

Rob van Tulder

education of the heart



skill sheets

*How hearts, heads and hands
can work together*

special symposium issue

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Reference to specific Skill Sheets are included in this booklet through the following symbol: →

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Comments on this booklet are welcomed.

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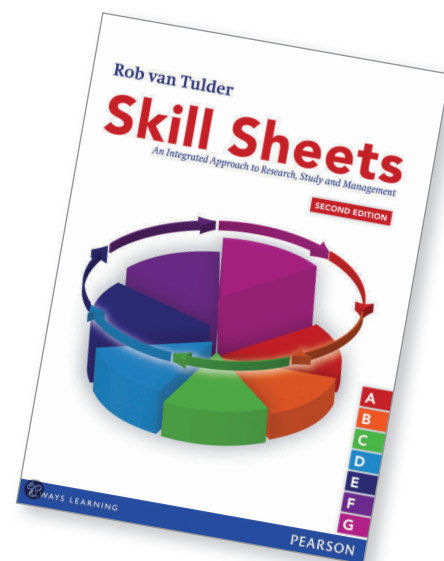
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Introduction: Why education of the heart?

This booklet complements the Skill Sheets – a formula for skills education and training at institutes for higher education. The subtitle to the present Skill Sheets edition explains the formula as an “Integrated Approach to Research, Study and Management”. The original subtitle phrased the ambition a bit differently, however. It talked about a ‘Holistic Approach’. The ultimate ambition of the Skill Sheets was not only aimed at integration of skills, but also at developing whole personalities. For a number of reasons, this idea was not pursued further. Instead, the formula became more neutral with great emphasis on cognitive and practical skills. Attention to personal motivations and ambition received relatively limited attention. This was successful –just witness the number of universities that adopted the formula. But, in a number of instances, it even went at the expense of the very ‘integrative’ intention of the collection. The Sheets were taught in a very rational way to specify why, by whom, how, where and when specific skills can be used. In the educational reality, therefore, skills became practiced as disjointed actions in separate classes on writing, speech, research, reading, and study. The collection was used for heads (to raise awareness), and hands (to give practical tips) and sometimes for both heads and hands. I always wondered why it proved so difficult to practice them in a more integrative way.

‘Self-education can only be continued [...] in the wider context of development of the world’

Friedrich Von Humboldt

Until I met the Dalai Lama and, in his slipstream, started to read educational thinkers like Moore (1940). Both embrace the idea of “education of the heart”. Moore argues that “without an animated, educated heart, the intellect appears superior, and we give too much attention and value to it”. The result: ‘many are schooled, but few are educated’. This idea resonates rather well with the original ideas of German

enlightened humanist and founder of the modern university - Von Humboldt - who saw universities as places to search for ‘truth’. In his treatise Theory of Human Education (1793: 283), he states that education needs to link to the ‘concept of humanity in our own person [...] which, can only be implemented through the links established between ourselves as individuals and the world around us’. The individual is not only entitled, but also obliged, to play his part in shaping the world around him or her. The ‘heart’ becomes a metaphor for our humanity and attention to the wider world around (and in) us.

Education with and of “the heart” provides the missing link between “hands” and “head,” between practice and logic. Without this, skills training does not ‘make sense’. Skills development therefore should address the following issues as well: what are the real problems we face; what motivates us; how can we organise our lives in a holistic, mindful, manner? Three less rational “why” questions consequently become equally relevant: ‘why me,’ ‘why now’ and ‘why not’? Introducing the heart in education and research, however, is not without risk. As one blogger rightfully argues, hearts in combination with hands can lead to ‘reckless enthusiasm’ (ideologies), in combination with heads to strategies ‘without legs’ (no implementation). It is the combination, the synthesis that matters. This booklet covers the basic techniques of the original Skill Sheets collection and shows how they can and need to be made ‘whole’ by integrating questions of the heart.

	Head	Heart	Hands
Basic questions	What? Who? Why?	Why me? Why now? Why not?	How? Where? When?
Ineffective combinations?	*missing*	“Reckless enthusiasm”	
	“Strategy without legs”		*missing*
	“Disjointed...”	*missing*	...action
Ambition	Synthesis		

Source: based on ‘blog’ consultantsmind.org [April 2014]

Rotterdam, 30 April 2014

Learning in the Flow

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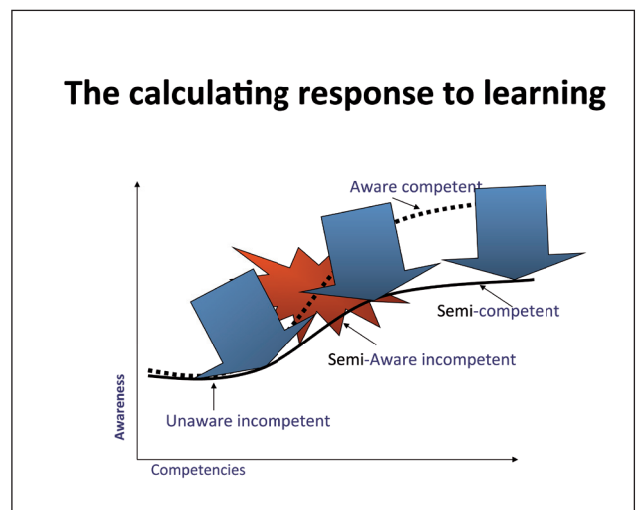
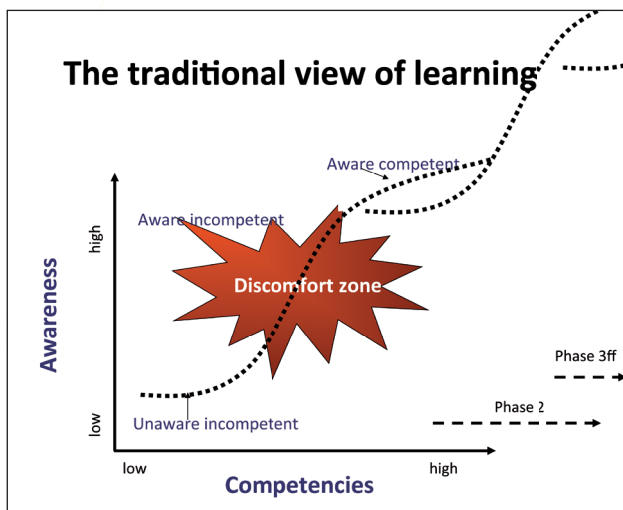
Learning is like a rollercoaster: it goes up and down, leaves you either ecstatic or scared or both. But while a rollercoaster takes you along a road with no-one in the driver's seat, the road you take in learning is largely up to you, and the energy you put into it. It depends on your personal (intrinsic) motivation and your insights in how learning actually works, whether you like or hate the ride. It also depends on who it is you ride with and under what conditions. Learning is an individual, as well as a social experience. The more you are able to motivate yourself, the easier and the faster the actual learning goes.

Learning from the mind

The traditional view of learning takes a rational [head] perspective. Learning starts with personal awareness. In the initial stage of the learning cycle, you are relatively incompetent but blessed in ignorance of that particular incompetence. The second stage involves an often agonizing period in which you become aware of your incompetencies. In learning psychology, this is habitually referred to as the 'discomfort zone'. You have to go through this stage in order to become consciously competent and start a new cycle of learning. Some people think that the final stage of learning will be that you become consciously competent and practice skills as a matter of routine. Only for a limited number of areas does it suffice, however, to behave on the basis of routines. Routines involve your hands, often without head, hardly ever with your heart. Routines are important when you perform complex physical tasks such as driving a car. It is no good to have to think all the time about where the

breaks are! Routines are dangerous when you want to address difficult social problems. Even worse: personal stress is very often created by the wrong routines, which consequently are very difficult to change. Even worse: many people who have adopted these kinds of routines are not even aware of them. Think about smoking, overeating or other bad habits.

People who are afraid or have difficulties in coping with this discomfort zone will start behaving in a calculated manner, put less effort in the learning cycle, which seriously limits their learning effect. It creates a false illusion of comfort. Garbage in, garbage out. Being calculated is an understandable response to the challenges every learning experience brings along, not only because of the learning itself, but also because there are so many disturbing factors that make it difficult to concentrate for longer periods of time. Some of these factors are deceptive and promise more instant rewards: going to the movies, for instance. Some disturbance factors are more negative: physical problems for instance. The more the learning is triggered by extrinsic motivations (exam, assignment), the more these external factors lower the steepness of the cycle. Calculating behaviour can be a logical – but not very productive – response to increased stress. Increased stress is created in particular by assignments that are not only beyond your control – normal for learning – but are not close to your heart, either.





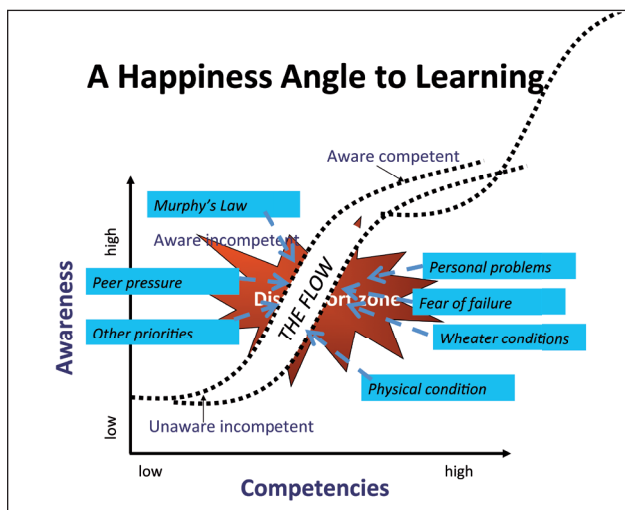
Learning with a heart

So how to make learning a more gratifying experience? A less traditional and rational view considers your personal motivation [heart] in more detail. Instead of thinking of learning as a discomfort zone, it can be portrayed as a 'flow'. Getting in the flow is easier when you are doing something that you really like or that you find really important. It is even considered by experts on happiness as one of the most important characteristics of happiness.

- ✓ Experiencing the flow makes you happy...
- ✓ ...gives you a sense of achievement
- ✓ ...certainly when this is aimed at a complex problem of the heart

How does this work? According to positive psychologist Mihaly Csikszentmihalyi, you find most pleasure and lasting satisfaction in activities that bring about a state of flow (Csikszentmihalyi, 1997; www.ted.com/talks/mihaly_csikszentmihalyi_on_flow). You feel most happy when working on something that

consumes your attention completely. You are fully focused, oblivious to what is happening elsewhere, and time flies by. Flow is unrelated to income or intelligence (Bormans, 2012: 258). We experience 'flow' when working on an interesting challenge, that is within our reach (but not too easy) and requires a considerable level of skills. So you need to commit to stepping up the learning cycle, otherwise you will never reach a state of flow. Halfhearted attempts reap comparable results as calculating efforts. Activities that create a flow are intrinsically motivating and therefore valuable because they create a mood that provides a goal in itself. The flow becomes self-perpetuating. Flow enables people to blossom and function optimally. This can explain why you feel happier when you are working in areas you are passionate about (your heart), which is relatively easy to concentrate on (inspired head) and which helps you to acquire and practice all sorts of skills (hands) that you might have mastered before. Happiness then goes together with hard work and consequently creates a greater feeling of achievement for more complex problems, that are, however, not too complex. You are working with great awareness on something that you are not (yet) competent in, precisely to become more competent. So the much feared 'discomfort zone,' in fact, potentially presents the moment of your greatest happiness – as long as you can work steadily on relevant problems, and without too much disturbance. The moment of ultimate happiness then arrives when you succeed to get out of this 'zone' with a higher degree of competence and awareness.



An organic skill circle

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Your basic skill profile can be portrayed as a circle. It consists of two intersecting scales that position all basic skills. First, along a [vertical] social scale, skills can be positioned from purely individual to group skills. Individual skills are largely your own responsibility, while social skills depend on your constructive communication skills. Second skills have a [horizontal] process scale that runs from input-orientated to output-orientated skills. Seven interrelated skills are the result of this exercise:

- Input-orientated skills are listening and reading. Reading is an individual skill that can be practiced everywhere and at your own pace. Listening is a social and interactive activity, is real-time and therefore also depends on your own attitude in meetings.
- Output-orientated skills are writing and presentation. Their effectiveness depends on the way they are received. Writing is the most effective way of communicating your research. Not only to the reader, but also to yourself. George Orwell is known for having stated: "I write to find out what I think". If your readers don't understand what you wrote, however, be assured to make it your problem, not theirs! Presentation as a social process is the least effective manner of communicating your knowledge, but it is a perfect way of engaging others in co-creating knowledge.
- Process-orientated skills constitute the vertical axis of the skill circle. It runs from self-management to team-management skills. In the centre, we find research skills, which in the present picture are portrayed as the interaction between heart-head-hands. Research skills link the individual and the

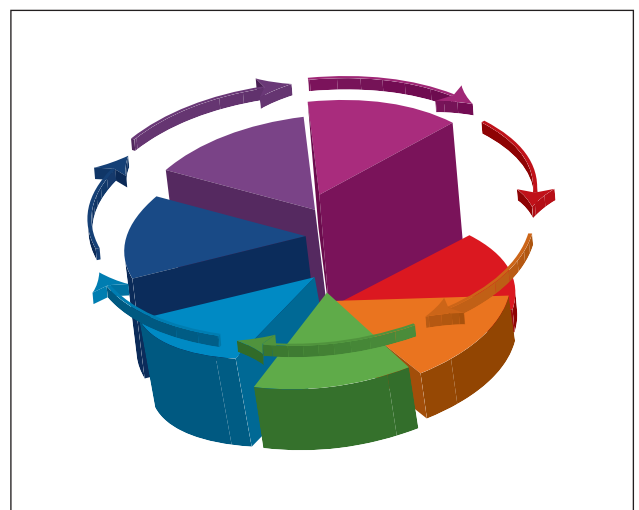
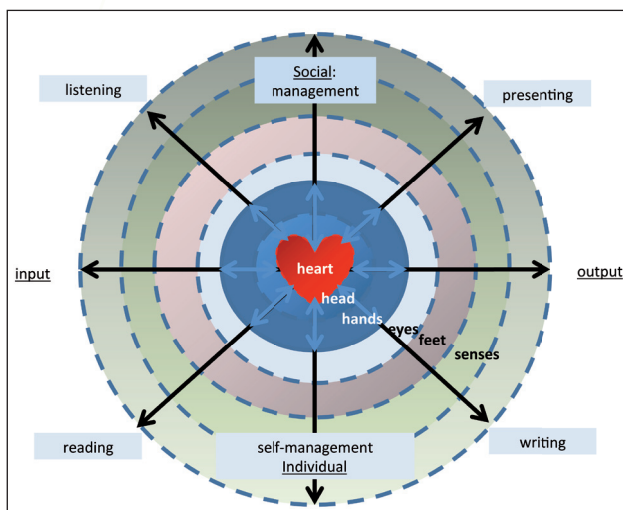
social. In the words of Whetten et al. (2000: 79): "We can know others only by knowing ourselves, but we can know ourselves only by knowing others".

Each of these skills can and need to be developed on a sufficient level in order to function well in today's society. The Skill Sheets explain in great detail how they can be trained in an interrelated manner.

Heart and brain as core

Process orientated skills are more difficult to evaluate than either input or output-related skills. But it is exactly here that the core of the holistic skill circle needs to be situated. Learning and research starts from the heart in interaction with head and hands. The skill circle becomes a living organism in which energy comes from its core and through all physical senses flows to the areas in which activities are needed (and back!).

The core of the skill circle are heart and head which nurture and steer hands, eyes, feet and all other senses. Effective execution of each skill often requires all senses. Good presentations require your mouth, your hands, your feet – your whole being. Through your senses, all skills also feed back into the core of the skill circle. Immanuel Kant was the most extreme in this respect. He stated that 'all our knowledge begins with the senses, proceeds then to the understanding, and ends with reason'. He was a sharp critic of pure reasoning and argued that all human knowledge begins with intuitions and experience (Kant, 1781). But some of our senses are more limited than others. We 'see'





only wavelengths of light, we 'smell' only a range of odours, and we 'hear' only a range of sounds. If we see nothing then this does not mean that nothing is there (John D. Barrow). Compared to separate senses of animals, humans have limited skills. But combined, and co-ordinated in the right way, our skills provide a powerful toolkit to address the challenges of today. How we use this toolkit depends on our willingness to understand how it works.

Thinking about thinking

Our brain often fills the blanks that our senses leave open. Paraphrasing a famous saying, it can be argued that the eyes are useless when the mind is blind, and the heart is numb. The way the mind and the heart feed into our skills is part of a serious debate between psychologists and (neuro) biologists in particular. Leading question: does a 'free will' exist? Does our brain make us or do we make our brain (Swaab, 2010). If you use your brain well, can you become who you would like to be (Sitskoorn, 2007)? What is the influence of contextual factors and our genetic pre-dispositions? One conclusion that in any case can be drawn from this discussion is that our brains are not perfect, and consequently our actions are not necessary rational either. A complete free will does not exist. There is an intricate interaction between 'nature' (who we are) and 'nurture' (what we learn). Experimental research furthermore provides increasing evidence of the working of the brain as an interaction between 'slow' and 'fast' thinking (Kahneman, 2010). The world's most influential psychologist Daniel Kahneman argues that we cannot trust the decisions we make under this influence. We are motivated by impulses that often turn out to be irrational, unreliable and detrimental to our well-being. Smart people do regularly make bad decisions. Our brains are also utterly social, aimed at co-operation, living together in mutual dependencies in which love and friendship play an important role (Mieras, 2007).

So, we have to remain critical of the way we use our senses as input for our thinking and action. Both fast- and slow-thinking processes can relate to matters of the heart. Even if complete free will does not exist, we need and can nevertheless take up substantial responsibility for our own learning and action. The core of the skill circle identifies the most important ques-

tions dimensions to work on this in three interrelated ways: (1) with heart: asking the pertinent questions, (2) with the brain: becoming aware of our present skills, (3) with our hands: working on improving them. The 6 rings that make up the skill circle show how we actually master those skills individually and in groups.

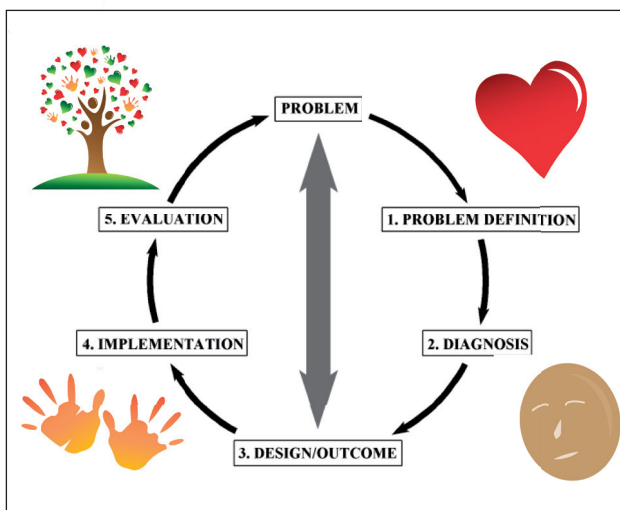
The holistic nature of the skill circle underlines the idea that it does not suffice to specialise in one part of the skill circle (for instance in which you have a particular strength at the moment). Working on one skill feeds into another at the same time, as long as you are aware of that: by attentive and concentrated listening to a presentation you feed into your own presentation and argumentation skills; by presenting a topic that you are motivated about, you will be more interested in receiving feedback and therefore learn more; reading becomes input for your writing, writing for your reading, and self-management for management. If you work on these skill dimensions at the same time, and productively use your heart and head at the same time, you will step up your learning cycle; you might even experience your whole life as a flow!

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- ✓ You are as strong as the weakest link in the skill circle
 - ✓ Use all your senses regularly and in a constructive manner
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The reflective cycle: research from the heart

A flow of research and learning basically can be created by using your heart, head and hands – alone and together with others – in a constructive sequence. This is also known as the 'reflective cycle'. Going through the cycle in the right sequence is vital to the research process. It is all about the direction you choose to take for the first step! You can choose the route of the heart and inquire about the nature of the problem. You can take the route of what you think others have done with this problem and ask about how they solved it (evaluation). The whole series of around 100 basic Skill Sheets reveal that the route of the heart presents the best first step. You can follow these steps alone or with others, it can take you one minute or a life-time.

If you want to address a problem, first try to figure out what this problem means to you and others. You further define the problem. Then you try to diagnose the problem by using your head (brain) from as many angles as possible. You design a possible solution. Sometimes, this is enough. But with most societal problems – the ones that are dearest to your heart – you will probably have to go through many of these cycles. You need your hands as well. The solution needs to be implemented and evaluated – preferably by yourself and others – in order to figure out whether one reflective cycle suffices. Kolb's (1976) famous learning cycle takes the same route by asking four consecutive questions: (1) why? (problem definition); (2) what? (diagnosis and design); (3) how? (implementation); (4) if? (evaluation and next problem).



Successful managers, according to Kolb, are distinguished by their ability to learn. Whetten et al (2000) add to this that the best managers have a high tolerance for ambiguity; they have no problems in facing difficult problems. Compare this to the learning cycle and you see how it works.

- ✓ The first step (heart) defines a vicious or virtuous experience
- ✓ Don't act on disturbed feelings alone

Beware of the wrong direction

The potentially virtuous (constructive) cycle can become a vicious one as well. It depends on the direction of your first step. In psychology, the wrong direction triggers a so-called neurotic spiral. The basic position in this negative spiral is that people adopt self-doubts because they think they take inadequate action. People come to this type of judgment if they immediately compare (evaluate) themselves to others rather than first trying to find out what their problem is. The judgment 'inadequate action' immediately leads to disturbed feelings, heightened self-doubts resulting in inadequate action that then reinforces the initial image. It becomes a self-fulfilling prophecy. The initial judgment might be completely wrong: the image of the fashion model is seriously photoshopped, the best-selling writer took ages to write that one line, best practice does not apply to you. In research this type of reasoning is also referred to as the 'advisory disease': by comparing you to a perceived best practice there is always something wrong. The advisory disease also refers to the analytical equipment often used: if you only have a hammer at your disposal, you tend to define every problem as a nail. Going through the reflective cycle in the right sequence also involves thus that you think about different tools.



Dealing with wicked problems: the need for triple loop learning

Continuous learning and motivation are strongly related to the organisational and societal challenges you would like to address. If you want to stay away from a life of routines and limited control of your future, you have to understand what this means. Many of the challenges you face consequently invite you to take more than one trip in the rollercoaster called research and learning.

This requires two types of insights: (1) the kind of challenges that will provide you the greatest and the most enduring motivation to take action, (2) the kind of learning that this requires. Enjoy the ride!

Challenges: from simple to wicked problems

Simple problems are relatively easy to define and solve. Fixing a tire, for instance, is such a problem. It requires a little bit of your head (diagnosing the cause of the problem) and much of your hands (technique of fixing the tire). Being a skilful tire-repair person can be a joyful occupation, but also involves a lot of routine. So your heart is not necessarily involved. 'Tame' problems can be separated from other problems and the environment. Information is often available and easy to use. Among problems solvers, a consensus exists on the best methods to approach the problem. A tutor can tell you how to take action. These are therefore also 'tamed' problems.

The challenges of today that will provide you with continuous motivation, however, fall into the category of complex and even of so called 'wicked' problems. Think about obesity, climate change, but also happiness. Complex problems are more difficult to define, and resist solving. Wicked problems are even worse, they resist defining. The solution to wicked problems requires a great number of people to change their mindsets and behaviour. Defining characteristics are: (1) the problem is not understood until after the formulation of a solution; (2) they have no stopping rule; (3) their solutions are not right or wrong; (4) every problem essentially novel and unique; (5) they have no given alternative solutions. From these characteristics, it becomes clear that wicked problems represent those challenges in life that will constantly recur. They require higher levels of awareness, higher ambitions to solve – your head, hands and heart in combination. They also require that you address the problem

together with others, because their involvement is not only important for helping define the problem, but also in implementing solutions. Wicked problems at the moment appear because solutions cannot be found in any of the traditional sectors of society: citizens, state, market. They require the involvement and engagement of parties from multiple sectors. Wicked problems also require transformational change.

Think of a problem. Any problem.

Now ask yourself these questions:

- Are you having trouble clearly defining it?
- Does it involve changing what people think or do, or how they think of themselves?
- Do you have a sneaking suspicion that when you've solved it, some version of the problem will live on?
- Do you know that no matter what you do, someone will be unhappy?
- Have you thought you've cracked it before, and found you haven't?
- Does what the problem looks like keep shifting?
- Is the problem 'unreasonable'?
- Are you failing to make significant headway by being rational and disciplined?
- Is it doing your head in?

If you answered 'no' to nearly all of these, then you may be in luck. Your problem is likely to be either simple or complex and you can happily get on with solving it using the strategic tools you already carry in your kitbag.

If however you answered 'yes' to more than a few of them, those tools won't work. In fact, they'll make your problem worse. Why? Because it isn't simple or complex, it's wicked.

Source: <http://www.mofox.com/wicked-problems/>
[April 2014]

Learning: from single to triple loop

Simple problems require 'single-loop learning' experiences. In 'single loop learning processes' you

get instant feedback on the adequacy of your solution. Complex problems can still be relatively easy to define (such as a firm making losses) but cannot be fixed with simple means and tools. So a higher level of understanding (problem definition) is needed. The diagnosis cannot focus on identifying the single cause of a problem, because there are probably many factors causing the problem. In organisational research, people start diagnosing themselves with a variety of techniques while asking whether they 'are doing the right things'. Researchers start critically questioning the basic assumptions of an organisation or an idea in order to change the rules and reform the organisation. The implementation and evaluation phases focus on concrete action and impact following these changed rules and insights. Single- and double-loop learning methods are often used in action research and are aimed at change at the individual level (single loop) or the organisational level (double-loop). The greatest challenge with this type of learning loops lies with involving heads.

Wicked problems necessitate so called triple-loop learning. Each round of assessment adds new knowledge, new learning. The problem involves complex and competing interests (e.g. how to deal with global warming). Problems and solutions are very closely related. The diagnosis includes not only analytical, but also ethical and normative questions. Levels of analysis interact and causes and consequences are very dif-

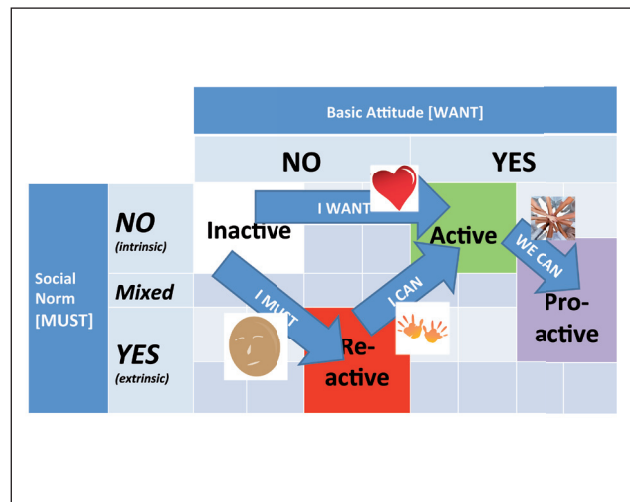
ficult to separate. Moreover, triple loop research and learning requires a greater understanding of the impact of previous action on current problems. At the individual level, this also involves a greater understanding on how we accumulate knowledge (learning about learning) and a deeper comprehension of why we (and others) chose to do things the way we did. The aim is transforming organisations and societies, but also individuals. That ambition will present the greatest motivation for the longest period of time, but it is also more difficult to manage. Learning involves also unlearning previous routines. Unlearning in general involves a much more profound 'discomfort zone' for all actors involved than simple learning and research processes. At the personal level, different identities and even personalities can conflict with each other. At the societal level, different interest groups conflict. Solving triple-loop issues, therefore involves new and innovative solutions. Triple loop learning methods are used in creative research in which researchers are encouraged to think out of the box and come up with new and innovative solutions. In order to engage in divergent thinking, however, it is advised to first go through the reflective twice to make sure that the problem really cannot be solved at lower levels of sophistication. One of the problems with creative thinking is namely that people 'reinvent the wheel' -which nowadays is a single-loop learning exercise-.

	Simple: Single loop learning	Complex: Double loop learning	Wicked: Triple loop learning
1. Problem	When the answer/solution is known	When a problem is well defined	When breakthrough thinking is needed
2. Problem definition	Small, technical and/or personal	Organizational	Systemic
3. Diagnosis: Main questions	'are we doing things right'	'are we doing the right things?'	'Are we doing the right things right?'; 'how do we know/decide what is right/best?'
4. Design: Nature of change	First order change: Incremental	Second order change: Reform	Third order change: Transformation
Leading:	Hands > head > heart	Head > hands > heart	Hearts > head > hands
5. Implementation: Orientation	Following the rules	Changing the rules	Learning about learning
	Procedures or rules	Insights and patterns	Principles
6. Implementation/ evaluation: Type of action	Enacting/applying known approaches/solutions	Reflection and learning, critical analysis	Unlearning and relearning



Motivation: what drives you?

Your personal activation and flow diagram is strongly triggered by your motivation. Is this motivation intrinsic – based on what you want – or extrinsic – based on what you must do? Depending on what triggers your motivation you are inclined to take the route of the heart or of the head. The more you are intrinsically motivated, the easier it gets to get in the flow. So an important question to ask yourself always is ‘why do I do this’? Because I really want it, because of tradition, family, peer pressure, money, genes, hormones, religion, because the teacher says so? What are my deepest motives for wanting this; or are they externally induced in which case ‘want’ becomes ‘must’. The more extrinsically motivated you are, the more difficult it becomes to actually do things effectively (can). This is what happens when people primarily do things because they must: they become re-active



and lose the ability to act; they become burnt-out. The activities get beyond their control, which increases the possibility of depression.

[1] The route of the heart: inactive → active

What do you really want? The route of the heart is related to motivation but also to a person’s belief in their capacity to perform in ways that give them control over events that affect their lives in case they become more active (Breakwell, 2007:54). This is also called self-efficacy. In case this is low, it is associated with lower motivation to succeed, limited ambition to take risks (and thus learn), take up problems actively and greater willingness to attribute failure to personal inadequacies (which triggers a vicious cycle of learning; see reflective cycle).

To follow your heart requires courage and an open

mind. Rene Brown (2012) in this context talks of ‘daring greatly’ which, she found, is strongly connected to people that pursue a ‘wholehearted’ live. The wholehearted person is willing to be vulnerable, which in turn proves to be a strong trigger for a live characterised by courage, compassion and connection. Rather than spending time on what we don’t have and comparing ourselves to others (so going through the reflective cycle wrongly), it is important to define what you want to cultivate in your live. This also implies that you ‘let go’ a number of your inadequate mind-sets. Brown presents a good checklist for this:

The route of the heart: Ten Guideposts

What you need to cultivate	What you need to let go
• Authenticity	• What people think
• Self-compassion	• Perfectionism
• Resilient spirit	• Numbing and powerlessness
• Gratitude and joy	• Scarcity and fear of the dark
• Intuition and trusting faith	• Need for certainty
• Creativity	• Comparison
• Play and rest	• Exhaustion as a status symbol and productivity as self-worth
• Calm and stillness	• Anxiety as a lifestyle
• Meaningful work	• Self-doubt and ‘supposed to’
• Laughter, song and dance	• Being cool and ‘always in control’

Based on Brown (2012)

The route of the heart is a development path. You have to believe in it yourself, as well have the abilities to work with it. Your dreams and ambitions will change over time. Often as the result of a reality check – you wanted to become a pilot, but lacked the physical disposition for that – but also because you just changed your mind. All part of live. The challenge is to understand when you leave your dreams too early. Brown provides a number of attitudes that you need to let go of. Not easy. Best also to involve others in this process and make it a joint learning experience. The risk of involving others, however, is that they can discourage you as well. Marinus Knoope (1998), a pen name used by a Dutch professor, talks of a 'creation spiral' that provides you a natural road to move from wish to realization (www.youtube.com/watch?v=XkpF6CJyKUw). It stimulates you to express your dreams, but also warns you to first ask whether you believe in them. If you express your dreams and ambitions before you believe in them, you become the fruit tree that blossoms before the frost is out of the air. Your environment does not take you seriously, and you lose the self-confidence needed to pursue your dreams. This process is what happens to many people. By becoming more 'socialised' for example by adapting to the value and norms of others – they even lose the intrinsic motivation to dream their dreams.

[2] The route of the head: inactive → reactive

Not everything in live, however, is based on free will and voluntary action. Every person has to deal with duties, expectations, and responsibilities. A considerable share of your personal needs (the lower layers of Maslow's pyramid) are necessary in order to survive. You have no choice. Taking up responsibilities requires that you understand the consequences of your actions and those of others. The younger we are, the more it is accepted that others (your parents, your teachers) will tell you what to do – thereby taking part of your responsibility for making the right choices in live. This explains why most countries have compulsory education until a certain age, why children below a certain age cannot vote, drive a car, get married, get a job or drink alcohol. The older you get, the more you are expected not only to make up your own mind, but also to take responsibility for your own action. Taking responsibility also requires that you are able to understand the consequences of your action. This, however, proves very difficult, as psychological research shows, even at a more advanced age. Obesity is such a topic: can you trust yourself, even at the

age of distinction, that you make the right choices in your eating habits? There exist many so called 'sinful goods' that give instant gratification, but which cause problems that only appear later in life. So many people have to be protected against their own irresponsible behaviour. But how far should this go?

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- ✓ Go for excellence on the basis of your strength combined with your real motivations
 - ✓ Move from 'yes, but' to 'yes, and'
-

The more you are able to define what you want and take responsibility for it, the better you are capable of enjoying those activities that you must do as well. You can give meaning to simple tasks, in particular when you are part of your bigger plan. When we want to achieve our ambitions in real live, we have to check what is needed in existing organisations. This is also a value in itself. It is good that others have tried to define what it means for instance to be a good doctor. The skills that you must master are already clearly defined. But they might be wrong, or they might not be appropriate for your ambitions. So there can be a clear tension between what you want and what you must do. Always ask yourself whether the social norm is actually what you want. This might be related to the generation you belong. Your motivation and the way you implement it are strongly influenced by the generation you long to. At the moment, roughly three generations are active in society. They probably deal differently with the tension between their own ambitions and what they are expected to do according to society in a different way: (1) the baby boomers (now in their 50s and 60s); (2) generation X (now in their 30s and 40s) and (3) generation Y (now in their 10s and 20s).

Generational theory shows that external triggers have had a lasting influence on a whole generation.



That can be a negative experience (a war), but also a positive experience (the coming of age of internet and social media). Independent of these experiences every person goes through phases of must and want. In particular older generations have already experienced what it is to live a life too much build upon the road of 'must'. The famous 'midlife-crisis' is an expression of two routes that have diverged too much: the heart and the head. An interesting signal of this state is actually that your mind gets overburdened and your heart gets numb. Another expression of this situation is that most people around you will notice this earlier than you yourself. Will generation Y have to go through the same sequence? Let's hope not. Don't wait until the trigger event becomes your head or heart or both stop working.

[3] The route of what you are good at: (re)active → active

Under the influence of the tension between what you want and what you must, you have to become active. The question then is what makes you good at something. What you can achieve depends on what you want and what you must. Peter Drucker (2005), the most influential management guru of the past age, offers many good tips on how we can learn to develop ourselves. Drucker, also, argues that you can only make real progress in your learning if you are able and willing to place yourself where you can make the greatest contribution to your organisation and communities. This requires excellence in what you can do. His most important tip: a person can only perform from strength to the extent that you should largely ignore your weaknesses. This is a typical approach in present educational practice: try to figure out as soon as possible what your (intellectual) strengths are and specialise in them. The problem with Drucker's advice, however, is that you might have acquired a number of strength and skills because of extrinsic motivations. Why would you further build on them? Your strengths might furthermore not be linked to your personal ambitions and dreams. If you want to make a contribution to society, and we know that this is one of the strongest triggers for motivated and continuous learning, you certainly need to develop a minimum level of skills and smart thinking hats to effectively address wicked problems. So excellence can only be reached if you combine your strengths with what skills. The more you can link this to your intrinsic motivation, the more active and inspired you will become and stay! Yes you can?

The image of Generation Y is that they don't know what they want. They don't make choices, are lazy and spoiled. But how is this possible? They also have more opportunities than ever, are well-educated, limitless technological possibilities? The world is at their feet, and they are expected to get the most out of this. There is a clash between what they are expected to do (must) and what they want to do, with an impact on what they can do. In the 'fatigue society', German philosopher Byung-Chul Han describes today's society as a pathological landscape of neuronal disorders such as depression, attention deficit hyperactivity disorder, borderline and burnout. Those that do not want to play this 'expectations game' are portrayed as 'losers'. The 'winners' are those who go for excellence, get the highest grades, are not lazy and forge a career, despite the fatigue society.

Generation Y: knowing what you want in the Fatigue Society

But there are other interpretations of the same phenomena. According to Rianne Philipsen (Volkskrant, 29 April 2014), generation Y sees the previous generation as one that has pursued impossible ideals, have fought a battle of attrition and are burnt-out or have accommodated to the system – a system in crisis. Being considered 'excellent' in such a society is not necessarily a desirable ideal. Many young people are therefore in search of new sources of intrinsic motivation and inspiration, new role models, new types of excellence not based on extrinsic motivations. Philipsen writes, 'we are searching for a new way of living that makes us happy, without exhausting ourselves and the world around us. Sustainability is not only important for our energy and clothing, but also for our own body and mind: we don't want to ruin ourselves for the pressure to perform for goals that are not ours. [...] we choose a study that we like, leave a exhausting job with the promise of a high income behind, or search for the possibility to earn an income without an official diploma. [...] Generation Y searches for a meaningful way of live, which puts them under less pressure and makes them more happy. That does not make them lazy or indecisive, but more free, energetic and happy.'

New studies on generation Y conclude that they are also entrepreneurial, techno-savvy and self-confident.... Certainly in times of crisis this is a not unimportant reclassification of a generation. It is a matter of perspective. The real challenge therefore for generation Y is not to go for excellence on the basis of extrinsic motivations (grades, income and competition), but on the basis of intrinsic motivations (self-actualization and societal relevance). This has important consequences for educational practice (see the Rotterdam Charter).

[4] Bringing it all together: → proactive

Most of the time, however, reaching an active state is not a stable situation. You might relapse in a reactive approach if circumstances force to. So in this stage, it becomes even more important to sustain a personal motivation flow by involving others in your ambitions. This requires a pro-active attitude. It helps to keep you on track, but also creates greater effectiveness because you probably need others to implement your positive ambitions. In the reactive phase you needed others to help you mitigate your negative attitudes. So you move from an 'I can't' to a 'we can't' stage. If you look closely, involving others implies that you combine intrinsic and extrinsic motivations at the highest possible level of ambition. Most of the

wicked problems society is facing, require that kind of attitude. Nobody is able to solve these problems on their own!

Establishing a personal motivational flow diagram

So the better you are able to define the 'route of the heart', the more you can avoid the agonising reactive path of learning, the more you are able to reach the 'flow' (see learning). Of course, there will always be a degree of 'must' in your efforts, nobody functions on their own. Discipline can also help you in moving fast towards higher levels of achievement and motivation. Learning as well as motivation should become a flow, not a struggle. In this route there are a number



I WILL statement: triggering ambition and commitment

A number of organisations have an 'I will' campaign to help their stakeholders in pursuing the path of their heart. It should be applied by staff, students, alumni, but also invites external stakeholders to submit an "I will" statement. It functions as a trigger to think about the intrinsic motivations of individuals, whilst at the same time creating a more cohesive community. One of these initiatives is at the Rotterdam School of Management. The I WILL campaign at RSM is particularly interesting in this respect. It is intended "to make business, and business education, an instrument of positive change and think about the future". Most of the hundreds of statements indeed are testimony of the fact that even business students are more triggered by societal and social motivations than by personal profit-driven motives. Would you have expected anything else?

Visit the website for more examples : <http://iwill.rsm.nl/>



of tipping points that can trigger or hamper change in the right direction. If you become aware of them, you can try to take action. A brief checklist:

- When you always respond reactively and in the defensive
- When you are aware that you are inactive, but don't know what to do about it
- When you are active, but ineffective (you cannot do it on your own)
- When you have the feeling that you only do what is required, but not what is desired
- If you say very often 'I must'
- How many times per day do you say 'yes, but...'?
- You often do you say 'I don't want this', but are not able to act upon it?

Getting rid of bad habits is difficult to manage in the transition from reactive to active. As a result, rather than actively pursuing their goals, people become passive, even lethargic. This is the characteristic of burn-out and fatigue. Whatever the seriousness of the problem is, however, it cannot be handled through negative statements. The only way out of this predicament is to think on what you really want instead. Not in the longer run, but in the short term, otherwise it is difficult to stay motivated. So if you want to get rid of smoking, what positive stimulus are you going to give yourself to get on the right track again?

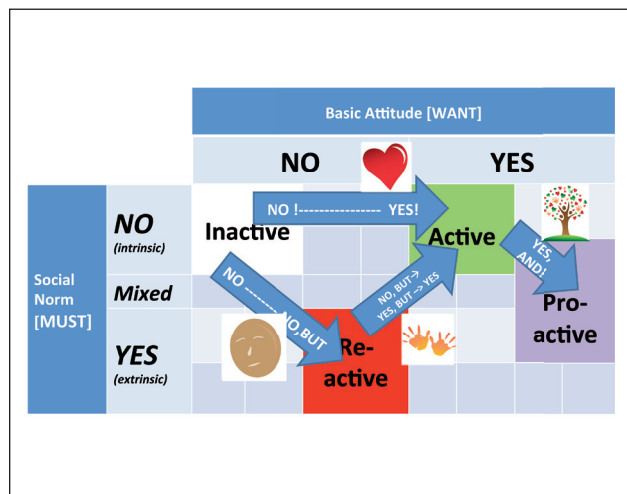
on your starting position, in case you want become more active, your mental frame is: "yes, but" or "no, but". Such a mind-set, presents a defensive attitude towards positive change. It is very unproductive and makes us sceptical and suspicious. We think about life, but do not participate. The solution is relatively simple, but not easy to implement: try to change your mind-set from a yes/no but to yes... and!

This applies to individuals and organisations. It also is based on principles of thinking outside of the box. The yes... but movement presents their philosophy and training method in a practical and entertaining manner (www.yes-but.org)

Mindfulness steps

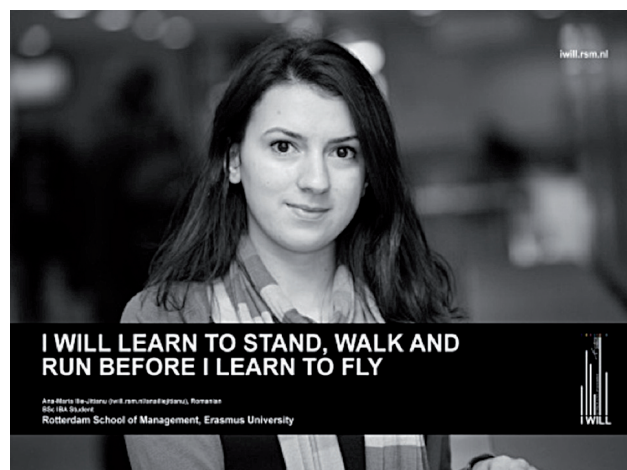
1. Make a list of what you are passionate about
2. Try to become aware of your routines ; make a short list of them (→B8))
3. See whether some of these routines are related to your passion, and the extent to which this creates a constructive relationship:

Inactive	You're not working on and with your passion; great problem of priorities in your life!
Reactive	You're only extrinsically motivated; you are working on your passion, not necessarily with your passion. Are you sure this is what you want?
Active	You are working on your passion, but you do it alone! In case this is a simple thing – go ahead and enjoy the ride! In case this is a wicked problem: be aware that you run the risk of becoming a loner. Make an "I will statement'.
Pro-active	You are not only working with your passion, but with others in order to make your passion work!



Yes... and

A great idea that has been introduced by Berthold Gunster (2005), is the 'Yes... and movement'. He asks how it is possible that we do not do in our lives what we actually would like to do. An inner voice (the must dimension which can be self-induced, but also the result of socialisation), criticises us all the time and prevents us from really taking action. Depending



Think in the third dimension: dealing with paradoxes

The flow – the route of the heart – is much easier achieved when you build on your real motivation, but also address problems that can be perceived as relatively complex. These problems create a challenge for which you have to use your head regularly. Otherwise it becomes a routine in which learning stops you from getting bored, but will also make mistakes that you might not even notice. Complex and wicked problems require a large number of decisions that need to be taken under relatively uncertain circumstances. People often tend to approach decision-making problems under uncertainty with a particular ‘thinking hat’. There is a strong inclination to adopt a particular ‘paradigm’ or ‘ideology’. This approach has brought about intellectual progress [head] in a number of areas and has resulted in focused efforts [hands]. It has also created great problems of the heart. We don’t have to go into a detailed discussion on who is right or wrong in this regard, that should be part of dedicated research. It suffices at the moment to draw attention to four basic thinking hats with which complex

problems can be addressed and which represent a particular way of dealing with problems of the heart, hands and head.

10,000 decisions, small and big

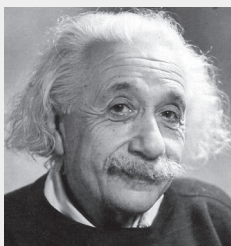
How can you take your own future in your hands? By opening your eyes, becoming aware of the choices that you are confronted with, then understand what you really want and then try to act upon it alone and together with others. Every day, we (have to) make thousands of small choices. We make up to 10,000 trivial decisions every day, including 227 about food alone (Hertz, 2013). You can imagine the choice stress that you face when you are for the first time in an American coffee shop, standing in line, looking at the one thousand different possibilities on the plate behind the counter with names of coffees that you do not recognise [and with a long line of other people behind you] . ‘Make up your mind!’ You come to a decision. Luckily for you, many of your decisions have become routines. It is a survival strategy in many instances [don’t want to keep the line waiting]. But are you making the right decisions? Are you aware of the decisions you make? Do you want to be aware of them? If so, can you deal with them? We live in a strange age: on the one hand, there is information excess that provides us with many possibilities to make smart decisions; on the other hand – and partly because of this – others are making the decisions for us, partly because we ask them to do, partly because they want it. The latter case can lead to choice manipulation. You cannot be sure that these choices are in your interest or make you do what you really want. We suffer from ‘infobesitas’ – a wicked problem. Famous behavioural psychologists and economists (cf. Kahneman, 2011) show that our daily choices are strongly influenced by others. We are under the influence of the choice architecture of others. Others call this manipulation, certainly when this leads to unwanted and irresponsible behaviour – the wicked problems of today. Your choices are as much extrinsically as intrinsically motivated. How to deal with this as an individual, as a company. Can you deal with it? Do you want to deal with it? In case the outcome of the choice is not to your liking, you probably have

“Everything should be made as simple as possible, but not simpler.”

“If I have one hour to save the world I would spend 55 minutes defining the problem and only five minutes finding the solution.”

“You can never solve a **problem** with the same kind of thinking that **created the problem** in the first place.”

Albert Einstein on problems and solutions





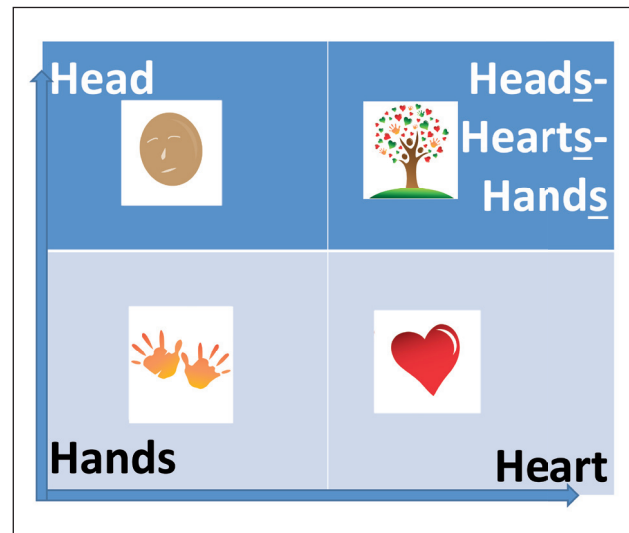
to deal it with. The way you approach the problem – and the direction in which you search a solution – depends on your thinking hats with which you use your head-hands and heart and approach problems.

Four thinking hats

Thinking hats represent the basic mind-set you use for dealing with problems of head, heart and hands. For more complex problems, the most important challenge concerns the way in which tension between head and heart is dealt with. There are four possible approaches or thinking hats. You can consider the solution to this problem as a (1) puzzle (in search of an optimum), (2) a dilemma (a choice between solutions), (3) a trade-off (striking a balance between two options), (4) a paradox (in which you search for new combinations). Many scientific disciplines show an inclination towards one of these approaches in order to simplify the issue (and come to more robust models). Economics and political sciences tend to look at choice processes primarily as trade-offs and distribution issues (searching for efficiency); psychologist ethicists and lawyers try to define dilemmas (searching for fairness) in order to get the problem sharp; natural scientist and biologists tend to search for an optimum and an equilibrium (solving the puzzle). In the last decades, all disciplines, however, have started to realise that the problems they want to address are perhaps more complex, that the solutions they have been exploring where perhaps not adequate and therefore that their thinking also require a different thinking hat. Wicked problems require broader thinking that allows for paradoxes and positive-sum games.

We can portray these thinking hats as a matrix in which the two juxtaposed scales represent the heart and the head, with four ways to define the relationship between head and heart:

- **Dilemma:** the problem is presented as a choice of principle. You have to make a choice between the heart and the head. It is problem-oriented and suggests that one side has it right. Ethical and normative thinking take this route. They are problem-oriented. You organise a debate between the two approaches and make sure that one wins. In game-theory this approach is considered a so-called zero or constant-sum game. Winner takes all. Typical statement of this thinking hat: "It's not hard to make decisions if you know what your values are".



- **Puzzle:** There is only one optimal solution possible. The strategy is to search for the optimum, for instance by creating a focal point. There is no choice for either heart or head. Rather the hands prevail. It depends on the problem. The thinking hat defines algorithms and formal logic to come up with the optimum, is instrumental and solution-driven. It is aimed at single-loop learning. A typical statement of this line of reasoning is: "Impossible only means that you have not found the solution yet."
- **Trade-off:** there is no single optimal solution, but it should be a combination of the head and the heart. The search is for the right balance between the two dimensions, based on a cost/benefit analysis. It is not necessarily solution-driven, but pragmatically aimed distributing costs and benefits. A typical statement in this line of thinking is: "There are no solutions...there are only trade-offs." (Thomas Sowell, American libertarian economist). This thinking hat implies a strong bargaining orientation, which optimally leads to a zero-sum game, but can also result in a negative-sum game.

Dilemmas and trade-offs represent so-called non-cooperative games. Stephen Covey (2011) wrote about this kind of thinking hat in his last book entitled 'The 3rd Alternative'. It contains the telling subtitle 'solving life's most difficult problems'. Covey argues as follows: most conflicts are two-sided. The first alternative is my way; the second alternative is your way. Framed as a typical dilemma. Covey pleads for synergising, a third alternative (our way) as a higher and better way to resolve "the conflict". But is there a conflict? The third dimensions could also imply something

different: the accumulation of ideas and solutions that create a different dimension to the problem, not a stronger or weaker compromise (trade-off).

- **Paradox:** thinking in paradoxes, implies a search for many innovative reconciliations of the head, heart and hands. The end-goals are unclear, it might not involve trade-offs, or in any case leads to a 'positive sum' solution. It requires many more heads, hands and hearts and involves 'outside-the-box' or divergent thinking. Dealing with paradoxes requires par-



The Paradox of Our Age

*We have bigger houses but smaller families;
more conveniences, but less time;*

*We have more degrees, but less sense;
more knowledge, but less judgement;
more experts, but more problems;
more medicines, but less healthiness;*

*We've been all the way to the moon and back,
but have trouble in crossing the street to meet the
new neighbour;*

*We built more computers to hold more information
to produce more copies than ever,
but have less communication;*

*We have become long on quantity,
but short on quality;*

*These are times of fast foods
but slow indigestion;*

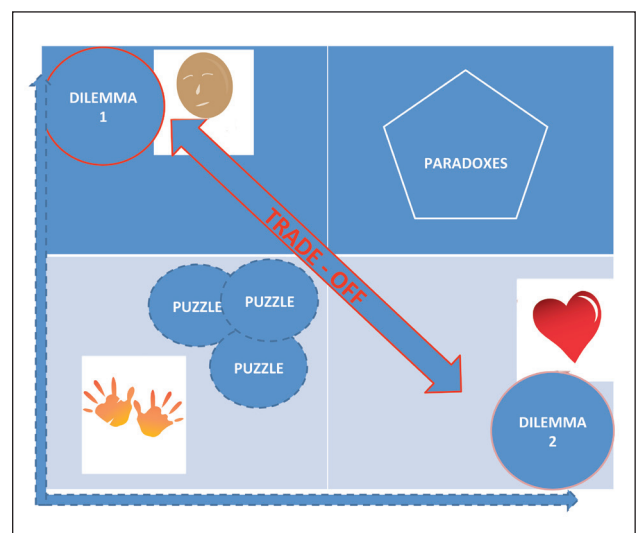
Tall man but short character;

Steep profits but shallow relationships.

*It's a time when there is much in the window,
but nothing in the room.*

The 14th Dalai Lama

ticipative, integrative, creative and holistic thinking. Rather than choosing between the two extremes (head and heart) paradoxes need to be approached by both sides at the same time and at a higher level of sophistication. Heads, hands and hearts in productive combinations are required – preferably of more than one person. This is also referred to as ambidexterity – the skill to you use both side in a productive interaction, which is exactly what wicked problems require. Paradoxes appear when two seemingly contradictory or exclusive factors appear to be true at the same time. According to De Wit and Meyer (2010: 17) 'a problem that is a paradox has no real solution, and there is no way to logically integrate the two opposites into an internally consistent understanding of the problem. As opposed to the either-or nature of the dilemma, the paradox can be characterised as a 'both-and' problem – one factor is true and a contradictory factor is simultaneously true'. A famous statement that summarises the difference between non-co-operative and co-operative games is by George Bernard Shaw: "If you have an apple and I have an apple and we exchange apples then you and I will still each have one apple. But if you have an idea and I have an idea and we exchange these ideas, then each of us will have two ideas."





The challenges of our age

The specific challenge that one wants to address, the definition of happiness presents an individual choice. Your choice is influenced by background, context, family. In the past, doom scenarios have been particularly useful in making us aware of the great challenges of our age: global warming, growing inequality, population explosion, financial crisis. Much to the chagrin of the announcers of these present and future crises, however, it has proven very difficult to make people and organisations act and take individual responsibilities on the basis of these insights. It can be argued that this is often caused by the fact that society tends to look at these issues as puzzles, trade-offs or dilemmas. As zero sum games or as competitions in which one opinion or ideology can win the argument. This has not proven very productive. A more productive frame seems to consider the problems of our age as what most of them are in reality: paradoxes. The Dalai Lama has summarised this eloquently in a list of simple, but very fundamental tensions that we all face and take into account – without having to refer to extensive studies – which we tend ignore or quote depending on the degree to which they fit into our own biases. Have a look at his statement and see what kind of paradox you would like to tackle. Also consider what the happiness paradox implies for you personally.



We are all in search of happiness and a fulfilling live. *Self-actualisation* is considered the top of Maslow need's pyramid. It contains needs like morality, , creativity, spontaneity, problem solving, lack of prejudice and acceptance of facts. All extremely important characteristics if you want to combine heart, head and hands. And if you look closely, most of these characteristics represent the highest ambitions of good scientists, teachers, phylosophers and journalists alike. But how to reach this high state of self-actualisation? The very concept of happiness is not only multi-faceted, but also context dependent and difficult to pinpoint at its general characteristics. Happiness is related to health, time, money, success, wellbeing, culture. Many people think of the lower levels of Maslow's needs pyramid as absolute conditions for happiness. They include physiological conditions needs like air, food, water, sex, sleep. In the present rat race at many educational institutes, we can already witness that some of these conditions are not self-evident.

But happiness proofs also a strongly subjective category. This can perhaps best be illustrated by the so called 'happiness paradox'. It shows that it is true that income is an important precondition for happiness in case people are poor, but as soon as people reach a certain level of wealth, they financial income and happiness become unrelated. In some developing countries, higher levels of happiness are measured than in rich countries. At an individual level we see the same patterns. The idea, therefore, that in order to become happy you have to become rich (or consume a lot) is unfounded. Just to be sure, however, the opposite argument is not true either: in order to be happy you don't have to be poor!

A great effort in helping you exploring the various dimensions of happiness form the 'world book of happiness' and the 'calender of happinnes', both initiatives by Leo Bormans. They are two initiatives in positive psychology. Another excellent means to guide yourself through the labyrinth of findings and research in the area of happiness is the 'World database of happiness' (www.worlddatabaseofhappiness.eur.nl). Happiness is easier to achieve in countries with economic freedom, good education, tolerance towards minorities and wealth. It is more difficult to achieve in corrupt contries, with unequal income distributions and lacking gender equality (Veenhoven, p.342). What makes people more happy is, when confronted with these problems, that they do something about it!

Dealing with the happiness paradox: defining the relevant dimensions for an active live

Happiness can be triggered by external circumstances, but it seems safe to argue that the most important conditions for happiness come from within (intrinsic motivation and experience). The route of the heart and happiness can therefore be enhanced by understanding and practicing positive psychological skills.

A **think** is a beguilingly simple-looking question about everyday things that stops you in your tracks and helps you start to look at the world in a whole new light:

- o If I borrow a million dollars am I a millionaire?
- o Could a fly cause a plane to crash?
- o Are you man-made or natural?
- o Do dogs believe in God?
- o When you comb your hair, is it art?

“Not only are “thunks” a fun way to develop thinking skills, but they also hit all the right buttons to encourage children to generate imaginative ideas to stimulate thinking; look at and think about things differently and from other points of view; and ask why, how, what if, or other unusual questions.”

“Because there are no right or wrong answers to these questions, they are a great resource for teachers to use in the classroom. In a myriad of situations or for conversation starters.”

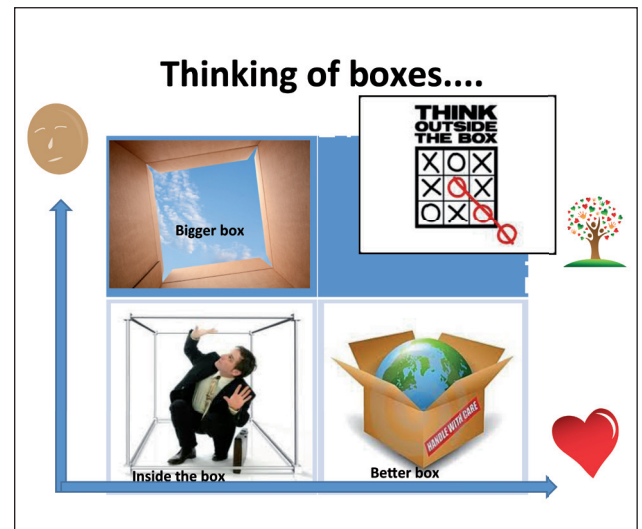
Thinking as a means to think outside of the box

Ian Gilbert (2007.) Little book of thunks
See: www.youtube.com/watch?v=F0HrpGvAbxM

Thinking in boxes?

Thinking hats serve as a way to discipline the discussion. It often provides heated debate or discussion, certainly when the issues are portrayed as an either-or decision. One problem, however, is that this leads to skewed and biased discussions. The stakes of this discussion can perhaps best be illustrated by the kind of ‘boxes’ participants often think in. The dilemma between the heart and the head then the following tension:

- Those who follow the route of the heart: primarily want to talk about a better box.
- Those who follow the route of the head want to talk about a bigger box.



THIS WAY

NO, THIS WAY



- Those who follow the route of the hands: search for a pragmatic compromise between these two extremes. It leads to weak trade-off and prisoner's dilemmas and most of the times to sub-optimal solutions. This is for instance what happens when the trade-off between ecology and economy is addressed. This cannot be resolved as a puzzle or a dilemma. The hands-on approach then becomes that the 'polluter' pays. This presents a weak compromise that often proves difficult to implement and control. The compromise looks 'rational' but often turns out to be sub-optimal. Compromises like these are based on so called 'interest-based negotiations'. In practice, they represent inside-of-the-box thinking – in scientific thinking also known as the 'paradigm prison'. The latter is a problem that hampers also the intellectual community that is supposed to come up with novel solutions, according to the 50+20 initiative – which organised business schools to enhance sustainability.
- Those who want to look beyond the tension of head and heart, need to think outside of the box. How to reach a positive sum game, how to create an environment in which you can combine both dimensions in a productive manner. This ambition is for instance increasingly embraced in the literature. Outside-of-the-box thinking requires many heads, many hearts and many hands. But in what direction? It relates to brainstorming and other creativity enhancing processes in which problems and solutions are linked in novel ways (box). It can be based on asking questions that often combine two dimensions that are not related. This technique is for instance skilfully practiced by Ian Gilbert in his 'thunking' dialogues with children (box). It can in particular be addressed by defining the most important paradoxes that we face. This is the final question that will be addressed in the next section of this booklet. Is a synthesis possible?

- o "I don't have a solution, but I certainly admire the problem." [Brilliant]
- o "We are made wise not by the recollection of our past, but by the responsibility for our future." [George Bernard Shaw]
- o "Happiness is not the absence of problems. It is the skill to deal with them" [Steve Maraboli]
- o "There is enough for everyone's need, but not enough for everyone's greed." [Ghandi]
- o "Under the pressure to deal with urgent affairs, one forgets to deal with essential affairs." [Voltaire]
- o "Life is not a problem to be solved, but a reality to be experienced." [Kierkegaard]
- o "For every human problem, there is a neat, simple solution; and it is always wrong." [H.L. Mewcken]
- o "don't regard me as part of the problem, regard me a part of the solution" [Nelson Mandela]
- o "Women talk about problems to get close and not necessarily to get solutions." [Gray]
- o "The problem is not that there are problems. The problem is expecting otherwise and thinking that having problems is a problem." [Rubin]
- o "An undefined problem has an infinite number of solutions." [Humphrey]
- o "I can teach anybody how to get what they want out of life. The problem is that I cannot find anybody who can tell me what they want." [Mark Twain]
- o "An economist is a person, who can provide for every problem, every solution." [Marcel van Dam]
- o "Every solution has a problem. Not every problem has a solution". (anonymous)

Problems and solutions:
creative ways of approaching

Making sense: creating a synthesis

22

It is time to reach a synthesis. This booklet has specified many angles to the problems of learning and the solutions to wicked societal problems. If you apply the four thinking hats to the problems of the heart-head-hands, the greatest challenge that remains is not whether two of these dimensions can be traded-of against one another or one should prevail over the other, but how they can be combined and synthesized. Most people are struggling most of their lives with the tension between heart (ideals, emotions) and head (reality, ratio) and how to make it practical (hands). Young people are often more full of ideals than older people. Consequently, the latter approach the former with mild irony. Older people look at youngsters and tell them that they had also been young and idealistic, but now have become more realistic, and, as a consequence, conservative. They had solved the tension. Their message: wisdom comes with age. Some would thereby refer to the famous (alleged) quote from Winston Churchill: "If you're not a liberal at 20 you have no heart, if you're not a conservative at 40 you have no brain". The tension between heart and brain/head gets framed as a *dilemma (either/or)*. This idea also implicitly presupposes the superiority of the head over the heart. This suggestive juxtaposition of extremes – including its silent hierarchy – presents a manipulative frame as so many of the choice processes that we are confronted with. In the reflective cycle the problem gets redefined, and consequently no action needs to be taken.

Tension rather than a dilemma

A more insightful approach, based on a comparable metaphor adds the element of temperature to the tension. It speculates about what would happen if the *opposite* of a 'cool head' and a 'warm heart' appears. The opposite of a cool head is a warm head, of course. Physiologically, a warm head indicates fever [above 40 degrees Celsius can be lethal] or of an excited mind ["my head is boiling, I cannot think"!]. The opposite of a warm heart is a cold heart, which physiologically probably implies that you are dead! Cool or warm hands, by the way, are also a sign of sickness. So temperature is not a particularly good metaphor for shedding light on the role of hands.

People who look for a *compromise* plea for 'a warm heart **and** a cool head'. Consultant Steve Goodier presents this 'win-win' option as follows: "A cool head asks the hard questions. A cool head thinks it through. A cool head objectively weighs the options. But a warm heart asks the tender questions. A warm heart considers feelings and relationships. A warm heart asks what feels right". Heart and mind as two complementary ways of consideration therefore. It should come as no surprise that this sympathetic type of reasoning often goes together with a stereotypical gender framing in which the 'female' type presents the tender, short term, questions and the 'male' type thinks it through. Psychological research tends to suggest that men on average are more inclined to take a longer-term perspective into consideration than women [as they are more inclined to accept fair offers in the short run, as Duke professor Dan Ariely's research shows]. That insight, however, requires some sort of division of labour in society between opposing perspectives (gender) that does not help much in combining these two perspectives into one person. The choice is between a cool head **or** a warm heart.

A typical economic perspective looks at the tension as a *trade-off* in which the head and ratio prevails, but the heart should not be disregarded. The British father of modern economics, Alfred Marshall, advised "Cool heads **but** warm hearts" to his students in their fight against poverty and inequality in nineteenth Century England. Marshall thus considers a warm heart as a sort of correctional mechanism for a (too) cool head. The neo-classical economist perspective – even when represented by an 'enlightened' economist like Marshall – often results in a negative sum game, since the correction turns out to be not enough to compensate for the negative 'externalities' of too cool a head. Neo-classical thinking builds on a rationalistic and individualistic view on people (*homo economicus*); even when the individual researchers can be socially inspired. More recent insights from behavioural economists such as Richard Thaler, Mike Sunstein or David Kahnemann build on a social and more irrational view on behaviour. They ask themselves what happens if people can't keep their head cool and behave irrationally. Their approach is to introduce a moderate form of paternalism and friendly nudging. Behavioural ethicists take a comparable perspective



and ask what happens when people can't keep their heart warm and behave irresponsibly (when good people do bad things). Ethicists try to derive from utilitarian and normative reasoning (all in the head) rules and mechanisms to correct people's misbehaviour (coming from the heart). Economists also have a relatively simple ambition for the hands: they need to be productive. The outcome of the trade-off between head and heart, between efficiency and equity (ethics) in economic terms is often resolved by looking at the optimum division of labour that in practice can be achieved. Productive hands under those circumstances replace the tension between head and heart often in a sub-optimal 'equilibrium' (economist phrase for optimum). The opposite of productive hands are unproductive hands, which is certainly not what would create a synthesis.

Searching for a synthesis

In all these efforts, however, actually resolving the tension between hearts, heads and hands remains largely a mystery, a *paradox*. If the paradox cannot be resolved, the tension remains. A first step in the direction of addressing the paradox was provided by the world's most sustainable bank Triodos Bank. In 2011, the bank launched a new campaign carrying the motto: 'Follow your heart, use your head. "Triodos" adagio addresses the paradox between heart and head in an innovative manner. From the perspective of a company, the Triodos strategy represents an inspiring business model. But it is not enough, because the head still seems to be leading and in terms of hands, the statement does not provide sufficient guidance. The ultimate insight I gained over this paradox was presented to me by a Tibetan philosopher (So Et Oko), who observed the following:

- There are not many people with a cool head
- There are fewer people with a warm heart
- Less people have a cool head and a warm heart
- But most rare is the person that uses the warmth of his heart to keep his head cool.




This phrase has been adopted by me as a personal motto to help me pursue an inspired and active life: "to use the warmth of my heart to keep my head cool." The challenge remains to make it work in my personal life... in other words: how to use my hands as well. More and more I also have come to realise that

I cannot do that on my own, which implies that the real synthesis lies in the plural not in the singular: by collaborating in heart, head and hands people can create the preconditions for achieving the synthesis. The ultimate ambition therefore can read as follows:

SYNTHESIS

Use the warmth
of your heart
to keep your
head cool
and your hands
productive.



	Head	Heart	Hands
Basic questions*	What? Who? Why?	Why me? Why now? Why not?	How? Where? When?
EotH ambition	Cool head	Warm heart	Productive hands
Partial combinations	Cool head, but warm heart Warm heart, but cool head Use your head, follow your heart Keep your head cool, your heart warm and your feet on the ground		
		Cold Hands, warm heart 'no words, but deeds' Good intentions, philanthropy	
	Traditional ... 		...Science 
Unproductive combinations	Warm head, heart and hands: you have a fever! Cold head, heart and hands: you are dead!		
Synthesis	Use the warmth of your heart to keep your ead cool (and your hands productive).		

Intelligence

The route of the combined hearts, heads and hands can go anywhere. The search for a synthesis involves an infinite list of issues, problems and the like.

It involves in any case one final dimension that requires some short explanation: what kind of intelligence is needed to create the proposed transition? There are all sorts of theories and classifications on what constitutes 'intelligence'. Likewise there exist many tests on how to measure intelligence. One of the most obvious popular tests being the IQ test. Scores on this test measure primarily analytical intelligence and are often used as a selection tool. High IQ scores suggest 'geniality'. But IQ scores are difficult to interpret and therefore seriously debated (→ B3).

In response, others have argued that emotional intelligence is equally important. Thus an EQ test was introduced. Practical intelligence, finally, has been introduced in more business-like environments and for technical professions. More and more, however, psychologists are arguing that numeral scores on ei-

ther dimension present seriously flawed coverage of people's abilities. People have multiple Intelligences. Gardner (2000) for instance distinguishes eight forms. The definition of intelligence has also changed to cover the most important dimensions of intelligence in their interaction. An interesting definition in this context was introduced by Sternberg (2003). In his book 'why smart people can be so stupid', he defines individual intelligence as "mental activity directed toward purposive adaptation to, selection and shaping of, real-world environments relevant to one's life". What he portrays as 'successful intelligence' is comprised of three factors: analytical, creative and practical intelligence. The debate among psychologists is still ongoing, but a synthesis seems obvious: combined, accumulated and focused intelligence (IQ+EQ+PQ) should create *Societal* intelligence (SQ).

Finally: to nurture your inspiration...

As a source of inspiration two final schemes are presented. The first one presents a short hand for the



kind of reasoning that can be provided for a number of exemplary topics. What would the logic of the heart-hand-head entail for each of these topics and how would a synthesis read that departs from the principles as explained in this booklet? The second

box presents some tips that can help you in making it practical. They apply some of the lessons presented in this booklet and hope to inspire you on a more daily basis.

	Head	Heart	Hands
1. Intelligence	Analytical intelligence (IQ)	Emotional and Creative Intelligence (EQ)	Practical Intelligence (PQ)
2. Doing	Things right	The right things	Don't do wrong
3. Doing...	Well	Good	Do it quick
4. Orientation	Pragmatic	Idealistic	Realistic
5. Favourite phrase	No	Yes	Yes/No.... but
6. Boxes	Think of a bigger box	Think of a better box	Think inside of the box
7. Growth	Economy	Ecology	Polluter pays
8. Value	Private value	Public value	Social value
9. Welfare	Wealth	Welfare	Limit hardship
10. Animal welfare	Bio industry	Animal welfare	Free range
11. Generations	Present generations	Future generations	Don't harm future generations
12. Action	Just do it	Do it just	Just don't do it
13. Education of the heart	Cool Head	Warm Heart	Productive Hands

Proposed synthesis:

1. Societal intelligence (SQ)
2. Doing the right things right
3. Doing well by doing good
4. Practical idealist
5. Yes... and!
6. Think outside of the box
7. Economic growth through ecological investment
8. Shared value creation
9. Well-being
10. Flexitarian/vegetarian
11. Invest in/empower present generations to improve the position of future generations
12. Just do it just
13. Use the warmth of your heart to keep your head cool and your hands productive

Making it practical:

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10 tips to educate your heart



1. Plant a tree!
2. Buy the 'World of Happiness' calendar; write down three moments that you experienced joy every day
3. Write an I WILL statement and invent a personal motto that allows you to deal with daily paradoxes
4. Create a safe space in which you can talk with your peers about the dilemmas and challenges that you face
5. Make a buddy group that can help you to develop your leadership profile further
6. Do a personal stress test: list your routines and consider what causes stress – count the number of times per day that you use the word 'I must'
7. Actively work on your collaborative mindset; try to use the following phrases:
I will or I want (instead of I must);
We will (instead of we must)
Yes and... (instead of Yes/No, but)
8. Play the charter game: try to come up with interesting combinations of the principles and values presented in the Rotterdam Charter
9. Try to achieve societal excellence (and receive a meaningful Cum Laude)
10. Get grounded: become aware of your feet and feel the energy of your environment; listen to your heart, establish rhythm and focus on deep breathing

Skills ambitions



PRESENTATION	Cool head	Warm heart	Productive hands
	Co-create: link to the interest of your audience	Speak from your heart and the world will listen; speak to the heart and the world will act.	Co-create and involve the audience!
Rethorics	logos	ethos	pathos

RESEARCH	Cool head	Warm heart	Productive hands
	Triangulation: work from multiple perspectives; Work with paradoxes and 'wicked problems'	Search with your heart Search for your heart	Engage in action re-search; Don't pre-scribe, first describe!

STUDY/SELF-MANAGEMENT	Cool head	Warm heart	Productive hands
	Mind-set search: who are you? What motivates you? Do you have a collaborative mind-set?	Empower yourself to follow your heart; Work on what gives you strength	When and how to make it work: from inactive to active

WRITING	Cool head	Warm heart	Productive hands
	Define a good story line; what engages your reader's heart as regards the problems that they face (identification)	"Fill your paper with the breathings of your heart." Choose the writing style that fits you best	Develop products that you feel passionate about; try to choose a writing style and medium that gets your message across

MANAGEMENT	Cool head	Warm heart	Productive hands
	'Management of change'; manage the hearts and minds of others	Co-create hearts and minds	Co-create: winning the hearts and minds of groups; become pro-active

READING	Cool head	Warm heart	Productive hands
	Understand what is written; nudge; Select the appropriate sources	Feel what is written: what makes you enthusiastic?	Speed-reading skills; Dealing with 'infobesitas'

LISTENING	Cool head	Warm heart	Productive hands
	Co-create: be a concentrated and prepared listener!	Listen with your heart (.. you will understand); Be an interested listener	Co-create: be an attentive and active listener!

The Rotterdam Charter

Education of the Heart: preambule

Creating holistic learning for a sustainable economy and a compassionate society

What we need

"Our society needs skills such as creativity, problem-solving capacity, collaboration, cultural and moral sensitivity, care and professionalism. In order to develop the self-esteem of all young people and to offer them optimal opportunities in life, we need more appreciation for the development of these skills."

-- Dutch Education Council, report 'Een smalle kijk op onderwijs' (2013) --

What is required

"Key for the Dutch economy is responsiveness: the skill to respond quickly and adequately to new circumstances. Responsiveness requires resilience, adaptation and a pro-active attitude". [...] "The most important condition for this is to enhance knowledge circulation., through: differentiation, regional embedding of knowledge, less cognitive oriented schooling, higher quality, life-long learning...." "Universities should not give lower priority to teaching in favor of research, focus on a differentiated offer instead of selection." A link to societal challenges is important.

WRR – towards a learning economy (October 2013) [Paraphrases]

What we hope for

"My hope and wish is that, one day, formal education will pay attention to what I call education of the heart. Just as we take for granted the need to acquire proficiency in the basic academic subjects, I am hopeful that a time will come when we can take it for granted that children will learn the indispensability of inner values such as love, justice and forgiveness. I look forward to a day when children will be more aware of their feeling and emotions and feel a greater sense of responsibility both towards themselves and towards the wider world. Wouldn't that be wonderful?"

The 14th Dalai Lama

Why now?

"We are getting older, but our emotional and societal adaptation to this change is running behind.[...] "Who educates their children and students under the expectation that they will reach the age of 100 years? Does it matter in that perspective that you do not graduate immediately? Parents and educators should learn their children that they need to engage in a long life of learning. Instead students have to focus on specific skills in shorter time, because they fear to be too old or too unadjusted for a position on the labor market. But all the short-term haste will in the longer run create immense problems."

R. Westendorp – Growing old without become it [Oud worden zonder het te zijn] (2014) [translated excerpts]



Current educational practices have largely been designed in and for an era that looked different from today. An increasing number of students find themselves rather ill equipped to face the pressures of modern life, let alone to generate creative solutions to the increasing social and ecological challenges the world faces today. These challenges include a considerable number of dilemmas and paradoxes that are systemic and linked to the very system of knowledge generation and education. For over four centuries we have refined and developed our ways of understanding the world based on an ambition for apparent objective and value-free (scientific) knowing by slicing the world into researchable parts. The school system that was built-up concentrated on developing (disciplinary) brains and rational thinking. In many areas this focus has brought undisputed progress, but has also caused – as an unfortunate side-effect? – that we treat our environment as something ‘other’ - a resource to be exploited and consumed. In many respects this vision also applies to the way we treat each other – be it as co-workers in companies, as suppliers in ever more extended supply chains, as rational consumers or as calculating citizens. As a result, our dominant worldview largely ignores to make sense of the ‘subjective’ world, including the connection between humans and the planet that we rely on and are part of.

The prime objective of education has consequently become to develop objective, rational and value-free knowledge, with which we can master/manage the world. These cognitive skills may be needed to earn a degree that gets you into a job and to acquire a minimum degree of scientific thinking. But these skills have proven insufficient to empower people to use all of their capacities or to understand the complexities of today’s society with opportunities, but also great systemic challenges. We have created an artificial separation between mind, heart and body/hands. Furthermore, the economic crisis reinforces a tendency to speed up education, specialize early and get quick results. We seem to be in a hurry to get an education- preferably with high grades - and then move on to ‘real’ life. This creates an artificial separation between schooling and life/work. The value of education and research as the life blood of societies, as the build-up of social capital, is under pressure. This

raises the question what modern educational practices are needed and available for this objective? How can we help educating our future citizens, managers and leaders to discover and develop all of their capacities to create a flourishing life, sustainable organizations and a sustainable society?

This charter formulates nine **connected pairs of principles and values**. They should help frame and guide this ambition. This charter was not developed in isolation. More than fifty educational charters around the world with comparable ambitions were consulted. They represented a spread from global (the Tailores Declaration for a sustainable future, the Halifax Declaration on environment) to local (such as the Kortrijk sustainability charter for kindergarten and primary education); from general education (Copernicus Guidelines for sustainable development) to specialized education (e.g. the PrME principles for responsible management); from higher education to primary education. Most charters are very inspiring, are short and simple and as a consequence none of these charters contain all relevant elements that we would like to address. This is the reason why we formulated the nine principles of this charter as pairs:

- to stimulate organizations and individuals to constantly think and rethink the basics of a holistic approach to education – work in the service of the individual by developing in a balanced manner cognitive [head], emotional [heart] and practical [hands] skills;
- to link these ambitions to societal needs, build up social capital and collective intelligence – work in the service of our common ambitions and come up with real solutions to societal problems [collective skills];
- to link education to research, learning to experience, theory to practice in a live long effort, thus linking also primary education, higher and live-long learning and establish a positive interaction;
- to create a platform in the Netherlands to work on these ambitions in a more structured manner and for a longer period of time. The charter will therefore be supported by other initiatives in the future.

The Rotterdam Charter

Education of the Heart: the Principles

Creating holistic learning for a sustainable economy and a compassionate society

Principles	Wholeness (Awareness)	Relational (Ability)	Responsible (Attitude)
Values	Holistic	Mutual	Collective
	Experiential	Collaborative	Entrepreneurial
	Inspired	Diverse	Sustainable
	Excellent	Inclusive	Pro-active
	Conscious	Embedded	Innovative
	Empowered	Connected	Creative

The EotH ambition:

To educate present and future leaders who use the warmth of their hearts to keep their heads cool and their hands productive.



The Rotterdam Charter brings together educational organizations of all societal segments that acknowledge the following nine interconnected values:

- 1. Holistic and inspired:** we will address all relevant dimensions of our pupils/students and tutors: head, hands and heart. We will help them to develop relevant skills in each of these areas. We will try to do this simultaneously and in interactive combination as much as possible. We will stimulate students/pupils in particular to find out what they want, who they are and what motivates them most. Cognitive and intellectual skills are part of this approach. We search for values-based teaching and research that can inspire participants become mindful and “do the right things right”.
- 2. Inclusive and sustainable:** we do not shy away from the difficult and wicked problems of today that challenge the sustainability of our society such as obesity, poverty, ecological degradation, inequality, lacking diversity. On the contrary, we will confront them head-on in all our research and teaching. This also implies that we look at the longer term sustainability of proposed solutions, including direct and indirect effects, for present and future stakeholders.
- 3. Responsible and empowered:** All pupils/students are stimulated to take up a high degree of responsibility for themselves and society as a whole; we seek to empower present and future generations of pupils/students with the leadership skills to contribute to a sustainable and inclusive society. Participants should be able to make responsible choices, while dealing with a great degree of ambiguity and uncertainty in their environment.
- 4. Mutual and pro-active:** Pupils/students and teachers can mutually benefit from each other’s knowledge; we search for co-creation with important societal groups (managers, civil society, governments) in meeting social and environmental responsibilities and will jointly explore effective approaches to meeting these challenges. We seek for smart collaborative approaches based on a realistic and pragmatic understanding of what drives people; we seek co-creation and dialogue in combined heads (accumulative intelligence), hearts (accumulative passion) and hands (accumulative strengths) to pro-actively address today’s challenges.
- 5. Experiential and embedded:** we support living labs bringing together practitioners and pupils/student to work together on shared experiences that will help create a sustainable world; we will create educational frameworks, materials, processes and environments that enable effective learning experiences for responsible citizens and leaders. It also implies that the organisation is firmly rooted in its environment (the region, the city, the community) and tries to support this in an active manner by teaching and research.
- 6. Excellent and diverse:** We strive for excellence in learning, teaching and research both as individuals and as groups; we do not engage in grading races and inflation; we stimulate constructive and collaborative competition for quality and the highest possible societal relevance and impact. We recognise the strength of diversity – in groups, in methods, in experiences (so called triangulation). We strive for accumulative, collaborative intelligence.
- 7. Entrepreneurial and innovative:** we not only need to preserve values, but also create new values, new solutions to existing (and future) problems; we strive for shared value creation through using heads, hands, and hearts in a constructive interplay.
- 8. Conscious and collaborative:** we recognise that we need be conscious and mindful while creating repeated input and incentives to support a process of conscious, continuous and collaborative learning, research and education.
- 9. Connected/Collective and creative:** we realise that without authentic connection between people, there can be no effective creativity and innovation for addressing the challenges of the future.

How to make it work: the challenge of the Charter

The presentation of nine pairs of principles, values and ambitions hopefully presents individuals and organisations with a positive challenge: how to combine these principles and values in a constructive manner? This is comparable to what modern society faces as well: how to allow complexity in your educational practice, but still keep it manageable. The right organization of education is a 'wicked' problem. Paradoxes that are related to education therefore have to be confronted, not denied. We anticipate – we even hope - therefore, that each person and organization that subscribes to these principles will find a different way to come to constructive combinations! The charter invites learning, change and continuous learning. The charter therefore can also be understood as a game of always changing (innovative) combinations! By reporting about progress for each of these ambi-

tions, the charter thereby is intended to function as a framework that can guide the ambitions of individuals and participating organizations more clearly than more straightforward charters that have come up with more simple, but therefore also relatively more banal charters. Each subscriber to the Charter faces three types of challenges:

- **Horizontal:** how to combine the eight nine in a meaningful manner; is an intellectual synthesis possible?
- **Vertical:** how to organize these ambitions in a meaningful manner; is there a hierarchy of ambitions; are some ambitions means and some goals?
- **Diagonal:** how to create new innovative combinations (81 combinations possible!); can you come up with a creative motto that covers it all?

HOLISTIC		INSPIRED
INCLUSIVE		SUSTAINABLE
RESPONSIBLE		EMPOWERED
MUTUAL		PRO-ACTIVE
EXPERIENTIAL		EMBEDDED
EXCELLENT		DIVERSE
ENTREPRENEURIAL		INNOVATIVE
CONTINUOUS		COLLABORATIVE
CONNECTED		CREATIVE

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