ORIGINAL PAPER

A Developmental Model for Educating Wise Leaders: The Role of Mindfulness and Habitus in Creating Time for Embodying Wisdom

David Rooney[1] · Wendelin Küpers[2] · David Pauleen[3] · Ekatarina Zhuravleva[1]

Abstract
This article brings together mindfulness and habitus theory in relation to developing wise leaders. In particular, we present new insights about the intersection of time, subjective and intersubjective experience, and mindfulness that are relevant to developing embodied wisdom in leaders. We show that temporal competence is essential for shaping habitus and developing embodied wisdom. Further, and to extend theoretical understandings of mindfulness in leadership, we argue that temporal capabilities developed through mindfulness can foster embodied wisdom by creating a specific 'wisdom habitus' that includes values and ethics. The system of dispositions that comprise one's habitus is, however, largely unconscious and implicit and we discuss how mindfulness renders habitus, including ethical conation accessible to development for the bodily ability to act wisely. This article then establishes a framework that leadership development programs in business schools can adopt for understanding habitus and mindfulness to enable embodied wisdom to develop in leaders. Finally, we show that a mindfulness perspective offers valuable contributions to research on leadership.

Keywords Mindfulness · Leadership · Wisdom

Introduction

If the world needs wise leaders, business schools need to become good at developing wisdom in people. Leadership theory, however, tells us little about how to develop leaders who embody wisdom. This article adds to theory by showing how mindfulness is useful for developing embodied wisdom with particular reference to leadership. For this we draw on the parallel intellectual histories of embodiment in Aristotelian and Buddhist philosophy that recognize how embodiment and mindfulness are connected to ground wisdom in practical action which is always temporally situated. We do this to provide a discursive, multilevel sociological account of wisdom (Rooney and McKenna 2008; Rooney et al. 2010) that explicitly connects habitus through mindfulness to embodied social behavior.

In particular, we argue that wisdom development requires attention to temporality, mind, and body if leaders are to realize their full potential. We further argue that leaders can act on their values (virtues), knowledge and judgment more wisely by developing mindfulness. Mindfulness helps leaders to examine open-mindedly what guides them in terms of basic orientations and actions as well as to cultivate, embody, and enact wisdom situationally. Specifically, we suggest that mindfulness creates the temporal competencies to access and purposefully change the largely unconscious psychological-cultural system of dispositions, called 'habitus', that organize how people perceive the social world and act in it.

This article is structured as follows. First, we consider flaws in leadership theory in relation to embodied practice and wisdom and then discuss the mindful and wise leadership literature. We then focus on habitus, conation,

✉ David Rooney
david.rooney@mq.edu.au

Wendelin Küpers
wendelin.kuepers@icn-artem.com

David Pauleen
D.Pauleen@massey.ac.nz

Ekatarina Zhuravleva
ekaterina.todarello@mq.edu.au

[1] Faculty of Business and Economics, Macquarie University, Sydney, Australia

[2] ICN ARTEM Business School, Nancy, France

[3] School of Management, Massey University, Albany, New Zealand

embodiment, and temporality before exploring how each of these is part of wisdom's complex mechanisms. Having created this foundation, we discuss how temporality, habitus and mindfulness are connected to show how mindfulness opens wisdom's habitus to inspection and reconfiguration to enable embodied wisdom development. Finally, we consider implications for future research and leadership development practice in business schools as part of our conclusion.

Embodied Wise Leadership Emerges via Lived Experiences

We begin by considering significant problems in conventional leadership theory. The problematic behaviors and ineffectiveness of many leaders cannot be fully explained by existing theories. An important aspect of leadership research and practice relates to the inability or sometimes unwillingness of leaders to act virtuously. At the core of this concern is that many leaders do not embody the values that leadership theory calls for. In this light, recent research explores toxic (Pelletier 2010), destructive (Schyns and Schilling 2013), narcissistic (Rosenthal and Pittinsky 2006), selfish (Oktaviani et al. 2015), and psychopathic (Boddy 2015) leaders.

Recent criticisms of leaders and leadership theory are important because they point to the inability of leaders to embody and perform excellent leadership (Dhiman 2017), including their lack of ethical conation (the purposive impulse to perform ethically). We propose that to understand why and how leaders and leadership theory are failing (and how to overcome this failure) requires us to understand habitus as a system of embodied dispositions (Bourdieu 1990) created through lived experiences (Alvesson and Spicer 2012).

Actualizing one's habitus, therefore, signifies the pathway towards the 'how' of wise leadership as leaders embody and purposefully express ethical qualities acquired during their lived experiences. Grint's (2007) Aristotelian assessment of why leaders and leader training are failing provides a useful starting point for theorizing embodied wise leadership. Wise leader development, says Grint, needs to focus on the role of experience more than formal theory. More specifically, Grint says:

> [P]hronesis [practical wisdom] cannot be taught in any lecture theater but must be lived through; in fact it is rather closer to an apprenticeship or mentoring relationship in which the wisdom of the mentor is embedded in the novice over time, but only indirectly through guided practice or engagement, not directly from formal teaching (Grint 2007, p. 242).

To mindfully live through something, however, is to fully participate and to be fully present to take deep lessons from experience. This idea of 'lived-through' also links to recent research that understands embodied leadership as manifest in, for example, signaling via facial expressions, posture, etc. as well as in situational and environmental cues such as office layout, temperature, etc. (Reh et al. 2017). What is deeply learned through (bodily, sensual) experience creates wisdom and also allows actualizing its potential situationally. Thus, simply telling leaders to be more emotionally intelligent, more authentic, or more visionary, is ineffective and does not lead to embodied wisdom.

Wise leadership, we argue, is an ongoing process of embodying and living through experience by being present. Thus, Grint's idea of wisdom-creating experience being something that is "lived-through" and is "embedded" indirectly through "guided practice" is important as a starting point for understanding mindful embodiment of wisdom. A small and largely ignored literature explores wisdom in leadership (Küpers 2013; Case 2013; Intezari and Pauleen 2013; Korac-Kakabadse et al. 2001; McKenna et al. 2009; Oktaviani et al. 2015; Zacher et al. 2013, 2014; Yang 2011). This literature considers, for example, the discursive aspects of leadership (Rooney et al. 2010), subjective experience in leadership practice (Küpers 2013), Confucian leadership wisdom (Yang 2016), Buddhist leadership wisdom (Case 2013), leadership philosophy (Intezari et al. 2016), and military wisdom (Zacher et al. 2015). More fashionable leadership literature in the form of authentic, servant, and transformational leadership theory, particularly when taken as a whole, points in the direction of wisdom because leading within these dominant leadership constructs requires considerable emotional and intellectual as well as social, ethical, political, and cultural capabilities and excellences (cf. Rooney and McKenna, 2008). In this light, the emerging shift to wisdom is a logical move (Mumford 2011; Weick 2016). Wise leadership is directly linked to embodied social action: for example, taking social and environmental responsibility and creating enlightened change. Because leaders face a complex and challenging environment, wisdom is useful due to its capacity to provide excellent situational leadership in difficult and uncertain contexts, and where decisions must be made and courses of action must, nevertheless, be undertaken.

Practical wisdom (*phronesis*), as Aristotle (1984) defines it, is the executive function to understand and decide how to achieve excellence in social practice. For Aristotle (1984), this kind of wisdom is shaped by how one responds to a situation using one's experience, powers of reflection and judgment, and theoretical and practical knowledge in accordance with values and understandings. Practical wisdom embodies virtues, excellent sensing, feeling, thinking and judgment as well as excellent decision-making and the ability

to act wisely. The link from wisdom as an executive function to leadership is obvious and its excellence imperative is also mirrored in contemporary leadership theories. More concretely, practical wisdom requires achieving both high performance and high integrity as an actor in a complex, often messy, social world full of ambiguities. To achieve such outcomes, practical wisdom is:

> [I]nformed by reflection, concerned with practical judgement and implies ethical deliberations based on values. It requires attention to values, beliefs, attitudes, assumptions, expectations, feelings and knowledge which lie below the surface and behind the actions of practitioners as well as theoretical knowledge and practical skills. These 'below the surface' issues include prejudices and biases from previous experiences which influence our understanding of the current situation (Eriksen et al. 2014, p. 708).

There is a 'below the surface' habitus of capabilities, assumptions, expectations, and feelings that are cultivated and embodied in practically wise leaders. In addition, temporality and embodiment go hand in hand with practical wisdom's reflections, deliberations, and actions. However, the path to embodied practical wisdom is long and difficult (Grint 2007), as it requires dedicated time, both to be developed and to be consistently applied (Aristotle 1912; Zhu et al. 2016). Practical wisdom requires timely agility, experience, and deeply embedded dispositions to act wisely (Grint 2007; Rooney and McKenna 2008; Rooney et al. 2010).

We argue that mindfulness opens a perceptive space in a person's habitus to create positive change by developing dispositions that are attuned to embodying excellent leadership. Later, we will show how mindfulness practices enable individuals to do this.

Habitus and Its Elements

As argued above, leadership theories have a blind spot at the level of embodiment and habitus, and struggle to capture how dispositions become embodied and form into actions. The lack of research on mindful leadership is contrasted by the need for understanding mindfulness as a practice for developing embodied wisdom. We explain the mechanism of habitus and its role in embodying wise practice by highlighting why mindfulness matters in developing embodied wisdom.

As suggested in Fig. 1, habitus is a complex phenomenon, emerging from the interplay of its constitutive elements including conation, temporality, habits, wise actions, and mindfulness.

Habitus is a system of lasting dispositions formed by a set of temporal and habitual elements that become engrained
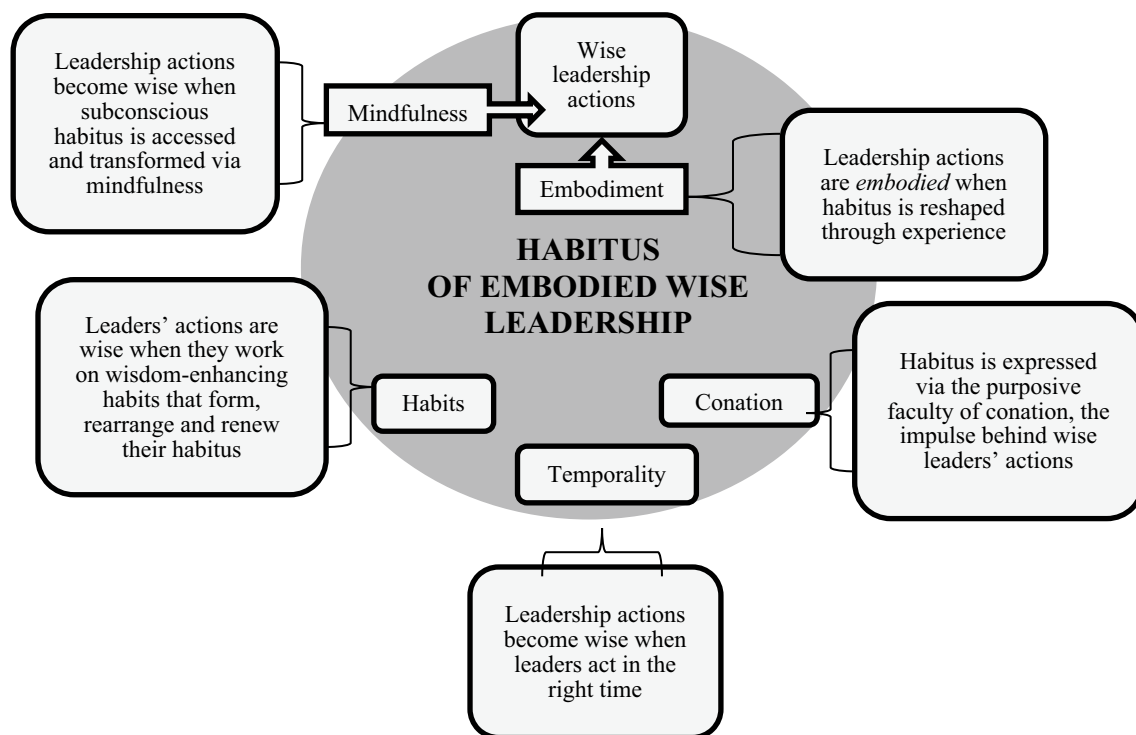

Fig. 1 Habitus of embodied wise leadership

habits. These habits constitute a time-bound force that uses a repertoire of pre-shaped responses that influence our spontaneous actions. Habitus synchronizes and gives direction to our feeling, thinking, and acting. Habitus is a 'present-past'; it contains past experiences and expresses them in the present. Ethical excellence, therefore, is a manifestation of a virtuous habitus, formed by values, thoughts, motivations, and feelings.

The following table defines important conceptual elements of habitus and sets out their relationships to habitus and leadership action (Table 1).

Although leadership theories often imply habitus, they do not create explicit accounts of its role in the behaviors of leaders. This is particularly so for temporal and conative dynamics that explain the process of embodiment. The next section, therefore, explores how leadership theories underemphasize habitus, temporality, conation, and embodiment.

Habitus and Authentic, Servant, and Transformational Leadership Theories

Using Table 2 as a guide, we discuss important but mostly implied features of contemporary leadership theory by focusing on servant, authentic, and transformational theories. These three theories are consonant with wisdom and also fit with the dominant discourse on leadership. Following this discussion, we elaborate mindful and wise leadership, both of which give more direct theoretical and practical attention to excellent leadership's habitus and its temporal, conative, and embodiment aspects.

As Table 2 shows, authentic leadership theory portrays its leaders as displaying a habitus grounded in self-awareness, balanced reasoning, future orientation, and high ethical standards, including the desire by leaders to enact their personal values in their leadership practice (Avolio and Gardner 2005). In addition, authentic leaders display empathy, create positive work environments, and are concerned with having a positive impact on the community outside their organizations.

Acting for the future and creating impact speaks to temporal competencies that are related to envisioning, acting virtuously, and enacting excellent values (virtues) which are essential to authentic leadership's habitus. Furthermore, conation that makes leaders habitually behave virtuously is a necessary step to an authentic practice of leading. Although authentic leadership theory points to a habitus of embodied positive dispositions as a foundation for excellent leadership, it says little about how to become that kind of person.

The laudable values of altruism and generosity, as well as a constructive future orientation, are central characteristics of the habitus of servant leadership. Servant leaders focus on supporting and developing their followers (Greenleaf 1977) because they unselfishly place the needs and welfare of their followers, who are more like colleagues, ahead of their own interests (Van Dierendonck 2011). Another very important value of servant leaders is humility because servant leaders share power with and develop capabilities in their followers/colleagues (Greenleaf 1977) and in doing so they create porous boundaries between themselves and others.

Servant leadership's flat social architecture and its empathic values system also suggest that an organizational habitus (including the organization's culture) that supports its leadership processes is necessary. Follower development also speaks to creating a habitus in each follower that fosters embodiment of humility, generosity, and alterity. Movement (change, development) is also a constitutive element in servant and authentic leadership, and so time and timing are important to them. How timing, humility, empathy, and altruism could be embodied in leaders, however, remains to be explained in these theories.

Transformational leadership is also change and future oriented (Avolio and Bass 1995). Transformational leaders have a habitus of positive values and they and their followers' values are aligned with each other's and their organizations' values.

Fundamental to transformational leadership is that leaders and followers succeed in transforming their organizations together by aligning their emotions and values (Küpers and Weibler 2006), resulting in very little resistance to change. Low resistance is created because there is no cynicism about leaders' motivations and competence and so values are embedded in an organization's culture. Implied in this view is that leaders shape the habitus of their followers specifically to create conation that impels transformation. The workforce not only shares common values but also shares a common vision with leaders (Bass 1990). Values- and vision-driven transformation are embodied in leaders and their followers, who create a collective identity and, by implication, a collective habitus.

Although each of the leadership theories discussed above suggests a habitus that includes temporal-conative and embodiment dimensions, it remains largely implied. To fill this gap, and to better inform the development of embodied excellence in leadership practice, its habitus requires better theorization.

Reflection, Judgment, Wisdom, and Mindfulness

To position habitus within mindfulness and wisdom theories, we build on the ideas of 'lived-through' and 'guided practice' by examining mindful leadership theory. We do this because mindfulness accesses and cultivates the habitus of embodied behavior. Moreover, mindfulness is an important

Table 1 The key concepts of the Diamond model of habitus of leadership

Concept	Definition	Relationship to habitus and other elements within habitus	Nature of the concept's relationship to leadership action	Example in leadership
Habits	Acquired and socialized skills, gestures, techniques (Merleau-Ponty 2012), and forms of tacit knowledge residing in the body and creating bodily know-how (Merleau-Ponty 1965, p. 179)	Habits of mind and body form, rearrange, and renew habitus	Incorporated bodily knowledge (tacit, semi-conscious) delivered through bodily effort	A habit of slouching may indicate a lack of self-confidence in one's leadership abilities
Habitus	Lasting capacities and schemes of perceptions, values, and thoughts that influence a person to form specific attitudes and act in particular ways (Bourdieu 1990)	A central concept in the Diamond model and Embodied Wise Leadership theory	An unconscious, motor, and sensory based personal and cultural force, that drives practice and shapes and defines (fields) of action including ethicality as a tendency to adopt particular ethical positions and actions (Merleau-Ponty 1965; Widick 2003)	A response of a leader who thinks of themselves as a servant leader but reacts defensively to a market crash, blaming market conditions rather than their input into the unpreparedness of the firm
Mindfulness	The formal bodily grounded and mediated practice and an attitude as one pays "attention in a particular way: on purpose, in the present moment and non-judgmentally"	Conscious effort and a resource to transform habitus; simultaneously an input, an outcome and a quality of habitus	Platform for development of observational skills that improve leaders' temporal responses and behaviors including mindful observation of the present moment, or dispositions such as the quality of peacefulness	A leader observes the relationship dynamics to help a team solve an inner-group conflict
Temporality	Temporal horizons, orientations, and behaviors (such as acting at the right moment; deliberating too hastily) as the subjective and intersubjective experience of time	A part of habitus individually experienced and socially shared among group members	Temporality is conative and integral to leadership	Improvising in finding a solution to a problem to meet a deadline
Conation	The embodied pre-cognitive volition or impulse to bodily act in a particular way in a particular situation	An outcome of habitus and the impulses behind it	The social/cultural aspect of habitus that links to purpose, intentions, and values. It is the impulse behind an action that shapes the orientation of directions of attention, response time, and type of behavior. In leadership, it lends direction and timing to leaders' ethicality and embodiment of wise action	The pre-cognitive bodily reaction of fear and cold sweat in the unfolding conflict during board meetings. A leader's ability to imagine very quickly an ethical course of action to take in a sudden emergency
Embodiment	An existential condition in which the body is the subjective source or intersubjective ground of experience. Pertains to the body understood as a phenomenal rather than only a physiological body and to the bodies' tacit experiences as a unified potential or capacity for various actions	A manifestation of habitus gained by lived-through experience	Embodiment of values produces conation so that leaders habitually behave virtuously. Grounds wisdom in practical action (and thus makes wisdom practical)	Manifesting authority through non-verbal, bodily language. Develop thoughts of kindness when embodying the practiced value of compassion
Practical wisdom	Socially excellent actions achieved via embodied virtuous knowledge resulting from lived-through experience	A virtuous quality of habitus	The basis for wise leadership actions and demonstration of an embodied virtuous habitus of values, attitudes, and qualities	A leader who achieves high performance and displays high integrity in managing complex, ambiguous, and sometimes messy organizational issues

Table 2 Representation of habitus in leadership theories

Habitus elements and their representation	Authentic leadership	Servant leadership	Transformational leadership
Habitus	High ethical standards Positive work environments and impact on communities beyond organizations	Flat social structure Empathic values system Follower development	Positive values Alignment between values of followers and leaders
Temporality	Volition to act virtuously in the present and future Future orientation in the form of vision	Change and development demonstrate the importance of time and temporality	Future orientation through vision, common to leaders and followers
Conation	The desire to enact personal values	Purpose to serve others	Volition to inspire and transform followers
Habits	Habits of virtuous behavior are central	Habitual altruism	Habitual empowerment
Embodiment	Enacting personal values Embodying self-awareness, balanced reasoning, AND empathy	Embodying humility, generosity, and altruism	Values are inter-embodied between leaders and followers
Mindfulness	Not part of the theory	Not part of the theory	Not part of the theory
Wisdom	Points to wisdom	Points to wisdom	Points to wisdom
Risks/gaps	Habitus of positive dispositions is described but no explanation of how to embody these qualities is provided	How core qualities such as humility, empathy and altruism could be embodied in leaders is not explored/explained	Control of leaders over followers Fosters formation of cult-like organizations as time solidifies control

element in achieving wisdom in Buddhist social philosophy and ethics (Humphreys 1961; Smith and Novak 2003; Qiu and Rooney 2017; Purser and Milillo 2015; Harvey 2000), which is characterized by humility, compassion, creating mindful communities, and abiding by an ethical framework (Harvey 2000). These characteristics are also essential for wisdom. With this in mind, we now set out how we understand embodied wise practice.

Embodied, Practical Wisdom

Authentic, servant, and transformational leadership theory all point in the direction of wisdom because they acknowledge the considerable emotional, intellectual, social, ethical, political, and cultural challenges that leaders face (cf. Rooney and McKenna 2008).

It is helpful to begin discussing wisdom using Aristotle. Practical wisdom (*phronesis*), as Aristotle (1984) defines it, is the executive function to understand and decide how to achieve excellence and flourishing (eudaimonia) in and as social practice. For Aristotle (1984), this kind of wisdom is defined by how one responds to a situation using virtue, experience, reflection, judgment, and theoretical and practical knowledge.

Practical wisdom, therefore, embodies virtues, thinking, and judging. There is, in other words, a habitus of values, capabilities, assumptions, expectations, and feelings that are cultivated and embodied.

In addition, temporality and embodiment go hand in hand with practical wisdom's reflections, deliberations, and actions. However, the path to embodied practical wisdom requires dedicated time to be developed and consistently applied (Aristotle 1912; Zhu et al. 2016). Practical wisdom requires timely agility, experience, and deeply embedded dispositions to act wisely (Grint 2007; Rooney and McKenna 2008; Rooney et al. 2010).

Accordingly, practical wisdom can be understood as an embodied and reflective, ethically committed social practice (Kemmis and Smith 2008) that is situationally realized at the right time, for the right reasons, and by the right means.

Mindfulness and Social Practice Wisdom

The Social Practice Wisdom (SPW) conceptual framework explicitly acknowledges embodiment, temporality, mindfulness, and habitus (Rooney and McKenna 2008; Rooney et al. 2010) and so it is useful for this article.

SPW sees wisdom as the pinnacle of social excellence, distinguishing it from common sense, judgment, and knowledge by its unique and flexible integration of particular qualities to produce social excellence dynamically in everyday life (cf. Grossmann et al. 2016). The underlying principles of SPW include qualities of mind and spirit (including mindfulness), reasoning, and ethicality, as well as embodied praxis (Küpers in press) to create excellent practices that produce exemplary outcomes (Rooney et al. 2010; Zhu et al. 2015). Praxis, in this context, refers to a social Gestalt in which

practices are embedded, enabled, and organized to create excellence in action (Küpers in press).

SPW creates integrity and excellence by integrating the following five principles in accordance with the demands of the situation.

1. Qualities of mind and consciousness: an aware, equanimous, compassionate, humble, and actively open mind with an integrated habitus of dispositions that drive insightful and virtuous action. This involves mindfulness, empathy, non-attachment (distancing), acceptance, and self-awareness to understand uncertainty and the relativities of life, including conflicting values, identities, cultures, and politics, as well as imperfect knowledge.

2. Agile, transcendent, and reflexive reasoning: Reflexively integrating knowledge, including aesthetic knowledge (direct, embodied, sensory, non-rational knowing and conceptual knowing), transcendence (e.g. creativity, foresight, intuition, trans conceptuality [non-linguistic knowing]), different perspectives, and clear insight to adroitly deliberate and judge to assist transformative understandings of a situation despite uncertainty and ambiguity.

3. Ethical purpose and virtuosity (compassion): this includes virtues, ethical competence, and the ability to understand and act positively in response to people's emotional, social, and material needs. Furthermore, it entails ego transcendence and virtuous alignment of values with social behavior, and insight into the human condition and shifting social relations to find the right and virtuous thing to do at the right time.

   These first three qualities and abilities recursively interact with each other as a habitus (or system of dispositions) to create the conative impulse for an embodied wise praxis that leads to excellent outcomes that improve the conditions of life. The final two elements, then, are:

4. Embodiment and Praxis (or mastering wise action): drawing from one's habitus of dispositions to creatively, responsively, and decisively embody and enact wise performative skills in a situation. Wise performance draws on experience and understanding and is based on judgments that are executed and communicated in a timely and aesthetic way. This involves sensing and knowing why, how, and when to adapt to the surroundings and why, how, and when to change them, and how to astutely make necessary trade-offs.

5. Outcomes that improve the conditions of life: This involves galvanizing, purposeful leadership and artful communication to effect virtuous change with exceptional outcomes. Creating positive cultures and sustainable communities are central to this.

The embodied experience of being wise or trying to be wise and the outcomes of such practice are also used by wise people, reflexively, to feedback into principles 1, 2, and 3.

Briefly stated, SPW's habitus is characterized by qualities associated with mindful awareness. A wise person's mindfulness shapes their habitus to generate the composure, motivation, discursive space, and ethical competencies that enable them to embody their wisdom so as to act in particular situations excellently.

Diamond Model of Habitus—Embodiment Through Habitus and Temporality

To unravel the mechanism of habitus, we further described its elements in Fig. 2 and Table 2 (above). In the Model (Fig. 2) that follows we have described the relationship between temporality and conation and the interactions between conation, mindfulness, and timing to clarify how temporality and conation work to embody wisdom. Habitus is something we are largely unaware of and it includes values and assumptions that we take for granted and, therefore, rarely question.

The Diamond model of habitus acknowledges processes at individual and sociocultural levels, and that actions produced through it exist in a specific time and situation as well as in a broader context or field. In the following sections, we discuss the characteristics of habitus that can guide leaders' efforts to embody practical wisdom via mindfulness. This discussion is also important because it creates the ground for the introduction of mindfulness's dynamics that give its practitioners access to the unconscious and taken for granted content of habitus to develop embodied wisdom.

As a system of dispositions, habitus and its elements are recursively constructed at both individual and socio/cultural levels. For example, ethical conation, an important outcome of habitus, is played out both individually (with dispositions) and socially (culturally). In individuals, conation is embodied as a pre-cognitive volition or impulse to act in a particular way in a particular situation. For example, a snake appears on the path as you are walking absent-mindedly and you instinctively jump back from it before you are cognitively aware of the concept 'snake'. This is pre-cognitive (bodily) awareness that impels particular action in a specific situation (Winfield 2015). Merleau-Ponty (2012) describes conation as being bodily mediated in the nexus of self, other, and world.

Given how much members of particular groups share the same habitus, many individuals in a group will have similarly shaped conative impulses. For instance, fans of a football team will cheer and gesticulate spontaneously when their team scores a goal as minds and bodies work in
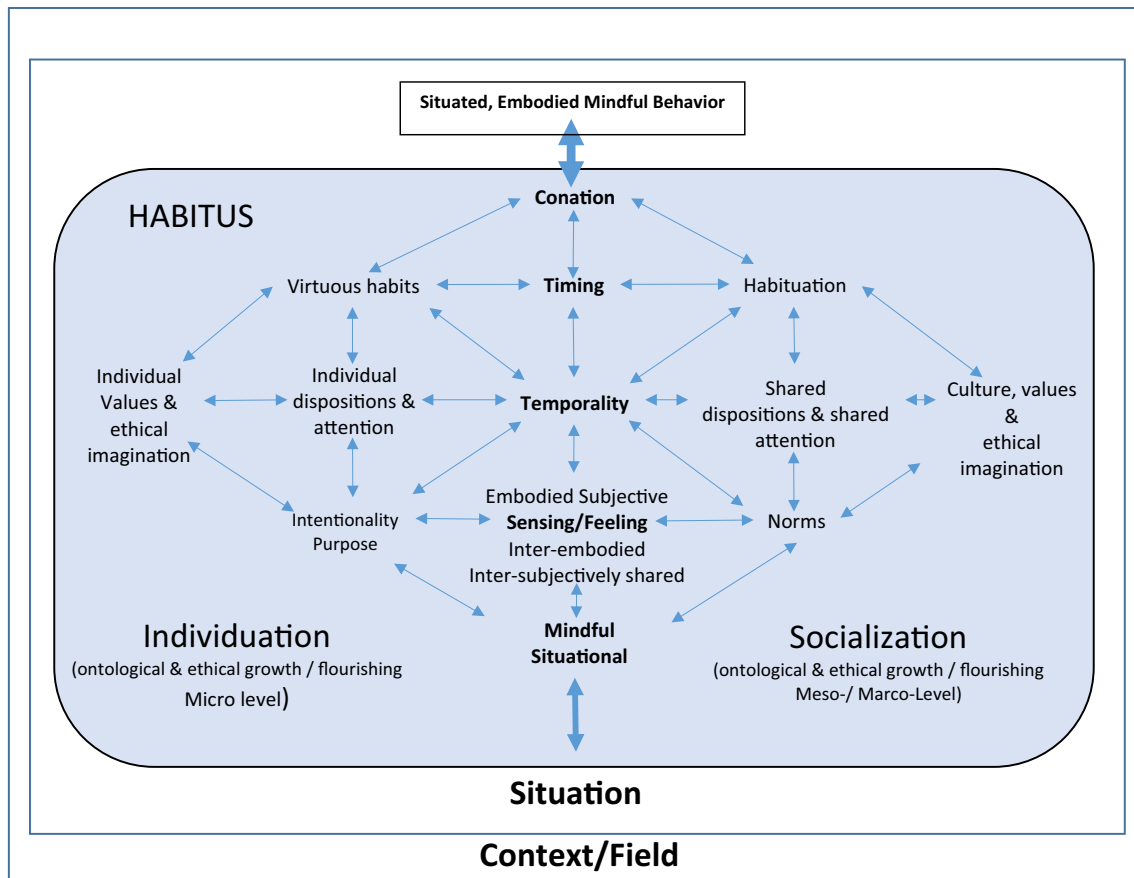
Fig. 2 Diamond Model of Habitus

concert. Such behaviors are rather habitual. Habits, though, have individual and social natures. They are acquired by individuals and comprise skills, gestures, and techniques that are socialized. In this dual structure, habits rearrange and renew the habitus (Merleau-Ponty 2012) through social learning processes and through deep contemplation such as in mindfulness meditation. Habitus is also understood to incorporate our bodily 'know-how' and practical sense and also to structure an individual's grasp of the world from the point of view of the body (Merleau-Ponty 1965, 1995).

The dual structure of habitus also becomes evident in embodiment. While we tend to think of habits as contained within an individual body, habitus also connects us to other bodies. Through moving our intentional and responsive bodies, social interactions occur (Merleau-Ponty 2012, p. 370) as normal aspects of life. The interpersonal convergence of perceptions, intentions, and responses to the world is possible because we experience each other as social, empathizing bodies (Winfield 2015). Empathy, as one of the key dispositions of leadership, is part of the ongoing bodily (or sense) mediated conversations that enable us to relate and communicate with the world and to form communities. Thus, the body, as a sensor, is fundamental to the mutuality

that creates a shared intersubjectivity (Sanders 2008). Insofar as we have a sense of the other person as capable of actions, we also have a basic, bodily sense of intersubjectivity. Going further, through the mutual connecting of their bodies—mediated through eye contact, facial expressions, voice, touch, gesture, and other kinds of intentional and unintentional action—leaders create a dynamic interplay (Leder 1990).

Temporality is a social part of habitus in that members of a group will share synchronically similar temporal horizons, orientations, and behaviors (as in the football example above). Thus, different languages have different tense systems that shape cultural expressions of past, present, and future (e.g. different temporal directions such as 'past before us' in Maori). Tense systems in language are aspects of habitus that shape individual and collective behavior. Chen (2013), for example, shows that people in countries that have languages that make fewer grammatical distinctions between present and future save less money. The experience of temporality is also individual, as normative reactions are rarely perfectly consistent. Even members of the same group will have different subjective temporal perceptions and orientations in given situations.

The football fans (above) will not all cheer: some will cheer louder and some sooner. Variation like this may result from individual differences in sensing and feeling. Some will have sensed that a goal is imminent, and some will have different emotions and feelings about the importance of the goal. Temporality, therefore, is conative and integral to any social behavior, including leadership.

Relationships Between the Constituting Elements of Habitus

The phenomenological and sociological mechanisms of habitus work through the inter-relationships between its various constituting components. For example, a leader's ability to imagine very quickly, yet mindfully, an ethical course of action to take in a sudden emergency is shaped by various habitus elements. To be able to imagine an ethical course of action requires the embodiment of ethical principles as they are grounded in the lived-through experiences of a leader. This immediate orientation and impulse of a person's actions is called conation. For our purposes, conation also shapes the orientation or directions of attention, response time, and type of behavior. However, conation, as a socio/cultural aspect of habitus, also links to purpose, intentions, and values. Conation in a wise leader is characterized by actions that are taken at the right time and pace. Understanding the role of temporality in a wise habitus that is not fully conscious and is often characterized by spontaneity is vital for SPW.

Habits are situated within a habitus but are neither explicit knowledge nor automatism; they are forms of tacit knowledge that are delivered through bodily effort (Merleau-Ponty 2012). As such, like tacit knowing, these habits cannot be easily explicated. For example, our movements become enchained in semi-automatic or semiconscious ways, drawing on motor habits as we have learned to move in particular ways. Habit is, then, a peculiar 'present-past' that does not need to be explicitly brought back to consciousness because it is constantly, latently operating in the present and determining our present field of action and perception.

Wisdom's Temporality

Kairos is the term Aristotle used to denote the temporal capability to act the right way at the right time with clarity, sincerity, and justified conviction. A person who knows when the right moment for wise action is will not deliberate too hastily or too ponderously (Tsang 2008). It is important to note that the way people subjectively sense time affects all other perceptions, experiences, social relationships, and social practices. Temporality, therefore, is the subjective integration of past, present, and future as a woven fabric and a living unity of duration (Bergson 1998). It is in these temporal durations that access, inevitability, rhythm, pace, urgency, change, flow, boredom, impatience, vigilance, experience, and other temporal orderings of relations become important (Moran 2013). Going further, the leader whose temporal abilities have been highly developed through experience and reflection and other focused training such as mindfulness is able to come to the best decision under great pressure or extremes of uncertainty in a timely and effective way.

If temporality and wisdom are about the ways in which the passing of time shapes meanings, social practices, perceptions, and experience, then understanding temporal processes is helpful for reconfiguring relationships to different temporal modes such as in re-interpreting the past, assessing the present, and exploring wise future courses of action. Such evaluations are critical to excellent leadership. We, therefore, turn to mindfulness to consider more deeply how this reconfiguration occurs.

The Temporal Body

Mindfulness: Grounding Time in the Body

By subjecting their own orientations to imaginative introspection and insightful re-composition, leaders can loosen themselves from past patterns of interaction that are encoded in habitus to transform their relationships and courses of action to account for existing constraints. Mindfulness is a process that enables such re-composition of habitus.

Given sufficient time, mindfulness develops the ability to be insightful and to see new ways of understanding the conditions of life (Qiu and Rooney 2017). Mindful people are able to overcome old or ingrained habits of sensing, feeling, thinking, and understanding that constrain sensemaking and wise behavior (Kabat-Zinn 2003; Novak 1996). Mindfulness, therefore, enables intentional access to the unconscious mind and body nexus where habitus resides.

Novak (1996) says: "The aim of Buddhist meditation is not to escape time-consciousness but to enter into it with an indescribable intimacy, and thereby transmute it from a binding to a liberating force". This liberation is associated with enlightenment and enlightened action because:

> Buddhism's deepest insights are available to the intellect, and powerfully so, but it is only when those insights are discovered and absorbed by a psyche made especially keen and receptive in meditative discipline, that they begin to find their fullest realization and effectiveness (Novak 1996, p. 271).

This full realization includes the embodiment of deep insights from interrogating one's habitus and developing the ability to live mindfully and wisely in one's community.

Mindfulness theory also explains how to cultivate a wise habitus and how to embody wise social practice (Chi Vu and Gill 2018). It is clear that mindful individuals are open and curious, and attentive to their own judgment-making processes (Hülsheger et al. 2013; Langer 2010). In short, mindfulness is a valuable regulatory mechanism that uses moment-to-moment awareness to recognize one's prejudices, assumptions, and preconceptions so that one may recognize, for example, personal biases and create open-mindedness and clarity of thought that promotes discerning and wise action (Sauer and Kohls 2011).

In this vein, Atkins (2008) says a mindful person creatively and consciously moves between non-judgmental observation and sound judgment. Linked to this process is the development of the ability to purposefully cultivate embodied dispositions for an authentic and humane way of being (Boyatzis and McKee 2013). All of these qualities are aspects of excellent leadership (King and Haar 2017; Collins 2001).

The connection between temporality, conation, and embodiment with interpersonal connection is keenly understood in mindfulness literature. Mindfulness practice changes our relationship to emotions and thoughts to increase control over emotional and cognitive states. Moreover, the clarity of mind (or mental space) that mindfulness provides, promotes acting with compassion, kindness and tolerance, and authentic relating to others (Dor-Ziderman et al. 2013, p. 582).

A mindful leader is one who embodies empathetic values to act compassionately and knows how to be mindfully present with followers (King and Haar 2017). A fundamental element of all mindfulness practice, therefore, is gaining insight into one's inter-dependence with other people and the environment as a way of being. Once understood, this social and ecological inter-dependence can mediate a deepened relationship to others and may result in the development of empathic concern (Van Doesum et al. 2013) and compassion. Contemporary leadership theory appears to ask for such mindful and wise social dispositions.

Where To From Here: Towards a Different Leadership?

Mapping the temporal dimension of wisdom and its habitus opens the door to the targeted development of embodied wisdom in leaders. Therefore, in this final section, we discuss new opportunities for leadership development and research.

We begin with leadership development processes. A leadership development course could use the habitus and mindfulness approach to deliberately construct simulations in which students make choices in a fluid and shifting field of possibilities. The mindfulness-to-meaning model (Garland et al. 2015) describes a structured and iterative temporal practice that appraises (notices), attends, savors, decenters, and reappraises to foster psychological growth, which is beneficial for developing SPW (Fig. 3).

This model is designed for dealing with stress but, in general terms, it models mindful reflexivity that is applicable to considering any experience. Thus, the model could also work, for example, to develop the discipline in leaders not to jump to conclusions, the ability to show compassion even to someone you do not like, developing generosity, overcoming disappointment, fear, and feeling overwhelmed, being more optimistic, or changing your way of relating to a specific group. The mindfulness-to-meaning process requires one to be mindful of context and one's own bodily actions thoughts, feelings, and emotions. In the mindfulness-to-meaning model, a stressed (or otherwise troubled) person focuses their attention on their troubled thought/feeling without judging it through decentering. The non-judgmental acceptance of the thought takes the negative psychological force of the thought away, leaving room for positive reappraisal, the emergence of positive thoughts about the problem, and the space to notice and savor the positive thoughts. Webster and Deng (2015) show how finding positives in traumatic experiences creates paths to post-traumatic growth and wisdom by changing worldviews of people who have experienced trauma. This method will likely be much more successful if the leader undertakes it as a guided practice with an experienced teacher using simulations of the embodied wise behaviors they desire to create.

Psychological growth is not sufficient on its own for embodied wisdom, so returning to Grint (2007), we now reconsider the idea of guided practice in his lived-through axiom. In Grint's view, leadership development should not be taught in traditional ways. Leaders and potential leaders are taken on a developmental journey by experienced, even
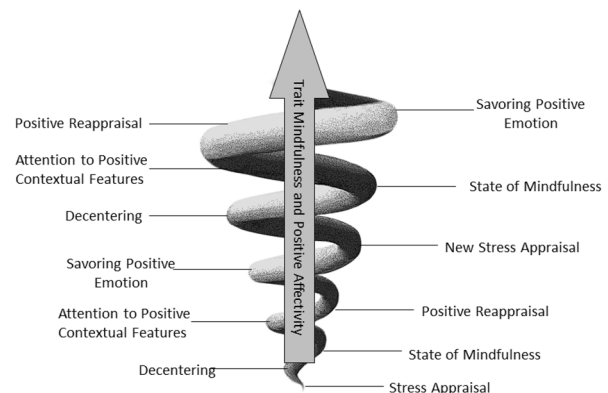

Fig. 3 The mindfulness-to-meaning model (Garland et al. 2015)

wise, guides who understand SPW's habitus and the ability of mindfulness to access habitus and reflexively develop it to embody wise leadership. A mindful and wise education system, therefore, looks very different to contemporary schools and universities: it is not a theoretical endeavor, it is based on well-crafted opportunities for experiential learning using mindfulness and that relate to embodied wisdom.

The qualities of mind and the dispositions in the Diamond Model are suitable as the foci for future mindfulness research. Empirical research on how (and if) mindfulness opens a leader's habitus to clear observation, non-judgmental understanding, new reflexive personal insights and awareness, and purposive change leading to personal growth and new, wiser ways of acting is needed. So too is research that examines exactly how temporality creates the uncluttered mental room to change assumptions, values, and behaviors (Kongsbakk and Rooney 2016). Such research will also better explain how this space enables a mindful leader to develop the clarity, calmness, and mental poise to reflexively (Haggerty 2003) consider values, purpose, relationships to society, understandings, assumptions, and how and why to change social behavior to develop new and wiser habits of thinking and acting. We argue that these attributes and abilities are much needed in our leaders. Finally, we use the SPW framework to present a set of research propositions to consider for future research on embodied mindful and wise leadership development.

Qualities of Mind

P1   There are specific qualities of mind that create the habitus that embodies wisdom
P2   Embodiment is underpinned by temporal skills and mindfulness in particular

Transcendent Reasoning

P3   Wise reasoning employs the full spectrum of mental faculties
P4   Specific kinds of interactions and timings of interactions between different kinds of faculties induce and support embodied SPW
P5   Insight meditation facilitates wise transcendent reasoning

Ethical Virtuosity

P6   Development of positive values (virtues) can produce embodied SPW as a social practice when a person aligns their values with their behavior
P7   Cultures that support the discourses of virtue support a student's development of embodied SPW
P8   Meta-meditation facilitates the development of compassion as a way of being for leaders

Embodied Practice

P9   Experiential learning through simulations of embodied SPW practices reinforce a wisdom-supporting habitus by creating bodily habits that align with virtues
P10   Embodied SPW can be practiced/rehearsed/simulated in education and in the workplace to facilitate the embodiment of SPW
P11   Mindfulness practice facilitates the embodiment of SPW

Outcomes that Improve the Conditions of Life

P12   The outcomes of individual SPW are measurable as eudaimonic outcomes
P13   The outcomes of SPW create positive social, cultural, economic, and ecological change
P14   Mindful mental culture in organizations and educational institutions predicts individual leader success in achieving embodied SPW and its eudaimonic outcomes

Conclusion

Bringing together habitus, temporality, and embodiment through mindfulness serves to show business schools how to develop within a leader or potential leader the habitus that enables them to embody wise leadership. We have moved from research that emphasizes the qualities, behaviors, and values of excellent leaders to look at the internal dynamics of embodying wise behavior in relation to leaders' habitus.

Moreover, in moving this way we can better design leadership development processes and research.

We have explored temporality to show the importance of temporal experience in becoming wise. Most importantly, we examined the process of mindfulness as a component of SPW and made explicit SPW's habitus. A fundamental observation of this article is that habitus is cultivatable through mindfulness practice and that mindfulness can be incorporated in leadership development courses.

Mindfulness's temporal competencies are critical to wisdom because they ground wise practice in equanimity, openness, humility, sound judgment, reflection, and reflexivity that create the impulse to act wisely, even under unfavorable circumstances. In short, this article considers the dispositions that underpin the capability to enact wisdom in leadership with excellence. The use of temporal competencies to enhance wisdom is millennia old and is part of a variety of philosophical and spiritual traditions. The search for ways to develop wisdom today has not been widely entertained or integrated into the formal higher education system, and particularly not in business schools or in management/leadership training. In a world where we need more responsible leaders and more mindful leadership practices, there is an imperative to investigate ways to develop and enact wisdom in organizational settings. This article, we hope, moves towards a more comprehensive understanding and helps to integrate mindfulness and enhance capacities for the development of embodied wisdom in leadership.

There are seven important implications for theory and practice that we draw from our study and can inform leadership development curricula. These are:

- First, we understand wisdom as a social practice;
- Second, that its practice is built on a habitus and habitualization;
- Third, mindfulness provides access to and qualifies purposive, embodied, and reflexive development of SPW's habitus for leaders;
- Fourth, that mindfulness enables the developed habitus to create the conation or habituated impulses to act wisely as a leader;
- Fifth, it is possible to design a process using mindfulness's temporal competencies to shape the habitus that underpins wisdom development pedagogy of leaders;
- Sixth, wisdom and leadership have to be understood and modeled as a multilevel and multidimensional construct including psychological and sociological dimensions;
- Finally, SPW is a way of being in the messy social world where many resources, including time, are scarce, and in which there are many other barriers and constraints to being and becoming a wise leader.

References

Alvesson, M., & Spicer, A. (2012). Critical leadership studies: The case for critical performativity. *Human Relations, 65*(3), 367–390.

Aristotle (1912). *Politcs: A treatis on government* (W. Ellis, Trans.). London: Dent & Sons.

Aristotle (1984). *Nicomachean Ethics* (H. G. Apostle, Trans.). Grinnell, Io.: The Peripatetic Press.

Atkins, P. (2008). Leadership as response not reaction: Wisdom and mindfulness in public sector leadership. *Public Leadership*. https://doi.org/10.22459/PL.11.2008.06.

Avolio, B. J., & Bass, B. M. (1995). Individual consideration viewed at multiple levels of analysis: A multi-level framework examining the diffusion of transformational leadership. *Leadership Quarterly, 6*(2), 199–218.

Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *Leadership Quarterly*, *16*(3), 315–338.

Bass, B. M. (1990). From transactional to transformational leadership: Learning to share the vision. Organizational Dynamics (Winter), pp. 99–119.

Bergson, H. (1998). Creative evolution. 1907. *Trans. Arthur Mitchell.* Mineola, NY: Dover.

Boddy, C. R. (2015). Psychopathic leadership a case study of a corporate psychopath CEO. *Journal of Business Ethics, 145*(1), 141–156.

Bourdieu, P. (1990). *The Logic of Practice*. Cambridge, U.K.: Polity Press.

Boyatzis, R., & McKee, A. (2013). *Resonant leadership: Renewing yourself and connecting with others through mindfulness, hope and compassion*. Boston, MA: Harvard Business Press.

Case, P. (2013). Cultivation of wisdom in the Theravada Buddhist tradition: Implications for contemporary leadership and organization. In W. Küpers & D. J. Pauleen (Eds.), *A handbook of practical wisdom: Leadership, organization and integral Business Practice*. Gower: Aldershot.

Chen, M. K. (2013). The effect of language on economic behavior: Evidence from savings rates, health behaviors, and retirement assets. *The American Economic Review, 103*(2), 690–731.

Chi Vu, M., & Gill, R. (2018). "Letting go of the raft"–The art of spiritual leadership in contemporary organizations from a Buddhist perspective using skilful means. *Leadership, 15*(3), 360–380.

Collins, J. (2001). *Good to great*. New York: Harper Collins.

Dhiman, S. (2017). Introduction: On becoming a holistic leader. In *Holistic leadership* (pp. 1–15). Springer, New York.

Dor-Ziderman, Y., Berkovich-Ohana, A., Glicksohn, J., & Goldstein, A. (2013). Mindfulness-induced selflessness: A MEG neurophenomenological study. *Frontiers in Human Neuroscience, 7,* 582.

Eriksen, K. Å., Dahl, H., Karlsson, B., & Arman, M. (2014). Strengthening practical wisdom: Mental health workers' learning and development. *Nursing Ethics, 21*(6), 707–719.

Garland, E. L., Farb, N. A., Goldin, P. R., & Fredrickson, B. L. (2015). Mindfulness broadens awareness and builds eudaimonic meaning: A process model of mindful positive emotion regulation. *Psychological Inquiry, 26*(4), 293–314.

Greenleaf, R. K. (1977). *Servant leadership*. New York: Paulist Press.

Grint, K. (2007). Learning to lead: Can Aristotle help us find the road to wisdom? *Leadership, 3*(2), 231–246.

Grossmann, I., Gerlach, T. M., & Denissen, J. A. (2016). Wise reasoning in the face of everyday life challenges. *Social Psychological and Personality Science, 7*(7), 611–622.

Haggerty, K. D. (2003). Review essay: Ruminations on reflexivity. *Current Sociology, 51*(2), 153–162.

Harvey, P. (2000). *An introduction to Buddhist ethics: Foundations, values and issues*. Cambridge: Cambridge University Press.

Hülsheger, U. R., Alberts, H. J. E. M., Feinholdt, A., & Lang, J. W. B. (2013). Benefits of mindfulness at work: The role of mindfulness in emotion regulation, emotional exhaustion, and job satisfaction. *Journal of Applied Psychology, 98*(2), 310–325. https://doi.org/10.1037/a0031313.

Humphreys, S. (1961). *The wisdom of Buddhism*. New York: Random House.

Intezari, A., & Pauleen, D. (2013). Management wisdom in perspective: Are you virtuous enough to succeed in volatile times? *Journal of Business Ethics, 120*(3), 393–404.

Intezari, A., Pauleen, D., & Rooney, D. (2016). Rediscovering philosophia: The PhD as a path to enhancing knowledge, wisdom and creating a better world. *Journal of Business Ethics Education, 13,* 147–168.

Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: past, present, and future. *Clinical Psychology: Science and Practice, 10*(2), 144–156.

Kemmis, S., & Smith, T. (2008). Praxis and praxis development. In S. Kemmis & T. J. Smith (Eds.), *Enabling praxis: Challenges for education* (pp. 3–13). Rotterdam: Sense Publishers.

King, E., & Haar, J. M. (2017). Mindfulness and job performance: A study of Australian leaders. *Asia Pacific Journal of Human Resources, 55*(3), 298–319.

Kongsbakk, N., & Rooney, D. (2016). Too busy to learn: Wisdom, mindfulness, and grounding learning. In W. Küpers (Ed.), *Practical wisdom and management: Perspectives on wising up business and management education* (pp. 117–139). Abingdon: Routledge.

Korac-Kakabadse, N., Korac-Kakabadse, A., & Kouzmin, A. (2001). Leadership renewal: Towards the philosophy of wisdom. *International Review of Administrative Science, 67*(2), 207–227.

Küpers, W. (2013). The art of practical wisdom: Phenomenology of an embodied, wise 'inter-practice' in organisation and leadership. In W. Küpers & D. Pauleen (Eds.), *A handbook of practical wisdom: Leadership, organization and integral business practice*. London: Gower.

Küpers, W. (In Press). Reintegrating prâxis, practices, phrónêsis and sustainable action for the relationship between business and society. *Society and Business Review.* https://doi.org/10.1108/SBR-09-2018-0090.

Küpers, W., & Weibler, J. (2006). How emotional is transformational leadership really? Some suggestions for a necessary extension. *Leadership & Organization Development Journal, 27*(5), 368–383.

Langer, E. (2010). A call for mindful leadership. *Harvard Business Review, 28,* 60.

Leder, D. (1990). *The absent body*. Chicago: University of Chicago Press.

McKenna, B., Rooney, D., & Boal, K. (2009). Wisdom principles as a meta-theoretical basis for evaluating leadership. *The Leadership Quarterly, 20*(2), 177–190.

Merleau-Ponty, M. (1965). *The structure of behaviour* (A. L. T. Fisher, Trans.). London: Methuen.

Merleau-Ponty, M. (1995). *The visible and the invisible*. Evanston, IL: Northwestern University Press.

Merleau-Ponty, M. (2012). *Phenomenology of perception* (D. A. Landes, Trans.). London: Routledge.

Moran, C. (2013). Time as a social practice. *Time & Society, 24*(3), 283–303.

Mumford, M. D. (2011). A hale farewell: The state of leadership research. *The Leaderhsip Quarterly, 22*(1), 1–7.

Novak, P. (1996). Buddhist meditation and the consciousness of time. *Journal of Consciousness Studies, 3*(3), 267–277.

Oktaviani, F., Rooney, D., McKenna, B., & Zacher, H. (2015). Family, feudalism and selfishness: Looking at Indonesian leadership through a wisdom lens. *Leadership, 12*(5), 538–563.

Pelletier, K. L. (2010). Leader toxicity: An empirical investigation of toxic behavior and rhetoric. *Leadership, 6*(4), 373–389.

Purser, R. E., & Milillo, J. (2015). Mindfulness revisited: A Buddhist-based conceptualization. *Journal of Management Inquiry, 24*(1), 3–24.

Qiu, J. X., & Rooney, D. (2017). Addressing unintended ethical challenges of workplace mindfulness: A four-stage mindfulness development model. *Journal of Business Ethics, 157*(3), 1–16.

Reh, S., Van Quaquebeke, N., & Giessner, S. R. (2017). The aura of charisma: A review on the embodiment perspective as signaling. *The Leadership Quarterly, 28*(4), 486–507.

Rooney, D., & McKenna, B. (2008). Wisdom in public administration: Looking for a sociology of wise practice. *Public Administration Review, 68*(4), 707–719.

Rooney, D., McKenna, B., & Liesch, P. (2010). *Wisdom and management in the knowledge economy*. London: Routledge.

Rosenthal, S. A., & Pittinsky, T. L. (2006). Narcissistic leadership. *The Leadership Quarterly, 17*(6), 617–633.

Sanders, M. (2008). Intersubjectivity and alterity. In R. Diprose & J. Reynolds (Eds.), *Merleau-Ponty: Key concepts*. Acumen: Stocksfield.

Sauer, S., & Kohls, N. (2011). Mindfulness in leadership: does being mindful enhance leaders' business success? In S. Han & E. Poppel (Eds.), *Culture and neural frames of cognition and communication* (pp. 287–307). Amsterdam: Springer.

Schyns, B., & Schilling, J. (2013). How bad are the effects of bad leaders? A meta-analysis of destructive leadership and its outcomes. *Leadership Quarterly, 24,* 138–158.

Smith, H., & Novak, P. (2003). *Buddhism: A concise introduction*. San Francisco: Harper.

Tsang, N. M. (2008). Kairos and practice wisdom in social work practice: Kairos. *European Journal of Social Work, 11*(2), 131–143.

Van Dierendonck, D. (2011). Servant leadership: A review and synthesis. *Journal of Management*, *37*(4), 1228–1261.

Van Doesum, N. J., Van Lange, D. A., & Van Lange, P. A. (2013). Social mindfulness: Skill and will to navigate the social world. *Journal of Personality and Social Psychology, 105*(1), 86.

Webster, J. D., & Deng, X. C. (2015). Paths from trauma to intrapersonal strength: Worldview, posttraumatic growth, and wisdom. *Journal of Loss and Trauma, 20*(3), 253–266.

Weick, K. E. (2016). 60th Anniversary essay constrained comprehending: The experience of organizational inquiry. *Administrative Science Quarterly, 61*(3), 333–346.

Widick, R. (2003). Flesh and the free market: On taking Bourdieu to the options exchange. *Theory and Society*, *32*(5–6), 679–723.

Winfield, R. D. (2015). *The intelligent mind: On the genesis and constitution of discursive thought*. Cham: Springer.

Yang, S.-Y. (2011). Wisdom displayed through leadership: Exploring leadership-related wisdom. *The Leadership Quarterly, 22*(4), 616–632.

Yang, S.-Y. (2016). Exploring wisdom in the Confucian tradition: Wisdom as manifested by Fan Zhongyan. *New Ideas in Psychology, 41,* 1–7. https://doi.org/10.1016/j.newideapsych.2015.11.001.

Zacher, H., McKenna, B., & Rooney, D. (2013). Effects of self-reported wisdom on happiness: not much more than emotional intelligence? *Journal of Happiness Studies, 14*(6), 1697–1716. https://doi.org/10.1007/s10902-012-9404-9.

Zacher, H., McKenna, B., Rooney, D., & Gold, S. (2015). Wisdom in the military context. *Military Psychology, 27*(3), 142–154.

Zacher, H., Pearce, L. K., Rooney, D., & McKenna, B. (2014). Leaders' personal wisdom and leader-member exchange quality: The role of individualized consideration. *Journal of Business Ethics, 121*(2), 171–187.

Zhu, Y., Rooney, D., & Phillips, N. (2015). A practice-based wisdom perspective for social entrepreneurship learning and education. *Academy of Management Learning & Education*. https://doi.org/10.5465/amle.2013.0263.

Zhu, Y., Rooney, D., & Phillips, N. (2016). A practice-based wisdom perspective for social entrepreneurship learning and education. *Academy of Management Learning & Education, 15*(3), 607–625.