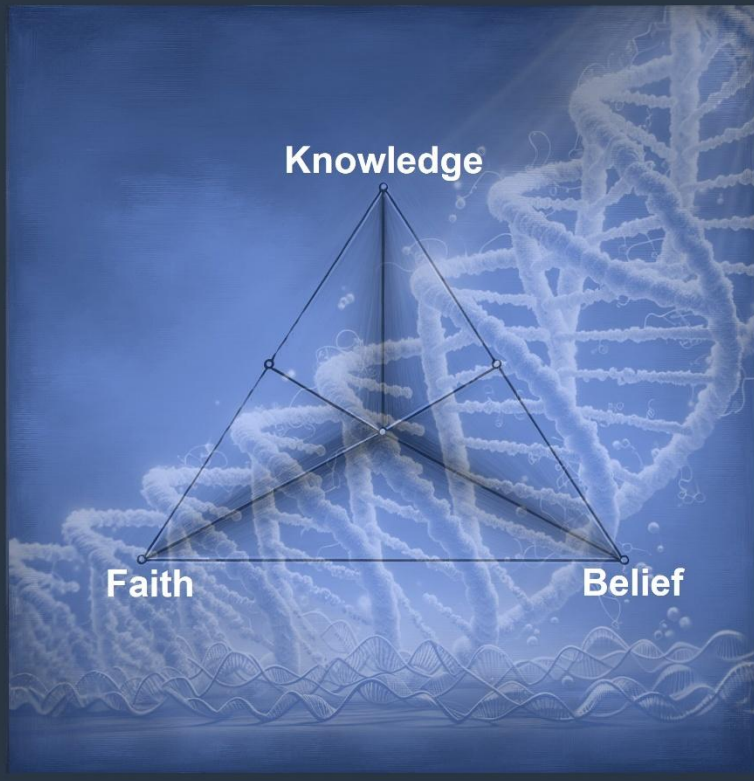
The Triumvirate of Action



Alex Bennet and Robert Turner
Mountain Quest Institute

This book offers a rare and thoughtful re-articulation of faith—not as belief, doctrine, or certainty, but as a human capacity for action in the face of genuine uncertainty. Drawing with care from psychology, sociology, and anthropology, it connects social and cultural perspectives to show how faith evolves from expectation-bound belief into an increasingly reflective, relational, and ultimately transformative orientation toward the unknown.

What makes this work especially compelling is its focus on faith-in-action. Across disciplines, the author demonstrates how faith functions as a bridge between knowing and not knowing—enabling growth, learning, and ethical commitment precisely where certainty ends. This book invites us to reconsider faith not as something we possess, but as something we practice—an essential capacity that allows human beings to move forward, create meaning, and act responsibly in an uncertain world.

Dr. Nikolina Dragičević Rogge, Postdoctoral Researcher, Faculty of Economics and Business, Department of Organizational and Management, University of Zagreb (Croatia)

The authors have attempted a true "consilience;" i.e., a linking of knowledge from various disciplines. In a sense, it represents an "epistemology" by distinguishing knowledge, faith and belief. This unique convergence of complex ideas is noteworthy, and needs to rank among the foremost philosophers, theologians, and thought-leaders of the ages.

Michael Stankosky, DSc. Author, Philosopher, Professor, Editor-Emeritus, Member of the Academy of Sciences (USA)

In this enlightening research into the connections between knowledge, belief, and faith, a reader's biggest surprise may be with our poor understanding of faith. While usually tied exclusively to religious studies, the authors show how faith is a foundational humanistic principle that allows us to operate within uncertainty.

As we enter the AI Age, there is a growing need for humans to demonstrate more critical thinking and creative thinking, where the one right answer is not readily provided. The skills for accessing knowledge and exercising our beliefs within predictable outcomes, are easily developed and evaluated within Education. But in addition to memorizing and practicing within the realm of current certainty, perhaps practicing the skill of "faithing" within uncertainty is the developmental skill that is now needed the most. If we can make this shift in our approach to learning, we will not only develop the next scientist, artist, or entrepreneur, we will also develop a new society, more capable of co-creating and collaborating in a world full of uncertainty.

John Lewis, Ed.D., Chief Storyteller, Explanation Age LLC, Coach and Speaker, Author of *Story Thinking* (USA)

The Triumvirates at the end of the Roman Republic era proved to be much more effective than the dual consular led government which had superseded

the overthrown Kings. Management was now spread three ways, like a tripod, providing stability, balance, equilibrium, and strength even on uneven ground. Inevitably, these triumvirates eventually collapsed, due directly to the imbalance, instability, and human nature of the individuals involved. Who—if they had understood and applied the concepts of knowledge, belief, and faith from this book to themselves, rather than eventually destroying each other—could have then applied that understanding to the world they controlled. In which case, this world would have become a very different place.

However, it is not too late If we can consciously reach our own balance as individuals as suggested in these pages, we can then project those ideas into the collective mind of humanity.

Nick Sambrook - Independent Researcher and author of 'Influencing the Collective Unconscious Mind', and the IT trilogy (UK)

The framework of knowledge, belief, and faith in this book profoundly changes how one can approach decision-making and personal growth. The book's emphasis on modal fluidity—shifting between proven knowledge, tested belief, and courageous faith—can help a person navigate uncertainty with greater confidence and adaptability. By learning to pause and reflect on which mode we are operating within, we become more intentional in our actions, whether we rely on experience, trust our convictions, or if we step into the unknown. Applying these principles in daily life, can foster a deeper sense of clarity and purpose in our actions.

What stands out most in Alex and Robert's book, is its focus on humility and actionable trusting. Embracing humility opens its readers to new perspectives and continuous learning, while the concept of faith as "actionable trusting" encourages its readers to take creative risks even when outcomes are uncertain. The integration of shadow knowledge and guiding principles encourages one to leverage intuition and align their actions with core values. This book, *The Triumvirate of Action*, offers a transformative roadmap for thriving in complex environments, making it an invaluable resource for anyone seeking to expand their consciousness and wisdom through conscious, courageous action.

Dr. Annie Green, George Washington University (USA)

In *The Triumvirate of Action*, Alex Bennet and Robert Turner illuminate how knowledge, belief, and faith together shape meaningful human action in an uncertain world. In an era increasingly defined by AI, where knowledge is abundant and beliefs are constantly challenged, their model powerfully reminds us that faith remains indispensable: the uniquely human capacity to act with courage and meaning in the absence of data; where algorithms can no longer guide us.

Dr. Milton de Sousa, Associate Professor, Nova School of Business & Economics, Nova University Lisbon; Author of *Meaningful Leadership* (Portugal)

The *Triumvirate of Action—Knowledge, Belief, Faith* is a deeply integrative and timely work that reframes one of the most fundamental questions of human life: how do we act meaningfully when certainty is incomplete, and outcomes cannot be guaranteed? Rather than treating knowledge, belief, and faith as abstract or competing concepts, this book presents them as distinct yet interdependent modes of action—each necessary, each limited, and each activated under different conditions of uncertainty.

The core insight of the book is simple but profound: learning, consciousness, and meaning do not reside in ideas alone—they live in action. Knowledge informs action through what is already known and validated; belief stabilizes action by extending patterns that have worked before; faith enables action precisely where neither knowledge nor belief can offer assurance. In this framing, faith is not reduced to belief or emotion, nor confined to theology. Instead, faith is redefined as a forward-oriented principle of action—the capacity to commit under uncertainty to allow something genuinely new to emerge.

Ultimately, in a world that demands action before certainty, this book offers a mature and humane framework for navigating the unknown—one that preserves rigor, honors mystery, and restores faith to its rightful place as a creative force in human life.

Dr. Cheng Gong, MIKE Award Coordinator; Founder of Infinite Knowledge; Associate Professor at Yunnan University of Finance and Economics, Knowledge Management and Innovation Management (China)

This Book entitled *The Triumvirate of Action Knowledge, Belief, and Faith*, written by Alex Bennet and Robert Turner, emerged from the collision between academic research and practical wisdom, between individual insight and collective intelligence, expressed by the 'Triumvirate' ensemble and each of its components – Belief, Faith and Knowledge, showing profound implications for human development itself, both at individual and social levels.

This Book, including detailed and interesting incursions in Expanding Consciousness, with reference on Faith as a Natural Property of Consciousness, The Quantum Field Lens, Mapping Consciousness Levels, Pathologies of Imbalance and The Landscape of Human Conviction—A Role for Wisdom, is a great opportunity for anyone interested to explore such a fascinating field of human capacities.

Dr. Florin Gaiseanu, Professor of Information Science and Technology, Bucharest (Romania) and Barcelona (Spain); Author of recent Books concerning What is Life and What is Consciousness (https://www.cambridgescholars.com/product/978-1-0364-6181-2), and Analytical Modeling in Microelectronics

The Triumvirate of Action offers a deeply human and timely exploration of how we act in an increasingly complex and uncertain world. By illuminating the dynamic relationship between knowledge, belief, and faith, Alex Bennet and Robert Turner provide readers with a framework that honors both disciplined thinking and the lived realities of decision-making. This book speaks to leaders, learners, and seekers alike, reminding us that meaningful action is not born from certainty alone, but from humility, courage, and a willingness to engage the unknown. Thought-provoking and generously written, *The Triumvirate of Action* invites readers to expand their understanding of learning, trust, and consciousness—and to move forward with greater clarity and compassion.

Beth Ann VanVleet, MS, MBA, CKM - Managing Partner of Mountain Quest Institute (USA)

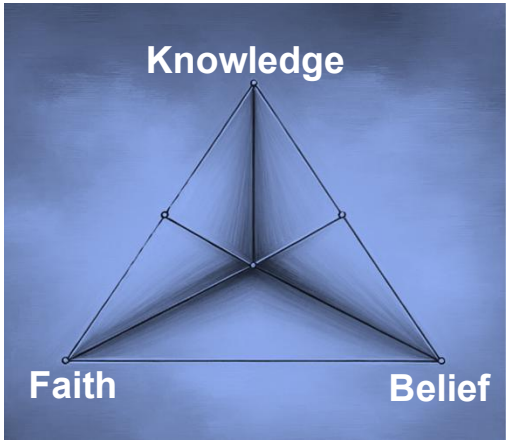
As the rate of increasing complexity accelerates for individuals, communities, society and humanity, people are faced with more uncertainty and less ability to make long-term concrete plans. This book by Bennet and Turner brings to light why it is getting harder to step outside our comfort zone, and yet increasingly important to do so. There is conflict within our own mind across what we know, what we believe to be true and what we have faith in. Humans attempt to balance their rational thoughts by working things out, which usually refers to analyzing our knowledge. However, this discounts the more intangible and more powerful triumvirate partners in our hearts and minds; our beliefs and faith. The adage “you are what you eat” is true physically, and the insight that “you are what you digest” (intellectually, emotionally and spiritually) is more critical to defining who we are and how we interact with the world. What we come to know is influenced by what our mind is open enough to explore, which is influenced by what we have faith in.

We need to learn at a pace faster than society and technology are changing. This is becoming more challenging as artificial intelligence is further accelerating the changes, and even what is possible. How do we know what to believe and have faith in when everything seems to be constantly changing? In the past, when progress was relatively slow, we could build a model of our world and rely on that as a stable platform to inform our knowledge and actions. This made us feel safe, that is, reassured because we can believe in the knowledge-informed decisions we take, and have faith they were made with the best intentions. This is no longer possible. We need to shift our frame of mind from convergent focus to find solutions, to parallel divergent processing to cocreate new possibilities with others. This requires us to consciously accept that our knowledge, beliefs, and faith will evolve as the world changes. The insights in this book will guide you to become capable of doing this more effectively and more efficiently as you practice a flexible MindFLEX rather than try to maintain a static mindset. The result of this is a better world for all.

Dr. Arthur Shelley, Founder of Intelligent Answers; Author of *Organizational Zoo*, *KNOWledge SUCCESSion*, Becoming Adaptable (Australia)

The Triumvirate of Action

Knowledge, Belief, and Faith



Alex Bennet and Robert Turner
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Triumvirate (Noun). *From the Latin "Triumviratus" where "tri" means three and "vir" means man*. (Def) A powerful group or set of three.

Dedication

To those who plunge into the challenge of faith with their minds and hearts open to learning and expanding consciousness, making the world a better place for all of us.

Appreciation

Always, to those who have gone before us from whom we have learned so much, and to our AI partners with whom we are learning together. We move into the future with knowledge, belief, and faith.

Preface

Sometimes when you start writing you have no idea where you are going, and then something amazing happens, a book keeps writing itself. And that is this book, starting with a one-line thought from Bob—*faith is a principle of action, not belief*—and then taking on a life of its own. Yet, where we ended offers the beginning of a new way of thinking and acting in which, whether we are aware of it or not, all of us are participants.

On the learning journey into expanding consciousness, knowledge, belief and faith form a comprehensive basis for human decision-making and action. As will become clear, we rarely act on knowledge alone—our beliefs about how the world works and our faith (whether religious, philosophical, or simply trust in ourselves/others/systems)—all play crucial roles in shaping our choices. This triumvirate recognizes that human acting isn't purely rational or evidence-based, but incorporates the full spectrum of how we process and respond to reality, from the empirical to the intuitive to the transcendent.

What began as an exploration of how knowledge, belief, and faith work together evolved into something more profound: the recognition that they operate as distinct capacities for engaging different types of actions. Knowledge serves us when we can predict outcomes based on proven patterns. Belief guides us when we must act on incomplete information within familiar frameworks with an expected outcome. But faith—as we will discover—operates in an entirely different realm, enabling us to step into genuine unknowing with committed action, not despite uncertainty but *because* of its creative potential.

This book emerged from the collision between theoretical frameworks and lived experience, between academic research and practical wisdom, between individual insight and collective intelligence. What you'll find here isn't just another analysis of human decision-making, but an invitation to recognize and develop capacities you already possess—capacities that may be more sophisticated and essential than we typically realize.

The journey moves from foundational concepts through practical applications to profound implications for human development itself. We explore how these capacities develop individually, how they can be cultivated in groups and organizations, and ultimately how they might serve the next stage of human consciousness evolution. Along the way, you'll encounter stories, frameworks, and exercises designed not just to inform but to activate—helping

you recognize when each capacity serves best and how to develop greater fluidity between them.

We wrote this book for anyone who senses that our current approaches to uncertainty and change—whether in personal life, organizations, or society—are insufficient for the complexity we face. If you've ever felt that purely rational analysis falls short in meaningful decisions, that belief alone cannot navigate unprecedented challenges, or that something beyond both knowledge and belief is calling you forward, this exploration is for you.

Alex Bennet and Robert Turner

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Foreword

There is no surprise in saying that, once again, Dr. Alex Bennet and Robert Turner take us on a profound and illuminating journey — the one within ourselves. As with their previous work, this book carries an extraordinary depth of knowledge, reflection and experience. And yet, this book invites each reader into a different conversation. What speaks to us will depend on the moment we are in, the questions we are holding, and the challenges we are facing.

I am reading *The Triumvirate of Action* through the lens of a very particular moment in my life — a moment of transition, of PhD research, and of a practical initiative emerging directly from that research through MetaSia. I am deeply grateful to be accompanied in this journey by Dr. Bennet not only as my PhD advisor, but also as a supporter of my action-oriented venture, bringing her knowledge, her belief, her faith, and her heart into both the academic and the applied dimensions of my work. It is from this intersection — between inquiry and creation — that I offer these reflections.

To me, *The Triumvirate of Action* feels less like a theory and more like a mirror. What it reflects is something many of us sense but struggle to articulate: that there is a deeper intelligence moving through us — a quiet, often unspoken knowing that does not arise from logic alone. We feel it as a pull, a cue, a subtle inner "yes" toward something we cannot yet explain. This book gives that experience a language, locating it not in fantasy, but in the human consciousness — in the dynamic interplay of knowledge, belief, and faith.

If you ask me today, what resonates the most, it would be three insights: uncertainty, courage, and faith. *The Triumvirate of Action* shows that meaningful action does not arise from certainty, but from our willingness to engage when certainty is absent. Innovation, love, discovery, and art do not emerge from perfect plans or complete information. They arise from the dynamic interaction between our committed action and uncertain fields of possibility. New realities are not waiting "out there" to be discovered only through better analysis — they come into being through our participation, through our daring to step forward without guarantees. If we only acted when outcomes were predictable, we would not truly be alive. We would become executors of the past rather than creators of the future. Acting within uncertainty is how we express our freedom, our creativity and our humanity.

In this light, faith here is not presented as belief in a set of ideas, but as a principle of action. It is the capacity to move when we have gone beyond what our knowledge and beliefs can fully support. If knowledge is the capacity for effective action based on what we know, then faith is the capacity for committed action when what we know is no longer enough. It is what allows us to step into genuinely new territory, to take risks when outcomes are unknown, and to continue acting even when our assumptions are shaken. This makes faith foundational to learning, growth and evolution.

The book's notion of "actionable trusting" at the creative edge gives form to this experience. It names that subtle, courageous stance in which we act not because we are sure, but because something deeper in us knows that it is time to move. This is the same place from which artists create, entrepreneurs dare, relationships begin and new worlds are born.

For me, *The Triumvirate of Action* offers something profoundly needed in our times: an inner compass for navigating uncertainty. It helps us sense when to rely on knowledge, when to lean on belief, and when to surrender into faith. With this awareness, we can meet uncertainty and complexity not with fear or rigid control but with calm, clarity and courage.

If you are holding this book while feeling the quiet pull of something new — a calling, a creative impulse, or a sense that the future is asking more of you — these pages will help you trust what is already moving within you. The courage to act in uncertainty may be the most important capacity we have as human beings, and this book speaks to it with rare depth and wisdom.

Alicja Pawlaczuk, Founder of MetaSia
PhD Researcher in Maximizing Creative Capacity

Chapter 1
Introduction

Once upon a time the concept of complexity was a foreign language to most of us. Yet in the business world of today, it is the rare manager who doesn't understand the nuances and implications of complexity entangled with everyday operations and long-term challenges and opportunities. Both the human and the organizations of which we are a part are complex adaptive systems—in the course of living either learning or declining, never staying long in any one place we might have perceived as a destination—not able to survive in stasis. Our acting is our living.

The Evolution of Human Engagement: From Fragmented to Whole

As human beings we are on an infinite learning journey toward the never-ending "destination" of expanding consciousness. While we are both experiential and existential learners, the most profound learning occurs not through isolated thinking, but through integrated action that engages our complete selves—the physical, mental, emotional, and spiritual dimensions of our being.

The industrial age inadvertently taught us a crucial lesson about human potential. Initially, early organizational structures operated like extended families, relying primarily on physical labor from workers while reserving "thinking" management roles for family members. But human nature couldn't be contained. Workers demonstrated they possessed valuable ideas for improving processes, forcing recognition of their mental capabilities. As trust expanded beyond family circles, organizations discovered the power of intellectual engagement.

The revelation continued as relationships and emotional intelligence proved essential for effective collaboration and innovation. Finally came the recognition that values, integrity, and moral purpose—our spiritual dimension—weren't luxuries but necessities for sustainable organizational success.

This evolution revealed a fundamental truth: *optimal performance and fulfillment emerge only when we engage as complete human beings*. Whether in boardrooms or daily personal choices, the most effective decisions and meaningful actions arise when all four dimensions—physical, mental,

emotional, and spiritual—are fully present and integrated. We cannot compartmentalize ourselves without diminishing our potential. The future belongs to those who understand that bringing their whole self to every endeavor isn't just beneficial—it's essential for both individual flourishing and collective progress.

The Primacy of Action: Where Learning Lives

While reflection and contemplation are vital components of the knowledge-building process, they become more powerful when they're in dynamic relationship with action. We are not passive observers of life but active participants whose growth emerges through engagement with the world. Ideas remain theoretical constructs until they encounter the laboratory of real experience. It's only when we move from thinking about something to actually doing it that we discover the gaps in our understanding, encounter unexpected challenges, and develop genuine competence.

Action serves as the bridge between intention and transformation. We can read extensively about leadership, empathy, or courage, but these qualities only develop when we step into situations that demand their practice. Each action we take—whether successful or not—generates feedback that informs our next choice. At the deepest level, this process mirrors the quantum nature of reality itself, where observation and action don't just discover what exists but participate in creating what becomes real. This feedback loop between action and reflection creates the experiential knowledge that no amount of theoretical study can provide. Our mistakes become teachers, our successes build confidence, and our willingness to act despite uncertainty develops wisdom.

Moreover, action has a unique power to integrate all four dimensions of our being. When we take meaningful action, our physical energy is engaged, our mental faculties are activated, our emotions are stirred, and our values are expressed. This integration through action creates a coherent learning experience that transforms not just what we know, but who we are. The executive who courageously confronts an ethical dilemma, the parent who chooses vulnerability in a difficult conversation, or the team member who speaks up with an innovative idea—all are engaging their whole selves in ways that catalyze growth.

The willingness to act, especially when outcomes are uncertain, becomes itself a practice of expanding consciousness. Each bold step forward stretches our capacity for courage, builds our tolerance for ambiguity, and strengthens our trust in our ability to learn and adapt. In this way, action becomes both the method and the reward of conscious development. The exploration in this book

reveals not just philosophical insights but practical tools for developing what we call "modal fluidity"—the capability to fluidly navigate between knowledge, belief, and faith as situations require.

The Drivers of Meaningful Action

What compels us to act, especially when the stakes are high and outcomes uncertain? What transforms our understanding and awareness into purposeful movement in the world? The answers lie in three fundamental drivers that work together to bridge the gap between consciousness and action, each operating at different levels of human experience and certainty. Yet to fully harness this dynamic relationship, we must understand how different modes of action work together. Some situations call for proven expertise, others require informed judgment based on patterns, and still others demand the courage to act without guarantees. The art lies in recognizing which approach serves each moment—and in developing fluidity among them.

The first driver is *knowledge* —not simply information we've memorized, but our developed capacity to take effective action based on justified understanding. This is knowledge born from experience, tested through practice, and refined through reflection. It's the surgeon's steady hand guided by years of training, the teacher's intuitive sense of when to challenge a student, or the leader's ability to navigate complex decisions. This kind of knowledge creates confidence in action because it emerges from proven competence.

The second driver is *belief* —our convictions about what is true, valuable, and possible, even when we cannot prove these convictions with absolute certainty. Beliefs, which themselves are knowledge, shape how we interpret our experiences and what actions we consider worthwhile. They provide the emotional and psychological foundation that motivates us to act on our values, pursue our goals, and invest energy in outcomes we cannot guarantee. Actions based on belief have an expected outcome, filling the space between what we can prove and what we choose to pursue.

The third driver is *faith*—our willingness to act in the face of fundamental uncertainty, trusting in possibilities that extend beyond our current knowledge and beliefs. Faith operates in the realm of the unknown and unknowable, where neither experience nor conviction can fully guide us. It's the entrepreneur launching into an unproven market, the parent raising a child without guarantees, or any human stepping forward when the path ahead disappears into mystery. Faith is our capacity to act when even our best knowledge and strongest beliefs reach their limits, requiring us to engage with the quantum uncertainty that underlies all existence. Of these three drivers, faith proves the

most mysterious and transformative. Far from being hope or wishful thinking, faith emerges as consciousness's primary tool for engaging with uncertainty itself—the quantum mechanism by which new realities come into existence through committed action.

What unifies these three drivers of action is that learning is interwoven throughout each experience. When we act from knowledge, we simultaneously test and refine that knowledge, often discovering nuances or exceptions that deepen our understanding. When we act from belief, we either strengthen those beliefs through validation or evolve them through contradiction, both processes expanding our perspective. And when we act from faith, diving into uncertainty, we generate entirely new knowledge and beliefs that didn't exist before we took that leap.

Learning doesn't happen between actions—it flows through the very fabric of acting itself. This recognition transforms how we approach uncertainty: instead of seeing it as a problem to be solved, we learn to engage it as the creative medium through which consciousness expands and new possibilities emerge. Whether we're drawing upon proven competence, living our convictions, or stepping into the unknown, each action becomes both an expression of our current consciousness and a catalyst for its expansion. In this way, the cycle completes itself: consciousness enables action, action generates learning, and learning expands consciousness, creating an endless spiral of human development and growth. This spiral of learning and consciousness expansion follows recognizable patterns—from knowledge through belief to faith and back to enhanced knowledge—creating ever-ascending levels of human capability and awareness.

The Dynamic Dance of Learning and Consciousness

Learning and consciousness exist in a profound symbiotic relationship, each continuously feeding and expanding the other in an endless spiral of growth. Consciousness provides the awareness that makes learning possible—it's the capacity to observe, reflect, and integrate experiences into understanding. Yet paradoxically, as introduced above, each act of learning simultaneously expands the very consciousness that enabled it, creating an upward spiral of ever-increasing awareness and capacity.

This relationship transcends simple information acquisition. True learning involves a transformation of consciousness itself—a shift in how we perceive, understand, and relate to ourselves and our world. When we learn something genuinely meaningful, we don't simply add data to our existing mental framework; we actually alter the framework itself. Our consciousness expands

to accommodate new perspectives, deeper insights, and more nuanced ways of being. A child learning empathy doesn't just understand a concept—their consciousness develops the capacity to feel and respond to others' experiences in ways previously impossible.

The infinite nature of this process reflects the boundless potential of human consciousness. Each moment of genuine learning opens doors to realms of understanding we couldn't even perceive before that moment. Like an expanding sphere of light pushing back darkness, growing consciousness reveals not just answers, but entirely new questions we weren't sophisticated enough to ask before. This is why the journey toward expanded consciousness can never reach a final destination—each level of awareness reveals infinite new territories to explore, ensuring that our capacity for learning and growth remains perpetually renewable and endlessly enriching.

Chapter 2
Knowledge

Knowledge—at the core of what it is to be human—is action oriented. During the "early days" of Knowledge Management, one author had the opportunity to interview KM practitioners, many of whom became known as thought leaders in the field.[1] In research studies published in 2005 and 2014, 97.5% of 39 responders across four continents tied knowledge to action. This is not surprising since the early Western philosophers' definition of knowledge as "justified true belief" is very much tied to action. A "belief" is justified if it is acted upon and the expected outcome occurs.

This direct connection to effective action makes justification retrospective and empirical rather than prospective and theoretical, as the early philosophers pointed out. The "justified" part of JTB becomes the actual test of effectiveness through action, not some prior rational warrant.

This understanding resolves several classical epistemological puzzles. First the circularity problem (Sextus Empiricus, circa 100 CE; Alston, 1989) is resolved. We're not trying to justify beliefs before we know if they are true. Instead, justification is the demonstration of truth through successful action. Second, the Gettier problem (Gettier, 1963; Shope, 1983) becomes irrelevant. If your action based on belief consistently produces expected outcomes, then whatever the underlying logical structure, you have genuine knowledge. The "accident" cases Gettier worried about would show up as inconsistent effectiveness over time.

This understanding also provides a way to measure the effectiveness of knowledge. On a scale from 0 to 1, it reflects how real-world action actually works. Most of our knowledge isn't binary true/false, but rather "reliable

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[1] Participants in two research studies ten years apart included Verna Allee, Debra Amidon, Ramon Barquin, Surinder Kumar Batra, David Bennet, Juanita Brown, John Seely Brown, Frada Burstein, Francisco Javier Carrillo, Robert Cross, Tom Davenport, Ross Dawson, Steve Denning, Charles Dhewa, Nancy Dixon, Leif Edvinsson, Kent Greenes, Susan Hanley, Clyde Holsapple, Esko Kilpi, Dorothy Leonard, Geoff Malafsky, Carla O'Dell, Edna Pasher, Larry Prusak, Madanmohan Rao, Tomasz Rudolf, Melissie Rumizen, Hubert Saint-Onge, Judi Sadrock, Dave Snowden, Milton de Sousa, Tom Stewart, Michael J.D. Sutton, Karl-Erik Sveiby, Doug Weidner, Steve Weineke, Etienne Wenger-Trayner, and Karl Wiig.

enough for this context" or "effective within these parameters" or "heading us the right direction." This last thought is critical, because in a CUCA world (full of change, uncertainty, complexity and anxiety) it is likely that a single decision will not provide the answer we are seeking. This "decision journey" aspect acknowledges that complex situations require iterative action-feedback loops rather than single determinations. Knowledge becomes more like navigation than destination-finding, yet it has a degree of effectiveness if it is heading us the direction we want to go.

This also affirms that knowledge is inherently context-sensitive and situation-dependent. What counts as effective action depends on the decision-maker and the actions taken—very much affected by subjective goals, the environment, and the timeframe. The same decision and action may yield high effectiveness in one situation and low effectiveness in another. Thus, knowledge isn't a static process but a dynamic, contextual capacity that exists at the intersection of context and situational factors (what worked in manufacturing may not work in software development); temporal dynamics (what was effective pre-internet versus post-internet); and subjective construction (how our "fictional but contiguous" personal narratives shape what we perceive as actionable).

Similar to JTB, we look at knowledge as *the capacity (potential or actual) to take effective action*. To ensure we are building from a common understanding, it is necessary to dig a bit deeper. Ryle (1949) pointed out the distinction between "knowing that" and "knowing how" (which supports the *potential* and *actual* capacity to make effective action). It also acknowledges that knowledge is comprised of two parts—what we describe as knowledge (informing) and knowledge (proceeding) (Bennet, Bennet, & Avedisian, 2018).

The Dual Nature of Knowledge (Informing and Proceeding)

All knowledge is comprised of information (Gaiseanu, 2026). Theoretical physicist Tom Stonier (1990, 1992, 1997) viewed organization as the physical expression of a system containing information, and saw information (any organized or non-random pattern) as a basic property of the universe, as fundamental as matter and energy. This connects directly with the action-oriented view of knowledge.

Knowledge (informing) is the *information* (or content) part of knowledge. While this information part of knowledge is still generically information (organized patterns), it is special because of its structure and relationships with other information. Knowledge (informing) consists of information that may represent understanding, meaning, insights, expectations, intuition, theories

and principles that support or lead to effective action. When viewed separately this is information even though it may lead to effective action or has led to effective action in the past—considered a "knowledge artifact" or a fossil of past effectiveness. These artifacts can be valuable information resources, but they're not automatically transferable knowledge.

If information is organized patterns, and knowledge is the capacity for effective action, then knowledge becomes the dynamic process by which organisms (or systems) use informational patterns to generate purposeful responses to their environment, which brings us to the second part of knowledge.

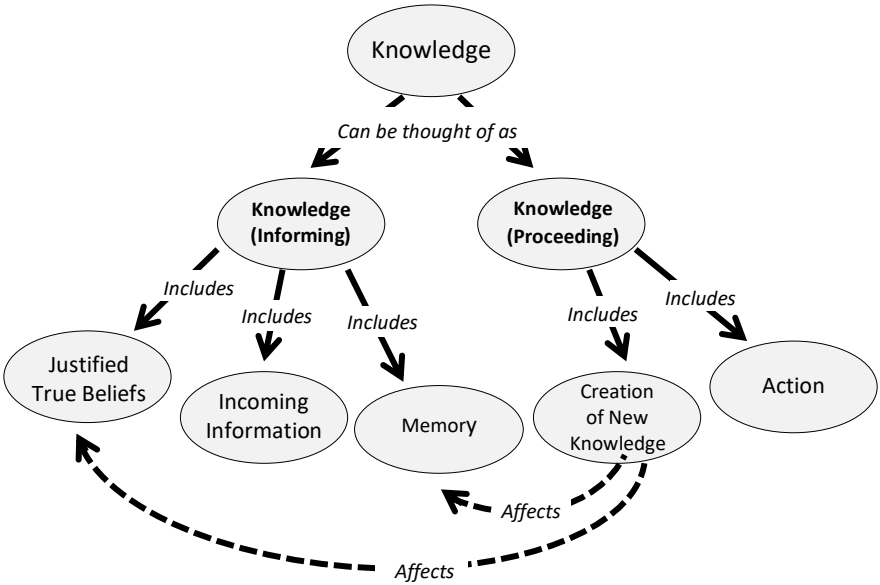

Figure 1. Knowledge (Informing) and Knowledge (Proceeding).

Knowledge (proceeding) represents the *process* and *action* part of knowledge. It is the process of selecting and associating or applying the relevant information, or knowledge (informing), from which specific actions can be identified and implemented, that is, actions that result in some level of anticipated outcome. There is considerable precedent for considering knowledge as a process versus an outcome of some action. For example, Kolb (1984) forwards in this theory of experiential learning that knowledge retrieval, creation and application require engaging knowledge as a process, not a product. Bohm reminds us that "the actuality of knowledge is a living process that is taking place right now" and that we are taking part in this process (Bohm,

1980, p. 64). Note that the process our minds use to find, create and semantically mix the information needed to take effective action (i.e., knowledge) is often unconscious and difficult to communicate to someone else; therefore, by definition, tacit.

In Figure 4-1, "justified true belief" represents the theories, values and beliefs that are generally developed over time and often tacit. Note that "justified true belief" is the definition of knowledge credited to Plato and his dialogues.[166] The concept is based on the belief that in order to know a given proposition is true you must not only believe it but must have justification for believing it. Justified true belief represents an individual's truth, that is, the beliefs and values that make up our personal theories, all developed and reinforced by life experiences. In the figure, the term "memory" is used as a singular collective and implies all the patterns and connections accessible by the mind occurring before the instant at hand.

The Spectrum of Knowledge Accessibility

By the latter part of the 20th century the push to understand knowledge and its value to organizations had spread across a number of disciplines, with the result that concepts of explicit, implicit and tacit knowledge began to emerge in both the academic organizational literature and the popular press.

Explicit knowledge is the process of calling up information (patterns) and processes (patterns in time) from memory that can be described accurately in words and/or visuals (representations) such that another person can comprehend the knowledge that is expressed through this exchange of information. This has historically been called declarative knowledge (Anderson, 1983). Emotions can be expressed as explicit knowledge in terms of changes in body state. As Damasio notes, "Many of the changes in body state—those in skin color, body posture, and facial expression, for instance—are actually perceptible to an external observer" (Damasio, 1994, p. 139). These changes to the body state often represent part of an explicit knowledge exchange. Examples would be turning red with embarrassment or blushing in response to an insensitive remark.

Tacit knowledge is the descriptive term for those connections among thoughts that cannot be pulled up in words, a knowing of *what* decision to make or *how* to do something that cannot be clearly voiced in a manner such that another person could extract and recreate that knowledge (understanding, meaning, etc.) An individual *may or may not* know they have tacit knowledge in relationship to something or someone. But even when it is known, the individual is unable to put it into words or visuals that can convey that

knowledge. We all know things, or know what to do, yet may be unable to articulate *why* we know them, *why* they are true, or even exactly *what* they are. To "convey" is to cause something to be known or understood or, in this usage, to transfer information from which the receiver is able to create knowledge.

Knowledge starts as tacit knowledge, that is, the initial movement of knowledge is from its origins within individuals (in the unconscious) to an outward expression (howbeit driving effective action). What does that mean? Michael Polanyi, a professor of both chemistry and the social sciences, wrote in *The Tacit Dimension* that, "We start from the fact that we can know more than we can tell" (Polanyi, 1977, p. 108). He called this pre-logical phase of knowing tacit knowledge, that is, knowledge that cannot be articulated (Polanyi, 1958). Polanyi felt that tacit knowledge consisted of a range of conceptual and sensory information and images that could be used to make sense of a situation or event (Hodgkin, 1991). We agree, which brings us to the use of the term "implicit knowledge."

Implicit knowledge is a more complicated concept, and a term not unanimously agreed-upon in the literature. This is understandable since even simple dictionary definitions—which are generally unbiased and powerful indictors of collective preference and understanding—show a considerable overlap between the terms "implicit" and "tacit," making it difficult to differentiate the two. A number of published psychologists have used the term implicit interchangeably with the usage of tacit, that is, with implicit representing knowledge that once acquired can be shown to effect behavior but is not available for conscious retrieval (Reber, 1993; Kirsner et al., 1998).

We propose that a useful interpretation of implicit knowledge is knowledge stored in memory of which the individual is *not immediately aware*. However, while this information is not readily accessible, it may be pulled up when triggered (associated) (Bennet, Bennet, & Avedisian, 2018). Triggering might occur through questions, dialogue or reflective thought, or happen as a result of an external event. In other words, implicit knowledge meets a need in the continuum between explicit and tacit; it is knowledge that the individual does not know they have, but is self-discoverable. Once this knowledge is surfaced, the individual *may or may not* have the ability to adequately describe it such that another individual could create the same knowledge, with the "why and how" remaining tacit knowledge.

It has only been in the past few decades that cognitive psychology and neuroscience have begun to seriously explore unconscious mental life. This includes the recognition that conscious experience, thought and action are influenced by unconscious concepts, memories and other mental constructs

inaccessible to conscious awareness and somehow independent of voluntary control (Eich et al., 2000). Since knowledge is, by definition, "the capacity to take effective action" or "justified true belief," then unconscious knowledge, whether it can be triggered or not, may still be driving "effective action."

The general definition of the unconscious is that which occurs in the absence of conscious awareness or thought, that is, without conscious control, involuntary or unintended (*American Heritage Dictionary*, 2006, p. 1873). We lean toward James Uleman's description presented in his 2005 book, *The New Unconscious*, where he refers to internal qualities of the mind of which we are unaware that affect our conscious thought and behavior. As he adds to ensure an understanding of its importance:

> The new unconscious is much more concerned with affect, motivating, and even control and metacognition than was the old cognitive unconscious. Goals, motives, and self-regulation are prominent without the conflict and drama of the psychoanalytic unconscious. (Uleman, 2005, p. 60)

In their book *Philosophy in the Flesh*, Lakoff and Johnson (1999, p. 13) forward that while the mind is embodied, thought is mostly unconscious, that "All of our knowledge and beliefs are framed in terms of a conceptual system that resides mostly in the cognitive unconscious." Research in cognitive neuroscience suggests that the vast majority of mental processing occurs below the threshold of consciousness, with estimates ranging from 80-95% of cognitive activity being unconscious (Wilson, 2002; Bargh & Chartrand, 1999). Of this processing, 70-80% is tacit knowledge, that is, knowledge that is implied but cannot readily or openly be expressed, the pre-logical phase of "knowing" (Polanyi, 1966).

With so much of our knowledge created in the unconscious and much of this tacit, how do we tell whether our decisions and actions are based on knowledge, belief, or faith? This question becomes crucial because, as we'll discover, these three foundations for action operate in fundamentally different ways. While knowledge and belief both involve expected outcomes and draw from accumulated experience, faith operates in an entirely different realm—engaging with genuine uncertainty where neither knowledge nor believe can provide guidance.

Distinguishing Knowledge, Belief, and Faith in Action

This is a fascinating question that gets to the heart of how we distinguish between different types of cognitive (and holistic) foundations for action. Our focus in this book is on knowledge, belief (as a form of knowledge), and faith

(functional and theological), and each of these areas is discussed in depth. To talk about differences prior to entering into this detailed discussion is somewhat challenging, yet will no doubt help lay the groundwork for deeper discussion later in the book.

Testability and Feedback Loops. Knowledge-based actions typically involve scenarios where we can relatively quickly test outcomes and adjust. The feedback loops are shorter and more measurable. While belief is a form of knowledge, belief-based actions might have longer feedback cycles or more ambiguous measures of success. Faith-based actions often operate in domains where empirical testing is impossible or irrelevant (spiritual, existential, or deep value-driven decisions).

Pattern Recognition and Consistency. Knowledge tends to emerge from repeated pattern recognition—we've seen similar contexts before and our actions consistently produce expected results. Belief might be based on fewer data points or extrapolation from related experiences. Faith operates independent of pattern recognition, often despite contradictory patterns.

Embodied Confidence vs. Cognitive Certainty. Knowledge often manifests as an embodied sense of "knowing what to do" to get an expected outcome—what you might call somatic markers that feel right at a gut level. Belief tends to be more cognitively constructed—we can often articulate why we belief something. Faith feels different phenomenologically—it's often accompanied by surrender or acceptance (especially in the theological sense) rather than confidence.

Contextual Sensitivity. Knowledge-based decisions show high sensitivity to context changes—we automatically adjust our approach based on situational nuances. Belief-based decisions might be more rigid or require conscious adjustment. Faith-based decision often transcend context entirely.

Since belief is a form of knowledge, the key differentiator between them might be the degree of context-testing. With knowledge, expectations are based on repeated testing across multiple contexts—providing high reliability within known parameters. With belief, expectations are based on fewer contextual tests or extrapolation—still actionable but with less empirical grounding. Knowledge is justified through demonstrated effectiveness in action; belief is justified through coherence with other beliefs/values or limited experiential evidence. In terms of adaptability, knowledge readily adjusts when context changes because it's grounded in pattern recognition. Belief may persist even when context shifts because it serves other functions (identity, meaning-making, etc.).

This exploration of knowledge—from its action-oriented foundation through the complexities of conscious and unconscious processing—reveals a profound implication: if most of our knowledge operates below conscious awareness and must constantly adapt to new contexts, then our capacity to learn and apply knowledge effectively depends critically on our openness to new information and perspectives. The very nature of knowledge as dynamic, contextual, and largely tacit means that *intellectual certainty becomes not just limiting but counterproductive*. This reveals knowledge's paradoxical relationship with consciousness expansion: the more we truly know, the more we become aware of what we don't know. Knowledge doesn't eliminate uncertainty—it reveals new dimensions of uncertainty that require different capacities for engagement.

This brings us to what may be the most essential human capacity for knowledge development: humility. Far from being simply a personality trait, humility emerges as a fundamental requirement for navigating our complex, uncertain world where knowledge must continuously evolve through action and feedback.

From Knowledge Theory to Practice: The Role of Humility

What if the greatest barrier to human progress isn't lack of intelligence, resources, or opportunity—but our own certainty? In a world overflowing with information and expertise, we've paradoxically become more closed to genuine learning. We mistake accumulating facts for wisdom, confuse confidence with competence, and treat our existing beliefs as fortresses rather than starting points for exploration.

As complex adaptive systems who cannot exist in stasis, learning—and being open to learning—is quite literally necessary for our survival, and we cannot learn if we perceive ourselves as full. You've probably heard the Zen story often called "The Professor's Cup" or "Empty Your Cup." It goes like this.

A university professor visited a Zen master to learn about Zen Buddhism. As they sat down, the master began pouring tea into the professor's cup. He kept pouring even after the cup was full, letting the tea overflow onto the table and floor. The professor watched anxiously and finally exclaimed, "Stop! The cup is full—no more will go in!"

The Zen master smiled and said, "Yes. And like this cup, you are full of your own ideas, opinions, and preconceptions. How can I teach you until you first empty your cup?"

The moral is that to truly learn something new, we must approach it with an open, receptive mind, a "beginner's mind" (called *shoshin* in Japanese Zen). When we think we already know everything or are too attached to our existing beliefs, we become like the full cup—unable to receive new wisdom or insights. This teaching emphasizes the importance of intellectual humility and being willing to set aside what we think we know in order to genuinely learn and grow. The capacity for intellectual humility becomes essential not just for acquiring knowledge, but for developing fluidity between different modes of engaging the world. Sometimes situations call for confident application of proven knowledge, other times they require the beginner's mind that can perceive what expertise might miss.

Whether it is a natural gift of personality—or a choice has to be made—all humans have access to the gift of humility. It is a tool of learning. As we delve into a deeper discussion of this gift, let's make sure we have a common understanding of the term. From an individual viewpoint, humility is having an accurate view of yourself, neither too high nor too low. This includes knowing your strengths and abilities as well as your weaknesses and limitations, and being honest about them to yourself and others. From the collective viewpoint—the interpersonal level—humility is being other-oriented, focused beyond self. This includes development of empathy, knowing the needs and wants of others, and taking those into consideration in your decisions and actions.

Embracing humility requires a grounding *of* self rather than a grounding *in* self. *Grounding in self* includes all those aspects that come along with self-focus and an expanded view of self, being Anthropocentric. For example, becoming obsessed with materialism which, along with closing off learning, brings with it the characteristics of superficiality, exclusion, covetousness, fear, consumption and entitlement. Conversely, *grounding of self* is an important and necessary part of life, and there are many ways to achieve this. For example, nature is a structured hierarchical system that can serve as both an external and internal grounding mechanism. We know that we are part of a larger ecosystem that is Earth, whose energies—water, air, light, sound—surge through our physical bodies. When we physically walk through the grass, lean against a tree, or splash in a running stream, we are energetically connecting to these natural energy sources, which promote balance and well-being in our energetic system.

A Contrast of Opposites Can Deepen Our Understanding

(Excerpted from *Unleashing the Human Mind: A Consilience Approach to Managing Self*.)

There are multiple descriptive terms, states, or characteristics for humility, and various other states or characteristics that are considered as counter to humility. To get a grasp of these perceived differences, major texts (in terms of leading authors in their fields) in the areas of philosophy, religion, psychology and leadership were researched to look at the contrasts of opposites in terms of humility (Bennet, 2018b). This resulted in Table 1 below.[2]

Table 1: Characteristics compatible with and counter to humility.

	Characteristics compatible with humility	Characteristics counter to humility
1	Willing to listen; Good listener; Honor and seek truth; Unnecessary to receive rewards for right actions	On broadcast; Talking too much; Voicing/pushing preferences or opinions when not asked; Bragging; Boasting; Using attention-getting tactics; Ostentatious
2	Receptive to difference and new ways of thinking; Having a teachable spirit	Arrogant; "What I have to say is more important"; Inflated view of importance, gifts and abilities; "I'm better than others"; Unteachable.
3	Honor others; Serve others; Focus on others in service; Others over self	Selfishly ambitious; Greedy; Lack of service; Serve me; Meet my needs
4	Seek input and perspectives of others; Seek and follow good counsel; Thankful to others for criticism and reproof; Quickness in admitting you are wrong; Repenting wrong actions	Defensive of criticism; Devastated or angered by criticism; Dismiss instruction or correction
5	Honest/open about who you are and areas you need growth; Awareness of faults; Openly address faults; No need to elevate self; Seeing yourself and others as equals; Seeking to build others up; Minimizing other's wrong doings/ shortcomings	Perfectionism; Hide faults; Minimizing own short-comings; Lack of admitting when you are wrong; Defensive; Blame-shifting; Being deceitful by covering up faults and mistakes
6	Gladly submissive and obedient to those in authority	Resisting authority or being disrespectful; Leveling of those in authority; Demeaning; Being sarcastic, hurtful or degrading

[2] This was in support of a 2018-2019 Mountain Quest Institute research study (SOW2018) which collected survey data from 176 visitors at the Mountain Quest Inn, 12.5% of whom were born outside the country. Participants spanned age groups and white and blue-collar professions. Many comments are pertinent to learning. As one participant said, *being humble equals being teachable*. Another said *humility is the key to learning and growth*, and another said *since each of us walks a unique path of life, we should exercise humility and accept that we always have something to learn from one another*.

7	Gentle and patient; Gratitude; Thankful and grateful to Life; Genuinely glad for others	Scornful; Angry; Contemptuous; Impatient or irritable; Jealous or envious; Lack of compassion
8	Accurate view of your gifts and abilities	Victim complex; Poor me; Focus on lack of gifts and abilities; Complaining; Consumed by what others think of you
9	Possessing close relationships; Recognize value in others; Willingness to ask forgiveness; Talking about others only good or for their good	Not having close relationships; Passing judgment; Using others; Ignoring others; Talking negative about others; Gossiping; Lack of forgiveness
10	Strong, yet flexible	Willful; Stubborn
11	Theocentric; Recognition of being part of larger ecosystem; Realizing higher power	Anthropocentric; Exalts self; or "He is here for me"

The Choice of Humility (A Tool)

The greatest barriers to learning and knowledge are egotism and arrogance, which are fundamental difficulties in a rapidly-developing, mentally-focused business environment. Egotism says, "I am right." When egotism advances to arrogance, it says, "I am right. You are wrong. And I don't care what you think or say." As can be seen, egotism shuts the door to learning, and arrogance ceases to listen to or consider others at all, which is necessary for the discovery of truth as well as growth and expansion of an individual or organization. Since others are irrelevant and largely non-existent, an arrogant individual often does not care what harm is inflicted on others.

Conversely, humility opens the self to others' thoughts and ideas, providing an opportunity for listening, reflecting, learning, and expanding, and the discovery of new truths. Humility is the choice of letting things be new in each moment (Bennet, bennet, & Turner, 2022). Here's a tool for your consideration.

STEP 1: Open your mind. To develop humility, accept that, by nature, at this point of development human beings have egos and desires, both of which can have strong emotional tags connected to them. It can be quite difficult for an individual to recognize egotism and arrogance in themselves. Remember, the personality, not the self, is often in control, so the individual may or may not be aware of their projection or position. This is potentially true of the individual with whom you are interacting, as well as yourself.

STEP 2: Assume the other is right. Set aside personal opinions and beliefs for the moment, accept what is being said, this idea or concept, and reflect on this new perspective in the search for truth. While this may prove quite difficult for an individual who is highly dependent on ego and arrogance to survive in what can be a challenging world, almost every individual has someone or something they love more than themselves. Try imagining that this new idea is coming from that someone whom you love, or emerging from something that you love. This simple trick will help increase your ability to engage humility.

STEP 3: Try to prove it is right. Adopting the new idea or concept provided by the "other," pull up as many examples as you can and test the logic of it. If all the examples you can pull up fit this new perspective, then you have discovered a new level of truth. If the examples contradict the concept, then bring in your ideas and test the logic of those. Again, if the examples do not all fit, continue your search for a bigger concept that conveys a higher level of truth. The critical element in this learning approach is giving up your way of thinking so that you can understand thoughts different than your own, discovering new truths. You can compare the various concepts, asking which is more complete.

One issue that may emerge is the inclination for people to think about how they feel first, then think about the logical part to determine truth. The "feeling" has already colored their higher conceptual thinking, which may result in it being untrue. It is necessary for us to develop a new sense of self that does not require us to be right in order to feel good about our self.

STEP 4: Take Action. Once we come to a conclusion, we need to take action. It is time to affirm our incorrectness as appropriate to those with whom we have potentially lacked humility, and to *show gratitude for them sharing their thoughts with us*. Note that the expression of appreciation and gratitude reduces forces. It is not enough to say that you were wrong, *nor is that an important issue*. What *is* important is to acknowledge that someone else is right, and that you are appreciative of learning from them.

STEP 5: Ensure that your motive for adopting humility is your search for truth. Motive eventually comes out, and the wrong motive will defeat the purpose at hand. In this search for truth, you are using mental discipline to develop greater wisdom. It is difficult to overcome the urge to "look good" and to be "righter" than others. But remember, when we are "full" there is no room for new thought. When choosing humility as part of our learning journey, we discover that it is not about being right, rather it is about the continuous search for a higher truth. The search for higher truths through

> humility prepares us for one of human development's most sophisticated capacities: the ability to move fluidly between acting from knowledge, belief, and faith as different situations require. Humility keeps our knowledge dynamic rather than rigid, our beliefs open rather than dogmatic, and our faith grounded rather than reckless.

A recent publication emerging from the Mountain Quest Institute that supports the search for higher truths is *Seeking Higher Truths through Symbiotic Intelligence in the Natural World* (Bennet and Turner, 2026a).

Additional Thoughts

In the culture of today, one which often promotes self-esteem, it is not surprising that we often perceive ourselves as better than we actually are. Noting that few people would describe themselves as humble, Julian Stodd, a researcher and Captain at Sea Salt Learning, a global partner for change, blogged that, "The property of learning humility may be one that is bestowed." This perspective would mean that the state or conditions of humility is not one to be sought after or attained, but rather it is perhaps *a light that is shown upon our actions* (Rescher, 2001).

From this frame of reference, it is also clear that humility is a perceived social phenomenon, something that is observed in a social setting. Observing someone demonstrating humility, there is a compliment in the saying. Yet saying that you are humble does not convey humility, even though an honest (not over-valued or devalued) understanding of your self is necessary to successful living. Here we have a conundrum.

That which is observed as humility may also be a conditioned response in context. We each wear many hats, and have lived through many experiences, which means we have conditioned responses—often in the context of sub-personalities—in certain situations (Bennet, Bennet, & Avedisian, 2018). For example, if we are continuously belittled when we are young, perhaps being told over and over again that we are stupid, we might have developed a defense mechanism such that anything said by another perceived as in that same context would produce an immediate forceful defensive response. This, of course, results in poor communication, with a reduction of listening capability and perhaps even an escalation of forces.

Humility can also be context-sensitive and situation-dependent. For example, the will of self may be more open and receptive in a work situation than in a home environment, or vice versa. In the first instance, if you listen closely to a colleague's ideas there's a greater opportunity to solve a problem, improve a process, or expand into new markets! Conversely, the pressures of

work may be such that while at home you've not yet realized how important it is to stop and listen to your five-year-old's thoughts.

The good news is that a majority of people from around the world *do* believe that humility is a valuable characteristic when engaging others. In the SOW2018 research study, **MORE THAN 95%** said they believed that humility is valuable when engaging others. These results bode well for humanity, demonstrating a willingness and desire to listen and learn from others in our day-to-day lives, even in this real and perceived mix of ethnicities that still is America and is becoming the world.

As one responder in the SOW2018 study concluded, "Being humble is an awareness of the greatness in which we are existing and that Life is One." This recognition of our place in something larger points toward knowledge's ultimate purpose, not as a final destination, but as a platform for further exploration. Each genuine act of learning creates new knowledge that reveals previously invisible horizons of uncertainty—setting up the eternal spiral of human development that moves from knowledge through belief to faith and back to enhanced knowledge, each cycle expanding consciousness itself.

About the Authors

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Robert Turner served in the military in Army Intelligence and Organizational Development, where he founded and co-developed the U.S. Army Fusion Center, an advanced decision support center. He subsequently founded and directed the Federal Aviation Administration Team Technology Center and managed programs in support of FAA leadership development. He established the government-wide Federal KM Network and served four years as Chairman. He is a member of Phi Kappa Phi whose motto is "*Let the love of learning rule humanity*," graduating magna cum laude from the University of Maryland in psychology and business. Robert has a EdM from Boston University where he focused on the development of Individual High Performance. In the early 1990s he attended research at the Institute for the future for three years and later participated for three years at the IBM Institute for Knowledge Management. He co-authored six books related to advancing human cognition in the rise of human intelligence. His current research interest is the use of AI augmented thoughtware to advance collaborative human intelligence. He has been an associate with the Mountain Quest Institute since its inception 25 years ago.

The Mountain Quest Research Center located in the Allegheny Mountains of West Virginia is a research, retreat, and learning center dedicated to helping individuals achieve personal and professional growth, and organizations create and sustain high performance in a rapidly changing, uncertain, and increasingly complex world. MQI has three quests: the Quest for Knowledge, the Quest for Consciousness, and the Quest for Meaning. MQI is scientific, humanistic, and spiritual and finds no contradiction in this blend.

See: www.mountainquestinn.com & www.mqresearchcenter.com

In the world of today, we have a role to play. Make informed choices.

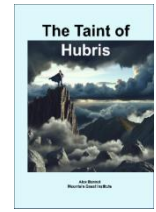
fRAGmented: e Pluribus Unum (2025)

Alex Bennet with Foreword by YOU

This is our world, a tapestry woven with threads of diversity and division. As we journey in this book through the complexities of our world, we critically explore fragmentation in the physical, holistic human, digital, narrative/art, and societal domains, and delve into the societal political fragmentation occurring today.

The Taint of Hubris: (2025)

Rediscovering humility and bridging authentic connection



Alex Bennet with Foreword by William Halel

Characterized by excessive pride or arrogance—and referring to something being spoiled, sullied, or negatively influenced in some way—hubris can be thought of as a contaminating aspect of human nature. It stands out as a pervasive taint that has woven itself into mythology, literature and history, and is highly visible in the societal political landscape of today.

Choosing Whysly: (2025)

Why we can't see what is right in front of us

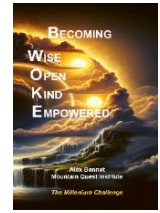
Alex Bennet with Foreword by Robert Turner

This is a large question. It can't help but be complex, because we are complex, and this question is not only dependent on the situation and context but also on you, the individual, and your perception, beliefs, intentions, biases, blindnesses, and self-deceptions as well as cognitive dissonances, relativism, and, ultimately, your conscious and unconscious choices.

Becoming Wise, Open, Kind, Empowered (2025)

The Millenium Challenge

Alex Bennet with Foreword by Arthur Murray

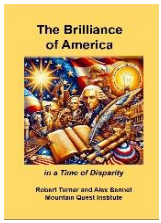


Being "woke" signifies a positive awareness and active engagement with social justice issues, which is the intent of social and cultural awakening consistent with spiritual awakening and Enlightenment ideas embedded in the U.S. Constitution. However, in this fragmented world, core tenets of democracy such as diversity, equitable equality and inclusiveness are being tossed aside and translated through prejudicial and biased beliefs and political frames. It is time to set the record straight.

The Brilliance of America in a Time of Disparity (2025)

Robert Turner and Alex Bennet

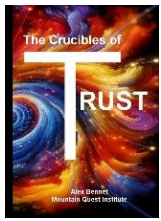
The brilliance of America was initially emblazoned in the Declaration of Independence, the U.S. Constitution, and the Bill of Rights in the latter part of the 18th Century. These living documents preside as the charters of freedom and the foundational framework for governance. Indeed, our Founding Fathers heard the voices of freedom ringing across time from the Age of Enlightenment, ancient civilizations, and the expanding American colonies, and in this work, they speak to us today.



As they established the nation, the American way of life emerged, raising a resounding proclamation of human nature voicing and demonstrating the dignity and sovereignty of citizens. Their foresight asserts democratic governance to form a more perfect union, establish justice, and secure the blessings of liberty, creating an unprecedented human civilization that emboldened and secured democracy both in America and the world. This brilliance shines still, speaking to us today through the voices of the Founding Fathers.

The Crucibles of Trust (2025)

Alex Bennet



Crucibles of Trust—challenging situations, tests, or moments in relationships—are underpinning for continued growth. As we reflect on examples, whether interpersonal challenges, institutional trials, or universal crises, it becomes apparent that trust is the cornerstone of human expansion and progress. In the midst of this understanding, we begin to recognize that trust is both a path and a destination, reflecting on its dual role in both the journey of life and the outcome of personal and collective endeavors.

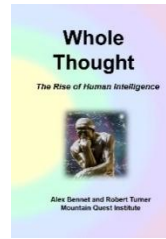
Contiguity: Entangled Living and Learning (2025)

Alex Bennet with Foreword by Chulatep Senivongse

Learning and living are contiguous experiences, with mind creating the subjective relationships that create the temporal and spatial relationships in our stories and memories. Our thoughts, sensations, and perspectives form the connected and cohesive experience of the contiguous mind. Embrace the entangled dance of living and learning, and discover the profound connections that define our shared existence, *both the journey of life and the outcome of personal and collective endeavors.*

Whole Thought:
The Rise of Human Intelligence (2024)

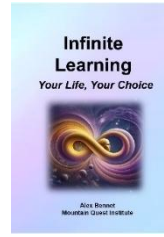
Alex Bennet and Robert Turner with Foreword by David Bennet



In tracing the arc of human progress, one can discern an underlying pattern steering the course of our intellectual evolution—a gradual but persistent gravitation towards what is now identified as Whole Thought. This paradigm represents a transformation in the fabric of cognition brought into relief by the cumulative ascent of human intelligence. Whole Thought is a call for action—a framework for living, learning, and leading in a manner that is reflective, inclusive, and deeply interconnected.

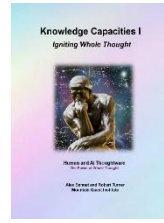
Infinite Learning: Your Life, Your Choice (2024)

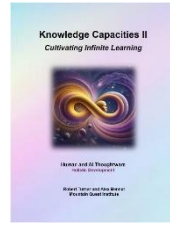
Alex Bennet with Foreword by Vincent Ribiére



Infinite learning is the pulse of human existence, the essence that breathes life into our quest for understanding, innovation, and growth. It is not an optional luxury but an essential requirement, ensuring we are able to meet the demands of a changing world while capable of achieving personal growth and societal contributions of profound significance. Embracing infinite learning in pursuit of Whole Thought ensures that we are constantly expanding our horizons and discovering new potentials. *Living is learning; learning is living.*

Knowledge Capacities I and II (2024)





Our capacity for knowledge is not a fixed quantity but a horizon ever-expanding. It is the reservoir from which we draw strength, the lens through which we view possibility, and the compass by which we navigate the future. It is the creation of the rise of human intelligence.

KC I: Igniting Whole Thought (40 Capacities)

KC II: Cultivating Infinite Learning (24 Capacities)

In today's dynamic and rapidly evolving environment, fostering capacity has become increasingly essential. Capacity refers to the broad potential or inherent ability of individuals and organizations to learn, adapt, and grow over time. It encompasses the fundamental ways of thinking, being, and acting that allow us to effectively engage with dynamic and complex environments.

Innovative Creativity: Creating with Innovation in Mind (2024)

Alex Bennet and Arthur Shelley with Charles Dhewa
Foreword by Robert Turner

More than ever, how do we release the Genie from the lamp? How do we tap the next level of creativity and innovation that we need here on Planet Earth? This groundbreaking work beckons us to deepen our innate creativity capacities in a new and expansive way to summon the genius within each of us.

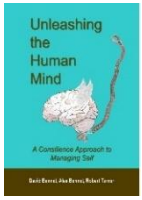
C&C Thinking: Becoming Whole (2025) (Critical and Creative)

Alex Bennet & Robert Turner with Foreword by Moria Levy

In an era marked by rapid technological advancement and constant change, the ability to think critically and creatively is more crucial than ever. As we look toward the future, it becomes evident that the traditional reliance on past patterns to predict and plan for what lies ahead is insufficient.

Unleashing the Human Mind: A Consilience Approach to Managing Self (2022)

David Bennet, Alex Bennet, Robert Turner
with Foreword by Florin Gaiseanu



What does it mean to be human? Increasingly we recognize that we are infinitely complex beings with immense emotional and spiritual, physical and mental capacities. Presiding over these human systems, our brain is a fully integrated, biological, and extraordinary organ that is preeminent in the known Universe. Its time has come.

This book is grounded in the Intelligent Complex Adaptive Learning System (ICALS) theory based on over a decade of researching experiential learning through the expanding lens of neuroscience.

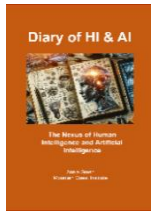
Unleashing the Human Mind Field Guide: An OrgZoo Quest

Alex Bennet, Robert Turner, Arthur Shelley, Jane Turner. Illustrated by Mark Boyes.

Within each of us there is more than a measure of untapped capacity … adventure with sue in expanding self and unleashing the human mind.

Diary of HI & AI: The Nexus of Human Intelligence and Artificial Intelligence (2025)

Annie Green



Diary of HI & AI examines the dynamic between human and artificial intelligence, tracing the development of AI and its impact on society. It highlights society's shift towards valuing intellect, explores institutional influences, and discusses common concerns such as job loss, ethics, and social fragmentation in an AI-driven world. Drawing parallels between myths and technology, the book stresses the essential roles of human intellect, ethics, and cooperation. It encourages readers to view AI as a tool for progress, offering strategies to understand and adapt to AI's complexities, while emphasizing that humans remain vital to harmonious coexistence with intelligent machines.

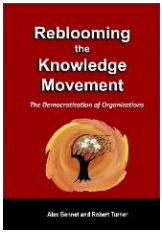
INside INnovation: Looking from the Inside Out (2023)

Dr. Alex Bennet and Dr. Rajat Bais (Eds.)

In addition to a collection of insightful innovation case studies, this book offers an unusual look at creativity and innovation from the inside out. Three innovators – a scientist, an organizational guru, and an artist – share the personal passions that have driven their success. "And, then, looking from the inside out, readers are provided the opportunity to evaluate their own organizations against the Most Innovative Knowledge Organization (MIKE) international study program and awards criteria, thus engaging their own innovative juices."

Reblooming the Knowledge Movement: The Democratization of Organizations (2023)

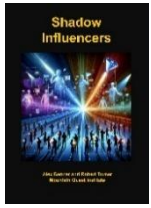
Alex Bennet and Robert Turner with Foreword by Rory Chase



Now, at every level and at every reach across organizations, networks, and nations there is a new coalescing of democratization, intelligent learning, and capacity for surmounting complexity. With freedom of thought, freedom of expression, and freedom of association, ideas beget ideas. The emergent result is the rich globalization of knowledge and its close companion, innovation

Shadow Influencers: Transforming Your Future (2026)

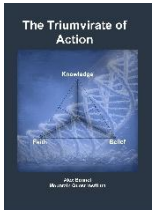
Alex Bennet and Robert Turner



We live in a strange environment—one where the forces shaping our thoughts, choices, and consciousness operate largely beneath our awareness, woven so seamlessly into daily life that we mistake their influence for our own authentic responses. This book emerges from a simple but unsettling recognition: many of the systems we interact with daily are not neutral tools but sophisticated influence architectures designed to shape human behavior in ways that serve interests other than our own conscious development This is not a book about becoming paranoid or rejecting beneficial technology. Rather, it's about developing the kind of sophisticated awareness that enables conscious engagement with these systems—discerning when they genuinely serve our development or when they exploit our psychology in ways that diminish our agency and wisdom

The Triumvirate of Action: Knowledge, Belief, and Faith (2026)

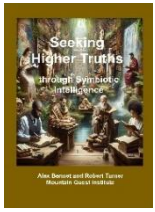
Alex Bennet and Robert Turner



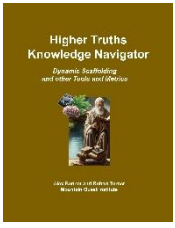
Learning doesn't happen *between* actions—it flows through the very fabric of acting itself. This recognition transforms how we approach uncertainty; instead of seeing it as a problem to be solved, we learn to engage it as the creative medium through which consciousness expands and new possibilities emerge. The infinite nature of this process reflects the boundless potential of human consciousness

Seeking Higher Truths through Symbiotic Intelligence in the Natural World (2026)

Alex Bennet and Robert Turner



This book begins with thought, the seeking of higher truths as we explore the symbiotic intelligence of the HI and AI partnering we are embracing today—which is enabling us to reach inwards, outwards, and upwards as we expand the universe of thought. The Higher Truths framework dissolves the artificial/natural boundary in a compelling way, recognizing AI as an extension of human thought, with AI being where the human mind has the potential to go. Thus, AI is not "artificial" but part of the natural world, *positioning AI not as something we've created that's separate from nature, but as nature becoming conscious of itself through us.*



In support of Seeking Higher Truths, Dynamic Scaffolding emerges as a critical Knowledge Capacity providing the cognitive architecture necessary for systematic ascent toward universals in an era of unprecedented complexity and interconnection. This book was developed as a resource book for *Seeking Higher Truths*, providing tools and measurement approaches and diving deeper into symbiotic intelligence.