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INTRODUCTION

With nearly 1 billion people online worldwide, social networks are rapidly becoming a collective force of unprecedented power and, for the first time in human history, mass cooperation across space and time is suddenly economical. According to Mitch Kapor, the founder of the Lotus Development Corporation:

A decade ago we were at the dawn of that era and not at all clear about what it was going to be like. Now we are part of the way into it, so some things, like e-mail and e-commerce, we can safely assume are going to be major features of life for the next half century. And there are new phenomena rising out of the Internet that were utterly – or almost utterly – unanticipated, like Wikipedia, which is creating a new online community bent on upgrading our communal knowledge. (<http://blogs.zdnet.com/BTL/?p=2586>)

It is this knowledge that is redefining our taken-for-granted assumptions about the nature of truth. The Internet has given us the means to define the truth from our perspective – not as institutionally appointed experts tell us. For the first time, we have the means to define our own epistemology from our understanding of what it means to function effectively as part of a consensual domain where collective ideality enables survival and prosperity. Thanks to the Internet, we have made manifest a process that is as old as civilization itself – a manifestation that is feared by repressive governments, industry leaders and interest groups who derive their power through selective truth claims. For them knowledge really is power. But as recent events in Burma and China have shown, the days of censorship are over. The irrepressible nature of people, combined with Internet-enabled technology, is writing a new chapter in history.

Today, Wikipedia's articles are the highest or almost highest ranked results for Internet searches and the content of these searches is enter-

ing the knowledge food chain headed by journalists, who routinely read Wikipedia articles and then include them in their publications. But academic experts, among other so-called knowledgeable people, have argued that Wikipedia can't be trusted, because its articles are written and edited by volunteers who have never been vetted. Nevertheless, studies have found that the articles are remarkably accurate, even if this does prompt us to ask how such claims can be made. The answer is that, at least among Wikipedia's community of more than 7 million registered users, there is an emerging epistemology that has organically evolved a set of policies and procedures for removing what that community regards as untruths. The net result (please excuse the pun) is that Wikipedia's explosive growth is a direct result of Wikipedia becoming a consensual domain, which keeps readers coming back to the website and not only taking from it but putting back into it information deemed to be accurate by that consensual domain.

Truth and falsity claims in Wikipedia are not based on laws such as mathematics or science but more on principles such as consistency. Its epistemological standards are rooted in a web-based community where objective truth is replaced by verifiable truth. "The threshold for inclusion in Wikipedia is verifiability, not truth," states Wikipedia's official policy on the subject, in one of Wikipedia's three core content policies developed in 2003. The two others are "no original research" and "neutral point of view." So, no one can edit their own Wikipedia entry, nor can they express their personal point of view. Furthermore, truth claims must be verified by following a link to some kind of legitimate, authoritative, and verifiable publication. These policies have made Wikipedia a consensual platform where people with different and often emotionally charged points of view can rationally discuss their positions, find common ground, and document their differences. This is not only the essence of Wikipedia's success but also a manifestation of consensual development in social communities that leads to innovation.

So what has Wikipedia to do with the practice of leadership? The answer is, everything, because not only are we changing the nature of our epistemology, we are being changed by it. For example, not too long ago, cost competition was the only competition. Operational effectiveness was the key driver and in manufacturing, the challenge was to bring all aspects of the operation into a single coherent process known as "manufacturing resource planning". Later, enterprise resource planning came along with the challenge of improving the efficiency of

the business's entire processes, systems and structures. Today, as costs reach an all-time low, companies are turning to new ways to achieve differentiation. In most cases, this has taken on a customer focus, where a business focuses its attention on becoming more responsive to the needs of customers. Value networks are replacing value chains as more companies adopt the practice of network resource planning. Responsiveness is the key word – responsive to customers, supply chains, and market opportunities. Looking ahead, as responsiveness becomes a commodity, the new business challenge will shift to “velocity” where the first correct response received will win the business. We can see this happening today in much the same way as the stock market system, where buyers and sellers meet, usually anonymously, to agree on prices of commodities such as energy or telecommunications capacity. Examples include Altra Energy for natural gas and Elance for matching freelancers with projects. They can be driven either by sellers (such as AdAuction.com, which runs auctions of advertising space on the web and other media) or by buyers (such as FreeMarkets, which does reverse auctions of industrial materials and equipment). Collaboration hubs are also examples of velocity-based business models that go far beyond the transaction phase to help companies get projects done, from design through manufacturing to distribution. Bidcom, for example, provides a single online workplace for large contractors to collaborate with architects, store blueprints, work through permit processes, and purchase building materials.

This evolution through cost, responsiveness and, ultimately, velocity is not happening in a linear and sequential fashion. As each succeeding dimension comes into play, it is not replacing the others but is becoming, for a time, the preeminent one. Now all three dimensions have come fully into play, the leading competitors are using them to increasingly similar effect – effectively neutralizing their competitive advantage. As a result, the basis of competition is moving toward a search for distinctive combinations of all three dimensions that best match the evolving needs of different parts of the marketplace. Each combination brings with it increasingly higher levels of complexity and change. The more complexity, the more change, the more change, the more complexity. Open source leadership is ideally suited to this new world because dealing with this combination of complexity and change requires a level of skill among CEOs and their teams that enables them to tap into the kind of knowledge that produces better, cheaper, and faster decisions and, ultimately, better business results,

which consistently achieve that all-important one degree of distinction between themselves and their competitors. Take, for example, the case of Howard Schultz, chairman and CEO of Starbucks Coffee. The story of Starbucks goes beyond a record of growth and success for yet another coffee company. Schultz built a different company in a different way. He proved that, as he put it, “a company can lead with its heart and nurture its soul and still make money.” Schultz, like many other open source leaders, achieved success by creating and sustaining a culture that is continually conscious of its emotional responses to situations of uncertainty and ambiguity. In a world where differentiation is becoming increasingly harder to achieve, one degree of distinction from your competition can mean a lot and applying the principles of open source leadership doesn't mean you have to sacrifice long-term shareholder value.

Meaningful and sustained change in business, community, government, and society does not happen by accident or through simply imploring people to be creative, think differently, or change the way they do things. Meaningful and sustained change comes about through open source leadership. We believe these qualities arise from within the leader and include linguistic skills that engage the hearts, minds, and bodies of people who interact integratively to produce outstanding results. These results are sustained through cultures of stability, focus, and innovation and lead to the eventual achievement of highly challenging objectives. When all things are equal, which they so often are not, open source leaders create uniqueness in their products and services and in the ways they are delivered. This uniqueness makes them outstanding – in that they stand out, not in an egotistical way, but in a way that is powerful in its simplicity. Standing out in business means winning more business and standing out in other endeavors means winning in different ways. Whatever your perspective, there is little doubt that winning leads to increased interest and opportunity to disseminate new knowledge for the common good. The question is, can these skills be acquired or are they “hard wired” into the DNA of outstanding leaders? We believe open source leadership is a skill possessed by all, yet realized by few. For those who do connect with their true spiritual potential, the rewards are great. We believe it is possible for anyone to engage their potential and, in so doing, bring into alignment the form, field and flow of their lives and businesses in ways that cause remarkable things to happen as if by accident – “a blessed conspiracy,” as well-known psychiatrist Robert Richardson

(2003a) calls it. We believe this because, quite simply, to do otherwise would be counter to the way the universe works. We believe that cultivating the gratitude, intimacy, and humility of our true nature is crucial to the evolution of business and life itself. It is especially important in the face of the lightning-fast demands of our stormy and unforgiving environment.

The leadership challenge is that in this era of overwhelming complexity and ambiguity, contemporary leadership practices are failing to respond to this new world order because they are based on outdated assumptions about the way the world works. These tenets, which emphasize “power over and control of” people, have outlived their usefulness. To seize today’s rich patterns of opportunities, we need trust and openness, shared information, clusters of capabilities, and a focus on teaming these capabilities through creative leadership. We call this “open source leadership” because it is a way of thinking and acting that lies at our source and becomes manifest in many wonderful ways and for many different reasons. It is a balance of intellect and intuition that leads to understanding, appreciation and openness to the magnificence of ourselves and others. After reading this book, we hope we will cause you to rethink your approach to leadership, especially the significance of leading over managing. We also hope you will be compelled to embark on a journey to make open source leadership a permanent and natural aspect of running your enterprise and leading your life. We expect that what we are about to say will not come as a surprise to many of you. You are more than likely aware that the old ways of doing things, which served you so well over the years, are not working anymore. Like many, you have probably seen a dramatic shift in the global political landscape. Every day and in every way you will have witnessed unprecedented stresses on the physical environment and startling setbacks for some of the most successful companies in the world. Together, these changes suggest that the underlying assumptions of the industrial era have outlived their usefulness. The trends driving these changes are many and varied, for example:

- An increasingly intense level of international competition is forcing businesses to become more efficient and effective if they are to survive. Increasing competition from low-cost economies like China and India appears likely to continue this trend.
- The growing power and capability of information and communications technologies (ICTs) are driving and enabling new organizational

structures, processes and roles. Closer electronic ties between businesses and their suppliers and customers are now critical to sustaining competitive advantage. New ICTs have made it possible for vastly increased amounts of information to be shared within and across organizations and for decision making to be delegated much more widely.

A new assessment of people and their capability is underway. Partly driven by competition, partly by demographics and partly by changing ideas of human potential, we have come to understand that communication, coordination and learning are not peripheral activities that people do in their spare time. Rather, the sharing of information and the construction of shared interpretations are essential activities of any human community, business or otherwise. For example, Mitch Kapor's reference to Wikipedia shows how we are able to develop an encyclopedia on the Internet that aspires to hold the knowledge of the entire world:

What makes this encyclopedia unique is that it is created and maintained by the people who use it. And it's free, in all of the languages that people speak. That's the aspiration. Every page, every article is editable by anyone at any time. It's bigger now than Britannica. It's certainly more current. (*California Magazine*, March/April 2006, 1(117): 2)

In other words, its "source is open." There is no systematic arbitration of truth, no one deciding what we can or cannot read based on their worldly knowledge. As Mitch Kapor says:

Who said the arbitration of truth is ever systematic? Or that it could be or should be? Who said that quality emerges out of gate keeping? There are issues of information quality in Wikipedia. There was recently an entry that was put in as basically some kind of joke, which made an untrue allegation that went unchallenged for several months. But that's the exception, not the rule. If there are issues of information quality, you then ask the right question. The right question is not, "Why is Wikipedia bad?" The question is, "How do you manage to be so good?" Not perfect, given how it operates. (*California Magazine*, March/April 2006, 1(117): 2)

In other words, Wikipedia is a perfect example of integrative interactive emergence when people have the means and the motive to collaborate on a big idea. The product is emerging and it trains itself.

New Internet-based technologies and trends like Wikipedia are driving changes on a scale rarely experienced more than once or twice in a century. Like many, you have probably reached the conclusion that the period of organizational change we are now entering is potentially as significant as the Industrial Revolution. The consequence of this shift, for yourself and other leaders in the 21st century, is an unrelenting challenge to invent new and innovative ways to become efficient and flexible, to plan strategically, and adapt swiftly to the unexpected. The open source revolution has arrived and it's here to stay.

In the following chapters, we define the personal characteristics of an open source leader and provide key tools and frameworks to design and construct your own development plan. We also describe the skills necessary to invent a new language of leadership practice more suited to the complex challenges we face today. We have intentionally avoided limiting our scope to the practice of open source leadership in business because leadership manifests itself in a host of different ways for a host of different reasons. For example:

- military leaders like Alexander the Great and Napoleon Bonaparte
- political leaders like Abraham Lincoln and Winston Churchill
- social reformers like Mahatma Ghandi and Martin Luther King
- spiritual leaders like the Buddha and Christ
- thought leaders like Galileo and Einstein
- business leaders like Steve Jobs, Pierre Omidyar and Bill Gates.

Leaders have been variously defined as people who have vision and articulation and can spot anomalies in the normal flow of life and express them as opportunities that ultimately influence people to change their habitual ways of doing things. Other descriptions consider them willing to take on high personal risk, incur high costs, and engage in self-sacrifice to achieve their vision. Some writers talk about the ability to make realistic assessments of the environmental constraints and resources needed to bring about change, while others believe they must be perceptive of others' abilities and responsive to their needs and feelings; also that they engage in behaviors that are perceived as novel and counter to norms while channeling ego needs away from themselves and into the goal of building something great. While we agree that leaders do some or all these things, we have identified one core element that all successful leaders possess and that is the natural ability to be "open to the source" of their inspiration and as a conse-

quence become the source of inspiration to others. In the three communities we studied – the enterprise, public service and the volunteer community – we found patterns of leadership practice that not only yielded remarkable results but also created a deep sense of meaning and identity for those involved. The practices we observed were neither random nor carefully thought out in advance. They revealed an ability to shape outcomes while having a positive influence on the wholesomeness, preciousness, and freshness of life's potential of all those they came across. While we focus on the individual skills necessary for open source leadership, our message can be applied to entire organizations and communities at the same time. Hence, an organization can be open to its source and in turn be a source of inspiration to those who integratively interact with it.

The open source leaders we studied for this book share one thing in common – a deep conviction in the power and collective will of people to overcome intractable problems. Not surprisingly, the results they achieved surpassed anything attempted by individual effort alone and thanks to the magic of the Internet, the integratively interacting energy of the physical presence of networked communities had become manifest. For example, in the case of our open source leaders who formed an open source research community to tackle the problem of tropical diseases, we discovered a community of people who were deeply dissatisfied with the way the big pharmaceutical companies approached drug discovery. Among other things, they found that the big pharmas lacked the incentive to develop treatments for diseases afflicting the poor, since those needing them were least able to pay. To overcome this problem, a community of medical biologists, lawyers, entrepreneurs and healthcare activists became open source leaders, encouraging and enabling the sharing of literature, data, and other scientific intellectual property among a huge community of scientists, universities, and industries. The results so far show dramatic reductions in the time and cost of discovery, development and manufacture of cures for tropical diseases. The practice of open source leadership in communities like this has been evident among great leaders throughout time. Yet while the Buddha, Jesus, Gandhi, Martin Luther King, Nelson Mandela and countless others have been winning the hearts and minds of large and diverse numbers of people for many years, nothing can compare to the global reach attainable today through the World Wide Web and the Internet. For the first time ever, we are witnessing an entirely different level of consciousness, reflecting our minds' intention toward wholeness, our hearts' passion to connect and our bodies' willingness to

emerge at a deeply spiritual level. For example, in our earlier account of the Wikipedia encyclopedia, we saw the emergence of this new consciousness challenged by traditional views of power and control. When people heard that any page could be edited at any time by anybody, they were horrified, because their values about people led them to the conclusion that people would say stupid, wrong things, or advance their agendas because there were no controls, no one in charge. Old school “clock logic” thinking stems from an ideality that believes people are untrustworthy and unable to manage themselves. As a consequence, we need to have managers who can control people to overcome this inherent unreliability. As Mitch Kapor tells us:

They think you have to have somebody in charge. I say the fact that any page can be edited by anybody at any time means every single bit of it can always be improved. If there is a problem, you can fix it. Or somebody else can. Or you can say, “This ought to be fixed,” and post a note – and then somebody else comes along and fixes it. So the dynamics for improvement – assuming that’s what the community believes in and that there’s a critical mass of people that value that – that’s what drives up the quality and the usefulness. There’s got to be a critical mass of people who believe in democracy and are willing to practice it, or it’ll wither and die. So this “Tinkerbelle” idea means that you have to believe in it and that which people are going to identify as a weakness is a fundamental condition of all social systems. (*California Magazine*, March/April 2006, 1(117): 2)

Long before the advent of the Internet, Martin Heidegger (1962[1927], p. 195) prophetically declared that:

We are naturally world disclosers and by means of tools, technology and coordination we awaken coherent spaces or worlds which make possible a distinct and pervasive way in which things, people and selves appear and in which certain ways of acting make sense.

Today we certainly have the tools and the technology, but it is doubtful that we possess the skills necessary to awaken our consciousness to new worlds of opportunity. If open source is such a rapidly emerging phenomenon, we have to ask ourselves why open source leadership is still an unknown phenomenon and why today’s leaders are trying to manage tomorrow’s organizations using yesterday’s practices.

The answer lies in a mistaken belief that people, things, and the world they occupy can be understood by “clock logic” abstraction. Such abstraction attempts to make sense of the phenomenal world by reducing complex systems into things which are not really things but aspects of a highly complex set of integrative interactions. If you watch Charlie Chaplin’s 1936 movie *Modern Times*, or read Frederick Winslow Taylor’s (1911) *Principles of Scientific Management*, you will understand what we mean. The emergence of clock logic in the first half of the 19th century was directly linked to the rise of science and technology, and as a social movement aimed at taking the “meta” out of physics by applying the achievements of science and technology to the so-called wellbeing of humankind. It was based on the Platonic premise that the objective world of physical reality could be separated from the subjective worlds of people – that reality could be experienced as independent of the consciousness of the person interacting with it. As clock logic gained dominance, so did the idea that human progress could be achieved by harnessing science to create a technology for human ends. It was characterized by three basic doctrines:

- 1 There was the conviction that empirical science was not just a form of knowledge but the only positive source of knowledge in the world. Argument, backed by hard scientific evidence, was the means of establishing truth and the basis of the adversarial system in science, law and politics.
- 2 There was a movement to extend scientific knowledge and technical control into human society, such that propositions that were neither analytically nor empirically tested were considered meaningless and dismissed as emotive utterances, poetry, or mere nonsense.
- 3 There was an intention to cleanse the human mind of mysticism, superstition, and other forms of pseudo-knowledge.

Even Adam Smith’s (1776) reference to “the invisible hand of God” in his book *The Wealth of Nations* appeared to have been overlooked by those self-interested individuals who fueled imperialism, created the factory system, and amassed wealth with little regard for moral or social values.

Today we have Enron, WorldCom, and Tyco, each of which cheated investors and embezzled millions. This would not be significant if not for the fact that most global corporations today enjoy profits larger than the GDP of most of the countries they occupy. And few of these

global corporations pay regard to Adam Smith's "hand of God" when it comes to making life worth living for their people and those directly and indirectly impacted by their presence. We have power elites that control the means of production, division of labor, work rules, and so on; political power elites that make the laws and control the judges; and cultural power elites that determine which imaginative works structure our aspirations and self-definitions. These elites have inflicted a huge cost to human life, have given us hierarchical structures of distrust, and have placed unprecedented stresses on our sociocultural and physical environment. As Peter Senge (2008, p. 10) points out:

The very same skills of separation, analysis and control that gave us power to shape our environment are producing ecological and social crisis in our outer world and psychological and spiritual crisis in our inner world. Both these crises grow out of our success in separating ourselves from the larger fabric of life.

While clock logic works extremely well in the design and operation of machines like aircraft and pacemakers, it has serious limitations when applied to people and other natural systems. This is because rather than seeking balance and harmony, clock logic thinking and practice gives the mind preeminence over emotion, body and spirit. This has significant implications when it comes to our ability to adapt to changing circumstances in business, society, and the environment. In *The Medici Effect*, Franz Johansson (2005, p. 55) describes how clock logic limits potential:

We hire experts ... and we believe these experts know the truth about things. They assume what is probable or not and the range is a few degrees in either direction.

Clock logic is calculated, controlled and predictable – it values thinking and doing. We propose that in this age of complexity and enhanced uncertainty, another kind of logic is more appropriate for the challenges at hand. This approach looks for the best in the world around us, in our colleagues, and in the groups we are leading. It calls upon skills honed over thousands of years of existence involving networks of people sharing a burning passion to solve big problems and willingly offering their skills, knowledge and experience to achieve unexpected connections and unlikely combinations of solutions. We

see this in the many different open source communities in existence today. While they are designed for a wide variety of purposes, they do have some attributes in common. There are communities of software developers who work on large projects, whether it's Linux (an open source operating system enabling computers to perform multiple tasks), or the Mozilla project (providing intellectual property and funds to develop open source software projects), and the Mozilla Firefox web browser. There is also the community of people who contribute to Wikipedia. They don't have the same technical skills, they don't write code – they actually write text and edit and so on. But they're all collaborative undertakings, meaning they succeed because people are able to interact voluntarily. There is no hierarchy. There's nobody in charge. It's not a business. People are there because they want to be there. They are tied together by values and practices and they get things done. But how do they manage this? What is it like as a production process? What are the motivations? How is the activity coordinated if nobody is in charge?

We intend to answer these questions in our book. We are sure you will agree that people work a lot harder on things they like and open source leadership taps into this energy by seeing the best in people and having the vision to see creative and improbable opportunities and the skill to make them manifest. This kind of leadership is about having the capacity to see with an appreciative eye the true and the good, the better and the possible – to believe that whatever you are up to in life will happen without a doubt if you can access the deep spiritual resources that lie at the source of our inspiration and creativity.

Although we have already made the point that open source leadership is not exclusive to business, it is worth noting that companies like Procter & Gamble (P&G), LEGO and Google have turned to their customers in creative ways in order to develop new generations of products. Elsewhere, following its failure to detect the 9/11 terrorist attacks or to find weapons of mass destruction in Iraq, the American intelligence agency has adopted an open source leadership approach to counterterrorism through A-Space – an internal communications tool modeled on the popular social networking site Facebook. The list is growing at a dramatic pace, as communities like Android, the human genome project, LEGO, P&G, 3M and Novartis discover the power of “opening to the creative source of people” and rethinking and unlearning their past clock logic thinking and practice. Leading these communities requires:

- the skill to access and value the innate source of human potential that lies at the heart of the community
- the ability to constructively engage and connect people with one another to pursue what they care about most
- knowing how to gain power by giving it away
- knowing how to guide the pursuit of human potential toward awakened opportunity
- knowing how to set strategic boundaries while valuing the fact that people's aims are often imagined, uncoordinated, and unrelated to the actual outcomes.

Although this alternative lens differs significantly from the ways of our clock logic past, the awareness it offers is crucial to sustaining ourselves, our communities and, ultimately, our planet.

In business, open source leadership is about creating long-term value by avoiding predictability and control and “inside-the-box” thinking. It is about integrative, interactive and emergent creativity encouraging and supporting people to open up to their creative source. For businesses, the end result is about creating what Chan Kim and Renee Mauborgne (2005) call the “blue oceans” of new demand and avoiding the “red oceans” of high competition and shrinking opportunities. Whatever you are up to, the essential nature of open source leadership is the belief that there is something intrinsically creative operating within the trinity of mind, heart and body and that their convergence generates awareness that goes way beyond self-imposed limitations. For example, Google founders Larry Page and Sergey Brin attribute the sustained success of their business to their ability to attract talented technologists and businesspeople. As they say: “we owe our success to those who are talented and empowered to change the world.” For Page and Brin, open source leadership means creating a workplace with important projects, where employees can contribute and grow.

This is the spirit that defines open source leadership, which is less about separation and scarcity and more about integration and the provision of synergistic structures that enable outcomes which go way beyond those achieved by individual effort. For example, while researching community leaders, we came across a technology project called InSTEDD (Innovative Support to Emergencies, Diseases and Disaster), a network of people sharing a passion to provide early warning of catastrophic events. InSTEDD is funded by Google.org, the charitable foundation of Google Inc. and other private investors,

each of whom has made sizable contributions. Dr. Larry Brilliant, the program leader, has a vision to synergistically bring together the technological, medical and organizational skills necessary to manifest his mission. The community has a website running open source software applications, which allow users to share information and solve problems. For example, a user can send a message about a patient with untreated symptoms in Laos via SMS. That message could then be broadcast to other aid workers showing the location and allowing the detection of disease patterns and location of specialist skills. Eventually the software will be released free and open source.

Clock logic has no place in these kinds of circumstances because it blatantly lacks an appreciation for the power of synergistic interaction among passionate human beings. It fails to take into account what Alexis de Tocqueville called the “social fabric of society” (Allen, 2005) and Francis Fukuyama (1992) calls the “ability to trust those you know.” This combination of association and trust promotes positive change, and the nature of the universe is such that when change is wished for strongly enough and actions are taken to start that change, the movement generates a momentum of its own. As Heidegger (1962[1927]) said, “we are natural revealers” and we just can’t help ourselves from sharing what we know with others to overcome intractable problems. While the power elites might still believe in the value of clock logic to control people, as recent attempts in Burma and Tibet have shown, all the evidence points to the fact that the collective will of the people, united by a common purpose and networked by Internet-enabled technology, will always prevail. As much as clock logic leadership might wish otherwise, the horse has bolted from the stables. As an accurately predictive Gartner survey in 2001 pointed out, within five years, 80% of commercial software would include elements of open source technology. In its survey, Gartner found that:

Many open source technologies are mature, stable and well supported. They provide significant opportunities for vendors and users to lower their total cost of ownership and increase returns on investment. Ignoring this will put companies at a serious competitive disadvantage.

Open source principles support open access and transparency, offer the potential to connect and expand communities of shared interest, and provide a sense of ownership. By tying profit to social good, open

source leadership works for the benefit of shareholders, while improving people's lives and ultimately making the world in general a better place to live in.

In this book, we have combined these essential patterns into three phenomenal identities: the entrepreneur, the public servant, and the social community leader. Avoiding the temptation to offer one more theory of leadership, we hope to initiate a journey of exploration into the skills necessary for open source leadership and the ability to balance predictability and control with openness to multiple sources of creativity and innovation. We intend the book to be read with a critical eye, inviting you to recognize those moments when our words are in accord with your views and when they are not. We hope that what we have to say stimulates you to expand your capacity, virtue and talent as an open source leader. To do this, we share our interpretations of the actions of three phenomenal leaders and show how each supports four fundamental ways to create wealth while engaging life's potential:

- 1 Our phenomenal leaders cause discontinuity in the normal taken-for-granted flow of life to reveal new worlds of genuinely new possibility rather than repeating the patterns dictated by the status quo.
- 2 They generate the capacity to open hearts and minds to the environment's rich opportunities.
- 3 They are selective and timely in their pursuit of those opportunities, knowing when to make things happen and when to let things happen.
- 4 They skillfully shape human and technical processes, structures and systems to make the best use of "disclosive space" and passing time.

The "disclosive spaces" they create are rich in Internet and communications technologies, enabling the integrative interaction of the creative talents of people (we borrowed the concept of "disclosive space" from Heidegger's (1962[1927]) account of "worldhood" in *Being and Time*). They form powerful extended relationships with customers, customers' customers, complementors, partners and suppliers, which lower costs, increase quality, and shape the practices of a wider society. Our book offers compelling evidence that remarkable organizations are led by people who intentionally satisfy the concerns of individuals and communities. They leverage the creative adaptability of people through committed speaking and acting designed to create unwavering loyalty toward employees, customers, customers' customers, suppliers, distributors, communities, communities of communities, and nations.

They continually challenge the taken-for-granted assumptions that form their worlds and bring about change that creates wealth and addresses the deep emotional concerns of all those involved. Their essential purpose is nothing less than transforming the way the world occurs to people by creating synergistic interactions that achieve results far greater than individual action.

We argue that these organizations are not shaped by accident but by intentional design embodying a passion to transform the way the world occurs to people and instill an emotional connection through trusting and compassionate relationships based on peaceful and loving intentions. In the words of Lao Tzu, the Chinese Taoist philosopher, author of the *Tao Te Ching* and older contemporary of Confucius:

If there is to be Peace in the world,
There must be Peace in the nations.

If there is to be Peace in the nations,
There must be Peace in the cities.

If there is to be Peace in the cities,
There must be Peace between neighbors.

If there is to be Peace between neighbors,
There must be Peace in the home.

If there is to be Peace in the home,
There must be Peace in the Heart.

If there is to be peace in your home, there must be peace in your heart. We transform the world most effectively by transforming ourselves. This book is filled with a variety of tools to help you transform your heart into a beacon of peace. It is not a difficult task – simply one that requires willingness, awareness and surrender to an ideal that is easily attainable, one heart at a time.

In writing this book, we have broken with tradition. It is not our intention to offer another theory of leadership nor do we provide a list of ten habits or five steps to make you a better leader. We hope to take you beyond the narrow view that the skills needed to be an open source leader are out there just waiting to be discovered through models, theories or following the best practice of others. We propose that your ability to bring about creative and lasting change comes about through engaging your innate ability to appreciate new ways of doing things and engaging your linguistic skills to bring them about. This is similar to Michelangelo seeing

David in the block of marble and releasing him. Consequently, in our elaboration of this practice in the world of enterprise, the world of public service and the world of the volunteer community, we have avoided the copious use of case studies to sharpen our distinctions. Instead we focus on one phenomenal case of each, which represents the collective patterns we have recognized in our research. We believe our approach sets us apart from earlier studies because it recognizes that the success of civil democracies and free markets does not rely on the skills of social elites but on skills accessible to everyone driven by an innate desire to make life better for themselves and others. We invite you to consider that everything we see, hear and touch, everything we think, feel and perceive – every bit of everything and the space and time that it occupies, every phenomenon and the awareness that realizes it – are an expression of one energy. As the great 13th-century Sufi poet and philosopher Jelaluddin Rumi said: “The lamps are different, But the light is the same” (quoted in Harvey, 2000, p. 186). It is our deep sense that the whole is being revealed through its parts. It seems possible that it’s our job, our part in the evolution of the universe, to provide the awareness necessary to realize the whole – to realize God. This concept of an innate human quality is reflected in this poem by Rumi entitled “One, One, One”:

The lamps are different,
 But the light is the same.
 So many garish lamps in the dying brain’s lamp shop,
 Forget about them.
 Concentrate on essence, concentrate on Light.
 In lucid bliss, calmly smoking off its own holy fire,
 The Light streams towards you from all things,
 All people, all possible permutations of good, evil, thought, passion.
 The lamps are different,
 But the Light is the same.
 One matter, one energy, one Light, one Light-mind,
 Endlessly emanating all things.
 One turning, and burning diamond.
 One, one, one.
 Ground yourself, strip yourself down,
 To blind loving silence.
 Stay there, until you see
 You are gazing at the Light
 With your own ageless eyes.

It is our intention to help you to master the skills that lie at the heart of human creativity, which have governed evolution for over 15 billion years and informed the most powerful philosophies, teachings, and religions in the world. Once mastered, these skills open the space for new and innovative conversations among those who share a passion for living life at its best and who have discovered ways to apply those skills to overcome big challenges like profitability, poverty, education, and the environment. We also encourage a new look at the role of language in leadership, believing that it offers more than simply describing what is already known. If we go back to the Heidegger's claim that we are world disclosers, we can say that language makes things appear and, as a consequence, enables a whole new set of innovative conversations to take place, which ultimately change the fabric of the world as we know it. For example, a conversation with an astronomer can transform the world of a person who simply looks at the night sky and sees stars. Through the descriptions of an astronomer, we will become aware of planets, galaxies, constellations and black holes as if they were not there one minute and then suddenly appeared the next. Through the words of an astrologer, Taurus, Libra and Scorpio appear with the promise of a future prediction. Through our words in this book, we hope to make distinctions that trigger, as Richardson (2003a) says:

changes in your awareness as we disrupt your ideality (I – Deal) to reveal aspects of reality that might otherwise remain hidden. Speaking clearly and accurately, we hope to bring awareness of an aspect of reality that had been real, but possibly not yet realized by you.

This process of making new distinctions has been outlined in the amazing work of Gerald Edelman (1987) and others, who explain that our recollection of new information is a recalling of the new networks that represent the new information with the hundreds of thousands of networks that serve to represent your world view – your “ideality.” As a consequence of the reactivation of the newly established networks, you can integrate the new information into your ideality, which governs your interaction with reality. In other words, your ideality has evolved to represent more of reality than it had before and allows you to interact with more understanding – one minute no stars, the next stars all over the sky.

During our search, we discovered that clock logic misses the point that leaders or managers practicing leadership are not necessarily

successful because they possess unique skills, rather, these skills are available and accessible to everyone if they know where to look and how to apply them effectively. So we have avoided the temptation to present numerous cases of best practice and offer instead a new set of distinctions intended to encourage you to explore and discover a new world of possibilities for yourself. Consequently, we don't present a theory of open source leadership, nor do we tell you how to succeed in this domain. Rather, we hope you will develop the skills to routinely see the world anew and build structures of participation that lead to "integrative interactive emergence," a skill as old as time itself. Richardson (2003a) uses this term to describe our ability to disrupt normal streams of consciousness and interactively integrate the minds, hearts and bodies of like-minded, like-hearted and like-bodied people to bring about innovative, sustainable, positive change far exceeding that attainable by those same people acting independently. According to Richardson (2003a), the ultimate complexity that we witness in nature and manifest in being human arises from this reiteration over billions of generations of integrative interactions, which are governed by the same trinity of relatively simple rules. He says:

These rules are fundamentally interdependent, operate throughout the universe and underlie the nature of everything. The whole is greater than the sum of its contributing parts. Because integrative interactions generate emergent products that are greater than the sum of the contributing parts, the new information can contribute to an evolving ideality that has never existed before.

Interacting with reality through the new ideality alters our participation with it and because our participation contributes to the emerging reality, evolving ideality alters evolving reality. This helps to explain the powerful emergence of social networking and the way in which people have embraced Web 2.0 technologies in their quest. It is as if we just can't resist the desire to connect with others and to emerge as individual identities on our journey toward wholeness, connectedness and emergence.

We suggest that creating new idealities through words, phrases, and other symbolic representations offers lenses through which others can look into aspects of reality they might not otherwise have seen. In other words, ideality can reveal reality and serve to illuminate reality with awareness. One of the most powerful lenses at our disposal today is

the Internet, which is illuminating reality with awareness – awareness which, over the past 10 years, has emerged from the integrative interactions of thousands of users into a place of interaction and participation with people creating and sharing content and social connections on the network. We consider this book a lens that will illuminate your reality with awareness. As you read, please notice when something we say provokes an emotional response and shine the light of awareness on its origins. If you feel anger, is it because our ideality conflicts with yours? If you feel happiness, is it because our idealities are aligned? Whatever the emotion, we invite you to allow the feelings to emerge and decide which aspects of the book compel you to explore further. Reading in this way will ensure true learning. As Rumi said:

We have two kinds of intelligence, one acquired as a child in school memorized facts and concepts from books and from what the teacher says, collecting information from the traditional sciences as well as from the new sciences. With such intelligence you rise in the world. You get ranked ahead or behind others in regard to your competence in retaining information. You stroll with this intelligence in and out of fields of knowledge, getting always more marks on your preserving tablets. There is another kind of tablet, one already completed and preserved inside you like freshness in the center of the chest. This other intelligence does not turn yellow or stagnate. It is fluid and it doesn't move from outside to inside through the conduits of plumbing learning. This second knowing is a fountain-head from within you, moving out. (quoted in Harvey, 2000, p. 98)

If you accept our proposition, you might recognize that rather than using language to implore and deplore, to praise and condemn, to offer and impose, to conclude and exclude, to declare and deceive, to persuade and dissuade, to hide and confide, you can simply use it to disclose and recognize that your experience of the world is as unique as a snowflake. When we free ourselves from the clock logic ideals of right and wrong, we break free from the constraints of doing the same things differently to doing entirely different things. As one frustrated student once commented after sitting through a most difficult and complex lecture on quantum mechanics: "I am amazed at the way the professor left unobscured the vast darkness of his subject." Similarly, because the distinctions we are making in this book may possibly not make immediate sense to you, we ask that you take an unconditional approach to

what we have to say and compassionately and trustingly engage with the distinctions we present through the stories and observations we have made during the course of our study. Please don't take our word for anything you are about to read, but please do see for yourself. Read with a critical eye and ask, is what you are reading true in parts of your life? Go deeper to explore where your recognition comes from. What do you think is missing in our accounts and, finally, on balance, what do you find compelling about our observations and conclusions? It is our intention to shine the light of awareness on a set of distinctions aimed to provoke, evoke and invoke a desire within you to further explore and discover a new world of possibilities for yourself.

In the three domains we have studied – the enterprise, public service and the volunteer community – we have observed patterns of leadership practice that are remarkable because they produce outstanding results and they create a deep sense of meaning and identity for those involved. The patterns we observed reveal an innate ability to shape outcomes while having a positive influence on the wholesomeness, preciousness and freshness of life's potential of those involved and those affected by their actions. Rather than seeking to impress you by sheer numbers of people studied, we have combined their essential qualities and patterns of practice into three phenomenal identities – the entrepreneur, the public servant, and the community leader. In so doing, we hope to initiate a journey of discovery and disclosure aimed at developing the skills necessary for you to open to the source of human potential and shine its light on new worlds of opportunity and possibility. It is the skills required to reveal these new worlds while balancing predictability and control with openness to multiple sources of creativity and innovation that we describe here. We invite your natural skepticism in the hope that you may recognize those moments when our words evoke a deep sense of connection with your past experiences – moments that provoke deep disconnects with strongly held views about right and wrong, good and bad, logical and illogical. Above all, it is our wish that you will feel compelled to discover new ways to expand your capacity, virtue and talents as a leader – staying with the dissonance long enough to see a new world occurring.

We compare and contrast our three phenomenal leaders with an extensive search among various types of developmental and evolutionary theories. Our search yielded a “four-quadrant” model of consciousness and its development (the four quadrants being intention, structure, attention and awareness). Each of these four dimensions

was found to unfold in a sequence of nine possible combinations of major stages or levels, and these 36 major levels yielded a theory of leadership that is comprehensive in its nature and scope. This model is used to indicate how this synthesis can inform the practice we call “open source leadership”:

- 1 Disrupting the status quo.
- 2 Offering new possibilities while opening others to the possibility of realizing more of themselves than previously imagined.
- 3 Knowing when to act and when to wait in the pursuit of those possibilities.
- 4 Shaping processes, structures and systems to make the best use of their time.

Knowledge of these new worlds is diffused through rich Internet and communications technologies, which enable synergies of talents to transform into creative and innovative ideas. Over time, these relationships extend to other networks including suppliers, complementors and buyers, which lower costs, increase quality, and shape the practices of a wider society.

These elements come together successfully when led by people who intentionally work to improve the quality of life for people using a coherent narrative that engenders loyalty and commitment among all those involved. Their challenging and enquiring minds bend path dependencies, such that they bring forth entirely new worlds of opportunity – worlds that had never occurred to people before. These events don’t happen by accident but are intentionally designed through a nexus of trusted, committed and compassionate relationships.

For example, in a recently formed collaborative partnership between Intel and IBM, their intention was to speed up the development of wireless applications based on Intel’s servers and clients and IBM’s WebSphere middleware. The collaboration had a pan-Scandinavian focus aided by technology-enabled integrative interaction among teams located at IBM’s Helsinki-based mobile ebusiness center and Intel’s wireless competence center in Stockholm. The deal extended both companies’ existing relationship in the wired world and paved the way for further partnerships with application developers. Increasingly, companies like Microsoft, Linux, IBM, Intel, BP, Benetton, 3M, Oracle, Dell and P&G are creating competitive advantage by integratively interacting the skills, talents and experiences of people inside

and across their boundaries to create new knowledge to take on and overcome complex business challenges. Over the past two decades, management innovations enabled by ICTs have moved companies toward the ideal of the “boundaryless” organization, where formal reporting structures and detailed work processes have a diminished role in the way important work is carried out. Instead, informal networks of employees are encouraged to exist alongside the formal organization and these communities of common interest are increasingly at the forefront of new idea development. The general health and connectivity of these groups has a significant impact on their knowledge-creating capability, strategy execution and organizational effectiveness. Many corporate leaders intuitively understand the benefits of this flexible approach, but few spend any real time assessing or supporting them. And because they do not receive adequate resources or executive attention, these groups are often fragmented and their efforts disrupted by management practices or organizational designs that are biased in favor of task specialization and individual rather than integrative interactive efforts. Not surprisingly, the best examples of ICT-enabled collaborative practices are to be found in companies where IT defines competitive strategy, as in Microsoft, Intel, Linux and Dell, and where it enables competitive strategy, as in BP, Benetton, 3M and P&G. For example, at P&G, knowledge creation through collaboration is considered a critical factor in its ability to adapt to rapidly changing market forces. The company manages a vast range of activities including research and development (R&D), marketing, supply, production and transportation. It used to be mired in procedures, but now has processes that foster learning and tie people’s jobs to creating value. It is flat and lean and every individual in the company has the basic capability to communicate, collaborate and share information routinely, without the underlying infrastructure acting as a barrier to information flow. More recently, its Connect + Develop program has helped to extend the company’s innovation process to include 1.5 million people outside P&G.

Our intention in this book is not to cram new information or beliefs into your head, neither do we wish to convince you of anything you don’t already intuitively feel is right. Instead, we hope to bring about a shift in your awareness or consciousness – to awaken you to a world of new possibilities. In that sense, our book is not “interesting,” because to say it was merely interesting would mean you could keep your distance from it by playing around with ideas and concepts in your mind and

agree or disagree. Instead, we have written this book so that it will be about you, and through your interaction with it, we hope to change your state of consciousness. To do otherwise would be meaningless, yet it can only serve to awaken those who are ready. Not everyone is ready yet, but many are and with each person who awakens, the momentum in the collective consciousness grows and it becomes easier for others to grasp. If you don't know what awakening means, read on. Only by awakening can you know the true meaning of that word. A glimpse is enough to initiate the awakening process, which is irreversible. For some, that glimpse will come while reading this book. For many others who may not even have realized it, the process has already begun. This book will help them recognize that fact. For some, it may have begun through loss or suffering, for others, through coming into contact with a spiritual teacher or teaching, through reading some spiritually alive and therefore transformational book – or any combination of the above. If the awakening process has begun within you, reading this book will accelerate and intensify your experience. The ideas and concepts presented here may be important, but they are secondary. They are no more than signposts pointing toward awakening. As you read, a shift will take place within you.

REFLECTIVE NARRATIVE

- 1 Why am I reading this book?
- 2 What are the specific challenges I face and how do I think open source leadership might help?
- 3 What do I think I will recognize as I read this book?
- 4 What do I think I will read that will cause me to doubt the soundness of my existing ideas and opinions?
- 5 What will I do differently as a result of reading this book?

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