

Parables of Leadership: Teaching Story as a Metaphor to Enhance Learning in Leadership Courses

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ABSTRACT

In the wisdom traditions around the world, stories have frequently been used as teaching/learning tools owing to their moral and/or entertainment value. Although leaders from time immemorial have used stories effectively in various spheres of human experience, only in recent years has there been an awareness and appreciation of the importance of storytelling in the organizational context. In a classroom setting, stories may be introduced to crystallize an abstract point, to illustrate the underlying message, to enhance students' attention span, and to sharpen their conceptual skills. Clarifying management concepts through illustrative stories may contribute to a better assimilation and retention of the information. This paper draws stories from the great wisdom traditions of East and West, from Buddhist, Christian, Hasidic, Sufi, Zen, and other sources to demonstrate the power of storytelling in crystallizing important leadership concepts. By bringing out latent psychological dimensions of stories, the paper demonstrates the importance of stories as a powerful learning tool. It includes an annotated bibliography at the end to provide valuable resource guide in the art and science of storytelling.

INTRODUCTION

The purpose of this paper is to illustrate the use of stories to enhance teaching effectiveness in the subject areas of leadership and management. Teaching stories have frequently been used in the wisdom traditions of the past for their entertainment and moral value. Idries Shah (2000) has pointed out that stories also have a deeper, psychological dimension that accords them a developmental value. In addition, these stories also have deeper psychological dimensions that can be effectively used as learning tools. Although leaders from time immemorial have used stories effectively in various spheres of human experience, only in recent years has there been an awareness and appreciation of the importance of storytelling in organizational context. Management and organizational communication experts are beginning to acknowledge the effectiveness of storytelling in communicating information and in illustrating concepts in a meaningful way (Kim & Mauborgne, 1992; Hinterhuber, 1996; Jabri, 1997; Gold, 1997; Kleiner & Roth, 1997; Thomas, 1998; DePree, 1989, 1992, 1997, 2001; Foster et al., 1999; Allen et al., 2000; Brown et al., 2004; Denning, 2000, 2004, 2005). Leong (2005, p. 3) opines: "Storytelling stimulates learning and enables students to apply course materials to real world problems. Story telling enhances curiosity as well as participation. Story telling also can be entertaining."

Most teaching stories contain an element of humor that ensures their longevity. The humor (in which Freud found something "liberating," "sublime," and "elevating"), in fact, is used as a *device* for precipitating deeper understanding and as an expression of new levels of insight. Ludwig Wittgenstein, a preeminent twentieth century philosopher, is reported to have said that he could teach a philosophy class by telling jokes. According to Shah (1977, p. 37), "The blow administered by the joke makes possible a transitory condition in which other things can be perceived." Plato pointed out long time ago, "Serious things cannot be understood without laughable things." However, if we stop at the humor-level only, the deeper meaning may be missed altogether. Wilson (cited in Benares, 1977) explains, "If you don't laugh, you've missed the point. If you *only* laugh, you've missed your chance for illumination." (p. 13)

PSYCHOLOGICAL DIMENSIONS OF TEACHING STORIES

Psychologically speaking, teaching stories have the following dimensions:

1. Intuitive: The moment the speaker says “let me tell you a story,” the listener shifts gears (figuratively speaking) and a different faculty of comprehension is brought into play. In scientific terms, a better harmony between the left/right hemispheres of our brain is established.
2. Participative: A story is a sort of invitation that prods the listener to participate in its proceedings by identifying himself/herself as one of its characters. And it is common knowledge that participation enhances the quality of learning.
3. Multiplicity of impacts. A good story carries a constellation of impacts within its fold and thereby creates multiple impacts on the listener’s mind. This enables us to view things from several perspectives, which, in turn, facilitates holistic thinking.
4. Tip of the Iceberg Phenomenon. At a deeper level, there are several underlying messages. The listener/reader receives the nourishment for which he/she is ready. Like the skins of an onion, one will peel off one depth after another. Thus, a story offers something to all levels of experience. This is the reality behind the concept that we cannot really exhaust the entire meaning of a tale. And probably this is the reason that all great teachers choose to speak in parables.
5. An Element of Shock. A good story also contains an element of “shock” – an unexpected incongruity to wake the reader from the slumber of habitual thought patterns. By an unexpected turn or twist, the story teases a greater attention span out of the reader, besides preparing a way to a deeper understanding of the intended message. In the words of Cox (cited in Sharma, 1993, p. 368), “A parable is a story that draws the listener’s attention to the normal events of ordinary life, but then introduces an unexpected twist, a surprise inversion that undercuts the audience’s normal expectations and pushes them into looking at life in a new way.”

The parables of Jesus provide a classic example of the element of shock. For example, the extra-welcome reception of the younger son in the parable of the Prodigal Son, the extraordinary help offered by the Samaritan in the parable of the Good Samaritan, and the payment of the same wages by the vineyard owner in the parable of Vineyard Laborers are sterling examples of the principle of unexpected shock in operation. One can only imagine the feelings of the listeners of these parables—the feeling as if the rug has been pulled out from under them unexpectedly, after having been drawn into the story!

The following tale (cited in Shah, 1971, p. 70) may serve as an illustration:

On one occasion, a neighbor found Mullah Nasrudin down on his knees looking for something.

“What have you lost, Mullah?”

“My keys,” said Nasrudin.

After a few minutes of searching, the neighbor said,

“Where did you drop them?”

“Inside my home,” said Mullah.

“Then why, for heaven’s sake, are you looking here?”

“Because there is more light here,” said Mullah.

The entertainment value of the tale is quite obvious. The moral of the story is: Don’t look for things at wrong places. Now let’s dig further into the tale for its deeper dimensions of symbolic or instrumental value. Here are a few of the underlying dimensions.

Mullah is trying to demonstrate that:

- ⇒ There are *keys* (solutions to the problems).
- ⇒ Keys are *not* conveniently located (i.e., they are not placed next to the door).
- ⇒ Mostly, keys are inside.

Its “management” *relevance* is obvious: The solutions to the problems of an organization lie inside the organization. For two decades, American automakers were looking for the “keys” outside, blaming the Japanese competition. As soon as they realized that the enemy is not “out there” but “in here,” we have seen a significant improvement. GM’s Saturn car, Ford’s redesigned Thunderbird, and Chrysler’s PT Cruiser are sterling examples of finding solutions within the organization rather than blaming the environment.

- ⇒ *Looking* is the key.
- ⇒ To know *how* (and *where*) to seek is to find it.

Peter F. Drucker, widely acknowledged as the father of modern management, has pointed out that organizations are very good at solving the wrong problems. This story, in a very subtle way, indicates just that. In this manner, clarifying underlying management concepts through illustrative stories contributes to better assimilation and retention of information. This methodology, used where appropriate, sharpens learners’ conceptual skills and helps to develop a habit of mind so essential to thrive during these nanosecond nineties: *the ability to look beyond the surface*.

Idries Shah, who has written over twenty books on various types of teaching stories and a master storyteller himself, likens a story to a ripened peach:

- ⇒ its color, odor: entertainment value
- ⇒ its nutrition: moral value
- ⇒ the kernel: the psychological/symbolic value (1971, p. 78)

It may be pointed out that management thinkers of the eminence of Max DePree (Ex-Ceo of Herman Miller) and Peter Senge (of SOL) have underscored the importance of this approach in finding and conveying deeper meaning in organizations. In his book titled *Leadership is an Art*, Max DePree discusses the value of story telling as a viable method of improving the dialogue within an organization. In a book titled *The Power of the Tale—Using Narratives for Organizational Success* (2002), Allen, Fairlough, and Heinzen demonstrate how story telling can be used as a powerful tool within the organization to help promote understanding and organizational learning. Stephen Denning’s (2005) magnum opus *The Leader’s Guide to Storytelling: Mastering the Art and Discipline of Business Narrative* provides a handy field guide on how to deliver the right story at the right time.

SOME EXAMPLES OF TEACHING STORIES

The following examples further illustrate the use of teaching stories in clarifying management and leadership issues. The comments at the end of each story are kept minimum because detailed explanation would be “like drawing legs on a painted snake,” to use a Chinese phrase. Management educators may use these comments as suggestive interpretations to focus discussion or to provide feedback to the students.

A Sufi Story By Rumi

A group of Chinese artists claimed that they were the best painters. However, a group of Greek artists insisted that they were better. These two groups argued with each other for some time. At last the Chinese artists said to the King,

“Give us a room and we will prove to you our ability.” So the king gave the Chinese and the Greeks each a room which opened one to the other.

The Chinese started to paint the wall with beautiful pictures and requested hundreds of paint pigments from the King’s treasury. The Greeks said, “We do not need any pigments,” and they started to polish the wall of the room. They spent all of their time polishing the wall until no rust was left. Finally the wall shone like a mirror. When the Chinese finished painting their wall, they were jubilant and beat upon drums in joy.

At last, the King came and marveled at the beauty of the Chinese paintings on the wall. Then he came to the Greek’s side of the room. The Greeks removed the veil. The reflection of the paintings from across the room on the mirror-like wall was, without a doubt, the most beautiful.

Comments: This story (cited in Shafii, 1985, p. 171) is a clear example illustrating the differences between leaders and managers. The Greeks in the story signify leaders, and the Chinese artists represent managers. The managers *do things right*, leaders *do right things*, to use an oft-quoted expression. The Greek artists in the above story did the right thing, which in this case was to polish the mirror. However, it must be pointed out that the story also indicates that both artists complement each other’s work. For the paintings to be reflected in the mirror (Greek artists’ work) beautifully there have to be beautiful paintings (Chinese artists’ work) to begin with. In other words, an organization needs both good managers and great leaders.

A Hassidic Story

Once a rich and very stingy man came to his rabbi to ask for a special blessing. The rabbi sat and talked with him for a while and then, all of a sudden, took the man’s hand and brought him to the window.

“Tell me what do you see?” asked the rabbi.

The man answered, “I see people out on the street.”

The rabbi brought him a mirror. “Now what do you see?” he asked.

“Now I see myself,” the man replied.

The rabbi said, “Now let me explain the meaning of my actions. Both the window and the mirror are made of glass. The window is a clear glass but the mirror has a layer of silver on it. When you look through clear glass you can see people, but when you cover it with silver, you no longer see other people but only see yourself.”

Comments. This story (cited in Friedlander, 1973, p. 69) has obvious implications for organizations. In his book *The Business Bible*, Rabbi Wayne Dosick (1993, pp. 96-97) has adapted it to organizational setting by replacing the rich man in the story with a newly promoted vice-president who ceases to *see* others as soon as the ‘silver’ of prestige and power has been added. Needless to say that this story also has personal mastery implications: It implies the need to graduate from “mirror-mind mentality” to “window-mind mentality.”

Two Stories about Mahatma Gandhi

A mother once brought her son to Mahatma Gandhi and said, “Sir, please tell my son to stop eating sugar.” Gandhi looked at the boy for a long time and then, turning towards mother, said, “Bring your son back to me in two weeks.” The mother did not understand the rationale of the delay in instruction, but she did as she was asked. Two weeks later she and her son returned. Gandhi looked deeply into boy’s eyes and said, “Stop eating sugar.” The mother was grateful, but puzzled. She asked, “Why didn’t you tell my son to stop eating sugar two weeks ago when we were here?” And Gandhi replied, “Two weeks ago, I was eating sugar.” (cited in Millman, 1980)

There is a story of Mahatma Gandhi in which, as he was boarding a train, one of his sandals slipped from his foot and landed near the track. Suddenly the train began pulling away leaving him no time to retrieve it. Immediately, Gandhi removed the other sandal and tossed it back to lie with the other along the track. When his astonished fellow passenger asked why he did this, Gandhi replied, "Now the poor man who finds it will have a pair he can use." (cited in Hagen, 1995, pp. 300-301)

Comments. These are excellent stories to underscore the importance of "walking the talk" for those in leadership positions. At another occasion, Gandhi was asked by a journalist, "Sir, what is your final message?" Gandhi replied, "My life is my message." The ability *to connect one's voice with one's touch* goes a long way in the making of a great leader.

A Story of a Fish out of Water

There was once a man who agreed to train a fish who begged him to help, to live out of the water; being desperate to take up a life on land. Little by little, a few seconds and then a few minutes, then hours at a time, he managed to get it accustomed to the open air. In fact, the fish went to live near him, with its own damp but open air space in a flowerbed in the man's garden. It was delighted with its new life, and often used to say to him: "This is what I call real living!" Then, one day, there was a very heavy downpour of rain, which flooded the garden – and the fish was drowned.

Comments. This story (cited in Shah, 1978, p. 107) presents a classic example of an organization that tries to copy the management style of a successful organization without due regard to its own culture and then wonders why it is not working.

A Parable regarding sharing of Ideas

Two neighboring merchants were engaged in conversation while the business was at a standstill. "Look," one said, "there are no customers today. I sell vegetables; you sell linen. Let us exchange our merchandise." This they did. Upon completing the transaction, the second merchant said: "We did something, but what did we gain? I have your thing and you have mine. However, I have a suggestion that will really benefit both of us. This morning I studied a chapter of Bible and I know that you studied another chapter of Bible. You teach me your chapter and I will teach you mine...and we will end up knowing *two* chapters each."

Comments. This story (cited in Mandelbaum, 1966, p. xv-xvi) underscores the importance of sharing information in the workplace. Margaret Wheatley in her celebrated book *Leadership and New Science* interprets the word "information" as "*in-formation*" and thus alludes to the "formative" quality of information. The sharing of information assumes added importance in our post-capitalistic, knowledge society.

A Parable of a snake and a holy man

There was once a holy man who came to a village. The villagers warned him that he must not go a certain path because a venomous snake, which has killed many people, always lay there. "It won't hurt me," said the holy man, and continued on his way. Sure enough, the snake approached, reared its head, hissing and ready to strike; but when it saw the holy man it prostrated humbly at his feet. The sage taught it to give up the idea of biting and killing....Soon the boys of the village discovered the change in the character of the snake. Knowing that it was now harmless, they would attack it with sticks and stones whenever it came out of its hole—but the would never strike back.

When next time the holy man came to that village, he went to the snake's hole and called it. Hearing its teacher's voice, the snake came squirming out, crippled from the blows it had received from the village boys. The holy man questioned it about the reason for its condition. "Revered sir," You asked me not to bite or kill anyone."...The sage explained: "I told you not to *bite*. Did I tell you not to *hiss*?"

Comments. This story (cited in Prabhavananda, 1964, pp. 59-60) is an excellent answer to the objection that meekness and humility have no place in this Darwinian world. By pointing out the difference between "biting" and "hissing," the story illustrates that it is still possible to practice kindness and meekness wisely.

A modern Tale regarding Alcohol and Worms

A speaker stood before a group of alcoholics determined to demonstrate to them, once and for all, that alcohol was an evil beyond compare. On the platform he had what appeared to be two identical containers of clear fluid. He announced that one contained pure water and the other was filled with undiluted alcohol. He placed a small worm in the container while everyone watched as it swam around and headed for the side of the glass, whereupon it simply crawled to the top of the glass. He then took the same worm and placed it in the container with alcohol. The worm disintegrated right before their eyes. "There," said the speaker. "What's the moral?" A voice from the rear of the room said quite clearly, "I see that if you drink alcohol, you'll never have worms."

Comments. This story (cited in Dyer, 1976, p. 1) clearly demonstrates a very significant fact about human beings: People read their own expectations into reality. There is no objective reality out there. There is only a perceived reality. It is interesting to note that this psychological reconstruction of reality is in consonance with the findings of *New Physics* that says that, as observers, we participate in the creation of our reality. So, communicators, *be-aware!*

Three Zen Stories: Kindness effects change in people

The beloved Japanese Zen poet Ryokan filled his life with the spirit of ordinariness and transformed those whom he touched. It is told that Ryokan never preached to or reprimanded anyone. Once his brother asked Ryokan to visit his house and speak to his delinquent son. Ryokan came but did not say a word of admonition to the boy. He stayed overnight and prepared to leave the next morning. As the wayward nephew was lacing Ryokan's straw sandals, he felt a drop of warm water. Glancing up, he saw Ryokan looking down at him, his eyes full of tears. Ryokan then returned home, and the nephew changed for the better. (cited in Kornfield, 1993, p. 320)

When Bankei held his seclusion weeks of meditation, pupils from many parts of Japan came to attend. During one of these gatherings a pupil was caught stealing. The matter was reported to Bankei with the request that the pupil be expelled. Bankei ignored the request.

Later the pupil was caught in a similar act, and again Bankei disregarded the matter. This angered the other pupils, who drew up a petition asking for the dismissal of the thief, stating that otherwise they would leave.

When Bankei had read the petition he called everyone before him. "You are wise brothers," he told them. "You know what is right and what is not right. You may go somewhere else to study if you wish, but this poor brother does not even know right from wrong. Who will teach him if I do not? I am going to keep him here even if all the rest of you leave."

A torrent of tears cleansed the face of the brother who had stolen. All desire to steal had vanished. (cited in Reps, 1958, pp. 60-61).

Many students were studying meditation under the Zen master Sengai. One of them used to arise at night, climb over the temple wall, and go to town on a pleasure jaunt.

When the wanderer returned, not knowing that Sengai was the stool, he put his feet on the master's head and jumped down into the grounds. Discovering what he had done, he was aghast.

Sengai said: "It is very chilly in the early morning. Do be careful not to catch cold yourself."

The pupil never went out at night again. (cited in Reys, 1958, pp. 101-102)

Comments. The above three stories have a common denominator: the practice of kindness in effecting the behavioral change. The change produced in the behavior of the pupils is complete and lasting. An impartial observation of human conduct will show that force and harsh criticism are seldom the best means to change people. In wake of criticism, people become defensive and obstinate. Whereas the alchemy of kindness has a quality that seems to address the deeper recesses of human psyche. Aldous Huxley once said, "After fifty years of study and research about human nature, it is almost embarrassing that the only advice I have for my fellow human beings is to be little bit more kind to each other." Here is another example of the unfailing power of kindness in changing human behavior. A modern Sufi master, Idries Shah, recalls the following incident about his childhood: When I was a small boy and went into my father's study one day and left the door open, he did not tell me to close it. Instead he said: "Oh, I seem to have left the door open. Would you kindly close it?" That memory has stayed with me for over forty years.

The Tale of the Sands

A river, aware of its existence, runs towards the sea, but arrives before that at a stretch of sand, and starts to run away into nothingness, to become at best a marsh. Terrified of losing its identity, but with no real alternative, the river allows itself to be lifted up by the wind: though only after much debate and soul-searching. The wind carries it out of danger and allows it to fall, as water, safely against a mountain, at the other side.

Comments. ...and the river, thus, is able to continue its journey towards the sea. Metaphorically, the river in the above story (cited in Shah, 1978, p. 116) represents the individual entity and the sea, its final destination. Likewise, the sands represent life's various challenges and the wind signifies the unerring wisdom with which life carries us along, if only we let go of our too much ego-centeredness. The winds of grace are always blowing. But, first, we have to free ourselves from the gravity of our loaded egos.

In his little classic, *Zen in the Art of Archery*, Eugene Herrigel recounts his experiences with a Japanese master archer who was teaching him Zen through the medium of archery. Herrigel soon found out that the art of archery is not about mastering the technique of hitting the target. Instead, it is an allegory for working upon one's ego—"a contest of the archer with himself." The author, during his training, was too anxious to get the right shot, to hit the target. Towards the end of his six-year course of instruction, one day, the master admonished, "What stands in your way is that you have a much too willful will. You think what you do not do yourself does not happen." (Herrigel, 1989, p. 31) And slowly the pupil learned how "not to shoot," but simply "let the shoot fall itself" like a ripe fruit from a tree or snow from a slowly bending bamboo leaf. In Taoism, this is referred to as the "gentle art of not pushing the river" and its universal symbol is yielding yet unconquerable water. Lao Tzu's first and last commandment of right living, in personal and professional realm, is being like water, which "of all things the most yielding can overwhelm that which is of all things most hard." (Wiley, 1934, p. 197)

TEACHING STORIES: A BRIEF GUIDE TO RESOURCES

Teaching stories do not know the boundaries of one religion, one nation, one mind. Being our common heritage, they are as vast as the ocean, as fresh as air, as ancient as time. In addition to the parables used by various spiritual leaders of the world, there are traditional collections such as, Aesop's Fables, Arabian Nights, and Panchatantra. The biographies of the world's great leaders provide an endless source of fascinating legendary anecdotes – as Martin Buber has called them – that have the force of character behind them. As one goes forth in life, one makes one's own anthology of "best stories" to savor and to share. The familiar stories assume an added significance when interpreted through the three-fold framework of entertainment value, moral value, and developmental value.

This writer has found the following collections of stories particularly useful due to their timeless universality. These stories cover a very wide range of human emotions and interests and can be used by management educators to illuminate moral and spiritual aspects of leadership. These collections represent various wisdom traditions of the world such as: Zen, Taoism, Sufism, Buddhism, Hasidism, Native American, African, and Indian mysticism. They are chosen for their ability to inspire the heart and to rekindle the spirit. The list concludes with two recent publications that demonstrate the power of business narrative and storytelling.

Zen Flesh, Zen Bones: A Collection of Zen & Pre-Zen Writings, compiled by Paul Reps. Tokyo, Japan: Charles E. Tuttle, Co., 1964.

This book contains some of the most famous Zen stories that recount actual experience of Chinese and Zen teachers over a period of more than five centuries. I have used some stories out of this collection in my classes to celebrate the timeless qualities of kindness, compassion, and humility as hallmarks of great leadership. Actually, this book includes four books, including a little gem at the end titled, *Centering*, that presents 112 methods of meditation. A true desert island book!

Wisdom Stories for the Planet Earth, compiled by Ira Friedlander. San Francisco: Harper & Row, 1973.

This book contains stories from the Eastern as well as Western traditions. The book, its author claims, is for all those "who are interested in tapping the higher selves within them." Some stories have a direct bearing upon what Peter Senge of MIT calls "Personal Mastery" and underscore the importance of self-knowledge and self-discipline as a prerequisite to leadership.

The Tales of Hasidism (The Early Masters and The Later Masters), by Martin Buber, trans. from Hebrew by Olga Marx. New York: Schocken Books, 1947, 1948.

This treasure-trove of Hasidic tales crown Buber's lifetime of retelling Hasidic legends. In nominating Buber for the Nobel Prize in Literature in 1947, the great Swiss writer Hermann Hesse declared that with these tales Buber has enriched world literature as had no other living author. I have used some of these stories in my leadership class to illustrate the virtue of discovering our own distinctive voice and finding a life that is truly ours. No true leader can endure by imitating others. Before his death, Rabbi Zusya said, "In the coming world, they will not ask me, 'why were you not Moses?' They will ask me: 'Why were you not Zusya?'" (Buber, 1947, p. 251). Martin Buber narrates another story about a young Rabbi who assumed leadership of the congregation after his father's death. The disciples found that this young man's ways were different from his father's and asked him about this. "I do just as my father did," he replied, "He did not imitate and I do not imitate" (Buber, 148, p. 157).

It is impossible to do justice with this endless mine of inspirational stories in these brief annotations. Every page prods the reader to do every act with *Kavana* – with whole heart – and to seek fulfillment in the humdrum of daily life. These tales also have a special meaning in the context of what is now called “servant leadership.”

A Dialogue with Hasidic Tales: Hallowing the Everyday, by Maurice Friedman. New York: Insight Books, 1988.

A systematic presentation of representative Hasidic tales under different headings (such as Serving, Teaching, Learning Trust, Love and, Community) by one of the most important Buber scholar. The book draws very heavily upon Martin Buber’s *Tales of Hasidism* that remains an invaluable resource for all serious students of this genre.

Essential Sufism, ed. by James Fadiman & Robert Frager. San Francisco: Harper San Francisco, 1997.

This book is an excellent resource for tales in the tradition of Sufi soul-work. It presents Sufi tales on a wide variety of topics such as self-knowledge, wisdom, humor, humility, gratitude, patience, and generosity – topics that are very relevant to what has come to be characterized as “Leading with Soul.” Each topic is accompanied by a thoughtful introduction and an insightful commentary. Readers coming to this field for the first time need look no further.

Encounters in Yoga and Zen: Meetings of Cloth and Stone, by Trevor Leggett, Tokyo, Japan: Charles E. Tuttle Company, 1993.

Lotus Lake Dragon Pool: Musings in Yoga and Zen, by Trevor Leggett. Tokyo, Japan: Charles E. Tuttle Company, 1994.

These two books by Trevor Leggett contain a fascinating selection of traditional Japanese and Indian stories with suggested applications for modern situations. From accounts of long-ago kings to stories of contemporary businessmen, these tales present universal precepts that speak directly to modern readers. The author, a foremost scholar and a long-time practitioner of Eastern traditions, provides pithy comments set within the stories that serve as important cues for their interpretation and application.

The Business Bible: Ten New Commandments for Creating an Ethical Workplace, by Rabbi Wayne Dosick. New York: William Morrow and Company, 1993.

In artfully chosen passages from scripture, illustrated with stories, parables, and real-life business situations, this book suggests that, in the contemporary business world, it is possible to be successful while practicing a personal code of ethics. Drawing upon Hasidic heritage, the author presents concrete examples of working ethically smarter. The book contains a useful bibliography listing sources and additional books to seek in-depth discussion of specific issues presented in the book.

Stories of the Spirit, Stories of the Heart: Parables of the Spiritual Path From Around the World, ed. by Christina Feldman and Jack Kornfield. San Francisco: Harper San Francisco, 1991.

This compelling collection of stories draws widely from many cultures and centuries, from Christian, Buddhist, Sufi, Zen, Hasidic, Native American, African, and other sources. I have found this collection most useful and it can be safely recommended as one of the most comprehensive anthologies on this topic currently available. The editors would have served the readers even better if only they had provided a formal bibliography at the end of the book instead of just listing acknowledgements. The book has been recently reprinted under the new title *Soul Food*. The editors have added a new index that facilitates the location of subject headings.

Chicken Soup for the Soul at Work: 101 Stories of Courage, Compassion and Creativity in the Workplace, by Jack Canfield, Mark Victor Hansen, Maida Rogerson, Martin Rutte, & Tim Clauss. FL: Health Communications, 1997.

One of the several titles published under *Chicken Soup for the Soul* series, this book is comprised of inspiring stories from the contemporary workplace. I am using this book as one of the texts in my *Spirituality in the Workplace* class. It has become a favorite of students due to its modern idiom and contemporary setting. However, I find the earlier titles in this series more pertinent.

Storytelling in Organizations: Why Storytelling is Transforming 21st Century Organizations and Management. New York: Butterworth-Heinemann, 2004.

The book makes a strong case why storytelling and narrative should be at the forefront of management and organizational thinking in 21st century. Four executives of different backgrounds—John Steely Brown, Stephen Denning, Katalina Groh, and Larry Prusak describe their experiences how they came to realize the power and effectiveness of storytelling, working in organizations such as Xerox, World Bank, and IBM. The book emanates from a set of presentations made at a Smithsonian symposium on storytelling in April 2001 and includes Interviews with all the authors done in 2004.

The Leader's Guide to Storytelling: Mastering the Art and Discipline of Business Narrative, by Stephen Denning, San Francisco, CA: Jossey-Bass, 2005.

Denning, also the author of *The Springboard* and *Squirrel Inc.*, provides a handy, practical guide in his magnum opus work on the art and discipline of story telling within organizational context. This book provides practical tips on how to deliver the right story at the right time. In this book Stephen Denning demonstrates how he transformed World Bank by using a simple narrative to spur people to envision a different kind of future for the organization. A must read for all business leaders interested in transformational change.

FINAL THOUGHTS

It is submitted that collecting stories has been a lifetime passion for this author. It has become quite natural over the years for a story to come to mind unconsciously as I answer students' questions or even as I talk. As beacon lights, these stories have always illuminated my path in the dense forests of learning. Like old friends, they have become more precious with every passing year. I find my heart giving full assent to Muriel Ruckeyser's observation: "The universe is made up of stories, not atoms."

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The leadership practices you develop and strengthen as a classroom teacher will transfer to any endeavor you might choose to take on. You will continue to draw upon these skills and experiences wherever you find yourself working for systems change and educational equity—whether leading a school, becoming an attorney, heading up a grassroots community organization, remaining a classroom teacher, or holding a position on the school board. Here are four ways that teaching and leadership go hand-in-hand. 1. Teachers Start by Developing a Strong Vision for Their Classroom. One of the primary aspect "Driving leadership style" enhances local participation and involvement in school in reducing a gap between the school and the local community. As gap filler, leadership role was therefore instigated to drive the local community to more. "Driving leadership style" enhances local participation and involvement in school in reducing a gap between the school and the local community. As training, education, teaching and learning are constantly adapting to new technological developments it is not surprising that in the dawning age of data these areas are finding new ways to engage learners, provide teachers and learners with new insights about learning, and to find new ways to recognise and acknowledge learning.