our change rather than being controlled by it.*

Learning to decelerate our momentum is one of the ways that we take conscious control of a situation. Deceleration allows us to slow down so we don't miss the value

that a particular experience has to offer. It gives us a chance to pace ourselves so we have time to completely synthesize information. And it enables our character to gradually expand so it can encompass our full potential.

Knowing how to effectively use deceleration can be especially helpful when dealing with the fast paced workplace. It can keep us from overlooking important details that could create potential problems if missed. It can prevent us from rushing through our interactions with others without paying attention to what they have to say. And it can keep us from overriding internal and external signs that tell us we need to pay attention to what we are doing.

Ethan learned the importance of deceleration in his job as a warehouse shipping clerk. In his first two years he carefully scrutinized each invoice that came across his desk. He knew every piece of inventory that passed through the warehouse. But as the shipments increased, he got in a hurry. He began to spot check invoices. Then one day he signed off on a shipment, part of which had not actually arrived. Luckily, his error did not cost the company any money. But, Ethan made a commitment to develop a more efficient tracking system that would allow him to be more thorough *and* handle his increased workload.

People who knew Jeffrey joked that he worked as if someone had pushed his fast forward button and it had gotten stuck. He ran from one meeting to the next. He rushed through appointments. And his attention span during other people's presentations was almost non-existent. No one but Jeffrey was surprised when several customers complained to his supervisor that he hadn't listened to their concerns about projects. It wasn't until his third warning, however, that Jeffrey realized he would be fired if he didn't slow down and pay attention to people. He vowed to himself that from this point

forward he would slow his pace so he could listen more carefully to what each person had to say.

Francine was a workaholic. She came in before others and left after everyone most days. She rarely exercised and ate food almost exclusively from vending machines. Although she knew she needed to change her habits, it was not until she found out she had an ulcer that she finally paid attention to what her doctor and her body had been telling her for years. She used this as her wake up call to slow down and change her lifestyle so she could be both healthy and productive.

SECTION 4.5.3.3   CONSOLIDATION

Consolidation gathers energy and accumulates it for later use. We use this aspect of the arc to focus microwave signals into a satellite dish, collect rainwater in a birdbath, and scoop up soup into a spoon. We can also use consolidation to gather our scattered energy for use in the next phase of fulfilling our potential. It can be used to collect the necessary information, skills, or money to move forward on a project. It can be used to solidify our intentions, focus our attention, or gain personal wisdom.

Our patience may be tested while we are in the midst of consolidation. There is often a tendency to hurry the process so we can move more quickly to the next phase. If we try to do this, though, we can get ahead of ourselves. We may find we do not have the energy to sustain being at the new level. When we consciously use consolidation, we develop the ability to know when it is time to wait and do more gathering, and when it is time to bring our dreams to fruition.

Working with consolidation may put our workplace wisdom to the test. Tony wanted to quit his job and go into business for himself as a landscaper. But he didn't have

the financial resources or the contacts yet to do it. He made an internal commitment to stay at his job for at least two more years, while he built a solid base for his landscaping business. There were times when he was frustrated having to work for someone else and wanted to quit his job on the spot. But he didn't. He knew quitting before he was ready would sabotage his long-term goals. On the day Tony finally gave notice to quit his job, it was one of the sweetest moments of his life. By waiting for the right timing, his transition into self-employment was a smooth, rewarding, and enjoyable experience.

Samantha had given herself until the end of the semester to finish writing her dissertation. She was determined that she would have hers finished at the same time as other students who had begun the graduate program with her. But the more she got into her research, the more she realized that to do justice to her topic would require more time than expected. It actually took Samantha an extra year to gather and synthesize all of the information needed. By being patient with her own process, she was proud of her finished product and felt truly deserving of receiving a doctoral degree.

Dennis was only a junior in college, but he was already one of the most sought after football players by the NFL. With so many tantalizing offers, he seriously considered quitting school and turning pro. He decided, however, to stay in school and finish his senior year. By waiting, not only did he obtain his degree; he also gained valuable social skills and life experience. When he did join the NFL he was a more mature player, better prepared to handle the pressures of becoming a professional athlete.

SECTION 4.5.3.4   CONTAINMENT

Containment charges and enriches the energy that has already been accumulated. It brings a sacred quality to that which is contained. Domes (three-dimensional arcs)

exemplify this. Domed mosques, synagogues, and churches contain and concentrate the spiritual energy of their communities. Domed stadiums contain and concentrate the sports enthusiasm and energy of both the fans and the players. And domed capitol buildings contain and concentrate the governing energy of a state or nation.

As human beings we can use containment to bring a sacred quality to all that we do. Containment can keep us from dissipating our energy. It allows us to consciously choose when the timing is right to use that energy in a different way.

Holding that which is sacred is also a sign of our maturity. It demonstrates that our outer "personality container" is strong enough to handle the accumulation of energy within. And it shows us that we are worthy vessels of what has been given to us for sacred protection.

In the workplace, we may need to hold our silence, contain our enthusiasm, or retain what is told to us in confidence. From the time Cheryl started on the sales floor, she knew that someday she would be a top company executive. But she never revealed this thought to anyone. While others around her competed for recognition and talked about how much they wanted and deserved promotions, Cheryl quietly went about doing the best job she could. Her competence and silent strength set her apart from others. It was not long before she was recognized as having management potential and was promoted. Several years later, when she was made vice president of marketing, many people were surprised at how quickly she had moved up through the ranks. But Cheryl knew that her understanding of containment had played a significant part in bringing her original vision into reality so quickly.

The senior partner had just told Claudia that at the next staff meeting he would announce that she had been selected from three other people as the newest partner in their

law firm. Claudia was ecstatic. Her first reaction was to want to jump for joy and run through the law firm in celebration. But she knew that until the other candidates were notified and the announcement was officially made, she needed to contain her enthusiasm. Instead she quietly savored the moment and congratulated herself on how all her years of hard work had finally paid off.

As the assistant to the personnel director, Adam was privy to a lot of confidential information. Employees and managers alike came to him for his input on delicate personnel matters. Over the years Adam developed a reputation as being completely trustworthy. Because he understood containment, he had the discretion needed to know what to say to others and what to hold in the strictest of confidence.

SECTION 4.5.4   **INCORPORATE THE POWER OF THE SPIRAL**
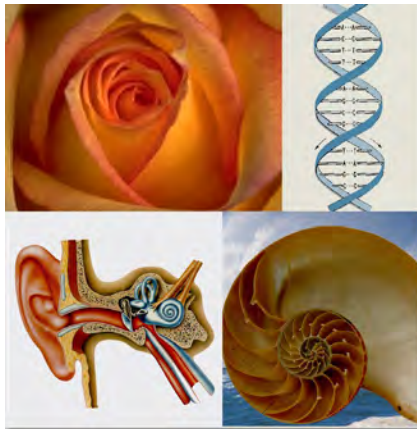
[T]he spiral is a metaphor for our inevitable transformation within. (Michael Schneider, 1994, p. 174)

Spirals are found at all levels of our existence, from the microcosmic to the macrocosmic. We see spiral power in galaxies, air currents, whirlpools, pinecones, and the magnetic fields of electrons. When nature is left to take its own course, it inevitably

moves in spirals. "[B]eginning with the tiny amoeba, all the way to men and women, when they move without any means of stimulation, [they] will be invisibly urged to take a spiral path." (Goodman, 1987, p. 434) But why is this?

"The spiral's role in creation is *transformation* [Italics added]." (Schneider, 1994, p. 139) Spiral power is necessary for the development and balance of nature. We see this phenomena in the formation, growth, and maintenance of life on this planet. "Fish, tortoise, rabbit, and other vertebrate embryos begin life as unfurling spirals." (Schneider, 1994, p. 151) "The digestive system of a pig, like that of other animals, follows a whirlpool [shaped spiral that funnels food downward] to transform [it] into energy and waste." (Schneider, 1994, p. 148) The human heart consists of a fibrous spiral shaped muscle that gives it the strength to pump blood through 60,000 miles of blood vessels. The structure of human DNA has a spiral shape as do umbilical cords, thumb prints, pelvic bones, and sweat glands.

Spirals also play a transformational role in the development of our human character. "In myth and religion [spirals represent] the path of spiritual and mystical transformation." (Schneider, 1994, p. 139) In psychological terms, *spiral power gives us the energy, strength, and persistence necessary to grow and change* as human beings. There are several unique properties of spirals that help us do this; (1) enhanced capacity, (2) calm in the midst of turbulence, (3) dynamic flexibility, (4) penetration, and (5) balance in motion.

SECTION 4.5.4.1   **ENHANCED CAPACITY**

The very *act of creating a spiral enhances the capacity of the energy flowing through it.* When a piece of copper wire is curled into a spiral, it develops the ability to convert radio waves into electric current that it did not have as a straight piece of wire. "This is because the magnetic fields of each turn add up to make one large resulting magnetic field." (Dall, undated, e101-18) "[George] Lakhovsky, in his book <u>The secrets of life</u> drew an analogy between the spiral formation found in all living cells–and the coil in an electric current. ... Lakhovsky further suggested that, just as in an electrical oscillating circuit, radiations are emitted through the functioning of a spiral of wire, increasing its capacity–*'in the living cell, radiations are emitted in a like manner.*'' (Goodman, 1987,p. 434) The spiral of the inner ear (cochlea) enables us to hear about ten octaves of sound that we could not hear if our inner ear were a straight tube. The ancient Hindus likely understood the property of spirals when they referred to *kundalini energy* (the unleashed life force energy contained within each of us) as a "great coiled serpent" at the base of the spine.

In our character development, whenever we wrap awareness around our experiences, we enhance our capacity for the energy of change, growth, and wisdom to flow through us. Awareness opens the channels of resistance so alterations to our character can become manifest in our daily lives. And it enhances our patience for the slow and steady process that is often required for long lasting change.

The more aware we become as we spiral through the workplace labyrinth, the greater our capacity to work from the center of ourselves. Vicky used her awareness to become more assertive with a co-worker. By using her "detached observer" she became

increasingly adept at seeing what behavioral changes she needed to make to stand up for herself.

Greg's awareness helped him become a better manager. He observed closely how employees responded to him and other managers in his company. By paying attention, he was able to see what management styles worked and which ones needed to be changed to better work with the various personalities of the people in his group.

Donna used her awareness to make her more responsive to the needs of the children in her kindergarten class. Each time she spoke with the children she listened intently to their words and observed their body language for clues about how to draw out the best in them. As a result, the children responded well to Donna and they developed a strong foundation of self-worth that would serve them in the years to come.

SECTION 4.5.4.2 CALM IN THE MIDST OF TURBULENCE

The spiral is composed of two different forces that work in conjunction to activate its power. The first force is the *calm center.* Much like the center of the circle, the calm generates an intangible force that coalesces the rest of the spiral around it. This center then provides stability and focus for the spiral.

The second force is one that the circle does not have. It is a *vortex of turbulence.* Unlike a circle, the spiral's vortex spins more rapidly toward its center, than at its periphery. The vortex provides strength and driving force for the spiral.

The joining of these two forces is graphically depicted in both tornadoes and hurricanes. Their driving winds have the awesome power to create tidal waves and rip houses from their foundations. Despite all of our sophisticated scientific advances to lessen their impact, we still must surrender to their incredible vortex of turbulence.

Anyone who has experienced a hurricane, however, also knows the contrast of the "eye" at the center of the vortex. There is a "charged calm" that is in sharp contrast to the turbulence outside the center. Although its force may not be as tangible as the winds surrounding it, its power can be clearly felt.

When we use spiral power to develop our character, we take advantage of both our calm center and the vortex of turbulence already existing within and around us. Our calm center (or "I") is our equivalent of the "eye" of the hurricane. It is the core of who we are. It helps us remain clear and steadfast in our resolve when growth and change seem painful or overwhelming. And it is the place we anchor when chaos swirls all around us.

Our personal vortex of turbulence is a driving force that can motivate change. It is the turbulence of conflicting desires, nagging unfinished business, mood swings, anger, and outside drama that often gives us the impetus to do something different. When used to facilitate rather than fight change, this turbulence can give us the strength of character to weather whatever the workplace blows our direction.

Jennifer used the power of calm in the midst of turbulence as a 911 operator. By visualizing herself as a large ship anchored at sea, no matter what trauma or turbulence whipped around her, she was able to stay composed. Her calm demeanor gave her the ability to assess each situation to determine rationally the best course of action.

Bruce was able to maintain his calm in the midst of his business partner, Joe's, mood swings. Bruce refused to be pulled down into the depths of Joe's pessimism and despair. He also refused to act on Joe's irrational impulses. As a result, Bruce's employees and managers alike called him "The Rock of Gibraltar."

As a middle school substitute teacher, Hernando was often tested to see how well he could bring order to chaos. No matter how the students tried to fluster or anger him, he could not be distracted. By being firm and using his humor and quick wit he was able to pull their attention back to the lesson at hand.

SECTION 4.5.4.3   DYNAMIC FLEXIBILITY

In a circle, the center is a fixed point. But in a spiral, the *center is flexible and free to move.* The center of a tornado bends and flexes as it skips across the ground sucking up trees and debris as if they were toothpicks. When the water in a bathtub drains, a whirlpool funnel is created that narrows and changes shape as the water is sucked downward.

In our character development, the center of the circle is a symbolic reference for the center of ourselves. But without incorporating the dynamic flexibility of the spiral's center, we may live in internal isolation or rigidity. We may hold tightly onto a certain way of being without the ability to adapt to changing circumstances and new information. Dynamic flexibility allows us to "go with the flow" while retaining the core of who we are.

It is especially important to use dynamic flexibility in the workplace. Walter, who owned a hardware store in a small rural community, used it to keep his business alive. When a large discount store moved into town, he realized he had to computerize his inventory to become more competitive or risk losing his business. His willingness to bring his store into the computer age meant that he could afford to continue offering the personal service that had been a trademark of this family owned business for the past three generations.

Patsy used dynamic flexibility when dealing with the changing market for her handmade children's clothes. Recognizing that large retailers were buying more and more mass-produced foreign-made clothing, she shifted her marketing focus to specialty mail order catalogues and direct sales over the Internet. Her willingness to find new markets meant she could continue to make a profit without compromising her standards of quality.

As an architect, Ronaldo used dynamic flexibility to incorporate the latest ecological innovations into his custom home designs. He continually looked for new materials that would make his homes more energy efficient while allowing them to blend into their natural surroundings. Even though it was his goal to stay on the cutting edge of technological advances, he never neglected the smallest of custom features. This attention to details set his homes apart as a standard of craftsmanship in the home building industry.

SECTION 4.5.4.4   PENETRATION

A spiral's force wraps around itself, creating a coiled concentration of energy. This property enables the spiral to *more easily penetrate something than with a straight-line force*. We see evidence of this force in a weed pushing up through a concrete sidewalk, a tree root digging down into the soil, and a screw boring into a piece of wood.

This same spiral force can also be used for our character development. As Shakti Gawain, author of the popular books *Creative Visualization* and *Living in the Light* stated:

> The journey of consciousness is a spiral. We move in cycles, but each cycle takes us to a deeper level. When we find a familiar lesson coming around again, we should never jump to the conclusion that it's coming up

because we didn't learn it the first time around. Instead, we need to remind
ourselves that we are always moving into deeper levels of awareness that
cause us to take a new and different look at what may seem, at first glance,
to be the same old issue. (Gawain, 1993, p. 39)

We can use the spiral's force of penetration to dig deeply within ourselves to
identify the underlying fears that effect our outward behavior. We can use it to reach
higher in consciousness than we thought was possible. And we can also use it to pierce
any communication blocks that may stand between others and ourselves.

In the workplace the power of spiral penetration can be used to help us reach
places we would not otherwise be able to access. Olivia, a hospice care counselor, used
the power of penetration to deal with her own feelings that arose from working with
people who were dying. Each time she had to face their physical, emotional, or spiritual
anguish, she used it as an opportunity to delve more deeply into her own feelings about
death and gain a greater intuitive understanding of death's role in the process of life.

When James agreed to take over management of the least productive, most
problem plagued division in the region, he knew he would need to draw on his power of
penetration to deal with the difficult group dynamics. He realized that he could not use
the straight-line force of his will to make the employees change. To penetrate to the heart
of the group's difficulties required that he facilitate change from the inside out. By
finding areas of common agreement and drawing out the best in each person, James was
able to help the group turn their problems around and work together as a cohesive team.

Rhonda, a physical therapist in a rehabilitation hospital, used the power of
penetration to boost her patients' morale and confidence in their ability to recover. When
patients collapsed in tears discouraged, Rhonda urged them to dig a little deeper than they

thought was possible to find the strength to persevere. She encouraged them to push the limits of their capabilities. And she continually reminded them that they had the internal strength and resiliency necessary to do whatever they set their mind to do.

SECTION 4.5.4.5   BALANCE IN MOTION

"Wherever the spiral appears in plants, animals, or solar systems, it ensures dynamic balance..." (Schneider, 1994, p. 150) Spirals are *balance in motion.* A ram's spiral horns are a perfect example of this. "As the horn material accumulates, growing larger and more massive, its ... spiral maintains the same center of gravity. Thus the ram need not adjust its posture throughout life to uphold the growing horns." (Schneider, 1994, p. 149)

Using spiral power for our character development means we retain our psychological center of gravity no matter how we grow or change. When we feel scattered, anxious, angry, frustrated, or scared, we can pull our energy back to our calm center to regain our natural balance. The more we become accustomed to doing this, the less our ego may try to compensate to artificially restore our equilibrium.

Maintaining a sense of balance can be especially helpful in dealing with the ever-changing workplace. As a multimedia programmer, Janet was faced with learning a new computer language every month just to keep pace with the technological advances needed to do her job. When she hit a snag on learning a new language, she sat quietly for a few minutes to center herself and then asked what she needed to do to lessen her frustration. Almost always something came to mind that moved her to a new level of understanding.

In Natalie's job as an office manager she never knew what new tasks each day would bring. There were times when she felt torn in different directions with many tasks

only partially complete. This is when she would ask herself, "Show me the order I need to do things to get everything done." She would watch as an internal movie unfolded with her calmly moving through all of her tasks in a particular order. She knew that if she followed her internal movie script, she would accomplish all that she had to do with efficiency and ease.

As a customer service representative, Neal had a quota on the number of phone calls he was expected to answer each day. While Neal almost always exceeded his quota, he noticed that on days when he didn't feel a good sense of equilibrium, customers more easily agitated him and he was less likely to make his quota. When he noticed he was out of balance, between phone calls he would close his eyes and take a few deep breaths until he felt himself come back to center. When he returned to the phones his sense of calm reassured his customers and allowed him to move more efficiently and swiftly through each call.

SECTION 4.5.5 **INCORPORATE THE POWER OF THE CROSS**

*The integrity and stability of the universe seems
to rest on the cross. (Damasus Winzen, 1955, p. 20)*

The significance of the cross as a Christian symbol is well known in our Western culture. Prior to Christianity, though, it was also considered a powerful symbol. It was used by cultures in Egypt, Asia, Central Africa, Mexico, the Middle East, South America, Scandinavia, and ancient Crete. "[T]here were hardly any peoples who did not use the cross as a religious or magical sign in some way or other." (Troyer, 1961, p. 13) This may be because, as an archetype, the *cross represents the underlying structure needed to hold matter in the physical realm.*

The structuring power of the cross is evident in the world around us. It is seen in trees with vertical trunks and horizontal branches. It is also seen in birds, with their wings outstretched in flight. And it is seen in many things that we build such as telephone poles, swing sets, steel girded buildings, and masts of ships.

The cross serves an important internal function for humans as well. It holds our "world together and makes it possible for us to return to the center of all things." (Troyer, 1961, p. 22) There are several aspects to the cross that help us do this; (1) ethereal and physical union, (2) bracing support, and (3) aligning orientation. These three aspects function together to provide the cohesion we need to maintain our internal structural integrity while living in our outer physical reality.

SECTION 4.5.5.1   ETHEREAL AND PHYSICAL UNION

The vertical axis of the cross represents the strength that comes from the vertical *joining of the unseen world of the ethereal with our tangible physical reality*. Without this joining to anchor both realms, life on this planet would not be possible. The ancients recognized the vertical relationship of the physical to the ethereal when they observed the four elements that make up all of matter. The philosopher Plato described the order of

these elements as "most dense earth on the bottom, then water, above that air, and most [ethereal], light passing through." (Schneider, 1994, p. 67) Today scientists refer to these elements or *phases* of matter as "solids, liquids, gases, and plasma or electronic incandescence." (Schneider, 1994, p. 67)

The levels of human consciousness have also been described in many of the world's philosophies and spiritual traditions as having a similar vertical relationship. Plato referred to the four levels we cling to (from most dense to most ethereal) as ignorance, opinions, knowledge, and wisdom. (Schneider, 1994, p. 93) Buddhism refers to the four levels of desire as pleasures, riches, merits, and liberation. (Schneider, 1994, p. 93) And Western mystic traditions refer to the four levels of transformation as meditation, concentration, attention, and intention. (Schneider, 1994, p. 93)

Having a strong vertical axis gives our character the structural integrity it needs to unite *all* levels of our human consciousness. It allows us to operate equally well in both the ethereal and physical realms of reality. And it helps us understand that our lives occur in both realms simultaneously.

The workplace tests our character's structural integrity. If we easily "space out," we may need to learn how to stay grounded so we can perform our daily tasks. If our primary focus tends to be on day-to-day minutia, we may need to "look up" and see how those details fit into the big picture. Or, if we are obsessed with the need for security and material possessions, we may be challenged to relinquish the tight grip of those attachments so we can "reach for the stars" with our goals and dreams.

Ever since Mitchell was a child he had loved to daydream. But, when he took his job as a welder he found that it was dangerous to let his mind wander. Unless he paid close attention to what he was doing he could make a faulty weld or burn himself. He

knew this job was a blessing in disguise. It helped him develop the discipline to focus and concentrate. He realized he might not have learned to do this if he had chosen another less hazardous profession.

Dan had a mind like a steel trap when it came to details. But, when he was promoted to a position that entailed forecasting future revenues, he had a hard time adjusting to the need to have vision. The new job exercised a part of him that he had not used before. It required that he project his awareness outside of himself and his own little world. He had to envision where the company would be in the future. The change was initially stressful, but Dan knew that training himself to see a broader view helped him understand how the details fit into the company's overall plan.

Patricia was a person who loved her creature comforts. She surrounded herself with the best quality furniture, clothes, and car she could afford on her salary. For the last several years, though, she had become restless with the kind of work she was doing. She knew what she wanted to do instead, but to change fields would mean an initial cut in pay. Eventually, the internal pressure to follow her dream outweighed the pleasure she derived from continually buying new things. She was finally willing to cut back on her spending so she could afford to do work that would bring her more personal fulfillment. Ironically, by temporarily cutting back on her spending, she ultimately made more money doing work that she loved and she was able to live an even more luxurious lifestyle than ever before.

SECTION 4.5.5.2   BRACING SUPPORT

The horizontal axis of the cross provides *stability and bracing support* for the vertical axis. We can see its stabilizing force in the cross beams of a bridge, wings on an airplane, crisscrossed steel rebar embedded in concrete, and in the woven threads of fabric. As human beings, we use the bracing support of our horizontal axis whenever we extend our arms out from our bodies to steady ourselves.

Our horizontal axis also gives our character the support it needs to have stability in the outer world. It can provide the mental, emotional, and spiritual balance needed to deal with difficult situations. And it can keep us upright when our whole world seems to turn upside down.

Having a strong horizontal axis can be especially helpful in dealing with the stresses of the workplace. If someone tries to pressure us to go against our better judgement, our horizontal axis can keep us steadfast in our resolve to follow our personal wisdom. If our emotions threaten to rock us off center, our horizontal axis can help us remain level-headed in dealing with the situation. And if we feel bombarded by the judgement or blame of others, our horizontal axis can help us remain "pillars of strength" so we don't take to heart what is sent our direction.

Stuart prided himself on being an accountant who went strictly by the books. But, when the new president asked him to alter records to show a greater profit, his commitment to honesty gave him the stabilizing support needed to refuse the president's request. By saying that he could not in good conscience change the records, Stuart proved to himself that he had the "backbone" (a vertical axis) to stand his moral ground no matter what the personal consequences.

When one of Tracy's co-workers said something that made her angry in a staff meeting, her immediate reaction was to want to lash out at him with a cutting remark. But, instead she used her horizontal axis to steady her emotions before responding. By regaining her balance she had the composure to keep from saying something she would later regret.

As a governor up for reelection, Elizabeth knew that signing a controversial piece of legislation might mean her defeat in November. But she also knew she had to sign it because it was the right thing to do. When she announced that she would sign the bill, Elizabeth used her horizontal axis to keep from being pressured by others to change her mind. Each time an industry lobbyist, major campaign contributor, or long time political friend visited her, she pictured herself with huge eagle's wings spanning out from her body. This image gave her the sense of stability and internal strength needed to deal with the political consequences of her decision.

SECTION 4.5.5.3   ALIGNING ORIENTATION

The center, where the vertical and horizontal axes meet, represents the *orientation point around which the rest of a structure is aligned*. When we say, "X marks the spot" it is the center of the cross that we reference. It is also the center that allows us to locate specific points of interest on a map using horizontal and longitudinal grid lines. This allows us to pinpoint targeted objects such as using the "cross hairs" in surveyor levels and telescopic sights.

Without the crossbars that extend out from the center of the cross, there would be no mechanism for alignment. The *crossbars provide directionality* for the cross. They act as "reference beams," continually reflecting the focus back to the center.

As human beings we have internal reference beams that draw us back to the center of ourselves. Carl Jung referred to them as the four "orienting functions" of the Self: senses, emotions, thoughts, and intuition. (Schneider, 1994, p. 94) If any one of them fail to fully function, we will tend to feel "off the mark" in some way. This is when we are most susceptible to outside influences, and when we most need the aligning function of the cross to reorient ourselves to the center of our being.

The workplace continually challenges us to bring our senses, emotions, thoughts, and intuition into balanced alignment. We may need to become more discerning to better sense the subtleties of what is going on around us. We may need to exercise our reasoning skills to sharpen our mental acuity. Or we may need to learn to listen to our "still small voice within" to better trust our intuitive knowing.

Peter prided himself on being a "techno-nerd." He was usually so engrossed in cyberspace that he was oblivious to the rest of his work environment. Over time, though, he realized that being so out of touch with human beings made it increasingly difficult to interact with them. He failed to pick up on the cues that seemed to come easily to others. Peter made a conscious decision to become better at reading people. As a result his communications with co-workers improved. He developed a better rapport with his customers. And he felt like a more well-rounded person.

Anita was a paralegal, but had been out of the workforce for fifteen years raising her family. When she decided to go back to work, she knew she brought new skills to her job that she didn't have before. But, she also knew that her reasoning skills had become rusty. She told a friend that she felt like she had to do mental aerobics to exercise a part of her brain that had become flabby. After only a short time, however, Anita's mental

agility and quickness returned. She knew she was an even better paralegal now than she had been before leaving to have her children.

As an assistant coach, Martin learned from the best in the country. But, now he was a head coach in his first game of the season and he felt nervous. He repeatedly asked himself what plays his mentor would call. Then he remembered what his mentor told him, "To be a great coach, you need the guts to trust your instincts." From that moment on, Martin relaxed. He still consulted the playbook and relied on his assistant coaches for input. But, when it came down to deciding the actual plays, he called the shots. By consistently following his inner guidance, Martin's aspirations to greatness eventually became a reality when his team won back-to-back league championships.

SECTION 4.5.6 **TAP INTO THE LABYRINTH'S EXPONENTIAL POWER**

[The labyrinth] is therefore, at once the cosmos, the world,
the individual life, the temple, the town, man, the womb–or
intestines–of the Mother (earth), the convolutions of the brain,
the consciousness, the heart, the pilgrimage, the journey,
and the Way. (Jill Purce, 1987, p. 29)

The power of the labyrinth is not just a sum of its elemental symbols. As mentioned earlier, its power is exponential. By superimposing all four of the elemental symbols in our consciousness, the labyrinth creates a *multi-layered blueprint of heroic traits* for our character to follow. The blueprint would be incomplete if any one of the elemental symbols were missing.

As a working labyrinth, the workplace can activate that multi-layered blueprint within us. It can help us tap into whatever level of intuitive knowing is needed to bring clarity to and gain value from each work experience. In this chapter we only tapped a

minute portion of the labyrinth's power. The more you work with its elemental symbols, the more personal clues you will discover to embody the labyrinth's heroic traits already innately within you.

SECTION 4.6   **FOLLOW THE WORKPLACE LABYRINTH'S THREEFOLD PATH**

One, two, four, or any other number of steps don't feel right
– do they? – when epitomizing a whole process. Fewer than
three feel incomplete, and more than three seem
superfluous. (Michael Schneider, 1994, p. 40)

The design of the labyrinth naturally engenders a threefold winding process. To follow its unicursal path means we wind inward, arrive at the center, and retrace the path by winding outward again. These three phases have an archetypal importance to us, as human beings. "Three announces wholeness and completion through an *embracing synthesis* [Italics added]." (Schneider, 1994, p. 41)

Throughout the world, three has been used to represent a synthesis of the whole. Life is frequently depicted as a threefold process of birth, growth, and death. In both Eastern and Western religions God is personified in three aspects. God's three forms in Hinduism are Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. In Christianity, the Father, Son, and Holy Ghost are three aspects of the Trinity.

The labyrinth's threefold path of synthesis helps us understand who we are in relationship to ourselves and the rest of the world. In Western mysticism the three phases that define the sequence in this process are "Purgation, Illumination, and Union." (Artress, 1995, p. 28) We must experience all of these phases to *prove to ourselves* that our character is fully integrated into a context of wholeness. The challenges we face at work can provide us with opportunities to braid this threefold process into our every day reality.

SECTION 4.6.1   <u>PHASE 1</u> - WIND INWARD: SHED WHAT DOESN'T SERVE YOU

Sometimes in life we have to become less to be more.
We become whole people, not on the basis of what we
accumulate, but by getting rid of everything that is not
really us, everything false and inauthentic.
(Harold S. Kushner, 1986, p. 150)

Winding inward, toward the center of the labyrinth, represents the mystical purgation, or *shedding* process. We are like hatching chicks, shedding shells we have outgrown. This is the phase when we choose to release whatever hinders the evolution of our character.

The shedding process "cleanses and quiets us as it leads us in." (Artress, 1995, p. 67) It opens us mentally, emotionally, physically, and spiritually to new possibilities. It helps us feel comfortable with our natural pace. And it allows us to access our innate wisdom more easily.

The tightening spiral of the inward journey "suggests concentration, introversion, [introspection], recoil." (Jobes, 1961, p. 1484) It is a time to look deeply within to examine everything we hold dear to see if it fits who we really are. "The recurrent

moments of crisis and decision, when understood, are growth junctures, points of initiation that mark a release or death from one state of being and a growth or birth into the next." (Purce, 1987, p. 15)

Like Theseus, once we decide to step inside the labyrinth, there is no turning back. An inner force propels us toward the center of ourselves, to find an integrated reality. If we fail to shed what needs to be discarded, the inner force is relentless in gaining our attention. Like the stubborn mule hit with a two by four, we may feel like we are whacked. Psychologist Anne Wilson Schaef, says, "...the intensity of the 'whack' alongside the head we have to get is directly proportional to the strength of our stubbornness, our control, and our denial." (Schaef, 1992, p. 154)

The resistance we encounter in shedding our stubbornness, control, and denial is an indication of the intensity of our fear that if we discard our defenses we will be left vulnerable. The act of casting off, however, can actually free us from our *need* for defenses. There is no need to defend that, which comes from who we truly are.

As with a spiral's vortex, the closer to the center we get, the greater the momentum of the shedding. When we first begin to release, it may seem painfully slow, tedious, and threatening. But the more we shed, the easier the process becomes. If we have the courage to stay with the process to completion, the sense of freedom and lightness we experience from the release eventually outweighs the perceived threat of being defenseless and vulnerable.

As we wind into the workplace labyrinth, there are many opportunities to shed what no longer serves us. We may need to get rid of outmoded perceptions, give up attempts to control what is not within our control, release goals that do not reflect our personal values, or cease behaviors that keep us from our full potential.

Jordan's opportunity to shed what didn't serve him came when he lost one quarter of his manufacturing staff to a new competitor in town. He was finally willing to look within. He was now willing to see if there was any truth to his employees' claims that he acted like a "heartless tight wad."

Amelia's shedding process came disguised as loss of a boring, but financially lucrative job. When her position was eliminated due to company downsizing, she was forced to step outside her comfort zone and honestly admit that she didn't want to look for another job in this field. She wanted to work in a totally different profession that she found more interesting and challenging. She was now willing to face her fears about going back to school and loss of income.

Karla's shedding process meant that she had to stop a pattern of behavior that sabotaged her efforts to get and maintain a good job. At work when people said or did things that made her angry, Karla shot back nasty verbal attacks filled with expletives. She had lost two previous jobs because of this behavior and was on the verge of losing this one, too, when her boss called her into his office. This time when he said that yelling obscenities at co-workers in front of customers was inappropriate, Karla had to agree. She didn't want to lose another job. But she also didn't know how to stop herself. When her boss told her she had to go to anger management counseling to keep her job, she readily agreed.

Willingness is often all that is necessary to shed what no longer serves us. When we are willing to see the truth *and* willing to act differently, our old ways lose their appeal. And we become more eager to weave the next strand of synthesis into our personal context of wholeness.

SECTION 4.6.2   **PHASE 2 - ARRIVE AT THE CENTER: ILLUMINATE THE MINOTAUR WHO LIVES WITHIN**
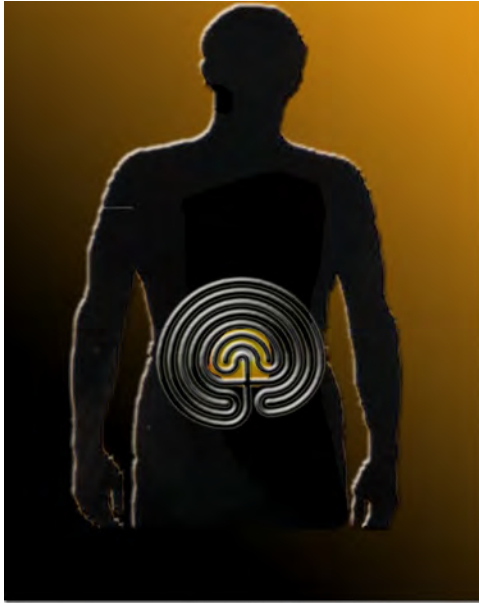
*On our way home, we may follow for a while paths
that take us away from ourselves, but the center we have
experienced becomes a lodestar drawing us back–to
confront the Minotaurs of our fears, to overcome
our doubts and to prevail over all real or imagined
threats that lurk in the labyrinth's shadows.*
(Arianna Huffington, 1994, p. 92)

The shedding process of winding inward prepares us for our arrival at the center of the labyrinth. This is the phase on the mystic path referred to as *illumination*. Illumination is sparked when the light of universal wisdom is united with the center of our being. It is as if a light bulb of personal awareness has suddenly been turned on.

"Illumination can be considered the highest form of knowing because it tells us what we are and what the cosmos is, and establishes a genuine union between the two." (Goldberg, 1983, p. 61) It lightens our mind and spirit, giving us a "stillness, with no mental, emotional, or desire ripples disturbing the quiet 'pond' of awareness within us..."

(Schneider, 1994, p. 9) It also brings to light that which has been previously hidden so it can be transformed in whatever ways needed to reflect our true nature.

When light is shined on a shadow, the shadow instantly disappears. This is what illumination can do to the "Minotaur of our fears." Illumination shines the light of awareness on this part of us so it can never again completely hide in the shadows of our unconsciousness.

Modern psychology often calls the part represented by the Minotaur the "shadow self." In her book, *The Path of Transformation*, Shakti Gawain describes this part:

> A shadow self is simply any part of us that we have not
> recognized and accepted. Since that self is a part of us, it
> can't go away just because it has been rejected. So it
> follows us through life like our shadow, until we notice and
> acknowledge it. (Gawain, 1993, pp. 121-122.)

The refusal to acknowledge our shadow self can build negativity within us. If unaddressed the negativity can snowball into an energetic sensation that there is something very bad, living inside us. It may appear in our visions or dreams "as a hateful enemy, a brute or monster who attacks" us. (Johnson, 1986, p. 50) *The monster (Minotaur) presents itself, though, not to scare us away but to urge us to own that rejected part of ourselves.*

The irony is that even though we may experience the negativity as a monster, at its root it can actually be a positive aspect of our wholeness. We just haven't allowed ourselves to express it. It "has tremendous positive strengths that the ego won't claim because it would mean either too much responsibility or a shattering alteration of [our] puny self-image." (Johnson, 1986, p. 50) *This rejected part, when transformed, becomes*

the very part of us that can best help us fulfill our purpose in life. It is the part that cries out to us to claim our wholeness and accept our bliss.

It has been said that what we fear most can become our greatest gift. Illumination can give us the awareness to see the Minotaur's gifts buried under our fears. We must then choose whether we ignore the gifts and continue to be frightened by our personal Minotaur or embrace the gifts and allow the Minotaur to become our trusted ally.

We can use illumination in the workplace to see our personal Minotaur in a whole new light. It can magically transform our attitude about work, the choices we make, and how we deal with the people around us. The transformation may be instantaneous or gradual. But, once the light of awareness shines on what we have previously been unable or unwilling to see it is almost impossible for us to go completely back to our old ways.

Illumination helped Deborah instantly change her attitude about work. Since becoming an assembly line supervisor she had become progressively more irritable and critical toward the people she supervised. One day she silently asked, "What's wrong with these people?" Her internal voice replied, "Nothing is wrong with them. The problem is within *you*. Criticism has become your only form of entertainment. Lighten up!" Deborah realized she had taken herself and her work so seriously since becoming a supervisor that she hadn't experienced enjoyment in either her job or personal life. The moment she got this insight, she felt as if a great burden had been lifted and she was more light-hearted about her work and the people she supervised.

Illumination helped Alex understand the root cause of a personal problem that affected his work. Since high school, he had worked in the shipyards, just as his father and two older brothers had before him. But, after five years on the job, he was restless, agitated, and drinking almost every night. When he began to miss work because he was

too hung over, he knew he had to do something to stop drinking. With the help of an uncle, Alex was able to do the deep introspection needed to acknowledge that he drank because he hated working in the shipyards. In high school he had wanted to be a veterinarian. But, he had given up the dream because no one in his family had ever gone to college. He had unconsciously used drinking to keep from feeling the pain caused by not following his heart's desire. Now that he realized the truth, he knew he had to do whatever it took to make his dream a living reality.

For Paula, illumination about how to handle a difficult customer came in the form of a vivid dream. In the dream a lion was circling her as if he wanted to make her his next meal. When he roared and lunged at her, instead of being frightened or turning to run, she grasped his head. She forced open his jaws and stuck her head in his mouth. When she pulled her head out she realized she was in one of the rings at a circus. The audience clapped wildly and gave her a standing ovation. When Paula awoke, she felt clear that the lion represented her customer, whose constant demands devoured her time. Rather than take his demands seriously, she was to confront him and tell him that she would discontinue their business relationship unless his excessive demands ceased. The clapping audience represented the inner parts of herself that affirmed handling the situation in this way. Although Paula was still not looking forward to calling her customer, she now had the internal confidence to do what needed to be done.

Illumination can often bring with it an end to our internal conflict. Now that we have gotten the Minotaur's message, there is a sense of peace and calm not possible before illumination. We can now confidently move to the next phase to integrate the final strand of synthesis into our context of wholeness.

SECTION 4.6.3 **PHASE 3 - WIND OUTWARD:**
UNITE YOUR INNER ILLUMINATION WITH THE OUTER WORLD

For, as it is necessary to be born from the womb to see this
world, only he who is born from himself sees the
other world. (Jill Purce, 1987, p. 29)

Winding outward is the third and final phase of the labyrinth's path of synthesis. It grounds the wisdom gained at our center, in practical reality. The mystics called this phase *union*. In the labyrinth *our inner illumination is united with the outer world*.

Where winding inward concentrates and focuses our energy, the outward journey expands and diffuses it. Winding outward broadens our perspective. It brings out the visionary in us and opens us to new possibilities.

Winding out of the workplace labyrinth gives us a sense of purpose and excitement about the work that we do. It allows our creative juices to flow. And it helps us feel enlivened by how our workplace journey fits into the greater whole.

Winding outward gave Tanya the opportunity to find fulfilling work. When she had taken her last job she had been desperate and she took a position she didn't like. This time she decided to do it differently. Instead of quitting and frantically looking for new

work, Tanya stayed in her existing job until she was clear about what she really wanted to do. She took the time to visualize, in detail, the type of position she wanted, the personality of her new boss, and her ideal physical surroundings. Once the image was clear, she was eager to begin her job search. After checking on many other openings and turning down positions that didn't fit her criteria, a friend called Tanya and told her about an opening that seemed to fit what she had envisioned. She had a good feeling about this one. She immediately called and requested an interview. When she went to the interview she was surprised by how closely everything matched what she wanted! Tanya knew the job was hers even before they called her with the offer. She was so proud of herself for having the vision and persistence needed to bring her inner desires into outer reality.

Winding outward renewed Dave's passion for his ten-year-old business. Over the last several months he had become increasingly bored with running the company's daily operations. But, he didn't want to give up control to someone else and he didn't know what else he wanted to do instead. While he was on vacation it became clear to him that he really wanted to focus on the company's long range planning and attracting new investors. Having a new focus made it easier for him to turn over control of the operational details to his senior vice president. Within a few weeks after making this decision, Dave was so engrossed in the creativity of planning the company's future that he lost all desire to oversee the day-to-day management. And his senior vice president was doing so well that Dave realized that if he had been ready for this transition, it could have been made much sooner.

Winding outward helped Craig understand how his "checkered work history" had actually been preparation for doing his life's work. For years he moved from one job to the next, restlessly searching for his right livelihood. While his friends, one by one, found

their specialty niches, he looked in vain for a career that would encompass his diverse interests. Then one day, Craig read a biography about Joseph Campbell's life. In the book there was a discussion about how, in the age of specialization, Campbell saw himself as a generalist. Campbell's interests in diverse cultures and subject matter allowed him see the common underlying themes of many cultural mythologies. This enabled him to write *The Hero with a Thousand Faces* and countless other books. Craig realized that he, too, was a generalist. He became determined to reexamine his work history to understand how each job fit into his "specialty" as a generalist. As he stepped back from his own life and became the detached observer he saw a pattern emerge. The underlying thread of continuity in all of his jobs was that he was a communications expert. He was good at translating people's abstract ideas into physical mediums such as brochures, Web sites, and training videos. Now that he understood this about himself, Craig had the confidence needed to market his talent effectively to prospective employers.

In her book, *Walking the Sacred Path,* Lauren Artress said, "Walking out of the winding path, we are literally ushered back out into the world in a strengthened condition." (Artress, 1995, p. 67) This phase "invites us, empowers us, even pushes us to be more authentic. It gives us the confidence to take risks as we manifest our gifts in the world." (Artress, 1995, p. 30) Whatever form this phase takes, it becomes the final strand needed to braid together our inner and outer experiences into a unified context of wholeness.

SECTION 4.6.4   USE YOUR THREEFOLD PATH TO CONSCIOUSLY WORK WITH SYNTHESIS

In becoming whole the Triad, threeness, remembers unity
and expresses its yearning to return to the
state of [oneness of] the Monad. (Michael Schneider, 1994, p. 52)

Experiencing the workplace within the context of the threefold process of synthesis weaves the archetypal pattern of wholeness into our day-to-day reality. But this synthesis begins at an *energetic level of awareness* before it ever surfaces as a thought, feeling, or sensation to be acted upon.

As we wind inward and shed what doesn't serve us, our scattered awareness is gathered, purified, and concentrated inward. (See Figure 4.6.1.) When a sufficient amount is consolidated at our center, we are ready to integrate the next element that creates synthesis.
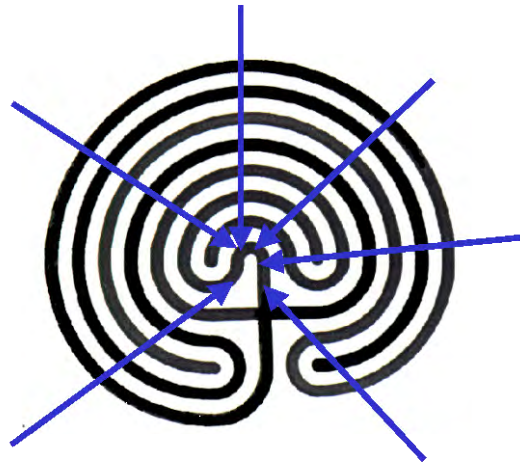

Figure 4.6.1 The labyrinth's first phase of energetic awareness gathers, purifies, and concentrates our scattered awareness inward.

The light of illumination is sparked when our awareness becomes concentrated at our core. Like a volcano's lava under pressure, it is then thrust upward with such a force that it joins the universal knowledge contained in the ethereal. (See Figure 4.6.2.) This connection anchors our awareness between the core of our being and the ethereal realm. It gives us access to an endless source of wisdom, and it creates a strong internal bonding agent that allows us to integrate the next element.

Figure 4.6.2 The light of illumination that is sparked
by the labyrinth's second phase of energetic awareness.
It is thrust upward with such force that it joins the universal
knowledge contained in the ethereal.

The third phase energetically expands our awareness outward, providing a horizontal outlet for our wisdom. (See Figure 4.6.3.) Before we stepped inside the labyrinth, we may have been easily distracted, confused, or sidetracked. But now that our awareness is anchored from within, our attention can be focused on letting our inward and outward journeys converge.

Figure 4.6.3 The labyrinth's third phase of energetic awareness expands outward into the world around us providing a horizontal outlet for our wisdom.

All of the elements of the labyrinth's threefold process are necessary to create synthesis. However, without illumination anchoring us to our core, we would continually gather our awareness as we wind inward and dissipate it as we wind out. Illumination is what holds these opposites in perfect balance. It provides the cohesion necessary to feel whole, no matter where we are on our heroic journey.

The process of synthesis is not something to be done only once in our work, never to be done again. The ongoing quest for wisdom, bliss, and fulfillment of our life's purpose continues for the rest of our lives. We will repeatedly weave through all its phases over the course of our work lives and our lives as a whole. New situations will continually arise that challenge us to synthesize from a higher level on the consciousness spiral. And each time we do, we strengthen the alliance between our outer character and the core of who we are.

SECTION 4.6.5   **WEAVE THE LABYRINTH'S SEVEN-CIRCUIT PROCESS INTO YOUR THREEFOLD PATH**

The seven-stage transformation of our elusive inner life...
does not graft miraculous powers onto our familiar Self;
it changes us from our core. (Michael Schneider, 1994, p. 266)

The ancient mystics, philosophers, and initiates of the mystery schools understood the part that the number seven plays in our lives. "Seven represents a complete yet *ongoing* process, a periodic rhythm of internal relationships." (Schneider, 1994, p. 223) In nature we see this reflected in the play between the seven visible colors in the electromagnetic spectrum (a rainbow). We hear it in the harmony between the seven musical notes in the diatonic scales (the white keys on a piano). And we can touch it in the "seven major groups or 'systems'" of crystalline structures that make up all of nature's precious gemstones. (Schneider, 1994, p. 248)

In the human body, we use the power of seven in the ongoing process of maintaining our strength and vitality. We have "seven sets of endocrine glands," which properly regulate our hormones. (Schneider, 1994, p. 256) Growth occurs through *mitosis*, the division of one cell into two through a "transformation along seven stages or intervals." (Schneider, 1994, p. 249) And we have seven energy centers or *chakras* associated with "the sacrum, genitals, solar plexus, chest, throat, brow, and crown of our head," (Schneider, 1994, p. 256) that circulate life force throughout our entire being.

We also use the power of seven in our ongoing process of transformation from lower to higher states of consciousness. Through "mystical terminology, metaphor, and myth," (Schneider, 1994, p. 255) cultures throughout the world have been reminded of the connection of "seven" to our evolutionary process. The Aztecs graphically depicted

this connection as seven "caves of initiation." (Schneider, 1994, p. 257) Buddhists refer

to it as an "inner journey through seven levels up the 'tree' into enlightenment."

(Schneider, 1994, p. 257) And Judeo Christian traditions use the seven days of creation as

a metaphorical representation of the birth and development of human consciousness from

its lowest form into the "likeness of God."

Robert Johnson, a noted lecturer and Jungian analyst captured the essence of what

makes seven so powerful:

> Seven symbolizes a complete cycle of inner time, the inner
> time required for a complete evolution of consciousness.
> Your experience of [transformation] will require seven
> *inner units* of time – whatever time is required for you to
> open up genuine consciousness of your [transformation].
> Outwardly, it could be seven days, seven weeks, seven
> months, or seven years. (Johnson, 1986, p. 206)

Given what is known about the power of seven, it seems more than mere

coincidence that the archetypal labyrinth depicted on the ancient Cretan coin is a seven

ringed circuit winding inward toward its center and back out again. (See Figure 4.6.4.) Is

it possible that having seven windings on the labyrinth was the ancients' way of

metaphorically conveying to all who saw the symbol or heard the myth, that it takes

seven *units of time* to transform a particular aspect of our consciousness? It is my

supposition that the ancients were symbolically communicating that as we wind inward it

takes seven mythological units of time for an aspect of our outer personality to fully

connect with the center of our being. At our center, it takes seven mythological units of

time to assimilate the silence, stillness, introspection, or openness received from our

illumination. And as we wind outward, it takes seven mythological units of time to

integrate our center's wisdom and truth with our outer world. As we move through each winding, we *progress through the cycle of time needed to live from a more evolved consciousness*. The transformation we seek happens as a natural outgrowth of moving through each winding.
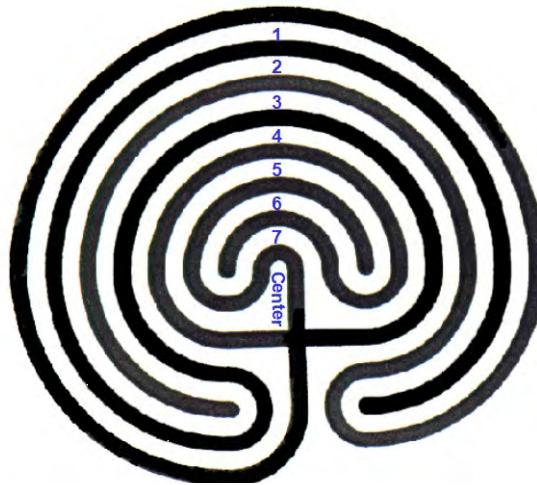

Figure 4.6.4 The archetypal labyrinth's seven circuits.

The amount of internal time needed to progress through each phase will vary between people depending on their particular path. But the need to complete each of these three "seven unit series" for a total transformation to occur is universal. The labyrinth gives us a concrete form to remind us of this archetype buried deep within our human psyche.

As we progress along our heroic workplace journey, we may be impatient with our progress, especially as we become more aware of the incongruities between our "inner" knowledge and our "outer" work lives. Realizing that, from a mythological perspective, it takes seven units of time to translate our awareness into action allows us to have more patience with our personal process. It also nudges us closer to completing the time required for our behavior to become fully integrated with a more evolved workplace consciousness.

Part 3
STRETCH YOUR
WORKPLACE CONSCIOUSNESS

[C]onsciousness is like a muscle; the more it is used the stronger it becomes.
    (Walter L. Brenneman, Jr., 1979, pp. 41-42)

SECTION 4.7   **EXTEND ARIADNE'S THREAD OF WISDOM INTO THE QUANTUM REACHES OF REALITY**

Whether for an infant or a society on the verge of change,
a new way to think about reality begins with the
assimilation of unfamiliar images. (Leonard Shlain, 1991, p. 17)

While doing research for this dissertation I was drawn to research quantum physics, holomovement theory, and plasma cosmology. I questioned why I was going off on what I thought were unrelated tangents. What could these scientific areas of exploration possibly have to do with the workplace? At an intuitive level I felt the information was all connected, but at a conscious level I couldn't understand that connection, much less convey it to others.

Somewhere in my writing, I made a shift. I felt an internal clarity about the connection between these topics and the workplace. But, I was still unable to articulate it so other people could understand it. For some time the information remained fragmented and I didn't know how these pieces would fit into a cohesive context with the rest of this dissertation.

I debated whether these sections should be included at all. I thought, "I am not a scientist. Who am I to present information about these scientific concepts?" But each time I took out this information I was agitated and the dissertation felt incomplete. The heroic part of me knew that until I found a way to integrate it the dissertation would remain unfinished and I would be unable to complete this phase of my personal heroic journey.

Then one day when I asked myself once again how I could draw all of these fragments into a unified whole, Ariadne's thread flashed into my awareness. I remembered that at one point I had questioned whether the thread was actually a necessary element in the labyrinth myth, even though my intuition told me otherwise.

Later I realized that not only was the thread necessary, but it was the central element that, in my revised version of the myth, gave Theseus the secret to the labyrinth's power.

At this point I saw a parallel between Ariadne's thread and these sections of the book. I realized that just as Ariadne's thread was not extraneous to the labyrinth myth, these sections should not be left out of the dissertation. It is a necessary thread that connects the themes from the other two parts into a unified context for our times. It also holds clues for how we can stretch our consciousness beyond our limited frame of reference so more of the labyrinth's power can be incorporated into our evolving daily experiences.

In these last sections, I will present concepts that may be outside your current frame of reference. If they are, I encourage you to remain open to the possibility that they may have validity. Sometimes even if our logical mind wants to reject information, there is an intuitive ring of truth. Later in our personal journey, we may encounter the information again, or it is presented in a different way, and we are ready to consciously integrate it into our expanded perception of reality.

My focus is not on the literal interpretation of these scientific concepts. *Instead I am concentrating on the mythological relationship they have to the workplace.* I encourage you not to dwell on the factual details, but rather on how these concepts can be applied *metaphorically* to your own work experience.

In this last part of the dissertation it is my goal to provide you with a vision of a "reality beyond reality." This vision is intended to nudge you out of your comfort zone and give your consciousness a new, even more exciting myth to work toward achieving. It is hoped that this stretch in consciousness will make it easier for you, as it has for

me, to access universal information and weave its threads of wisdom into your workplace reality.

SECTION 4.7.1 INTEGRATE QUANTUM PHYSICS INTO YOUR WORKPLACE MYTHOLOGY

It is my conviction that in quantum physics we now have the foundation of a physics upon which we can base both our science and our psychology, and that through a wedding of physics and psychology we, too, can live in a reconciled universe, a universe in which we and our culture are fully, and meaningfully, part of the scheme of things." (Danah Zohar, 1990, p. 23)

When I first became interested in quantum physics, I questioned how such concepts as Heisenberg's Uncertainty Principle, Bell's Theorem, Planck's constant, Bose-Einstein Condensates, nonlocality, and quantum field theory related to me on a day-to-day basis. Many of the books I read were helpful in explaining these concepts in layperson terms. But, it wasn't until I read The quantum self, by physicist and philosopher Danah Zohar quoted above, that I found the connection I was looking for. She placed quantum physics into a context that finally made sense to me. What she said radically shifted my perception of reality. And it clarified the relationship quantum physics has to our personal mythology and the evolution of workplace consciousness.

To understand why I found what she said so profound, it may be helpful to briefly look at quantum physics from a historical perspective. In the 1600's Sir Isaac Newton devised a set of laws to explain the nature of reality based on common sense. These laws were helpful in explaining the world around us. They clearly defined such phenomena as mass, weight, force, inertia, and acceleration.

Newtonian physics provided a level of comfort with its certainty and predictability. From a Newtonian perspective the universe operated mechanistically, like a clock. Nature consisted of atoms, fundamental units of matter that when assembled created a dynamic, but systematically functioning whole. "These units of matter were fundamentally distinguishable from the empty space surrounding them, and they existed in a time that was…linear, consisting of a past, present, and future." (Dossey, 1982, p. 231) Like in the workings of a clock, in the Newtonian universe "all events had distinct causes, although one might not know the cause at the time; and the proof that a cause existed was quite simply the observation that an event had indeed occurred." (Dossey, 1982, p. 231) These laws of physics remained virtually unchallenged for almost 300 years because they seemed "*so* compatible with human experience there was little room to doubt it." (Dossey, 1982, p. 231)

The certainty and predictability of Newtonian physics began to crumble close to the end of the 19th century when Sir J.J. Thompson discovered the electron. With the atom no longer the fundamental component of matter, there was a whole new world of subatomic particles to explore. Then in 1900 Max Planck announced a discovery, known as Planck's constant, which laid the foundation for quantum physics. He discovered that "energy in nature was not smooth and continuous but lumpy and bumpy. He gave the name 'quanta' to these packets of energy." (Dossey, 1982, p. 232) At first Planck was reluctant to release his findings because they contradicted the accepted Newtonian belief about the orderliness and deterministic nature of reality. He hoped that someone would prove how his discovery fit into a Newtonian context. But, intuitively he knew that his discovery would require a different way of thinking about reality. "In December of [1900], Planck reluctantly presented to the scientific community a paper which was to

make him famous. He himself was displeased with the implications of his paper, and he hoped that his colleagues could do what he could not do: explain its contents in terms of Newtonian physics. He knew in his heart, however, that they could not, neither could anyone else. He also sensed, and correctly so, that his paper would shift the very foundations of science." (Zukav, 1979, p. 48)

Despite Planck's convincing evidence that called for revisions to the scientific perspectives about the nature of reality, for the most part, Western scientists remained firmly entrenched in Newtonian physics. Then in 1905, when Albert Einstein published his Special Theory of Relativity, the scientific world of certainty and predictability was turned upside down. Einstein showed how "'reality' could be ordered differently for different observers; how energy and mass were interconvertible; and how space and time necessarily fused experientially." (Dossey, 1982, p. 234) Within months after Einstein's Special Theory of Relativity was published, scientists around the world had to acknowledge that maybe the universe was not as predictable as they had thought. This was the opening needed for old scientific beliefs about reality to give way to the new perceptions embodied in quantum physics.

Quantum physics has repeatedly shown that many of the views of reality based on "Newtonian common sense" do not hold true at the quantum level of nature. One such view was the Newtonian mechanistic notion that a system's wholeness resulted merely from the interactions of its parts. In quantum physics experiments have verified that "the behavior of the parts [is] actually organized by the whole." (Talbot, 1991, p. 41) "[S]uch quantum wholeness of activity is closer to the organized unity of functioning of the parts of a living being than it is to the kind of unity that is obtained by putting together the parts of a machine." (Talbot, 1991, p. 41)

Another Newtonian concept that quantum physics changed is the idea that there

can be an *objective reality*. Newtonian physics "assumes that there is an external world

which exists apart from us. It further assumes that we can observe, measure, and

speculate about the external world without changing it." (Zukav, 1979, pp. 54-55) "To

observe something objectively means to see it as it would appear to an observer who has

no prejudices about what he observes." (Zukav, 1979, p. 55) Quantum physics

recognizes, however, that "there is no such thing as objectivity." (Zukav, 1979, p. 56) As

observers we cannot eliminate ourselves from the picture because we are an integral part

of what we are observing. We always have a point of view, even if our point of view is

that we have no point of view. It is "not possible to observe reality without changing it."

(Zukav, 1979, p. 56)

The Newtonian concept of *cause and effect* also does not hold true in quantum

physics. This law states that the effect of one event is directly caused by another event. At

the quantum physical level "events happening at one place and one time influence, but do

not cause, other events." (Wolf, 1995, p. 160) Even though the "separate events did not

happen at the same time nor even at the same place," (Wolf, 1995, p. 160) a meaningful

order is created, although it is often only recognized in hindsight.

Deepak Chopra, author and scientist, points out that:

> The quantum revolution made it inevitable that our world view would
> change. Quantum physics proved that the infinite variety of objects we see
> around us — stars, galaxies, mountains, trees, butterflies, and amoebas —
> is connected by infinite, eternal, unbounded *quantum fields* [emphasis
> added], a kind of invisible quilt that has all of creation stitched into it.
> Objects that look separate and distinct to us are in fact all sewn into the
> design of this vast quilt. The hard edges of any object, such as a chair or
> table, are an illusion forced upon us by the limits of our sight. If we had

eyes tuned to the quantum world, we would see these edges blur and
finally melt, giving way to unlimited quantum fields. (Chopra, 1991,
p. 132)

"Finding this quantum level of nature has had practical applications; it gave us X rays, transistors, superconductors, and lasers, things that were inconceivable until science delved deeper into the fabric of creation." (Chopra, 1991, p. 132) But, while quantum physics has brought about radical changes in our physical environment, our psyches have had a more difficult time catching up with the new science. It has not been easy to change the very foundation of scientific beliefs that our society has accepted as true for over three hundred years. As Danah Zohar put it, "Old intellectual habits die hard. The Newtonian categories of space, time, matter, and causality are so deeply ingrained in our whole perception of reality that they color every aspect of the way that we think about life, and we can't easily imagine a world that mocks their reality." (Zohar, 1990, p. 24)

Quantum physics is challenging us to reshape our "concept of what is real from that of a static, external world existing apart from us, into one that…[has] an intimate regard for the human senses." (Dossey, 1982, p. 42) It is calling us to dissolve the compartmentalization in our thinking that has prevented us from seeing the integral connection between space, time, matter, and causality. And it is urging us to stretch our logical, scientific minds to keep pace with our intuitive knowing.

In her book The quantum self, Danah Zohar made one simple observation that helped me bridge the gap between my Newtonian way of thinking and a quantum perception of reality. She pointed out that the radical difference between Newtonian physics and quantum physics becomes apparent when we look at quantum physics in terms of "being, movement, and relationship." (Zohar, 1990, p. 25) This statement helped

me understand that what Newtonian physics compartmentalized into space, time, matter, and causality; quantum physics has reframed into a new context. *Quantum physics looks at reality as a fluid connection of interactions based on being, movement, and relationship.* (See Figure 4.7.1.)
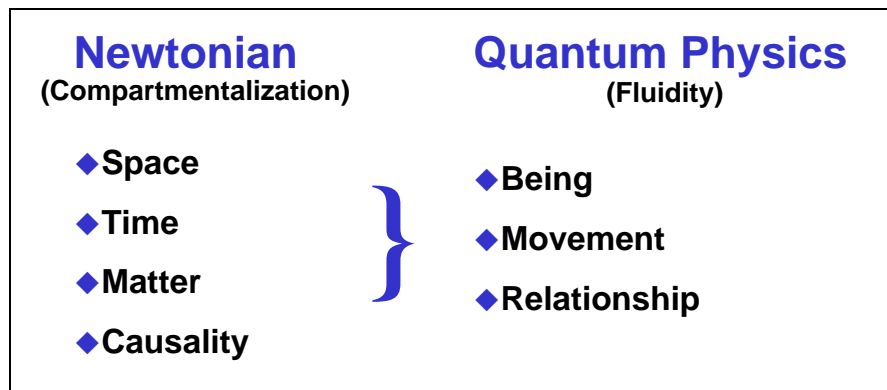

Figure 4.7.1. The quantum change in perception of reality.

The exciting thing to me about seeing quantum physics in this context is that it *logically explains* what human beings have used mythology for aeons to *intuitively create*! Both quantum physics and mythology look at reality in terms of integration rather than compartmentalization. They both encourage us to recognize that all aspects of our nature are necessary for a complete picture of who we are in relation to the rest of the universe. Both remind us that we are in an unfolding process that has a dynamic nature. And both instill in us the idea that changing our perspective changes reality itself. (See Figure 4.7.2)
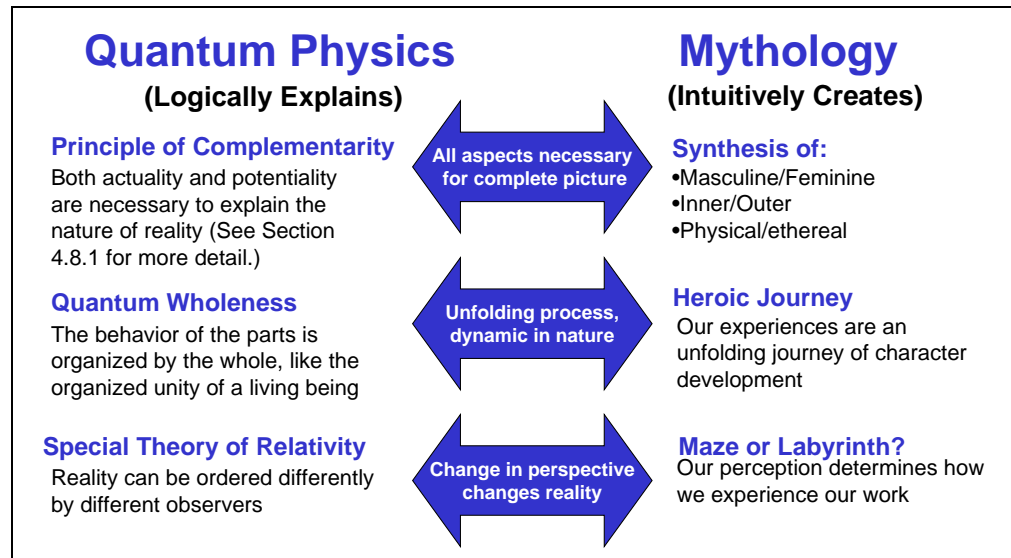
Quantum Physics
(Logically Explains)

Principle of Complementarity
Both actuality and potentiality are necessary to explain the nature of reality (See Section 4.8.1 for more detail.)

Quantum Wholeness
The behavior of the parts is organized by the whole, like the organized unity of a living being

Special Theory of Relativity
Reality can be ordered differently by different observers

All aspects necessary for complete picture

Unfolding process, dynamic in nature

Change in perspective changes reality

Mythology
(Intuitively Creates)

Synthesis of:
•Masculine/Feminine
•Inner/Outer
•Physical/ethereal

Heroic Journey
Our experiences are an unfolding journey of character development

Maze or Labyrinth?
Our perception determines how we experience our work

Figure 4.7.2. The context of integration present in both quantum physics and mythology.

Newtonian physics helped us understand much of the physical workings of the world around us. It also allowed us to create technological marvels that would not have been possible without this knowledge. But, it also contributed to the *Mythological Dark Age*. By defining common sense as what could be determined only through objectivity based on our five senses, Newtonian physics encouraged us to separate our logic from our intuitive knowing.

Quantum physics is reintegrating our logic and intuition, as well as our science and mythology, into a unified understanding of reality. As Larry Dossey points out in his book, Space, time & medicine, "The hallmark of modern science is that it has outrun common sense; and in so doing it has run headlong into our metaphorical, poetic self, the same part of our self which mythologizes. Science in our time has come to myth, and myth has come to life." (Dossey, 1982, p. 201)

The workplace can act as a convergence point for bringing both our mythology *and* our science back to life. By enlarging the context of our workplace journey beyond the confines of our personal story, we create a *quantum mythology*. We begin to

recognize how our thoughts, feelings, and behaviors fit into the broader context of a dynamic universal pattern. And we appreciate how our personal changes are integrally entwined with the evolution of humanity.

Working within a quantum mythology provides our consciousness with exciting new metaphors to explore. It gives us daily opportunities to ground those metaphors in our physical reality. And it allows us to experience firsthand the connectedness that comes from knowing we are an integral part of the quantum whole.

SECTION 4.7.2   ACTIVATE YOUR QUANTUM WORKPLACE CONSCIOUSNESS

We belong to a reality greater than ourselves, an envelope
of consciousness informing our awareness, intuition,
and imagination—in what is essentially an intelligent universe.
(Diarmuid O'Murchú, 1998, pp. 98-99)

There seems to be within human beings a universal drive to explore "where no one has gone before." This drive urges the heroic part of us to take the lead and push beyond our fears of what lies ahead. It encourages us to expand the boundaries of our present understanding of reality. It also tests our resolve to face whatever challenges that greater reality has in store for us.

This drive compelled Theseus to face the Minotaur. It compelled early explorers to venture across the uncharted seas in search of new lands. And it compels us now to explore and connect the outer universe of planets and galaxies with our inner universe of human consciousness.

Joseph Campbell believed that "outer space is within us inasmuch as the laws of space are within us: outer and inner space are the same. (Campbell, 1988b, p. 28) Campbell's mythological belief about space and its relationship to reality is remarkably

similar to *quantum field theory* (mentioned in Deepak Chopra's quote above). Physicist

Fritjof Capra defines the quantum field as "a continuous medium [that] is present

everywhere in space. Particles are merely local condensations of the field; concentrations

of energy which come and go, thereby losing their individual character and dissolving

into the underlying field." (Capra, 1983, pp. 196-197) Matter and non-matter are

continually transformed into one another. Everything is entwined in an intricate

relationship with everything else.

From a quantum mythological perspective, just as there is no distinction between

space and time, there is also no distinction between inner and outer space. The two are

simply different aspects of our perception of reality. They are both part of an unbroken

web of interconnectedness.

Threaded throughout this universal web of interconnectedness is an innate

intelligence or consciousness. Consciousness has been described as "the animating force

of Be-ing." (Stein, 1995, p. 79) By this definition, consciousness is present throughout *all*

of space and matter in varying degrees. It is present in the subatomic particles in rocks

and vast spiraling galaxies. It is present in the air that we breathe and the glowing plasma

around neon lights. And it is present in single cell amoebas and human beings in all our

complexity. In his book, Toward a science of consciousness, Kenneth Pelletier postulates

that consciousness may very well be a fundamental force of nature that "accounts for

certain inexplicable phenomena occurring below the limits of instrumental observation."

As he states:

> At present time, physics considers four fundamental forces to account for
> all known phenomena. These are (1) *gravity* – which accounts for
> interactions between very large bodies ranging from ordinary objects to
> solar systems and galaxies; (2*) electromagnetic forces* – which deal with

medium-scale phenomena and are most applicable in addressing living organisms; (3) *weak nuclear forces*, and (4) *strong nuclear force* – both of which account for phenomena at the infinitesimal levels of subatomic physics. Despite the considerable explanatory power of those four forces, quantum physics has increasingly pressed for the postulation of at least one further force to account for certain inexplicable phenomena occurring below the limits of instrumental observation. Perhaps this factor is that of consciousness, which would transform physics from the study of forces interacting with inert objects to a science considering the dynamic properties of living systems. According to recent speculations in quantum physics, consideration of this possibility seems less likely to be a matter of choice than of necessity. (Pelletier, 1978, p. 52)

Whether or not we are aware of it, we are an integral part of this *quantum consciousness* that animates the entire universe. Like a hologram in which each part contains the whole image, we have within us all the knowledge and wisdom of the universe, albeit in a fuzzier form. "This means that if we knew how to access it we could find the Andromeda galaxy in the thumbnail of our left hand. We could also find Cleopatra meeting Caesar for the first time, for in principle the whole past and implications for the whole future are also enfolded in each small region of space and time." (Talbot, 1991, pp. 49-50)

Quantum consciousness is the Ariadne thread that gives us access to the innate intelligence of the universe. We may not yet be able to physically travel anywhere in the universe we want. But we can reach inside ourselves and instantaneously tap into any part of the universe we choose. This concept is similar to the ancient Indian concept of cosmic space, *akasha*. Akasha was considered to be the place where all that ever was and all that ever will be are recorded. It was believed that everyone who knew how, could access the wisdom contained in the *akashic records*.

The workplace is an ideal training ground for activating our quantum consciousness and using it to deal with real life situations. When we are in a quandary about how to communicate with a particular person or have a dilemma about a project, we can use a *laser beam of awareness* to project ourselves into other parts of the universe, search for the answer, and pull the needed information back into us. Our awareness may take the form of an "internal voice of reason," a "gut feeling" about the truth of a situation, an "open-hearted sensation" when we think of a particular response, "goose bumps" when something said rings true, or an answer that makes us breathe more deeply. Whatever form our awareness assumes, it is a sign that our quantum consciousness is actively functioning.

As our quantum consciousness becomes an integral part of our everyday work experience, we realize we are no longer limited by the knowledge available only from our immediate surroundings. Like people who have visited foreign countries, we have access to a broader understanding of reality. Our expanded perception gives us the wisdom and expertise needed to become "universal savvy travelers."

SECTION 4.8   **LET YOUR QUANTUM WORKPLACE CONSCIOUSNESS QUICKEN YOUR CHARACTER DEVELOPMENT**

Evolutionary changes result when the
human spirit integrates the inner and the
outer elements of reality. (Fred Alan Wolf, 1994, p. 276)

In Section 4.4.10 we discussed the tenth and final stage of our heroic character development as being the *Master of Two Worlds*. In this stage we have fully integrated our inner experiences with our outer reality. We are able to easily traverse between the two realms and link them into a unified whole.

Activating our quantum consciousness can quicken this stage of our personal character development. Since we no longer see reality through the Newtonian eyes of compartmentalization, we do not slot our experiences into categories. Instead our interactions are experienced within the context of a fluid, but coherent quantum mythological whole. We flow effortlessly between the various parts of the unified field knowing they are innately connected.

Like in quantum physics, there are three aspects of our quantum consciousness that contribute to its dynamic and fluid nature: *being, movement, and relationship*. In this section we will see how each of these aspects can work in conjunction with our quantum consciousness to quicken our heroic character development. We will also examine how they can be applied in the workplace so our work is not only an instrument of our personal heroic path, but also a vehicle for the evolution of humanity.

SECTION 4.8.1   **WORK WITH THE QUANTUM CONSCIOUSNESS OF BEING**

*Underlying quantum reality itself is the ground
state of being...* (Ian Marshall & Danah Zohar, 1997, p. 297)

In the last section, I quoted Fritjof Capra's description of the quantum field as "a continuous medium that is present everywhere in space." Particles of matter are simply concentrations of energy that come and go, eventually losing their individual character as they dissolve back into the underlying field. Quantum physics has recognized scientifically what ancient wisdom has taught for centuries, that nature is composed of "two levels of being—actuality and potentiality." (Marshall & Zohar, 1997, p. 6) Neither level is primary over the other. *Both are necessary for the essential completeness of being.*

Niels Bohr first proposed his Principle of Complementarity in 1927 to scientifically explain this aspect of nature. Experiments later verified the accuracy of his principle by demonstrating that a photon of light is both a particle (actual matter) and a wave (potential matter). Both aspects are necessary to fully describe the properties of light. (See Figure 4.8.1 for an example that illustrates this principle.)
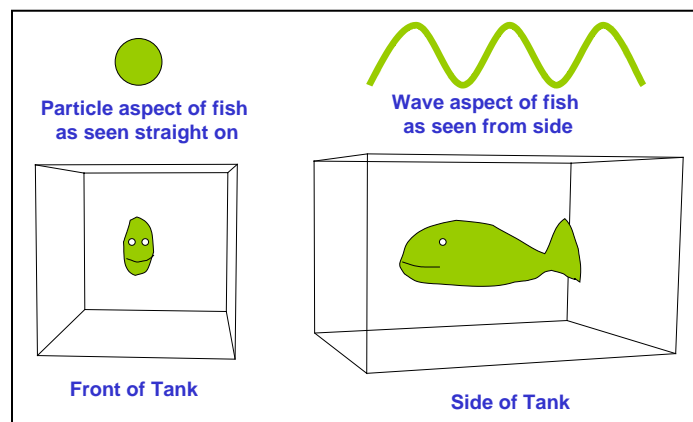
Figure 4.8.1. Principle of Complementarity - the particle and wave aspects of light are like viewing a fish tank from two different perspectives.

As observers, however, we cannot clearly see both aspects of being simultaneously. In the world of quantum physics this phenomenon is known as Heisenberg's Uncertainty Principle. Experiments with light photons show that if we treat light "like a particle and measure its exact position, we will get a very fuzzy reading of its momentum (energy). If we treat it like a wave and measure its exact momentum, we will get an equally fuzzy reading of its position." (Marshall & Zohar, 1997, p. 42) To clearly focus on one aspect, we have to unfocus from the other. (For a visual example of Heisenberg's Uncertainty Principle see Figure 4.8.2a-c.)

Figure 4.8.2a
Young or Old?

Figure 4.8.2b
Young Woman

Figure 4.8.2c
Old Woman
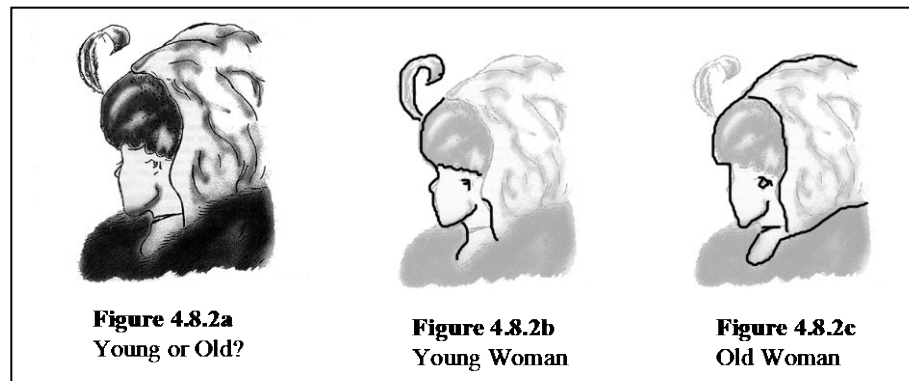
Figure 4.8.2. Visual example of Heisenberg's Uncertainty Principle. From one aspect a young woman can be viewed. From another aspect an old woman can be viewed. But, one cannot be viewed without the other one becoming fuzzy.

The quantum consciousness of being calls on us to give up our Newtonian *either/or thinking* that tells us something must be either black or white, good or bad, enemy or friend, masculine or feminine, logical or intuitive. Instead, it invites us to embrace the *both/and thinking* recognized by ancient wisdom and quantum physics as key to understanding the nature of reality. This concept is more fully described by Ian Marshall and Danah Zohar:

> To accept that light is *both* a wave *and* a particle, and to learn to live conceptually with that kind of ambiguity, is one of the creative leaps quantum physics calls upon us to make. Applied in other fields, both/and thinking requires us to see that there may be two or more mutually contradictory ways of doing something, or of looking at something, *all* of which are valid. Seeing the truth of *all* tells us something more profound about the situation. Some people *may* have both pleasant and unpleasant sides, and learning to see both at once may give us a deeper understanding of the kind of people they are." When we use both/and thinking we accept that all aspects of being make a valuable contribution to the quantum whole, even when the value may seem fuzzy from our particular perspective. (Marshall & Zohar, 1997, p. 102)

Working with both/and thinking can hone the being aspect of our quantum consciousness. It can help us gain greater insight into the complexities of a co-worker by acknowledging that the person is multi-faceted with behaviors we both like and dislike. In a team meeting it can help us see that there may be no "right" approach to a problem, but rather many ways of arriving at a solution. And when we begin a new project, it can help us rely on both our logic *and* our intuition, knowing that the combination of the two creates a better outcome than can be achieved by relying on either faculty alone.

Developing both/and thinking makes us more adept at traversing between the different levels of being. From a mythological perspective, it helps us achieve the integration of dualities required to be a *Master of Two Worlds*. And it gives our quantum consciousness the fluidity it needs to quicken the evolution of our heroic character.

SECTION 4.8.2   WORK WITH THE QUANTUM CONSCIOUSNESS OF MOVEMENT

> *From birth to death, life is movement*
> *and change.* (Leonard Shlain, 1991, p. 30)

When we roll a ball across the floor, we see it travel in a continuous line from one point to another. What our perception tells us, and what Newtonian physics has taught us,

is that we caused the ball to roll across space and it took a certain amount of time on its journey to make the transition from one place to another. We believe that the movement of the ball occurred "smoothly across time and space as a result of cause and effect." (Zohar, 1990, p. 30)

At the quantum level of reality, however, movement occurs irrespective of time, space, or cause and effect. And it also does not move continuously, but rather in "lumps" and "jumps." As was mentioned in the previous section, in 1900 Max Planck first discovered the lumpiness of nature when he found that energy occurs in clumps, or energy packets, rather than a continuous stream. This is the phenomena that he called quanta. The lumpiness of nature is evident from the microscopic to the macroscopic levels of being. We see it in the bonding of atoms in molecules, a litter of newborn puppies, and the clusters of galaxies sprinkled throughout the universe.

Several years after Plank's findings, Niels Bohr discovered the jumpiness of nature. Bohr found that electrons of an atom "jump from one energy state to another in discontinuous 'quantum leaps.'" (Zohar, 1990, p. 30) When and where the electron might jump cannot be predicted. But, when the jumps do occur they jerk from one state to another. (See Figure 4.8.3.) The jerks happen so quickly that they appear to be moving continuously, like individual still frames of a film appear to us when we watch a movie.
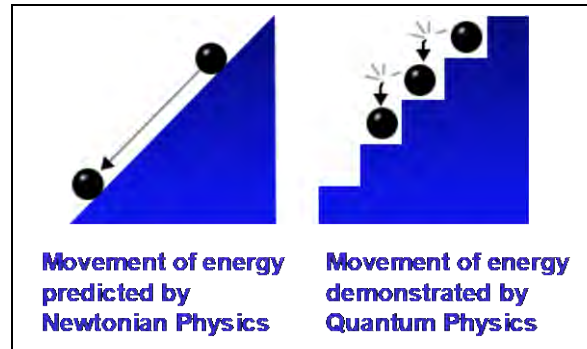
Figure 4.8.3. Energy does not occur in a continuous smooth movement as predicted by Newtonian physics. Quantum physics has demonstrated that movement happens by quantum leaps from one state to another.

The quantum field is alive with the movement of *lumps* and *jumps*. This is the process by which matter and non-matter shift positions, transform into one another, and evolve into higher states of being. Energy concentrates into a lump and a particle of matter is formed. Energy jerks into a new state and the particle recombines with another lump of energy to create a different form of matter. Energy jerks into yet a different state and it dissolves back into the underlying quantum field to be recycled and reused in a different way.

Our quantum consciousness is also alive with the movement of lumps and jumps. Movement is our "hydraulic force" that creates a dynamic and ever changing sense of reality. As we know from personal experience, change rarely occurs in a smooth and continuous flow. It generally comes in "event clumps." An encounter with someone alters the way we think or behave. We read something that impacts our perception of who we are. An opportunity arises for us to move to a different location and begin a new phase of our life's adventure. Whatever the event, it contributes to the rearrangement of our sense of reality.

But as with quantum physics, while events *contribute* to our quantum sense of reality, they do not *cause* our reality. We have an infinite number of ways to synthesize and incorporate these "event clumps" into our lives. At first blush the difference between this quantum way of thinking and the Newtonian cause and effect perception of reality may seem like mere semantics. But there is a profound difference in how we feel about experiences depending upon our perception. If we believe that cause and effect rule us, we will see a limited number of choices about how to process an event. If something happens that we perceive as "negative," we may feel like a victim of circumstance, doomed to a particular fate as a result. Instead, if we process the same event from a quantum perspective, we tap into the field of infinite possibilities. We see a whole array of "perception choices" to select from. We can then choose which perception best serves us. There is a sense of freedom and strength from knowing we have taken personal responsibility for our choices of perception.

This brings us to another quantum phenomena of movement. There is no linear movement of time. *Time happens in every direction at once*. Using the above example, when a perception choice is made, our selection not only impacts the present moment. It also impacts the future *and* the past.

For most of us who have been indoctrinated into the Western perception of reality, this all-at-once concept is difficult to grasp. We have been taught that time consists of three discretely separate units: past, present, and future that happen sequentially. According to this concept of reality taught by the Greek philosopher Aristotle in the fourth century B.C., we cannot be in more than one place at a time. As Leonard Shlain points out:

"[A] tacit knowledge of Aristotle's logic is a prerequisite for every professional, technological, and literate position in sophisticated society." (Shlain, 1991, p. 33) "Like a smith in a foundry, Aristotle straightened out the arabesque shape of time, but to do so he first had to demythologize the three Daughters of Necessity. These three Fates were Lachesis, who guarded what has been, Clotho, who guarded what is, and Atropos, who oversaw what is yet to come. By excluding the possibility that mythical time had anything to do with everyday time, Aristotle transformed the three Fates into the past, the present, and the future. Once he had, in a sense, created linear time, the rules of rational thinking could develop into a powerful problem-solving technique. Armed with abstract, linear, and continuous time and space, he went on to formulate the rules of logic, codifying a special kind of thinking used by earlier Greek philosophers into a standardized system." (Shlain, 1991, p. 32) "Aristotle's writings suggest that he himself did not fully recognize that his formulation of logic's rules would generate certain inevitable conclusions about time. He personally believed that time was recurring, and that its cycles, which he called eras, were so far apart that one could dismiss consideration of previous eras because they were outside his newly invented linear time." (Shlain, 1991, p. 32)

In quantum time there is no distinction between past, present, and future. Each is simply a different aspect of the unified field that occurs simultaneously. To understand this concept, imagine that you are sitting at the center of a giant faceted crystal. The crystal represents the entire quantum field. Each facet of the crystal is a different aspect of the field. From your vantage point at the center, one of those facets appears as the past. Another appears as the present. Still another appears as the future. From where you sit, all facets are equally accessible, and each is impacted by your presence at the center. (See Figure 4.8.4.)
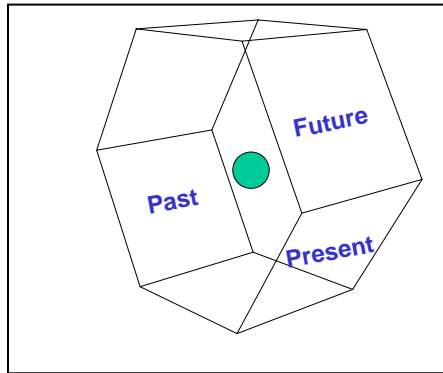
Figure 4.8.4. The all-at-once aspect of time as demonstrated by sitting in the middle of a multifaceted crystal.

This all-at-once perception of time is remarkably similar to that of the ancient mythologies of such diverse cultures as Egyptian, Hindu, and Australian Aborigines. They all believed there was no distinction between past, present, and future. The Roman myth of Janus, for whom the month of January is named, expresses this all-at-once concept of time through a mythological metaphor. Janus, a god with two faces, "occupies the space of a threshold and looks both forward and back in a single moment in time, noting what has passed, and what is becoming. From the core of the past to the edge of the future, Janus scans two views in space and time simultaneously." (Shlain, 1991, p. 437)

"In his General Theory of Relativity Einstein astounded the [Western] world when he said that space and time are not separate entities, but are … linked and part of a larger whole he called the space-time continuum." (Talbot, 1991, p. 48) He said, "the distinction between past, present, and future is only an illusion, however persistent." (Davies, 1983, p. 128) The theory of relativity may have astounded the Western world, but that is only because it corrected the Aristotlian misconception about time and space handed down to our culture by the Greeks. According to Leonardy Shlain, "The

Greeks'stabs in the dark ... regarding the definition of space and time were the beginning of a twenty-five hundred-year-old misconception that space and time were absolute constructs of reality..." (Shlain, 1991, p. 35) "In spacetime the most ancient is intermingled with the most futuristic." (Shlain, 1991, p. 428) The theory of relativity scientifically confirmed what Hindu and Zen mystics have been saying for centuries, "time doesn't 'progress. 'There is one time, and it is the *everlasting now*." (Shlain, 1991, p. 164) "In this suspended still point...sequential time is but a compelling mirage." (Shlain, 1991, p. 164)

In the Introduction a myth was defined as a story that takes each individual moment of a life and places it in a context, a plot, a cohesive movement. From a quantum mythological perspective, each fragment of our daily life is an individual *experience frame* in our lifelong heroic movie. And each frame can impact the choices we make about becoming *Master of Two Worlds*.

Our quantum "all-at-once perception" allows us to become directors of our own heroic plot. We can reinterpret the meaning of *any* event, even if we consider it a past event, in terms of its impact on the evolution of our heroic character. We can edit out past perceptions that no longer fit our current understanding of reality and splice in new ones that better explain how the past served us in our heroic journey.

Knowing that we direct our own heroic plot has practical applications, especially when we look at our past work experiences. How many times have we looked back at a situation and wished we had done things differently? "I shouldn't have handled that telephone call the way I did." "If only I could take back what I said to that customer." "I am so mad at myself for agreeing to take on that task." These are perfect opportunities for our quantum director to step in and reinterpret those events in terms of how our choices

helped us to learn something about others or ourselves, even if the lessons were embarrassing or painful to experience.

Our quantum director can also help us view our experience frames at variable speeds. We can slow down the speed of our movie to see the details of each frame more clearly. Or we can speed up the frames to see if there are recurring patterns in our overall plot that we want to change. The speed at which we view our movie is not as important as the observation itself. It is our awareness that helps us make the needed changes so the evolution of our heroic character can occur.

The more we work with a quantum perception of time, the more coherent our lifelong heroic epic becomes. It gets easier to synchronize our personal changes to the dynamic movement required to be *Master of Two Worlds*. And we become more adept at weaving our work into the cohesive pattern that the mythological labyrinth symbolically represents.

SECTION 4.8.3   WORK WITH THE QUANTUM CONSCIOUSNESS OF RELATIONSHIP

[Q]uantum persons have no hard and fast boundaries,
no essential atomistic or 'transcendental' cores that can be
defined apart from our relationships. The deeper and more extensive
our relationships, the richer and more resonant
our persons. (Danah Zohar & Ian Marshall, 1994, p. 213)

One of the main reasons many Western scientists were so shocked by Einstein's special theory of relativity was that it proved that the nature of reality is not predetermined as Newtonian physics contended. Einstein's theory convincingly showed that perceptions about space, time, past, present, and future are not fixed. They change depending upon the observer's relationship to them.

Earlier in this chapter I discussed the particle/wave duality of light. Actually, the properties that we describe as particles and waves are not properties of the light itself, but rather *properties of our interactions* with the light. (Zukav, 1979, pp. 117-118) Shifting our perspective makes the light seem as though it has different properties,

when in fact, light "just is." It is our relationship to the light that determines the reality we perceive.

When we work with the quantum consciousness of relationship we realize that reality is not something that is fixed and happens to us. *Our perspective about the people, events, places, and things in our lives actually creates our reality*. Through quantum physics we now have a scientific basis to ground what philosophies and spiritual traditions throughout the world have espoused for centuries.

It would not be possible to create a reality or relate to our environment if we were not already innately connected to both the potential and actual realms of the quantum field. Like photons of light, we human beings interact with the world within and around us from both particle and wave perspectives of our being. We experience our particle nature (actual matter) as our *individual identity* that is unique from every other part of the quantum field. This is the "I" aspect that sees ourselves as "independent of" and "separate from" the rest of our environment. Our wave nature (potential matter) is the aspect that we perceive as the *collective identity* that is interwoven into the underlying quantum field with every other wave aspect of nature. This is the part of us that yearns for a sense of "community with" our surroundings and a "connection to" something greater than ourselves.

In the world of quantum physics our waves are related to the other waves in the quantum field *nonlocally*. This means that our connection happens in the absence of a

local force or signal to give us "relationship cues." The intermingling of our wave patterns spreads our connection throughout the entire quantum field, giving us the ability to respond instantaneously to our environment.

In the 1960's Irish physicist John Bell derived a theorem (called Bell's Theorem) that proved that relationships occur nonlocally. His theorem demonstrated that the universe is fundamentally interconnected, interdependent, and inseparable." (Capra, 1983, p. 303) Tests in the 1970's showed that Bell's Theorem seems to hold true across space. Once two entities have interacted, they can communicate instantaneously whether their distance is ten centimeters or ten light years apart. We have probably all personally experienced this phenomenon with friends or family members who we haven't communicated with in some time. One day we think about them and wonder how they are doing. The next day we receive a phone call, letter, or e-mail from them saying they had been thinking about us.

Bell's Theorem also holds true for the connection between events across time. (Marshall & Zohar, 1997, p. 65) Experiments have demonstrated that "[t]wo events happening at different times influence each other in such a way that they appear to be happening at the same time. In fact, they manage to reach across time in some synchronized dance that defies all our common-sense-bound imagination. (Zohar, 1990, p. 36) When we use our all-at-once quantum perception of reality, though, Bell's Theorem makes perfect sense.

The inseparable nature of waves across space and time also means that once the wave aspects of our being are interwoven with other waves, they can never be completely broken down into their constituent parts. A *relational holism* exists, making it difficult to tell which specific properties contributed to the whole. A new identity is created from the

connection that is greater than the sum of its parts. And this new identity summons forth a new set of possibilities in the endless evolution of the quantum whole.

We see relational holism in the form of *synergy* at work when a group of people effectively brainstorms on a creative project. Team members encourage one another to contribute their ideas (a wave aspect of themselves) to the process. Their collective input stimulates new ideas that are greater than an individual team member could have generated alone. The new ideas can lead to innovations that were not possible before the brainstorming session occurred. (See Figure 4.8.5.)
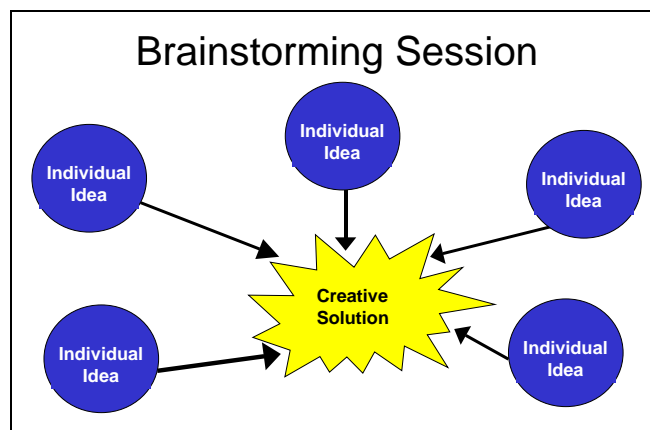
Figure 4.8.5. Relational Holism. Each team member's ideas contribute to the brainstorming, creating a solution greater than their individual ideas.

Whether it is team members on a creative project or photons in a beam of light, the more a group's wave aspects synchronize to one another, the more *coherent* the group's identity becomes. The purest form of coherence known in nature is that of a *Bose-Einstein condensate* (named after Indian physicist Satyendranath Bose and Albert Einstein who first suggested its properties). (Zohar & Marshall, 1994, p. 74) Laser beams, superfluids, superconductors, and neutron stars are all examples of this quantum structure. The essence of any Bose-Einstein condensate is that its "many 'parts' are so

unified that they 'get inside' each other (their wave fronts overlap)." (Zohar & Marshall, 1994, p. 74) The structure becomes so highly ordered and unified that its parts not only synchronize to one another, they actually *become one* with a shared identity. A choir is an example of a Bose-Einstein condensate in action. While the individual members of the choir retain distinctly separate (particle) voices, the sound (wave) of their singing overlaps. It harmonizes to create a unified whole we hear as music. (See Figure 4.8.6.)
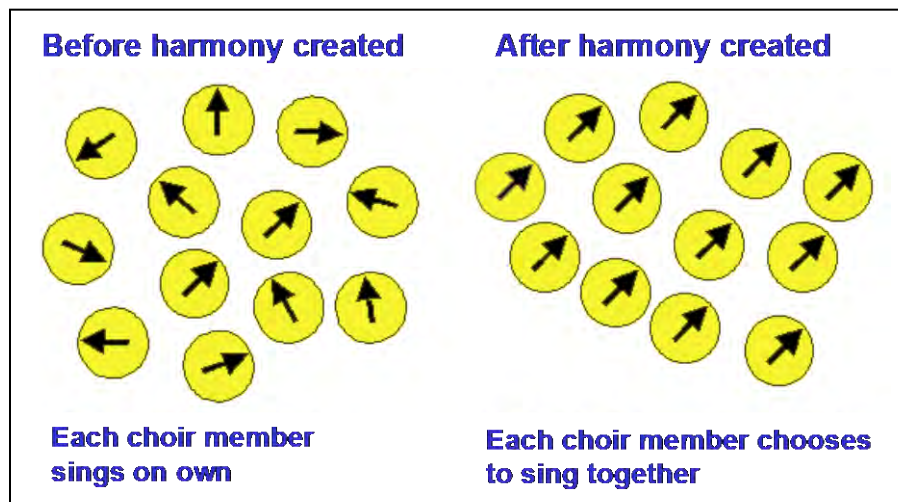
Figure 4.8.6. Coherence as demonstrated by a choir. The individual voices (particle aspect) are retained, while the wave aspects synchronize to create harmony.

But interestingly, even though the parts of a Bose-Einstein condensate become one in identity, there is a certain amount of free agency involved. Out of all of the possibilities available to them in the underlying quantum field, they "choose" to come together as one. They may not use the same level of volition that we human beings use in our decision-making process, but in the microphysical world they do exhibit the highest degree of "agency" possible. (Zohar & Marshall, 1994, p. 74)

Bose-Einstein condensates have exciting implications for our understanding of ourselves as human beings and how we relate to our environment. They may account for

our quantum ability to simultaneously exhibit free will *and* feel a shared sense identity. And they may give us a basis for how this quantum process occurs on a physical level.

In the 1960's solid state physicist Herbert Fröhlich proposed that living systems, with "their coherence and ability to coordinate complicated processes over the dimensions of a cell or organ," (Marshall & Zohar, 1997, p. 158) are specialized forms of Bose-Einstein condensates. He theorized that metabolic energy that is "pumped" into a living system electrically charges the molecules and:

> As they jiggle, the vibrating dipoles (molecules in the cell walls of living tissue) emit electomagnetic vibrations (photons), just like so many miniature radio transmitters. Fröhlich demonstrated that beyond a certain threshold, any additional energy pumped into the system causes its molecules to vibrate in unison. They do so increasingly until they pull themselves into the most ordered form of condensed phase possible—a Bose-Einstein condensate. (Zohar, 1990, p. 83)

Fröhlich's theory about living systems may give us a quantum physical basis for consciousness itself. Danah Zohar has proposed a model of how this is possible. She theorizes that the vibrating molecules in our neuron cell walls take on the coherent characteristics of a Bose-Einstein condensate and in so doing create a "ground state of awareness." This ground state acts as a blackboard onto which our perceptions, experiences, thoughts, and feelings are written. (Zohar, 1990, p. 87) Every time we write on our consciousness blackboard there is an "excitation of the underlying condensate" (Zohar, 1990, p. 87) and new patterns are etched into our awareness. It is "these patterns,

the mathematics of which are actually the mathematics of a hologram, that we recognize as the familiar contents of consciousness." (Zohar, 1990, p. 87)

In the last section quantum consciousness was described as the Ariadne thread that gives us access to the innate intelligence of the universe. From a quantum mythological perspective, the Bose-Einstein model of consciousness offers us a physical mechanism by which Ariadne's thread of wisdom can be woven into our daily experiences. It helps us understand that our conscious awareness results from a combination of our shared identity with the underlying quantum field *and* our personal interpretations about the content from our environment.

As a *Master of Two Worlds* we recognize that what we write on our consciousness blackboard directly impacts the reality we perceive and our relationships to the people, events, places, and things in our lives. We, therefore, make every effort possible to respond to our environment in a way that will demonstrate our heroic character. In the workplace when we feel angry with a co-worker, rather than react without thinking, we use our quantum consciousness to focus awareness on the myriad of possible responses, and then choose the one we believe will best serve the given situation. When thoughts that we are stupid or incompetent run through our mind like a hamster in a treadmill wheel, under this concept, we consciously stop ourselves and refocus our attention, so we do not further groove the negativity into our psyche. When we could easily deceive a client or betray our employer's trust, we choose instead to take the moral high ground knowing that it is not only important for our relationship with those particular people. It also contributes to the patterns we create within ourselves and share with the rest of the quantum field.

The quantum consciousness of relationship calls on us to take personal responsibility for what we contribute to the quantum whole. When we do we add to the heroic blueprint available to everyone in the underlying quantum field. And we expand the boundaries for what it means to be heroic.

SECTION 4.8.4   **FOLLOW YOUR HEROIC QUEST TO HIGHER STATES OF CONSCIOUSNESS**

Consciousness is not a destination at which we finally arrive.
It is an ongoing, ever-deepening, infinitely expanding process,
a journey that perhaps has no end. (Shakti Gawain, 1993, p. 36)

In this section we have focused on three aspects of our quantum consciousness that give it its dynamic and fluid nature. Being, movement, and relationship all contribute to our free flowing exchange with the potential and actual realms of the quantum field. They allow us to be an *open system* that has the *flexibility* to respond to changing circumstances in our environment. Both openness and flexibility are key to our ability to evolve to higher states of consciousness, while maintaining a clear sense of ourselves in the process.

This quantum view of ourselves stands in sharp contrast to the Newtonian way of thinking. Newtonian physics saw physical systems as *closed systems* that were mechanistic in nature. They were ruled by *entropy*, the tendency to eventually break down and dissolve into chaos. Even though entropy technically applies to systems that do not exchange energy with the environment, the concept greatly influenced the scientific thought about the evolution of complex systems such as human beings. (Combs & Holland, 1996, p. 40)

As *Master of Two Worlds* we know that we have the capacity to defy entropy and evolve to higher states of consciousness. Our very Bose-Einstein condensate nature mandates that we synthesize input into ever increasing patterns of complexity, as we form "new, ordered, coherent wholes." (Zohar & Marshall, 1994, p. 176) By pumping new awareness into our experiences, we vibrate into coherence what may have otherwise seemed like random fragments and bits of unrelated information. This is the "context making mechanism" that allows us to create patterns of understanding and meaning that are greater than the sum of their parts.

To synthesize "input" into more complex patterns requires that we be willing to *live on the edge,* poised between order and chaos. (Zohar & Marshall, 1994, p. 328) For those who are ruled by a Newtonian belief in entropy, this can be a terrifying prospect. They will do everything in their power to keep a situation stable so it will not deteriorate into chaos.

But, as *Master of Two Worlds* we experience living at the edge with excitement rather than fear. We know that the edge is where we are most open to the many possibilities available to us in the quantum field. This is where the opportunities exist to revamp our thinking, change our attitude, and reinvent our relationships to the world around us.

Living at the edge requires that we trust our own capacity to evolve. We must be willing to go through a *deconstruction phase* (chaos) to break down our old reality before we can form something new (a more coherent order). As *Master of Two Worlds* we do not resist either chaos or order. We know that both are necessary to evolution's unfolding process of coming to greater insight about the world within and around us.

While we may not purposefully seek out chaos, the workplace is a great place to practice using its deconstruction phase to our advantage. If turmoil erupts between members of a team, we can look for ways that the airing of differences can bring about more honest communication for everyone concerned. If a key person in the organization leaves at a critical time, we can use it as an opportunity to find a person whose skills may be an even better match for the changing circumstances that lie ahead. If a contract we had counted on does not materialize, we can use the time to do research and development on a project that may ultimately better serve our overall goals. The more willing we are to trust that chaos can serve our evolutionary process, the more likely we are to see what it presents as an opportunity for positive change.

As *Master of Two Worlds* we know that every time we synthesize data in a new way or discover hidden patterns of meaning, we push the envelope even further into the quantum realms. Our quest to evolve is not only a desire to fulfill our own potential; it is also a commitment to the *quantum mythology of becoming* for all of humanity.

In the past twenty-five years, we have expanded our capacities for symbolic communication beyond what was accomplished in the previous twenty-five hundred years. The human species is extending its communication capabilities…in the process, our whole thought pattern is transformed. (Angeles Arrien, 1990, p. 1)

In Section 5 we discussed how the individual patterns of the archetypal labyrinth create powerful heroic imprints upon our human psyche for our character to follow. We also discussed that when the individual patterns are superimposed upon one another, as they are in the archetypal labyrinth, the power is increased exponentially, providing a multi-layered blueprint for heroism.

Joseph Campbell once said that the heroic deed is to have the "courage to face the trials and to bring a whole new body of possibilities into the field of interpreted experience for other people to experience…." (Campbell, 1988a, p. 41) When we live and work within a quantum mythology, we look for ways to expand the labyrinth's blueprint for heroism. In doing so, we not only change the blueprint for ourselves. Our interpretation also adds to the quantum field that everyone else can access for the evolution of their personal heroic character.

For centuries the two dimensional archetypal labyrinth has been used to symbolize the route we must take to evolve and become the heroic human beings we are capable of being. In this section we will discover how our quantum consciousness can be used to "amp up" the labyrinth's archetypal power. We will explore ways to use our innate pattern-making capabilities to propel the labyrinth's heroic blueprint into the quantum level of reality. And we will see how our labyrinth of workplace experiences can become an instrument to shape this new heroic reality.

SECTION 4.9.1   **INCORPORATE HOLOMOVEMENT PATTERNING INTO YOUR WORKPLACE REALITY**

For human life, widespread awareness of [holomovement's]
energies and their embodiment in our daily values will be
revolutionary, a moral mutation leading us from
information to transformation, and from
knowledge to wisdom. (Renee Weber, 1981, pp. 139-140.)

One of the interesting things I discovered in researching this part of the

dissertation is how the various theories about the nature of reality are beginning to come

together. Experts in their respective fields used to be more isolated, compartmentalized

from one another. But, with increased interconnectivity of networks such as

computerized databases, satellite communications, and access to the Internet, the cross

discipline sharing of information is burgeoning. This openness has inspired many people

to approach their areas of specialty from a more holistic perspective, which helps them

see how their theories fit together with other disciplines.

One such person is David Bohm, a theoretical physicist who worked with Albert

Einstein. Bohm combined his understanding of "neurophysiology, psychology, states of

consciousness, classical Newtonian physics, and contemporary quantum physics"

(Pelletier, 1978, p. 111) with his interests in *holography* to develop the scientific theory

of the *holomovement universe*. Bohm's theory likens the universe to a hologram. But

because "the term *hologram* usually refers to an image that is static and does not convey

the dynamic and ever active nature of…our universe, Bohm prefers to describe the

universe not as a hologram, but as a 'holomovement,'" (Talbot, 1991, p. 47) meaning

whole (*holo*) movement.

To understand David Bohm's theory of the holomovement universe, we first need

to understand holography, the study of holographs. "*Holograph* is derived from the two

Greek roots *holo* meaning 'whole' and *graph* meaning 'to write.'" (Pelletier, 1978, pp. 111-112) We probably have all seen a hologram, the result of the holographic process. With use of a laser and beam splitter, an interference pattern is "written" onto a photographic plate. This produces a hologram that "projects a three-dimensional image from seemingly nowhere into space. As you walk around this image, you see the different sides of it." (Brennan, 1995, p. 37) One of the interesting things about a hologram is that if it is cut into pieces, each piece contains the whole three-dimensional image of the original uncut picture. The only difference is that each of the smaller pieces will be a fuzzier version of the original image. This is because "[a] hologram is an image in which the whole is written into each of the parts just as the genetic information for the entire body is encoded in each cell." (Pelletier, 1978, p. 112)

"A holomovement universe is a universe in which all things are connected, the part is reflected in the whole and the whole is the part, and all are in process." (Schaef, 1992, p. 335) According to Bohm's holomovement theory, "we are part of an undivided reality with an inherent capacity to form ideas about itself and record that information *within* itself." (Weber, 1981, p. 125) This means that the holomovement universe "is neither neutral nor value-free as current scientific canon requires." (Weber, 1981, p. 134) *It is an energy that can set its own pattern based on collective input.*

Bohm's holomovement theory has exciting implication for us both individually and collectively. For the individual, a sense of personal power that comes from knowing that the patterns we contribute to the quantum whole help define the direction that the entire holomovement universe unfolds. And from a collective standpoint there is a knowing that, with enough intention and momentum to evolve, change can occur in a single instant.

As was mentioned in the last section when describing our Bose-Einstein condensate nature, every time we write on our consciousness blackboard there is an excitation of the underlying condensate and new patterns are etched into our awareness. These patterns that we recognize as the familiar contents of consciousness are also the mathematics of a hologram. There are now convincing arguments that certain types of wave movement occur in the brain that make it an ideal medium for supporting and producing holographic imagery. (Wolf, 1994, p. 301) Brain physiologist, Karl Pribram, developed a holographic brain model that may explain how the brain's wavelike phenomenon can create such internal holograms:

> Neurons possess branches like little trees, and when an electrical message reaches the end of one of these branches it radiates outward, as does the ripple in a pond. Because neurons are packed together so densely, these expanding ripples of electricity–also a wavelike phenomenon–are constantly crisscrossing one another…creating an almost endless and kaleidoscopic array of interference patterns, and these in turn might be what give the brain its holographic properties. (Talbot, 1991, p. 20)

After working with the holographic model in their respective fields for some time, Karl Pribram and David Bohm met and decided to collaborate. They melded their models of the brain and the universe into a unified theory, which states that "*Our brains mathematically construct objective reality by interpreting frequencies that are ultimately projections from another dimension, a deeper order of existence that is beyond both space and time* [italics added]." (Talbot, 1991, p. 54) After working with Bohm, Pribram speculated that maybe the universe really consists of "a vast, resonating symphony of wave forms, a 'frequency domain' that [is] transformed into the world as we know it only

after it enter[s] our senses." (Talbot, 1991, p. 31) Contrary to popular belief, it may be that it is not our brain that produces consciousness, but rather consciousness that produces our brain and everything else we consider third dimensional reality. Every event, thought, and feeling we have creates an interference pattern in the frequency domain of the holomovement universe like pebbles dropped into a pond. (Goldberg, 1983, p. 133)

Our pattern-making capability may result from our ability to interpret the archetypal frequencies from the quantum field and translate them into our third dimensional reality. The more adept we become at interpreting these frequencies, the better able we are to apply them to our daily experiences. *As Master of Two Worlds* we use our quantum consciousness to range farther and farther into the frequency domain of the holomovement universe. We know that to do so brings more of the archetype's power into physical form. And it gives us an even more detailed blueprint of heroism to overlay onto our workplace reality.

SECTION 4.9.2 USE THE ELEMENTAL POWER OF PLASMA TO STRENGTHEN YOUR VERTICAL AXIS

The first three elements are easily available to ordinary consciousness. The fourth, our intuitive fire, is like the star followed by the Three Wise Men. When our three lower elements become purified of destructive habitual patterns, they become "wise" and follow the…light above and within. (Michael Schneider, 1994, p. 94)

In the midst of my research for the *Workplace Labyrinth*, I came across Eric Learner's book, <u>The big bang never happened</u>. The title intrigued me. And as I read what he had to say, I became very excited by the information. I intuitively knew that his

perspective about *plasma* and its relationship to evolution and the origin of the universe was important to this dissertation. I took copious notes on the subject, wrote and rewrote many drafts of the section, and finally set the information aside for several months. It was only when I returned to it later that the connection began to gel.

If you'll remember, in *Section 4.5.5.1* I mentioned that one reason why the cross is such a powerful archetypal symbol is that its vertical axis represents the strength that comes from the vertical joining of the unseen world of the ethereal with our tangible physical reality. Without the ability to join the two realms, there would be no life on this planet. This vertical relationship is evident in the four elements (from densest to lightest) solids, liquids, gases, and plasma.

We are all familiar with the three denser elements. We see tangible evidence of them in our everyday existence in the form of ice, water, and steam. Their physical form reinforces that these elements are "real." But, plasma, or electronic incandescence, is more ephemeral. Even though this electrically conducting, intensely heated substance theoretically makes up a vast majority of all matter in the universe, plasma is found on earth only in the artificial conditions of a laboratory. (Marshall & Zohar, 1997, p. 270)

Plasma physicists are helping us understand more about the nature of plasma, just as earlier scientists helped us understand about the basic nature of such intangible forces as electricity and magnetism. And *plasma cosmologists* (plasma physicists and astronomers, who have pooled their expertise about their respective fields) are pushing the envelope even further. They are helping us understand the role that plasma plays in the larger universal pattern.

It is my contention that plasma is not only important to our scientific understanding of how the universe works, *but it also has a symbolic significance to the*

development of our quantum heroic character. Even though it is an intangible element, it is key to the structural integrity of our vertical axis. It is my belief that plasma, as the most ephemeral of the four elements, acts as a "transitional connector" for our consciousness, stepping the energy up and down between the physical and ethereal realms of reality. It is the element that helps us convert holomovement's interference patterns into a form our brain can interpret as third dimensional reality. And it is the element through which we intuitively access the information contained in the ethereal realms so it can be applied in our daily experiences.

In the remainder of the section we will delve more deeply into the archetypal properties of plasma that make it such a good transitional connector. We will examine its unique characteristics that, when consciously integrated, can strengthen our pattern-making capabilities. And we will see how we can use this knowledge to symbolically add dimensionality to our workplace labyrinth.

SECTION 4.9.3   **USE THE PROPERTIES OF PLASMA TO HONE THE SHAPE OF YOUR WORKPLACE LABYRINTH**

Man models himself on the earth,
Earth on heaven,
Heaven on the way,
And the way on that which is naturally so.
(from Tao Te Ching as quoted in Jill Purce, 1987, p. 20)

While reading Eric Lerner's book, <u>The big bang never happened</u>, I was fascinated to see that circles and spirals play an important role in plasma cosmologist's theory of how the universe works. I was struck by the similarity between the circular and spiral properties of plasma and those of the archetypal seven-circuit labyrinth. To understand

those similarities, a little background about plasma and plasma cosmology may

be helpful.

In the 1920's an American chemist named Irving Langmuir first used the term *plasma* to describe extremely rarefied gases that carry a current when they have been ionized (had the electrons stripped from the atoms). It was Hannes Alfvén, a 1970 Nobel laureate in physics, however, who was the virtual founder of modern plasma physics and a pioneer in plasma cosmology. (Learner, 1991, p. 40) Along with a few other colleagues Alfvén was able to apply what he learned about plasma effectively in the laboratory to many universal mysteries. "He proposed new theories to explain cosmic rays, solar flares and prominences, and the origin of the solar system." (Learner, 1991, p. 45)

Alfvén's interest in plasma was rooted in Sweden where, as a child, he was intrigued by the spectacular display of dancing northern lights, or "Aurora Borealis." "As a young scientist he learned that the Norwegian physicist Kristian Birkeland had explained the aurora as the effect of electrical currents streaming through plasma above the earth." (Learner, 1991, p. 42) Later when Alfvén conducted experiments in a nuclear physics laboratory, he observed similar phenomena concerning plasma. As electrical currents flow through plasma "the tiny current threads tend to 'pinch' together, drawing the plasma with them. The converging threads twine into a plasma rope," (Learner, 1991, p. 43) creating lacey filaments of light. (See Figure 4.9.1)
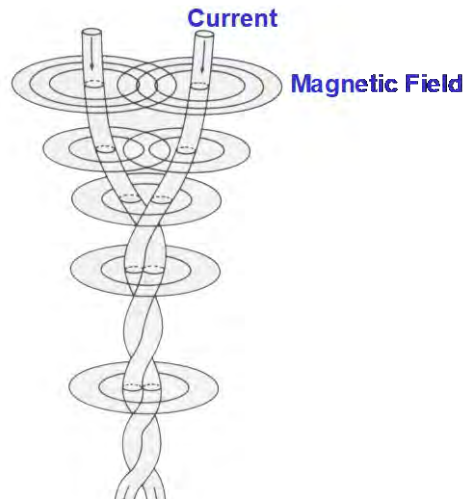
Figure 4.9.1. The spiral twining of plasma currents into "plasma ropes" of energy.

When Alfvén viewed photos taken by powerful telescopes of the Sun's solar flares and photos of the nebula in the constellation Orion, he saw the same plasma type filament patterns in those pictures. He believed there was a connection between what he observed in the laboratory, what he saw above earth, and what occurs out in space. He theorized that *space is alive with a network of plasma filaments* that create "a gigantic power grid, with huge electrical currents flowing along filamentary 'wires' stretching across the cosmos." (Learner, 1991, p. 195)

Early space probes confirmed the existence of such a network of plasma filaments around the earth. These "currents flow along the lines of the geomagnetic field and create the aurora [borealis] as they strike the atmosphere." (Learner, 1991, p. 45) The later Pioneer and Voyager space probes also confirmed plasma filamentary currents around Jupiter, Saturn, and Uranus. More recently the Hubble space telescope and high powered earth telescopes are confirming that electrical currents, magnetic fields, and plasma filaments exist throughout the universe. In fact, by plotting the placement of the

thousands of known galaxies on a map of the universe, astronomers discovered that, with the exception of only a few dozen galaxies, all the rest are "strung like Christmas lights along an interconnecting network of filaments." (Learner, 1991, p. 21) One astronomer has dubbed this phenomenon "the Cosmic Tapestry."

In 1977, building on his earlier theory, Alfvén proposed another theory about the electrical nature of galaxies. He knew that "[p]owerful electrical fields can be generated by moving an electrical conductor through a magnetic field. The simplest such apparatus, developed a century earlier was Faraday's disk generator,…*a conductor, moving in a circle in a magnetic field, [which] produces an electrical field between the axis and circumference*." [Italics added] (Learner, 1991, p. 181) Alfvén theorized that, using the network of plasma filaments, galaxies act as gigantic electrical generators. A galaxy spins "in the magnetic fields of intergalactic space, generates electricity, as any conductor does when it moves through a magnetic field." (Learner, 1991, p. 46) He explained in more detail how he believed the galactic generator works:

> The huge electrical current produced by the galaxy *flows in great filamentary spirals toward the center of the galaxy, where it turns and flows out along the spin axis.* [Italics added] This galactic current then short-circuits, driving a vast amount of energy into the galactic core....[P]owerful electrical fields are created in the nucleus which accelerate intense jets of electrons and ions out along the axis. (Learner, 1991, p. 46) (See Figure 4.9.2)
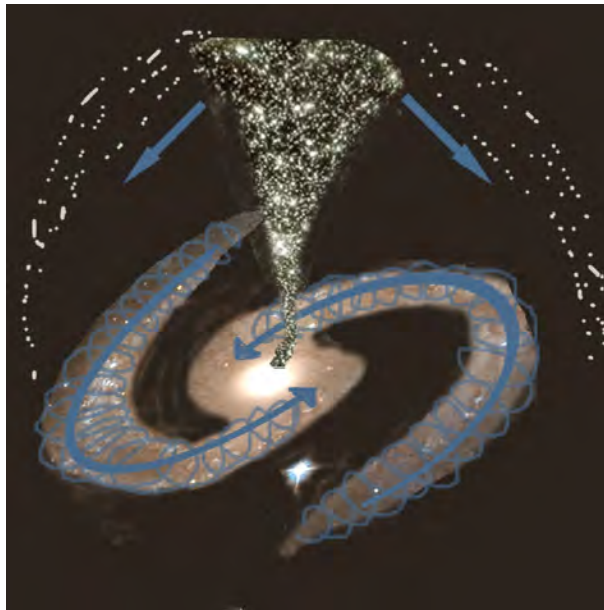
Figure 4.9.2. According to Alfvén's theory, a galaxy acts as a gigantic disk generator. Its currents flow inward along the spiral arms and outward along the axis of rotation.

Anthony Peratt, one of Alfvén's former students, later expanded upon this generator theory of galaxies. Peratt hypothesized that "galaxies themselves are created by still vaster filaments, which then provide the magnetic fields that drive galaxies to generate currents." (Learner, 1991, p. 49) In essence what he proposed is that *the universe is a colossal electrical generator.* Its immense filamentary network provides the energy required for all levels of existence. And this energy is continuously reused, recycled, and transformed as the entire universe evolves.

It is my supposition that whether it is at the macrocosmic level of galaxies and the universe, the microcosmic level of plasma in a laboratory, or the internal universe of human consciousness there seems to be an archetypal blueprint for these electrical evolution generators. The simple but elegant design created by the plasma filamentary network combines the unifying power of the circle and the transformative power of the spiral. The circular power directs the flow of energy between the periphery and the

central reference point of a forming structure. It coalesces the energy into a unified form at the center. And it radiates the energy out again to its fullest extent. Simultaneously, the spiral's innate transformative power enhances the structure's capacity to remain strong, and flexible through all phases necessary for change to occur. *Together the circle and the spiral direct and shape the flow of energy in the ongoing and regenerative process of evolution.*

I believe that at one level the seven-circuit labyrinth has been such an enduring archetypal symbol because it provides our character with a heroic pattern or blueprint to follow. But, *at a more fundamental level it is a two dimensional representation of an evolution generator.* It imprints upon our psyche the movement and direction needed for personal evolution to occur. Knowing what is required for us to evolve gives us the underlying tenacity needed to follow the heroic path.

When the labyrinth is overlaid on the workplace, it activates the evolution generator archetype in our physical reality. Each work experience then becomes a "consciousness plasma strand" twined into our personal filamentary network, drawing us along our evolutionary path. As we continue to evolve, we reuse, recycle, and transform the meaning of those experiences into a more expanded understanding of reality. And we give ourselves permission to explore even farther into the vast reaches of the holomovement universe.

SECTION 4.9.4   **EXPERIENCE THE WORKPLACE LABYRINTH FROM THE HOLOMOVEMENT REALM OF REALITY**

[Symbolically t]he labyrinth governs (and also constitutes)
man's circuitous windings through space and time, by ordering,
guiding, checking and growing him both from
and to his source. (Jill Purce, 1974, p. 30)

I opened this section with a quote from Angeles Arrien about how our capacity for symbolic communication has expanded in the last twenty-five years beyond what was accomplished in the previous twenty-five hundred years. I believe this expanded capacity is due at least in part to the fact that we are learning to simultaneously hold more and more levels of reality in our conscious awareness. We see evidence of this all around us. The video games that young people play today require not only hand eye coordination. They also demand that players remember the many levels of interactivity and adroitly maneuver through those levels when the action quickly changes. Channel surfing, which has become such a popular sport since the advent of the television remote control, may not exercise the body, but it exercises the ability to simultaneously watch and remember what is happening on more than one channel at a time. And "multi-tasking," which is demanded of so many jobs today, exercises our ability to simultaneously maintain several tasks as our top priority.

Our quantum consciousness is now calling us to expand our symbolic capacity at an even more accelerated pace than we have experienced in the last twenty-five years. One way to do this is to add more dimensions into the physical representations of our symbols. Just as a small piece of a hologram contains a complete but fuzzy version of the whole, a two dimensional symbol contains a complete but fuzzier version of the whole

archetype. The more dimensions we can hold in conscious awareness, the more clearly the archetype comes into focus and the more power it can have as a representation of the whole.

Throughout this dissertation I have discussed the premise that the workplace is a working model of a mythological labyrinth. I have used the seven-circuit labyrinth as a metaphor to explore the power that can come from tapping into this underlying archetypal field of human consciousness. Experiencing the workplace from the holomovement perspective can help us access more of the labyrinth's archetypal power. From this place we can see both its multidimensional paths of heroism *and* its underlying power as an evolution generator. (<u>Note</u>: Unfortunately, the print medium prevents depicting the *dimension of movement* that is naturally a part of the holomovement labyrinth. Imagining this added dimension, can amp up its power even further.)

Since the holomovement labyrinth is an expanded view of the two dimensional seven-circuit labyrinth, the two have many commonalties. As you will recall the outside of the two-dimensional labyrinth is a circle, which represents the whole of our experience. In the holomovement labyrinth there is an equivalent. Its outside is represented by a sphere, a three dimensional circle. (See Figure 4.9.3.) It symbolizes the universal "sphere of knowing" and provides an all-encompassing mythological context for our personal evolution. It draws our awareness into an ever changing, but unified whole.
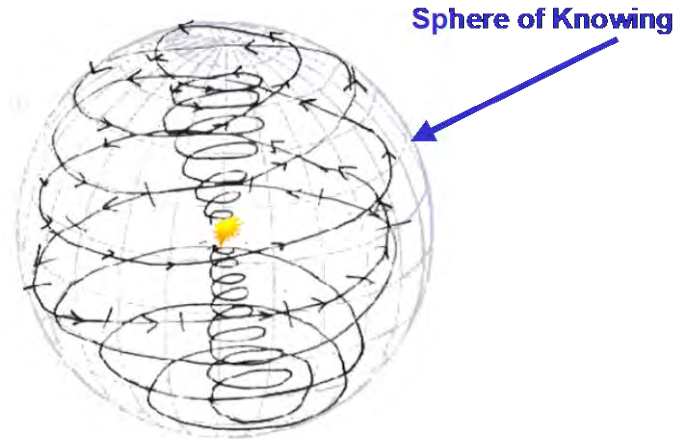
Figure 4.9.3. The outside of the holomovement labyrinth is a sphere, representing our universal "sphere of knowing."

Just as there are ten stages of our heroic journey in the two dimensional labyrinth, there are ten rungs on the evolutionary path in the holomovement labyrinth. (See Figure 4.9.4) The ten evolutionary rungs represent the path of awareness we must take to get to a high enough vantage point to see that our heroic journey and the evolution of our consciousness are one in the same.

In the two dimensional labyrinth, the progression through the stages of our heroic journey was represented by a counterclockwise movement. In the holomovement labyrinth this counterclockwise movement is also important to our evolutionary process. (See Figure 4.9.5.) While clockwise movement symbolizes synchronization with physical time, *counterclockwise movement represents synchronization with universal, mythological time.* Completing one cycle of our counterclockwise journey gives us the opportunity to explore all aspects of one realm of our sphere of knowing. And it allows us to begin a new cycle of mastering life's lessons from a higher rung on our evolutionary path.
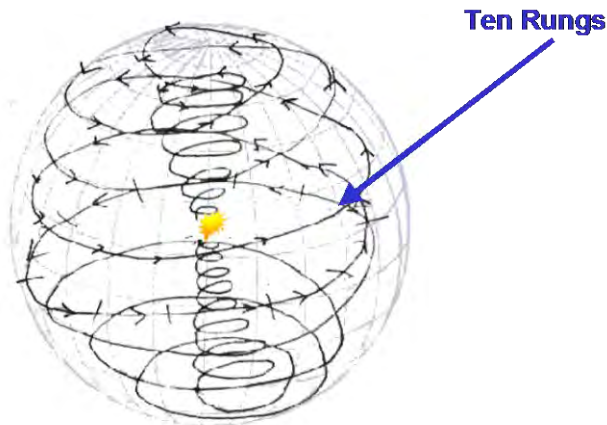
Figure 4.9.4. The ten rungs on the holomovement labyrinth's evolutionary path represent the stages of awareness we must take to see that our heroic journey and evolutionary consciousness are the same.
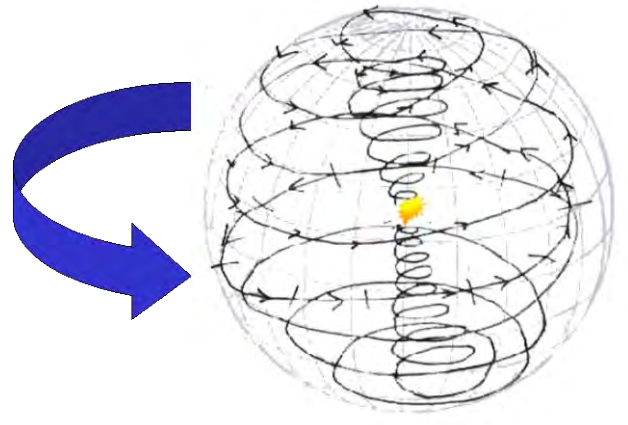
Figure 4.9.5. The counterclockwise movement represents our synchronization with universal, mythological time.

Within the outer circle of the two dimensional labyrinth is the threefold spiral that winds to the center and back out again. It represents the route necessary to fully synthesize who we are and our relationship to the rest of the world. In the holomovement labyrinth, within the sphere of knowing is the *spiral axis of transformation*. (See Figure 4.9.6.) This axis represents the aligning route required to synthesize who we are and our relationship to others in both the physical/logical/outward realms of reality and the ethereal/intuitive/inner aspects of our lives.

The two dimensional labyrinth has seven-circuits that weave back and forth through the labyrinth to the center. These circuits represent the time it takes to incorporate a particular aspect of change in our ongoing process of evolution. In the holomovement labyrinth these seven-circuits are also important to our spiral axis of transformation. Shaped like a double ended vortex funnel, this spiral axis has seven coils

on each end of the center. (See Figure 4.9.7.) There are seven turns in the

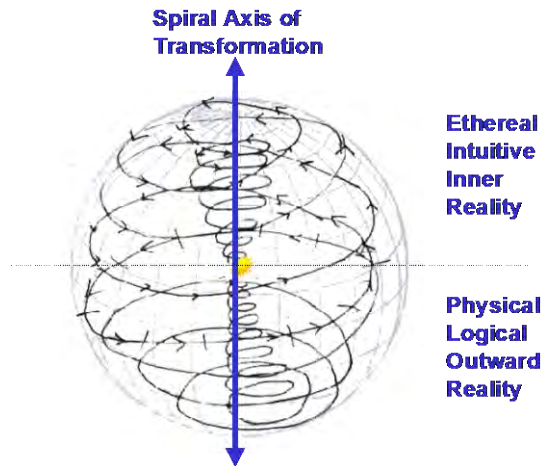physical/logical/outward realms and seven turns in the ethereal/intuitive/inner realms.

Figure 4.9.6. The spiral axis of transformation represents the aligning route required to synchronize who we are in all aspects of our lives.
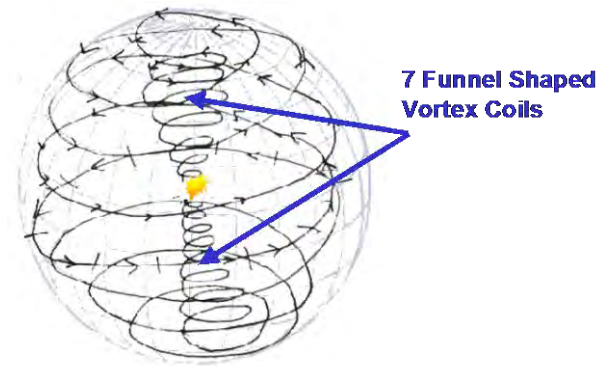
Figure 4.9.7. The seven funnel shaped vortex coils on both ends of the spiral axis of transformation represent the number of turns it takes to fully integrate all that is required

Together both of the "seven coil sets" represent the number of turns it takes to

fully integrate all that is required in both realms for a total transformation to occur.

Like in the two dimensional labyrinth where the center of the labyrinth represents

the center of ourselves, in the holomovement labyrinth the center of the spiral axis of

transformation also represents the center of our being. (See Figure 4.9.8.) In an evolution

generator, whether it is in a galaxy, a laboratory, or human consciousness, the center is

the point where critical mass accumulates and sparks a transformation to occur. The

process forever changes the entire system.

In the holomovement labyrinth when a critical mass of awareness is reached at the

center of our being, illumination is sparked. From this spark wisdom is created, which is

then propelled out both ends of the spiral axis of transformation. Wisdom showers over

our entire being, changing our perception of reality. It is this change in our perception that allows us to recycle and reuse our energy in new ways for the next phase of our evolutionary journey.
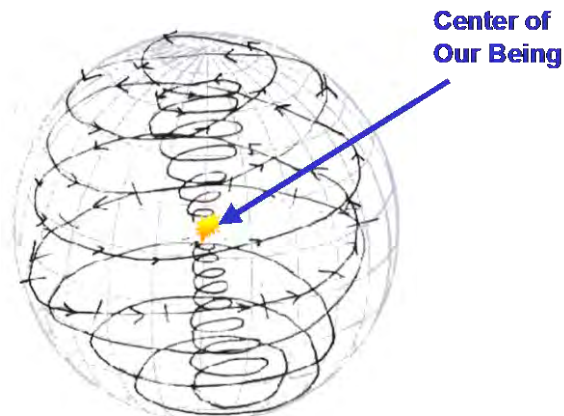

Figure 4.9.8. The center of the axis represents the center of our being where illumination is sparked and transformation occurs.
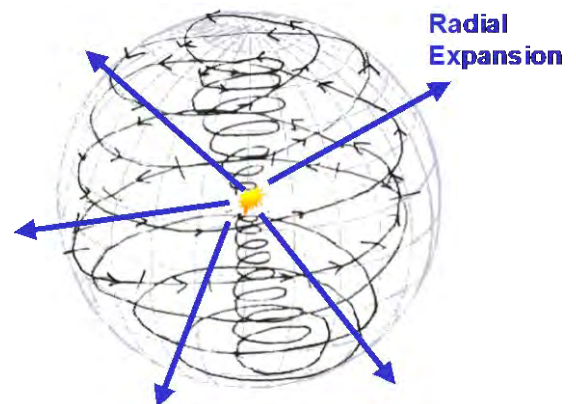
Figure 4.9.9. Through radial expansion the boundaries of our "sphere of knowing" are expanded, extending our wisdom further into the holomovement universe.

As our wisdom changes our perception, it also expands our "sphere of knowing." Through its innate property of radial expansion, our sphere of knowing extends the boundaries of our wisdom even further into the infinite reaches of the holomovement universe. (See Figure 4.9.9) This new found wisdom is then contained and consolidated in our sphere of knowing until it is fully integrated. Once it is, we begin our evolutionary process again with greater insight into how we can bring universal wisdom into our daily reality.

Philosophy professor, Oliver Reiser said in his book, <u>Cosmic humanism</u>, that individuals tend "to react to the most complicated environment [they] can meaningfully simplify." (Reiser, 1966, p. 286) Work environments in this new millennium will inevitably bring complexities that we have not yet imagined. How we deal with those

complexities will determine how quickly we evolve to a higher state of awareness. Experiencing the workplace as a working model of a holomovement labyrinth gives us another mythological tool to find the simplicity under the complexity in our ongoing quest for understanding, bliss, and fulfillment of our life's purpose. And it helps us lay the filamentary gridwork for the next mythological paradigm that will bring us an even greater understanding of what it means to be heroic.

SECTION 4.10   **BLAZE A TRAIL TO THE NEXT WORKPLACE PARADIGM**

Somewhere in consciousness there lies a land undiscovered,
a land not yet revealed by religion, philosophy, or science.
I know that it exists for it continually pushes itself
into my awareness. I know that when it discloses itself,
it will change the nature of [hu]mankind. (Joel S. Goldsmith, 1963, p. 1)

As I said in the Introduction, when I began writing about the workplace, I wrote something completely different before it became clear that it was not what I wanted to have in print. Even after the title The workplace labyrinth came to me I had no conscious idea that it would result in this dissertation. And I had no conscious idea that writing it would take me to the depth that it has in my own heroic workplace journey.

When I first wrote an outline for the book that later turned into this dissertation, I had specific points that I was *sure* I wanted to make. But, in the process of writing, I changed my mind many times and opened to new ideas that needed to be conveyed instead. One such example is when I changed my mind about using the slaying of the Minotaur as a workplace metaphor. Another is when I decided the information in this last part of the dissertation should not be discarded, but in fact was key to its completion.

At times, instead of working on this dissertation, I took what I thought were one hundred and eighty-degree turns such as taking computer classes, meeting with friends, journal writing, and teaching classes on other topics. I went off on what I thought were unrelated tangents such as reading books about Jungian psychology, symbolism, quantum physics, and philosophy of consciousness. I set concrete deadlines by which I would finish the dissertation, only to realize when those dates came and went that the dissertation was not yet complete. Whenever the goals driven part of me balked, I had to acknowledge the humor in my thinking that writing a dissertation about a nonlinear process could not be completed on a linear timeline.

Each time I felt I was getting off track and would never reach completion, I had to rely on my heroic self to assure me that what I was doing made sense. I had nothing to go on but faith that all of the seemingly unrelated things I was doing fit into my big picture, even though I could not yet see that picture from where I was at the time.

As the pieces of the picture began to emerge, it became obvious that writing this dissertation was not totally in my conscious control. It was coming from a deeper place within me that required time for the information to surface at its own pace. I had to live the dissertation from inside out by actually applying what I was writing about to my own life experiences both within the workplace and elsewhere in my life. Sometimes I have felt successful at applying what I have written about and sometimes I haven't. But I have always *learned something* more about the world around me and myself in the process.

I tell my story to encourage others to let their heroic character take the lead in all that they do. We each must develop the tenacity to persevere through all the ups and downs and ins and outs of our own workplace experiences. We need to give ourselves permission to make mistakes, go off on tangents, change our minds, and experiment with new ways of thinking and behaving. We need to give ourselves the opportunity to dream big dreams while doing what seem to be unrelated or mundane tasks trusting that our own process will unfold to fulfill those dreams. We benefit from letting our playfulness draw our work into a magical context that brings us joy in the purity of each moment. And most of all, we need to give ourselves time to develop the wisdom we need to find our unique place in the universal pattern. It is important to realize that no matter what the outward appearance of our experiences, all of them can help us evolve into the people we are meant to be.

Not everyone will choose the heroic path or think that it is important enough to give it any attention. But the world needs *mythological trailblazers* willing to push the envelope for what it means to be heroic. As Danah Zohar says:

> The stories of people who have risen above their backgrounds or circumstances to do surprising or great things inspire us just because they remind us that we, too, *could* act against the odds, that the responsibility for this lies with no one but ourselves. And, as we see so often, that realization often changes the odds. That is why the examples of local heroes often transform the lives of many others in a disadvantaged or downtrodden community. Their having made the hard choice makes that same choice easier for others.
>
> The physics of this lies in the quantum interconnectedness of our consciousness…[E]verything that each of us does affects all the rest of us, directly and physically. If one of us blazes a trail, it is more likely that others will take the same path. (Zohar, 1990, p. 185)

The world needs mythological trailblazers in every arena and in every profession to assist with the process of evolution. We can be musicians, air traffic controllers, students, systems engineers, manual laborers, botanists, or fast food workers and have an impact on the mythological direction that humanity takes. Our change in consciousness will leave a lasting imprint on the archetypal map of human consciousness and the evolution of workplace heroism. May we each be proud of the contribution our personal workplace journey makes in forging a trail to mythological paradigms that have yet to be envisioned!

Whatever lies in store, whatever the final answers to the universe's deepest mysteries may turn out to be, the journey of mind has only just begun.
(David Darling, 1993, p. 134)

CHAPTER 5
SUMMARY, DISSCUSSION AND RECOMMENDATIONS

SECTION 5.1   **SUMMARY**

This dissertation began at a subconscious level with the title, <u>The workplace</u> <u>labyrinth</u>, emblazoned in my mind. I had no idea that my research would take me on a heuristic journey into the realms of what it means to be heroic. What I thought was going to be more of a "how to" book on dealing with workplace issues, became instead an in depth exploration of how the workplace can used to develop our personal heroism and help us evolve to higher states of consciousness.

In my research I discovered the importance that mythology plays in our self-understanding. As a story, mythology takes the fragments of our lives and brings them into a unified context. Our personal mythology helps us define who we are and who we are becoming.

Because the heroic journey is about the process of change, it gives us a framework for the conscious understanding of what we must change to evolve through our personal stages of development. As a metaphor, the heroic journey, by its very nature, strengthens our cohesive *Self*. It constantly reminds us what we need to think, feel, or do to bring ourselves back to the core of who we are.

The workplace provides a fertile training ground for developing our heroism. It tests our ability to remain heroic on a day-to-day basis with each of the experiences placed before us. By constantly practicing our workplace heroism, we strengthen our cohesive *Self* and open to the next steps in our evolutionary process.

As a symbol, the labyrinth reinforces at an intuitive level the route our personal journey needs to take to evolve into a higher level of heroism. When we overlay the labyrinth onto the workplace, it helps us maneuver through our experiences with greater

understanding of the role that these experiences play in our heroic development. The labyrinth also symbolically reminds us that there are no wrong turns or mistaken side paths to take. All the situations we encounter and decisions we make can be opportunities to move closer to the center of ourselves.

The elemental symbols that make up the labyrinth: the *circle*, *arc, spiral*, and *cross*, all can be used intuitively to go deeper into our self-understanding while in the workplace labyrinth. The circle reminds us of our wholeness and unity with all that is, even when we are in the midst of change. The arc helps us fulfill our potential by using the power of change's momentum to our advantage. The spiral gives us the power to remain balanced, calm, and focused during our transformation. The cross provides a stabilizing force for our transformation by helping us connect to and act on our intuitive knowing in our day-to-day reality. Each elemental symbol provides a powerful tool for delving deeper into how our workplace experiences can be used to facilitate our unfolding heroic journey.

The three-fold path of the labyrinth: winding inward, arriving at center, and winding back out again, helps us move through the process required to reach a more evolved state of consciousness. Winding inward helps us shed what no longer serves us. Arriving at the center shines the light of awareness on some previously unrecognized aspect of our knowing. Winding outward reunites our inner understanding with our outer reality. We must completely synthesize each of these phases to fully connect our inner and outer worlds.

Activating our quantum mythological consciousness strengthens the conduit between our inner and outer worlds. It quickens our ability to integrate intuition and logic into a context of reality beyond the confines of our personal heroic story. It invites our

Master of Two Worlds to come forth and lead us in our daily life, recognizing that we are integrally entwined in a dynamic interplay of *being, movement, and relationship*. Our "quantum consciousness of being" encourages us to replace "either/or thinking" with "both/and thinking" so we can achieve the integration of dualities required of *Master of Two Worlds*. Our "quantum consciousness of movement" gives us the understanding that all movement, including past, present, and future, are simply different aspects of the ever present now. In this moment, there are an infinite number of ways we can interpret an event in terms of its impact on our heroic development and the evolution of humanity. Our "quantum consciousness of relationship" helps us recognize that we have both an individual and connective aspect to our nature. Both aspects are needed to feel a balanced connection to the world within us and around us. As *Master of Two Worlds*, we realize that because we are so integrally related to the quantum whole, our personal heroic journey not only impacts us, but also makes a powerful imprint on the heroic consciousness we share with the rest of humanity.

Our quantum consciousness is now calling us to take the symbolism of the labyrinth to new dimensions. It is encouraging us to see the labyrinth not only as a two dimensional symbolic journey for our heroic development, but also as a multi-dimensional symbol for developing our quantum consciousness. As *Master of Two Worlds*, we can use this multi-dimensional labyrinth to increase our range into the quantum reaches of reality. By overlaying this more detailed labyrinth onto the workplace, we can better understand the many facets of our experiences in terms of their significance to our quantum heroic development.

As we deal with the changing workplace paradigm, it helps to have a variety of tools available to make the shift as easily as possible. Incorporating the quantum heroic

journey into our workplace mythology helps us become more effective agents of change. In the process it allows us to contribute to the level of personal and collective development needed for humanity to successfully transition from an egoic to trans-egoic state of consciousness.

SECTION 5.2   DISCUSSION

In *Chapter 2: Review of the Literature*, I mentioned several major areas of the changing workplace paradigm that have been the focus of organizational change literature. Each area has a unique role to play in the change process. They all contribute to the shift in consciousness that we are undergoing in our perception of how we relate to other people, our work, and ourselves.

While each of these areas of organizational change delves into a specific aspect of change, none of them provide an overriding context for the process of change itself. By framing our work experiences in terms of a heroic journey, this dissertation provides a mythological context for the change process. Within this context all of the other specific aspects of organizational change can be encompassed.

As Robert Quinn stated (as I quoted in *Chapter 2, Section 2.0: The Changing Workplace Paradigm)*, "New paradigms are created by engaging a new action path…." (Quinn, 1996, p. 46) The stages of the heroic journey provide us with the specific steps we must take on our action path to move from the old paradigm to the new. It is by following our unique action path that we become effective agents of change, both on a personal and organizational level.

The universality of the heroic journey makes it well suited as a metaphor for the changes we are undergoing in the workplace. Whether it is how to deal with the macro

changes faced by our organizations or the micro changes in our personal lives, the heroic journey provides a mythologically powerful, yet socially flexible metaphor for the process we must undergo for an evolution in consciousness to occur.

As a workplace metaphor, the heroic journey is particularly well suited for this stage in our transpersonal development. I agree with Marcie Boucouvalas (as quoted in *Chapter 2:Section 3.0: The Intersection of Transpersonal Theory and Organizational Change*) that, "[O]ne of the most promising movements for the field [of transpersonal psychology is] the expansion of the transpersonal orientation to other fields and disciplines, especially those that focus beyond the individual to groups, society, and the cosmos." (Boucouvalas, 1999, p. 27) The heroic journey, as I have presented it in this dissertation, contributes to the evolution of transpersonal psychology through its "multi-disciplinary orientation" in the emerging field of *transpersonal business*.

Using the workplace as a heroic training ground fuels our evolution of consciousness and the change process itself. Developing a cohesive *Self* and cohesive organizations is laying the groundwork for the next paradigm shift. Although we may not know what future paradigms will be, we can be assured that the personal and collective changes that we are working through today, will be viewed in retrospect as having been important contributors to the next major structure in consciousness development.

SECTION 5.3   RECOMMENDATIONS

As a heuristic study, this dissertation is based on my experiences as they apply to my personal workplace journey. The contribution I make, therefore, to the multi-disciplinary field of transpersonal business is colored by my personal experiences. I see

this dissertation as a starting point for how the heroic workplace journey contributes to our unfolding consciousness development.

I mentioned in *Chapter 1, Section 8.0: Limitations of the Study*, that even though I have personally worked with this information for some time, it has not been evaluated for its short-term or long-term effectiveness in the workplace. Although I have presented this information to individuals and businesses, I have not conducted follow up studies to determine if other people have successfully applied it in their personal lives. Also, I have not used the heroic journey as an in depth tool for business groups to explore their collective journeys.

I recommend that further study be conducted to determine the applicability of my personal perspective for other individuals and business groups. I see three main areas of study that could validate my personal findings:

1. **Presentation of the material covered in this dissertation to a larger sampling of individuals.** Pre- and post- testing could be conducted to determine if other people find the material relevant to their lives and the application of it helpful in their personal evolution.

2. **Presentation of the material covered in this dissertation to business groups.** Pre- and post- testing could be conducted to determine if the information is helpful for groups that are undergoing a collective change in their organizations. Some of the factors that could be examined include:

   a. Did the story of the group change in positive ways as a result of the material presented?

   b. Did individuals feel a greater importance of their individual role in the organizational change?

    c. Did the information help the cohesiveness and cooperation of the group through the change process?

3. **Presentation of the material covered in this dissertation to a variety of ethnic populations.** Although I believe that the heroic journey is culturally universal in its application to the workplace, this information has not been verified. It would be helpful to present the material to individuals in this country and others to determine its relative cultural effectiveness. It would also be interesting to see if business groups in other cultures find the collective heroic journey a valuable metaphor for their change process.

I believe that additional study will verify that when other people overlay the heroic journey onto their workplace experiences, it will alter their perception of the workplace and bring greater meaning and value to their experiences. They will discover, as I have, that using the stages of their heroic journey can help them evolve in ways they never thought possible. They will also experience first hand the importance of a quantum mythological consciousness to their personal transpersonal development.

Each person's heroic workplace journey will undoubtedly contribute to the field of transpersonal business in new and exciting ways. It will be interesting to see how these individual contributions impact our collective perception about our role as agents of change. It will also be fascinating to see if having more people apply the heroic journey to their workplace experiences will accelerate the pace of our collective trans-egoic evolution!

BIBLIOGRAPHY

Abravanel, H. (1983). Mediatory myths in the service of organizational ideology. In L.R. Pondy et. al. (Eds.). Organizational Symbolism (pp. 273-293). Greenich, CT: JAI.

Adams, G.B. & Ingeroll, V.H. (1983). Managerial metamyths: bridges to organizational boundary crossing. Presented at the invitational conference on Myth, Symbols, and Folklore: Expanding the Analysis of Organizations, University of California, Los Angeles.

Akin, Gib & Palmer, Ian (2000, Winter). Putting metaphors to work for change in organizations. Organizational Dynamics. New York: American Management Association.

Anderson, Linda S. Ackerman & Anderson, Dean (2001). The change leader's roadmap: How to navigate your organization's transformation. San Francisco: Jossey-Bass.

Ann, Martha & Imel, Dorothy Meyers, (1993). Goddesses in world mythology. New York: Oxford University Press.

Argüelles, Miriam & Argüelles, José (1977). The Feminine: Spacious as Sky. Boulder, Colorado: Shambhala Publications, Inc.

Arrien, Angeles (1990). The five universal shapes and how to use them. Printed handout.

_____ (1993). The four-fold way. San Francisco: HarperSanFrancisco.

Arthur, W. B. (1996, July-August). Increasing returns and the new world of business. Harvard Business Review, 73, No. 4., 277-338.

Artress, Lauren (1995). Walking a sacred path: Rediscovering the labyrinth as a spiritual tool. New York: Riverhead Books.

Banfe, Charles (1991). Entrepreneur: from zero to hero: How to be a blockbuster entrepreneur. New York: Van Nostrand Reinhold.

Bellman, Geoffrey M. (1996). Your signature path: Gaining new perspectives on life and work. San Francisco: Berrett-Koehler.

Bennett, Hal Zina & Sparrow, Susan (1988). Follow your bliss. New York: Avon Books.

Bennis, Warren (1989). On becoming a leader. Reading MA: Addison-Wesley Publishing Company, Inc.

Bennis, Warren & Goldsmith, Joan (1997). Learning to lead: A workbook on becoming a leader. Cambridge, MA: Perseus Books.

Benson, Sally (1940). Stories of the gods and heroes. New York: Dial Press.

Biedermann, Hans (1989). Dictionary of symbolism: Cultural icons & the meanings behind them. New York: Meridian.

Blanchard, Ken, Carlos, John & Randolph, Alan (1996). Empowerment takes more than a minute. San Francisco: Berrett-Koehler.

Blank, Renee (1994). Voices of diversity: Real people talk about problems and solutions in a workplace where everyone is not alike. New York: AMACON.

Blum, Ralph (1982). Ansuz - messenger rune. The book of runes. New York: St. Martin's Press.

Boling, Dutch (1990). The hero's way: Attitudes make the difference. Atlanta, Ga.: Humanics New Age.

Bond, D. Stephenson (1993). Living myth: Personal meaning as a way of life. Boston: Shambhala.

Boucouvalas, Marcie (1999). Following the movement: From transpersonal psychology to a multi-disciplinary transpersonal orientation. The Journal of Transpersonal Psychology, Vol. 31, No. 1, 27-39.

Brennan, Barbara Ann (1995). Light emerging: The journey of personal healing. New York: Bantam Books.

Brenneman, Walter L. Jr. (1979). Spirals: A study in symbol, myth and ritual. Washington, D.C.: University Press of America.

Briskin, Alan (1998). The stirring of soul in the workplace. San Francisco: Berrett-Koehler Publishers, Inc.

Broms, H. & Gahmberg, H. (1979, June). Myths and language in business strategy. Presented at the Seminar on Strategic Management Practices in Business: Myths, Norms and Reality, St. Maximin Abbey, France.

Bucke, Richard M. (1991). Cosmic consciousness. (5th ed.). New York: Penguin Books.

Campbell, Joseph (1949). The hero with a thousand faces. Princeton, N.J.: Princeton University Press.

_____ (1972). Myths to live by. New York, Viking Press.

_____ (1988a). The power of myth with Bill Moyers. New York: Doubleday.

_____ (1988b). <u>The inner reaches of outer space</u>. New York: HarperCollins Publishers.

_____ (1990a). <u>The power of myth</u> (with Bill Moyers) The Parabola Audio Library, Inc.

_____ (1990b). <u>An open life</u>. New York: Perennial Library.

_____ (1994). <u>The way of myth: Talking with Joseph Campbell.</u> (Fraser Boa talking with Joseph Campbell) Boston: Shambhala.

Capra, Fritjof (1980). Modern physics and eastern mysticism. In Walsh, Roger & Vaughan (Eds.). <u>Beyond ego: Transpersonal dimensions in psychology</u>. (pp. 62-70). Los Angeles: Jeremy P. Tarcher, Inc.

_____ (1983). <u>The tao of physics: An exploration of the parallels between modern physics and eastern mysticism</u>. New York: Bantam Books.

Caravatta, Michael (1998). <u>Let's work smarter, not harder: How to engage your entire organization in the execution of change</u>. Milwaukee, WI: ASQ Quality Press.

Carr, David K., Hard, Kelvin J., Tranhant, William J. (1996). <u>Managing the change process: A field book for change agents, consultants, team leaders, and reengineering managers</u>. New York: McGraw Hill.

Catford, Lorna & Ray, Michael (1991). <u>The path of the everyday hero: Drawing the power of myth to meet life's most important challenges</u>. Los Angeles: Jeremy P. Tarcher, Inc.

Chappell, Tom (1994). <u>Soul of a business: Managing for profit and the common good</u>. New York: Bantam Books.

Chopra, Deepak (1991). <u>Perfect health: The complete mind/body guide</u>. New York: Harmony Books.

Clift, Jean Dalby & Clift, Wallace B. (1984). <u>Symbols of transformation in dreams</u>. New York: Crossroad Publishing Co.

Combs Allan & Holland, Mark (1996). <u>Synchronicity: Science, myth, and the trickster</u>. New York: Marlowe & Company.

Connor, Daryl R. (1992). <u>Managing at the speed of change: How resilient managers succeed and prosper when others fail</u>. New York: Villard Books.

_____ (1998). <u>Leading at the edge of chaos: How to create the nimble organization</u>. New York: John Wiley & Sons.

Cormac, Earl R. Mac (1985). A cognitive theory of metaphor. Cambridge, MA. The MIT Press.

Corstiens, Marcel & Corstiens, Judy (1999). Store wars: The battle for mindspace and shelfspace. Hoboken, NJ : John Wiley & Sons.

Cousineau, Phil (2001). Once and future myths: The power of ancient stories in modern times. Berkeley, CA.: Conari Press.

Cox, Taylor Jr. (2001). Creating the multicultural organization: A strategy for capturing the power of diversity. San Francisco: Jossey-Bass.

Curry, Helen (2000). The way of the labyrinth: A powerful meditation for everyday life. New York: Penguin Compass.

Daft, Richard & Lengel, Robert (1998). Fusion leadership: Unlocking the subtle forces that change people and organizations. San Francisco: Berrett-Koehler.

D'Alessandro, David F & Owens, Michele (2001). Brand warfare: 10 rules for building a killer brand. New York: McGraw-Hill Professional Publishing

Dall, Ramon, (undated). Electromagnetics. www.electronicstheory.com.

Danbridge, T.C., Mitroff, I..I. & Joyce, W.F. (1980). Organizational symbolism: A topic to expand organizational analysis. Academy of Management Review 5: 77-82.

Darling, David (1993). Equations of eternity: Speculations on consciousness, meaning, and the mathematical rules that orchestrate the cosmos. New York: Hyperion.

Davies, Paul (1983). God and the new physics. New York: Simon & Schuster.

Deane, Bonnie St. John (1998). Succeeding sane: Making room for joy in a crazy world. New York: Simon & Schuster.

Deikman, Arthur (1982). The observing self: Mysticism and psychotherapy. Boston: Beacon Press.

Dibella, Anthony J. & Nevis, Edwin C. (1997). How organizations learn: An integrated strategy for building learning capability. San Francisco: Jossey-Bass Publishers.

Dinnocenzo, Debra & Swegan, Richard (2001). Dot calm: Searching for sanity in a wired world. San Francisco: Berrett-Koehler.

Dossey, Larry (1982). Space, time & medicine. Boulder: Shambhala Publications, Inc.

Douglass B. & Moustakas, C. (1985). Heuristic inquiry: The internal search to know: Journal of Humanistic Psychology, Vol 25, No. 3, 39-55.

Drucker, Peter F. (1995). The future of industrial man. (3rd Ed.). New Brunswick, NJ:
        Transaction Publishers.

Drury, Nevill (1979). Inner visions: Explorations in magical consciousness. London:
        Routledge & Kegan Paul, Ltd.

Dziak, Michael J. (2001). Telecommuting success: A practical guide for staying in the
        loop while working away from the office. Indianapolis, IN: Park Avenue.

Eisler, Riane (1987). The chalice and the blade: Our history, our future. San Francisco:
        HarperCollins, Publishers.

_____ (1995). Sacred pleasures: Sex, myth, and the politics of the body. San
        Francisco: HarperSanFrancisco.

Elgin, Duane (1993). Awakening earth: Exploring the evolution of human culture and
        consciousness. New York: William Morrow and Company, Inc.

Eliot, T.S. (1952). The complete poems and plays. New York: Harcourt Brace.

Faris, Wendy B. (1988). Labyrinths of language: Symbolic landscape and narrative
        design in modern fiction. Baltimore, MD: The Johns Hopkins University Press.

Feldstein, David (1988). Personal mythology: The psychology of your evolving self:
        Using Ritual, dreams, and imagination to discover your inner story. Los Angeles:
        J.P. Tarcher, Inc.

Ferguson, Marilyn (1980). The aquarian conspiracy: Personal and social transformation
        in the 1980's. Los Angeles: J. P. Tarcher, Inc.

Fisher, Kimball and Fisher, Mareen Duncan (2001). The distance manager: A hands-on
        guide to managing off-site employees and virtual teams. New York:
        McGraw-Hill.

Fiumara, Gemma Corradi (1995). The metaphoric process: Connections between
        language and life. New York: Routledge.

Fox, Matthew (1995). The reinvention of work: A new vision of livelihood for our time.
        San Francisco:HarperSanFrancisco.

Frankl, Viktor (1948). The unconscious god: Psychotherapy and theology. New York:
        Simon and Schuster.

Frost, Peter, Moore, Larry, Louis, Meryl, Lundberg, Craig, Martin, Joanne (1985).
        Organizational culture. Beverly Hills, CA: Sage Publications.

Funakawa, Atsushi (1997). <u>Transcultural management: A new approach for global organizations</u>. San Francisco: Jossey-Bass.

Galbraith, Jay R. (2000). <u>Designing the global corporation</u>. San Francisco: Jossey-Bass Publishers.

Gallwey, W. Timothy (2000). <u>The inner game of work</u>. New York: Random House.

Gawain, Shakti. (1993). <u>The path of transformation: How healing ourselves can change the world</u>. Mill Valley, CA: Nataraj Publishing.

_____ (1995). <u>Creative visualization</u>. San Raphael, California: New World Library.

Geertz, Clifford (1973). <u>The interpretation of cultures</u>. New York: Basic Books.

Germann, Peter (2001, April 16). The bounce-back factor: Resilience programs help people cope with problems at home and on the job. <u>San Diego Union Tribune</u>, p. C2.

Gibran, Kahlil (1972). <u>The prophet</u>. New York: Alfred A. Knopf.

Gimbutas, Marija (1977, Winter). The first wave of Eurasian steppe pastoralists into copper age Europe. <u>The Journal of Indo-European Studies 5</u>, No. 4, 277-338.

Goldberg, Philip (1983). <u>The intuitive edge: Understanding and developing intuition</u>. Los Angeles: Jeremy P. Tarcher, Inc.

Goldsmith, Joel S. (1963). <u>A parenthesis in eternity</u>. San Francisco: HarperSanFrancisco.

Goodman, Frederick (1989). <u>Magic symbols</u>. London: Brian Trodd Publishing House Ltd.

Goodman, Linda (1987). <u>Star signs: The secret codes of the universe</u>. New York: St. Martin's Press.

Gordon, Gil E. & Kelly, Marcia (1986). <u>Telecommuting: How to make it work for you and your company</u>. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Goswami, Amit (2001, June-August). Quantum yoga. <u>Institute of Noetic Sciences Review, No. 56</u>, 26-31.

Graham, Morris A. & LeBaron, Melvin J. (1994). <u>The horizontal revolution: Reengineering your organization through teams</u>. San Francisco: Jossey-Bass.

Grantham, Charles (2000). <u>The future of work: The promise of the new digital work society</u>. New York: McGraw-Hill.

Graves, Clare (1981, May 20). <u>Summary statement: The emergent, cyclical, double helix model of adult human biopsychosocial systems</u>. Boston.

Green, Alan (1996). <u>A company discovers its soul: A year in the life of a transforming organization</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Greenleaf, Robert (1977). <u>Servant leadership: A journey into the nature of legitimate power and greatness</u>. New York: Paulist Press.

Grimal, Pierre (1990). <u>Dictionary of classical mythology.</u> London: Penguin Books Ltd.

Guillén, M.F. (1994). <u>Models of management</u>. Chicago: University of Chicago Press.

Halal, William E. (1998). <u>The infinite resource: Creating and leading the knowledge enterprise</u>. San Francisco: Jossey-Bass.

Hamilton, Edith (1942). <u>Mythology</u>. Boston: Little, Brown and Company.

Hanson, Philip G. (2000, Spring). The self as an instrument for change. <u>Organizational Development Journal, Vol. 18</u> No. 1, 95-105.

Hateley, Barbara (2001). <u>What would Buddha do at work?</u> San Francisco: Berrett-Koehler Publishers, Inc.

Hawley, Jack (1993). <u>Reawakening the spirit at work: The power of dharmic management</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Head, Christopher W. (1997). <u>Beyond corporate transformations: A whole systems approach to creating and sustaining high performance</u>. Portland, OR: Productivity Press.

Herman, Stanley (1994). <u>The tao at work: On leading and following</u>. San Francisco: Jossey-Bass.

Hickman, Craig, Bott, Craig, Marlon, Berrett, & Angus, Brad (1996). <u>The forth dimension: The next level of personal and organizational achievement</u>. New York: John Wiley.

Highwater, Jamake (1994). <u>The language of vision: Meditations on myth and metaphor</u>. New York: Grove Press.

Houston, Jean (1987). <u>The search for the beloved</u>. Los Angeles: J.P. Tarcher, Inc.

Howard, Vernon (1973). <u>The mystic path to cosmic power</u>. New York: Parker Publishing Company, Inc.

Hubbard, Barbara Marx (1995). The revelation: A message of hope for the new millennium. Novato, CA: Nataraj Publishing.

Huffington, Arianna (1994). The fourth instinct: The call of the soul. New York: Simon & Schuster.

Jackson, Helene (1991). Using self psychology in psychotherapy. Northvale, NJ: Jason Aronson, Inc.

Jacobi, Jolande (1959). Complex archetype symbol in the psychology of C.G. Jung. New York: Bollingen Foundation, Inc.

Jacobs, Robert W. (1994). Real time strategic change: How to involve and entire organization in fast and far-reaching change. San Francisco: Berrett-Koehler Publishers, Inc.

Janov, Jill (1994). The inventive organization: Hope and daring at work. San Francisco: Jossey-Bass.

Jobes, Gertude (1961). Dictionary of mythology, folklore, and symbols. New York: The Scarecrow Press, Inc., Vol. 2.

Johnson, Nancy J. (Ed.). (2001). Telecommuting and virtual offices: Issues and opportunities. Hershey, PA: Idea Group.

Johnson, Robert A. (1986). Inner work: Using dreams and active imagination for personal growth. San Francisco: HarperCollins, Publishers.

Jones, M.O., Boje, D.M., Wolfe, T., Moore, M. Krell, R. Gordon, S. & Christensen, D. (1983. October). Dealing with symbolic expression in organizations. Presented at the OD Network Conference, Pasadena, CA.

Jönsson, S.A. & Lundin R.A. (1977). Myths and wishful thinking as management tools. In P.C. Nystrom and W.H. Starbuck (Eds.). Prescriptive models of organizations. Amsterdam: North Holland.

Jung, C. G. (1953). Collected works: Psychology and religion. New York: Pantheon Books.

_____ (1960). The structure and dynamics of the psyche. New York: Pantheon Books.

Kanter, Rosabeth Moss (1999, Summer). Change is everyone's job: Managing the extended enterprise in a globally connected world Organizational Dynamics, 7-23.

Kaye, Les (1997). <u>Zen at work</u>. New York: Crown Publishers.

Keen, Sam (1988, December). Stories we live by. <u>Psychology Today</u>, 42-47.

Kelly, Marjorie, (1999). <u>Beyond the bottom line #1: Is maximizing returns to shareholders a legitimate mandate</u>? San Francisco, Berrett-Koehler.

Kern, Hermann (2000). <u>Through the labyrinth: Design and meanings over 5,000 years</u>. New York: Prestel.

Kierkegaard, Søren (1957). <u>The concept of dread</u>. Princeton, NJ: Princeton University Press.

Kiser, A. Glenn (1998). <u>Masterful facilitation: Becoming a catalyst for meaningful change</u>. New York: Amacom.

Kofman, F. & Senge, P.M. (1993). The heart of learning organizations. <u>Organizational Dynamics, xx</u>, p. 5-21.

Kotter, John P. (1996). <u>Leading change</u>. Boston: Harvard Business School Press.

Kuhn, T.S. (1970). <u>The structure of scientific revolutions</u>. (2nd ed.). Chicago: University of Chicago Press.

Kushner, Harold S. (1986). <u>When all you've ever wanted isn't enough</u>. New York: Summit Books.

Lawson, William (1618). <u>A new orchard and garden</u>. London, Printed by W. Wilson, for G. Sawbridge, 1660.

Lerner, Eric (1991). <u>The big bang never happened</u>. New York: Random House.

Leeming, David Adams (1981). <u>Mythology: The voyage of the hero</u>. New York: Harper & Row.

Leider, Richard J. (1997). <u>The power of purpose: Creating meaning in your life and work.</u> San Francisco: Berrett-Koehler.

Leviton, Richard (1994, Winter). Designing your pilgrimage: What you need to bring. <u>The Quest</u>, 28.

Lewin, Roger & Regine, Birute (2000). <u>The soul at work: Embracing complexity science for business success</u>. New York: Simon & Schuster.

Lewis, Richard D. (1996). <u>When cultures collide: Managing successfully across cultures</u>. London: Nicholas Brealey Publishing.

Liebig, James (1994). <u>Merchants of vision: People bringing new purpose and values to business</u>. San Francisco, Berrett Koehler.

Loden, Marilyn (1996). <u>Implementing diversity: Best practices for making diversity work in your organization</u>. Chicago: Irwin Professional.

Lonegren, Sig (1996). <u>Labyrinths: Ancient myths and modern uses</u>. Glastonbury, Great Britain: Gothic Image Publications.

Mackay, Harvey & Blanchard, Kenneth (1996). <u>Swim with the sharks without being eaten alive: Outsell, outmanage, outmotivate, and outnegotiate your competition</u>. New York: Ballantine Books.

Manz, Charles, Manz, Karen, Marx, Robert, Neck, Christopher (2001). <u>The wisdom of solomon at work: Ancient virtues for living and leading today</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Marshak, Robert J. (1993, Summer). Managing the metaphors of change. <u>Organizational Dynamics</u>, 44-56.

Marshall, Ian & Zohar, Danah (1997). <u>Who's afraid of Schrödinger's cat</u>? New York: William Morrow and Company.

Maslow, A. H. (1968). <u>Toward a psychology of being</u>. (2nd ed.). New York: Van Nostrand.

Masters, Robert Augustus (2000). Compassionate wrath: Transpersonal approaches to anger. <u>The Journal of Transpersonal Psychology, Vol. 32</u>, No 1, 31-51.

Maxwell, John C. (1999). <u>The 21 indispensable qualities of a leader: Becoming the person that people will want to follow</u>. Nashville, TN: T. Nelson.

May, Rollo (1991). <u>The cry for myth</u>. New York: W.W. Norton & Company.

Maynard, Herman Bryant, Jr. & Mehrtens, Susan (1993). <u>The forth wave: Business in the 21st century</u>. San Francisco: Berrett-Koehler.

McMullen, Linda & Conway, John B. (1996). Conceptualizing the figurative expressions of psychotherapy clients. In Mio, Jeffery Scott & Katz, Albert N. Mahwah (Eds.). <u>Metaphor: implications and applications</u>. (pp. 59-71) NJ: Lawrence Erlbaum Associates, Publishers.

McWhinney, W. & Batista, J. (1988). How remythologizing can revitalize organizations. <u>Organizational dynamics 17</u>, 46-58.

Monaghan, Patricia (1981). <u>The book of goddesses and heroines</u>. New York: E.P. Dutton.

_____ (1994). <u>Working wisdom</u>. New York: HarperCollins Publishers.

Morford, Mark P.O. & Lenardon, Robert J. (1971). <u>Classical mythology</u>. New York: Longman Publishers.

Morgan, Gareth (1986). <u>Images of organization</u>. Beverly Hills, CA: Sage Publications.

Moustakas, Clark (1990). <u>Heuristic research: Design, methodology, and applications</u>. Newbury Park, CA: Sage Publications, Inc.

_____ (1995). <u>Being-in, being-for, being-with</u>. Northvale, NJ: Jason Aronson, Inc.

Myss, Caroline (1997). <u>Why people don't heal and how they can</u>. New York: Three Rivers Press.

Nair, Keshavan (1997). <u>A Higher Standard of Leadership: Lessons from the Life of Gandhi</u>. San Francisco: Berrett-Koehler.

Neuhauser, Peg C. (1993). <u>Corporate legends and lore: The power of storytelling as a management tool</u>. New York: McGraw-Hill.

O'Hera-Devereaux, Mary & Johansen, Robert (1994). <u>GlobalWork: Bridging distance, culture, and time</u>. San Francisco: Jossey-Bass Publishers.

Olmstead, Barney and Smith, Suzanne (1989). <u>Creating a flexible workplace: How to select and manage alternate work options</u>. New York: Amacom.

Olson, Edwin E. & Eoyang, Glenda H. (2001). <u>Facilitating organization change: Lessons from complexity science</u>. San Francisco: Jossey-Bass.

O'Murchú, Diarmuid (1998). <u>Reclaiming spirituality: A new spiritual framework for today's world</u>. New York: Crossroad Publications.

Osland, Joyce Sautters (1995). <u>The adventure of working abroad: Hero tales from the global frontier</u>. San Francisco: Jossey-Bass.

Owen, Harrison (2000). <u>The power of spirit: How organizations transform</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Palmer, Parker (1999). <u>The Active Life: A Spirituality of Work, Creativity, and Caring</u>. San Francisco: Jossey-Bass.

Pasternack Bruce A. & Viscio, Albert J. (1998). <u>The centerless corporation: A new model for transforming your organization for growth and prosperity</u>. New York: Simon & Schuster.

Patnaude, Jeffrey (1996). <u>Leading from the maze: A personal pathway to leadership</u>. Berkeley, CA: Ten Speed Press.

Pearson, Carol S. (1991). <u>Awakening the heroes within: Twelve archetypes to help us find ourselves and transform our world</u>. San Francisco: HarperSanFrancisco.

Pelletier, Kenneth R. (1978). <u>Toward a science of consciousness</u>. New York: Delacorte Press.

Pennick, Nigel (1990). <u>Mazes and labyrinths</u>. London: Robert Hale, Ltd.

Peppers, Cheryl & Briskin, Alan (2000). <u>Bringing your soul to work: An everyday practice</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Peters, Tom (1987). <u>Thriving on chaos: Handbook for a management revolution</u>. New York: Alfred A. Knopf.

Pfeffer, J. (1981). Management as symbolic action: the creation and maintenance of organizational paradigms. In Cummings, L. & Staw, B. (Eds.). <u>Research in organizational Behavior, Vol. 3</u>. (pp. 1-52) Greenwich, CT: JAI Press.

Pinchot, Gifford & Pinchot, Elizabeth (1994). <u>The intelligent organization: Engaging the talent and initiative of everyone in the workplace</u>. San Francisco: Berrett-Koehler.

Platon, Nicolas (1966). <u>Crete</u>. Geneva: Nagel Publishers.

Polanyi, Michael (1962). <u>Personal knowledge: Towards a post-critical philosophy</u>. Chicago: University of Chicago.

Pondy, L.R. (1982). The role of metaphors and myths in organization and the facilitation of change. In Pondy, L.R. et. al. (eds.). <u>Organizational Symbolism</u>. (pp. 157-166). Greenwich, CT: JAI.

Pringle, Hamish & Thompson, Marjorie (1999). <u>Brand spirit: How cause related marketing builds brands</u>. New York: John Wiley & Son Ltd.

Progoff, Ira (1963). <u>The symbolic and the real</u>. New York: Julian Press, Inc.

Purce, Jill (1974). <u>Mystic spiral: Journey of the soul</u>. Great Britain: Thames & Hudson.

Quinn, Robert E. (1996). <u>Deep change: Discovering the leader within</u>. San Francisco: Jossey-Bass Publishers.

Ralls, J. Garrett & Webb, Kimberly A. (1999). <u>The nature of chaos in business: Using complexity to foster successful global alliances and acquisitions</u>. Houston: Gulf Professional Publishing Company.

Reiser, Oliver L. (1966). <u>Cosmic humanism</u>. Cambridge, MA.: Schenkman Publishing Co.

Richmond, Lewis (2000). <u>Work as a spiritual practice: A practical Buddhist approach to inner growth and satisfaction on the job</u>. New York: Bantam Doubleday.

Roberts, Wess (1987). <u>Leadership secrets of Attila the Hun: A metaphoric primer</u>. (3rd ed.). Rohnert Park, CA: Peregrine Publishing Company.

Rogers, Robert (1978). <u>Metaphor: A psychoanalytic view</u>. Berkeley, CA: University of California Press.

Roosevelt, Thomas, R. Jr. (1996). <u>Redefining diversity</u>. New York: AMACON.

Rosenberg, Donna & Baker, Sorelle (1992). <u>Mythology and you: Classical mythology and its relevance to today's world</u>. Skokie, IL: National Textbook Co.

Sands, Helen Raphael (2001). <u>The healing labyrinth: Finding your path to inner peace</u>. Hauppauge, NY: Barron's Educational Series.

Saunders, Bernard & Kline, Peter (1998). <u>Ten steps to a learning organization</u>. (2nd ed.). Arlington, VA: Great Ocean Publishers.

Schaef, Anne Wilson (1992). <u>Beyond therapy, beyond science</u>. New York: HarperCollins Publishers.

Schneider, Michael S. (1994). <u>A beginner's guide to constructing the universe: The mathematical archetypes of nature, art, and science</u>. New York: HarperCollins Publishers.

Schopenhauer, Arthur (1974). Transcendent speculation on the apparent deliberateness in the fate of the individual. <u>Parerga and paralipomena</u>. (pp. 199-223) Oxford: Clarendon Press.

Schulz, Mona Lisa (1998). <u>Awakening intuition: Using your mind-body network for insight and healing</u>. New York: Harmony Books.

Senge, Peter M., Kleiner, Art, Roberts, Charlotte, Ross, Rick & Smith, Bryan (1994). <u>The fifth discipline fieldbook: Strategies and tools for building a learning organization</u>. New York: Currency/Doubleday.

Sheehan, George (1989). <u>Personal best</u>. Emmaus, PA: Rodale Press.

Shlain, Leonard (1991). <u>Art and physics: Parallel visions in space, time and light</u>. New York: William Morrow and Company, Inc.

Singer, June (1990). <u>Seeing through the visible world</u>. San Francisco: Harper & Row, Publishers.

Sjöö, Monica & Mor, Barbara (1987). <u>The great cosmic mother: Rediscovering the religion of the earth</u>. San Francisco: HarperCollins, Publishers.

Stacey, Ralph (1996). <u>Complexity and creativity in organizations</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Stambololiev, Robert (1992). <u>The energetics of voice dialogue: Facilitation in transpersonal psychology</u>. Mendocino, CA: LifeRhythm.

Stein, Diane (1995). <u>Essential Reiki</u>. Freedom, CA: The Crossing Press, Inc.

Talbot, Michael (1991). <u>The holographic universe</u>. New York: HarperCollins Publishers.

Tart, Charles (1986). <u>Waking up: Overcoming the obstacles to human potential</u>. Boston: Shambhala Publications, Inc.

Taylor, Frederick Winslow (1911). <u>The principles of scientific management</u>. New York, London, Harper & Brothers.

Thomas, R. Roosevelt Jr. (1996). <u>Redefining diversity</u>. New York: AMACON.

Toffler, Alvin (1980). <u>The third wave</u>. New York: Morrow.

Torrez, Kay (1994). <u>Labyrinths: What are they? Prehistory to the 21st century</u>. Phoenix, AZ: Labyrinths Unlimited.

Troyer, Johannes (1961). <u>The cross as symbol and ornament</u>. Philadelphia: The Westminster Press.

Wallis, Peter (Undated). <u>Labyrinth: Symbol of the soul's journey</u>. Printed handout.

Walsh, Roger & Vaughan (Eds.). (1980). <u>Beyond ego: Transpersonal dimensions in psychology</u>. Los Angeles: Jeremy P. Tarcher, Inc.

Washburn, Michael (1988). <u>The ego and the dynamic ground: A transpersonal theory of human development</u>. New York: State University of New York Press.

_____ (1994). <u>Transpersonal psychology in psychoanalytic perspective</u>. New York: State University of New York Press.

Weber, Renee (1981). Reflections on David Bohm's holomovement: A physicist's model of cosmos and consciousness. In Von Eckartsberg (Ed.). <u>Metaphors of consciousness</u>, (pp. 121-140). Plenum Press.

Wendt, Henry (1993). <u>Global embrace: Corporate challenges in a transnational world</u>. New York: Harper Business.

West, Melissa (1996, Winter). Celebrating the change. <u>New Age Journal</u>, p. 97.

_____ (2000). <u>Exploring the labyrinth: A guide for healing and spiritual growth</u>. New York : Broadway Books.

Wheatley, Margaret J. (1999). <u>Leadership and the new science: Discovering order in a chaotic world</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Witten, Dona & Rinpoche, Akong Tulku, (1999). <u>Enlightened management: Bringing Buddhist principles to work</u>. Rochester, VT: Park Street Press.

Wilber, Ken (1980a). Psychologia perennis: The spectrum of consciousness. <u>Beyond ego: Transpersonal dimensions in psychology</u>. Walsh, Roger & Vaughan (Eds.). (pp. 74-86). Los Angeles: Jeremy P. Tarcher, Inc.

_____ (1980b). A developmental model of consciousness. <u>Beyond ego: Transpersonal dimensions in psychology</u>. Walsh, Roger & Vaughan (Eds.). (pp. 99-114). Los Angeles: Jeremy P. Tarcher, Inc.

_____ (1993). <u>The spectrum of consciousness</u>. (2nd ed.). Wheaton, IL: Quest Books.

_____ (1996). <u>Up from Eden: A transpersonal view of human evolution</u>. (2nd ed.). Wheaton, IL: Quest Books.

_____ (2000). <u>A theory of everything: An integral vision for business, politics, science, and spirituality</u>. Boston: Shambhala.

Winzen, Damasus (1955). <u>Symbols of Christ</u>. New York: P.J. Kenedy & Sons.

Wolf, Fred Alan (1994). <u>The dreaming universe: A mind-expanding journey into the realm where psyche and physics meet</u>. New York: Simon & Schuster.

Young-Eisendrath, Polly & Hall, James (1991). <u>Jung's self psychology: A constructivist perspective</u>. New York: The Guilford Press.

Zukav, Gary (1979). <u>The dancing Wu Li masters: An overview of the new physics</u>. New York: William Morrow and Company, Inc.

Zohar, Danah (1990). <u>The quantum self: Human nature and consciousness defined by the new physics</u>. New York: William Morrow and Company, Inc.

_____ (1997). <u>Rewiring the corporate brain: Using the new science to rethink how we structure and lead organizations</u>. San Francisco: Berrett-Koehler Publishers, Inc.

Zohar, Danah & Marshall, Ian (1994). <u>The quantum society: Mind, physics, and a new social vision</u>. New York: William Morrow and Company.

APPENDIX A   **USE YOUR MYTHOLOGICAL CONSCIOUSNESS TO TRANSFORM YOUR WORKPLACE MYTHOLOGY**

*...[T]o live fully, we must live consciously at all times
–at work, as well as at play or at prayer.*
Patricia Monaghan (1994, p. 1)

Many of us have been programmed to go through life unaware, as if we are sleep walking. In this sleeping state we live our lives, disconnected from the core of who we are. We perform our work on automatic pilot, without thinking about what we are doing. We interact with co-workers, bosses, and customers as if what happens has no direct impact on our lives as a whole.

To wake up from this disconnected state that keeps us from working from the core of who we are requires a commitment to *become as fully conscious human beings as we are capable of being*. "Consciousness is like the moment of awakening from a deep dream: we remember only fragments and feelings, but know with serene certainty that there was more than we had forgotten." (Singer, 1990, p. 7) With our conscious awareness we begin to understand that our thoughts, feelings, and actions are integrally related to our perception and experience of reality. We face the fact that we are active players in our lives and *we have complete control over what we experience about our work*.

Becoming conscious is no small commitment. It is not something to be taken lightly. Once agreed to, there is no turning back. We can never again completely go back to sleep once we have made the commitment to be awake.

The first thing that happens when we wake up is to see the truth of what we have created from our unaware state. Often it is not a pretty picture and can be quite shocking

and painful to us. Rather than face the shock and the pain, which is the first step required of a commitment to consciousness, many people choose to ignore or avoid the truth that they see. From their fear of what consciousness brings, they also miss out on its opportunities and joys.

"Making a commitment to your consciousness...means making a decision to become aware of and understand as much as you can about yourself, others, life, and the universe. It involves looking at life as a learning experience in which every single thing that happens to us can be seen as a potential gift to help us develop our full potential." (Gawain, 1993, p. 35) We agree to stay awake through the difficult phase of shock and pain, trusting that these feelings are signs that freedom is right around the corner.

A commitment to using our mythological consciousness requires integrating our keen observation skills with our ability to discern what may be hidden or obscured from view. It requires that we maintain focus and diffusion simultaneously. It requires that we mentally grasp the input from *all* of our senses (including those beyond the five physical ones) to interpret what we experience.

There are steps we can take that activate our mythological consciousness to transform our experience of work. If we follow these steps with diligence the transformation we desire will naturally occur. But, we also need to be patient with ourselves if we don't make the kind of progress we feel we "should" make. The process of transformation is a lot like watching your hair grow. It is difficult to see it growing each day, but then one day you realize you need a hair cut. We must trust that our

dedication to our transformation will happen if we just follow these steps and do each day what we feel internally guided to do.

SECTION A.1   STEP 1: IDENTIFY YOUR CURRENT MYTHOLOGICAL THEMES

Unless we try to become conscious of our personal myths, we are in danger of being dominated by them.
(Sam Keen, 1988, p. 45)

A myth is a story with a plot. We all live within stories of our own making, complete with main plots and subplots. We are consciously aware of some of our story line and some of it is buried in our unconscious.

We can transform our workplace consciousness. The first step is to bring to awareness the myths that get played out where we work. Are we playing out a heroic tale? Or, are we playing out something closer to a Greek tragedy, the Perils of Pauline, a war movie, or a modern soap opera? The choice is ours!

Once we are aware of the myths we play out in our work, we can determine the ones that serve us and the ones that we need to discard or change to allow us to work from the center of ourselves. The following are some common, but less than helpful mythological themes that get played out in the workplace.

Examples:

- "I can't expect to find a good job right now since the economy is so bad."
- "If only I had more education, I could have a satisfying career. Since I don't, I have to settle for doing a job I don't like."
- "I'm too old to start over now. I have to wait until I retire to do what I really love."
- "Every time I get close to financially breaking even, something happens which sets me back."

- "I am one of the best workers but I never get rewarded for what I do."

- "Whenever anything in the company goes wrong, I get blamed just like I did growing up in my family."

- "When it comes to sales, I have a difficult time closing. "

- "I can't delegate any responsibility because the people around me are stupid (incompetent, irresponsible). I am the only one who can do the job right."

- "Employees can't be trusted. They have to be watched all the time or they'll steal the company blind."

- "It's a dog eat dog business world. We have to be ruthless to beat the competition."

SECTION A.2   STEP 2: EDIT YOUR MYTH

We play but the story plot buried in the unconscious.
To change we have to edit our mythology.
(Sam Keen, 1988, p. 43)

To change our workplace reality, we must edit the myths we act out, especially the ones that do not serve us. This is not a process that is done once and never done again. For a myth to have a living, growth producing quality it must be updated frequently. "We need to reinvent ourselves continually, weaving new themes into our life narratives, remembering our past, revisiting our future, reauthorizing the myth by which we live."(Keen, 1988, p. 45)

No one else can tell you how to edit your myth. It is a process that must take place from the inside out. Below are sample questions that may help you begin the editing process so you can transform your experience of work into the heroic journey it is meant to be.

Sample questions to help you edit your myth:

1.   How have I been operating on automatic pilot in my work?

     a.   Have I repeated the pattern my parents played in their work lives without realizing it?

       Example 1: My mother was a workaholic with high blood pressure and so am I.

       Example 2: My father never did the kind of work he really wanted to do and neither have I.

     b.   Have I been playing what others wanted me to play without deciding if it fits for me?

       Example 1: My school counselor said I would make a good engineer so I became an engineer.

       Example 2: From the time I was a child I was groomed to take over the family business.

     c.   Am I playing a stereotypical role (such as staid accountant, starving artist, perpetual student, suffering martyr)?

2.   What beliefs have I taken as gospel without questioning if they have validity for me?

     a.   Have I bought into society's negative beliefs about work?

       Example 1: My ability to get a job is tied to the economic trends.

       Example 2: The marketplace is very competitive.

       Example 3: I have to wait to enjoy my life until after I retire.

b.   Have I adopted the negative attitude of the people who work around me?

Example 1: I do the minimal work necessary to get the job done just like my office mate.

Example 2: There is no point to being ethical when my boss is unethical.

3.   Am I working as if I live in the past? If so, what perceptions or behaviors do I need to change to put the past behind me and work in the present moment?

a.   Do situations at work remind me of how I felt as a child? If so, what do I need to change to feel like an adult?

Example 1: When my supervisor criticizes me, I become frightened that he will hit me, like my father did when I was a child.

Example 2: In staff meetings I feel ganged up on by the other team members just like when I was on the playground in elementary school.

b.   Is there a past traumatic work experience that still haunts me? If so, what do I need to do to free myself so it loses its charge and I can enjoy my work now?

Example 1: I was fired once and I live in constant fear that it will happen again.

Example 2: Co-workers have betrayed me before so I will never trust a co-worker again.

4.   Is this belief/action based in weakness or strength, fear or excitement, negativity or optimism?

5.   If my workplace myth were a movie, with me as both its director and main character, how would I change the movie to make it have the outcome that I want?

Examples of how to edit the myths in the Step 1 examples:

1.   *Original Version*

   "I can't expect to find a good job right now since the economy is so bad."

   Edited Version

   "My ability to find the job I want is not tied to the economy. The work I do for the

   right employer improves the economy for myself, the company, and society."

2.   *Original Version*

   "If only I had more education, I could have a satisfying career. Since I don't, I

   have to settle for doing a job I don't like."

   Edited Version

   "*Nothing* can stop me from having a satisfying career."

3.   *Original Version*

   "I'm too old to start over now. I have to wait until I retire to do what I really love."

   Edited Version

   "It is never too late to do what I love. I do what I love right now!"

4.   *Original Version*

   "Every time I get close to financially breaking even, something happens that sets

   me back."

   Edited Version

   "Nothing can stop me from financial success."

5.   *Original Version*

   "I am one of the best workers, but I never get rewarded for what I do."

   Edited Version

   "I am financially rewarded for a job well done."

6. *Original Version*

"Whenever anything in the company goes wrong, I get blamed just like I did growing up in my family."

Edited Version

"My past is in the past. I am now recognized for who I am. I do things right and am rewarded for it."

7. *Original Version*

"When it comes to sales, I have a difficult time closing. "

Edited Version

"I have the Midas touch when it comes to closing. That is why I am a top salesperson in my field."

8. *Original Version*

"I can't delegate any responsibility because the people around me are stupid (incompetent, irresponsible). I am the only one who can do the job right."

Edited Version

"I am surrounded with intelligent (competent, responsible) people. When they are given a job to do, they do it correctly and efficiently."

9. *Original Version*

"Employees can't be trusted. They have to be watched all the time or they'll steal the company blind."

Edited Version

"Because we have an atmosphere of trust, our company attract and hires trustworthy employees."

10.   *Original Version*

"It's a dog eat dog business world. We have to be ruthless to beat the competition."

Edited Version

"Our company is unique in our field. Our expertise, quality workmanship, and integrity help our products sell themselves."

SECTION A.3   STEP 3: VISUALIZE YOUR NEW MYTH

> *To me, the most vital aspect of mythology is not*
> *found in the stories of gods and goddesses of long ago,*
> *nor in the psychological truths those stories reflect, but*
> *rather in the contemporary framework of images and*
> *meaning that are found in our own lifestyles.*
> D. Stephenson Bond (1993, p. 1)

Once our myth has been edited, we are ready for the next step toward bringing it into physical reality. Visualization helps us accomplish this. (Note: If you are not familiar with visualization Shakti Gawain, Creative visualization is a good book to read as an introduction.) To visualize something is to *form a mental image of it*. When we form a mental image of our new myth, we clearly see what the future can be when we allow ourselves to have our inner desires.

For many of us, our old myth is deeply ingrained in our consciousness. Visualization overrides the old myth, so the new one can take hold within us. It gives us mental, emotional, and psychic permission to do things differently.

Repetition can powerfully amplify the effects of visualization. Chances are we used repetition to convince ourselves that our old myth was real. When we repeatedly

visualize our new myth, its image becomes stronger and stronger. Eventually the old one fades from our memory.

The repetition of our visualization has more impact if it is done with intention. This means that we do it, not absent mindedly like picturing what to have for dinner, but mindfully and with purpose. The idea is to sharpen the visualization to crystal clarity. The more vivid and detailed our visualization becomes, the more willingness there is to accept it as real. Once it *seems* real, we are more open to allowing it to *become* real. Visualization can be used in whatever aspect of your work it is needed. The following examples may give you some ideas of how visualization can help you create the workplace reality you want.

Example 1:

Imagine you are an artist. You have not yet had a gallery showing or sold any of your art. Use visualization to see yourself as a successful artist.

Visualize in detail the gallery where your art will be shown. See your art already on exhibit. Which pieces have you chosen to display? Are there pieces that you have not yet created? What do they look like? Describe the physical features and demeanor of the owner of the gallery. See visitors standing in line outside the gallery to view your work. Notice the "sold" signs being put on the corners of your pieces. See newspaper articles with favorable critiques of your art. See your mailbox stuffed with requests for more showings and commissioned work.

Example 2:

Imagine you want to ask your boss for a raise. You don't know how to approach her or what to say. Use visualization to find the words and the courage to speak to her.

Visualize yourself totally at ease and full of confidence as you walk into her office. What are you saying to break the ice? How does your body language convey self-assuredness? What are the key points you state about why you deserve a raise? Notice how receptive your boss is to what you say. See her agree to give you more money beginning with your next paycheck. See her shake your hand as she tells you what a good job you have done over the years. See yourself happily deposit your paycheck that includes your new raise.

Example 3:

Imagine you are a new lawyer who has never tried a case before a jury. Your first jury trial is one month away. Use visualization to feel more confident in your ability to present your case.

Visualize that you are standing before the jury presenting your opening argument. What points do you stress to the jury? What is opposing counsel saying in his opening argument? Look at your trial notebook. Turn to the section that has the order of witnesses you will call. Who are they? Turn to the evidence section of your trial notebook. Which evidence will you introduce with each witness? What objections will the opposing counsel raise? Who are the witnesses called by opposing counsel? What objections do you raise? Picture your closing argument. What points do you see yourself stressing? See the jury return a unanimous verdict for your client. See yourself being congratulated for winning the case.

SECTION A.4   **STEP 4: RITUALIZE YOUR NEW MYTH**
*In ritual, the world as lived and the world as
imagined...turn out to be the same world.*
(Clifford Geertz, 1973, p. 112)

The first three steps in the transformation of consciousness bring into potential

form, the myth that we believe will best draw our work into a context of wholeness. The

last three steps help us actualize and expand that potential in our daily reality. As the

middle step, ritual helps us make the *quantum leap from potential to actual*.

Human beings learn by doing. Ritual is a physical act which, through our body,

condenses into concrete form the thoughts, feelings, symbols, and moving images that

have been previously only concepts. When performed with awareness and intent, ritual

indelibly imprints our "body memory" with a new way of being. It makes it easier to

bring our new myth into physical manifestation.

One of the ways it does this is by *assigning new meaning to an old perception*.

The very act of performing a ritual compels us to step outside the boundary of the

familiar to incorporate a new behavior. Once we have done it through ritual, we are less

resistant to change when it comes time to actualize that behavior in our daily life.

Ritual also allows us to *rehearse our future*. It provides a setting where we can

practice fully claiming the power at the center of our being. It deepens our conviction to

move forward. And it "revs up" our will and excitement so we have the energy necessary

to make the quantum leap from the old to the new. The following are some of the ways

ritual can be used to help you do this.

Sample rituals to use:

1.   *Treasure maps*

"A treasure map is an actual, physical picture of your desired reality."
(Gawain, 1995, p. 163) It helps you graphically create what may have been only
an abstract or nebulous thought. Once your psyche has transformed the picture
into physical form, the distance necessary to bring it into physical reality
is shortened.

To make a treasure map, you will need a piece of poster board. (White can
be used but you may want to use a color to represent a desired goal. For example
you may want to use green to represent financial goals, pink to create a loving
rapport with others, or blue to increase your intellectual accomplishments.)

On your poster board paste colored pictures cut from magazines, draw
your own pictures, or use symbols which have personal significance. Add to your
treasure map words that help create your desired reality. Do not overcrowd it with
too many pictures or it may translate your vision into a cluttered reality.

Place your treasure map in a place where you can see it everyday. Add to
it, if you feel the urge to do so. Continue to use this treasure map until you get the
desired results, or your goals have changed.

2.   *Contracts*

A contract draws two or more parties together into a binding agreement. In
a mythological context, a contract can be an agreement you make with a part of
yourself. The purpose is to bring a particular aspect of your character into
alignment with your core.

For example, you do your best on a project but you feel hounded by your "Not-Good-Enough Internal Critic" who points out the flaws in your work. You decide that you want to enter into a contract with this part of yourself to change its critical behavior. Before you can know the terms of the contract, you must meet with your Critic. The goal is an open dialogue between the two of you in which both of you listen what one another has to say. You mutually decide what the terms of the contract will be. (Note: This technique is called *Voice Dialogue*. For more information about this technique, you may want to read, Robert Stambololiev, 1992.) A conversation with your Critic could progress something like this:

You: How does it serve our core for you to be so critical of me?

Critic: I've got to point out your flaws, otherwise you'll keep screwing up.

You: But I learn from the mistakes and do not screw up all the time.

Critic: I don't believe you can be trusted. You get so focused on what you do that you forget about the mistakes you made on past projects. I need to always watch what you do.

You: You are right. I do get focused and sometimes forget everything else. If I agree to pay attention to what else is going on around me, will you agree to be less critical?

Critic: (Still skeptical) Maybe.

You: It seems you are very good at observation. What if you agree to change your title from "Critic" to "Observer"? Rather than criticize me, you can tell me what I do that is likely to cause a mistake. In exchange, I promise

to pay attention to what you say and act on your observation. If we work as a team, mistakes can be avoided before they are ever made.

Critic: I would like to change my role. I hate nagging you. I only do it to get your attention. Now that you are willing to take responsibility for changing your behavior, I will stop criticizing you. I think when we team up instead of working at odds, the work we do will be much more professional and satisfying.

You: Let's write a contract stating this agreement. We can remind one another about it, if we forget what we have agreed to do.

Critic: Great! You write it and in the future, I'll tell you what I observe that I think needs to be changed to make us a really effective team.

You: It's a deal!

Once you have both agreed to the terms of your contract, physically write it down. Make it look as official as possible. Sign it and date it. Keep it in an accessible location and periodically review it to remind yourself what behaviors you have agreed to change. Remember, that what makes this process effective is not how much you know about writing contracts, but the intent you have to come to a agreement that is mutually acceptable.

SECTION A.5   **STEP 5: ACTUALIZE YOUR NEW MYTH**

...[The meaning of] myth is finding the dynamic
source in your life so that its trajectory is out of your
own center and not something put on you by society.
(Joseph Campbell, 1990b, pp. 33-34)

Actualization is the step which all of the previous steps has prepared us for. The potential that has accumulated from all our preparation presses on the veneer that separates our inner and outer realities. That veneer becomes so thin that our myth bursts forth into physical form. We can't help but act on our myth because the momentum propels us in that direction.

Before reaching this step we had to act on faith that our new myth could be made real. Actualization makes us *know* it is real. No one can dissuade us from this knowing because our myth has come forth *from the inside out*.

From a non-mythological perspective the difference between living from the *inside out* and living from the *outside in* may seem like mere semantics. But to those of us who know that our lives are part of a mythological process, the distinction between the two perspectives is vast. We can share events in common with those from a non-mythological perspective, but our subjective understanding of those events may be totally different.

In the revised myth in Section 4.3.1, Theseus emerged from his labyrinth experience with a different outlook on life. Those outside the labyrinth who did not experience it for themselves had the same perspective about life after his return as they did before he left on his journey. Even though they were in the same physical location as Theseus upon his return, Theseus felt a richness in his surroundings which eluded them.

As we experience the workplace from the inside out, we will work side by side with others who have a drastically different interpretation of what is happening. Like with Theseus, there will be a richness in everything we do, even though our co-workers may not feel it. We will know first hand that richness is a by-product of our actualized myth. Some of the ways this richness will be experienced are:

1. ***Work becomes a labor of love***

> Many people go about their daily tasks at work grumbling because they dislike what they do. When we live our myth from inside out, we know that all our work serves us in some way to deepen our experience of living from the center of ourselves. Every action we take is either a reflection of our true nature or an experience to push us to find it.

> Kahlil Gibran ,the Middle Eastern mystic, philosopher, and poet, said, "Work is love made visible." (Gibran, 1978, p. 28) As we actualize our personal myth, the truth of this becomes evident. We continually seek outward expressions of that love in our work.

2. ***Purposeful intent directs our thoughts and actions***

> The ancients knew that purposeful intent evokes a sacred quality wherever it is focused. They used this knowledge to site sacred places such as churches, temples, and burial grounds. Many people who have been to the soaring cathedrals of Europe or the great pyramids in Egypt intuitively recognize the sacred qualities which purposeful intent helped create at those locations.

> When purposeful intent is focused toward our work, the workplace takes on a sacred quality. Our drive and determination come not from a desire to fulfill

exterior goals. They arise from a dedication to bring forth the innate strengths and talents we have to share with the world from the very core of who we are.

3.   *Tasks are performed with passionate enthusiasm*

It is easy for most people to feel enthusiastic about their jobs when there is an exciting or dramatic external event. Without the external drama, though, many people become bored or fatigued by their work. They mechanically plod along, waiting for something else dramatic to jump start them and make them feel alive.

Those who live from the inside out, however, know that the sense of aliveness and vitality we seek cannot be obtained from external events. It arises from the passionate enthusiasm which continually bubbles up from deep within us. It spills out onto our external experiences and helps us find what is interesting, fun, or valuable about *every* task we perform.

4.   *Ethics and values are a reflection of our deeply held convictions*

Søren Kierkegaard, the Danish philosopher once said, "Truth exists for the particular individual only as he himself produces it in action." (Kierkegaard, 1957, p. 123) This is also true of our ethics and values. The more of our myth we actualize, the more closely aligned our ethics and values become with the truth of who we are. The closer that alignment, the harder it is on us when we stray from our deeply held convictions.

There is perhaps no better place for our ethics and values to be tested than in the workplace. There may be times when it is difficult to stand behind our convictions. But when we do, we develop a deep level of self-respect that gives us the strength of character we most desire.

5. *Success is defined as living our myth fully*

The commonly accepted definition of success is to have a favorable outcome or result. Success is generally measured against an external yardstick. Do I have an impressive resume? Did I get the promotion or raise I wanted?

The problem with success being externally defined, is that we can become dependent on the exterior trappings to *feel* successful. If they are taken away, there is an internal emptiness. We don't feel good about ourselves until we are filled again by another external success.

When we work from the inside out, success is not determined by external results. And it is not dependent on experiences turning out the way we had envisioned to feel good about ourselves. *Success is a measure of whether we are fully living our myth on a moment by moment basis*. Is our character reflecting who are? Are we willing to release behavior that no longer serves us? What actions need to be taken to live our life's purpose?

Defining success in this way, means we are no longer dependent on someone else to define our success. We *know* we are successful. The irony is that the more successful we feel on the inside, the more external successes we will naturally attract.

APPENDIX B　　　　　　**APPLYING THE HEROIC STAGES TO YOUR PERSONAL WORKPLACE JOURNEY**

*The end of all our journeying is to end up where we
began, and to know the place for the first time.*
(T. S. Eliot, 1952, p. 145)

As was mentioned in *Section 4: Learn from the Heroic Stages of Your Workplace Journey,* it is one thing to understand heroism at an intellectual level. It is another thing to live that heroism in our day-to-day work experiences. Each stage of our journey provides us with a unique opportunity to strengthen our heroic character.

There are no predetermined formulas for how to activate our heroism at a particular stage of our journey. There are, however, questions we can ask ourselves, which if answered honestly, can help us recognize where we are in our journey and how our experiences have each contributed to who you are becoming. The following questions are by no means comprehensive. They are intended to spark your creation of personalized questions to help you on your personal journey to workplace wisdom.

SECTION B.1　　　　　**QUESTIONS FOR STAGE 1: THE CALL TO ADVENTURE**

1. What have been some of your *Calls to Adventure* that have impacted the direction of your work life?

2. How did these situations change how you feel about your work?

3. How did they effect your relationships with other people?

4. How did they change your relationship with yourself?

SECTION B.2   QUESTIONS FOR STAGE 2: THE REFUSAL

1.   Are there places in your life that you felt stuck?

2.   What do you think you were resisting that caused you to feel stuck?

3.   Did your resistance impact your attitudes or behavior at work? If so in

        what ways?

4.   Have there been other situations in which you encountered a similar resistance? If

        so, was there a common pattern to your resistance?

5.   Think about a specific mental, emotional, or physical pain either currently or in

        the past. Does that pain feel connected to having refused a *Call to Adventure*?

SECTION B.3   QUESTIONS FOR STAGE 3: ACCEPTANCE OF THE CALL

1.   Was there a time when you accepted a *Call to Adventure*?

2.   If so, what was the difference in how you felt before and after?

        a.   Was there a different feeling in your body?

        b.   Was there a difference in how you felt emotionally?

        c.   Was your behavior any different with other people?

        d.   Did you experience a difference in your attitude about work?

SECTION B.4   QUESTIONS FOR STAGE 4: CROSSING THE THRESHOLD

1.   Think of a time that you decided to do things differently. What was it like as you

        stepped into the new way of life?

2.   Were there any challenges that you immediately encountered?

3.   If so, how did you respond to those challenges?

4.   Is there something you know now that can help you understand your response in a

        new light?

SECTION B.5   **QUESTIONS FOR STAGE 5: MEETING ALLIES**

1. Who have been the allies in your life?

2. What are the traits of those allies?

3. How have they helped you develop your heroic character?

4. Are any of your allies in the form of an inner force within you that you rely on? If

   so,

   a. How do you distinguish your inner ally from other aspects of yourself?

   b. Describe how you rely on your inner ally?

5. Have you acted as an ally for other people? If so, how have you helped them

   develop their heroic character?

SECTION B.6   **QUESTIONS FOR STAGE 6: THE TRIALS**

1. What have been some of the significant trials in your life?

2. In looking back on them, even though they may have been difficult, did you gain

   value from the experiences? If so, what did you gain?

3. From this vantage point, do you see any consistent themes running through

   various periods of difficulty? If so, what are those themes?

SECTION B.7   **QUESTIONS FOR STAGE 7: THE RESPITE**

1. Have there been times in your life when you have experienced a respite from your

   trials? If so, describe those experiences?

2. Have you experienced synchronicities in your life?

   a. If so, what are some of the ones you can remember?

   b. What meaning have you drawn from these experiences?

c. Have you ever taken action based on a synchronicity?

d. Have synchronicities ever helped you deal with situations at work? If so, how have they helped you?

SECTION B.8   QUESTIONS FOR STAGE 8: MAGIC FLIGHT

1. Have there been times in your life when you experienced a sense of being able to soar? If so, describe those times?

   a. How did you feel?

   b. Did you have any hesitation about taking flight? If so, why did you hesitate? In looking back on the situation, was the reason for your hesitation well founded?

2. Have there been times in your life that you acted in spite of your fear? If so, describe how that felt? What did you learn about yourself in the process?

SECTION B.9   QUESTIONS FOR STAGE 9: TRIUMPHANT RETURN

1. Have there been times in your life when you experienced a sense of being a changed person? If so, what was that like for you?

2. Have there been times when you had a desire to find a new place in the world? If so, describe what motivated your desire?

   a. How did this desire change your relationship to other people?

   b. How did it change your relationship to yourself?

   c. Did you notice any changes in your perception of your work before and after?

SECTION B.10   **QUESTIONS FOR STAGE 10: MASTER OF TWO WORLDS**

1.   Have you ever experienced a feeling of completion in integrating a particular aspect of your inner wisdom with your outer actions? If so, how did you know you had completed that phase of your learning?

2.   Do you feel equally comfortable drawing on your logic and your intuition? If not, which one is more dominant in you?

   a.   Does this balance shift depending on whether you are at home or at work?

   b.   What are some steps that you can take to strengthen the non-dominant part?

3.   Have you ever had a feeling that you transcended the bounds of normal consciousness? If so, was there a particular incident that triggered that feeling?

   a.   How long did that feeling last?

   b.   How easy is it for you to re-visit that feeling?

   c.   Are there steps that you can take to more fully activate your unbounded consciousness?

   d.   Are there ways your unbounded consciousness could help you in your work?

APPENDIX C   **APPLYING THE HEROIC STAGES TO YOUR**
                     ORGANIZATION'S COLLECTIVE JOURNEY

[S]tories are a driving force that can help to
shape your organization's destiny.
(Peg Neuhauser, 1993)

One of the things that agents of change recognize is that to effectively facilitate the organizational change they desire, the types of metaphors they use are critical. The metaphors must be congruent with the type of change they want to accomplish. They must also be clear and consistently used to insure that everyone involved in the change process has the same understanding about the type of change intended.

Robert Marshak, an organization and management consultant, asserts that organizational metaphors of change fall into four basic categories: (1) *Fix and maintain* - the organization is a machine, which if not smoothly functioning, must be repaired to restore top performance. (2) *Developmental change* - builds on the past and leads to better performance over time, such as better teamwork. (3) *Transitional change* - involves a move from one state or condition to another, such as moving from manual to automated operations. (4) *Transformation change* - implies transfiguration from one state of being to a fundamentally different state of being, such as a regulated monopoly to a market-driven competitive business. (Marshak, 1993, p. 47)

To bring about the deep level of change necessary to move from the old workplace paradigm to the new, requires *transformational change*. In transformational change, the metaphors must evoke a sense of "becoming" something fundamentally different from who or what the organization currently is. Some of the images associated with this level of change include "awakening, uncovering, escaping, purifying/purging, enlightening, becoming whole, returning to the core, unfolding, and dying and being reborn." (Marshak, 1993, p. 48)

As a metaphor, the heroic journey provides change agents with a powerful tool to facilitate this deep, transformational change within an organization. The universality of the heroic journey makes it an effective metaphor to use with a diverse workforce. Because the heroic journey is about the very process of change and the transformation of becoming, it taps into each person's intuitive knowing of what they personally need to do to effect a collective change from the current state of being to the new.

Facilitation of change is much easier when the facilitator recognizes that each person's personal heroic journey contributes to an organization's collective heroic journey and vice versa. (See Figure C.1.) This dynamic interplay between the individual and the organization fuels the process of change. As each person contributes to the collective journey, the nature of the collective journey changes, which in turn changes the nature of the personal journey.

Figure C.1. Each person's personal heroic journey contributes to the collective heroic journey of the organization and vice versa.

Just as the personal heroic journey is a quest to discover the core of who we are, the collective heroic journey of an organization is a quest to discover the core values and mission that have brought a particular group of people together. Also, just as there is an inner voice within each of us, there is an inner voice within the organization that is reflective of the grouping of people who make up the whole organization at a particular time and place. In his book Deep change, Robert Quinn described the inner voice of an organization as being the integration of the messages in the hearts and minds of the many. He states that it is where the organizational inner voice resides. (Quinn, 1996)

When facilitators listen to the inner voice of the organization, they unleash the power and wisdom of the individuals concerning what change needs to take place. The common purpose and vision of the future is brought into sharper focus as each person contributes from a unique vantage point. This point of view, as Jarome Brunner states, "unifies the flow of experience into a coherent narrative" —a narrative striving to connect with other narratives to become richer." (Kofman & Senge, 1993, p. 14)

The heroic journey provides a powerful narrative framework for the process of transformational change within an organization. Because the heroic journey is dynamic by nature, it can adapt to the changes of the organization without losing sight of its core values, mission, and inner voice. The stages of the heroic journey provide signposts along the way to help everyone involved see where the organization is in its collective journey and what insight must be gained or actions taken to evolve to the next stage. The following questions are designed to inspire exploration of your organization's unique collective heroic journey. As with the individual questions presented in *Appendix B - Applying the Heroic Stages to Your Personal Workplace Journey*, these questions can be

customized and adapted to fit your particular organization's collective path to workplace wisdom.

SECTION C.1   EXAMINE YOUR ORGANIZATION'S CURRENT COLLECTIVE MYTH

1.   What are some of the core values and beliefs of your organization?

2.   What myths have those core values and beliefs created about your organization?

3.   What are some of the values and beliefs of the people within your organization that consciously and unconsciously structure the myths of your organization?

4.   In looking at your organization from a heroic journey perspective, are there changes that need to be made in your collective myth to help your organization function more effectively?

5.   In looking at your organization from a heroic journey perspective, how does changing your organization's collective myth change its missions and goals?

SECTION C.2   DISCOVER THE INTERPLAY BETWEEN THE INDIVIDUAL AND COLLECTIVE HEROIC JOURNEY IN YOUR ORGANIZATION

1.   Examine each team member's personal heroic journey. (Note: To help in this process it may be helpful to use a group setting to have each person work through the questions in *Appendix 2: Applying the Heroic Stages to Your Personal Workplace Journey* and *Appendix 4: Incorporate Your Work Into Your Lifelong Heroic Epic* before answering the rest of the questions in this section. Once each team member has completed those exercises:

   a. Have them individually answer the following questions without comparing notes with anyone else.

b. Allow for discussion time to see what collective picture emerges and what dynamics are the challenges that your organization needs to collectively face.

2. How is this organization contributing to each team member's journey?

3. How does each team member's personal journey contribute to the organization's collective heroic journey?

4. What actions can be taken by each individual to better contribute to the collective journey?

5. How can the collective journey be adapted to better support the individual journeys of its team members?

6. How can the stages of the heroic journey be used to facilitate a better understanding between your team members of the collective workplace journey you are all on together?

SECTION C.3   QUESTIONS FOR STAGE 1: THE CALL TO ADVENTURE

1. Historically, what have been some of your organization's *Calls to Adventure*?

2. How did these situations change the values or mission of the organization?

3. How did these situations change the actions taken by your organization?

4. How did these situations change the organization's relationship to employees, stakeholders, customers, vendors, etc.?

5. How did individuals within your organization respond to these *Calls to Adventure*?

SECTION C.4   QUESTIONS FOR STAGE 2: THE REFUSAL

1.   Have there been situations when your organization has become stuck? If so, what were they?

2.   What do you think were the areas of resistance that caused the organization to be stuck?

3.   In looking back at these situations, was there something that could have been done to facilitate getting the organization unstuck? If so, what was the action called for?

4.   Have there been other situations in which your organization encountered a similar resistance? If so, was there a common pattern to the resistance?

5.   Do these situations seem connected to having refused a *Call to Adventure*? If so, what was the specific *Call to Adventure*?

SECTION C.5   QUESTIONS FOR STAGE 3: ACCEPTANCE OF THE CALL

1.   List some of the significant times your organization accepted a *Call to Adventure*?

2.   What were some of the actions taken by individuals within your organization to heed the *Call to Adventure*?

   a.   Were those individuals recognized for their contributions?

   b.   Were there individuals whose contributions were overlooked? If so, was there some kind of recognition that would have sparked the individual to contribute even more to the changes in your organization?

3.   Was the work environment different before and after acceptance of the *Call to Adventure*? If so, what was the difference?

SECTION C.6   **QUESTIONS FOR STAGE 4: CROSSING THE THRESHOLD**

1.   Describe a time when a decision was made within your organization to do things differently. Were there challenges that immediately had to be addressed?

2.   How did the people within the organization respond?

3.   How did the decision impact the relationships with customers, vendors, and other organizations in the field?

4.   Are there any insights you have now from a heroic journey perspective that can shed light on the earlier decisions?

SECTION C.7   **QUESTIONS FOR STAGE 5: MEETING ALLIES**

1.   Who have been some of your organization's allies?

2.   How have these allies helped your organization on its heroic journey?

3.   Have there been people who played a significant role in the development of your organization that may not have been recognized as allies until now?

    a.   If so, what contributions did they make?

    b.   What is understood now about these people that wasn't recognized at the time they made their contribution?

4.   Is the inner voice of your organization recognized as an ally? What does it have to say that has not been heard before now?

SECTION C.8   **QUESTIONS FOR STAGE 6: THE TRIALS**

1.   What have been some of the significant trials that your organization has undergone?

2.   Are there any consistent themes running through the various periods of difficulty? If so, what are those themes?

3.   What was learned by going through the trials?

4.   How have those trials strengthened your organization?

5.   From a heroic journey perspective, how did these trials help your organization get to where it is today?

SECTION C.9   QUESTIONS FOR STAGE 7: THE RESPITE

1.   Have there been times when your organization has had a break from the trials? If so, describe what your organization has done during those breaks?

2.   What are some of the insights, actions taken, or changes in perception that have taken place during these times of respite?

3.   What are some of the synchronicities that have occurred in your organization?

4.   How have those synchronicities influenced perceptions or actions taken within your organization?

SECTION C.10   QUESTIONS FOR STAGE 8: MAGIC FLIGHT

1.   Have there been times in your organization that there was a collective feeling of being able to soar? If so, describe those times.

    a.   What was the prevailing attitude of the organization?

    b.   Was there any hesitation about "going for it?" If so, what were the hesitations? In looking back on the situation, was the hesitation well founded?

2.   Have there been times when your organization acted in spite of its fear of the future? If so, describe those situations. What was the determining factor in deciding to take action?

SECTION C.11   QUESTIONS FOR STAGE 9: TRIUMPHANT RETURN

1.   Have there been times in your organization when there was a collective sense of being profoundly changed in some way? If so, what was the difference between your organization and others that had not gone through the change?

2.   How did your organization's change effect:

a. Your organization's business decisions?

b. Your relationships within the organization?

c. Your relationships with customers, vendors, and the community?

SECTION C.12   QUESTIONS FOR STAGE 10: MASTER OF TWO WORLDS

1.   In what areas of your organization's collective heroic journey has it integrated inner wisdom with outer actions? How do you know that the organization has made this circle of completion in this area of its heroic journey?

2.   From a *Master of Two Worlds* perspective, how has your organization contributed to society and the community at large? Are there other ways your organization plans to contribute in the future? If so, describe them.

SECTION C.13   QUESTIONS TO HELP YOUR ORGANIZATION EVOLVE THROUGH THE STAGE IN ITS COLLECTIVE HEROIC JOURNEY

1.   Examine five aspects of your organization's development. (e.g. product development, technology infrastructure, leadership skills of managers, teamwork, customer satisfaction, etc.) In what stage of its heroic development is your organization on each of those aspects?

2.   What changes in perception or actions need to be taken on each aspect to move to the next stage in your organization's heroic journey? What individual actions need to be taken to aid the collective movement?

3. When you listen to the inner voice of your organization, what does it tell you about what changes need to take place that until now the organization has been reluctant to heed?

4. How can the heroic journey be used to open dialogue and facilitate conflict resolution within your organization?

5. How can the heroic journey be used to help your organization to be internally rather than externally driven?

APPENDIX D   **INCORPORATE YOUR WORK INTO YOUR LIFELONG HEROIC EPIC**

Each of us has a hero within, but we are not always aware of that reality.
The hero within is, essentially sleeping. Our task is to awaken that hero.
The natural way to activate inner potential is to shine the light of
consciousness upon it. When we begin to see that we have a hero
within, the hero, quite naturally, wakes up.
(Carol S. Pearson, 1991, p. 18-19)

How many times have you said to yourself, "If I had only known then what I know now"? Sometimes we may not understand the value or power of an experience until after the fact. It is only then that the significance or meaning becomes clear.

The following exercise is designed to strengthen your internal observer so you can see the richness and value of your experiences *as they occur*. It is from this detached perspective that you can see how your thoughts, feelings, and behaviors contribute to how your personal heroic journey unfolds. The more you exercise this part of yourself, the easier it is to choose the direction you want to take rather than feeling like a victim of circumstance.

SECTION D.1   **EXERCISE: WRITING YOUR AUTOBIOGRAPHY**

Imagine that you are close to the end of your life. You have been asked to write your autobiography and have chosen to write it as if it is an epic adventure with yourself as the heroic character. You are writing the chapter about how your work helped you develop wisdom along the way. Below are some areas you may want to include in this chapter of your heroic epic:

1.   Concerning each work experience that comes to mind ask yourself:

   a.   "How did this event/situation/person help me develop wisdom and understanding about myself and the people around me?"

   b.   "How did this event/situation/person help me fulfill my life purpose?"

2.	Looking at your *early work experiences*:

   a.	Describe how every work situation (including your first jobs like babysitting or doing yard work) served you along the way.

   b.	How did each job prepare you for what followed?

   c.	What was the significance of each job to how your heroic character ultimately unfolded?

   d.	Who influenced you along the way? (<u>Remember</u>: Even though you may have at one time viewed someone as a hurtful or negative influence, by the end of your life you have mellowed. In your advanced wisdom you see how even those people served you in some valuable way.)

3.	Look at where you are *now* (that is the current time frame as you do this exercise, not the imagined place at the end of your life):

   a.	What are you doing now that is laying the groundwork for your future?

   b.	What things are you learning that you may not have been aware of as significant?

   c.	Who are the people who are your teachers? (Include people who you may not have thought of as having anything to teach. <u>Hint:</u> Sometimes the most difficult people to deal with are our best teachers.)

4.	Look at where you will be in the *future* (that is in relationship to the current time frame as you do this exercise, but before the end of your life when you are writing your heroic epic):

   a.	What doors will open to you as a result of what you learned earlier in your life?

b.   What internal changes will take place that will shift you from striving for outcomes to arriving at wisdom and bliss?

c.   What will be the greatest challenges for you to overcome?

d.   What will you consider your greatest lifetime accomplishments?

5.   Look over your answers to the previous questions and write a short synopsis (no more than 3 paragraphs) that boils down the essence of your heroic journey including the high points along the way, lessons learned, and legacy that your heroic journey leaves for future generations.

CREDITS