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Journal aims and vision

The *Journal of Spirituality, Leadership and Management* (JSLAM) is an electronic publication which explores the theoretical and applied elements underpinning the relationship between spirituality, leadership, and management. The spiritual element is not necessarily connected to any of the world religions but occurs independently as an expression of humanity. Spirituality is a quality that stands alongside the emotional, intellectual, and physical aspects of human beings. While the latter aspects form the underlying foundation of practically all research into leadership and management, far less attention is paid to the role of the spiritual.

The JSLAM has set its sights on the exploration of the spiritual domain as it expresses itself in business and organisational life. This happens through the relationships between human beings in the activities and conduct of organisations and communities, and includes the relationship between humans and the natural world that we depend upon for our existence.

JSLAM's particular focus is not conventional management consulting, nor is it individual spiritual paths or basic leadership principles. It is the confluence of all of these elements to form a new stream. We aim to add value by creating a forum for openly discussing and exploring concepts of spirituality in leadership and management, and practices arising from them.

In publishing a journal of this kind the editors encourage authors to, where possible, link theory with action. Theoretical papers will also be accepted where they provide an exploration of spirituality as it applies to leadership and management. The journal will also publish case study material that provides useful tools or ideas regarding the application of spirituality, leadership and management in the workplace.

The Spirituality, Leadership and Management movement in Australia currently operates through Spirituality, Leadership and Management Inc (NSW) (SLaM Inc). The SLaM movement is a forum for the exploration and expression of ideas about spirit in business and organisational life. It is committed to enabling people and organisations to function with integrity, creativity and care, so that our emerging world is a desirable place to be. The SLaM movement does not subscribe to, or promote any particular belief system.

Editorial

Special conference issue: 'Leadership for the emerging world'

It is a great pleasure to be presenting this special edition of the newly launched *Journal of Spirituality, Leadership and Management*. The conversation on the subject of spirituality in leadership and management is a complex and challenging one and it is hoped that this journal helps further the goals of opening, broadening and facilitating this conversation.

All the papers in this edition were originally presented as papers at the Spirituality, Leadership and Management Conference: **Leadership for the Emerging World** held in Sydney, Australia in February 2010.

Spirituality is not an easy word to write about or to clearly define. You will notice the breadth of application in these writings as authors wrestle with the notion. It often presents as the 'something more' that is needed by organisations and by leadership; to make a difference; to consider the connectedness of people, community and environment; to appreciate the underlying, the not-yet-known, the not-yet-seen. For one organisation, spirituality may be about ethics and values, for another it is the humanness of the individuals, for another it is about finding wisdom. In referring to the practice of management, Peter Drucker speaks frequently of the essential nature of creating and finding spirit in organisations. We have for too long been dwelling in a universe that is devoid of meaning and purpose and that is neglectful of humanity's moral and spiritual aspirations. In the wake of our mechanistic world, a primary casualty has been genuine dialogue with the voice of the other – other ways of knowing, other cultures, other forms of life, other perspectives.

How do we create prosperous and innovative organisations that act with integrity, creativity and care? How do we combine social responsibility with an organisation's economic mission? The papers are a thought-provoking opportunity to reflect and exchange ideas on how to approach the complexities of leadership in the 21st century. These same challenges also bring opportunities for change – on a personal, organisational and global scale – as never seen before. Through exploring approaches to leadership that are responsive to the emerging world, and by focusing on how each one of us can make a meaningful difference, these papers celebrate life and human potential.

The selection criteria for this special edition were quite specific. The papers needed to be accessible and enjoyable to read and the work needed to be applied and useful for a practitioner in the management world. All the manuscripts chosen are geared towards the many people in the field of leadership that seek inspiration towards making the world a better place.

The creation of this edition has been an interesting process. All the authors of papers from the conference mentioned were invited to have their papers refereed in a double-blind peer review process. About a third of the authors chose this option. The authors themselves were the peers in the reviewing process and each author completed two (blind) reviews. A carefully crafted review form had been designed to invite constructive criticism and suggestions for improvement. We saw this as a proactive reviewing process and almost all the authors have expressed their gratitude at the considered and thoughtful way in which their work was reviewed. They have commented on the perceived value of being reviewers. When a review was not completed thoroughly enough, an extra suitable reviewer was sought. After the reviewing suggestions were completed, the papers were passed back and forth through the editors, sometimes quite a few times. Through conversation with the conference committee, it was decided to use these edited papers as the springboard to relaunch the journal.

In the first paper Ben-Zion Weiss explores how a mixture of drama and yoga can enhance inner experiences of wellbeing for modern leaders. Claire Jankelson continues the focus on the inner experience through her discussions on the 'confluent' leadership model. The third paper, written by Ekaterina Zhuravleva and Elizabeth More, reports on a research project that investigated how spirituality is manifested in the workplace. Elisabeth Gortschacher presents a compelling argument for a new perspective on leadership qualities where the leader is first connected with their own internal purpose and identity. In contrast, Heather Davis focuses on 'other-centredness' and mindfulness as a means to the attainment of effective leadership literacies.

Following on from the other-centred approach, Josie McLean and Sam Wells encourage us to learn from natural systems and develop characteristics

they attribute to emergent leaders. In Patrick Bradbery's paper we are asked to shift focus and journey into a world of deeper levels of learning. Peter Rennie presents a comparative case study and argues for a more collaborative organisational approach. Ray Elliot's contribution to this edition discusses leadership coaching and the important role of the coach's spiritual beliefs in the coach/coachee relationship. In the last paper of this edition Richard Harmer takes on the current conceptualisation of spirituality and presents research to underline a new framework for promoting spirituality in the workplace.

More than anything, our wish is that this journal is widely read and well-read. This is why we have chosen to make it a free publication. It is a great resource for the members of the organisation Spirituality, Leadership and Management and we hope it will become a journal that is actively referenced, referred to and read by management practitioners as well as academics.

Future editions of the journal will invite a broader base of submissions and will not be limited to conference attendees. It is hoped that the journal will include sections that are not refereed, such as book reviews and responses, longer or shorter, to papers published. This edition is probably larger than usual, with ten carefully selected papers.

The editors are aware of some shortcomings in this edition. Whilst the referencing style is consistent within any single paper, the referencing of all the papers has not been brought into line with the

guidelines. This publication has been more lenient with authors, and being a voluntary organisation we have not had the resources to ensure that all the papers have the same referencing styles. Our intention is to apply greater pressure to authors in upcoming editions. Our guidelines have been upgraded and will be available to authors.

The editorial team will be seeking to build an International Editorial Advisory Committee. Now that this publication is complete, we invite submissions from people wishing to join such a committee. We hope that this journal will, in time, be produced more than once a year and that Guest Editors will come forward with journal issues that tackle particular and relevant complexities of spirituality within the leadership and management fields. It is anticipated that this journal will be published annually as an electronic publication.

We'd like to thank all the authors who contributed to this publication. It has been wonderful working together with each of you towards crafting this special edition. You have been endlessly patient as yet another set of red marks were sent back to you. Great thanks are due to Glenn Martin who has laboured many hours editing the articles towards uniformity and final corrections in spellings and grammar. Dr Paul Taylor was also instrumental in the editing process.

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Drama yoga as spiritual ecology praxis

Ben-Zion Weiss

University of Western Sydney

All life is drama.

Courtney (1980)

All life is yoga.

Sri Aurobindo (1970)

In this paper I explore the way that Yoga can balance our energy systems and make us aware of our energy blocks. Then through drama we can express the traumas that caused those energy blocks. Drama Yoga brings these two processes together and results in balancing and freeing up our energy flow and enhances our wellbeing, which is essential for leaders in the contemporary world. In Yoga this energy is called 'prana'. It is the 'chi' of Tai Chi or the 'ki' of Aikido. The French philosopher Henri Bergson (1998) proposed this energy as the 'elan vital' in French, which translates as 'life-force' in English. This influenced Jacob Levy Moreno (in Greenberg, 1975) to develop his psychodrama process as a form of spontaneity training. The paper begins with relating how the drama yoga process can benefit leaders facing 'tough challenges' in our rapidly changing world and then explores the new understandings of life and evolution that support a process of deepening consciousness. Yoga and meditation are shown to be ways of becoming more conscious of our inner world, while drama is a way to become more conscious of the roles we play in the outer world. Psychodrama and playback theatre are given as examples of these forms of drama. Finally the process of drama yoga shows how the bringing together of these processes of deepening can represent a form of conscious holistic leadership so needed in this time when we are moving towards an integral consciousness. Using the social ecology model of beginning with the personal, I will explore these ideas and practices that embody my own developing eco-spiritual consciousness as a leader, as part of an ecology of culture.

Key words: drama, yoga, ecology, life, story, spirituality and consciousness

INTRODUCTION

One of the great dramatists of all time proclaimed that 'All the world's stage, And all the men and women merely players' (Shakespeare's *As You Like It* (1971 edn.)). This insight influenced my own thinking in my work as a creative community educator leading me to create the process I call Drama Yoga. Through yoga we can balance our energy system and become aware of our energy blocks. Through drama we can express the traumas that caused those energy blocks. Drama Yoga brings these two processes together and results in balancing and freeing up our energy flow and enhances our wellbeing, which is essential for leaders in the contemporary world.

In a world of 'tough challenges: economic crises, energy crises, climate change, dwindling resources, geo-political meltdown and overpopulation' (www.slamconference.org.au, 20/12/09) the Drama Yoga process can greatly benefit leaders. It can help to meet 'these same challenges' and 'also bring opportunities for change – on a personal, organisational and global' level. Facing these challenges on a daily basis, leaders and managers are exposed to enormous levels of stress. While stress can be a motivating factor increasing performance in the short term, it can also lead to burnout if not addressed in the long term as the following quote shows:

Burnout is a state of emotional, mental, and physical exhaustion caused by excessive and prolonged stress. It occurs when you feel overwhelmed and unable to meet constant demands. As the stress

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continues, you begin to lose the interest or motivation that led you to take on a certain role in the first place.

Burnout reduces your productivity and saps your energy, leaving you feeling increasingly helpless, hopeless, cynical, and resentful. Eventually, you may feel like you have nothing more to give. (http://helpguide.org/mental/burnout_signs_symptoms.htm, 20/12/09)

The value of the Drama Yoga process for leaders is that it addresses the loss of energy that the very word burnout implies. In yoga this energy is called 'prana'. It is the 'chi' of Tai Chi or the 'ki' of Aikido. The French philosopher Henri Bergson (1998) proposed this energy as the 'elan vital' in French that translates as 'life-force' in English. This influenced Jacob Levy Moreno (Greenberg, 1975) to develop his psychodrama process as a form of spontaneity training.

Through the life-force we can connect with Earth energies that shamans, dowsers and geomancers all work with. The shaman was the spiritual leader of tribal communities. This energy is everywhere in nature – in trees, plants, animals, mountains, rivers, forests, lakes – we can connect with this life-force as indigenous peoples have been doing for millennia. The eco-philosopher Henryk Skolimowski (1994, 1995) has developed his Eco-Yoga as a way to connect with Earth Energies. The Indian Sufi Hazrat Inayat Khan (1999), taught his students to read the sacred manuscript of nature and inspired the American Sufi Samuel Lewis (1998) to create the Dances of Universal Peace, which celebrate the Earth's Energies in the diverse spiritual cultures of the world through meditative circle dances.

In this paper I explore the ideas and practices that embody my own developing eco-spiritual consciousness as a leader, as part of an ecology of culture. My definition of culture comes from the anthropologist Clifford Geertz who states that 'culture is simply the ensemble of stories we tell ourselves about ourselves' (in Sardar & Van Loon, 2001, p5). An ecology of culture reminds us of our connection to all life, potentially healing the disconnection from nature that has so plagued modern society since the industrial revolution. It is this disconnection that is a root cause of the challenges of this time, challenges that leaders need to deal with creatively.

This paper briefly tells a story about life and its evolution and how our new understandings of life, ecology and consciousness relate to yoga and

drama. I address Drama Yoga directly only in the last part of the paper, because at first I want to present the reader with an understanding of the source of my practice of leadership in the two separate forms more commonly known as drama and yoga, in which I trained to be a teacher. Bringing together these practices is related to what Otto Scharmer (2003) calls 'illuminating the blind spot' (p. 6). His definition of leadership resonates with my own understanding as expressed in this paper:

leadership is the capacity to *shift the inner place from which the system operates*. Accordingly, the most important tool is the leader's self, his or her capacity to perform that shift. (p. 6)

I argue that this 'blind spot' is a major cause of the stress for leaders that arises from the need to deal with a world of 'tough challenges' and that drama yoga potentially provides leaders with a way to access that place of 'stillness and deep reflection ... to connect to the sources of inner knowing and to the profound journey of discovering who they really are and what they are here for' (Scharmer, 2009, p. 5).

WHAT IS LIFE?

'All life is drama.' 'All life is yoga.' Both of these quotes make a statement about life. One is by one of the foremost drama educators of the 80s and 90s, the Canadian academic, Richard Courtney (1980) and the other by an Indian sage, Sri Aurobindo (1970), who was called 'a prophet for the 21st century' at the recent Parliament of World Religions in Melbourne. Both were leaders in their respective fields. Richard Courtney was a leader in the drama education movement in Canada, which led the world in this form of educational practice. The legacy of Sri Aurobindo's leadership is evident in the intentional community of Auroville in India, now a leader in sustainable living and part of a global network of eco-villages used by the United Nations to teach sustainability. It is also observable in the California Institute for Integral Studies that was based on Aurobindo's educational philosophy, a world leader in the field of integral studies.

When I consider the question – what is life? – I am confronted with a mystery. Attempts to define life scientifically are limited by its mysterious nature. Fritjof Capra (1996, 2002) writes extensively on this in *The Web of Life* and *Hidden Connections*. He draws on the work of cognitive biologists like

Humberto Maturano and Francisco Varela (1992) and others. He states that science can describe the life processes but it cannot tell us what life actually is.

Let me tell a story about a living creature, my cat Shakespeare, to illuminate this point. Every morning Shakespeare would be there at our back door, meowing away, waiting to be fed. I called him Shakespeare because he was a master of play. One day, after a big storm, at the age of 17, he was not there meowing at the back door in the morning. Later that day, I found his lifeless body, lying under the big mulberry tree at the rear of our back yard. It was a sad sight to behold! This playful creature, once so full of life, was now completely still. But what was missing? His body was still all there, as atoms and molecules of cat. Physically he was all there, only now he was dead.

As I reflect on this story, I ask again – what is life? What animated his body; the day before and now is no more? Capra (2002) observes that life is part of an ecology. It is a self-organising system, an example of autopoiesis, which is in relationship with its environment through structural coupling. Ecology is a relatively new field of scientific endeavour that emerged from ‘a book published in Berlin in 1866,’ (Allaby, 1986, p. 11) by ‘the German biologist Ernst Haeckel (1834-1919)’ (p. 11) who wrote that ‘each individual living organism is the product of cooperation between its environment and the body it has inherited’ (p. 11). Thus the basis of life is this relationship between the living organism and its home, ‘eco’, a prefix derived from the Ancient Greek word ‘oikos’ meaning house (http://www.askoxford.com:80/concise_oed/ecology?view=uk, 20/12/09). For a leader of any living organisation, the understanding of life processes is vital. To be a leader one needs to be able to respond to people in the organisation, their ideas and their contexts, which are influenced by their environment and their ecology.

For myself as a leader, it has been the practice of drama, yoga and meditation that have made me conscious of this interactive nature of life. As I sit here writing, I breathe; I hear sounds of traffic, of people, of dogs and of wind; I see a great expanse of green: Caulfield Park over the road, cars zoom by, people and their dogs, trees, tram wires – I am constantly receiving sensory data – the taste of my warm latte is most welcome in the coolness of the morning breeze. Everything around me is moving as day begins at this busy intersection known as Balaclava Junction in Melbourne, where I sit outside the Uffizi Café. But where did all this life come from?

Some contemporary scientists are asking this question and are developing a version of this story that includes consciousness, as the following quote demonstrates:

A new story is breaking into human consciousness, a story so enticing, awesome and wondrous that we can again be held captive, finding meaning and renewed zest for life. This new story, told by Brian Swimme and Thomas Berry in their landmark book *The Universe Story*, is not a fairy tale -- although at times it almost sounds like one -- nor just another telling of our biblical story.

Instead, the new story sets the context for all other stories, whether personal, social, cultural or religious. It is a setting so vast it encompasses them all, a ‘context without a context,’ as Berry says, the very universe itself.

Swimme, the scientist, and Berry, the cultural historian, investigate with great care and deep respect the significance of the amazing discoveries being made by modern cosmologists, physicists, biologists, geologists and anthropologists. (http://findarticles.com/p/articles/mi_m1141/is_n14_v29/ai_13441029/, 20/12/09)

This story is also told by philosopher and scientist Peter Russell (1995) in his *The Global Brain Awakes, Our Next Evolutionary Step*. The elements that were present in that primeval soup were themselves born of the star furnaces that evolved out of the Big Bang or the more poetic ‘flaring forth’ as Brian Swimme (1994) of the California Institute of Integral Studies, names it in *The Universe Story*. Consider this comment by Brian Swimme:

The Universe Story, often called the New Story, is a cosmological narrative that begins with the big bang, which started the whole process, and works through the evolution of the Universe, which includes life on Earth. But more than a so-what summary from a science textbook, this chronology promotes deeper relationships through scientific data. If this sounds implausible, there's good reason.

For centuries now scientific data have presumably had little to do with relationships; science has remained in its own Universe, so to speak, separate from those messy struggles with meaning and consciousness. But not anymore, at least not for this breed of new cosmologists.

Their science-based movement has a unique way of approaching the data; current research on the evolution of the Universe is studied not simply intellectually, but also emotionally and contemplatively. This manner of study, which engages heart and mind together, seems to teeter on the brink of religion. But it isn't religion; it's science. However, the New Story people claim that science, absorbed holistically, can have a soul-shaking impact on people. (<http://www.brianswimme.org/media/excerpts.asp>, 20/12/09)

For leaders to be holistic, this new story allows them to deal with organisations and with the people in them, in a more organic way, rather than the more mechanistic way that has dominated the developed economies over the last two centuries.

EVOLUTION: A NEW STORY

Peter Russell (1995) draws on the theories of the paleontologist and mystic, Teilhard de Chardin. For him evolution is a process of complexification, which moves towards an omega point, as an evolution of self-reflexive consciousness. As Swimme says in an interview:

His most important achievement was to articulate the significance of the new story of evolution. He was the first major thinker in the West to fully articulate that evolution and the sacred identify, or correlate. Teilhard de Chardin in the West and Sri Aurobindo in India really arrived at the same basic vision, which is that the unfolding of the universe is a physical evolution and *also* a spiritual evolution. I think that's his principal contribution. On the one hand, you have this awesome tradition about God or Brahman, and on the other, you have this tradition about evolution—and adherents of each view tend to be very critical of the others.

Christians said, 'Evolution, that's horrible!' And scientists said, 'Theism, that's horrible!' Aurobindo and Teilhard brought them together. So I think of them both as geniuses who synthesized the two visions. Teilhard attempted to get beyond the fundamental subjective/objective dualism in much of Western thought. He began to really see the universe as a single energy

event that was both physical and psychic or even spiritual. I think that's his great contribution: He began to see the universe in an integral way, not as just objective matter but as suffused with psychic or spiritual energy. (<http://www.enlightennext.org/magazine/j34/swimme2.asp> 20/12/09)

Peter Russell (1985, 1995), Brian Swimme along with Arnold Mindell's process-oriented psychology (1982, 1990, 1992) provided a theoretical basis for my drama yoga process. For each of these authors life and the universe are seen 'in an integral way, not as just objective matter but as suffused with psychic or spiritual energy.'

Now if life is mysterious, as I have argued, consciousness is even more mysterious! Without my self-reflexive consciousness, I would not be sitting here, reflecting, observing, imagining, ruminating, breathing, feeling, thinking, sensing, intuiting, remembering, moving a complex of muscles in my hand, directed by my eyes, my brain, my touch, my nervous system – in short, all the complex physiological, psychological, sociological, cultural processes which motivate my spirit into the creative process of researching and writing this paper.

INTEGRAL YOGA AND LIFE

Sri Aurobindo developed Integral Yoga. He states that:

In the right view both of life and of Yoga all life is either consciously or unconsciously a Yoga. For we mean by this term a methodized effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent Existence we see partially expressed in man (and woman) and in the Cosmos. But all life, when we look behind its appearances, is a vast Yoga of Nature...(Aurobindo, no date, p. 13)

This integral view influenced the cultural philosopher Jean Gebser (1991) in his formulating of the structure of consciousness that we need to move towards in the 21st century, namely 'integral consciousness'¹, which relates to my theory of an

¹ In the USA, Ken Wilber's (2007, 1997) work on integral consciousness has been very influential and

ecology of culture. Here I want to address the quote by Sri Aurobindo, with which I began this paper. He explains this as follows:

The true and full object and utility of *Yoga* can only be accomplished when the conscious *Yoga* in man (and woman) becomes, like the subconscious of *Yoga in Nature* outwardly coterminous with life itself. We can once more, looking out both on the path and the achievement, say in a more perfect and luminous sense 'All life is *Yoga*'. (Aurobindo, no date, p. 14)

Sri Aurobindo's writings on integral yoga develop these ideas in great depth. Predominantly integral yoga involves the paths of jnana, bhakti and karma yoga i.e. study, devotion and service. The aim of this practice is an evolution of consciousness, for which Sri Aurobindo developed a number of terms, which are beyond the scope of this paper. However, the question that does concern us here is – what is consciousness?

WHAT IS CONSCIOUSNESS?

In the Zen tradition, in which I studied for a number of years, it is said that consciousness cannot see itself, just as the eye cannot see itself. How can the eye that is looking see itself? It can see its reflection in the mirror, or in the eye of another conscious being. Likewise consciousness can see itself in the mirror of its actions in the world, such as the words I am typing into my computer that appear as black shapes on the screen. These words reflect back the thoughts I am expressing in a way that you the reader are able to comprehend, so long as you are familiar with the English language in this academic genre of writing.

My consciousness can see itself when I look into the eyes of my beloved, for I can see her consciousness looking back at me. Robert Aitken Roshi, with whom I studied Zen in the early 80s, used to say that 'the other is no other than the self.' (see <http://www.buddhanet.net/masters/aiken.htm>, 20/12/09) This has resonances with the Mayan inspired Dance of Universal Peace, *En Lak'Ech*. The words are a traditional greeting and were gifted to the dances by the Mayan shaman and Daykeeper, Hunbatz Men. They mean: 'I am another you'. The reply is *A Lak'En*, which means: 'you are another me'. The chorus to this dance is *Ah Ol Lil Ah*, which translates as 'awaken to enlightened

was based on Gebser's ideas. However, for me Wilber is more analytical than integral.

consciousness, universal vibration, awaken' (cited in Sprowls, 2000, p. 121).

Another example of the unity of absolute consciousness is evident in the invocation given by the Sufi Master and classical Indian musician, Hazrat Inayat Khan. Inayat Khan brought Universal Sufism to the West in 1910 and with his message of love, harmony and beauty inspired the American Sufi Samuel Lewis to create the Dances of Universal Peace. The Dances of Universal Peace were brought together in the late 1960s by Sufi Sam, as he was otherwise known. The dances are an example of a process that is very resonant with drama yoga. In this creation, Lewis was deeply influenced by his contact and spiritual apprenticeship with two people: [Hazrat Inayat Khan](#), and [Ruth St. Denis](#), a feminist pioneer in the modern dance movement in America and Europe.

The Dances of Universal Peace have evolved and expanded in practical application to meet the deep felt needs today for rediscovering reverence, creativity, and a body-based connection to the natural world. Teachers share the Dances in schools, therapy groups, prisons, hospice houses, drug rehabilitation centers, homes for the developmentally disabled, retirement villages, holistic health centers, and ecumenical worship celebrations. They continue to be, as Samuel Lewis envisioned them, a way to make life-energy and the peace that passes understanding a reality for all who come in contact with them. (from <http://www.dancesofuniversalpeace.org/about.htm>, 29/8/07)

Each one of these people represents a form of leadership that is conscious and holistic. Each one has been or still is a leader in their field and has led to the formation of contemporary national or in some cases international organisations. This is testimony to the power of these disciplines and their importance to contemporary leaders. For example, the Dances of Universal Peace are now in some thirty countries, with several hundred groups around the world. They have developed a training program for dance leaders and a resource base of books, tapes, CDs and a number of websites. These all grew out of the vision of the leader of the movement, the American Sufi, Samuel Lewis.

ONE BEING – CONSCIOUSNESS

The invocation with which we begin our dance meetings states that there is only One Being. This is

the unbounded Consciousness that Patanjali's Yoga Sutras refer to as the purpose of yoga. The first four sutras are as follows:

1. And now the teaching of yoga begins.
2. Yoga is the settling of the mind in silence.
3. When the mind has settled, we are established in our essential nature, which is unbounded Consciousness.
4. Our essential nature is usually overshadowed by the activity of the mind.

(Translation by Shearer (1989, p. 49) who notes that we know nothing about Patanjali except that he lived in India, probably in the 3rd century BCE.)

Shearer (1989) argues that, according to yoga, we suffer because we live in ignorance:

- We are ignorant of our true nature.
- Our true nature lies beyond the restrictions...beyond the faintest flicker of thought, it is experienced as an undying and omnipresent vastness.
- It is absolute Consciousness...Yoga calls it the Self (p. 9).

'The activity of the mind' that 'usually overshadows our essential nature' is the drama of life. While we are caught up in the drama, we are 'ignorant of our true nature', that is, we are not able to be conscious of the fact that 'all life is drama' as Richard Courtney (1980) states above. He goes on to say: 'Always we act roles. Our clothes are our costumes, and our setting is the space in which we act' (p. 1). For Courtney as a drama educator like myself, this can then become the very basis of education as he proposes in his highly influential text, *The Dramatic Curriculum*. What better way to understand consciousness or the processes of life than through drama?

WHAT IS DRAMA?

Drama as theatre is one of the oldest forms of culture. This relates to Augusto Boal's (1999) observation that:

Theatre is the first human invention and also the invention that paves the way for all other inventions and discoveries.

Theatre is born when the human being discovers that it can observe itself; when it discovers that, in this act of seeing, it can see *itself* – see itself *in situ*: see itself seeing.

Observing itself, the human being perceives

what it is, discovers what it is not and imagines what it could become. (p. 13)

Or as the great French director Jean-Louis Barrault observed: 'Drama is as old as man: it is closely linked to him as his double, for the theatrical game is inherent in the existence of any living being' (in Hodgson, 1972, p. 17). Barrault was a major leader in French theatre in the post-war period.

Drama is a form of culture that involves actors playing roles. In my doctoral thesis, I argue that our cultural identity is a role we learn to play as part of learning to live in our culture. One way to become conscious of the roles we play is to practise yoga or some form of meditation. For then we can begin 'to settle the mind in silence' and see that behind the drama, all life is yoga. Thus both yoga and drama are ways to become conscious of the nature of life and this is the basis for drama yoga.

PSYCHODRAMA AND IMPROVISATION

It was these kinds of ideas that inspired Jacob Levy Moreno to create psychodrama and his theatre of spontaneity. Moreno recognised in the early decades of last century that life is infused with creativity and spontaneity. This affects 'the very roots of vitality'. He was pre-empting the discoveries of more recent biologists like Bateson (1972), Maturana and Varela (1996), with implications for social theory and drama education.

Blatner (1973) and Moreno (in Greenberg 1974) provide a vital element in my theory of drama education. For Blatner (1973), psychodrama is a method, 'in which a person is helped to *enact* his problem instead of just *talking* about it' (p. 1). Psychodrama moved from a process of analysis and verbalization, that formed the basis of Freud's system of psychoanalysis, to a process of 'enactment involving emotional problem solving in terms of one person's conflict; it is 'protagonist centred.' The drama may shift among many facets of the protagonist's life...' (p. 9). However, Blatner (1973) observes that:

In addition to the task of clarifying emotional conflicts, the psychodramatic method can be applied to the challenge of developing human potentialities. Through 'acting-in' the individual can be introduced to many dimensions of personal experience that have been neglected in our contemporary, over-intellectualised society: creativity, spontaneity, drama, humour, playfulness, ritual, dance, body

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movement, physical contact, fantasy, music, nonverbal communication, and a widened role-repertoire. (p. 2)

It is in this development of creativity and spontaneity that improvisational drama reveals its deeper potential. It allows learning to happen at many levels and involves the group in the learning process. Here improvisation is linked with spontaneity and with creating the script for the drama by the actors themselves.

This empowers leaders to act in their world and for this improvisational forms of drama can be particularly useful. Consider Hodgson and Richard's (1974) definition:

Through situations in which we have to improvise, we can be made to draw on our resources, to think out basic principles...Improvisation in drama aims to utilize two elements from everyday life improvisation: the spontaneous response to the unfolding of an unexpected situation, and the ingenuity called on to deal with the situation, both of these to gain insights into the problems presented. (p. 2)

Is this ability to improvise not fundamental for leaders?

PLAYBACK THEATRE

Playback Theatre is an example of improvisational drama and an especially powerful tool for examining ourselves. In playback, the dramatic action is already a 'reflection' of a story, told by a participant, who can then 'reflect' on that 'action' afresh, as can other people present. As such, it may be regarded as a particular case of Freire's (1975) *praxis* idea, which includes practice and theory or action and reflection.

Playback Theatre, as stated by Sydney Playback Theatre:

An audience member tells a story of something that has happened to them. The role of the actors is to listen with acceptance and respect then to 'play back' this incident in a dramatic form in such a way that the essence or core of the experience is portrayed. The effect of this is to deepen the experience for the teller of the story, and at the same time to connect them with others in the group as it is discovered that many have had similar experiences. This is the beginning of a

sense of community which is built on during a performance as more stories are shared. (From Playback Publicity Material, 1985)

In this form of theatre there is an opportunity to affirm the experience of several individual members of the audience, who are initially 'warmed up' to telling longer stories by the 'conductor', who invites members of the audience to share some 'special' moments from their day, week, or from the conference, if playback is used as part of a conference for community building, for example. In the classic playback form, the four actors and the musician(s) play back the story in movement, mime, sound and dialogue. The performance is followed by a question to the original teller like: 'Is that how it was for you?' The teller is invited to give feedback on what he or she has just witnessed as a spontaneous improvised piece of community theatre. The audience is thus witness to a story, its performance and the feedback by the teller to complete the process. Here we can observe three kinds of leadership – that of the conductor, who facilitates the process; that of the teller, who provides the story; and that of the actors and musicians, who create their performances.

In playback workshops, 'we are not only called to improvise, but also to base this work on the experiences, thoughts, feelings and sensations of the participants of the workshop group as expressed through their personal stories.' (Weiss, 1986, p. 9) The form was originally created by an American psychodramatist, Jonathan Fox (see Salas 1983), who based the form on his experience of psychodrama, and his study of the oral story telling tradition described in Albert Lord's (2000) classic study of living bards in the former Yugoslavia in the 1930s. Jonathan Fox has become a world leader of this creative form of expression that is practised internationally.

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Drama Yoga adapted the playback form as a way to playback the stories that were 'trapped' in the body of the practitioner. At the time I had encountered a number of people who had attended yoga classes for some 2 to 3 years, and then had a deep emotional opening experience in a class and never went back. This was of interest to myself as a yoga teacher, so I began to collect anecdotal evidence of this phenomenon. I was aware of the theories of Wilhelm Reich with his idea of 'body armour' that forms around traumatic experiences and then

protects us from those experiences later on.

Reich decided the patients' body language could be more revealing than their words. He observed their tone of voice and the way they moved and concluded that people form a kind of ARMOUR to protect themselves, not only from the blows of the outside world, but also from their own desires and instincts. Most of us desire something, and immediately set out to find ways NOT to get it! Reich saw this process working in the body. Over the years a person builds up this character armour through bodily habits and patterns of physical behaviour. This being in the days before Kevlar, the armour was presented as a series of corsetry designs in canvas and whalebone, which included a shoulder-straightener for men. Reich called this work Character Analysis.
(<http://www.catalase.com/bodyarm.htm>, 20/12/09)

Reich like Moreno had developed a more experiential form of psychoanalytic practice. His theory explained the possible reason for an emotional release in a yoga class, especially after a number of years of practice. This also related to Mindell's (1982) idea of a 'dreambody', which can be the chakra body in yoga (see his *Dreambody – The Body's Role in Revealing the Self*).

Chakra is a [Sanskrit](#) term meaning *wheel*. There is a vast literature on chakra models, philosophy and [lore](#) that underpin many [philosophical](#) systems and [spiritual](#) energetic practices, religious observance and personal discipline. Chakras function and relate within the systemic suite of the human [bodymind](#). The philosophical theories and models of chakras as systemic vortices of energy were identified through the [existential mystical](#) practice of [yoga](#) in [Ancient India](#) where they were first codified.
(<http://en.wikipedia.org/wiki/Chakra>, 20/12/09)

As both a drama teacher and a yoga teacher – both of which are leadership roles – I began to experiment with a process that began with a yoga session, included some form of meditation and reflection on what was alive or what was not alive

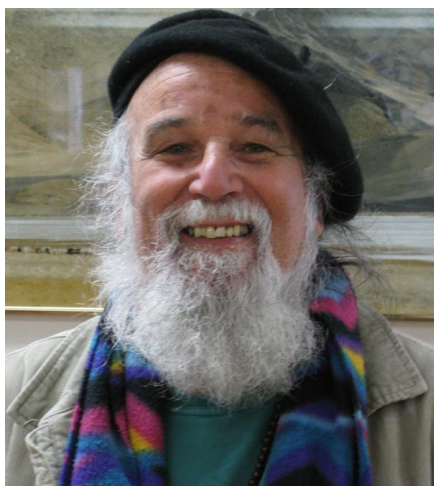
in the body and then used 'fluid sculptures', a form of Playback Theatre, to express in sound and movement tableaux the story of the trauma. These experiments led to a number of series of drama yoga workshops over a number of years with some very powerful results for participants and an even more powerful result for my own process. As with any living process, the whole – namely drama yoga – proved to be even more powerful than the processes that it brought together. One form of evolution of the process resulted in me becoming a leader of the Dances of Universal Peace; another led to my doctorate in Social Ecology.

CONCLUSIONS

In this paper I have argued that the processes of drama and yoga are both ways to deepen our consciousness of our life, our selves and above all ourselves as leaders. I have drawn from the theories of yogis, philosophers, scientists, psychotherapists, mystics and drama educators, who were major leaders in their fields of practice, to discuss the nature of life and consciousness, both of which can be experienced and described to a point and both of which remain deeply mysterious. I would argue that these are essential spiritual practices that can deepen our understanding of life both individually and collectively through our deep interconnections with each other and all life. Mystics, from a variety of cultural traditions have affirmed the fundamental unity of the ground of Being. Here culture and nature are one. As I discovered in my work with indigenous cultures, the ecology and the culture are inseparable. This was very healing for me as a creative community educator and as a leader.

For those of us who have been educated in the world of mental consciousness, which is the basis of the modern world, this may not be our experience. It was not my experience until I practised yoga, meditation and drama, to the extent that I felt I could teach these three disciplines. This was my entry point to a more integral consciousness, through an integral drama yoga process. It is a spiritual ecology praxis, as it can allow leaders to experience that all life is both drama and yoga, which enables a deeper more holistic form of leadership to grow and deal more creatively with the challenges of our time.

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 21/12.09

Leadership: Intimations of spirituality

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My first introduction to the value of considering leadership as a personal capacity and inner experience was in the 1980s in South Africa with multicultural youth groups. That experience led to a belief in the notion of open conversations as being essential to leadership. Further experience of working and researching with organisations and individuals in various stages of development, or lack thereof, have led to a realisation that leadership, as a generic term, is incommunicable. Leadership manifests differently according to the range of organisational and personal needs and predispositions. Ongoing research and working with organisations, an immersion in and the attempt to understand leadership in the broadest and most unimposing fashion has led to the crystallisation of a new theoretical framework for working with and understanding leadership. It is called Confluent Leadership. The words reflect how leadership transpires through becoming CONscious of particular inFLUENces. At the foundation of this conceptualisation of leadership is a spiritual orientation that informs and is continuously informed by this work. The question that this paper addresses is: how can leadership be imbued with a spiritual dimension? With consciousness integral to this leadership framework, the process of engaging with Confluent Leadership is shown to be a spiritually engaging and enhancing process. The designs of the categories of experience that form the underbelly of Confluent Leadership, offer a further spiritual dimension.

Key words: leadership, creativity, confluent, spirited, personal and collective

INTRODUCTION

In this paper, I begin with defining and situating meanings of leadership and showing that current thinking on the subject is both uncertain and complex. I situate leadership within an organisational setting, as both a personal and a collective experience. This is followed by a conceptualisation of spirituality that avoids any particular denomination and which addresses the sense of urgency facing people who are consciously interacting in the world. I will then describe the three categories of experience that are central to the theory of Confluent Leadership: synchronicity, clarity of intention and co-creativity, and show how engagement with these categories provides leadership that is non-prescriptive and a quality of experience that is engaging, expansive and spiritually satisfying.

LEADERSHIP AS A COMMON CONCEPT

The quantity of emerging literature on the subject of leadership testifies to the importance felt in

these times for understanding it. Each new book or article on the subject brings entirely new attempts at defining what leadership is and offers the authors' particular orientation to the subject – as revelation. The phenomenon of leadership is both subtle and broadly understood and most authors are at pains to justify their particular slant on its nature.

This paper shifts away from trying to find essential qualities of leadership that are generically applicable and instead considers leadership, as it is experienced. Leadership is here examined as a personal phenomenon, recognisable through the experience of those who are present to its influence. This includes any practitioner, regardless of role or position, for whom the experience of leadership is necessarily personal and the expression of leadership, evolving rather than static.

Leadership, as a subject in itself, has to be distinguished from the experience of leadership, which is the focus of this work. The experience of leadership is a form of inner positioning where individuals author their engagement or can be said to take lead of themselves. The opposite of this is a reactive state where there is little awareness of self-directing or conscious responding to the needs

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of the situation.

The experience of leadership is thus a way of being, a quality, more than specific actions that are taken. The nature of the experience is described by what the person reports. Thus, the experience of leadership comes about through a personal reflection, reporting on and describing an individual or a group's engagement with a task or with a role.

Leadership is more often suggestive of its presence than substantive in its expression. It may be evidenced rather than known directly. Its expression seems to come out of the in-between, like a third presence between the first person and the other. Like the denouement to a plot, it is the outcome of the conversation. Expressions of leadership take varied forms depending on the landscape in which they operate. Leadership is emergent, like a precipitation. Its language of expression is dynamic (in that it shows a current or movement within), continuously re-authored and because of its open, unstructured and variable individualistic expression may be said to be more poetic than practical.

In *The Dance of Change*, Senge (1999) introduced the idea of leadership that is generative. He states (2001, p.1):

The essential insight for me is that we are getting closer to understanding the generative territory at the heart of all leadership..... the capacity to sustain change that brings forth new realities in line with people's genuine aspirations.

Generative leadership bears similarities to Confluent Leadership. They are part of a prevailing genre of leadership understanding, where consciousness and responsiveness supersede a prescriptive kind of leadership; where leadership is understood as a presence in the workplace which enables others' leadership to manifest; where financial bottom lines and the appearance of a harmonious environment are not enough; where each person feels more intensely alive and aligned.

Leadership can thus be seen as a phenomenon, always in relation to someone. Although leadership is palpable in its presence both to the one who is leading and often to those who are present to its influence, it is only subtly identifiable and experientially known. It thus requires an equally subtle method to locate it. The method of choice for researching the phenomenon of leadership is phenomenology, for its locus of research is that of

human experience (Polkinghorne 1989). When a phenomenological analysis was applied to the researching of leadership in a large industrial organisation, the analysis resulted in a valuable framework for understanding the experience of leadership. The details of the analysis and evolution of the terms are outside of the scope of this paper. Leadership is usefully described through three groupings or constellations: synchronicity, clarity of intention and co-creativity. Phenomenology is sometimes called the clarification of the life world. It offers an attempt to get to the heart of a matter. This framework, called Confluent Leadership, has the enhancing of leadership as its goal. This approach offers a spiritual direction to leadership.

LEADERSHIP AND SPIRIT: BEING AS HUMAN

In his address to the U.S. Congress in 1990, Vaclav Havel spoke of the suffering that his country, Czechoslovakia, had endured over many years of living under a totalitarian system. He suggested that true democracy is an ongoing ideal to be aspired to, even for the United States, for whilst the theory may be clearly worked out, the reality of what it means in the treatment of fellow human beings is complex and a constant goal for which to aspire. Moreover, in the long journey his country has endured, he appreciated the lessons he had learnt which apply to the human spirit:

The specific experience I'm talking about has given me one certainty: consciousness precedes being, and not the other way round as the Marxists claim. For this reason, the salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness and in human responsibility. Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as human.

Leadership has nothing to do with attending conferences or courses on leadership, unless one gets inspired. Leadership is not about what one knows or how much one knows; it is what one embodies and thereby expresses in oneself. To be inspired is to allow the breath, the idea, the meaning to penetrate into one's body and then act. It is to take things into oneself, to question oneself and enable oneself, as substance, to be embodied. Inspiration moves one to action. The spirit is itself

driven to express itself.

Consideration of spirit is not an attempt to invoke a deity. Spirituality is a complex word to define and most dictionary definitions are in terms of action examples to illustrate meaning. The definitions of inspired point to the idea of being imbued with, and then motivated, to act. The following definitions reflect the movement between a felt sense (driving force) and a resulting action:

- to fill with enlivening emotion: an artist inspired by Impressionism
- to motivate: a sales group inspired by the prospect of a bonus
- to affect or touch: the director's words inspired her to work harder
- to elicit or arouse, affect or touch: a manager who inspired respect
- to be the cause of; bring about: an invention that inspired imitations
- Archaic: to breathe on; to breathe life into.

Inspiration or inspired action reflects a personal and creative relationship with the world. Inspiration appears to arise from an individual who is acting from an inner directedness or directive which appears to be more than personal.

INSPIRED AND EMBODIED

People discuss leadership and conduct intelligent workshops on the subject of leadership without feeling affected. The routine ways of operating easily remain unchanged as people maintain the comfort of their known ways of operating. By maintaining these divisions, people speak of things without feeling them and seldom notice what happens in their bodies. Leadership training is conducted as a skill to be learnt. The emotional life and the body's wisdom are ignored.

Inspired means imbued with spirit. Spirit is breath, life or force. William James (cited Bly 1988, p.70), philosopher and father of American psychology, discussed how the spiritual and the sensual aspects of relating tend to part company. This is reflected in human behaviour and reflects a social mindset. It is generally thought preferable to keep the thinking about our spirituality apart from and not sullied by the sensual, the experiential.

The definitions of spirituality all point to a felt sense of being imbued with a quality that moves one to action. Steindl-Rast (2009) refers to the meaning of spiritual as 'moments of heightened aliveness' which he describes as a 'common sense'. Author of *ReEnchantment*, David Tacey (2000) says that spirituality is a very normal experience that is

available to all people. It provides the sense of being connected to a greater whole with the accompanying realisation there's always more than meets the eye. Both these thinkers allude to the action of 'making conscious' through attending to one's immediate experience. The action of leadership, as a conscious making, clarifying process opens up a kind of enthusiasm, clarity and understanding that brings a renewing quality to one's engagement. Confluent leadership offers three broad categories of experience towards a conscious-making process that engages both spirit and body.

I believe there is a general fatigue with the conventional 'training' for leadership as a generic type of skill. People appear hungry for an approach that clearly respects the individual and the group (or organisation) in its particularity. Confluent Leadership stands alongside a few other studies and research about leadership (Senge; Cooperrider; Heifetz) that bring a kind of intellectual imagination with a personal empowerment that is desirable in this modern time.

CONFLUENTIAL LEADERSHIP AS SURRENDER TO PHENOMENA

Working with this model of leadership is a seeking process without a clear or definite sense of what is sought. Leadership is a phenomenon! It appears that in order to find 'leadership', an intention towards what is being sought, needs to be brought to the seeking. This represents an anomaly. Ancient wisdom says that the reward for patience is patience; to find patience, one needs to bring patience! The idea of seeking a phenomenon through an integral seeking is a surrender to that phenomenon. An intensive phenomenological analysis resulted in the three categories that constellate the framing of confluent leadership. This notion of surrender towards grasping understanding continues to be relevant as each person reflects on their particular working role or position. What each person brings to their role, is their leadership: this is the phenomenon referred to by the researcher as Goethe says (in Bortoft 1996, p.242):

So the researcher, in directing attention exclusively to the phenomenon, is in fact surrendering to the phenomenon, making a space for it to appear as itself. How leadership arises for each person, group or organisation, is individually determined and becomes a quest, with its own spiritual focus.

THE CONSTELLATIONS

Each category of experience has characteristics similar to a constellation: aspects of it are seen, others are unseen; some brighter, some more vague, some yet to be revealed. These are described comprehensively, allowing imagination and reflection to mix with the bodily memory of the experience. The psychological dynamic of the constellation is expanded towards appreciating the boundaries of each term's operation and its influence. The three categories are:

- synchronicity
- clarity of Intention
- co-creativity.

Consideration is given to the contribution that each of these constellations makes to the structure of the whole phenomenon and how each is part of and essential to an emergent framework of leadership.

THE SENSE OF TIMING...SYNCHRONICITY

Jaworski (1996) speaks of his path of life and leadership and how, at times, outer events unfold and appear to meet an inner readiness from for just those events. It is as though the timing were somehow designed to fit the needs of the individual, the community and the task concerned. How events will unfold is unpredictable. There is no guarantee of success for actions embarked upon but it is as though, on reflection, the order and meaning for what has arisen, is clear. It may appear that the universe directly conspires to provide experience that is serendipitous and synchronous in a way that one could never have consciously created.

Arthur Koestler (cited Jaworski 1996, p.185), paraphrasing Jung, defines synchronicity as 'the seemingly accidental meeting of two unrelated causal chains in a coincidental event which appears highly improbable and highly significant'. The kinds of phrases that accompany this type of phenomenon include: doors seem to open; a kind of magical flow happens; like a coherence in the field; the right people appear; jobs are inexplicably easily completed.

Like a subtle sign that is given, it intimates, in William James's phrase, 'something more'. The discovery carries a sense of personal import and because it brings new existential possibilities, it

may even carry transformative consequences for the person experiencing it. Synchronicity is first sensed as an experience and then recognition is made of the connections. Such events are like repeated endorsements of a venture. The universe seemed to be providing for and supporting the venture. This is the action of synchronicity.

Hillman (2000) discusses the essential link between leadership and timing. 'This capacity to recognise the occasione (sic) is crucial to the exercise of leadership and grants it power over circumstances.' He compares the human action of leadership to that of an animal's, for it unites thought and action in a single gesture. Leadership for Hillman is like an instinctual drive that cannot but express itself when its time comes. It is often hidden and its power will then manifest as an influence that is more like a tilting in a direction than a force. But metaphorically it lies in hiding until its time comes, and then when its time comes, the leader will be the embodiment of ideas, a most powerful force.

The word synchronicity is applied in relation to timing more than the co-incident factor with which it is usually associated. The application of the constellation synchronicity in a leadership context aims at situating the particular role or position, within one's past and future towards appreciating how this position 'fits in' as an integral part of one's biography. It is a process of making sense of how the particular work/job/position/role corresponds to or is consonant with the direction one's life is taking. Work positions may not be appropriate for any number of reasons. If this is the case, there is little value continuing for it is unlikely that a full and satisfying engagement with that work will occur. There may be subtle signals indicating the misfit or the mistiming. Sometimes these are only recognised in retrospect. Actual synchronicities can also be noticed that offer guidance towards a deeper sense-making.

Timing is an important force which historically has been neglected. This aspect of living and working cannot be directly controlled, but has to be respected and incorporated. When one's consciousness is open to the possibility, synchronicities as coincident events do occur. These seem to validate a chosen pathway. Through this action of noticing and making conscious, the sense earlier named as 'common sense', brings with it renewed understanding and knowledge whose nature is 'spiritual'. This sense-making activity generates a deeper engagement than had previously been the case and makes a significant

difference to one's relationship with one's role or position.

UNWAVERING WILLINGNESS...CLARITY OF INTENTION

Ideas can sometimes take hold with an almost unwavering attachment and commitment to the idea. Like the experience of knowing something definitely, there is a willingness for taking action that is seated deeply within one's body accompanied by a belief in the purpose of what is needed. Intention is mixed with deep knowing and a preparedness or readiness for action. This does not imply the knowledge of how to fulfil the task but rather the preparedness to meet the challenge of finding out what is needed. Like an 'inner agreement' for a role or task, this aspect of leadership is often neglected.

Clarity of intention is differentiated from the concept of purpose used by many authors on the subject of leadership. Jaworski (1999) refers to 'clarity of purpose' as an essential ingredient of leadership. He relates this to terms such as 'vital design' or 'longing to serve a higher purpose'. This is more like 'life purpose' rather than simply purpose. It assumes a somewhat grandiose sense about the purpose of one's life and life designs. Other than the Mozarts of this world, it is quite seldom that people do have a clear sense of what their life purpose is. One may have a sense about the rightness or suitability of embarking on a particular project at a particular time, but to stretch this into the realms of higher purpose adds surreal religious expectation. Clarity of intention is equally powerful but a more accessible notion and perhaps gentler to embrace.

Clarity of intention for taking on a role or position comes out of a belief in the nature of the work or position. Hillman (1990) discusses the idea of 'mythological certitude', a notion that well elucidates the meaning 'clarity of intention'.

Hillman argues the case for a certainty of actioning (sic) that goes beyond the level of knowledge and extends to what he calls mythological certitude. This response is to a kind of inner drive that is as 'everyday and direct as our immediate belonging to the world' (Hillman 1990, p.225). Akin to an inner sense of certainty or inner knowing, the experience is like a responding that is closer to the instinctual or animal mind than it is to a measured or considered response. Yet it contains no objective certainty about what one is doing or is about to do. This most interesting notion has great bearing on leadership for it describes a state of operating that is deeply accepting and receptive.

Confined to a moment-to-moment actioning, mythological certitude is not about planning for the future or finding a formula for the best form of action. However, within each moment, discrimination and acts of choice are exercised. This is the case as long as that engagement is retained without deferring to generalisations or deductions. As soon as the moment is transcended, the mythological certitude is no longer enacted. Varela (Depraz, Varela & Vermersch 2000) calls this the active present. Hillman compares this state of engagement with the experience of languaging. As one's language springs forth, it comes ready-made from ourselves as the source. It has no existence before it is spoken; usually not consciously thought through before it comes into existence; and arises spontaneously out of the body. Hillman (1990) cites Isaiah Berlin who refers to inner certainty as a sense of reality, for the reality is itself a result of mythological consciousness. It is myth that actually authorises actions as just like language, action does not derive from or require any other system of truth. This sense of certainty can be related to the instinctual world of animal minds where the world presents itself as *anima mundi*, a world endowed with soul. Spontaneous action happens when beliefs are connected with perception.

I am not trying to make a claim for appropriateness or best possible action or knowledge that might guarantee the results of the action. I am specifically not referring to the results of actions but focusing on the source of the actioning. A comparison for appreciating the source of action can be found in *Zen and the Art of Archery* (Herrigel, 1985). Herrigel explains how the master assessed his pupil's progress by looking at the pupil when he shot his arrows, rather than watching where the arrows fell. This reflects an inner capacity or readiness for action for which clarity of intention is an essential predisposing factor.

Working with this constellation is an ongoing process for leadership. It involves teasing out the various aspects of role and relationships with the evaluation of an individual's relationship with each aspect. To notice what is discordant, albeit slightly, is to take the first steps towards improvement thus deepening the clarity of intention. The workshop focuses on understanding the breadth and particular application of concepts such as 'role' and 'power'. This state has particular significance and relevance for spirited leadership where self-belief or conviction is essential. Infusing this level of knowing into one's working life brings heightened engagement.

CREATIVITY AS A GROUP...CO-CREATIVENESS

Current organisational writers speak of the need to be creative and do organisational-change work differently from the way things were done in the past. The importance of meeting a situation afresh and not imposing old or habitual ways of operating is considered essential, because the needs of business and the world are changing so rapidly. My experience has shown me there is more to the idea of creativity than simply finding untried or original approaches.

Creativity is not an action in itself. Creativity seems to arise out of the relationship between the people and the work they do. A project or situation requires the participant to have a sensitivity and receptivity to the project. Through this involvement, one establishes and thereby facilitates what that particular situation requires. This is responsiveness; the capacities to be receptive and sensitive to the needs of the project and then respond to the demands that present.

While clarity of intention is the inner preparedness a person has for a task, Co-creativity is the responsiveness to a task, both in oneself and in relevant others. This sounds simple but the capacity to suspend habitual ways of operating is never easy. It is like going against one's natural tendencies. It is therefore to the source of action, in particular to the will, that it is necessary to turn for further understanding of creativity and responsiveness.

In a recently published book on leadership, Scharmer (2007) speaks of a blind spot that is within each person. This is the source of human action, the inner place from which one operates. Whilst people are quite aware of what they do and often how they do things, this inner place is unknown.

Scharmer(2007) says that the quality of an intervention is a function of the interior condition of the intervener. This condition is the individual's presence. The blind spot is illuminated by learning to use oneself as the vehicle for the coming-into-being of one's future potential. He explains that understanding learning has historically been dependent on the Kolb model that considers learning to arise out of reflection on past experience. He questions how people could instead use their beings or presence to have a sense of an emergent future and thus to create or manifest

action out of that.

This requires suspending what is currently known in the individual's thinking, feeling and willing and involves shifting from the usual reactions in judgement to opening one's thoughts as a 'gateway to perception and apprehension' (Scharmer 2002, p.8). In the feeling world, this represents a move from the usual emotional reaction to opening one's heart as a gateway to sensing. In the realm of will, the will would be inverted from being bound by old intentions and identities to 'presencing the new that wants to emerge' (Scharmer 2002, p.8). He calls this 'accessing your self' and it is largely through the will aspect of action that he has evolved the idea of presencing. I believe that this blind spot, like the focal point out of which people operate, is the source of what I am referring to as responsiveness. Metaphorically, it is like a creative heart.

The will that Scharmer refers to is both an individual and collective phenomenon. Will goes far beyond the individual and yet is accessible to the individual. When the individual is open to the collective will or to what Buber (1961) calls the grand will, the higher self is a gateway for the new to emerge. Instead of drawing on one's own will for taking action, and thereby imagining that each person is like a separate entity, one sees oneself as part of a grander network of relationship whereby the self is not apart from the other or the group or the organisation. The will acts more as receptor than actor, and the world becomes less of a final product and more as evolving and coming-into-being. In this dynamic system, each will participates in a larger will and the will becomes like an instrument of participation. Bortoft (1996, p.242) discusses Goethe's ideas of the will:

When the will becomes receptive, then consciousness becomes participative. It is when the will is assertive that the scientist is separated thereby from the phenomenon, and consciousness becomes onlooker consciousness.

In order to explicate this further, Varela's thesis on awareness offers a rich understanding of the place of the will in the coming-into-awareness. I believe this cycle is at the basis of any creative action for it includes the reflexive/redirection and the reception/letting-go. The first is characterised by a turning in on oneself and the second is characterised by an opening up to oneself. Whilst they are both rooted in a pre-reflective consciousness, the first has intentionality and

Varela (Depraz, Varela & Vermersch, 2000) therefore refers to it as the cognitive axis of becoming aware, where the will is used. The second axis is an involuntary dimension of experience and the gesture of letting go is like the revelation of a receptive availability, the affective axis. Noticing the cognitive and affective dimensions, the reception and letting go, the reflexive and redirection show the complexity of capturing such an experience.

This creative response is based in experience and rooted in intention. Without the primary intention, it cannot occur. It is voluntary and yet it requires giving way to the involuntary. It is therefore a rather paradoxical system; both complex to describe and complex to learn. The source of inner directedness, Co-creativity recognises that any response is not a private phenomenon but always includes others' creativities.

CONFLUENTIAL LEADERSHIP

The three constellations, synchronicity, clarity of intention and co-creativity, have been described in some depth. Whilst each has been considered separately, their influences overlap. It may be impossible at times to tell which constellation is enacted at a particular time, simply or in concert, individually or in combination. The three constellations make an essential contribution to a new and emergent framework. This is not an achievement to be reached but an ongoing way of reflecting on operating that is expansive; bringing learning, growth and spirituality to one's practice.

The centre where they overlap is a place or point from which one operates; this point is present as

the source of action. This is a point of leadership or a place from which leadership operates. It comes about through making the influence of these constellations conscious. They then provide a gateway to a kind of authorship or authority whose influence goes beyond the individual and into the collective. This is Confluent Leadership, consciousness and influence.

Senge (1999) speaks of the need for the transformation of human consciousness in order to save our planet. He says that such a transformation means creating a world that is not governed by habit. Spirituality, as described earlier, can be seen as the opposite of habit.

The phenomenon of Confluent Leadership makes no assumptions concerning how one should behave or what ought to be done. Confluent Leadership cannot be ordered or demanded, although its presence will be noticed. One of its manifestations will be a spread of leadership through many levels of an organisation, for the Confluent leader takes on the role as a channel not as a single hero leadership figure. Such a leader is responsive to the need for others to bring their leadership to bear. They are sensitive to their relationships with the various aspects of the job, and are ready to take and share personal and collective responsibility. This leader embodies their role because their thoughts, feelings and wills are aligned. Such a person has an understanding and clarity about why they are in their particular role and realise that the influences of the constellations continue and change as circumstances change. The process of working with one's conscious awareness of these influences is an ongoing 'spiritual' practice, a continuous pathway rather than a point of arrival.



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Spirituality in the mindsets of organisational members

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While the construct of spirituality is gaining more attention in organisation and management discourse, it is still problematic to capture empirically what kind of employee behaviours can be regarded as spiritual. This paper presents partial findings of a larger study investigating how individuals with different mindsets manifest and achieve spirituality and, consequently, understand their organisations. Firstly, the conceptual framework of 'Four Worlds' is introduced. Individuals' mindsets are juxtaposed along the dimensions of the duality of thinking and metaphysics of interactions. The literature demonstrates that individuals from these 'Four Worlds' see and understand the organisation quite differently. The operational definition of spirituality is followed by the description of and rationale for the research methods. While qualitative content analysis assigns research participants into four of the outlined worlds, hermeneutic methodology captures the gestalt of developed themes in the model of spiritual presence. In particular, the model demonstrates that spirituality is manifested through maturity, an emergent category formed by four 'gestalts' – mind and heart openness, reflexivity, responsibility, and ultimate concerns. In answering how spirituality is achieved, the category of internalisation of spirituality emerged, in turn formed by three 'gestalts' of the nature of spiritual commitment, the internalisation of spirituality through social choices and the content of faith. The paper ends with a number of conclusions and recommendations for future research.

Key words: organisation, mindset, spirituality

INTRODUCTION

This paper is a part of a larger study, in which a framework of four different spiritual worldviews of organisational members is tested to find differences in their understanding of their organisations.

The context of the study is outlined and the conceptual framework is discussed, followed by justification of the research methodology. In the findings, the emergent model of spiritual presence is discussed, and the paper concludes with arguments on significance plus theoretical and practical implications.

The research question developed through a number of stages. It was initiated by the first author's personal work experience in integrating spirituality in organisations, and witnessing different employees' perceptions of their organisation as their spiritual worlds were revealed through organisational interactions.

The literature review confirmed a strong

connection between a perception of the organisation and one's worldview and personality (Gustavsson & Harung, 1994). Pursuing the connection between what individuals are and their view of the organisation, introduced the authors to the employee-organisation relationship (EOR) literature. This looked at both personal and organisational aspects of the relationship, as well as the dynamics of exchange and fit between them, such as the employee-organisation fit theory (Ambrose, Arnaud, & Schminke, 2008), psychological contract (Rousseau, 1995; 2001), organisational commitment (Madsen, Miller, & John, 2005), and social exchange as inducements-contribution theory (Wang, Tsui, Zhang, & Ma, 2003).

While the exchange dynamics of the employee-organisation relationship are central to EOR research, two fundamental assumptions drive it: the implicit acknowledgement of an employee's World and their subsequent understanding of the organisation for which they work from within this World. The limitations of EOR discourse in this regard (Coyle-Shapiro & Shore, 2007), revealed the problem of building discourses on the implicit assumptions of certain worldviews/mindsets. This inconsistency prompted the search for the correlation between an employee's World and

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his/her understanding of organisation in other organisation discourses, such as systems theory (Senge, 1990; 2001), symbolic interactionism (Mead, 1934; Stacey, 2003) and complexity theories (Lissack & Letiche, 2002), plus theories of collective consciousness (Heaton, Schmidt-Wilk, & Travis, 2004; Schmidt-Wilk, Alexander, & Swanson, 1996).

With the initial interest in spirituality and investigation of the dynamically growing discourse of management, spirituality and religion (MSR), it became obvious that seeing an individual as ego-driven and only-money oriented doesn't encompass research on an individual's spiritual nature, such as employees' altruistic acts at work and commitment and service to others (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988), compassion (de Souza, 2006; Driscoll & McKee, 2007; Gotsis & Kortezi, 2008) and search for meaning at work (Driver, 2007; Tisdell, 2002).

In defining spirituality as an inherent condition of all human beings to unravel divine potential through dimensions of transcendence, interconnectedness and the search for meaning, the authors modified the notion of the 'World' into a 'Spiritual World'. Whilst the artificial and elitist division between spiritual and non-spiritual is avoided, manifestation and achievement of spirituality plays an important role in individuals' understanding of their organisations.

Therefore, the central research question of the study is: How does manifestation and achievement of spirituality by organisational members influence understanding of their organisations?

There are four sub-questions:

- What spiritual worlds are there?
- How is spirituality manifested in the spiritual worlds of organisational members?
- How is spirituality achieved in the spiritual worlds of organisational members?
- How do the spiritual worlds of organisational members compare in understanding of the organisation?

While answering sub-questions 2-4 from data analysis, the answer to sub-question 1 is provided by a novel Four Worlds' conceptual framework, arising from the literature review.

Within the scope of this paper, sub-questions 1 – 3 are answered, while sub-question 4 remains for the future.

CONCEPTUAL FRAMEWORK

This section unravels the existence of different mindsets within organisation discourse and outlines understanding of individuals' spiritual nature within each world. The theoretical framework originates from two core (for this study) works – Stacey (2003, 2007) and Gustavsson (1995, 2001, 2005). Stacey (2003; 2007) emphasises organisational understanding from different perspectives. He criticises research involving mechanistic portrayal of an individual and unanswered questions about the nature of the organisation which is viewed as 'one and many' – separated parts, where individuals are faced with a dilemma of 'either ... or', either organisation or me (Levinson, 1965). He also faults the systems' theory approach to organisations (Senge, 1990), where the individual is also seen as separated from the organisation by time and space, juggling with the dilemma of 'both ... and' in understanding oneself and organisation. As an alternative, Stacey offers the symbolic perspective, which places an individual as a co-creator of the organisation in the dichotomy of 'and... and', following Mead's (1934) notion that gesture and response arise simultaneously and create a cultural context.

Closer investigation of Stacey's three worlds led the authors into extrapolating the driving characteristics (dimensions) of these worlds. The first world clearly represented dual thinking (duality of understanding reality) rooted in materialistic interactions (metaphysics of interactions). Systems theory thinking was dualistic as inward-outward separation of individual and collective, but more transcendental in the way individuals interacted, in seeking networking and deeper relationships. Stacey's world represented non-dualistic thinking, with individual and organisation seen as simultaneously unfolding, while limiting interactions to the symbolic (materialistic) level.

With the framework unfolding, the obvious gap was in the absence of the world of non-dual thinking and transcendent interactions. The literature on workplace spirituality and, specifically, the Maharishi organisational stream of collective consciousness, provided the missing link. Here, an individual is viewed as realising his/her spiritual potential and perceiving reality in a non-dualistic manner, alongside the transcendent nature of interactions, as individuals connect not only at the material level, or the level of symbols, but also at the level of energy, or consciousness (Gustavsson, 2001).

Juxtaposing four different perspectives and inductively extrapolating the dimensions against

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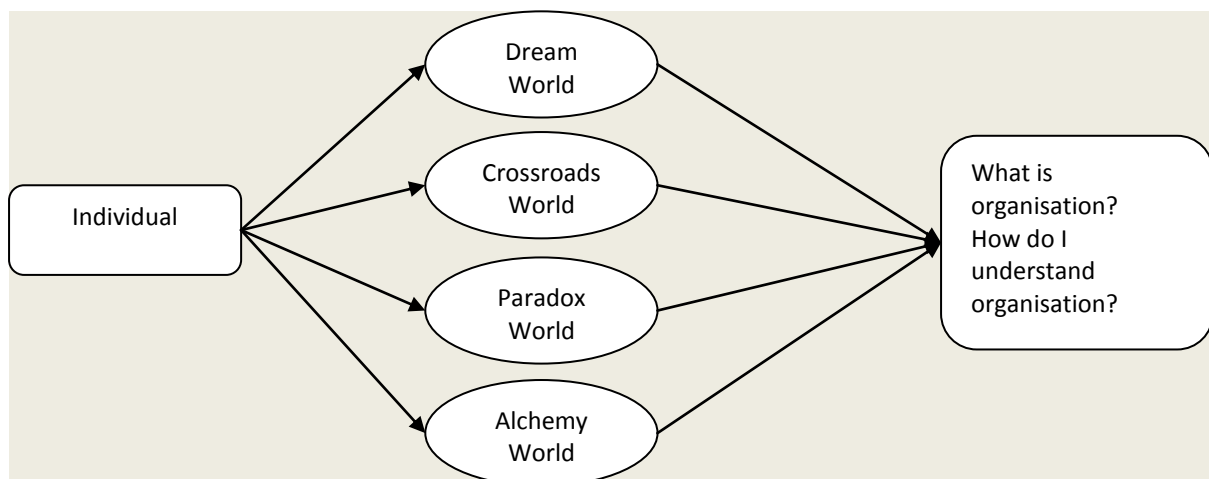
which they can be compared created the Four Worlds' framework.

Table 1. Four Worlds framework based on dimensions of ontology and interactions

Metaphysics of interactions Duality of understanding reality	Materialistic (physical & symbolic)	Transcendent (meta-physical)
Dualistic <i>(as separating self from its environment)</i>	Dualistic –Materialistic (Dream World) (post)-bureaucracy OB theories (Levinson, 1965; Rousseau, 1995) Organisation and individual as one and many Either... or...	Dualistic – Transcendent (Crossroads World) system's thinking System's theory (Senge, 1990) Organisation and individual as a separate part and a separate whole Both... and
Non-dualistic <i>(as applying the principle of oneness of consciousness in self and others)</i>	Non-dualistic – Materialistic (Paradox World) symbolic interactionism (Mead, 1934) & complexity theories (Letiche & Hatten, 2000) Organisation and individual emerge simultaneously in everyday interactions (consciousness), or as one and the same And... and	Non-dualistic – Transcendent (Alchemy World) collective consciousness (Gustavsson, 2001; Strohl, 1998) Organisation and individual are expressions of one source of consciousness. They exist as one and are non-interactive One...

With the conceptual structure of the study in place, each World can be investigated. This process of 'changing the hats', similar to Bolman and Deal's (2003; 2008) reframing technique, helps reveal the driving assumptions and main organising principles of each World. Applied to individuals, it creates a 'multiple mindsets' tool for comparing the understanding of organisations from four different perspectives, bearing in mind the presence of spirituality in each of the Worlds which played an important role in naming each of the Worlds .

Figure 1. Changing the hats outlook



To answer the first research sub-question completely, an understanding of the term 'spirituality' is needed. The Paradox and the Alchemy Worlds demonstrate that when ontology reflects perspectives closer to non-dualism, when an individual perceives himself/herself as more interconnected with the world and deeply connected with the divine, and when the interactions are based on the transcendental values of love and compassion, plus skills of awareness and detachment, the term 'spirituality' begins to appear more and more in the vocabulary of individuals. In the Dream and Crossroads Worlds, in spite of the prevailing feeling of being separate from others, (although striving for connectedness and often being able to understand its existence intellectually) the insatiable search for meaning to escape the 'suffering', the separateness, and alienation, is visibly present as well. In each of the Worlds, therefore, spirituality is present through some or all of its dimensions.

Initial justification for the spiritual perspective was two-fold. First, research on spirituality is at the forefront of legitimising subjective experiences (Wilber, 1995, 1998; 2006) in science. Secondly, spirituality is proving to be the ultimate 'remedy' to save our planet, to make the actions of corporate leaders more responsible, and the lives of employees and members of organisations more harmonious (Emerson & McKinney, 2009; Marques, 2009).

The Four Worlds framework proved to capture where spirituality can be 'found' (or, through what is manifested and achieved) – in the depth of our ontology and our interactions.

Introducing the spiritual perspective of the study, presents conceptual challenges. The first is about capturing the concept of spirituality, as spirituality is 'both highly individual and intensely personal, as well as inclusive and universal' (Howard, 2002:231). Also, engaging in the process of defining poses challenges of arriving at definitions which leave behind the concepts important to others or which highlight the narrow aspect of spirituality and

religion (Hill et al., 2000). As Gull and Doh (2004) argue, by defining we delimit forming boundaries around the concept with the aim of differentiating it from other concepts, necessary to create the common language between writer and reader and the study's conceptual foundation.

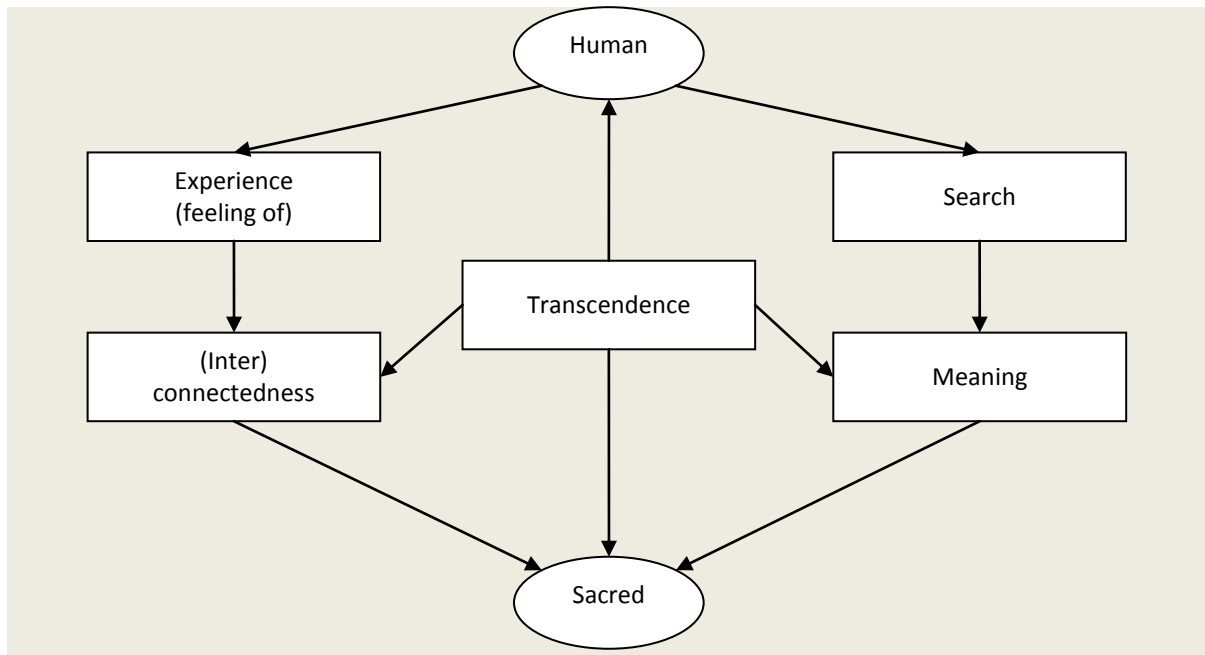
The second challenge in working with the construct of spirituality is differentiating between spirituality and religion. Hill et al. (2000) warned against antagonising the constructs of religion and spirituality which would lead researchers to ignore rich and dynamic interactions. Yet, such antagonism remains in the spirituality and religion literature.

Acknowledging the overarching trend of an ascending construct of spirituality (Gibbons, 2000) and the descending construct of religion, places the discussion of difference/similarity between spirituality and religion into the sociological context of the evolution of society (Zhuravleva Todarello & More, 2009). As the premise of the theory of spiral dynamics goes (Beck & Cowan, 1996:17), 'different times produce different minds'.

Three distinctive trends reflect this overarching trend: equating spirituality to religion (Allport & Ross, 1967; James, 1902/1997; Quatro, 2004); opposing spirituality and religion (Jung, 1932; Maslow, 1970; Mitroff & Denton, 1999; Tisdell, 2002); and the perspective accepted by the authors, (Edwards, 2003; Sinnott, 2002) reconciling the two.

In this study religion is defined as the external expression of spirituality, often revealed as a legitimating approach focusing on normative beliefs and rituals (Hill, Pargament et al., 2000:69). Spirituality, on the other hand, is operationalised as the inherent human condition to connect with the divine within and beyond, and is identified through its key dimensions. These include the human-centred search for meaning' beliefs in and experiences of (inter)connectedness' and the core and sacred principle of transcendence, inherent in any shift/transformation (including psychological growth in human beings) (see Figure 2 for the original model of spiritual dimensions).

Figure 2. The model of spirituality construct



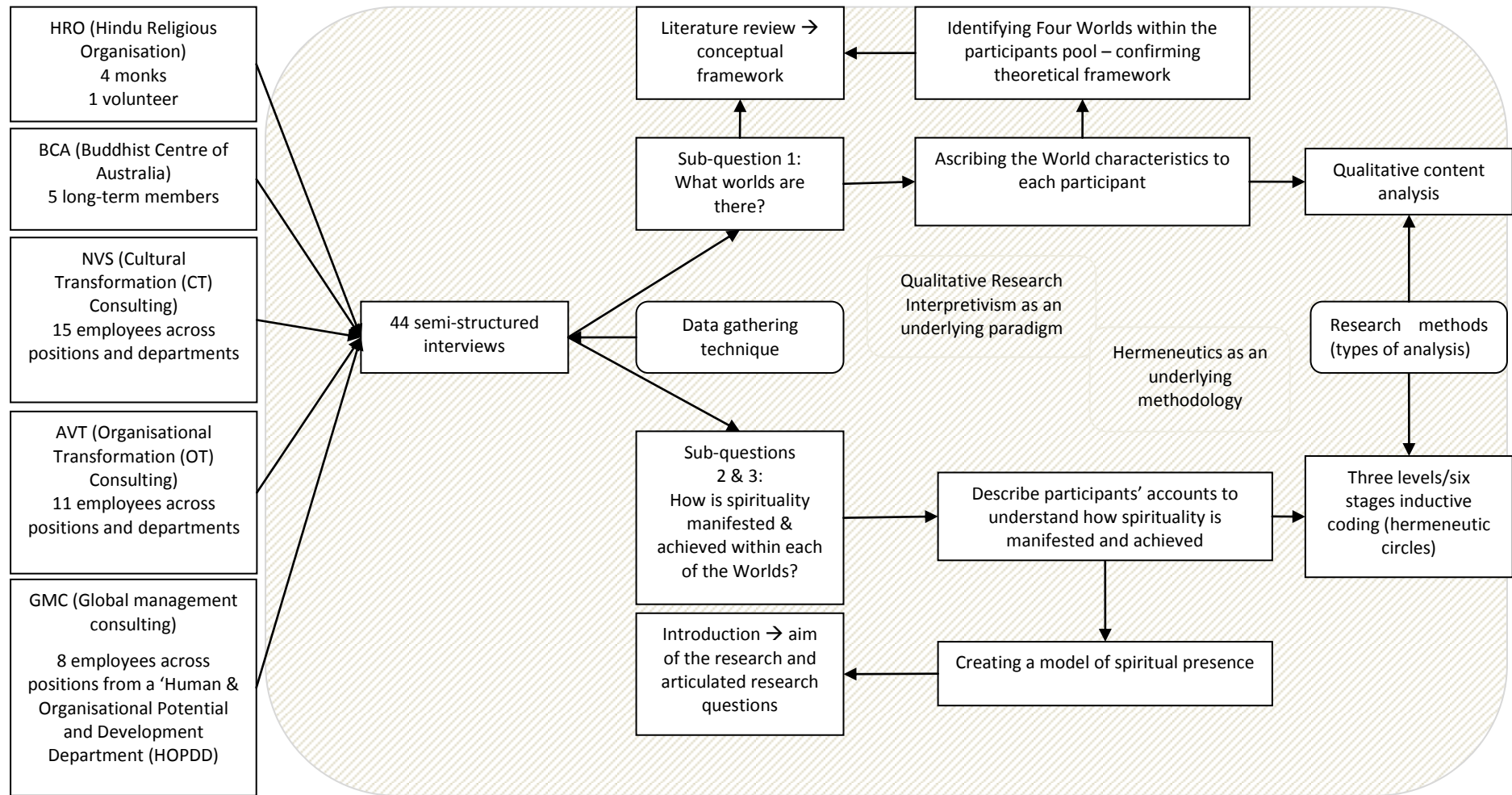
DATA COLLECTION AND METHODS

The spirituality-based approach to ‘multiple mindsets’ understanding of the organisation requires a suitable methodology that eschews the quantitative research approach (Duchon & Plowman, 2005; Jurkiewicz & Giacalone, 2004) and provides a deeper insight into the minds and hearts of individuals with the appropriate tools to interpret them. The spiritual underpinning of the present study is coherent with the hermeneutic methodology because the latter best serves the task of understanding a text through reproduction

and re-experiencing of the author’s creative processes (Schleiermacher, 1985).

The research design, from data collection to final interpretation of the results, follows this approach. As Figure 3 summarises, during the process of data collection, 44 individuals from five organisations were interviewed , across two spiritual centres and three management consulting companies . The data gathering technique of semi-structured interviews (30 minutes to two hours) fits the underlying paradigm of interpretivism (Gephart, 1999).

Figure 3. The research design



Qualitative content analysis (Krippendorff, 2004), also consistent with the interpretivist paradigm (Gephart, 2004), is used at the first stage of analysis to ascribe the theoretically derived characteristics of each of the Worlds to the

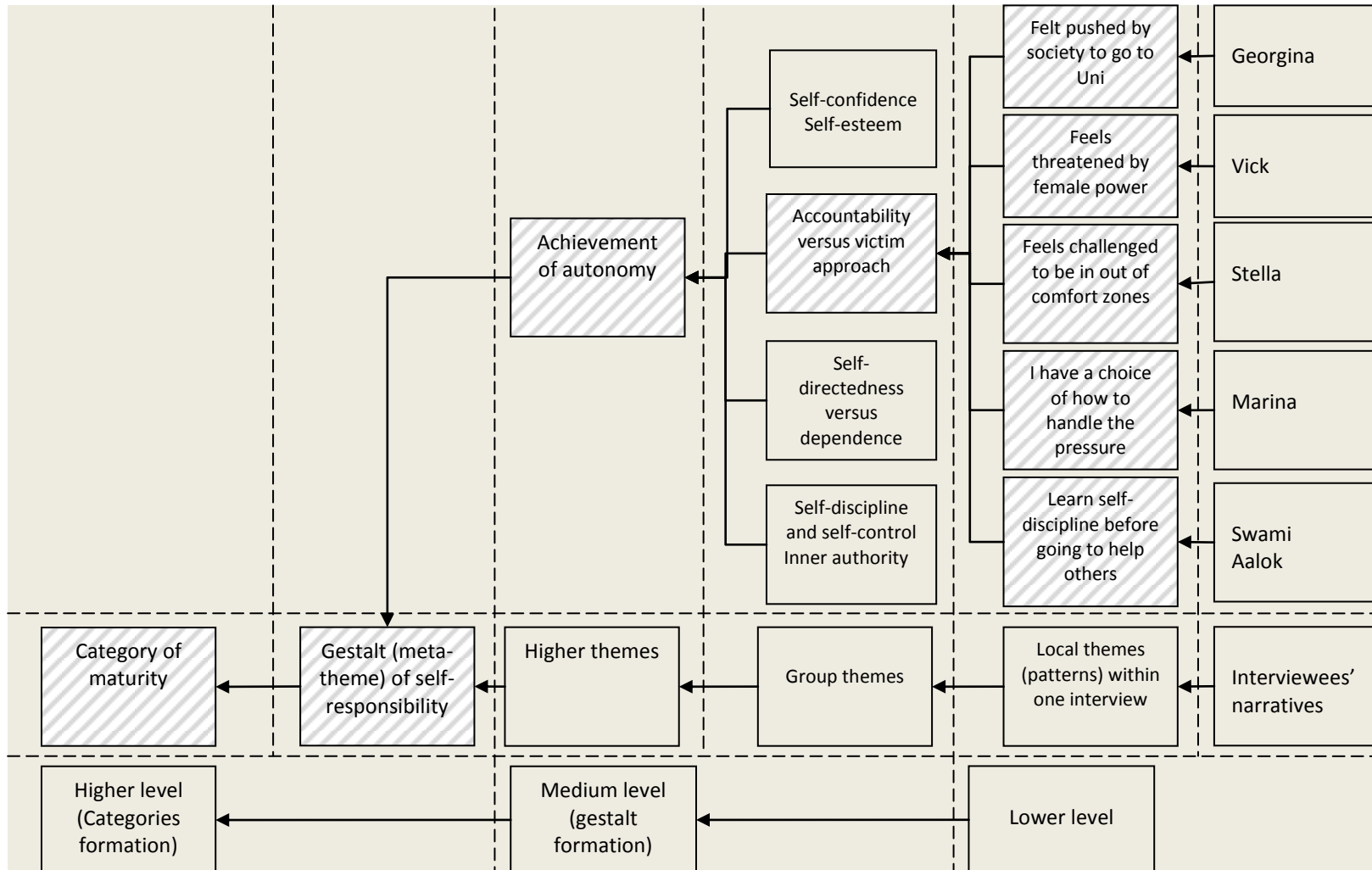
participants. The results of this classification are presented below in the Findings section.

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At the second stage of data analysis, inductive coding of hermeneutic text interpretation is applied, following Prasad's (2002) view of the hermeneutic method transcending the logical and analytical process, becoming 'intuitive and

divinatory' (Palmer, 1969:87). To describe participants' accounts and capture their ways of manifesting and achieving spirituality, the analysis type of inductive coding is used (Figure 3). Figure 4 provides a selective example of this process.

Figure 4. Selective example of the inductive coding process



Specifically, it captures creation of only one out of two categories and one out of seven meta-themes (gestalts) used to create them. At the lower level of analysis, the local themes within interviews are formed. They further form group themes and subsequent higher themes (medium level), which completes the process of meta-themes creation (higher level). In this inductive process, every higher order abstract theme is a gestalt-like result of a hermeneutic circle, when the meaning of the whole is constructed through the interplay and emergence of its parts. In this way the part is understood in terms of the whole and the whole in terms of the part. It didn't mean that one part caused another but, rather, that they were related to each other and to the whole 'gestalt' (Phillips, 1996). In this specific example, the category of maturity was formed by one of the two meta-themes (gestalts) – 'self-responsibility', which, in turn, was formed by the 'achievement of autonomy' which emerged from the gestalt of four group themes, one of which, 'accountability versus victim approach', was formed by a number of local themes found in the participants' narratives.

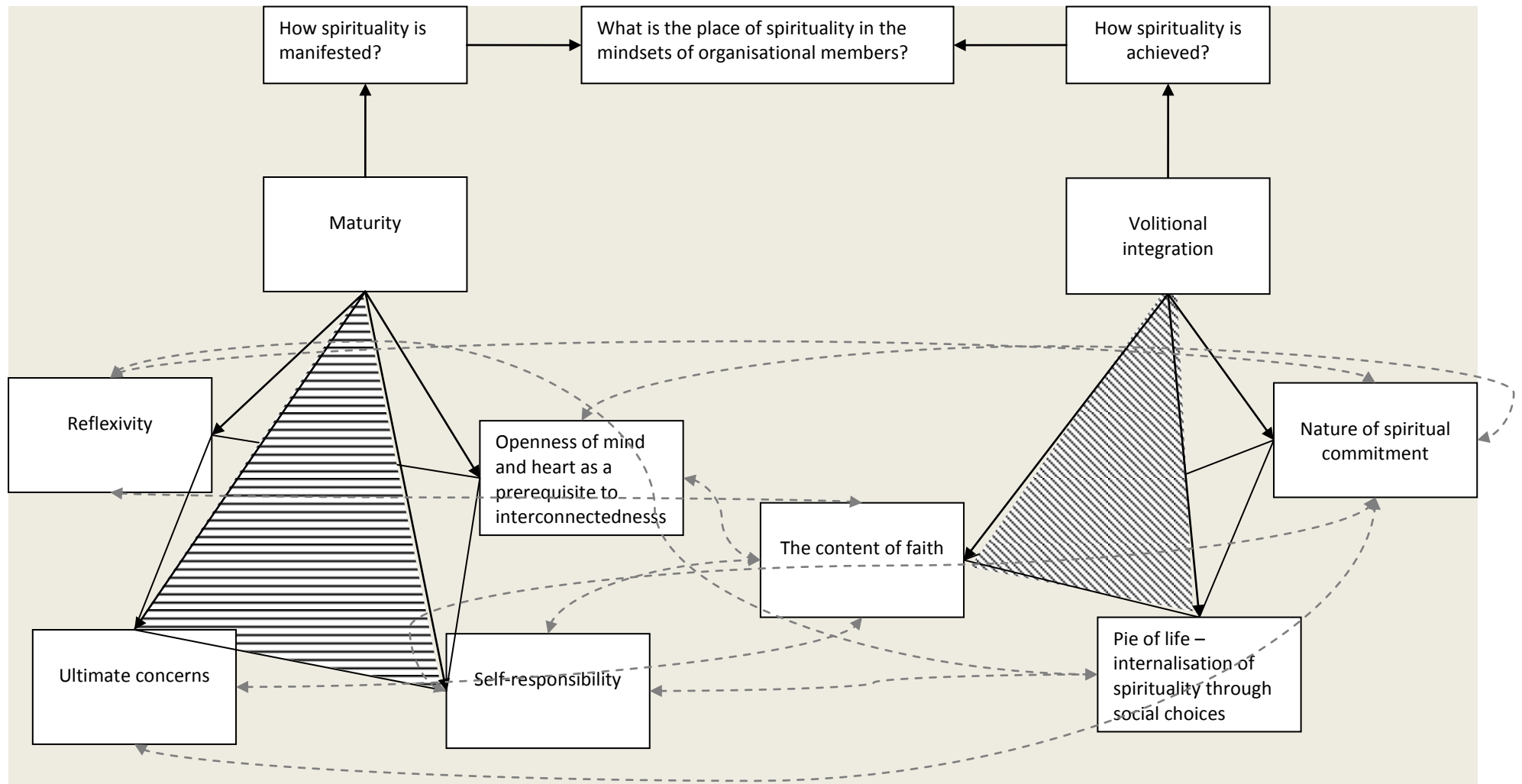
FINDINGS

During the first stage of data analysis, content analysis was undertaken to ascribe the theoretically derived Worlds' characteristics to organisational members. As a result, the presence of four different mindsets (Worlds) of individuals was confirmed. Specifically, ten participants from three organisations (AVT, NVS, GMC) were identified as having a Dream World mindset; fourteen participants from four organisations (HRO, AVT, NVS and GMC) were identified as having a Crossroads World mindset; eleven individuals from three organisations (AVT, NVS, GMC) demonstrated a Paradox World mindset; and, finally, nine individuals from two organisations (HRO, BCA) displayed an Alchemy World mindset.

As a result of the second stage of data analysis (inductive coding), the emergent model of spiritual presence provides answers to the research questions of how spirituality is manifested and achieved.

Figure 5 provides an overview of the model of spiritual presence.

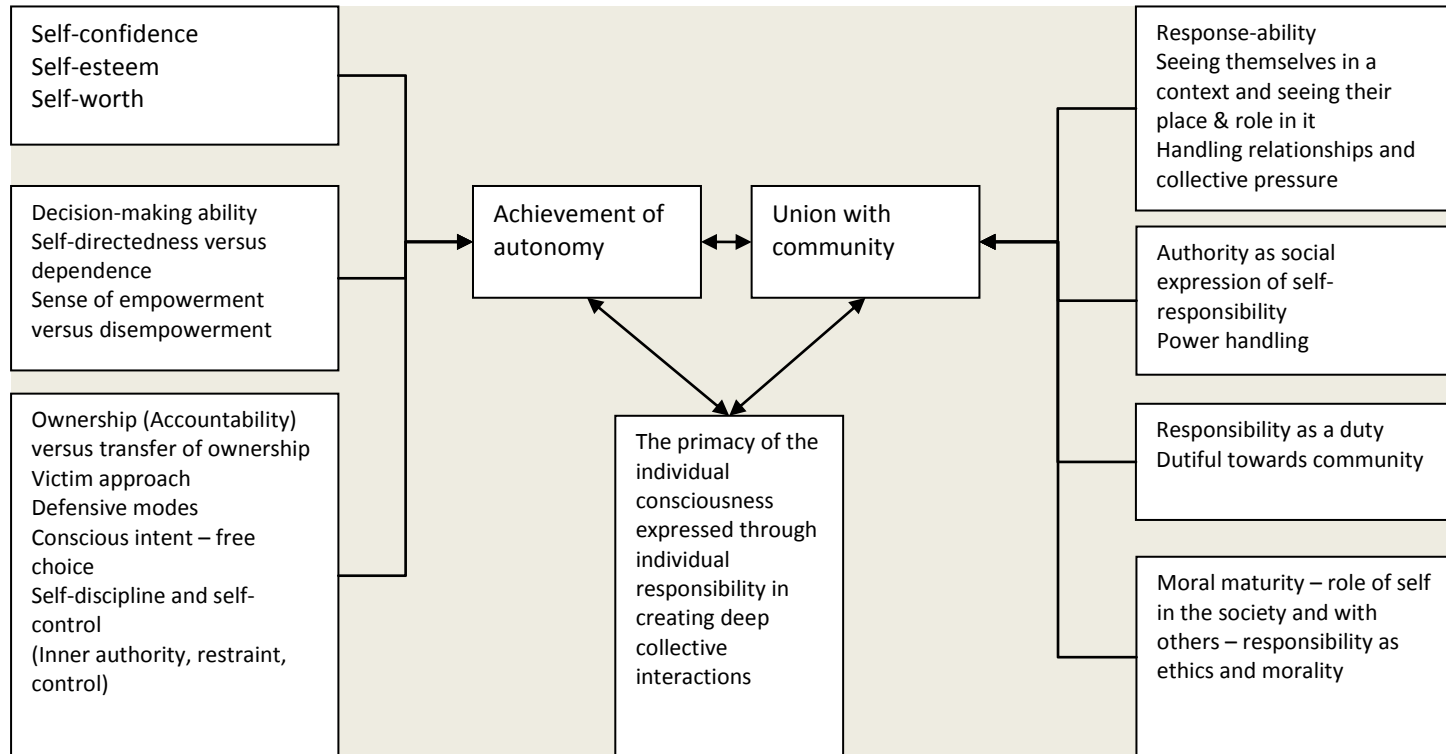
Figure 5. Higher level of analysis: Model of spiritual presence



This model argues that one can recognise spirituality in individuals through signs of their maturity. Specifically, openness of mind and heart, reflexivity, life purpose (ultimate concerns) and self-responsibility display spiritual presence in organisational members. The data process allows one to draw from the depth of

data as each of the maturity aspects is a gestalt product of a hermeneutic circle. So, for instance, in describing someone's maturity, one can look at the achievement of autonomy and expression of union with community as aspects of self-responsibility (See Figure 6).

Figure 6. Gestalt of self-responsibility



The reason why manifestation of maturity is a sign of spirituality in individuals is presented in the Conclusions section. Spirituality is manifested in this aspect of individual behaviour through autonomic foundation. According to the gestalt, self-responsible individuals display high self-worth, well-developed self-directedness, and strong decision-making ability, inner authority and a sense of accountability, having transcended victim-based and defensive reactions. Excelling in autonomic freedom is supplemented by the developed sense of union with the community, when individuals see themselves in the context of the collective and understand their role in it as a moral duty to be of service. They also handle power with awareness, grace and compassion.

Similarly, one can recognise mature individuals through their displays of reflexivity; for instance, the way they handle heated discussions and deal with negative emotions, whether they recognise their limitations, work on them, while fundamentally accepting who they are. Spirituality is delivered through the mature aspect of open mind and heart, as organisational members display their tendencies to refrain from or get involved in judging others' opinions, beliefs and/or traditions. Individuals being able to hold multiple perspectives and stay detached from all of them, is a sign not only of reflexive ability but also breadth of mind. If the breadth of their perspectives is accompanied by the depth of their feelings, it means that usually intellectual understanding of the need for quality and justice is accompanied by the feeling of deep compassion towards those who suffer. And, finally, spirituality is recognised in individuals who transcend self-interest and fulfil the life purpose which is inclusive of others. They tend to equate success with making a positive difference in the world or serving the world through their love and actions. Material things for such people usually are the means for achieving the higher purpose and the goal for its own sake:

What's happening to me now is an integration of my creative, curious side and the one of achieving, getting on in the world and getting money I need. I am hugely hungry for money but for me it is a way of creating purposeful life. Money is a way of helping me go overseas for my transpersonal psychology training which is all about me staying on purpose of helping people transform. (Marina)

In the model of spiritual presence (Figure 5) lies an answer to how spirituality is achieved. Again, rich data necessitated complex inductive process, with results arising from the local themes to the category of the 'volitional integration'. In other

words, while maturity is more a result of work on oneself and/or the environment's influence, when certain characteristics and qualities are manifested through one's behaviours, attitudes and emotional reactions, volitional integration is an active tool to achieve such manifestation. Specifically, the model suggests that, to achieve spirituality such factors as development of faith, as well as social application of spiritual values and beliefs, are important. The central concept of achieving spirituality is one's spiritual commitment.

Clearly, rhetorical expression of spirituality is not sufficient either to manifest or achieve spirituality, as data in this study demonstrates. For instance, the explicitness and abundance of spiritual rhetoric often was at odds with the maturity aspects of organisational members. Vick reignited his Christian religion involvement recently. And, in spite of seeing himself as a compassionate and devout religious person, he doesn't display disagreement with the beliefs and spiritual choices of his colleagues in an 'open-mind', non-judgemental manner. On the contrary, his disagreement takes the form of mockery and ridicule:

I have a real problem with the feelings of angels and this nice fluffy white feeling. I mean..[all these] energy forces [by which] you can basically explain all of their irrational feelings... People say, 'I was touched', 'I felt so .. so great, the angels were around me...'...They can walk around and say: 'You know, I had this vision, this amazing vision', and all the rest...Now. As far as I am concerned, people don't have visions. If they do, something is going on [gestures near his temple as an indicator of insanity]. (Vick)

The focus of commitment also plays an important role in enhancing one's maturity. For instance, the majority of the consulting leaders displayed broad commitment to their spiritual path rather than to a specific tradition. They use religions and modalities as tools to deepen their spiritual path, which, in the end, becomes a limitation, as not a single individual with a broad commitment could display a spiritual quality of maturity (with the deepest awareness and reflexivity, deep experiences of compassion and acceptance, stoic long-term service to communities, and so forth). It was a deep, long-term commitment to one tradition, which created shifts for individuals to truly transcend the limitations of their personalities and become an integral 'wave' of the communal 'sea', paraphrasing Zohar's (1990) analogy between quantum physics and human psyche an individual needs to be fully autonomous (a particle) and yet simultaneously

transcend this autonomy to be of service and a part of a community (a wave).

CONCLUSIONS

With the dominance of positivist thinking in management, drawing attention to the subjective world of organisational members as a valid reality of organisational life enhances the subjectivist movement in management discourse, most prominent in MSR discourse (Krahnke, Giacalone, & Jurkiewicz, 2003). The significance of the study lies both in theoretical and empirical spheres of organisational science.

A key conclusion of this study is that spirituality strongly influences the person's understanding of the organisation. Spiritual presence, formed through manifestation of maturity and volitional attempts to become spiritual, actively shapes the views on the organisation and its processes by organisational members.

Another important conclusion is the interdependence between the manifestation of maturity and an individual's focus to achieve spirituality. One's spiritual commitment is a strong driver for increasing maturity. On the other hand, the state of one's maturity also tests and influences one's volitional attempts to become spiritual.

The introduction of maturity as a spiritual concept

formulates yet another significant conclusion: when ontologically human beings are considered spiritual (potentially divine), the separation between psychology and spirituality becomes artificial. Conceptually it is hard to accept that psychological and spiritual are both different but also the same sides of the human psyche. While psychological growth and development from birth to adulthood, with its distinct stages of development (Piaget, 1972) is widely accepted in psychological discourse, and maturity is considered an expression of psychological growth, increasingly literature merges maturity and spirituality (Ahmadi, 1998; Froehlich, Fialkowski, Scheers, C. Wilcox, & Lawrence, 2006; Mattis, 2002; Smither & Khorsandi, 2009; Walker & Pitts, 1998).

Juxtaposing the existing literature on maturity, spirituality, and organisation, generates extensive recommendations for future research. Dominant is the need to juxtapose the categories of maturity and volitional integration to identify types of spiritual identities. Exploring further how individuals with four different mindsets form the relationship with their organisations is also important. Such research would help to validate and create better understanding of the subjective life of organisations as expressed through the spirituality of their members.



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Leading in extreme futures: Being the driver or a casualty?

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The wide-spread lack of self-awareness and preparedness for self-leadership negatively impacts the health and well-being of billions of people and the viability of our planet. Worldwide we see growing employee disengagement and dissatisfaction with traditional leadership, accentuated by the global economic crisis and dominant global forces of change, demanding a radically different kind of leadership. In this paper the author presents leaders with a macro view of the unprecedented escalating and compounding global and national challenges they are facing. She articulates the distinct advantages for leaders who are leading from their core identity and purpose, and who embrace a mindset aligned with discoveries in modern science and technology-driven trends. The paper addresses five interrelated key areas. Firstly, it explores 'Who and what drives change', focusing on five dominant global forces that are shaping our new world. It then highlights worldwide leadership challenges. In 'Mission critical' the paper makes a strong case for change in the development of leaders based on statistics and drivers of global change that propel us into an unimaginable future and business reality. Next, in proposing a ground-breaking leadership solution, the author draws on her Personal Branding DNA™ work over the past seven years. Lastly, the benefits of this solution are highlighted and guidelines for evaluating a ground-breaking leadership program are offered.

Key words: ground-breaking leadership, personal branding, authenticity, global drivers of change, employee engagement

WHO AND WHAT DRIVES CHANGE?

What we encounter in the world today is way beyond market drivers. The word 'driver' at its core implies change agent. So who and what drives change today? While there may be multiple drivers, the focus in this paper is on five dominant global forces (drivers) that collectively shape our new world.

A growing worldwide dissatisfaction with traditional leadership

All around us there is evidence of a growing dissatisfaction with traditional leadership and its failure to address escalating global issues of corruption, poverty, AIDS, terrorism, violence and climate change. The global connectivity accelerates the communication of this growing dissatisfaction and at the same time we see a new horizon of leadership emerging. The following observation demonstrates this point:

All around the world, people are stepping forward in new ways to provide leadership. In many cases, they are not the people in

positions of power in organizations or communities; they are simply those who see what must be done and are willing to speak, and then act. Often, as they begin to step forward, their hearts are pounding with fear, but they believe the time has come to offer new possibility for the future...Each of these pioneering leaders has stepped into his or her work because of a strong sense of calling, rather than through a methodical, strategic decision-making process. (Stilger, 2008)

Scharmer (2007) speaks of the massive institutional failure, collectively creating results that no one wants; notably the destruction of community, nature and life – our foundation essential for social, economic, ecological and spiritual well-being. He calls for a new consciousness and collective leadership capacity to meet challenges in more conscious, intentional and strategic ways.

Barrett, in 'The New Leadership Agenda', alerts us to the crisis of consciousness and leadership and urges us to act: 'Never before in history has the leadership of human affairs been more critical than it is now. The decisions made in the next two decades will determine the future of humanity.' The crisis experienced across the world goes deeper. It is a spiritual crisis and people are starved

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of purpose and meaning. Their inner lives feel burnt-out and empty. How can we possibly face a radically different world in this deeply compromised state of being?

An escalating dissatisfaction with the state of the world accelerated by the global economic crises

The state of the world referred to here is the failure to address escalating global issues of corruption, poverty, AIDS, terrorism, violence, climate change, as well as the state of the health and well-being of humanity and our planet. The global financial crisis created a confronting transparency of the darkest side of humanity on a grand scale. It accelerated the growing dissatisfaction and stepped up the demands for radically different leadership. Rudd (2009) refers to the global financial crisis as an event of seismic significance that marks a turning point between one era and the next.

In the space of just 18 months, this crisis has become one of the greatest assaults on global economic stability to have occurred in three-quarters of a century. This is a crisis spreading across a broad front: it is a financial crisis which has become a general economic crisis; which is becoming an employment crisis; and which has in many countries produced a social crisis and in turn a political crisis. The global financial crisis has demonstrated already that it is no respecter of persons, nor of particular industries, nor of national boundaries. It is a crisis which is simultaneously individual, national and global.

It requires discipline and mindfulness to keep the spirit and energy high to counteract the fear and negativity that now prevails and is constantly being augmented in and through the media.

A rapidly growing, diverse global movement

Anyone tuned into the worldwide web will be acutely aware of the exponentially increasing number of diverse groups emerging across the globe, working independently of each other to address local, national and global needs and to create a more human world. Hawken (2007) in the video 'Blessed Unrest and Wiser Earth' gives an account of what he calls an unprecedented, diverse, non-ideological, unnamed grassroots movement. 'Like nature itself, it is organising from the bottom up, in every city, town, and culture, and is emerging to be an extraordinary and creative expression of people's needs worldwide. It represents a new world view that has arisen spontaneously as has the shared understanding from different sectors, cultures, religions and cohorts.' There is no precedent for what we are

doing and what we are individually and collectively creating. Yet we know on some level that the possibilities are infinite and that we indeed have the ability to create a world that works for all.

Discoveries in modern science

Discoveries in modern science – quantum physics and new biology – offer us revolutionary insights and possibilities that will transform every aspect of our lives. The implication of quantum physics on our way of thinking is profound. White and Gribben (1994) highlight the key features of quantum physics that can best be understood in terms of what happens when a scientist makes an experiential observation.

First, we have to accept that the very act of observing a thing changes it. We are part of any quantum experiment. Secondly, all we can ever know is the results of experiments. We can look at an electron and find it in position A; then we look again and find it in position B. We guess that it moved from A to B, but we can say nothing at all about how it did so, and what it was doing while we were not looking.

In essence this is telling us that our reality is subjective and by observing or focusing on possibilities we are bringing them into existence. Just stop and think for a moment what this means in terms of developing leaders for the extreme futures. Another profound and intriguing aspect of quantum physics is the interconnectedness of everything in the universe.

Talbot (1991) speaks of Bohm's fully developed ideas of wholeness and the seamless interconnectedness of everything in the universe. Bohm says that everything in the universe is part of a continuum, and dividing reality up into parts and then naming those parts is always arbitrary. He believes it is not only meaningless to view the universe as composed of 'parts' but that 'our almost universal tendency to fragment the world and ignore the dynamic interconnectedness of all things is responsible for many of our problems, not only in science but in our lives and our society as well.'

At first glance, Bohm's assertion of the interconnectedness in the face of apparent separateness may sound contradictory, but is it really? Bohm says that despite the apparent separateness of things at the explicate level, everything is a seamless extension of everything else, and ultimately even the implicate and explicate orders blend into each other. He also cautions that this does not mean the universe is a giant undifferentiated mass.

Things can be part of an undivided whole and still possess their unique qualities. To illustrate what he means he points to the little eddies and whirlpools that often form in a river. At a glance such eddies appear to be separate things and possess many individual characteristics such as size, rate and direction of rotation, etc. But careful scrutiny reveals that it is impossible to determine where any given whirlpool ends and the river begins.

This dynamic interconnectedness, while acknowledging unique qualities, has profound implications for how we live our lives, how we communicate and how we prepare ourselves as leaders for this radically different world that is rapidly emerging.

Lipton's (2005) profound work in cell biology and quantum physics will forever change how we think about our thinking. The science he reveals defines how our beliefs control the behaviour and gene activity, and consequently the unfolding of our lives. These discoveries have profound implications for understanding and treating diseases, and present a radical departure from traditional medicine and its disease-oriented models.

Lipton emphasises that we are spiritual beings who need love as much as we need food. He invites us to work with communities of like-minded people toward advancing human civilisation 'by realizing that Survival of the Most Loving is the only ethic that will ensure not only a healthy personal life but also a healthy planet'.

Technology-driven trends

Canton (2007), a renowned global futurist, urges us to think differently about the future that is characterised by change, challenge and risk. Radical change is coming and he calls this the 'Extreme Future' – a highly dynamic, disruptive and multi-dimensional future. Canton (2009) predicts 'technology driven trends of unknown scope, complexity and global connectivity that will propel us into an as yet unimaginable future and business reality with entire new business models, markets and industries born from an 'always-on' global connectivity.'

In *Extreme Futures*, Canton (2007) presents five factors that will define the extreme futures:

1. **Speed.** The rate of change will be blinding, comprehensive in scope, and will touch every aspect of your life.
2. **Complexity.** A quantum leap in the number of seemingly unrelated forces that will have a direct bearing on everything from lifestyles to work to personal and

national security.

3. Risk. New risks, higher risks and more threats from terror to crime to global economic upheaval will alter every aspect of your life.

4. Change. Drastic adjustments in your work, community, and relationships will force you to adapt quickly to radical changes.

5. Surprise. Sometimes good, sometimes difficult to imagine, surprise will become a daily feature of your life, often challenging sensibility and logic.

The integrated force of these factors will shake our core foundation. Collectively these global drivers of change are fierce, complex and multi-dimensional. They represent what Lewis (2009) calls 'The revolution within evolution', a rapid expansion of our consciousness. We could also say these drivers represent interrelated outward manifestation of the shift in consciousness rapidly taking place across the globe. Either way, we are confronted with a rapidly approaching yet unknown level playing field, marked by diversity, complexity and risk.

LEADERSHIP CHALLENGES

Today's leaders walk a fine line between becoming a strong force in shaping the rapidly emerging new world or becoming a casualty of massive breakdowns of what Barrett in 'The New Leadership Agenda' calls 'an unsustainable economic paradigm that threatens the global sustainability of our human society'.

Leaders are faced with the impact of the global drivers of change on a grand scale, as well as with challenges of a worldwide increase in employee disengagement, rising depression and escalating stress in an uncertain and rapidly changing world. Individually and together these amount to gigantic emotional, mental, physical and economic costs and lost opportunities for individuals, leaders, organisations, communities and nations. Yet, many leaders may not be aware of these challenges or may be unaware of the global nature, scale and impact of these challenges.

Employee engagement

Engagement refers to the extent people enjoy and believe in what they are doing and feel valued for it. Gallup depicts employee engagement as the lifeline of business and a leading indicator of financial and business performance.

Bryant and Killham (2007) describe three types of

employees: engaged, not engaged, and actively disengaged. Engaged employees work with passion and feel a profound connection to their company. They drive innovation and move the organisation forward. Employees who are not engaged are essentially 'checked out'. They are putting time but not energy or passion into their work. Actively disengaged employees aren't just unhappy at work. Every day they undermine what their engaged co-workers seek to accomplish.

Multiple studies in different countries and across industries show that employees who are passionate about their jobs and the organisations in which they work are in the minority, says Development Dimensions International (DDI) in 'Employee Engagement: The Key to Realizing Competitive Advantage'. Its own research reveals that only 19 percent of employees are highly engaged.

Employee disengagement

Employee disengagement is a growing worldwide trend in developed countries according to several global studies¹, with Australia showing a disengagement of 62%, UK 70% and US 57%. The Gallup Survey (2008) showed the highest employee disengagement in Germany (67%), followed by the US (51%), France (31%) and Japan (23%), with the lowest levels being for Switzerland and India (both at 8%).

In Australia, the cost of employee disengagement in 2007 with 61% employees disengaged and 18% actively disengaged, was estimated by Gallup (2007) at \$AU32.7 billion.

DDI cites some staggering Gallup (2003) cost estimates of low employee and leader engagement in the United Kingdom and in Japan. Disengaged workers in the United Kingdom cost their companies \$US64.8 billion a year. In Japan, where only 9% of the workforce is engaged, lost productivity is estimated to be \$US232 billion each year. In a study of America's leading companies, DDI² also found a 1000% increase in errors amongst disengaged employees as compared with their engaged counterparts.

Leaders' lack of awareness of their strengths and glaring weaknesses plays a significant role in employee disengagement. Rath and Conchi (2008), based on an analysis of Gallup's 2007 global client

¹ Country HR Consultancy Right Management. Viewed June 2008

www.rightmanagment.com.au/news; Gallup Engagement Survey Oct-Nov 2009. Web link no longer available.

² Development Dimensions International, Oct 2006. Web link no longer available.

database, show that the vast majority of people **do not** have 'the opportunity to do what they do best every day'. This problem, the authors claim, 'runs rampant in workplaces throughout the world'. The opportunity for employees to use their strengths at work is reported to be highest in India (36%), followed by the USA (32%), Canada (30%) and Germany (26%), with countries on the lower end being UK (17%), Japan (15%), China (14%) and France (13%).

These findings are not surprising given the revelation that most leaders lack awareness of their own strengths and glaring weaknesses. How can leaders who are unaware of their own strengths recognise, cultivate and engage them in others? This lack of self-awareness, according to Rath and Conchi (2008), at its worst can lead to masses of disengaged employees, unhappy customers, and undue stress beyond the workplace.

Amazingly, Gallup (2007) studies³ over the past 30 years have repeatedly shown huge gaps between organisations' leadership that focuses on strengths and those that don't in terms of people engagement at work. The potential for engagement where leadership focuses on strengths is 73% versus 9% where there is no such focus – resulting in a productivity loss and opportunity cost of 64%. When leaders focus on and invest in their employees' strengths, the odds of each person being engaged goes up eightfold.

Depression: The silenced voice

The rapid rise in depression worldwide presents another major concern for leaders. Some critics question whether depression is on the rise or whether the escalating depression statistics are simply a reflection of increased recognition and reporting. Either way, the depression statistics are of serious concern and reflect the emotional, mental, physical and financial health of our nations that have far-reaching implications beyond employers and traditional leadership. Of even greater concern is the World Health Organization's⁴

³ Gallup's 2007 global database analysis cited in 'New Gallup Book Destroys the Myth of the Well-Rounded Leader.' Gallup scientists surveyed more than one million work teams, conducted more than 20,000 in-depth interviews with leaders, and even interviewed more than 10,000 followers around the world to ask exactly *why* they followed the most important leader in their life.

⁴ Depression Statistics, viewed Sunday 27 December 2009 from www.upliftprogram.com/depression_stats.html#statistics

assertion that 'depression is presently on track to becoming the world's second-most disabling disease (after heart disease) by the year 2020.' Depression is responsible for some \$87 billion a year in lost productivity in the US (a conservative estimate), and according to Bank One, is responsible for most lost work days in its employees after pregnancy and childbirth.¹

Depressive disorders affect approximately 18.8 million American adults or about 9.5% of the US population aged 18 years and older in a given year². In Australia, according to Young (2009) nearly three million people experience depression or anxiety each year, and many of them are in their prime working years. Depression and anxiety are the second leading cause of disability and mortality in Australia. Depression will touch everyone – including employers – either directly or indirectly in today's world.

According to the Depression Statistics (Learning How) 'Depression currently costs employers approximately \$51 billion a year in medical expenses and loss of productivity due to absenteeism...The scariest depression statistics are the ones that deal with children...there are currently 23% more children being diagnosed with depression than in previous years. The largest rise in juvenile depression can be found in preschoolers.'

Work-related stress realities

The Australian Bureau of Statistics (ABS) over 7 years (2001-2008) consistently showed that 35% of the population operates at moderate to very high level of psychological distress. Cryer cites 'high levels of emotional distress being among the most costly health problems in terms of health care utilisation, absenteeism, progression of chronic disease and failure to meet productivity standards'.

Better Health Channel State of Victoria (2007) estimates the total cost of workers compensation claims for stress-related conditions to be greater than \$200 million/year. Work-related stress accounts for an increase in sick days, the longest stretches of absenteeism, higher staff turnover and a drop in productivity. Possible consequences of work-related stress include increased susceptibility

to workplace accidents, deterioration of personal relationships, workplace aggression, violence and ill health.

Stress Statistics (Zen at Work) show an increase of stress-related workers compensation claims of 400% in the last 10 years. The payout costs have doubled in the last six years. Average claim costs in NSW in 2000 were over \$23,000 each. The average NSW claimant takes over 20 weeks off work per year. The total cost of Australian workplace stress³, is now estimated to be \$1.2 billion per year. Stress at work is listed by the World Health Organization⁴ as one of the top ten key determinants of poor health, and the OHS community is urged to take action. Whilst the work-related stress statistics presented lack uniformity and are scattered across years and states, and report on diverse aspects, they paint a dismal picture of the lack of health and well-being of individuals, communities, organisations and our nation.

MISSION CRITICAL

Finding new solutions to deal with escalating costs and a downward spiral of the physical, mental, and emotional health of our nation at a time of global economic crisis and complex disruptive change, is mission-critical. The widespread employee disengagement, depression and work-related stress severely undermine individual, organisational and national capabilities to prepare for, and navigate and lead revolutionary change in complex, diverse and radical different environments. As Albert Einstein said, 'We cannot solve the problems with the same way of thinking that created them'.

This unprecedented reality calls for a fundamental and immediate change in the way we think about leadership and how we develop leaders, drawing on discoveries of modern science and our own intuitive inner knowing. It requires an openness and readiness to explore our inner dimension – who we really are, our true purpose for being here and our unique gifts to make our contribution to the world. Barrett (1998) in *Liberating the Corporate Soul* refers to evolution as a continual state of transformation and change, where transformation is about our being and change is about our doing. Traditional leadership development has predominantly focused on doing – on skill and competency development – grossly ignoring the purpose of leadership that emanates from the

¹ Depression Forum, Depression Statistics. Viewed 27 Dec 2009 www.depressionforums.org web link no longer available.

² Depression Statistics, viewed Sunday 27 December 2009 from www.upliftprogram.com/depression_stats.html#statistics.

³ ACTU Bill Mansfield May 2000

⁴ WHO: The Solid Facts, Professor Michael Marmot 2000 ref ACTU

depth of our being. Scharmer (2007) underscores the essence when he says 'We are blind to the source dimension from which effective leadership and social action come into being'.

GROUND-BREAKING LEADERSHIP DEVELOPMENT: A PROPOSED SOLUTION

Ground-breaking leadership development is a name given by the author to a radically different form of leadership development. It prepares leaders from all walks of life to connect with their innate leader, core identity, true purpose and unique gifts and to develop their leadership from that core to confidently navigate and lead in extreme futures. In describing the benefits and what to look for in such a program, the author draws on her seven-year experience in soul-inspired leadership development, using a process known as Personal Branding DNA™. This process transformed her life in 2003. It led to the launching of her legacy work – World Leadership Day (www.worldleadershipday.org), a global grassroots leadership initiative that within three years has grown to a team of 20 World Leadership Ambassadors, representing 18 countries around the globe.

Today, personal branding has become a hot trend around the globe. Unfortunately, most of what is offered by others leads to trapping clients into a brand image that more than likely will leave them feeling frustrated and unfulfilled. Yet inside every person is a powerful voice that is their unique trademark. It is a personal brand that leads individuals to standing out authentically while claiming their significance in the world.

Personal Branding DNA™ is an exclusive, in-depth 1:1 coaching and facilitation program for leaders who want to develop their distinct authentic personal brand and lead from their core identity and purpose. It is conducted via weekly telephone meetings over three to six months. Pioneered by US personal branding strategist Genece Hamby in early 2001, PB DNA™ is a powerful and original methodology that allows individuals to identify and articulate their unique and authentic value in the world. It is the only program of its kind that architects a person's personal brand from the ground up based on their authenticity – that helps them find their true voice. It is unique because it approaches the challenge of being notable and distinct from an entirely different starting place. It starts with the person and what is at their core.

Personal Branding DNA™ takes you to the essence

of who you are. You discover what is genuinely unique about you, who you are meant to become through your life purpose and who you are meant to serve through your authentic voice. Your personal brand is identified through a dynamic strategic DNA¹ process called F.A.C.E., which stands for Focus, Align, Connect and Excel. Each phase builds on the previous:

- **The Focus Phase** helps you answer three critical personal brand questions: What makes you distinctive? What makes you notable? What makes you authentic?
- **The Align Phase** is the part of the process where you align your professional life with your personal life so there is no separation between the two. It aligns your personal brand identity with your personal brand image so you are deeply congruent and in-synch with the most powerful part of who you are and why you are here.
- **The Connect Phase** helps you understand how you communicate and how you articulate your message to the world in a meaningful and authentic way.
- **The Excel Phase** helps you excel in your personal brand development through building consistency and constancy into your personal brand every day.

Leaders who lead from their core identity and purpose are grounded in who they are and in their contribution to the world. They model authentic leadership, embrace diversity, and create purpose and meaning in their work environments. They operate from a place of quiet confidence that enables them to access their inner resources and wisdom, make sound decisions and tune into synchronicities and intuitive guidance.

BENEFITS OF A GROUND-BREAKING LEADERSHIP PROGRAM

A ground-breaking leadership development program overcomes all of the challenges identified in this paper and provides leaders with rich benefits, including:

- expand leaders' thinking of what is possible towards playing a bigger game
- develop trust in intuitive decision-making in an environment of uncertainty and

¹ DNA stands for Distinct, Notable, Authentic.

rapid, complex and multidimensional change

- inspire authentic leadership in others through congruently and effortlessly walking the talk
- unleash the innate creativity and innovation in self and others
- attract and cultivate vibrant and engaged employees who express their unique leadership through their work
- enjoy health and wellbeing of self and employees as a natural by-product of authentic leading and living
- access to an infinite inner source of energy and wisdom.

GUIDELINES FOR EVALUATING A GROUND-BREAKING LEADERSHIP DEVELOPMENT PROGRAM

Congruency: Listen for congruency in language in the written and verbal communication. Is what is being offered ground-breaking and congruent? Or is it an attractive repackaged program of traditional leadership development, without exploring the inner dimensions of leadership?

Core identity: Explore what core identity in the context of leadership means and why it is important. Our core identity is the essence of who we are and it connects us with an infinite source of energy. It's the drive behind living our true purpose.

Mindset: Explore what mindset the leadership program fosters and cultivates. A mindset aligned with the discoveries in modern science is essential to excel in an environment of complexity, risk and radical change.

Health and wellbeing: Explore how the health and wellbeing of a person will be impacted by the

leadership program. When connecting with the core identity there is an inspirational energy that naturally creates a vibrant sense of health and well-being.

Navigate the new business landscape: Explore how the program prepares leaders in navigating the new business landscape with ease and confidence. When we connect with our core identity we have a clear world view and our navigation is guided by our intuition and synchronicities.

Manage complexity: Explore how the program prepares leaders to manage high complexity in an environment of uncertainty and rapid change. It's the clarity, focus and direction of our worldview, and our role in it, that allows us to see through and navigate complexity with ease – because we are grounded in our authentic contribution and guided by our inner compass.

CONCLUSION

Today's leaders walk a fine line between becoming a strong force in shaping the rapidly emerging new world or becoming a casualty of massive breakdown that threatens the global sustainability of our human society. The widespread employee disengagement, depression and work-related stress severely undermine individual, organisational and national capabilities to prepare for, and navigate and lead revolutionary change in complex, diverse and radically different environments. We cannot solve these issues with the same kind of thinking and leadership with which we created them. This unprecedented reality calls for a fundamental and immediate change in the way we think about leadership and how we develop leaders, drawing on discoveries of modern science and our own intuitive knowing. It requires openness and readiness to a radically different form of leadership development that connects leaders with their core identity, true purpose and unique gifts to navigate and lead in extreme futures with confidence and ease.



Elisabeth Gortschacher is an entrepreneurial leader of transformational change. Her company, EEG Coaching, established in 1998 as a centre of excellence to serve humanity, has undergone vast transformation over the years in line with her own personal and professional evolution. Her clients are visionary, emerging leaders and entrepreneurs who want their life and business to be the expression of their soul's purpose, and who are willing to live beyond the edge. Elisabeth's work is anchored in the unquestionable knowing that every person is an authentic leader when their actions, words and choices are aligned with their soul's purpose. Elisabeth founded World Leadership Day (www.worldleadershipday.org), stepping up the expression of her soul's purpose and turning her passion for authentic leadership development into a global initiative positively impacting the health and wellbeing of humanity through authentic living and leading. Elisabeth's qualifications include MCC, MBA, BEd (Nursing), Certifications in Personal Branding DNA™, Neurological Repatterning, NicheCraft and Guerrilla Marketing. She can be reached by email at elisabeth@eeg-coaching.com.au.

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Other-centredness as a leadership attribute: From *ego* to *eco* centricity

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This paper discusses the significance of the attribute of other-centredness to leadership in an emerging world, signified by the convergence of the natural and social worlds and where the means of production is knowledge. Intangible qualities like other-centredness and mindful approaches to leading ourselves and others are central to leadership literacies appropriate for the knowledge-intensive era we are now experiencing. The discourse of leadership runs parallel to the mindsets that emanated from the industrial era and the mindsets that are emerging in the knowledge era. In the industrial era we can see the 'other' as being commanded and controlled by the heroic, ostensibly ego-centred, leadership figure. Leadership in the post-heroic knowledge era is more about working with people and the environment in a more inclusive way, i.e. an eco-centred approach. This paper will discuss, through a review of the literature and the investigation of the attribute of other-centredness within a PhD study, the changes in the discourse of leadership over time. These changes can be tracked on a centredness continuum ranging from the ego-centric to the eco-centric. It will be argued that as people become more mindful of their own actions and interactions, an expanded, and in some cases new, sense of other-centredness surfaces. Paradoxically, the seemingly selfish act of spending time and energy reflexively seeking to know who we are often leads to growth, not contraction, of our sense of responsibility to others and the environment, allowing us to see the world as the interconnected whole that it has always been.

Key words: leadership, other centredness, complex adaptive systems, ecologies

INTRODUCTION

Every historical era has a distinctive set of characteristics and metaphors as well as a defined organising style, also referred to as organisational signatures (Stamps & Lipnack 2004; Staron et al. 2006). For example, a common metaphor for the industrial era was the machine. After a thorough review of knowledge era literature Staron et al (2006) identified the term *ecologies*, and more specifically *learning ecologies* as metaphors for the knowledge era.

Metaphors emanate from mindsets appropriate for the times within which they were set. However, the speed of change experienced in the last 50 years has added to the complexity already associated with paradigmatic change leaving us with little space to process them. Within the leadership domain, as in everyday life, this has allowed archaic patterns of thought, values and culture to linger and intermingle with those appropriate for the times we are now experiencing. The challenge for

leaders in times of rapid change and super-complexity has never been more complicated. Gibson's¹ aphorism that 'the future is here, it's just unevenly distributed', is a reminder that the world is, and always has been, a place of ambiguity and complexity.

One way of understanding the significant differences in leadership practices in the industrial era versus the knowledge era is to look at these inherent mindsets through the lens of *other-centredness* as a leadership attribute. The discussion section of this paper will focus on why this recognition is an important step in identifying where the underlying values and assumptions that drive our leadership, learning and lives emanate from. To be aware of such diversities of mindsets that inform leadership strategies being enacted in contemporary settings is critical in dealing effectively with the volatility and uncertainty of the 21st century.

This paper will discuss the significance of other-

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¹ This aphorism is attributed to William Gibson (b. 1948), a science-fiction author.

centredness as a leadership attribute in times signified by the convergence of the natural and social worlds and where the means of production is knowledge. It will provide a framework for identifying patterns of organisation and leadership and it will provide examples to show that intangibles such as the attribute of other-centredness should be explicated.

DISCUSSION

Leading, learning and living in a knowledge-intensive era rests with a value driver of other-centredness as well as taking responsibility for knowing ourselves so we can contribute and work with others and the environment more mindfully and productively. The *inconvenient truth* here is that these value drivers cannot be thought about or identified within a worldview of the machine-age era or by neo-liberal models of globalisation and economics.

In a knowledge-intensive economy, leaders have a different set of literacies to absorb that are very different to the command-and-control doctrine of the industrial era. Leadership literacies for the knowledge era focus on people-centred attributes. Leaders are encouraged to see themselves as teachers, enablers and stewards who encourage commitment and responsibility in themselves and their followers by tapping into intangible qualities like trust, values and commitment. Contemporary leadership literacies are closely connected to, and expand upon the notion of learning. In times of paradigmatic change the definition of learning expands to include notions of deep impact learning, re-learning and un-learning (see for example, Bennis 1988; Argyris 1993; Drucker 1993; Jaworski 1998; Drucker 1999; Perkins 2003; Raelin 2003; Bragdon 2006).

To be leadership literate for the knowledge era, leaders need to develop a deep understanding of themselves and their world and acknowledge that they are part of their world. This goes deeper than simply learning a particular set of functional skills or being able to demonstrate a series of competencies by rote. Leadership literacies for the knowledge era require an awareness of and responsibility for the interconnected world of the enterprise to its stakeholders and the environment. Leaders also need to be able to surface underlying values, assumptions and ideologies that are in play in order to understand how leadership practices affect production in a knowledge-intensive economy.

Hames (2007) reflects on why it is that the knowledge era calls for different literacies than

those that served in the past:

Cartesian approaches to organisational development and the leadership of change were predicated on the assumption that it was possible to predict, design and control reality. Network science unlocks us from such deceptions, letting us see the world as a living system of dynamic flows and interconnections rather than a banal clockwork mechanism...The incessant, chaotic, essentially unknowable, interaction of all individual components ensures that living systems are in a constant process of renewal—and emergence (Hames, 2007 p. 55).

Our current and emerging worlds are very different from the industrial era from where much of the current thinking about globalisation, economic imperatives and leadership hegemony is drawn. We are now in a world which is volatile, uncertain, complex and ambiguous, and it is therefore more fitting to think about harnessing the strength of this messy world than to spend our energy trying to tame it or order it. This calls for mindsets amenable to working with the mess based on models of ecologies, complex adaptive systems (CAS) or quantum theory, for example, rather than the Newtonian mechanistic mindset grounded in stability and order that worked for the industrial era.

Before continuing to the research section of this paper the terms *other-centredness*, *knowledge era* and *leadership literacies* will be expanded upon.

OTHER-CENTREDNESS

The attribute of other-centredness is not easy to define. It is at once personal and yet, in a spiritual sense, it's about being part of something bigger than ourselves. It is bound to an understanding of our intricate interconnectness to others and the environment in the world. One way to describe the attribute of other-centredness is through a South African term 'Ubuntu':

A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed...(Tutu 1999).

Other-centredness presents us with a paradox

OTHER-CENTREDNESS IN LEADERSHIP

because the insight we gain from spending time in the seemingly selfish act of knowing ourselves more deeply, expands our personal concerns for the world and others, as Gandhi expresses here:

You and I are the same thing. I cannot hurt you without harming myself. (Mahatma Gandhi, 1869-1948)

Maslow's hierarchy of needs (2000) presents an excellent framework to track centredness as a disposition. Other-centredness is a vital attribute of self-actualisation, the final phase in Maslow's hierarchy of needs. The turn from ego-centredness to other-centredness is directly related to the maturing outlook of the individual that begins after an expansion of concern just for the self (biological and physiological and safety needs). Centredness then develops to take in concern for others in close relations with the self (belongingness and love needs); then to concern as to how others may see them (esteem needs) and finally to concern for others (self actualisation). Other-centredness occurs after the esteem needs stage and is apparent by the time self-actualisation is reached.

Eco-centric centredness is named here at one end of an arbitrary centredness continuum with ego-centric centredness named at the other. 'Eco' has been used as a shortened version of the word 'ecologies' to tie in with the metaphor for the knowledge era by Staron et al (2006 p. 22). Ecologies also suggests the recognition of the interdependent, social and people-centred nature of our relationships and concern for others and the environment that are so important in the knowledge era. Staron et al (2006) expands this notion of ecology further as:

Ecology meets the criteria for an effective metaphor, it is both complex and familiar and it aligns with and reinforces the theme of embracing 'opposites in co-existence' which characterises the knowledge era. These opposites include: competition and cooperation, mutation and extinction, growth and decay, replenishment and exhaustion, wholes and parts, individual and collective, order and chaos, flexibility and balance, stability and unpredictability (Staron et al, 2006, p 25).

As well as Maslow's lens of self-actualisation (Maslow 2000), the attribute of other-centredness presents in some of the leadership literature. Servant leadership (Greenleaf 1977), distributed leadership (Gronn 2002; Spillane 2006), systems thinking (Fuller 1969; Senge 1990), complex adaptive systems (Fuller 1969; Waldrop 1992) and

are all examples of thinking and acting in a holistic manner centred on others.

Where people might situate themselves within a centredness continuum, ranging from the ego-centric to the eco-centric, depends very much on their assumptions and values. Other-centredness features in leadership literature that is concerned with seeing wholeness and interconnections and in leadership theory that promotes relationships, diversity and a post-heroic mindset. On the other hand ego-centredness presents in leadership literature within the discourse of 'great man' theory (Borgatta et al. 1954; Bass 1990) and trait theory (Kirkpatrick & Locke 1991) where contestation and heroic leadership are privileged. There are many ways to describe this dichotomy and many people have done so, for example, *power over* and *power through*, as theorised by Mary Parker Follett in the 1920s (Mendenhall et al. 2000; O'Connor 2000; Graham c1995) or the more recent *dominator/partnership* model (Eisler & Garrick 2008).

THE KNOWLEDGE ERA

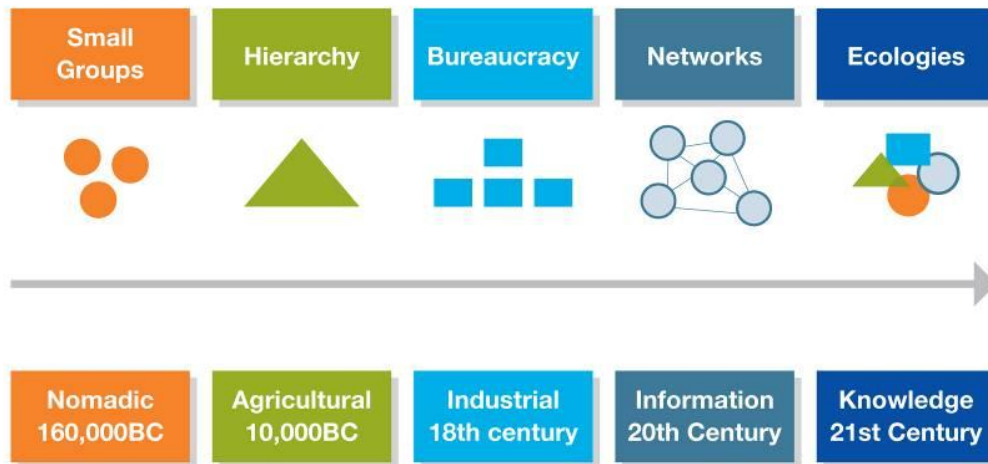
Drucker (1993) theorised that in a knowledge-intensive economy much hinged on being able to increase productivity of knowledge work in much the same way as Taylor (1856-1915) dramatically improved work processes and output of manual labour in the industrial era. Drucker makes the point that the means of exponential improvement will lie, not in the breaking down of tasks to gain efficiencies as Taylor advocated (and Henry Ford applied), but rather in the harnessing of intangible assets held by and within knowledge workers. This can only be done by acknowledging that people bring their whole selves to work and by finding ways to economically and humanely capture and manage their knowledge and energy for competitive advantage.

Staron (2006) provides an overview of organisational signatures from the Nomadic Era (160,000 BC) to the knowledge era of today (see Figure 1) and provides a thoughtful definition of the knowledge era:

...characterised by impermanence, turbulence, multiple competing agendas and priorities, diversity in ideologies, ambiguity, multiple roles, irritations, uncertainty and contradictions and a great amount of energy and creativity. It is also the 'intangible era', where instead of goods and services the growing economic commodity is knowledge itself (Staron, et

al., 2006, p. 23).

Figure 1. Organisational signatures through the eras



Adapted from Cooperrider, 2004

Source: Staron, M., Jasinski, M., & Weatherley, R. 2006. *Life based learning: a strength based approach for capability development in vocational and technical education: a report on the research project 'Designing professional development for the knowledge era'*. Sydney, TAFE NSW ICVET, p 23.

These organisational signatures illustrate the affinities of each era in relation to the organisation of society, organisation of action (from survival to the means of economic production) and effective leadership. These definitions surface the reasons, for example, why command-and-control leadership practices of the industrial era were appropriate for their time but not for others. Command and control leadership practices do not work in the knowledge era where knowledge, innovation, creativity are the drivers of economic prosperity. In the knowledge era the means of production and prosperity are often intangible and lie inside people's heads. People cannot be commanded or controlled in the same manner as widgets on an assembly line.

A shift from an ego-centric perspective toward an eco-centric one can also be tracked through the organisation signatures depicted in Figure 1 and becomes mainstream in the information era in the late 20th century as depicted by the network organisation mode and continues through to the knowledge era.

LEADERSHIP AND LEADERSHIP LITERACIES

Leadership is one of the most observed and least understood phenomena on earth (Burns 1978). There are many definitions of leadership and the term itself has multiple meanings depending largely on the subjective worldview of the particular

individual, group or organisation and their wider environs and the times they are situated within.

The command/control leadership model from the bureaucratic industrial era is bound to models of heroic and ego-centric leadership, whereas the knowledge era is experiencing an epistemological turn towards post-heroic and eco-centric leadership imperatives. References to the post-heroic leadership period are emerging in the literature as Sinclair discusses:

Joyce Fletcher, among others, has pointed to the importance of 'post-heroic' leadership, a 'less individualistic', more relational concept of leadership. It recognises leadership as a shared or distributed practice; a dynamic and multi-directional social process (not necessarily hierarchical); and an activity aimed at collective outcomes such as learning. A growing body of writing documents the ordinary and extraordinary situations where people lead not as heroic individuals but as part of a cooperative group (Sinclair, 2007, p. 31).

There is also a significant body of literature that can be defined as eco-centric leadership as illustrated by Bragdon's notion of living asset stewardship (Bragdon 2006, 2009):

Managing a company as if it were a living

organism, which it is, creates a radically different, and more beneficial, set of relationships. Firms that operate this way place a higher value on people and nature (living assets) than they do on non-living capital assets. They understand at a fundamental level that living assets are the source of capital assets, and that capital assets can't function without direction from people or inputs from nature.

Companies that model themselves on living systems typically practice what I call living asset stewardship (LAS). To them, profit is not so much a goal in itself as the means to a higher end of service. When such ends are condensed into a compelling vision—one that calls forth the life affirming instincts and future hopes of employees—the firm becomes a profoundly inspirational workplace (Bragdon, 2009, p. 2).

The definition of leadership that resonates best with my own study of leadership set within a knowledge-intensive era is that 'leaders are in the business of energy management' (Kets de Vries 2003, p. 111). This notion of leadership strips away complexity and points to the quintessential element of leadership for the knowledge era, and recognises that leadership is deeply tied to the sustainable use of our energies and is an eco-centric view of leadership. It elevates the judicious governance of energy of self, others and the environment alongside financial governance and thus situates leadership for the knowledge era within a multiple bottom line governance approach. Multiple bottom line governance approaches are described variously as balanced scorecard (Kaplan & Norton 1992); triple bottom line (Elkington 1998); quadruple bottom line—adding spirituality to profit, social and environmental governance (Inayatullah nd); and living asset stewardship (Bragdon 2006, 2009). It is within this reading of leadership that other-centredness as a leadership literacy will be taken up in the research section of this paper.

Another way to think about leadership appropriate for the knowledge era is to expand upon the notion of 'literacy' and add leadership literacies to the leadership lexicon. The term literacy denotes more than just the ability to read and write. To be literate also implies a deeper understanding of the particular phenomenon under review and an ability to make sense of, embody, interpret, analyse, respond, and interact with complex sources of information and experiences within that domain.

The concept of leadership literacies has been defined in the literature (Rosen 2000; Hames 2007; Renesch 2007).

The term literacy also underscores the power of language and metaphor and how they are used to manage and govern (Lakoff & Johnson 2003). This flags the relationship between language and literacies and how metaphorical and literal meanings of words and actions may be comprehended differently through the lenses of an industrial era or knowledge era worldview. It also surfaces the need for some degree of translation to uncover what is actually meant within each worldview's context, just as it is necessary to make such translations for foreign languages. For example, displays of humanity such as vulnerability, empathy or concern for others could be viewed as signs of weakness or strength depending on our underlying worldview.

Introducing the term *literacies* as the overarching description of leadership factors also allows for the accommodation of variant terminologies associated with leadership. Terms such as characteristics, skills, attributes, capabilities, abilities, competencies, capacities and expertise have been used interchangeably and often ambiguously in the literature and in practice. An overarching placeholder such as *leadership literacies* may be a valuable contribution to research and practice.

The attribute of other-centredness as a leadership literacy was identified in the literature and discussed in this section. The next section of this paper will focus on researching this attribute.

INVESTIGATING THE ATTRIBUTE OF OTHER-CENTEREDNESS

Other-centredness is one specific leadership attribute of interest in a current doctoral study which is investigating whether leadership literacies for the knowledge era are being practised in universities in Australia (Davis 2008b). Preliminary analysis indicates that there is a strong sense of other-centredness being enacted by university leaders in Australia. The reason for including the preliminary results in this paper is to demonstrate that an intangible attribute like other-centredness can, and indeed should, be investigated (Davis 2008a).

During the literature review stage of this study, it was discovered that servant leadership theory based on the work of Greenleaf (1977) was, by proxy, close to what the author had previously named as *leadership literacies* appropriate for the

knowledge era. The work of Dr Sen Sendjaya from Monash University who had developed and validated a model for testing Servant Leader Behaviour in his own PhD was identified and subsequent permission to use and modify the Sendjaya Servant Leadership Behavioural Scale (SLBS) was given. Consequently the SLBS was expanded to include the attribute of other-centredness and several other leadership literacies for the knowledge era. The 35 questions and five themes from the original SLBS questions were kept intact and the author also used many of the 35 questions to populate her own emergent themes. This approach allowed for further opportunities for thematic analysis and a degree of parsimony by using, for more than one purpose, the questions that were included in the original SLBS. The instrument for this inquiry was developed as a qualitative survey (Knox 2004; Galasinski & Kozłowska 2010; Jansen 2010; Maxwell 2010).

Whereas leadership research is usually focussed on asking leaders about their own leadership, this inquiry makes a contribution to the considerable body of leadership literature by adding something different. The research question 'are leadership literacies for the knowledge era being practised in higher education in Australia?' was addressed by

asking professional staff employed in Australian universities about their leaders. In the wider discourse of higher education, in Australia and elsewhere, the views of professional staff are virtually absent and therefore these voices are under-represented in the higher education literature. By asking a group usually seen as followers about their lived experience (i.e. what they observed and how they experienced leadership in universities as well as the depth of distributed, self leadership, processes of leadership and working conditions in universities today) the data collected and analysed will also add a different perspective to the leadership literature.

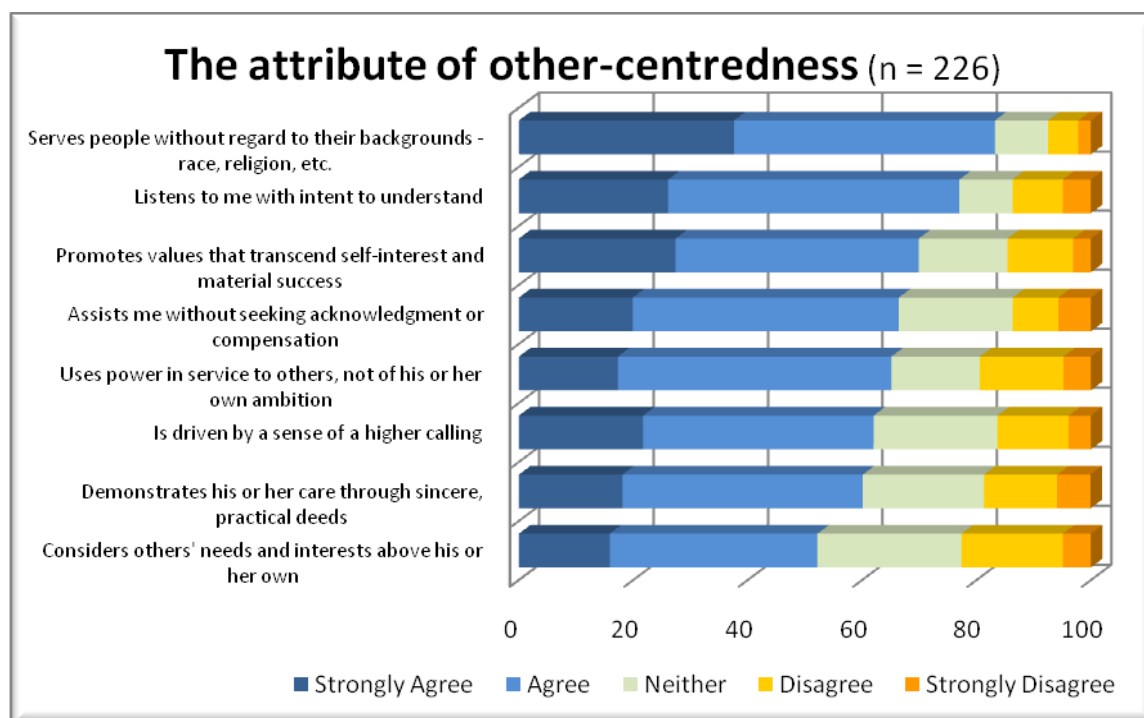
This research also tested whether or not the attribute of other-centredness was being enacted by leaders in universities in Australia. The research is now in the preliminary analysis stage and the research data was collected between November 2009 and February 2010. It took the form of an online survey of 226 professional staff working in universities in Australia who were also members of their professional association, the Association for Tertiary Education Management Inc. The attribute of other-centredness was analysed by using a selection of questions from the SLBS as already discussed in this paper and shown here in Table 1.

Table 1. Questions to test the attribute of other-centredness

<i>Testing whether the attribute of other-centredness was evident in the practice of university leaders in Australia</i>	
In your mind, please identify your direct leader, and evaluate your direct leader with regard to their leadership behaviours by selecting the most appropriate response on the scale. My leader:	SLBS Theme from where these questions emanated from:
Considers others' needs and interests above his or her own	Voluntary subordination
Demonstrates his or her care through sincere, practical deeds	Voluntary subordination
Is driven by a sense of a higher calling	Transcendental spirituality
Uses power in service to others, not of his or her own ambition	Voluntary subordination
Assists me without seeking acknowledgment or compensation	Voluntary subordination
Promotes values that transcend self-interest and material success	Transcendental spirituality
Listens to me with intent to understand	Voluntary subordination
Serves people without regard to their backgrounds – race, religion, etc.	Voluntary subordination

Figure 2 displays the preliminary results for this particular theme. Even at this early stage of analysis it is clear that the attribute of other-centredness is present and there is agreement or strong agreement that leaders in universities in Australia are enacting the attribute of other-centredness to a meaningful degree. Final results will be part of a thesis due for examination in March 2011.

Figure 2. Attributes of other-centredness



DISCUSSION

Paradoxically, the seemingly selfish act of spending time and energy reflexively seeking to know who we are often leads to growth, not contraction, of our sense of responsibility to others and the environment, allowing us to see the world as the interconnected whole that it has always been. This paradox helps to deepen our understanding of the notion of other-centredness and its importance to leading, learning and life in the knowledge-intensive era. To comprehend the paradox is to recognise that before we can truly understand our interdependence with others, people and the environment, we must first know ourselves in a way that transcends our own ego and in a way that is not fearful of difference and diversity of viewpoints (O'Brien 1998; Hames 2007; Nanschild & Davis 2007; Sinclair 2007; Wilber 2008; Bragdon 2009; Johansen 2009).

The eco-centric metaphor outlined earlier also addresses the interrelated and interconnected nature of our world as well as the deep interdependence between ourselves, the environment and the economy. An ecological model illustrates that there are no 'externalities' and that everything is in play and should be taken into account when determining economic value, costs, benefits and policies, as Bragdon (2006) illustrates:

Edward O. Wilson (2002, p.23) notes that

the accounting systems we use to compute GDP largely ignore Earth's biotic balance sheet and therefore give us a false sense of security. Ecosystems that determine climate and thereby much resource availability, such as the great rainforests and oceans, are being overharvested, polluted, run down. He describes the convergence of Earth's declining carrying capacity with the rapid growth of population as a bottleneck...

With this as a base assumption, projected increases in consumption around the globe on top of estimated population increases, would seem likely to demand the resources of seven or more planet Earths within the next half century. This, of course, is impossible. Thus, we are compelled to make better use of the resources we now have and to stop running down the biosphere that makes these resources available to us (Bragdon, 2006, p. 2).

In summing up, an eco-centric mindset encourages us to think about working with the volatility, uncertainty, complexity and ambiguity that has been discussed, rather than against it. Indeed the growing interest in combining design science (Martin 2009) and leadership appropriate for the 21st century (see for example, Senge & Carstedt 2001; Bragdon 2006; Hames 2007; Sattmann-Frese

& Hill 2008; Gilbert et al. 2009; Sosik & Jung 2010) is accommodated by the ecological metaphor and turn towards eco-centredness. An example can be seen in the work of Johansen (2009) who encourages leaders to actively make their own futures:

Leaders must learn how to make the future in the midst of volatility, uncertainty, complexity and ambiguity. The discipline of foresight can help leaders make better decisions today. We need not passively accept the future. Leaders can and must make a better future (p.1).

Leaders in the future will need to have vision, understanding, clarity and agility. The negative aspects of VUCA (i.e. volatility, uncertainty, complexity, ambiguity) can be turned around with effective leadership that follows these principles:

- Volatility yields to vision
- Uncertainty yields to understanding
- Complexity yields to clarity
- Ambiguity yields to agility. (Johansen, 2009, p. 6)

CONCLUSION

This paper discussed the significance of other-centredness and appropriate leadership literacies for an emerging world signified by the convergence of the natural and social worlds and where the means of production is knowledge. Through discussion of the literature and by reporting on data analysed in a PhD study, investigating appropriate leadership literacies for the knowledge era, this paper explicated the intangible attribute of other-centredness.

It outlined the paradigmatic shifts occurring in society framed by the interrelationships between knowledge production as the main driver of growth and wealth creation, globalisation and deepening concerns about our world's environmental sustainability.

It also argued that oppositional language and the pitting of one deeply held worldview against another will not resolve the underlying problems of the world or the workplace. It called for recognition of the interdependence and interconnectedness between leadership, learning, life and living assets – that is, people and the environment – by seeing the world as the interconnected whole that it has always been.



Heather's research investigates 'leadership literacies for the knowledge era in the higher education sector in Australia' and emanates from her practice, current PhD scholarship studies (RMIT) and a Masters in Professional Education and Training (Deakin). Heather is a practice-led researcher and Association Secretary for the Association of Tertiary Education Management Inc. Prior to taking up a full-time PhD scholarship in 2008 Heather spent ten years working as a Research Manager with a Faculty of Education. Heather can be reached by email at heather.davis@rmit.edu.au.

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Flourishing at the edge of chaos: Leading purposeful change and loving it

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In this conceptual paper, we support the proposition that, if we are to apply the lessons learnt from our engagement with complex natural systems to our practice of leadership and leading organisational change, a true paradigm shift is required. It is more than embracing the natural and social worlds in addition to the economic realities – solutions such as the triple bottom line already offer this. The required profound shift places the principles that underpin sustainability in its broadest sense, and so incorporating spiritual fulfilment, at the centre of organisational life. Within this systems perspective, we examine the nature and dynamic of the paradigmatic shift, positioning vision and leadership at the heart of a transition designed to liberate and maximise the contribution which our undiminished humanity can make within organisations. We propose that the shift will be marked by joy and fulfilment and a new level of organisational effectiveness that will also be the hallmark of a ‘sustaining organisation’.

On this basis, we identify and explore fundamental principles that can inform the work of those exercising their leadership for organisational change. These are at odds with more traditional and mythical (and enduring) notions of leaders as ‘heroes’.

Key words: emergent leadership, complex adaptive systems, sustaining organisations, envisioning

INTRODUCTION – LEADERSHIP AND LEADERS

This paper is designed: a) to extend the conceptual framework for organisational leadership, in the light of our growing understanding of complex, self-organising systems, and b) to describe how the principles of this ‘emergent leadership’ model might be expressed in organisational practice. This work grows out of our concern to describe in practical terms how leadership may be exercised in response to indications that many current organisational practises are ‘unsustainable’.

Over the last 40 years or so, much of the leadership literature has reflected a desire to explore alternatives to the traditional model of *leader as Hero* – charismatic, omniscient, omnipotent, in control. These contemporary approaches have described leadership in ways that challenge the Hero paradigm, which was based on a largely objective view of leadership and free of any reference to inner life, or to dynamic relationships. Servant leadership (Greenleaf 1983), adaptive leadership (Heifetz 1994), and so on, have tended to focus on authenticity and the inner qualities and

dynamics of leadership – engaging with the organisational environment, rather than imposing oneself on it. Leading from the inside out.

To be clear about how we use the term *leadership*, first, much of the leadership literature seeks to make a clear distinction between leadership and management (e.g. Kotter 1990). This approach marks leadership and management as two different functions – leadership as essentially initiating strategic change and management as dealing with operational ‘complexity’. ‘Good management brings order and consistency to key dimensions like quality and profitability of products’ (Kotter 1990, p 140). We prefer not to make this kind of distinction between leadership and management. We think of management as an organisational ‘end’, a role that delivers certain prescribed outcomes. Leadership is best thought of as one *means* to that end – a quality or capability or group of behaviours. Capable managers continually *exercise leadership* in the course of performing their role.

Second, it follows that leadership can be exercised not only by managers but by anyone in the organisation. So we join with Heifetz in disassociating leadership and positions of authority (Heifetz 1994; Heifetz & Laurie 1997; Heifetz & Linsky 2002). The term ‘leader’ is often used to refer to the senior management or executive of an

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organisation and Heifetz proposes the use of the word 'leadership' rather than 'leader'. This distinction means that anyone can choose to exercise their leadership – the act of leadership can be facilitated or hindered by the concurrent association with a position of authority.

Avoiding the term 'leader' can give rise to a certain clumsiness and artificiality in language, so we have decided to 'rehabilitate' it and to use it wherever the context demands, but only in the sense of someone, anyone, who exercises leadership.

Heifetz also introduces the notion of leadership as a process that brings people together within a system and allows them to engage in conversations that reprioritise values and enable adaption. He terms this adaptive leadership. At a time when it is increasingly critical for us to make quick and fundamental changes to the way we live and work, in response to looming issues of global 'unsustainability', this kind of 'learning' leadership seems to be in high demand and short supply.

Finally, we understand leadership as responsive to context. The global context, from a social, economic, technological, and political perspective is changing dramatically, or may be said to have changed already. In order to remain effective, leadership must be understood and exercised in ways that respond to that change.

This paper focuses on all these expressions of leadership – its capacity to facilitate effective individual and organisational responses, in a complex organisational environment, to changes in context.

A PARADIGM SHIFT

Recent advances in scientific thinking, especially the development of complexity science and our growing understanding of complex, adaptive, self-organising systems, have provided us with an opportunity to extend the paradigm shift in leadership thinking. The behaviour of complex systems, including complex organisational systems, demands (and facilitates) an approach to leadership that fundamentally and powerfully severs the links with the Newtonian, reductionist, objective, one-dimensional, controlling, heroic model of leadership.

This is a true paradigm shift, which involves more than playing with some new ideas at the edge of the old paradigm. It recognises environmental, social and financial facets as integrated and inseparable parts of a whole system. That system supports the health of the organisation. The

organisation recognises that it needs not merely to preserve the status quo or minimise damage done, but also to nurture, renew and heal the system, at the level of the organisation and of the 'ecology' in which it is imbedded.

Without labouring a point that is already well represented in the literature, (Asia Pacific Forum for Environment and Development 2005; Daloz Parks 2005; Dunphy, Griffiths & Benn 2007; Ehrenfeld 2000; Hart 2005; Marrewijk 2004; Senge, Carstedt & Porter 2001; Stead & Garner Stead 1994; Wheatley 1999, 2007) the old paradigm, still very evident within organisations, is founded upon assumptions of direct and linear cause and effect, consistency, predictability. It engenders a methodology for solving problems that relies upon reducing situations into their component parts and seeking to solve the problem at that level. This is the legacy of a paradigm (which has served us so well in many ways) elaborated by science over the past 300 years (Sahtouris 2003; Wheatley 1999). It has been progressively institutionalised within organisations since the early 1900's, when 'scientific management' was first advocated.

We can observe the legacy of this approach in today's organisations and leadership practices, which seek to 'create the desired future'; plan the path to that future; implement the plan in step by step processes; 'drive the change'; and implement policies and procedures that are in large part designed to *control* the organisational behaviours, and options, in response to the plan. How successful is this approach? Higgs and Rowland (2005) refer to the widely reported finding that upwards of 70% of organisational change initiatives fail. Drawing on their own research, they conclude that 'Both qualitative and quantitative data indicated that change approaches that were based on assumptions of linearity, were unsuccessful, whereas those built on assumptions of complexity were more successful. Approaches classified as emergent change were found to be the most successful.' (Higgs & Rowland 2005, p 121)

What has changed? As our world has grown more populous, as we have become more connected via technologies such as the internet, and as corporations have grown to multinational status, influencing the flow of capital, jobs and goods - we are receiving feedback from our environment that the existing paradigm, and its associated unexamined and unconscious assumptions, is creating unintended and unwelcome consequences. What was once a useful way of seeing the world is now much less useful – it cannot adequately explain the evidence from our

environment, or provide us with insights into a range of increasingly complex and serious problems. It is being superseded by something fundamentally different, and more valuable.

LEADERSHIP AND COMPLEX SYSTEMS

This shift in thinking can be expressed in several different ways – from a ‘mechanistic’ to an ‘organic’ perspective; from dictating or controlling outcomes to ‘dancing’ with complex systems (Meadows 2002; Wheatley 1999, 2007). In particular, biology has provided an understanding of ‘autopoietic’ systems, which recreate themselves from within themselves and are in a constant state of adaptive, self-organised experimentation and learning (Ison & Russell 2000; Sahtouris 2003). These systems are ‘closed’ in terms of their self-sufficient operation, but ‘open’ in terms of connection to the environment or medium within which they exist. They continuously adapt their own ‘structure’, or more accurately, the relationships between the constituent elements or parts of the system, in order to conserve their identity (Ison & Russell 2000, p 37-38). Within a complex organisational system, this identity is manifested in the purpose and entrenched values of the organisation (Schein 1990; Wheatley 1999, 2007).

Viewing organisations as autopoietic or living systems (Geus 1997), rather than as mechanistic, is a different context within which leadership needs to express itself. Here the fundamental assumptions are of connectedness, unpredictability, inconsistency, self organisation, and emergent behaviour (Senge 1985; Wheatley 1999, 2007). Those seeking to exercise leadership cannot be seduced by the desire for, and illusion of, control.

Within an autopoietic system, the continuous process of adaptation, which comprises a series of seemingly chaotic experiments that enable the system to ‘learn’ (Senge 1985; Senge, Carstedt & Porter 2001; Senge et al. 2000; Senge 1993; Wheatley 1999, 2007), does not have to be perfect in order to produce a workable system (Ison & Russell 2000). It only has to be able to support survival. Nevertheless, the better the adaptation is to the demands and changes of the external environment, or the better its fit, the more effective will be the performance of the autopoietic system (Ison & Russell 2000). In an organisational context, this means that the challenge for leadership is to facilitate the process of learning and adaptation that produces the best dynamic fit with the environment – an environment that, itself,

comprises other complex, autopoietic systems.

EMERGENT LEADERSHIP

Identifying the leadership challenge and the broad conceptual framework for engaging purposefully with the complexity in autopoietic systems is just part of our task. The rest of this paper sets out to explore the practical expression of this model of leadership, in an organisational context. What are the means by which we can engage purposefully with, and lead change in, the human environment of an organisation, as we make the transition to the new paradigm and operate within it? And how will we actually experience this kind of leadership? We are particularly interested in these questions, as the answers relate directly to how we might make the shift to forming organisations that are sustainable and sustaining, in the broadest sense of those words.

We have called the leadership demanded by this context ‘*emergent leadership*’. The term is intended to capture both the unpredictable ‘emergent’ behaviour of complex systems, governed by the complex interactions and feedback dynamics of the system components, and the role of facilitating the emergent change while bringing a vision of the future ‘lovingly into being’ (Meadows 2002, p.2).

Although emergent leadership lacks the reassuring (and illusory) certainty of the heroic control paradigm, it introduces us to a far more sophisticated and powerful way of thinking and acting. Anyone who has experienced the sense of humbling and powerful engagement with complexity that accompanies surfing or skiing or sailing a little boat will understand the surrender to complex forces beyond our control...and the ability to make progress that can only be achieved through that surrender. This is the fundamental nature and dynamic of the ‘dance’.

Emergent leadership is associated a mental model that reflects a particular way of seeing and experiencing things – a particular way of being and of doing (skill set). This mental model starts with an acute awareness of the interconnectedness and interdependence of things. It never loses a sense of the ‘whole’ by becoming immersed in the parts. It is often termed ‘systems thinking’ or ‘systemic thinking’, in contrast to linear, ‘systematic’ thinking (Ison 2008; Ison & Russell 2000). Systems thinking is particularly sensitive to the unpredictable connections and interactions between system components at a distance from each other, across space and time. (It could perhaps be argued that

this awareness of connection and interdependence across the various dimensions of life is what we come to call a 'spiritual' perspective.)

Within this framework, leadership is associated with liberating or facilitating, rather than controlling, dictating or playing the Hero. The central role of emergent leadership is that of meaning maker. By asking questions that ease the way for the emergent order, the emergent leader makes sense of interconnectedness and nurtures both the autopoietic organisational system and the complex systems within which it is imbedded. Emergent leadership facilitates the continuous evolutionary negotiation of self interest at every self-contained level, or 'holon', of the 'holarchy' (Sahtouris 2003).

Superior performance in this kind of leadership requires high levels of human insight, interpersonal behavioural capability, advanced coaching skills and a capacity for facilitating the expression of a shared, 'wholesome' vision. At the heart of all these leadership qualities are conversations – not planned, formal conversations, but emergent, loosely structured conversations. Emergent leadership sees these conversations not as occupying the gaps in the formal planning of change and not as the vehicle through which change can be pursued. These conversations are, themselves, the change (Shaw 1997) – they are the making of new meaning, they are the discovery of new interdependencies that express that meaning, and they are facilitated by leadership that is witness to the system's emergent wisdom, but does not create it.

Emergent leadership leads emergent change. As it engages with people in the organisational complex system, its focus is unbendingly on liberation, on enabling individuals to become everything they already are, in the service of the organisation. Just as Michelangelo is said to have chosen the block of stone from which to carve his sculpture of David because 'it has my David in it', so emergent leadership does not aspire to impose a likeness on passive material, but to remove the constraints to the fullest expression of the 'wholeness' within. Abraham Maslow, famous for his hierarchy of needs, was preoccupied with the highest level of the hierarchy, self-actualisation. He told his biographer that 'I think of the self-actualising man not as an ordinary man with something added, but rather as the ordinary man with nothing taken away' (Lowry 1973, p. 91). At the organisational level but in the same manner, emergent leadership aspires not to 'create' a future but to act as midwife to those possibilities that are waiting and wanting

to come into being within the dynamics and relationships between various stakeholders, institutions and the environment within which they all exist. In this sense, emergent leadership helps to liberate what already is and aligns with the ancient Taoist writings where leaders are cautioned against excessive interference:

Tao never makes any ado,
And yet it does everything.
If a ruler can cling to it,
All things will grow of themselves ... (Lao Tzu 2005, p75)

This level of being requires a great sensitivity to the system as a whole and the leverage points within the system – understanding how to do little and effect change with ease. It requires a foundation in the day-to-day goings on of organisational life, and therefore excellent communication channels with those who know. It requires the humility to engage with forces beyond control and to experience the power of literally 'working with' or in harmony with such powerful forces.

THE ROLE OF ENVISIONING

But what if individuals within an organisation do not have a fully-developed awareness of systemic thinking and interdependence? Anecdotally, some who teach systems thinking report that not everyone 'gets it' and Senge, one of the master teachers of systems thinking for the past 20 years, still discusses the problem of how to help people to 'see systems' (Senge, 2005). Certainly our observation of public figures and organisational leaders would suggest that not many understand the nature of interconnectedness or the fundamental concepts of systems thinking.

So, how can emergent leadership engage with individuals who do not share a mental model of wholeness in their personal and organisational lives? Part of the answer lies in shared vision – or rather, facilitating the emergence of a shared vision. And not just any vision, but a vision of 'what I really want, not what I am willing to settle for' (Meadows 1994) – a vision that recaptures the child's ability to articulate the heart-felt, values-rich story of how life should be...how life could be. This is the vision that we progressively lose as we 'grow up' and become more 'mature', 'realistic' and 'pragmatic' – that is, as we start 'settling for'.

Such a vision, aspiring to the fullest and most compelling expression of individual and collective meaning, cannot help but tend, inherently, to the sustainable, wholesome and spiritually fulfilling,

even if the envisioning individual has not consciously become aware of and embraced a systemic perspective on life. And it will be 'shared' most readily and most powerfully at the level of values. It is the purpose and associated values which identify each individual organisation as unique within its environment (Wheatley 1999, 2007).

Aspiring to this shared vision provides the context within which emergent leadership can facilitate a journey of meaning and fulfilment, at both the individual and organisational level – a journey towards systemic awareness and towards a way of organisational life that reflects the joy and power of dancing with complex, autopoietic systems instead of trying to control them. The process of uncovering the shared vision is, of course, emergent. There is no template, no protocol. It cannot be controlled or predetermined. But it can be initiated, nourished, affirmed and, ultimately, crystallised by leadership that honours and trusts the power of autopoiesis.

This means that the basic principle to apply is that of participation. The development of a shared vision must involve multiple perspectives in order to provide an adequate representation of the system (Wheatley 1999, 2007). In line with our description of the role of the emergent leader above, the leader focuses attention on the need for a new conversation about vision and provides the container within which such a conversation may take place. The emergent leader ensures that various components of the relevant system are included in that conversation and ignites the conversation with powerful questions – what do people really want to be a part of in this organisation and what do they really see as this organisation's fundamental purpose?

People within the organisation explore the vision and values in depth to gain a personal understanding of the implications for them as individuals. This deep level of understanding cultivates an alignment between their individual contributions and the vision, as they work at the interface of the organisation and its environment, and so optimise its fit with the environment. In this manner, the vision, purpose and values become the chief catalysts of change – engendering change without themselves being changed – and self organisation becomes the central dynamic.

EMERGENT LEADERSHIP IN PRACTICE

The shared vision is generated without any obligation to conceive or articulate a clear path to

it. In fact, Meadows is adamant that requiring a clear path in order to legitimise the vision is the enemy of powerful envisioning (Meadows 1994). The emergent leader is content to allow the path to emerge as it is trodden, and is guided to the next step by a combination of the vision as a source of orientation and a reason to act (the 'why'), by shared values as a guide to 'how', and by observation of the system at any moment in time to determine 'what'. In an iterative process of observation, interpretation and intervention by way of emergent conversations, the leader catalyses change at leverage points within the system.

In the process, emergent leaders are aware of needing to liberate the 'best fit' between the individual and the organisation in order to facilitate the best fit between the organisation and its environment. That is, the organisation operates most effectively when the people in it, acting in the service of the organisation, are becoming everything they already are. This requires that managers exercise their leadership by setting people up for success (Wells 2007).

The old paradigm applies a reductionist perspective on 'performance'. Organisational performance is seen simply as the sum total of individual performances – if the organisation is falling short of its objectives, the blame must lie with one or more individuals who are 'letting the side down' by not meeting their own objectives. The management focus is on getting individuals to 'lift their game'.

Emergent leaders, operating in the new paradigm, recognise that the performance or contribution of an individual is influenced by several factors on which the manager has more influence than the individual whose performance is under review. In fact, it makes sense to see the performance review as less about the individual employee ('Has this person met their performance objectives?'), and more about the manager ('Have I done everything to set this person up for success?'). Setting someone up for success prompts a series of further questions.

Have I understood and optimised the processes within which individuals work?

W. Edwards Deming estimated that work systems or processes, rather than individual endeavour, are responsible for 85% of outcomes (Deming 1991(first pubd. 1982)). The natural variation in such systems is often attributed to the efforts of the individuals, who are rewarded and punished for outcomes over which they have little control.

Have I ensured that individuals are well fitted to excel in their roles at the level of relatively

unchanging behavioural capability?

McClelland's work established that, in regard to any role or type of role, at the deepest level of individual traits and motives it is possible to identify particular behaviours that are always present in superior performers and never present in average performers (Spencer & Spencer 1993). A bad fit condemns the individual to strive in a role without any real prospect of excellence. The organisation suffers both the direct cost of poor performance and the opportunity cost that flows from not having filled the role with a superior performer.

Have I shaped a role that provides for the passions and priorities of the individual?

This is another part of 'fit', and recognises the power of enabling individuals to bring the whole of themselves to the service of the organisation.

Have I provided the opportunity for individuals to obtain all the skills necessary to excel in their roles?

The right person in the right role, working with effective processes, must still be given the opportunity to acquire mastery – skills are not sufficient for such mastery, but they are necessary.

And finally, if everything else has been seen to, and 'performance' is still not what it should be, have I engaged with the individual at the simplest level of humanity? 'Is everything OK?'

The organisation cannot cure all ills or heal all wounds, but the emergent leader knows how much the organisation *can* do to facilitate wholeness (*heal* and *whole* have the same linguistic roots), if this simple question has been asked and answered.

Emergent leadership clears the way for the individual to become whole within the unfolding wholeness of the organisational context. The emergent holon of the individual negotiates its self interest within the emergent holon of the organisation, and emergent leadership facilitates the win-win process. For the individual, this involves bringing together personal passion, core values, innate gifts or capabilities and aspirations, in the service of an organisational 'cause' bigger than the individual. Emergent leadership helps to make meaning for the individual and the organisation. It liberates energy and enthusiasm in the service of the organisation by setting each individual up for success.

This is not unique to emergent leadership – it is (or should be) a central focus of all leadership. But emergent leadership, as it draws creativity and answers from individuals closest to the challenges, brings a different and powerful priority to bear – its

fundamental focus is to get out of the way and to clear impediments to an individual becoming everything they are. Emergent leadership trusts in people, trusts in their innate resources to rise to the occasion and as often as possible (given that crises do call for more directive styles on occasions) allows solutions to emerge from an individual's perspectives, passions, and talents. In this manner there is a direct link between the individual's self actualisation and the progressive adaptation of the organisation to its environment.

The role of the emergent leader is therefore either to listen to issues as they are identified by others, or to help bring larger strategic issues to the surface; provide 'containers' or processes within which stakeholders and individuals can focus their attention upon specific issues; participate in conversations that facilitate the emergence of new strategies or solutions (always viewed as experiments); provide a systemic context for what is going on (in this manner making meaning); provide resources to enable action; and liberate the capacity of people to respond. Emergent leadership is an act of purposeful facilitation of change.

There is another element of emergent leadership that is worth reinforcing at this point. This kind of leadership requires the wisdom of groups. We have alluded above to the need to engage perspectives from as much of the system as is possible and relevant - the emergent leader is aware that a single perspective – whose ever it is – is not enough. No one person has the skill or insight to solve the problems of complex adaptive systems. Therefore the ability to bring groups of people together, to facilitate conversations, and to cultivate a human environment in which groups and teams develop their own capacity to perform, is critical to the exercise of emergent leadership. It requires humility, patience and diplomacy.

It may well be that some people resist the move towards emergent leadership as they seek comfort in Hero Leaders who supply answers and solutions; who protect them by undertaking the work of change for them. In this regard, emergent leadership has much in common with adaptive leadership (Dalez Parks 2005, p 201 – 207) where the hero leader is yearned for but is no longer able to meet the needs of people due to a context which is now much more dynamic and complex. Emergent leadership requires that people share responsibility for the system and their interaction within the system.

CONCLUSION: EMERGENT LEADERS AND

SUSTAINING ORGANISATIONS

Emergent leadership has implications for the leaders themselves, for the development of such leaders, and for the organisation.

Emergent leaders exhibit specific qualities such as trust in others and in the emerging order; humility; patience; diplomacy; keen observational skills; a willingness to experiment and to embrace error as an opportunity for learning; and an ability to ‘see systems’ and interconnectedness. They can cultivate and nourish the creation of a powerful shared vision that does not ‘settle for’. In addition, they require advanced interpersonal skills; coaching skills; and facilitation skills. They need to understand systems thinking and complexity, and be able to work with others who may not possess that conceptual insight.

This list of qualities, skills and knowledge should inform the ‘curriculum’ for the development of

leaders who can manage and lead organisations in ways that reflect the new paradigm we have described.

Emergent leaders will cultivate work environments that are joyful, fulfilling, collaborative and purposeful. More than creating staff satisfaction, these organisations will create and hold a space within which their people can pursue self-actualisation – individuals will become everything they already are, in the service of the organisation. And to the delight of all stakeholders, organisational performance or effectiveness will increase as the fit is optimised between individuals and the organisation, and between the organisation and its environment. These are the organisations that will nourish and be nourished by the web of complex, self-organising systems in which they are imbedded – they will be both sustainable and sustaining.

Figure 1: Emergent leaders and sustaining organisations





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Sam graduated from the University of Adelaide in 1978 with 1st Class Honours in History. As South Australia's 1979 Rhodes Scholar, he completed his doctorate at Oxford in 1983. His doctoral research focused on a group of monastic letter writers in the late eleventh, early twelfth centuries. Sam spent 18 years in corporate human resource management and organisational development. He established his own consulting business in 2001 focused on cultivating organisations in which employees at all levels can 'be everything they are'. In 2005 Sam was appointed as a Senior Lecturer at the University of Adelaide, where he has been MBA Director since 2007. Sam's research interests focus on 'organisational sustainability', both in its broadest sense, and as it applies to the management of people within organisations.

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Learning and development as a spiritual journey

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In this paper, contemporary interpretations of learning are challenged. Learning is presented as a multi-dimensional process that operates at different levels of consciousness. As a human matures as a learner, they become more adept at accessing deeper and deeper levels of consciousness. The deeper the level of consciousness accessed, the more spiritual does the process of learning become. The spiritual journey is one of accessing the unconscious and making it conscious, of ultimately recognising the interconnectedness of everything. The recognition of the development of the learner into deeper levels of consciousness allows a more diverse praxis for learning facilitators, whether they be teachers or other leaders. While instructor and trainer are important roles for such facilitators, if they would be helping learners to develop as learners, they must also become co-learners, guides and companions. Ultimately learning is a collective and interconnected (spiritual) process.

Key words: levels of consciousness, interconnectedness, levels of learning, levels of teaching

INTRODUCTION

Why is the exploration of leadership, learning and development important? What justifies the time and effort involved in such exploration? The answer to these questions is quite simple. The world is in a mess! Climate change, the global financial crisis and the world educational crisis are three prime examples of that mess.

As Einstein pointed out, 'No problem can be solved from the same level of consciousness that created it'. If major global problems are to be resolved, somehow different levels of consciousness need to be accessed by leadership. Continuation of the *status quo* is not an option.

Contemporary management and organisation theory is heavily influenced by the concept of the learning organisation (e.g. Argyris & Schon, 1978; Garratt, 1987; Senge, 1990a; Pedler et al, 1991; Easterby-Smith et al, 1999; Easterby-Smith & Lyles, 2005). This implies that leadership must apprehend, comprehend and engage learning. Senge (1990b) claimed that building learning organisations was the leader's new work.

Over recent decades, the concept of leadership has undergone a transition from trait theories seeking to find universal personality markers for leaders, through behavioural theories seeking to explain leadership in terms of the behaviours of leaders,

through contingency models seeking to integrate trait and behavioural theories to transformational theories which distinguish transactional activities from those that facilitate the transformation of followers. This transition has also included refocusing from the individual leader to collective leadership.

Successful transformational leadership relies on the ability of that leadership to encourage and foster developmental transformations of followers and leaders alike. Using Senge's (1990a) terminology, transformational leadership facilitates the development of 'personal mastery', which requires a radical change in thinking or 'metanoia'. This in turn requires a re-conception of learning and development.

This re-conception incorporates acknowledgement of a development process as something related to, yet distinct from, the learning process. Indeed, the nature of learning itself changes as a consequence of developments in the learner. The re-conception incorporates recognition of levels of consciousness as constitutive components of the mind. As deeper levels of consciousness are probed, the spiritual nature of the human emerges.

The practical application of these insights suggests a new perspective on the role of other(s) in learning and development enterprises. No longer can the role of leader or teacher be equated glibly with that of manager, trainer or instructor. More importantly, the roles of facilitators and companions can be more clearly distinguished from other 'teaching' and leading roles. Ultimately, learning and development can be recognised as

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collective, spiritual processes requiring interconnection of learners and/or developers with one another, in order that all more fully approach their innate potential as humans.

These issues are explored in this paper. In the next section, the need for such an exploration is justified. This is followed by a review of major learning theories and discussion of the concept of development as learners. This is followed by an integration of the theories and proposal of a new model of developmental learning. Finally, a conclusions section draws together and summarises the paper.

JUSTIFICATION OF THE NEED

Why is exploration of leadership, learning and development important? What are the reasons that justify the time and effort involved in such exploration? The answer is quite simple. The world is in a mess! The challenge of climate change, the global financial crisis and the world educational crisis are just three prime examples of that mess. A brief explanation of each follows.

Although the debate continues to rage about global warming, climate change and the impact of human activities on the environment, there can be little doubt that 'things ain't what they used to be'. The population of the world has increased from about 1,000 million people in 1880, to 6,000 million in 2000 and is expected to climb to about 9,000 million by 2050 (Census, 2009).

Despite, or perhaps because of, the disappointing outcome of the 2009 Copenhagen summit on climate change, there is adequate evidence that there is a problem. The Australian Bureau of Meteorology, for example has reported that 'Australia and the globe are experiencing rapid climate change' (Australian Bureau of Meteorology, 2009).

This is consistent with the view of the Intergovernmental Panel on Climate Change, which in 2007 released its fourth assessment report, which concluded that 'changes [in climate] have the potential to have a major impact on human and natural systems throughout the world including Australia' (*Climate Change in Australia*, 2009).

The global financial crisis similarly underscores the precarious situation in respect of the interconnected economic-political systems in which human society functions. Although many commentators on the global financial crisis, just like the climate sceptics, deny that it's all that much of a problem, others like Talal Abu-Ghazaleh,

Chairman of the Arab Society of Accountants, are not so optimistic (Halawi, 2009).

The world educational crisis is most often described primarily as failure to provide viable opportunities for education of children in basic literacy and numeracy skills. For example, the 1999 UNICEF *State of the World's Children* report indicated the importance of universal education. It impacts on a range of factors, including child mortality, health, nutrition and overall quality of life. The report showed a direct correlation between years of schooling and child mortality rates, and said that children who grow up without basic education find it harder to sustain themselves and their families, and to make their way as adults in society in a spirit of tolerance, understanding and equality (UNICEF, 2000).

However, there is a deeper crisis that relates to the quality of education across the globe. The recent debate regarding publication of school 'league tables' in the Australian press emphasised that this crisis is not only about making it possible for children to attend school. It is also about what happens for them when they are there and what happens to learning beyond school. The idea of life-long learning is an oft quoted cliché. The learning organisation concept has permeated management literature, and has transmuted into similar concepts like learning communities and the learning society.

If the three major 'wicked' problems (Kesavan et al, 2009) described above and similar ones are to be solved, then somehow leaders and followers, teachers and learners alike need to access deeper levels of consciousness. The continuation of the *status quo* is not an option. A re-conception of learning and development is needed if trends described are to be arrested and reversed.

LEARNING THEORY REVISITED

Throughout the 20th Century significant advances were made in learning theory. Building on the foundations of the ancient Greeks, the development of psychology catalysed and facilitated their refinement. As learning theory blossomed, it became clear that divisions seen in the ancient foundations continue. These divisions were exemplified by the creation of two 'schools' of learning theory – the behavioural and the cognitive. While it can be argued, and has been, sometimes violently, that one or the other of these schools is the more appropriate, it was their integration into a third 'school' – the humanist or experiential school of learning theory – that promised progress.

At the same time, rapidly expanding research into brain functioning, delivered more clarity about the biological foundations of learning. What was actually occurring inside the brain as learning took place provided further insights into learning. In particular, recognition of the 'quantum' aspects of those processes justified acknowledgement that there was validity in all three of these schools of thought.

Meanwhile, lurking in the background was a fourth 'school' of learning theory, that of social learning. This branch of learning theory was based on the premise that learning is a social activity. The learning process requires interaction of the learner with other(s) to be consummated. This requirement is not inconsistent with any of the other schools, nor with the biological processes taking place in the brain. However, it does add a degree of complexity. Ultimately, this complexity provides a new foundation on which to build a better understanding of learning. Before delving into this complexity, it is helpful to review the four schools briefly.

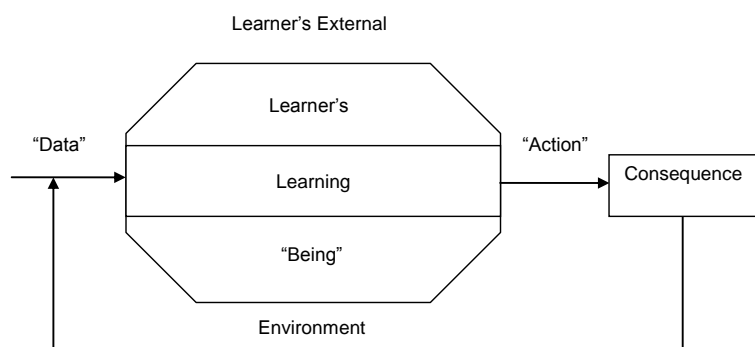
The ancient Greeks initially suggested that learning is about experiencing the world and building up a copy in the mind. The fatal flaw with this view is the unreliability of perception. The complexity of perceptual processes means that our mental world cannot be a reliable copy of the outside world.

As a consequence, two opposing views (rationalism and empiricism) developed and persisted. The contemporary manifestation of the empiricist view is that of behavioural learning (Skinner, 1976). Piaget (1950) instead espoused the rationalist tradition, which renounces copy theory altogether and says that real learning has little to do with simply experiencing the world as a passive observer.

Behavioural learning theories

Contemporary learning theories build mainly on the rationalist view, but there is an important exception, that of the behavioural learning or operant conditioning theories of Skinner (1976) and others, firmly based on empiricism. Behaviourists believe that learning occurs when there is a change in an observable behaviour, which occurs when a connection is made between two events: stimulus; and response. Behaviour can be changed when this link is manipulated, and thus learning takes place. Operant conditioning is based on the idea that a person's behaviour is directed by its (expected) consequences. Skinner claimed that behaviour is a deliberate act that is influenced by reinforcement (see Figure 1). Positive reinforcement is used to develop 'good' behaviour, and punishment can be used to reduce 'bad' behaviour.

Figure 1. Basic behavioural learning process



Note: In this and subsequent figures, the learner's 'being' is used as shorthand for the learner's current gestalt.

Bandura (1977) extended basic behavioural learning theory by suggesting that learning can occur as a result of vicarious conditioning. This involves the observed behaviour of others and consequences of that behaviour. If the consequences are seen as desirable, then behaviour will be copied. If undesirable, then the behaviour is avoided by the observer. Although

cognitive activity may be implied by behavioural theories, it is certainly not essential to them.

Cognitive learning theories

The cognitive theories of learning, by way of contrast, are based on the belief that learning is an internal, purposive process concerned with thinking, perception, organisation and insight

LEARNING AND DEVELOPMENT AS SPIRITUAL

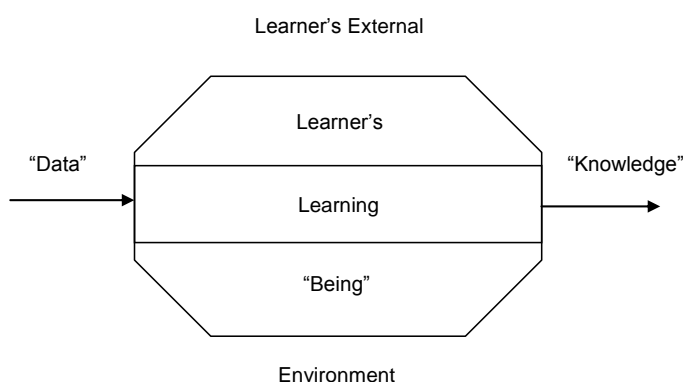
(McFadzean, 2001). Whereas behavioural learning theory requires little, if any, thinking to be involved in the process, cognitive theories propose that people learn by engaging memories and integrating them with incoming perceptions. Insightful learning occurs when past experiences or existing knowledge is adapted to a novel experience.

Cognitive learning occurs when problems are broken down into constituent elements. These elements can then be restructured into new relationships, creating new ideas or insights. This encourages learners to view situations from

different perspectives. This type of learning can be enhanced if a number of people come together to share knowledge with one another – group learning. However, this extension of cognitive learning is a form of social learning, discussed later.

At its most fundamental, the *cognitive learning process* is one that accepts ‘data’ from the learner’s environment, and transforms that data into a form of ‘knowledge’ (Figure 2). Just what is meant by the term ‘knowledge’ is in itself an area worthy of investigation, and this is taken up below as an extension of cognitive learning theory.

Figure 2. Basic cognitive learning process



Terms like data, information and knowledge are often used interchangeably. Amitay *et al* (2005) made an implicit distinction between information and knowledge and it is common to find a distinction made between data and information. It is useful to clarify this issue of knowledge terminology.

Bierly *et al* (2000) addressed this issue using the

common framework of data, information and knowledge as distinct concepts, and added a fourth that they called wisdom. Using Bloom’s (1956) taxonomy of educational objectives as a reference point, they proposed four levels of learning (Table 1), which align roughly with Bloom’s hierarchy, albeit by combining some levels of the taxonomy.

Table 1. Distinctions between data, information, knowledge and wisdom

Level	Definition	Learning process	Outcome
Data	Raw facts	Accumulating truths	Memorisation (data bank)
Information	Meaningful, useful data	Giving form and functionality	Comprehension (information bank)
Knowledge	Clear understanding of information	Analysis and synthesis	Understanding (knowledge bank)
Wisdom	Using knowledge to establish and achieve goals	Discerning judgements and taking appropriate action	Better living/success (wisdom bank)

Source: Bierly *et al*, 2000: 598

These distinctions provide a useful means of discriminating not just different levels of 'knowledge' but also the associated 'learning' process, as well as the outcome of each process in the form of a so-called 'bank' that can be drawn upon as input for the next higher process.

Allee (1997) addressed the same issue and

proposed another three forms of 'knowledge'. Two of these, meaning and philosophy, she interposed between knowledge and wisdom, and the other, union, beyond wisdom. In effect, she redefined the original form of Bloom's taxonomy to add union, to create what she called a 'knowledge archetype' (Table 2).

Table 2. Learning and performance framework reference chart

Knowledge	Learning	Action Type	Performance Focus
Data	Instinctual (sensing)	Data	Feedback (gathering information)
Information	Single-loop (action without reflection)	Procedures	Efficiency (doing something the most efficient way)
Knowledge	Double-loop (self-conscious reflection)	Functional (doing it the best way)	Effectiveness
Meaning	Communal (understanding context, relationships, and trends)	Managing (understanding what promotes and impedes effectiveness)	Productivity
Philosophy	Deutero (self-organising)	Integrating	Optimisation (seeing where an activity fits in the whole picture)
Wisdom	Generative (value-driven)	Renewing	Integrity (finding or reconnecting with one's purpose)
Union	Synergistic (connection)	Union	Sustainability (understanding values in greater context)

Source: Adapted from Allee, 1997: 67-8

Allee claimed that the different modes of knowledge form a continuum of increasing complexity and integration (a developmental perspective). This implies that there are different learning, information processing and other dynamics for each as suggested by Bierly et al (2000). Conversion of data into information is quite different from conversion of information into knowledge, and so on. The importance of these distinctions will become more apparent in the context of development, discussed later.

Ecological psychology has attempted to meld behavioural learning and cognitive learning theories by recognising the intention of the learner as an intervening factor in the learning process (Young et al, 2002). However, on closer examination, the proposed models perceive intentions as another factor that needs to be addressed by the 'instructor'. The learner's intentions need to be

'corrected' before 'learning' can proceed according to the intentions of the instructor.

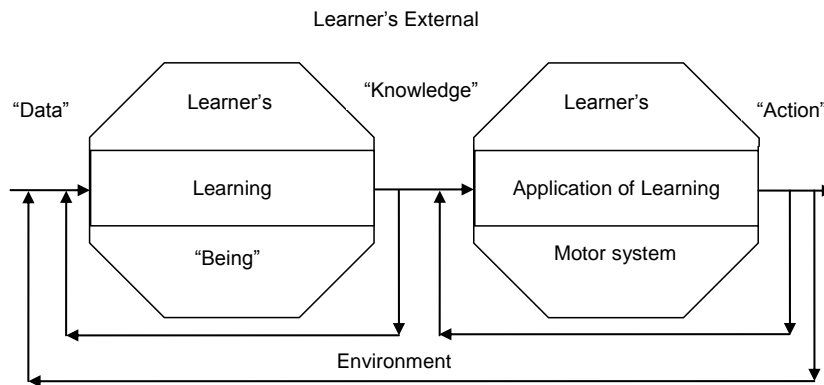
However, ecological psychology also attempts to integrate the experiential essence of humanist learning theories, discussed below, with 'perceiving-acting' systems.

Humanist learning theories

Humanist learning theories (Figure 3) are concerned with experiences and feelings, which lead to individual fulfilment and personal growth. Arguably the best known proponent is Maslow (1968; 1971). According to Maslow, in order to achieve self-actualisation, lower level needs such as safety, belonging and esteem need to be at least partially fulfilled. Maslow perceived the aim of education to be the assistance of learners to achieve self-actualisation, thus implicitly linking learning to development.

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Figure 3. Humanist learning process



Another advocate of humanism, Rogers (1983), claimed that learning should be significant, meaningful and experiential. It should involve thoughts and feelings, as well as action, the essence of experiential learning, and it has five important characteristics:

- It involves the whole person, emotions and cognitions.
- It is self-initiated, with a sense of discovery coming from within.
- It is pervasive and makes a difference to attitudes, behaviour and possibly personality of the learner.
- It is evaluated by the learner, who knows whether their needs have been met.
- The essence of the learning has meaning for the learner.

Table 3. Processes and units of learning and development in Piaget's theory

Processes and units	Empirical knowledge	Logico-mathematical knowledge
Type of change	Learning	Development
Field	Figurativity	Operativity
Type of knowledge	Empirical	Logico-mathematical
Source	Objects	Actions
Type of abstraction	Empirical	Reflective
Behavioural basis	Perception	Schemes (abstracted actions)
Mentalisation process	Internalisation	Interiorisation
Mental units	Schemas (representations, concepts)	Operations (mental actions)
Process of change	Learning	Assimilation Accommodation Equilibration

Source: Adapted from Leahey and Harris, 1985: 361

Arguably, the most important enhancement to humanist learning theory came from Piaget (1950), who shared Werner's (1957) general organismic, inner-directed view of human development. Piaget proposed that cognitive development unfolds in

much the same way that a logical argument unfolds, step by step, in a logically necessary sequence of stages and sub-stages, and drew a sharp and significant distinction between empirical knowledge (*learning*) and logico-mathematical

knowledge (*development*) (Table 3).

Bateson (1972) extended Piaget's theory to adults by incorporating stages beyond Piaget's formal operations. Bateson (1972: 283) defined learning as an action that denotes change, with change itself denoting, in turn, processes which are also subject to change. Included in this view is the idea that all learning is stochastic because it involves trial and error.

Arising from this, Bateson proposed the following four categories of learning:

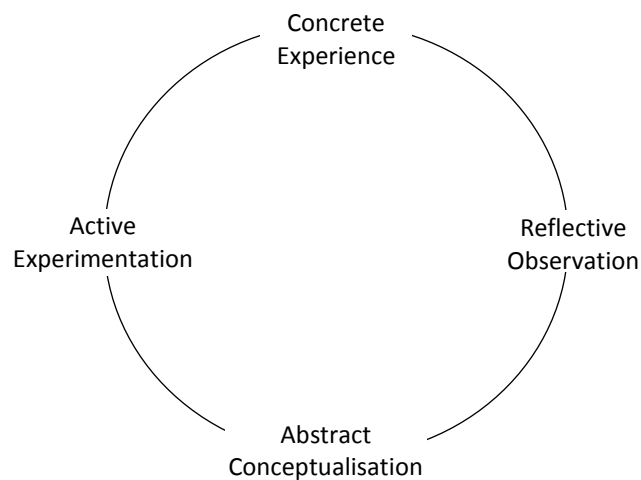
- Zero Learning: all acts that are not subject to correction
- Learning One: revision of choice within a

given set of alternatives

- Learning Two: revision of the set from which the choice is to be made
- Learning Three: revision of a set of sets.

Argyris and Schön (1978) redefined Bateson's Learning One as single-loop learning, and Learning Two as double-loop learning. Kim (1993) later redefined Learning Three as triple-loop learning. Implied in Bateson's categories of learning is a developmental process. Until the appropriate developmental changes occur in the individual, they do not incorporate the higher levels of learning into their repertoire.

Figure 4. Kolb's Learning Cycle



Source: Kolb, 1984: 21

By combining aspects of Piaget's learning and development and identifying the outcome as (experiential) learning, Kolb (1984) called into question Piaget's distinction between learning and development. What Piaget referred to as development, was in fact, the outcome of that development. What he labelled as development was a higher level of learning, achieved via a developmental process.

Recognition of this is quite clear in Piaget's later writings, where he frequently refers to what has been labelled development in Table 3 as the stage of 'formal operations'. Thus, it can be concluded that Piaget's distinction of learning and development was valid, but apparently confused process with outcome. This conclusion is supported by Bateson's proposals for categories of learning.

Before further exploring the implications of a developmental framework it is important to give

further consideration to social learning theories. Although humanist learning theory extends cognitive theory by emphasising the importance of both emotion and experimentation, it does not include explicit recognition of the role of others in the process of learning. As a consequence, social learning theory has developed to fill this gap.

Social learning theories

Social learning theories build on both cognitive and humanist learning theories with the claim that learning is a social activity that happens in relationship. Bateson (1972) claimed that in the absence of (an)other, there was no meaning to be had. Meaning comes about only in the learner's recognition of difference and/or similarity in a particular relationship in comparison with other relationships.

Social learning theory began as an attempt to

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integrate the insights of psychoanalysis with those of behaviourism (Dollard & Miller, 1950). Since its creation, it has moved from its Freudian roots to become more cognitive. Social learning theory builds on Bateson's proposition that meaning is derived only through relationships. Learning takes place only in the relationship between learner and the object of learning.

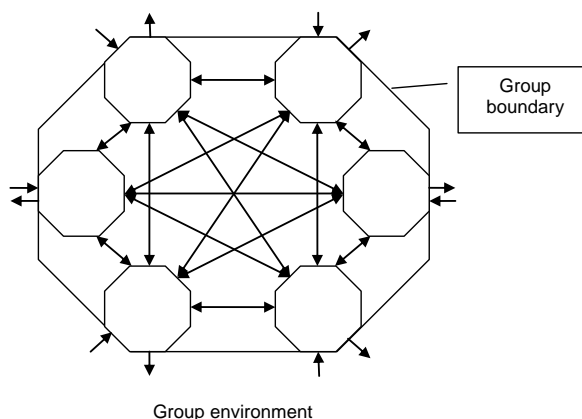
However, contemporary social learning theory has been constructed mainly on the foundation of Vygotsky's (1978) socio-cultural theory. Vygotsky maintained that all cognitive learning occurs at the social level before it becomes learning at the individual level. Obviously this resonates with learning organisation theories (Senge 1990a) that

include such aspects as team learning and dialogue.

In Vygotsky's framework, learning is a continual process of transforming existing knowledge into new knowledge through personal-social interaction. What is learned and how it is learned are matters of individual interpretation of experience.

Social learning requires more than one learner, with each being open to data in the form of the actions of the other learner(s), and each also a source of data for the other(s) in the form of their actions (Figure 5). Although in its simplest form it requires just a dyad, social learning provides a foundation for what Senge (1990a) called team learning.

Figure 5. Social learning process



Note: For simplicity, Figure 5 has shown the two-stage process shown in Figure 3 as a one-stage process, based on an assumption of no direct transfer of tacit knowledge. However, there seems to be some evidence that a team learning situation such as illustrated here can involve a direct transfer of tacit knowledge (e.g. Palmer, 1998; Peck, 1987; Wilber, 2001).

If the possibility of extra-sensory perception or the direct transfer of tacit knowledge is excluded, each learner acts as an interdependent interactive entity, acquiring data from the group's external environment, as well as actions of the other learner(s) and acting on the group's external environment and/or within the group.

By applying a developmental perspective to the four schools of learning theory, they can be seen as the outcome of an expanding perception of the learning process. Behavioural learning, the most primitive theory, excludes the role of cognitive processes, emotions and social interaction. Cognitive theory adds the role of cognition, humanist theory adds emotional and experiential components and social learning theory adds social interaction. A fifth level of theory can also be identified as emergent – that which incorporates spiritual or existential learning – the direct transfer

of tacit knowledge (Levine, 1994; Palmer, 1998; Peck, 1987; Vaill, 1998; Wilber, 2001).

INSIGHTS FROM NEUROLOGY

Contemporary brain research provides further insight into the concept of learning. Two important insights are discoveries that the brain is a quantum environment, and that different parts of the brain are activated for different kinds of learning.

According to Rock and Schwartz (2006), neurons in the brain communicate with one another through movement of ions, which travel through channels that are, at their narrowest point, only a little more than a single ion wide. This suggests that the brain is a quantum environment and therefore subject to the laws of quantum mechanics.

There are a number of important implications of

this finding. One is that the act of focusing attention on a mental experience, 'whether a thought, an insight, a picture in your mind's eye, or a fear, maintains the brain state arising in association with that experience' (Rock & Schwartz, 2006: 7). Attention continually reshapes brain patterns, so that people who perform different functions, that is, apply their attention to different foci, develop physiological differences that prevent them from seeing the world in the same way as others.

People's values, theories, expectations and attitudes, their mental maps, play a central role in their perceptions. So, if they are to learn, they need to change those mental maps. They need to 'unlearn'. One way of doing so is by cultivating moments of insight. At the moment of insight, a complex set of new connections is being created. These have the potential to enhance our mental maps and overcome the brain's natural resistance to change. To do this requires repeated attention to the insight.

For insights to be useful in this way, they need to be self-generated, not provided by an outside 'expert' as conclusions. 'People will experience the adrenaline-like rush of insight only if they go through the process of making connections themselves' (Rock & Schwartz, 2006: 8).

Gardner's (1983) theory of multiple intelligences further complicates comprehension of knowledge as well as the learning process *per se*. In his lengthy research on brain functions and learning, he came to the conclusion that there were seven distinct variations of the learning process each using a different part of the brain, thus supporting Vygotsky (1978). Noting that each individual seems to have a distinct mixture of tendencies to use these different learning processes, he labelled each of these tendencies an 'intelligence'. This raises the question of whether each of these intelligences deals with a different form of knowledge and hence a distinct learning process as suggested by Allee (1997).

Gardner later proposed that his original list of seven intelligences: linguistic, logical-mathematical, musical, bodily-kinaesthetic, spatial, interpersonal, and intrapersonal, may need to be extended to include naturalist and existential intelligence, with an understanding that the latter may incorporate a form of spiritual intelligence (Gardner, 1999). Thus, the nature of knowledge, and hence the nature of learning, may well vary depending on the 'intelligence' to which it relates.

On the basis of his theory of multiple intelligences,

Gardner suggested that much speculation and research that has focused on learning has been concerned with but one of the human intelligences, that is the logical-mathematical. In particular, he identified Piaget's (1950) research as focused exclusively with logical-mathematical 'intelligence'. If Gardner is correct, then contemporary comprehension of the learning process is but the 'tip of the iceberg'.

DEVELOPMENT AS LEARNERS

Kegan (1980) suggested that the developmental process is one of evolution. For humans, evolving is equated to the evolution of systems of meaning. Our meanings, according to Kegan, 'are not so much something we have, as something we are' (1980: 374). Our meaning systems shape our experience and to a large extent give rise to our behaviour. Except during transition to a new stage, a given system of meaning organises our thinking, feeling and acting. In order to change, we need to be aware of that system of meaning and accept it for what it is. Only then are we free to develop to a new level of awareness.

The paradoxical nature of change is significant in the Gestalt framework. One cannot *change* until one *accepts* what exists, who one is and how one functions. Acceptance only occurs with awareness (Hazen, 1994: 74, italics in original).

The deep structure of our meaning-making systems involves distinction between self and other, or between subject and object, as proposed by Bateson (1972). Development involves redifferentiating and reintegrating relationships. '*The internal experience of developmental change can be distressing*. Because it involves the loss of how I am composed, it can also be accompanied by a lack of composure' (Kegan, 1980: 374, italics in original).

It follows that there will be a degree of inertia regarding developmental change. A reluctance to engage with the distress of transformation can lead to 'arrested development'. Even though the appearance of adulthood is physically manifested, it may not be the case that ideological, psychological or spiritual adulthood has been attained.

In a much wider-ranging analysis based on sixty to seventy theories from Eastern and Western traditions, Wilber concluded that 'all developmentalists, with virtually no exceptions, have a stage-like list, or even a ladder-like list, a holarchy of growth and development.... – even the contemplative traditions. ...These stages are the

result of empirical, phenomenological, and interpretive evidence and massive amounts of research data' (2001: 135).

At each stage of development, according to Wilber, there is an expansion of consciousness or awareness, an accession to the personal and/or collective unconscious, which then becomes conscious, so that 'there is a different view of the world – a different view of self and others – a *different world-view*' (Wilber, 2001: 132, italics in original). Not only is there a different world-view, different worlds are created by the evolution of consciousness. At each stage of development 'you get a different type of *self-identity*, a different type of *self-need*, and a different type of *moral stance*' (Wilber, 2001: 132, italics in original).

According to Wilber, transition from one stage to the next is characterised by evolution to the new level of awareness, and identification with that level. The self then begins to move beyond that level or transcend it. Finally, the self integrates all of the lower levels into itself in order to consolidate its new world-view.

SYNTHESISING THE THEORIES

When the insights of the various theories of learning and development discussed above are combined, it remains difficult to isolate the essence of individual learning. Bierly *et al* (2000) and Allee (1997) suggested that there are different levels of learning connected to different levels of knowledge. Gardner's (1983) theory of multiple intelligences implies that learners have varying degrees of capacity to learn different kinds of things, and Kolb (1984) suggested that there are different ways of learning depending on intended outcomes of the learning, as well as the learning preferences of the learner. The process of learning will therefore be contingent on these variables and more. The stage of development of the learner, for example, will constrain, but not eliminate, their ability to engage in some kinds of learning.

The degree of complexity implied in the various approaches to and theories of individual learning is extended by theories of social learning.

One way to make sense of this complexity is to embrace a developmental model of learning. Such a developmental model recognises that there are different kinds of learning taking place at each level of development. Some examples of recognition of such different kinds of learning are: Bateson's (1972) levels of learning; Allee's (1997) learning and performance framework; and Rogers' (1983)

distinction of learning about; learning to do; and learning to be.

A DEVELOPMENTAL LEARNING FRAMEWORK

Integrating these different perspectives makes it possible to distinguish four major categories of learning, three of which can be further subdivided. Each of these sub-categories of learning represents access to a higher level of development as a learner, and/or access to a deeper level of consciousness (Wilber, 1998):

1. Learning *to do* something (operational learning):
 - 1.1. Reflexive learning (stimulus-response learning)
 - 1.2. Impulsive learning (stimulus-decide-response learning)
 - 1.3. Opportunistic learning (stimulus-decide-imagine-response learning)
2. Learning *about* something (conceptual learning)
3. Learning *to be* someone (humanistic or experiential learning):
 - 3.1. Diplomatic learning (learning to be in relationships)
 - 3.2. Expertise learning (learning how to apply a body of knowledge in familiar contexts)
 - 3.3. Achievement learning (learning how to apply a body of knowledge in unfamiliar contexts)
4. Learning *to become* someone (developmental learning):
 - 4.1. Strategic learning (revision of the choice set or double-loop learning)
 - 4.2. Alchemic learning (revision of a set of choice sets or triple-loop learning – accessing the personal unconscious)
 - 4.3. Mystic learning (tapping into the collective unconscious).

As learners develop, they more readily access the categories with higher numbers. However, it is important to recognise that the learner is capable of accessing even the highest level (mystic learning) before they have become capable of habitually accessing that level. That is, development represents an increase in probability that a higher level of learning, accessing a deeper level of

consciousness, will be engaged by the learner.

As the kind of learning being engaged moves to a higher level, it becomes less bounded by structures and rules, more emergent and creative. It is appropriate for lower levels of learning to be bounded by rules and structures, to ensure that the learner survives and is able to operate successfully in the culture of their society. The challenge to 'teachers' and/or 'leaders' is to break free from such bounded learning situations as the learner develops. They need to develop the courage to become co-learners (Palmer, 1998).

If teacher and/or leader is to respond appropriately to the changing needs of developing learners, then the teacher and/or leader needs to embrace teaching or leading as an emergent process. It will not serve to continue to embrace traditional,

structured processes that serve well enough for learners at earlier stages of development, particularly if engaged in creating learning organisations, communities or societies. And if we are to successfully engage with the wicked problems outlined in the rationale for this paper, we do need to create those kinds of learning collectives.

This raises two important issues that need to be addressed. The first is preparation of the teacher and/or leader, who needs to make the transition from reinforcer (as in behavioural learning) to servant (Table 4). The second is exploration of processes that not only allow the learner to embrace higher levels of learning, but encourages them to do so.

Table 4. Kinds of learning/kinds of teaching/leading

Kind of learning		Kind of teaching/leading
Category	Sub-category	
<i>Operational</i>		
	Reflex	Reinforcing
	Impulsive	Training
	Opportunistic	Instructing
<i>Conceptual</i>		Teaching
<i>Humanistic</i>		
	Diplomatic	Caring/Nurturing
	Expertise	Master/Expert
	Achievement	Coaching
<i>Developmental</i>		
	Strategic	Facilitating
	Alchemic	Mentoring
	Mystic	Service/Companionship

The perhaps too obvious response to the first issue is that the teacher and/or leader needs to develop their own higher learning capacity. In parallel with the traditional emphasis on the teacher's expertise in the content arena of the object of study, or the leader's expertise in the field in which they lead, there needs to be an emphasis on the teacher's and/or leader's expertise in the arena of process. If the teacher and/or leader is not at the same or a higher level of development than the learners, s/he is unlikely to 'trust the process'. The consequence of such a lack of trust is likely to be regression of the process to that appropriate for a lower level of learner development, where the teacher and/or leader feels comfortable.

CONCLUSION

This paper has suggested that many contemporary approaches to learning are inadequate for addressing some of the major problems facing humanity. These problems include climate change, the global financial crisis and the world education crisis.

Thus it is important to understand better the enterprise of learning, so that humanity develops greater access to the deeper levels of consciousness that are essential for solving the wicked problems that we have created at current levels of consciousness. The starting point for this better comprehension, it was argued, is to

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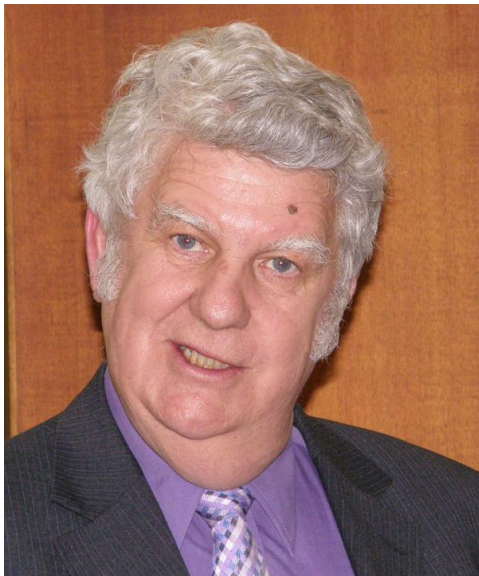
understand contemporary theories of learning, so that their shortcomings can be recognised and improved approaches can be embraced.

When it is recognised that different approaches to learning are consistent with a developmental framework, and are addressing different levels of consciousness, it first of all legitimises approaches that are consistent with the kind or level of learning that is desired. At the same time, it calls into question use of learning facilitation methods that are inconsistent with the level of consciousness typically engaged by the learner.

It also emphasises the need for the learning enterprise to focus on the development of the learner as well as learning *per se*. In particular, it is important to recognise that the journey of the

learner is a spiritual one, as well as a psychological one. As the learner engages deeper levels of consciousness, they become more aware of the interconnectedness of everything, and are less likely to contribute to the unconscious destruction of their environment.

The recognition that learning, and therefore teaching and leading, are emergent processes provides the foundation for re-imagining and re-creating the whole learning enterprise. Emphasis needs to be gently but firmly shifted from content to process. Such an approach holds the potential for more universal access to deeper levels of consciousness, which is essential if humanity is to transcend the multiple crises of contemporary global society.



Patrick Bradbery is a highly experienced manager, researcher and educator, with a broad range of skills gathered over a varied and extensive career in business, university and TAFE. He was until recently Director of the Professional Development Unit in the Faculty of Business at Charles Sturt University, a position he held for five years. In this position he was responsible for management of the commercial activities of the faculty. He has worked with indigenous communities in northern and western New South Wales and in the Northern Territory. In recent years, he has been researching organisational and community development and its relationship with leadership development. Patrick's email address is pbradbery@csu.edu.au.

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A practical theory to help you change society one organisation at a time

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A case study is used to compare and contrast two organisational paradigms, the traditional/hierarchical or 'pyramidal' paradigm and the participative/democratic or 'parabolic' paradigm. The term parabolic is introduced to highlight the too often overlooked role of structure in shaping behaviour. Organisational structures unconsciously shape our behaviour in nearly all of our interactions because they reinforce clusters of values. The pyramidal paradigm subtly encourages behaviours based on status and control. The parabolic paradigm encourages behaviours based on relationship, learning and purpose. The parabolic paradigm integrates two approaches – collaborative and structural. When leaders or change agents integrate a collaborative mindset (I don't, you could, together better) with the structural mindset (pyramids dominate, parabolas partner, structure matters) they develop a theory of practice that enables them to act more purposefully, intelligently and more courageously. When they repeat these behaviours within their organisations they create ripples and help to shift their colleagues' mindsets to be more collaborative within their organisation and ultimately the world.

Key words: organisation, structure, parabolic, pyramidal, leadership, paradigm, mindset

INTRODUCTION

'A practical theory to help you change society one organisation at a time.' This title may seem a little over the top when you first read it. The title could equally have been: 'A tentative theory for social change, (based on sound psychological principles and supported by some shards of evidence) that a number of intelligent people have found useful to help their colleagues develop and their organisations prosper'. Please accept my apologies if you feel you have been misled. But you can appreciate the problem. In a world oriented towards the dialectic, titles matter. If you favour the given title you are more likely to act. If you favour the second version you are more likely to take a wait and see approach. This could rapidly become a classic 'do-er versus thinker' debate unless we can agree that both versions may be equally and importantly true.

Humanity in general is facing (but not yet able to confront) the biggest challenge to its existence. World leaders including Secretary General of the United Nations, Ban Ki-moon have declared it:

For my generation, coming of age at the

height of the Cold War, fear of nuclear winter seemed the leading existential threat on the horizon. But the danger posed by war to all humanity—and to our planet—is at least matched by climate change. (Lynch, 2007)

Energy agencies including the International Energy Agency have admitted it:

The world's energy system is at a crossroads. Current global trends in energy supply and consumption are patently unsustainable - environmentally, economically and socially. But that can - and must - be altered; there's still time to change the road we're on. It is not an exaggeration to claim that the future of human prosperity depends on how successfully we tackle the two central energy challenges facing us today: securing the supply of reliable and affordable energy; and effecting a rapid transformation to a low-carbon, efficient and environmentally benign system of energy supply. What is needed is nothing short of an energy revolution. (IEA, 2008)

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And powerful business leaders, including the previously sceptical Rupert Murdoch have recognised it. In his first global webcast in 2007, Rupert Murdoch told employees that 'climate

change poses clear, catastrophic threats' and that the world 'cannot afford the risk of inaction'. (Lean, 2009)

Clearly we need to change. I want my future grandchildren to be able to have grandchildren and for them to live in a sustainable way. For this to happen (without countries and groups of people fighting each other over limited resources) we need to change the way we relate to one another and the way we all live. In short, we need whole-system change. In the words of Riane Eisler: 'We need a massive cultural shift. Away from a culture based on dominator values to a culture based on partnership values' (Eisler, 1988). If you agree with Eisler the question becomes, how will we do it? In my view we need many ways. This paper presents a way.

In the paper I will cover some of the psychological principles and provide evidence but first I want to share some truths with you. These truths epitomise one of the essential components of this practical theory. The adoption of a collaborative mindset that says:

I don't have the solution. (Although I could have a solution.)
 You could have the solution. (And I will listen to you as if you do.)
 Together we can work out a better solution.

When change agents adopt this mindset they can think and act to maximise the expression and use of everyone's intelligence and creativity.

The second component of this theory involves an understanding of the part organisational structure plays in shaping people's behaviour. Once we understand the link between structure and values - in particular the hierarchical (pyramidal) structure, and its associated values of status and control, we can ask whether some other structure(s) could support more collaborative values, such as, relationship and learning. If you take this perspective you discover some unusual structures that do indeed act in this way. These structures take different forms, e.g. sociocratic (Buck, 2007), self-organising teams (Emery, 1975), chaordic (Hock, 1999), ambidextrous (O'Reilly et al, 2009) and include a group of special structures (Getz, 2009) that for reasons that will become clearer in the paper, a structure that I will call 'parabolic'. The second component can also be summed up in three lines:

Pyramids dominate.
 Parabolas partner.
 Structure matters.

It is the marriage of the two components that makes this theory powerful. When leaders or change agents integrate the collaborative mindset (I don't, you could, together better) with the structural mindset (pyramids dominate, parabolas partner, structure matters) they develop a theory of practice that enables them to act more purposefully, intelligently and more courageously. Over time the leaders can help their colleagues shift their own mindsets about how to contribute to their organisation and ultimately the world.

The paper is divided into three parts. Part One employs a case study involving two middle managers to explore the different approaches each takes to a common problem. It is based on the real-life actions and behaviours of managers who worked in different organisations. The study has been constructed as if the managers worked in the same organisation. The narrative is interspersed with a commentary to illustrate and elaborate on key aspects of the theory.

Part Two restates the main propositions and cites the evidence that link structure to behaviour. And Part Three invites the reader to take a global perspective. The paper ends with quotes from three senior managers from different industries who have experienced this work.

PART ONE – A CASE STUDY: HOW STRUCTURE FACILITATES HIGHLY COLLABORATIVE BEHAVIOUR

'We shape our tools and then our tools shape us.'
 Marshall McLuhan (Wikiquote)

One of the most difficult tasks any manager has to face is to ask good people to leave their organisation. Many managers geared up to deal with this task, especially in the early months of 2009 when the economic outlook looked more bleak. This case study will compare and contrast the approaches taken by Alexandra and Caitlin, two middle managers who worked in the same commercial real estate firm, Triple A Commercial Realty Organisation (TACRO). The case study will show how Alexandra, a competent manager, handled the challenge in a traditional way and contrasts this with how Caitlin used her understanding of structure to help her team make the most of the challenge.

Commercial real estate had been one of the industries hardest hit by the recession and the board of TACRO was concerned about its survival. Early in May 2009 the executive decided to cut the sales force by 25% across the company. The

decision was communicated down through the organisation to Alexandra and Caitlin, regional sales managers for eastern and western metropolitan Melbourne respectively. The two managers were informed of the executive’s decision by Michael, their Sydney-based manager, on Wednesday evening over dinner at an expensive restaurant. The retrenched staff needed to be let go before the end of the following week, i.e. in 12 days’ time. They would be given industry standard packages plus 10%. Although there would be no debate over the decision to make the cuts, the details of who would stay and who would go and the process by which the choice would be made would be left up to Alexandra and Caitlin. All agreed that the decision would be kept secret until the following Monday.

Alexandra went home that evening with a heavy heart. After kissing her sleeping children she sat down with her partner to talk about the day. Their conversation was interrupted at 10.00pm by a phone call from an apologetic but anxious Julian, one of her sales staff. He had heard a rumour that Sydney was going to axe 50% and that Michael had come to Melbourne to hold secret talks with Alexandra and Caitlin earlier that evening.

‘What was the figure for Melbourne? What do I have to do to keep my job?’ asked Julian.

As Julian was talking, Alexandra was thinking. ‘Plan A lasted just over two hours..... Julian certainly had his finger on the pulse.’ She decided honesty was the best policy so she acknowledged that she had met with Michael and they had discussed redundancies but the figure was 25% not 50%. And the decision about who goes and who stays would depend on a number of criteria. She did not feel it appropriate to discuss it right now.

‘Who else have you discussed this with?’ asked Alexandra.

‘Edwina,’ said Julian.

‘Would you both please keep this conversation quiet?’ asked Alexandra.

Comment: Alexandra’s decision to be honest seems admirable. But the decision has been unconsciously ‘shaped’ by the organisation’s pyramidal structure. The pyramidal structure encourages linear relationships (ie relationships between Alexandra and each individual member). By asking Julian (and his colleague) to keep this conversation quiet she has created a secret sub-group. Although an advocate of the theory of collaboration she does not understand collaboration deeply enough to realise that she has just undermined it.

Figure 1. Alexandra has internalised the formal TACRO organisational chart.

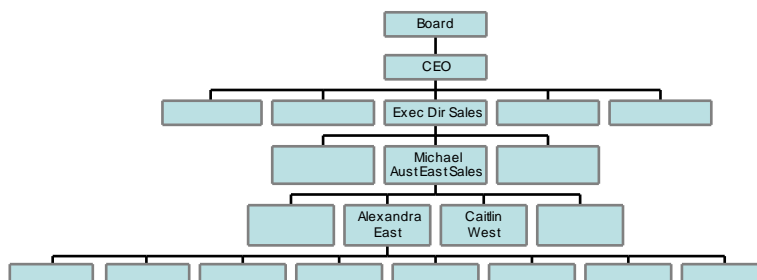
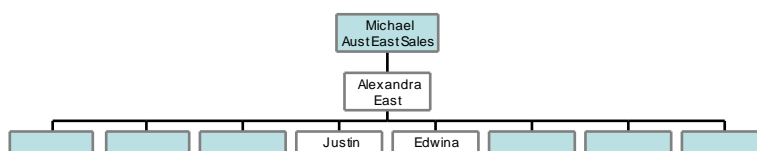


Figure 2. Alexandra has unwittingly created a mini subgroup that has ‘secret information’.



Now let’s catch up with Caitlin. Caitlin also left the dinner with Michael and Alexandra with a heavy heart but as she drove home she began to see this problem in a new light. The situation presented an opportunity to implement a new parabolic structure with her team.

Comment: The parabolic structure is three-dimensional. The metaphor of the umbrella is useful here.

Imagine an umbrella lying on its side with the leader at the hub and the members of her team occupying positions on the spokes. The relationship between each tip of an umbrella’s spokes is very important and if the fabric tears the umbrella falls apart. A key task of the leader is to ensure that the relationships between the team members are robust and that the people on her team become equally, mutually accountable for the team’s outcomes. This gives a vital clue to one of the structural differences between parabolic and pyramidal. The parabolic leader encourages emotional and intellectual maturity in their team. The same cannot be said for pyramidal leaders and structures which act to promote dependence and immaturity. (Argyris, 1957)

Caitlin had spent several months learning about how this new structure could support her collaborative skills and those of her team and had hoped to implement the concept in the new financial year. ‘I will act as if the model was in place today,’ she thought.

Figure 3: Rotating the traditional organisational pyramid structure

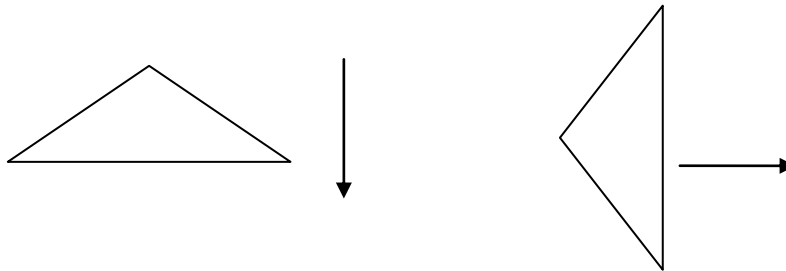


Figure 3A shows a stylised traditional pyramidal structure

Figure 3B shows the stylised pyramid being flipped on its side.

Comment: Caitlin’s first step involved rotating the traditional pyramid on its side. The traditional hierarchical orientation now has a horizontal orientation. Refer to figure 3A and 3B.

Her next step was visualise herself and her team in the shape of an umbrella with Caitlin at the hub and her team members on the tips of the spokes. Refer to Figure 4A and 4B. Note the handle of the umbrella points outwards implying movement towards the organisation’s purpose. This structure helps people orient their focus away from the distractions of internal politics to that of focusing on the organisation’s true purpose.

Figure 4. Pyramid and parabolic structures compared

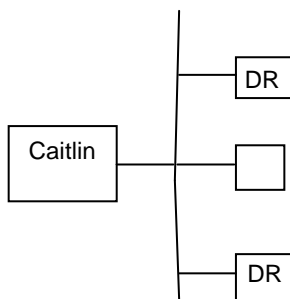


Figure 4A: Pyramidal structure

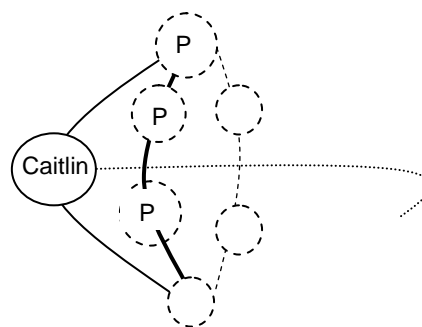
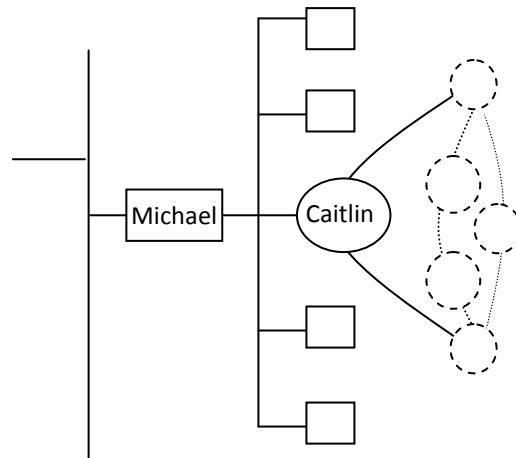


Figure 4B: Parabolic structure

Figure 5. Caitlin’s new mental model of her organisation’s structure



The story continues. On Thursday morning Caitlin arrived at the TACRO office just before 8.00am. She was surprised to find William already at his desk looking intently at a computer screen. Ten minutes later William walked over to Caitlin’s desk.

‘Can I talk with you?’ William asked.

William had heard some rumours that Caitlin had met with Michael and Alexandra and that 50% of the sales staff would be axed. Could Caitlin tell him what was going on? Caitlin took a deep breath.

‘Last night I met with Michael and Alexandra to discuss the business. At the moment I am not in a position to talk with you about what was discussed other than to say that that rumour is grossly distorted. What I can say is that when I am in a position to talk I will ensure that you and every other member of the team will have an opportunity to shape the next step in a fair and transparent way,’ said Caitlin.

‘We’ve just bought a new house and another baby is on the way. I’m really worried,’ said William.

‘I understand . . . I understand your circumstances and I appreciate you coming to me. I have to think not only of you but everyone else in the team so that overall we get the best result. Some people will have heard rumours, distorted or otherwise, and some other people will have been out of the loop. I need to call an urgent meeting to bring everyone up to speed, talk about the future and address the rumours. This is an emotional period for all of us. . . Georgina (Caitlin and Alexandra’s PA) is away at the moment and I need some help. In view of the circumstances, could you give me a hand?’

Caitlin asked William to book a meeting room for the afternoon and to check that everything worked properly. She was going to make some phone calls to Alexandra and Michael about the rumours and prepare an email that she would send to the team. She wanted to word it carefully and would value William’s thoughts. If he was still in the office, would he look over the email for any errors or comments?

Comment: Caitlin’s actions are now being guided by the new parabolic structure. Caitlin is conscious of her relationships with William as a member of a team and with Alexandra and Michael as her colleague and boss. At this stage William is likely to feel calmer as a result of being included in the process. Although it would be inappropriate to share her hopes for a new structure with her team – they will be too emotional to understand – Caitlin can act as if it was already in place. For reasons that will become clear, it will be necessary to talk about the structure with her boss and with HR.

The story continues: Alexandra was working out the criteria for how to select her new team when Caitlin phoned. They discussed their experiences and agreed that they needed to convene meetings with their teams that day. Caitlin suggested they put in a joint call to Michael apprise him of the new plan.

After the phone call Alexandra chose the criteria and then created a matrix. She gave each of her salespeople a rating of 1 to 5 according to:

- performance – monthly sales figures for the last 12 months
- ability to generate leads
- ability to form good relationships with existing clients
- willingness to share knowledge and help other members of the team
- knowledge of the company and of the industry.

When she had completed the rating it became clear that two people, an old timer and a new recruit, would have to go. Alexandra then planned the meeting. She would begin by talking about the meeting with Michael and Caitlin. It was not 50% as rumours had suggested, but 25%. She, Alexandra

was going to have to make the most difficult decision she had ever made in her life. She had worked with everyone and had invited them all to be members of her team. It was not a decision she looked forward to.

She wanted to allow people some time to vent their frustrations.

She would introduce the criteria. Was there something missing?

She would inform them of her decision and let people know on Friday (the next day).

Figure 6. Alexandra’s pyramidal structure and Caitlin’s parabolic structure compared

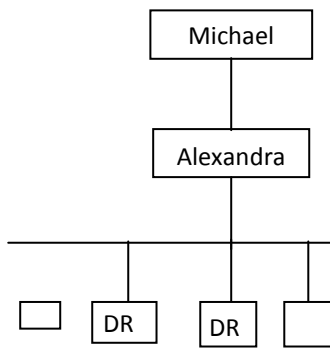


Figure 6A: Alexandra’s pyramidal structure

Comment: Although Alexandra’s behaviour seems thoughtful and sensitive she is being unconsciously guided by the pyramidal structure. She is again demonstrating her status and control. Her behaviour belies her espoused wish for a highly collaborative team. She chose the criteria, she did the rating and she will make the decision.

Figures 6A and 6B shows the direct contrast in the mental models. Both mental models take account of a bigger organisational system. In the pyramidal model Alexandra’s behaviour is affected not only by what she wants to do but by what she thinks Michael expects her to do in a hierarchical organisation. ‘Michael expects me to make the decision. That’s what I am paid to do. That’s why I am the Sales Manager.’

In the parabolic model Caitlin is less

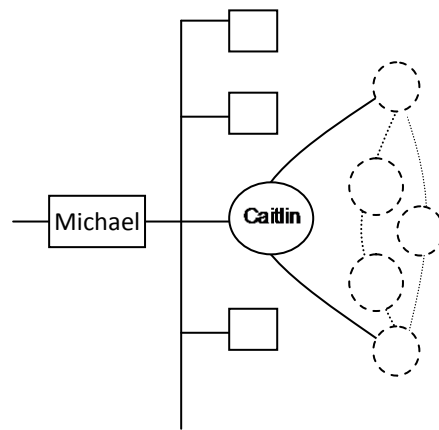


Figure 6B: Caitlin’s parabolic structure

constrained by what she thinks others expect of her. She has a different concept of leadership, epitomised by the ‘I don’t, you could, better together’ approach. This approach translates into, ‘My role in this structure is to make the best use of people’s intelligence and creativity. I will keep Michael informed and I will work with my people so that together we will make the best decision. Though difficult, it is the critical period that provides the greatest opportunity to highlight the values I want to guide my work. Let’s act as if the parabolic structure was in place now.’

The story continues: Caitlin’s carefully worded email was followed-up by a phone call to each team member during which she repeated the main points. It was important but not essential that all of her team participate in the meeting that day. If for any reason they couldn’t make it every effort will be made to consider their interests (one of the

team members' father was gravely ill). The meeting would discuss the problem TACRO faced. It would explore a number of ways to deal with the 25% cut. No decision would be made about who would be leaving at the meeting.

Caitlin planned to first talk about and get agreement on the objective. At the end of today's meeting those present would have discussed TACRO's problem and the steps needed to get the best outcome for everyone including the organisation.

As she continued her preparation she thought of a number of possibilities including the likelihood that there were many other solutions she hadn't thought of. She wanted people to know that all of their relationships mattered – inside and outside TACRO. It was important to find a way for those who would be retrenched to leave with as much dignity as possible. She needed their help. How could her team make the difficult decision to lose 25%? What would be the basis for their decision? Who should make this decision? When should it be made? And then she added – irrespective of what we come up with I will give 50% of whatever bonus I get over the next two years to those declared redundant. She wanted to paint TACRO's problem as only a stage in its development. It would recover and be looking to grow again. She hoped that those who left would consider coming back again.

Comment: Caitlin's behaviour is being shaped by the values of relationship and learning. She has imagined herself at the hub of an umbrella that currently has eight spokes. It will shortly have six spokes but in two years (if all things work out well) it may have more. She has chosen to maximise the use of her team's intelligence and creativity and is forging the team's character from the furnace of change.

From the foregoing I invite you to stand in Michael's shoes two months after he flew to Melbourne to deliver TACRO's retrenchment decision. If he were to check how his people were faring which team, Alexandra's or Caitlin's, would be likely to be performing at a higher level? What would he notice?

We will leave Alexandra and Caitlin and their respective teams and acknowledge that Caitlin will need to deal with a host of new dilemmas as she helps her team make the mental transition to a parabolic structure.

PART TWO: COLLABORATION – YES, BUT WHAT ABOUT STRUCTURE?

There are a large number of research studies that show that Caitlin's collaborative behaviour is likely to have a significant positive effect on her people's productivity and their lives: Weisbord (1991), Katzenback (1993), Rehm (1999), Hull (2003), George (2004).

But here is an important question. How much change was as a result of the collaborative leadership and how much was as a result of a change in Caitlin's mental model of her organisation's structure? And what part did Alexandra's mental model of her organisation's structure play in her behaviour. It is easy to dismiss the part played by structure. There appear to be three main reasons for this.

First, most of us live and work in a paradigm that is constantly emphasising the primacy of the individual. Take a walk through the biography and management sections of a library or book store. The number of books focusing on the individual is huge in comparison to the number of books that look at teams, culture or even more rarely, structure. It is easy to read the above without registering the significance. Let me use a metaphor to illustrate. There is a tsunami of biographies that are oriented to the heroic leader, 'I did it my way' or 'it wasn't my fault' theme in the political, business and general sections.

A torrent of good books is produced each year on how to be a better leader, e.g. *The Leadership Engine*, *Level 5 Leadership*, *The Authentic Leader*, *The 360 Leader*, *Leadership and the New Science*, etc. A flood of books promote skill development for the individual, communication, change management, influencing, negotiation, conflict resolution, decision-making, thinking, time management, strategy development and so on. There is a river of books on teams, a stream of books on culture, a trickle on human systems and organisational design but only a mere sprinkling of mist of books on structure.

Second, most of us have a blind spot when it comes to the organisational and societal dysfunction made possible by the pyramidal structure. The pyramidal structure has played a key role in enabling devious leaders and leadership groups to commit infamy. This is a big claim (which I will elaborate on elsewhere) but in essence the pyramid makes it convenient for people to leave their socially responsible and ethical selves at the door when any organisation rewards position ahead of public

interest. Let me use an example from the holocaust.

Over sixty years ago Gustav Gilbert wrote 'Nuremberg Diary' about his experience as an army psychologist at the Nuremberg prison (Gilbert, 1955). Most senior Nazis were 'normal' intelligent people who contributed to an organisation that did extraordinarily evil things. Gilbert revealed how this alignment occurred in a conversation with Walthur Funk, who became President of the Reichsbank from 1939 -1945. Funk told Gilbert that his wife was appalled by the anti-semitism and the violence that erupted during the Kristallnacht in 1938. She pleaded with him to resign from the government. He knew she was right..... but if he resigned they would lose everything. They would be forced to move from their luxurious apartment to go and live in a three room flat..... Why not delay resigning for a bit? He was a non-violent and proud man and surely the Kristallnacht was an aberration..... The Jews would receive compensation.....

Although he denied knowing anything about it, within five years his bank would be accepting deposits of dental gold from the concentration camps. Until the end of the war in Europe, Funk and his wife enjoyed the fruits of being at the top of

one of Hitler's enabling pyramids. Pyramidal structures allow senior people to avoid taking responsibility. More recently a lawyer who has represented company executives charged with malfeasance for their involvement in the 2008 Global Financial Crisis revealed his strategy: 'We'll all sing the stupidity song. We'll all sing the "These guys never told me" song'.

Third, until relatively recently, that is the last fifty years, compared to the last 6,000 years of the pyramidal structure's existence, we haven't had viable alternatives (Taylor, 2005). Attempts have been made to invert the pyramid to promote the status of the frontline staff. There has been some limited enthusiasm for social systems theory and self-managed teams (Rehm, 1999), a limited response to the sociocratic model and a blip of interest in the chaordic model. But in most cases the changes have not been embraced. These models are intrinsically valuable but not as easy to grasp as a pyramid. (Hopefully people will find an umbrella (parabola) easier to grasp.)

There are good reasons why most people have overlooked the part played by structure. The following 'mud map' will help restate this paper's major claim.

Figure 7. The impact of structure on productivity as a function of leadership

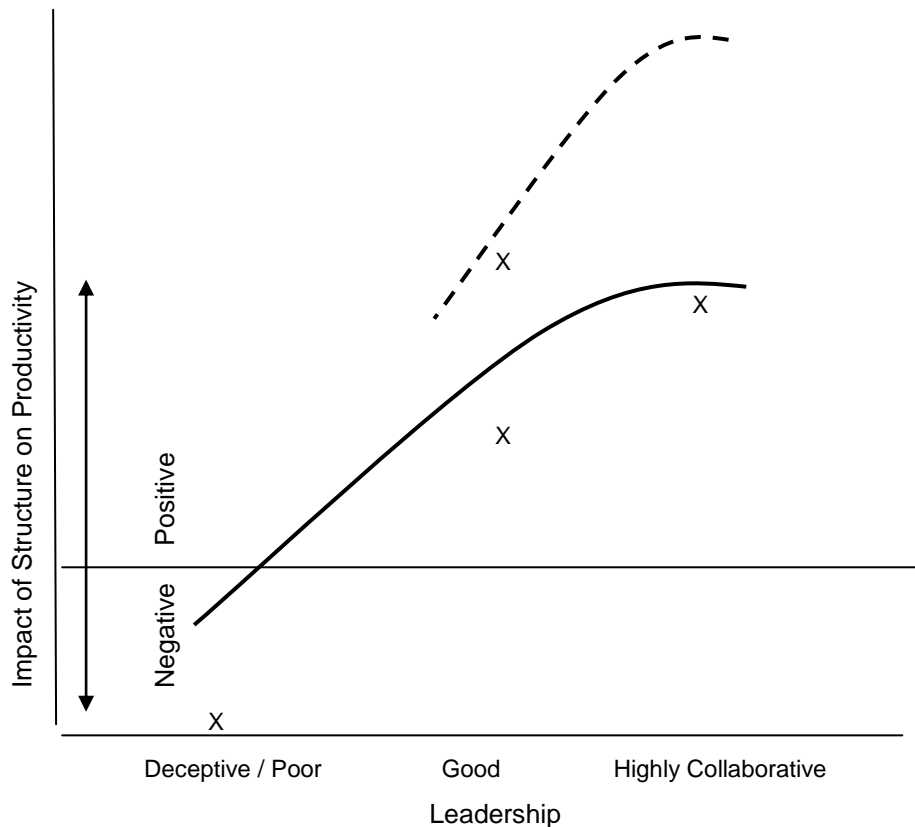


Figure 7 is a 'mud map' that represents this paper's working hypothesis and summarises the main propositions. The figure shows the impact of structure on productivity as a function of leadership. The dotted line - - - - - represents the parabolic structure. The solid line _____ represents the pyramidal structure.

This paper has proposed that productivity is maximised when highly collaborative leadership is combined with a parabolic structure. Pyramidal structures have a negative effect on productivity in the presence of deceptive or poor leaders. The deceptive leader seeks to gain excessive status and/or control whilst professing the purest of motives publicly. The poor leader is either an incompetent or a laissez faire leader who believes that things will work out with a hands-off approach. Pyramidal structures can have a positive impact on productivity when combined with good (highly competent) and excellent leadership (highly collaborative leader) but cannot achieve the level achieved by parabolic structures.

Studies confirm much of data for the graph represented by _____ (Katzenbach, 1993). Studies confirm some of the data for the graph represented by - - - - - (Getz, 2009). Nevertheless from our own work, that of others and the literature there is considerable and growing theoretical and anecdotal evidence to support this paper's central proposition (Hull, 2003; Bloom, 2006); Odoi, 2007; O'Reilly et al. 2009; Keller et al, 2010).

PART THREE: WE PAY A HUGE PRICE FOR NOT RECOGNISING THIS ELEPHANT

In 1962, René Dumont published his *False Start in Africa*, which became a best seller. It was based on over thirty years' experience of working as an agronomist to increase agricultural yields in colonial French Africa. 'Black Africa,' said Dumont, 'had been degraded by Western intervention. However, the departure of the colonial rulers has not brought decolonization, but a surfeit of often corrupt, exorbitantly paid, domestic officials. Administration has become the "principal industry" in many states. Aid often helps to perpetuate this system, and the educational methods inherited from the Europeans turn out only bureaucrats.' (quoted in De Groot (1989)) In a review of Dumont's work in the *New Scientist* Peter de Groot wrote 'Dumont's work suggests to me that human frailties - ego, greed, the jealous protection of professional status - stand

in the way of development for the poor. We do not appear to have come very far since he made his perceptive observations. As Dumont said, 'It is a pity that failure is not readily acknowledged, and therefore seldom serves as a lesson to others . . .'

But failure cannot be adequately acknowledged, let alone dealt with, until the reason for it is understood. The pyramidal structure, by encouraging behaviour based on the values of status and control, which is displayed as 'office politics' or 'kissing upwards and kicking downwards', underpins this failure and continues to do so to this day.

Speaking on the eve of his 75th birthday in 2006 Desmond Tutu said,

I naively believed that come liberation these ideals and attitudes would automatically be transferred to how you operated in the new dispensation. . . we jettisoned very quickly those high ideals and this sense that you were there for the sake of the struggle and not for your own aggrandizement. . . . We are not a special breed. We have feet of clay (quoted in Meldrum, 2006).

To further illustrate this in 2008 the Kenyan government announced the appointment of 41 cabinet ministers and 52 assistant ministers. (Africapress, 2008)

Africans aren't the only people seeking gold Rolex watches and Mercedes Benz cars, and the world can no longer afford such waste of resources and talent enabled by a flawed mental model of organisations. In order to shift from our current model of organisations we need to examine the current one more critically. Interestingly Northern Africa provides another metaphor. Gareth Morgan, in his book *Images of Organizations* (1996), invites us to look behind the glossy postcard images of the great pyramid at Giza:

It is estimated that its construction involved work by perhaps ten thousand persons over a period of twenty years. The pyramid is built from over 2,300,000 blocks of stone, each weighing two and one-half tons. These had to be quarried, cut to size, and transported over many miles, usually by water when the Nile was in flood. When we admire this and other pyramids today it is the incredible ingenuity and skill of the early Egyptians that probably strikes us both from an aesthetic and from an

organisational standpoint. From another standpoint, however the pyramid is a metaphor of exploitation, symbolizing how the lives and hard labour of thousands of people were used to serve and glorify a privileged few. In the view of some organisation theorists this combination of achievement and exploitation is a feature of organisation throughout the ages.

The need for a new theory such as the parabolic organisational model is paramount. The good news is that some people not only agree but are acting to bring it about. The following quotations attest to its value.

We have been searching for a description for the type of organisation that we want Melbourne Water to become. We want to be highly productive and people oriented. We want to be highly collaborative both internally and with all of our stakeholders. We want to be highly adaptive to meet the complexity of our current challenges in the context of a rapidly changing climate. Of all the terms that people use to describe organisations, 'parabolic' describes best what we are working towards becoming (Skinner, 2009).

I am an experienced manager and have read widely in the management literature and attended PD (professional development) over many years. The parabolic approach is radically different from other leadership training I have ever done. I learned more from this than the

sum of all other training I have done in this area. (McMaster, 2006)

I found it brilliant – lots won't, but for me this is part of the journey that we need to be having and we need to do more and more. (Scott, 2010)

CONCLUSION: TOWARDS A BETTER PRACTICAL THEORY

The title of this paper, had its origins in Kurt Lewin's famous statement, 'There's nothing as practical as a good theory'. I believe this theory is both 'practical' and 'good'. I hope that as a result of reading this paper you may change or be tempted to change the way you look at and think about organisations. However, for a range of reasons you may not agree. If one of those reasons is that you think you know a better theory or you think that this is only a partial theory and needs considerable work, would you please let me know? I will willingly give up this theory or adapt it if after a reasoned exploration, by me and others, a better approach is found. The sooner we can apply the best practical theories the greater our chance of leaving a better world for our children and our children's children.

Finally, this paper is a work in progress. I am writing a book to give a fuller account and more examples of this theory in practice. If you would like to know more about this work please email peter@leadershipaustralia.com.au



Peter Rennie is a third generation Australian of Anglo-Celtic stock. He is the third son of Miriam Wood and George Rennie who were good people, thoughtful and community minded. He is married to Ann who has a maturity and wisdom he cherishes. They have one daughter and he has four other children through an earlier marriage. Peter is concerned that his daughter and other children will live in a very different world to the world that nurtured him. He believes that unless we change, his daughter and your daughter, are unlikely to give birth to children who will live to an old age. Peter is Managing Director of Leadership Australia and has run his own consultancy businesses for over twenty years in the areas of leadership and organisational development and worked with people across the spectrum of commercial, educational and government organisations. Peter was formally trained as a medical doctor and a family therapist. Peter can be contacted by email at peter@leadershipaustralia.com.au.

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Religious belief, spirituality and coaching for leadership development in our emergent world

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Dedication

To my life partner Anne who has been a constant nurturer and supporter of my own crossing of many knowledge boundaries and their personal integration 'within the self' in search of truth, sound ethics, and professional service.

The prevalence of religious belief systems and their impact in our global world cannot be ignored in leadership development by leaders and their coaches. This paper focuses on their role in the reflective space for developing leadership. What is missing is a rationale for this engagement in contexts characterised by secular pluralism. The debates about appropriate education concerning religions in secular, pluralist, multicultural societies have clearly shown that there is no such thing as value-free or neutral education; the role of the teacher and indeed of the curriculum is to facilitate a deep engagement in personal awareness and integration on the one hand, and the capacity to engage with diverse and complex meaning, social and organisational systems on the other hand. Drawing on these rich educational methodologies and knowledge domains, a conceptual framework for coaching for leadership development is described which incorporates diverse religious belief systems, and how these may be appropriately incorporated in the coaching reflective space. This framework is then illustrated by reference to the central belief of the Christian tradition when personally entertained by the coach, namely the doctrine of the Holy Trinity. A description is provided of how such coach beliefs likely express themselves in, and indeed shape, the reflective space between coach and coachee in professional practice. Observations are made about linkages between such religious beliefs, the nature of authority, and theories of leadership. Through this extended theory of coaching, researchers and coaches are challenged to engage in systematic critical reviews of the world views of the coach and how these might manifest themselves in their coaching, and coaching for leadership development in particular. It is necessary for the leadership coach in our emergent global world to acknowledge their own spirituality, beliefs and world views – whether they be labelled 'religious' or not.

Key words: Leadership, coaching, religion, spirituality, frameworks

THE PROBLEMATIC OF 'RELIGION' AND 'SPIRITUALITY' IN LEADERSHIP

There is ample evidence that religion is a powerful force – for good or ill – in the world today. Atrocities are committed in its name, but it also shapes the world views of most of the peoples of this precious blue-green planet. Of course religion comes in so many forms – some 'primitive' and indoctrinatory; others sophisticated, humanising and energising; some at war with science and others able to encompass science.

To speak of *religion* in secular and pluralist societies like Australia and many other so called 'secular'

western countries can be problematic. However, the view adopted here is that pluralist and multicultural societies require a more sophisticated form of engagement with the phenomena of religion: to attempt to banish it to the periphery of public life reinforces the very sectarianism to which secular western societies are opposed.

Religious traditions as an organic social phenomenon may be understood as an example of a wider category of social traditions which contain loose and/or highly structured enduring organisational systems and cultures, typically associated with eight aspects of phenomena¹. They

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¹ Beliefs, myths and stories, texts, social structure, rituals, signs and symbols, ethics, shared personal experience and spirituality.

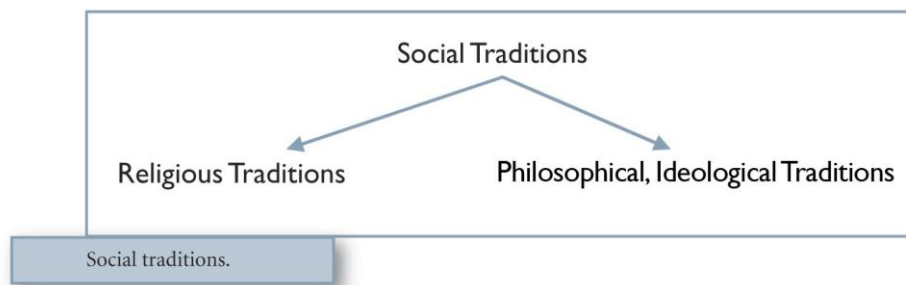
RELIGION AND SPIRITUALITY IN COACHING

may be described as 'symbol systems expressing and disclosing patterns of meaning, beliefs, values and behaviours' (Elliott & Engebretson 2001; Elliott and Tuohy, 2006).

Social traditions can take religious or non-religious forms, depending on just how one defines religion. Belief in a God or gods is not necessarily a criterion which defines religion, as an examination of

Aboriginal or major varieties of Buddhism illustrates. More compelling criteria for the identification of a social tradition as 'religious' are whether it is concerned with ultimate issues regarding life and death, and whether it provides a framework or orientation for patterns of meaning for the whole of life (Elliott, 1986a; Fromm, 1967).

Figure 1. Social and religious traditions



Elliott, R.H. and Tuohy, M. (2006). *Ethics and Morality in a Multi Cultural Society*. Nelson Cengage Learning: Melbourne. P 145.

Understood in this way a dialogue between 'religious' and 'non-religious' social traditions in relation to western secular societies can be established based on rationality and enquiry about evidence (refer Figure 1). One field where these questions have had to be thoroughly investigated is in the realm of education. The educational philosopher Phillip Phenix (1954-1988) considered religious knowledge and awareness to be one of six 'ways of knowing' and argued that induction into all six were essential for the task of education in society. The exhaustive studies of world religions by the phenomenologist Ninian Smart along with social anthropologists like Margaret Mead and Mercia Eliade and many others provide a rich tapestry for enquiry about religion from a world perspective as one important way of knowing.

Progressive curriculum developers within western societies like Michael Grimmitt (1973, 1978) pioneered the incorporation of religious ways of knowing, skills and methods of enquiry purely in the name of education without any indoctrinatory or confessional intent. Eric Fromm (1967), writing about psychoanalysis and religion, observed forms of religion which promoted humanistic values for society and contrasted these with forms of religion which promoted forms of authoritarianism. Developmental theorists like Piaget and Kegan have provided life stage maps for achieving maturity by which different forms of integration of 'the self' and 'the other' are achieved in personal

development during a life cycle.

Reviewing this rich heritage from religious studies, philosophy, social and personal psychology, education and sociology it is a great pity that such pathways to a deeper and broader understanding are not more widely accessed in contemporary life. This paper seeks to make a contribution towards the clarification of such conceptual and methodological bridges, with particular reference to coaching for leadership development.

To speak of *religion* and *leadership* together seems to invite many conundrums! While religion has largely been relegated to the domain of the local community, the private realm in secular western societies (Berger & Luckmann, 1966), the importance of leadership is widely accepted in society, in government, in corporate life, in government departments, in cultural matters as well as in religious institutions. Leadership is about the exercise of power and resources. It is about the creation of the future through a change process. Leadership is about how leaders influence others, and the outcomes which result.

There has been considerable scientific empirical research about various forms of 'effective' and 'ineffective leadership' (for a review see Bass and Bass, 2008, Parts III and IV). Despite commonly held beliefs that leaders are born not made, the evidence is otherwise (ibid, p. 1067-87, 1105-1122). As is the case with religion, confusion about what is

actually meant by 'good leadership' is widespread. Every person has an opinion about what constitutes effective leadership but from the viewpoint of scientific evidence about leadership and associated outcomes, some notions about leadership are better than others judged by individual, group and organisational performance criteria (for example, Barling, Weber & Kelloway, 1996; Keller, 1995; Kirkbridge, 2006; Dumdum, Lowe & Avolio, 2003).

Spirituality

In some distinction from western society's program to relegate religion to the merely private realms of domestic and local community, *spirituality* as a topic of enquiry today is becoming mainstream. Spirituality has many meanings and indeed it can also be difficult to define. Generically it refers to the way that we 'are' (as distinct from what we do or have, although these maybe connected (Kurtz and Ketcham, 2002)). It refers to 'the deep inner experiences of a person or group of persons that gives essential life and energy for living' (Elliott and Tuohy, 2006, p152). Spirituality is essentially about the 'inner self' but it can have an outer orientation to the 'other' beyond the 'self', which in fact can serve to define and locate the 'self'. Spirituality has been described as 'a central part of be-ing human, a source and a response to the cry of the human heart – the cry for more, the cry for meaning' (de Vries, 2007, p.14). Like religion, spirituality makes claims to be about realities which shape ultimate human meaning.

The recent pre-occupation with spirituality in the West may be understood as part of a quest for personal self-transcendence – a connection to a greater reality which provides a basis of *be-ing human*. Discussion of the spirituality of leaders and of spirituality at work is therefore more acceptable than religion in secular western societies. Yet the religious traditions of the world promote a spiritual dimension of personhood, encounters with the sacred and the establishment of ultimate patterns of meaning which seek to define and constitute what it means to be human (Grimmitt, 1983; Elliott, 1986b; Elliott and Tuohy, 2006, p 152; Moore and Habel, 1982).

How can leaders today entertain a broad global vision and still achieve the resilience sufficient to sustain them for the journey, without succumbing to cynicism of despair, indulgent hedonism, the denials of utopianism, consumerism and greed? The resources of personal spirituality and the spiritual dimension of religious traditions should not be ruled out of this leadership journey. How to access them helpfully and appropriately is the issue.

Acceptable frameworks for personal growth in coaching

In the face of a myriad of complexities in professional practice with coaching clients, having a clear framework for professional practice is like having a map and a compass. Lane and Corrie (2009) have helpfully suggested that such frameworks in general are 'fit for their purpose' in coaching if they:

1. *assume a partnership framework which accommodates a variety of stakeholder positions:* 'Are consistent with a client partnership framework incorporating a variety of stakeholder positions'
2. *are inclusive of a broad range of factors:* 'Take account of a broad range of factors beyond the individual and internal'
3. *are applicable to diverse contexts:* 'Have relevance to contexts regardless of the goals chosen, theoretical position adopted or techniques for change used' (Lane and Corrie, 2009).

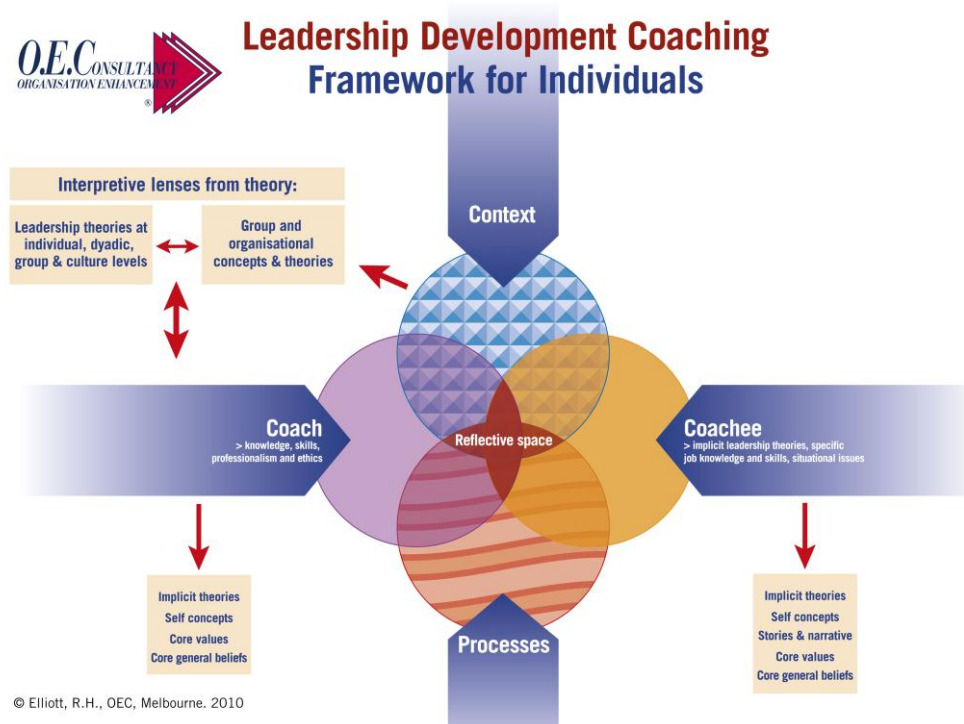
Accepting this lead, it is here proposed that these three criteria need to be satisfied by any conceptual framework dedicated to enabling effective coaching for leadership development which includes attention to personal spirituality and the spiritual dimension of world religious traditions.

TOWARDS A COMPREHENSIVE FRAMEWORK FOR LEADERSHIP DEVELOPMENT COACHING

Our starting point is the situation of engagement between coach and client/coachee in the context of an organisational setting. Building on a series of practitioner presentations developed through naturalistic methods and critical peer review about coaching at evidence-based national conferences (Elliott & Long, 2004, 2006), and reflecting on his own career journey in physics, education, theology, psychology, ethics and philosophy, the author developed and presented a conceptual framework for leadership development – the *zone of professional practice in coaching for leadership development* (Elliott, 2007a, 2007b). Among other things, this framework highlighted the importance of critical examination of the assumptions which the coach brings to the coaching relationship and how their own beliefs and values may shape the coaching reflective space.

Figure 2 is an extract from this framework.

Figure 2. Interpretive lenses from leadership research and coach/coachee implicit theories



A central concern was the appropriate use and incorporation of scientific theories about what has been shown to be *effective leadership* in coaching intended for leadership development. From the viewpoint of professional practice it was observed that the evidence-based journal literature of coaching on the one hand, and the scholarly leadership literature on the other, were simply not engaging with each other about leadership development. This situation continues to be the case as was further elaborated in a paper delivered at the International Congress of Applied Psychology (Elliott, 2010) in which it was suggested that the new field of coaching, and specifically coaching psychology, had experienced premature closure due to a lack of critical reflection about the foundation assumptions on which the domain is based¹.

The question at hand here is how can and should conceptual frameworks for leadership development be further developed to enable religion, philosophy

and spirituality to be systematically considered in the professional coaching practice in any organisational or societal context?

Addressing gaps in conceptual frameworks for coaching

What is missing so far in empirical research about coaching are *frameworks* which promote rational, open enquiry across the boundaries currently separating religion, spirituality and leadership. In the pursuit of coaching for leadership and management development, inclusive frameworks are required which serve to draw upon and integrate the vast riches of received religious and spiritual wisdom as well as established scientific leadership theories. These frameworks need to facilitate the responsible exploration of the religious (or non-religious) beliefs and spirituality of both coach and coachee in the enterprise of developing leadership capability for this emergent and complex global world.

Considering the areas of leadership, religion and spirituality in coaching practice, any concern with 'ultimate realities' is surely challenging territory for the present theory and practice for coaching as the following questions illustrate:

- What is the place of any revealed 'truth' or 'knowledge' in the coaching reflective space – whether from the coach, coachee or sponsoring organisation?

¹ For instance, the text *The handbook of coaching psychology: A guide for practitioners* by Palmer and Whybrow (2007) omits any treatment of 80 years of empirical leadership research, even though surveys indicate that over one-third of all coaching in organisations purports to be about leadership development.

- What are the appropriate hermeneutics for any interpretation of these for coachee development?
 - If the coach him/herself entertains religious beliefs and values, how might they drive or influence their own practice of coaching?
 - Under what circumstances, if any, is it appropriate for such religious beliefs to be disclosed to the client? Indeed, are there ethical requirements to actively disclose them if informed consent is to be achieved in such coaching relationships?
 - Is it ever justifiable or authentic for a coach to claim they have no beliefs, values or world views which need such disclosure, as is often claimed by secularists and humanists?
 - Can some world views in fact function like a 'religion' in a person and for an organisation even though they are not named as 'religious'?
- curriculum of public sector, secular, sponsored, pluralist education?
 - How can enquiry and indeed achievement concerning religious belief systems be legitimately handled and assessed in reliable, public, impartial, credentialing processes?
 - What is the role of the educator in this domain of religious education? Can a clear distinction be made between 'education in a religion' and 'education concerning or about religion(s)'?
 - Can the pitfalls of comparative religion approaches be avoided? What is the vision for the educated person involved in such educational pursuits?

Accordingly, in search of useful conceptual bridges which satisfy the three criteria of Lane and Corrie (2009), we now consider some of the best curriculum rationales yet devised in secular pluralist societies concerning how beliefs, values and meaning might be impartially explored and developed in the enquirer through the dialogical encounter with both religious and non-religious social traditions.

The quest for a more comprehensive conceptual framework for coaching is facilitated by the adoption of phenomenological methods of scientific enquiry (Grimmitt, 1973, 1978; Smart and Horder, 1975). Such enquiries for the handling of religion(s) assist in understanding how human religious experience can be appropriately accommodated in the reflective space of coaching for leadership in secular pluralist societies.

Contributions from 'New RE' curriculum theory

The 1970s and 1980s were a very fertile period in the field of religious education (RE). A vibrant national professional dialogue occurred within Australia (Elliott and Rossiter, 1982; Mavor et al., 1982; Minister of Education, 1984; Moore and Habel, 1982; Rossiter, 1981) and internationally – the United Kingdom (Grimmitt, 1983; Hull, 1982). Questions and issues canvassed included the following:

- What is the place of religion, if any, in the

Building on the prodigious work of the phenomenologist Ninian Smart in the study of religious traditions world-wide (for example, Smart & Horder, 1975), Michael Grimmitt made a most important contribution to the field of religious education in his widely used and cited book 'What can I do in RE?' (1973, 1978). In this he reviewed the implications of Smart's phenomenological method and accounts of religion for education in schools and proposed a three-circle map for the field of enquiry – 'personal religious/moral dimension of experience', 'shared human experience' and 'particular stances for living' (the enquirer). Grimmitt incorporated Ninian Smart's six dimensions of religion in his conceptual framework for the curriculum for the new RE in all schools. This conceptualisation for the field of enquiry for RE in schools cut it loose from confessional intent pre-occupations and enabled serious consideration of RE as a necessary area of any curriculum in its own right. Similarly, John Hull (1982) made many fine contributions describing and scoping the new field of RE.

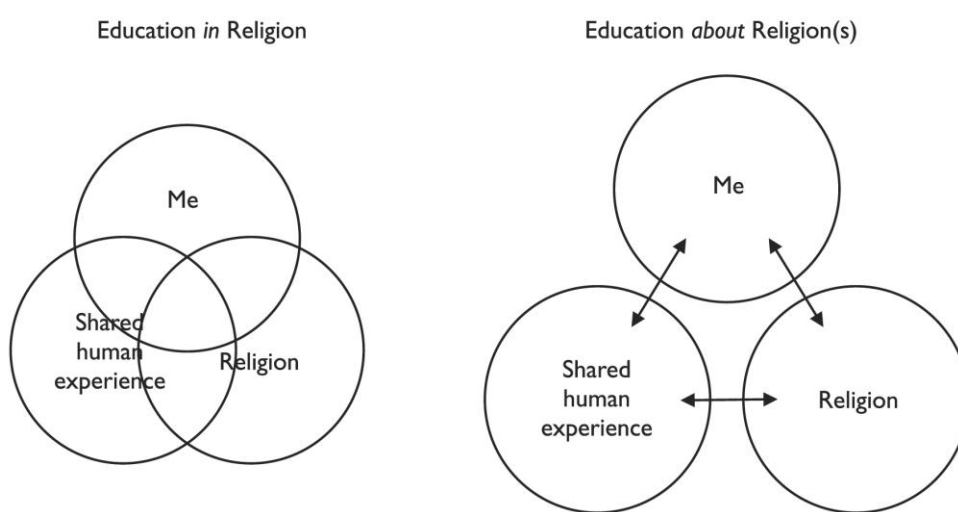
The vigorous Australian national curriculum discussions about the nature and place of religion in society's general education led to several proposals about what 'religion' is and how to study it (Cheers & Elliott, 1982; Elliott, 1986a, 1986b; Hill, 1983; Mavor et al., 1982; Moore & Habel, 1982; Rossiter, 1981). One influential approach was that of typology (Basil Moore and Norman Habel) which posited eight classifications of typical aspects of religions, not six as in the phenomenology of Ninian Smart. Elliott (1986a), drawing on the analysis provided by the typologists but maintaining a phenomenological, not a typological approach, proposed eight 'aspects of religious traditions' for the religious tradition circle in the field of enquiry

for the new RE in education. He also drew on and incorporated analyses about the role of the educator/teacher in the overall curriculum as proposed by Brian Hill (1983), namely the possibility of critical impartiality in curriculum practice. Elliott also extended Hill's concepts to include principles of selection for the content of sequential curriculums for the new impartial and critical RE in schools (Elliott, 1986a, 1986b, 1988, 1990).

To ensure differentiation was possible between 'Education in faith' orientations and 'Education concerning religion(s)' orientations, Elliott located the enquirer in a 'Me Circle' which had as its core understanding 'symbol sets' about patterns of meaning and belief for the individual which corresponded to the 'symbol-systems' of social traditions. The basic distinction in the approach of these confessional and impartial orientations is represented in Figure 3.

Figure 3. Three areas for 'Education concerning religion(s)'

TWO ORIENTATIONS FOR EDUCATION CONCERNING RELIGION



Elliott, R. (1986)

The individual student, and indeed, all enquirers in the curriculum, was not assumed to be 'in' the circle of religion but engaging with it – informed by the methods of phenomenological research and enquiry. This proposal for RE fitted well with the needs of public education for the 'informed but impartial enquiry' about multiple religious systems. These principles for curriculum design in RE became embedded in the Victorian Certificate of Education in a new course 'Religion and Society' which still continues today as a serious field of study in senior secondary education leading to public (not confessional) certification.

Implications of the 'New RE' curriculum theory for coaching

Taken as a system this journey in the field of religious education (Elliott, 1986b, 1987, 1989, 1990, 1991a, 1991b, 1992; Rossiter, 1981; Elliott & Rossiter, 1982) has a number of implications for coaching in pluralist contexts when religious beliefs are being entertained in the coaching reflective

space. These include the following insights:

- There are two basic orientations for engagement with religious traditions: (a) education in faith and (b) education concerning religions (Elliott, 1986, 1988, 1989; Elliott & Rossiter, 1982; Rossiter, 1981). The latter is marked not by neutrality and a false objectivity but by developing the capacity to 'stand in the shoes of a person of faith' and seek understanding from their perspective whilst also maintaining a critical independence. This extends the scope and kind of empathy necessary in the coach if they are to avoid practising undisclosed indoctrination or being a missionary for their own implicit belief system (whether that be about religion or leadership, for example).
- The context for enquiry is crucial in deciding whether the confessional

‘education in faith’ orientation or the impartial ‘education concerning religion(s)’ is ethically mandated as being appropriate. (For a discussion of this distinction in orientations see Elliott & Tuohy, 2006, p.145-148.)

- This distinction in orientation requires awareness and consideration of the stance of the coach, the stance of the coachee, and assumptions of the context in which the reflective space of coaching occurs. A number of possibilities arise from combinations of these three areas of consideration, each of which has implications for: (a) whether expert knowledge and skill of a particular kind is required in the coach, (b) the coachee’s interest, needs and aspirations, and the assumptions they bring to coaching regarding their own religious beliefs or world views, and (c) implications for the coaching contract and purpose scope from the viewpoint of any sponsoring

organisation.

- Religious beliefs are considered in the total context of all the associated phenomena of a religious tradition, so beliefs, including those entertained by an individual, need to be grounded in seven other aspects of any religious tradition: myths and stories (narratives); ethics and codes for acceptable behaviour; texts, both foundational (sacred) and authoritative commentaries; rituals; symbols; social structure (about related social organisations and institutions which support maintenance of religious systems of thought and practice); and the subjective personal experience of the adherents of a religious tradition.

All seven aspects contribute to the meaning of religious beliefs and their functioning in social and individual personal life. Conversely, to examine beliefs divorced or disassociated from the wider context is to unhelpfully subject religious belief to a radical reductionism and misinterpretation.

Figure 4. Personal religious beliefs of the coach and professional coaching processes



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The conceptual framework shown in Figure 4 outlines the social context for religious beliefs as these *may be* entertained by the coach. To appreciate the total meaning of such beliefs, the seven individual ‘aspects of the religious tradition’ are relevant for consideration. Then the orientation of the individual to those aspects is important – namely, to what extent do they identify with and adopt these perspectives? Do they place themselves ‘in’ the particular ‘religious tradition’ circle or outside it – or sometimes a bit of both?

As presented by Elliott (2005, 2007a, 2007b), three core processes are understood to establish and maintain the coaching reflective space:

- Coach expert – facilitative modalities
- Self-other belief and value interactions, and
- Coachee informed consent and accommodation.

Collectively these three driver processes in professional coaching operate to make explicit the content, methods and assumptions being entertained in the reflective space.

By virtue of the very scope of the field of enquiry of the new RE, fundamental questions of life and death, of ultimate meaning about existence are to the fore when considered in a coaching relationship.

One effect of this broadened scope of engagement is an extension of the range of considerations normally associated with issues of *authority* in the coaching reflective space. The New RE field of enquiry systematically focuses attention on matters

of truth regarding what *may be* considered to be ultimate authorities. Consequently, any extensions of leadership coaching into spirituality or religious traditions will likely be associated with the creation of specific awareness about the nature and role of authority in any leadership theory when such theories are also applied in coaching for development. The developmental purposes of coaching will be furthered when the reflective space includes consideration of how a spiritual or religious belief system (whether of coach, coachee or organisation sponsor) might influence the selection of leadership theories or indeed shape them in actual practice.

The conceptual framework for coaching is extended beyond any isolated individualism since the field of enquiry of the new RE grounds religious beliefs in manifestations of the seven aspects of religious traditions and firmly includes society, shared human experience and cultural analysis and sensitivity.

Finally, given that religious traditions may be defined in the new RE field of enquiry as ‘symbol systems explaining and expressing patterns of meaning, beliefs, values, purpose and behaviour’ for societies and individuals (Elliott, 2006), the associated conceptuality heightens the issue of meaning in personal relationships and relatedness to others and to ‘otherness’ in general.

(Elliott (1989, 1990; Elliott & Tuohy, 2005) defined the *beliefs aspect* of social and religious traditions as ‘ideas that people and groups have about their basic assumptions concerning human nature and what is “real” in the physical world and cosmos’.)

Figure 5. Impacts of religious beliefs/social traditions in the reflective space of coaching



Given these contributions from the field of religious education, the reflective space for coaching with regard to the place of religious beliefs may be depicted as in Figure 5. Utilising the expert lens schemas for leadership and religious traditions (see also Figures 2, 8 and 9) the coach may then facilitate reflection by the coachee of the interpretation of any religious beliefs in the coaching processes and their impacts on either the implicit or scientific theories of leadership being entertained. Moreover, when spiritual or religious beliefs are held by the coach the conceptual framework prompts professional reflection (and indeed review) of how these coach beliefs may influence coaching for leadership development with the coachee.

It is here proposed that such extensions of the conceptual framework for leadership coaching proposed satisfy the three criteria advanced by Lane and Corrie (2009), namely:

- Does the extension framework envisage a partnership relationship between practitioner and client which is consistent with a variety of stakeholder positions? Yes.
- Is the extension framework inclusive of a broad range of factors? Yes
- Is the framework applicable to diverse contexts and techniques? Yes.

APPLYING AN EXPANDED CONCEPTUAL FRAMEWORK FOR LEADERSHIP COACHING INFORMED BY RELIGION AND SPIRITUALITY

In the emergent evidence-based literature (for example, Palmer & Whybrow, 2006; Whybrow & Palmer, 2006; Grant, 2007) coaching is differentiated from counselling, training, education and consulting (Grant, 2001, 2006). *Coaching* is regarded as an activity understood to be a systematic engagement between two individuals (here referred to as coach and coachee) for the purpose of improving the realisation of the coachee's personal goals and enhanced performance outcomes (for example, Grant & Cavanagh, 2002; Grant, Cavanagh & Kemp, Eds, 2005); Green & Grant, 2003; Kilburg, 2004; Whitmore, 1992; Zeus & Skiffington, 2000). Coaching is concerned with current realities and present personal functioning with a view to achieving a future preferred state of acts and being by the coachee. Any focus on the past or history is only for the sake of the present purpose of self-actualisation.

Coaching is frequently used for management and executive development in organisations in western societies. While 'leadership' is clearly an important aspect of what executives, managers and team leaders are expected to provide, interpretations of what leadership means vary widely. Elliott (2003, 2005) first drew attention to the absence of evidence-based interpretative theories about effective leadership in coaching dedicated to developing leadership. He advanced seven propositions for responsible professional coaching about leadership development, which included the need for a proper utilisation of scientifically established leadership theories.

The burgeoning coaching industry is driven by many client requirements and service offerings, but surveys indicate that up to a half of all coaching services purport to be about leadership development. Yet in the coaching literature, including the professional literature in coaching journals, one cannot find systematic attempts to define leadership or effective leadership, let alone validated measures of these.

As has been the case with scientifically established theories about leadership, religion and spirituality have so far been ignored in the serious empirical coaching literature. Considered along with the lack of engagement with the scientific leadership literature, one wonders whether the emergent coaching field has experienced premature closure (Elliott, 2010).

ILLUSTRATION OF AN EXPANDED CONCEPTUALITY FOR COACHING

The application of an expanded conceptual framework for leadership development that is inclusive of religious beliefs and spirituality will be considered here by addressing two questions:

- A. By way of illustration, how might core personal *coach* Christian belief in the Trinity shape the reflective space of coaching and do so legitimately?
- B. How can, and perhaps should, any religious, spiritual and scientific knowledge and awareness be handled and utilised in professional coaching practice?

Trinitarian Christian belief and coaching for leadership development

The doctrine of the Holy Trinity is regarded as central to mainstream Christianity; discussions concerning it have provided a forum and vehicle for clarifying and even defining mainstream variants

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within the Christian tradition, such as the Western Catholic, Anglican, Protestant and various Eastern Orthodox traditions.

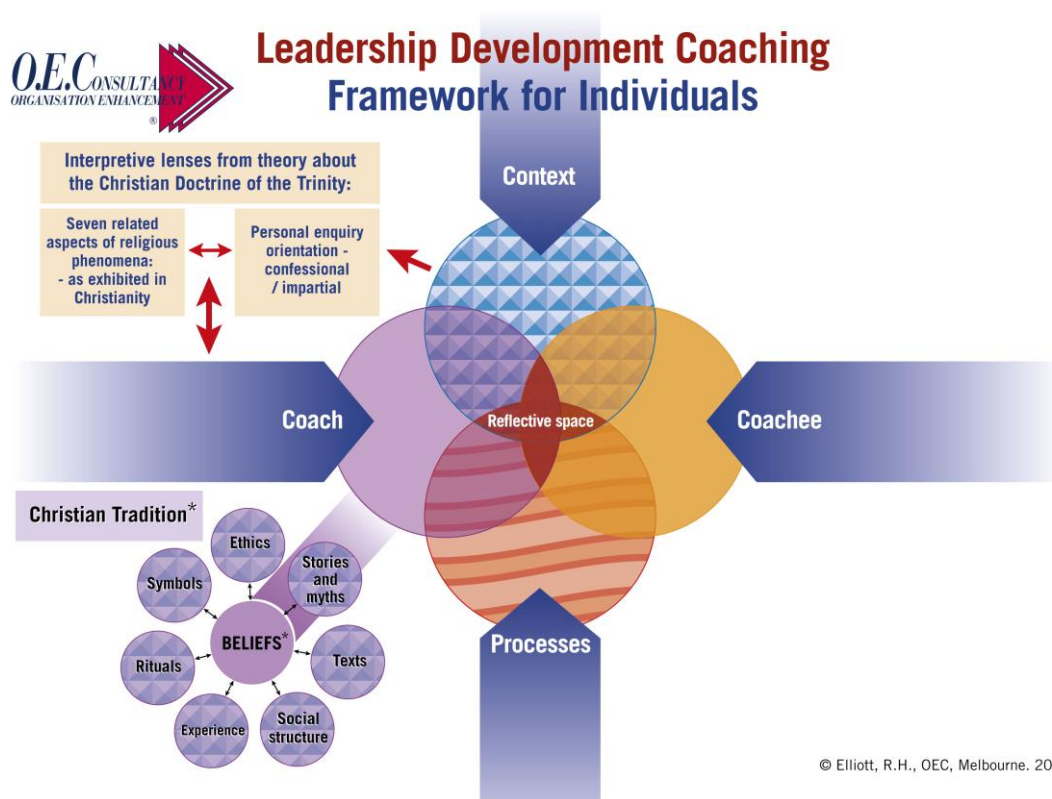
Colin Gunton writes (1997) citing Professor Christoph Schwobel's *Trinitarian Theology Today* (1995):

Trinitarian theology appears to be a summary label for doing theology that affects all aspects of the enterprise of doing theology in its various disciplines This concerns not only major doctrinal topics such as the doctrine of Creation, the

destiny of humankind, the person and work of Christ, the church, its members and sacraments, and eschatology, but all those areas where doctrinal reflection and non-theological modes of enquiry overlap, such as conversation with the natural sciences, anthropological enquiries, historical investigation and social theory.

Some historical and theological background concerning the doctrine of the Trinity within Christianity is provided in the Appendix.

Figure 6. Reviewing impacts of coach religious beliefs on the coaching reflective space and coachee



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Addressing Question A and using the extended conceptual framework for the reflective space (Figures 5 and 6) it is proposed that core personal Christian beliefs in the Trinity held *by the coach* can shape:

- the reflective space boundaries
- the content considered relevant to value and belief formation for personal leadership development
- the coaching processes of the reflective space
- the coachee's implicit leadership theories

and their self-perception of their leadership behaviours

- the key assumptions made about the relationship between coach and coachee, and
- how scientific theories about leadership are entertained and evaluated.

How this is so for each of these will be considered in turn, with illustrative reference to the content and meaning of the doctrine of the Trinity within the Christian tradition.

The origins of Trinitarian theological thinking lie

within the spirituality of communal Christian worship. However, the content of these beliefs relate to other domains including 'creation', the nature of the Church, the vast universe, the nature and purpose of life, the destiny of humanity, the person and work of Christ, and the sacraments of

the Church – principally baptism and Eucharistic worship. The seven phenomenological aspects of the Christian tradition are the canvas on which Trinitarian beliefs may be understood as providing essential truth about existence and its meaning.

Figure 7. The possibility of confessional coaching given acceptance of shared coach and coachee religious world views



In the coaching relationship the extent to which coach and coachee may share this world view will of course vary greatly. Where the relationship of a shared Trinitarian world view exists coaching will take the form of catechesis or 'education in the Christian faith', the possibility of which is suggested in Figure 7. However, to illustrate the coaching framework here we shall assume that only the coach holds such commitments and that coaching is taking place in a context characterised by secular pluralism.

Some observations can be made about implications of Trinitarian thought for the coaching relationship:

- The development of *personhood* as attributes of the divine was the contribution of the Cappadocian Fathers (Gunton, 1997, page 94). There is a perfect relationship between the three persons of the Divine life ontologically (as pertaining

to be-ing or existence) and functionally (as pertaining to actions between existing entities/persons) speaking.

- The Orthodox theologian John Zizioulas (1985) writes that relationship is not based on the superiority of one and subordination of another (for example, Father and Son) but in a complete mutuality of being, purpose and act. Humans can be 'caught up into this Divine mystery' and achieve participation in the Divine Life.

Zizioulas (2006), proposes that 'fear of the other is pathologically inherent in our existence ... and it results in fear not only of the other but of all otherness.' He asserts that The Person of the Son (ontology) of the Divine Trinity represents all 'otherness' for humans. But he also asserts that 'otherness' is constitutive of unity: 'God is simultaneously one and three'. Moreover

‘otherness is absolute’ in the sense that the three Persons of the Trinity ‘are absolutely different’. He insists that ‘otherness is ontological’ and not a moral or psychological attribute (p.5).

The conception of the Person of the Son as representing in human terms ‘the other’ provides a powerful symbolism which transforms perceptions of all human relationships. The conception of the Holy Spirit which indwells in all particular others establishes communion through generating the relationships of Persons, including the entire evolving creation/universe of the Father. These themes of persons, otherness, distinctness, relationship and communion have important implications for the aspirational qualities of the reflective space in coaching generally.

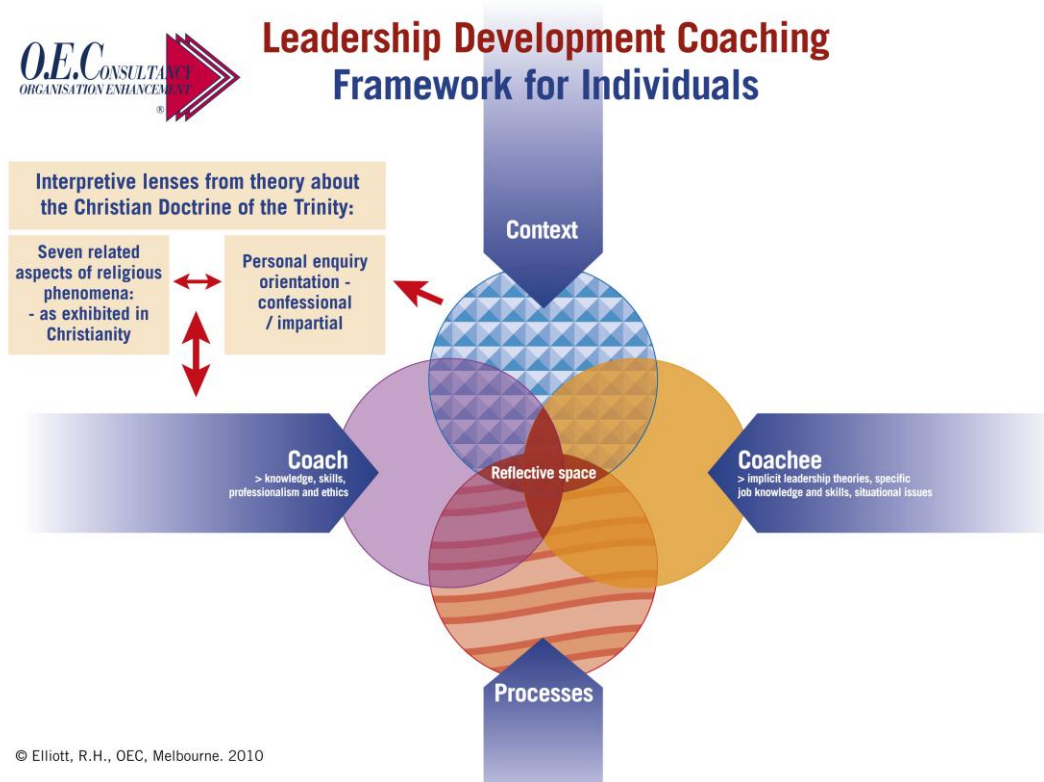
If human leadership is modelled on the Divine Life the dynamic of love must be central to relationships; dominance or mere submission are anathema. Consequently authoritarian leadership styles are unacceptable in the coach. Rather, styles devoted to development of persons are comprehensively endorsed. True leadership, in Trinitarian understanding, is the enactment of

serving love: of becoming ‘as one’ with ‘the other’ in empathy and purpose to raise both into the divine economy of sanctification (holiness).

Coach belief that ‘Personhood within the Trinity’ is absolutely differentiated and that yet ‘otherness’ is constituted by communion has many derivatives and implications for the coaching relationship. Systematic loving initiatives through relationship which builds communion mirror the divine initiatives towards humanity. Such interpretations in the reflective space are signs of ‘The Holy’: they can have revelatory character. From this coach perspective (refer to Figure 8), adoration of, and incorporation into, the Divine Holy Trinity is the ultimate purpose of human existence. Worship within the Holy Trinity redefines the meaning of all human being and action.

For the coachee in this illustrative coaching situation this pattern of meaning will be opaque, unless accessed through the coaching processes involving disclosure by the coach: (a) on the condition of informed consent by the coachee and (b) if consistent with the agreed purposes of the relationship.

Figure 8. Coach Trinitarian belief impacts as interpreted through Trinitarian interpretative lens



Trinitarian belief provides a number of correlates which may be inferred or deduced (Chalmers, 2007, page 54) when considered with reference to the conceptual framework for coaching for leadership development. When such a 'world view' is accepted and enacted by the coach the correlates of such belief can be expected to shape the coaching process and outcomes of the reflective space.

We can now suggest some possible answers to questions (a to f):

- (a) The reflective space boundaries are extended to:
- locate the reflective space as participating in the divine economy of transforming naked or unfiltered human consciousness to a higher state of ecological and integrated societal consciousness;
 - prompt contemplation of the vast and complex universe as the backdrop for the conversation, thereby fostering critical distancing of the imagination in the coach.
- (b) Relevant content for value and belief formation in leadership development:
- ranges freely across both positive and negative human experiences avoiding the denial of one of these polarities;
 - views the mission of leadership against an ecological consciousness and necessary connectedness to this planet in consequence of the self-other imperatives for communion;
 - establishes an ultimate ground for hope and a positive vision for personal growth from any starting point in human experience;
 - recognises the coachee as occupying the foreground of attention viewed against a background which is a vast, complex, interconnected, comprehensive, and mysterious web of a dynamic, evolving but ultimately trustable cosmic reality.
- (c) Coaching processes sourced in coach skills, knowledge and the practice of applied ethics:
- allow reflective space permeability to the complexities of individual, group, organisational and environmental life;
- require value integration with self-other relationships which include this planet as part of the other which needs to be brought into communion: this is a consequent foundation for ecological consciousness and responsibility;
 - actively aim for connectedness and relationship when presented with experiences of isolation, fragmentation, abandonment, powerlessness and hopelessness, through the coach's conviction that there is no experience, no location, no time, no challenge, no relationship from which the Holy Trinity is absent.
- (d) Coachee implicit beliefs and theories are assumed to be capable of being intentionally transformed, so:
- allowing the personal inner freedom of both coach and coachee: there is no aspect of 'the self' as 'object' which is beyond Personhood within the Trinity;
 - enabling deep personal integration of all '*intra-* and *inter-personal* otherness' to be intentionally brought into existence;
 - shaping the reflective space (whether explicitly identified or not) and particular modelling of leadership.
- (e) Key assumptions about coach-coachee relationship:
- recognises that ideal relationship is not based on superiority of one and subordination of another (for example, the Father and subordination of the Son) but an assumption of complete mutuality of being, purpose and act;
 - whilst respecting a differentiation of role, the equality of dignity of the coach and coachee in the relationship is established and maintained;
 - the theological modelling of 'otherness' and 'communion' provide a reference framework for this human relationship;
 - acceptance, respectful intimacy, and engagement with even the darkest recesses of the human psyche in both

RELIGION AND SPIRITUALITY IN COACHING

coach and coachee is imperative;

- the elevation of the coachee as the 'other', to potentially iconographic representations of 'the holy' is anticipated.
- (f) Selection of scientific empirical theories about leadership, or interpretations of evidence which may otherwise be considered ambiguous according to the canons of rational science, may be preferred:
- based on their reasoned congruence with Trinitarian beliefs about be-ing within the Divine Life (ontology) and with the Divine Economy (purpose/functionality);
 - gives priority to leadership as the enactment of serving love: of becoming 'as one' with 'the other' in empathy and purpose, so reflecting by imitation the divine economy of sanctification (holiness);
 - gives priority to actions which build communion through models of leadership which seek to imitate and mirror the divine initiatives towards humanity.

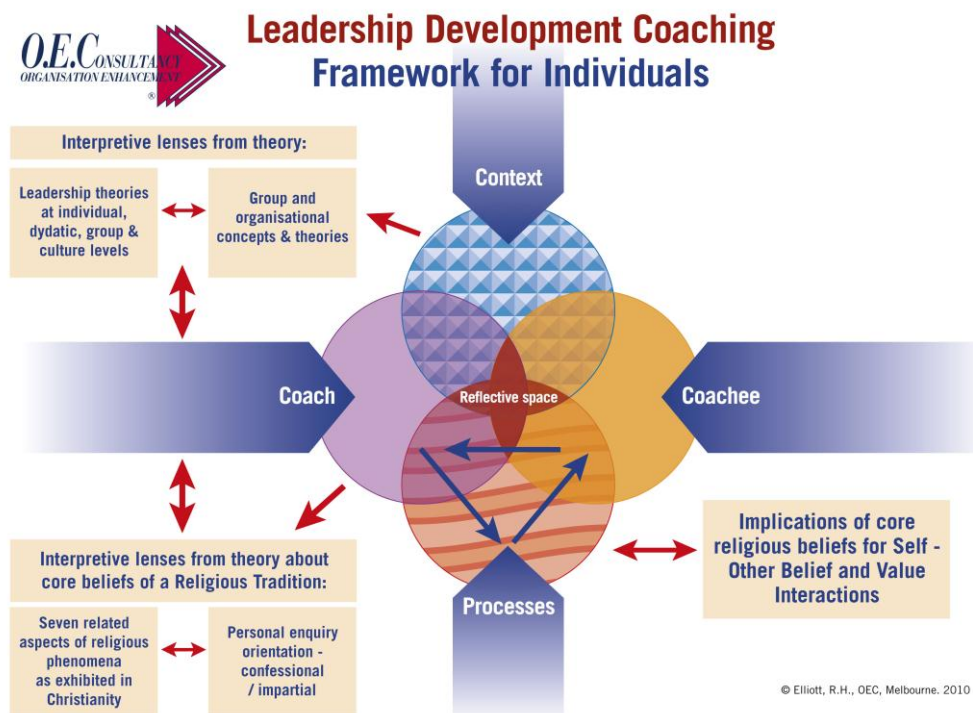
Interestingly, it turns out many of these values and modalities of coach engagement are congruent

with the exercise of the scientifically derived Full Range Transformational-Transactional leadership theory which Bass (1997) and Antonakis, Avolio, and Sivasubramaniam (2003) asserted seemed to have universal validity given the extensive empirical research undertaken over a significant period concerning it.

Authority in coaching for leadership development: Truth claims – religion, spirituality, reason and science

Systematic consideration of religious and spiritual experience in the coach necessarily permits exposure to revelatory states of mind and to the category 'knowledge of revelation' itself. The relationship between such states of mind and the exercise of reason (as indicated by Figure 9) will depend on the particular religious tradition. Authoritarian forms of religion associated with the absence of, or diminished, rational scrutiny of religious and spiritual experience is clearly capable of inflicting harm on society and personal functioning. However it is also evident that humanising types of religion can address the darkest corners of human experience and transform it into a positive force for good (Fromm, 1967). In determining whether religious belief is 'good' or 'bad' for the human psyche and society obviously depends on the nature of the revelatory knowledge received and its functioning in persons, groups and societies.

Figure 9. Contributions and impacts of scientific leadership theories and Christian Trinitarian beliefs in coaching for leadership development



The nature of the revelatory knowledge received concerning Christian Trinitarian belief in this paper is clearly on the side of positive humanisation. However, in coaching for leadership development, as suggested by Figure 9, both the content of philosophical or religious knowledge has to be critically scrutinised along with how such beliefs and convictions actually operate in individuals, groups, organisations and societies. The canvas on which the coach entertains their world view when revelatory states of mind are worked with is likely larger than the canvas of coaches who adamantly admit no such realities for contemplation in meaning-making. Indeed the latter coach world view can lead to the tyranny of the coach as the new god – the new ultimate pattern of meaning. Already in the little existent coaching psychology literature the coach and the coaching relationship itself seems to have replaced even the application of the extensive scientific literature on leadership as a source of authority for what constitutes good and effective leadership (Kemp, 2009).

RELIGION AND ETHICAL PRACTICE IN COACHING PROCESSES

Question B concerned the application of ethical principles involved in the reflective space which span the exploration and utilisation of world views such as religious belief systems and even scientific leadership theories.

The principle of propriety requires that coaches must ensure they are not pushing or inflicting their own agenda onto the coachee without the latter's free informed consent. To do otherwise is to breach the developmental intent of the coach-coachee partnership. Such respect for the propriety principle and its application requires an assessment of the readiness of the coachee and their own theological/philosophical world view also depends on the stance of any sponsoring organisation party for the coaching.

Whether the assumptions of Trinitarian belief, if held by a coach, need to be disclosed up front (or indeed ever) is problematic and usually impractical. If that ethical standard were applied to all personal philosophies held by coaches it is likely that few, if any, might pass such a rigorous test. In practice it is thought that much coaching in secular, pluralist contexts is invariably negotiated without reference to such philosophical categories. Perhaps this is a reason why coach beliefs and values have received so little attention in the research literature.

Concerning such personal disclosures in professional work, two standard tests may be applied: (a) is the disclosure made in the best developmental interests of the coachee, and (b) is such disclosure necessary, and if so, why? Considerable attention has been given to such ethical issues in professional discussions about controversial religious beliefs and values in 'education concerning religion(s)' in schooling. On the one hand curriculum approaches grounded in the *impartial* (as distinct from 'neutral' which is impossible) exploration of a religious tradition are arguably appropriate and necessary in *all* educative contexts as part of the knowledge and skills necessary for citizenship in a tolerant pluralist society. On the other hand approaches grounded in educative or developmental confessional explorations are indeed only legitimate if context disclosure policies and conditions are in place which in fact enable free informed consent.¹

Extending this discussion from the New RE to coaching in organisations for leadership development, clearly any religious evangelistic or catechetical intent in coaching for leadership development is inappropriate unless the overarching sponsor and personal contracting permits such moves given the overall agreed purpose of coaching. Consequently at what point, if any, should the coach holding Trinitarian convictions, or any other philosophy for that matter, consider whether explicitly sharing these coach core beliefs in the reflective space is in the best interests of the coachee?

Coaching must invariably and legitimately be engaged in the review of coachee beliefs and whether they are serving the higher states of personal functioning and workplace performance sought in its agreed purpose. Regardless of specific coach beliefs, professional leadership coaching in western pluralist societies for our emergent world has an educative responsibility to draw out awareness of any salient relationship with religious beliefs, values and personal spirituality with beliefs about leadership held by the coachee. An important issue, which is beyond the scope of this paper, is the kind of preparation and training required for any coach to competently navigate this extended canvas in the coaching reflective space.

¹ For an extended discussion of these issues in education, see Elliott, R.H., 1988, 1989, 1990.

APPENDIX

The doctrine of the Holy Trinity within the Christian tradition

Trinitarian Christian belief may be considered at its simplest under two categories: functional and ontological (meaning that which is concerned with 'being' or 'existence').

The functional categories attribute the original creative principle of the vast universe to 'The Father'; the redemptive principle for humanity is attributed to 'The Son'; and the empowerment and the relationship principle is attributed to 'The Holy Spirit'. Each in turn has been developed through revelatory occasions as narrated in the Old and New Testaments – either directly in prophetic utterances or mediated through social, ecclesial and textual editorial processes as accepted over time through various agreement processes by The Church. Many stories and myths (in the technical sense) give colour and meaning to these principles, such as the creation myths of Genesis, the resurrection stories of the New Testament, and the Eucharistic experience of the Church in relation to the sanctification of humanity. The three principles have been considered modalities of the one: each act in concert with the other in a perfect unity of concord.

The 'ontological' or being category of analysis about the Trinity enquires about the very existence of the Trinity as expressions of the one God. Again driven by the experience of Christian worship and the associated revelatory meaning states, participants are 'caught up' in contemplation/reflection/theological thought about the relations between the three principles not in functional or economic terms but in their very relationship to each other. After centuries of such Christian reflection the Church codified that each of the modalities of the divinity were perfectly inter-related, co-equal, co-eternal (that is without temporal priority) and, in carefully defined ways 'Persons'.

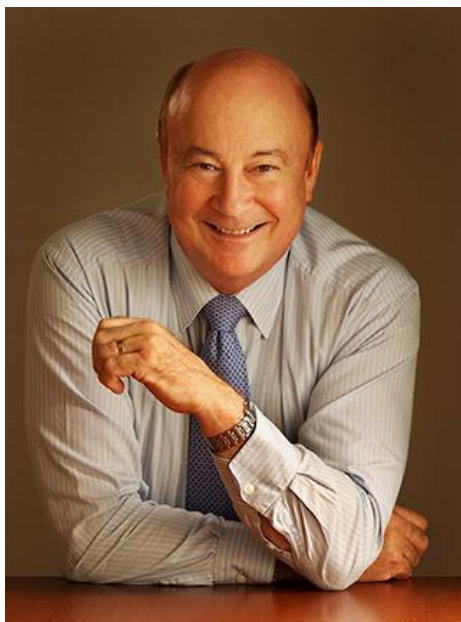
Beyond the many creedal or belief statements embedded in the New Testament, it is in the Athanasian Creed that we find a full statement of the doctrine that 'in the one substance (homo-

ousios) of the Godhead there are three Persons' (Burnaby, 1960, p.196). The non-biblical Greek word 'homo-ousios' was first used at the Council of Nicea (CE 325) of God the Son and later extended by the Council of Constantinople (CE381-2) to the whole Trinity. The three modalities or Persona by which God has become known through revelation in the economy of divine works of Father – Creation, Son – Incarnation, and Holy Spirit – Pentecost, are each present in the other. The Divine Trinity is considered to be indivisible: the Father is in the Son and the Spirit, the Son is in the Father and the Spirit, the Spirit is in the Father and the Son (ibid p.202). The Persons are differently related to one another in their being (hypostasis) as determined by their operation but they are one in their inter-penetrating unity or communion (perichoresis). These 4th century terms, metaphors and symbols were considered essential at various times to avoid heresies which denied some part of the mature Trinitarian affirmations.

Katheryn Tanner (2004) in her discussion *Trinity* examines the relation of this doctrine to any human relations and politics: 'The Trinity tells us what human relations should be like ideally; the understanding of humans as creatures tells us what sort of approximation of the ideal we are in fact capable of' (page 326-7). And then she concludes, 'one should think of the economic Trinity as closing the gap by incorporating the human within it – first the humanity of Jesus and then, by way of him, in the power of the Spirit, other human beings in all their relatedness' (page 328). 'The problem of an ideal inaccessible to humans is resolved if human relations come to image Trinitarian ones as they are swept up into them, not as they become like them in and of themselves' (page 329).

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Ray Elliott has a multi-disciplinary professional background spanning physics, psychology, education, theology, ethics, leadership development and corporate governance. For 20 years (1970 – 1994) he served as an Anglican Priest and Chaplain, educator, teacher and consultant working in secondary and tertiary education, industry, ecumenical and management areas. He published widely on how religion, beliefs and values can be explored impartially as part of necessary human development in secular pluralist contexts, successfully influencing educational practice in Church and State throughout Australia and overseas. During 1998-2002 he built the foundations for the high-impact Interest Group in Coaching Psychology of the Australian Psychological Society and served twice as its National Convenor (2002-2003; 2007). A Fellow of AHRI and Associate of the Faculty of Business and Law, Victoria University, Ray directs the companies OEC (1994-) (www.oecy.com.au) and MLQ International (2000-) (www.mlq.com.au). Website: www.rayelliott.com.au

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What are we really talking about when we say the word 'spirituality'?

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It could be argued that one of the reasons why spirituality is slow to be accepted as an important contributor to leader and employee performance is its current conceptualisation. For example, in using the word spirituality are we talking about what we believe spirituality to be or what we 'do' to be spiritual, or something else entirely? Given this context, it is unsurprising that academic research into the role of spirituality in the workplace often shows mixed results. What is spirituality, then, and what is a useful way of considering its elements? As part of extensive PhD-level research exploring spirituality in contemporary society, the present author proposed, tested empirically and validated a holistic conceptual framework for considering spirituality, consisting of four layers of increasing abstraction, namely: (1) spiritual practices; (2) spiritual presence; (3) spiritual beliefs; and (4) conceptual complexity. The most tangible layer of spirituality is conceptualised as the specific behaviours and practices an individual undertakes to explore spirituality (e.g. attending church, meditation, etc). Conversely, the most abstract layer of spirituality is one's frame of reference (i.e. conceptual complexity), that is, their spiritual 'self-theory'. The applications of this framework to spirituality in leadership are many, including the design and delivery of leader and leadership development programs. In concluding, this paper calls for the acknowledgement by leadership development practitioners of the important role of spirituality in supporting leaders tackle today's increasingly complex world.

Key words: Spirituality, identity development, leadership, consciousness development, meaning and purpose

INTRODUCTION

Otto Sharmar (2009b) argues, 'Leaders in institutions around the world face unprecedented economic, social, ecological, and political challenges' (p. 4) and more expansive ways of considering the current challenges we face as a global society are needed (Hames, 2007; Scharmer, 2009a). But, what does 'more expansive' mean? According to some, it involves an approach to leadership that involves greater levels of collaboration amongst diverse groups with the aim being the harnessing of collective wisdom in the creation of business and social value (Hurley & Brown, 2009). To others, 'more expansive' means leaders (individually and collectively) adopting more evolved and inclusive world-views (Cook-Greuter, 2004). It is the latter perspective as it relates to spirituality and leadership that is the focus of this paper.

The last decade has seen an abundance of academic research undertaken on the construct of

spirituality (Dy-Liacco, Kennedy, Parker & Piedmont, 2005; Moberg, 2002). Research to date has focused on the defining and conceptualising of spirituality (refer to Pargament 1999b for an overview); the measurement of spirituality (Howden, 1993; Levenson, Aldwin & Shiraishi, 2005; Miller, 2004; Piedmont, 1999); measurement issues relating to the operationalisation of spirituality (Moberg, 2002); and spirituality's construct distinctiveness from other related constructs, such as psychological well-being, personality, emotional intelligence, etc (Piedmont, 1999). Further, research into spirituality has explored the function of spirituality within a range of contexts, such as the role of spirituality in facilitating healthy outcomes (Myers, Sweeney, & Witmer, 2000) and the utility of spirituality in the workplace (Milliman, Czaplewski, & Ferguson, 2003; Mitroff & Denton, 1999). Given the groundswell of research into spirituality in recent years, it is somewhat surprising that with the quantity of research completed on the construct of spirituality there has, until recently, failed to be a greater acknowledgement of spirituality as an important factor underpinning human functioning (Helminiak, 2008).

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It could be argued that the acceptance of the importance of spirituality within a workplace context is even lower. Indeed, some researchers in the workplace field go one step further and state that the rigour of academic research into workplace spirituality is poor (Milliman et al., 2003). The reasons for this are many. In a recent literature review of research exploring the predictive utility of spirituality in the workplace by the present author (Harmer, 2009), five key reasons for why findings pertaining to spirituality in the workplace are inconsistent were identified. These include:

1. Research considering spirituality in the workplace is concurrently exploring religion in the workplace.
2. Issues pertaining to the conceptualisation of spirituality, that is, a lack of clarity as to whether existing research exploring spirituality in the workplace has conceptualised spirituality as a set of beliefs or attitudes, or behaviours and practices.
3. The employing of potentially confounding constructs to operationalise spirituality, e.g. Milliman et al.'s (2003) conceptualisation of spirituality as (in part) an alignment with an organisation's values.
4. The omission of spirituality as a variable worthy of consideration in most workplace-specific research, which is unfortunate especially considering Csikszentmihalyi (1998) and Seligman's (2002) strong argument that the finding of personal meaning in one's work is crucial to an employee's performance.
5. The cultural and sub-cultural challenges related to the operationalisation of spirituality.

Of the five issues plaguing the efficacy of existing research exploring spirituality in the workplace, the present paper will seek to provide a perspective on the first two.

ARGUMENT JUSTIFICATION

Sharmer (2009a) calls for a more conscious (i.e. mindful) approach to leadership to illuminate the blind-spots plaguing leaders' current approaches to addressing the whole-system challenges we currently face as a society. In a similar vein, the founder of the Visa Corporation, Dee Hock, calls for *wise leadership* which he describes as a leader's

capacity to think in holistic, subjective, spiritual and creative ways in addressing today's global challenges (Hock, 2005). Given the current juncture in our social evolution and that the ultimate concern of spirituality is to expand one's consciousness (see Wink & Dillon, 2002), the role of spirituality in expanding consciousness and developing wiser leaders appears clear.

However, grounding of the construct of spirituality is required, so that the 'map' for how spirituality evolves consciousness and thus supports 'wiser' approaches to leadership becomes clear. Primarily, the grounding of the construct of spirituality would involve the establishment of a universally accepted definition of spirituality – and if this is not possible, a set of universal guiding principles or indicators of a broader latent spiritual construct must be identified (Helminiak, 2008). Second, this would involve agreement from the research community as to how the construct of spirituality is best conceptualised. Given the inherent challenges of establishing a universally accepted definition of spirituality (Hill & Hood, 1999), the latter approach of establishing a conceptual framework for synergising the various operationalisations of spirituality could be argued to be of greater value.

The present author argues that there are three elements that need to be considered in the conceptualisation of spirituality (and leadership), regardless of context. First, a person's frame of reference (Hy & Loevinger, 1996), that is, his or her level of conceptual complexity, must be taken into account. This is especially important when interpreting a person's 'score' on a measure of spirituality (and leadership). From a research perspective, a failure to do so might result in an individual scoring high on a measure of spirituality and thus being considered highly spiritual, when in fact they may be considering spirituality from a somewhat self-centred or closed-minded perspective. From a leadership development perspective a person's level of conceptual complexity will impact their *capacity* for, amongst other things, systemic thinking (Cook-Greuter, 2004); in other words, an individual's capacity to be a wise leader.

Second, greater clarity is needed in relation to what a person is referring to when they use the word 'spirituality'. Consider for a moment your own use of the word 'spirituality'. Are you referring to spirituality as a belief-structure or a set of behaviours, practices and experiences, or both?

Third, in conceptualising spirituality greater clarity is needed in determining whether a person is consciously (i.e. mindfully) or unconsciously

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undertaking a spiritual path. Miovic (2004) argues that spirituality be considered to be a universal phenomenon. This does not mean, however, that all people consciously choose their current spiritual path, or conversely are present to their spiritual journey. For example, going to church does not necessarily mean the individual has made a conscious and personal choice to follow God. Similarly, undertaking a 'spiritual practice' (e.g. the practice of meditation) does not mean the person is doing so for the purposes of spiritual growth (meditation is often utilised as a way of becoming more relaxed).

Within academic research, it remains unclear as to the erroneous effect a respondent's lack of conscious intent towards spirituality may have on the potential power of the research findings published. Within a leader and leadership development context, presence to one's spirituality allows for 'right mindfulness' at work, that is, the development of a leader's self-awareness, openness to exploring and communicating the wholeness (or 'gestalt') of their work experiences, and the valuing of his or her inter-connectedness with work colleagues (Harmer & Fallon, 2007); put another way, an individual's presence to being a wiser leader. Addressing some of these methodological challenges for spirituality-focused research is likely to alleviate some of the concerns many protagonists have about the field of spirituality-based research in the workplace (Milliman et al., 2003; Tsang & McCullough, 2003).

A WORKING DEFINITION OF SPIRITUALITY

As already outlined, although there is research into spirituality, the robustness of these research findings could be argued to be questionable. In part, this is due to the lack of a uniform definition of the construct. Any researcher seeking to identify a common and universal definition of spirituality in which to operationalise the construct will likely find this an arduous task fraught with semantic blind-spots, construct confounds, conceptual inadequacies and cross-cultural nuances (Berry, 2005; Thoresen & Harris, 2002). Given this, Berry (2005) recommends researchers provide a definition of spirituality at the commencement of each research manuscript.

Acknowledging the diversity of perspectives pertaining to what spirituality 'is', the present author proposes the following working definition of spirituality. The identified definition of spirituality has been adopted as a result of an extensive literature review of current definitions of

spirituality (see Harmer, 2009). For the purposes of the present paper, spirituality is defined as:

an emergent and continual process of psychological integration towards latter stages of spiritual consciousness. The process is encapsulated by a continual process of integration, fragmentation and re-integration towards an ego-transcended awareness of Self (capital 'S'). The ultimate concern of this process is an awakening towards an awareness of one's boundless connection with all other sentient beings; a return to one's true nature; a commitment to conducting oneself with authenticity; an acknowledgement and acceptance of that which can never be known; and the identification, pursuit and fulfilment of one's unique purpose in life.

The aforementioned definition of spirituality is grounded in identity development, which considers spirituality to be a meaning-making process guiding individuals through ever expanding 'self theories' and consciousness (Puchalski, 2004; Silberman, 2005). Further, the aforementioned definition of spirituality is supported by four themes that could be argued to be central to spirituality, namely:

1. an openness and embracing of the mysteries and unknowns that constitute one's life experiences (Pargament, 1999b; Stifoss-Hanssen, 1999);
2. an exploration and commitment to finding meaning and one's unique purpose for 'existing' (Hill et al., 2000);
3. the embracing of one's interconnectedness with all life and the fostering of connections between all life, that is, a recognition of synchronicity and the development of a commitment to all (Miovic, 2004; Piedmont, 1999); and,
4. the process of self-discovery and the exploration of one's true nature towards an ego-transcended Self (with a capital 'S') (Barnes, 2003; Miovic, 2004).

These four themes, which underpin all spiritual traditions, were identified and validated empirically as part of an extensive research study into spirituality (see Harmer, 2009). It could also be argued that these four themes are key to an individual becoming a wiser leader.

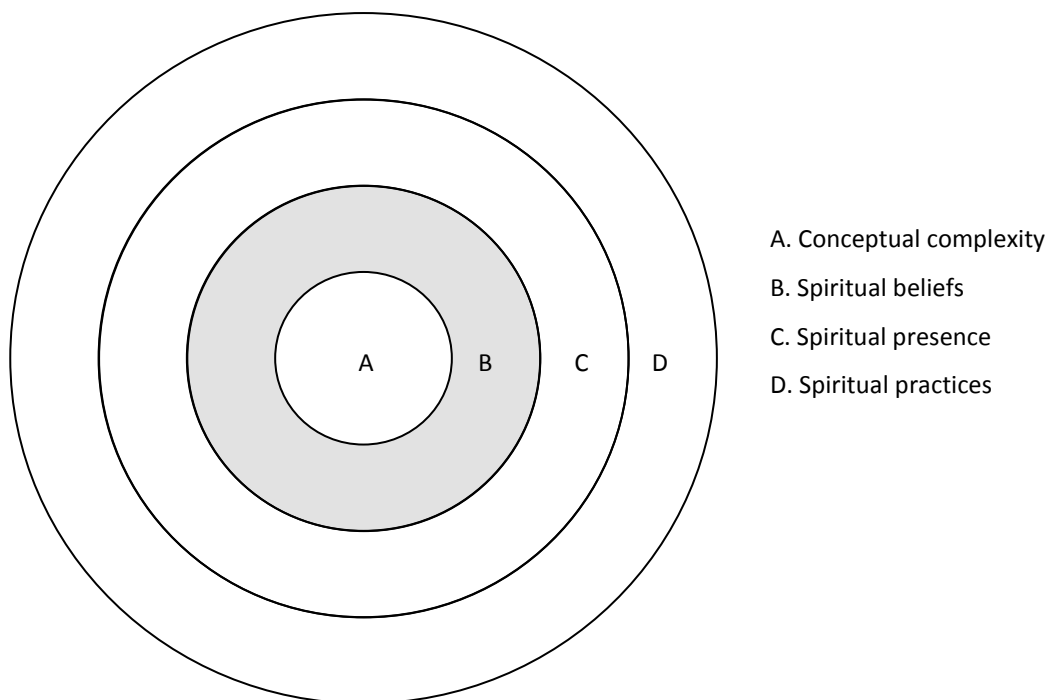
INTRODUCING A HOLISTIC CONCEPTUAL FRAMEWORK FOR CONSIDERING SPIRITUALITY

As outlined, existing research into spirituality fails to make explicit the following as part of the conceptualising the construct of spirituality: (1) a person's spiritual 'frame-of-reference'; (2) what a person is referring to when they use the word 'spirituality'; and (3) if the person is consciously or unconsciously on a spiritual path. This paper argues for the adoption of a holistic conceptual framework for considering spirituality. The proposed holistic conceptual framework consists of four concentric and interdependent circles (Figure 1). The model is

iterative and hierarchical in structure, with the innermost circle having a 'cause-effect' association with each subsequent outer circle.

(Note: The holistic conceptual framework for considering spirituality was tested and validated empirically as part of extensive PhD level research undertaken by the present author. The findings of this PhD study support the validity of the proposed framework proposed in this paper. For additional information on the statistical analyses completed in validating the proposed holistic framework, visit www.richardharmer.com/phd.)

Figure 1. A holistic conceptual framework of spirituality



As presented in Figure 1, the proposed holistic conceptual model of spirituality consists of four concentric and interdependent circles. The innermost circle (designated A) is conceptualised as pertaining to one's level of conceptual complexity, a pseudonym for consciousness that encompasses the range of stage-trait approaches currently utilised in research considering a person's subject-object relations (e.g. ego development, stages of faith, cognitive development, stages of moral development, spiral dynamics, etc). A person's stage of conceptual complexity sets the stage for how he/she forms and maintains spiritual beliefs through which they interpret unique spiritual experiences.

The second-most inner circle (designated B) is conceptualised as representing one's spiritual beliefs towards spirituality. It could be argued that spiritual beliefs are universal principles relevant to all peoples and 'owned' by no one religious or quasi-religious doctrine. As conceptualised by the present author, spiritual beliefs provide commonality for considering all variants of religious and quasi-religious experiences. The third circle (designated C) conceptualises an individual's presence related to the exploration of his/her unique spirituality. It is a person's presence as it relates to spirituality that acts as an interface between believing in spiritual principles and actually undertaking a spiritual path. Finally, the

outermost circle (designated D) is conceptualised as representing the specific activities or practices undertaken by an individual or homogeneous group to explore spirituality.

The conceptualisation of spirituality as consisting of several 'layers' is supported by previous research (Berry, 2005). Berry proposed that the nature of spirituality is a highly abstract phenomenon that needs to be 'represented by behavioural, cognitive, affective and volitional dimensions' (Berry, 2005, p. 625). Tsang and McCullough (2003) also support the conceptualisation of spirituality as hierarchical with an overarching general or dispositional element to spirituality that is likely to be universal to all, coupled with operational or functional sub-domains through which an individual manifests his or her personal spirituality.

THE HOLISTIC CONCEPTUAL FRAMEWORK FOR CONSIDERING SPIRITUALITY IN DETAIL

What follows is a more detailed description of each 'layer' of the present author's proposed and validated holistic conceptual model for considering spirituality.

The conceptualisation of conceptual complexity

Developmental psychologist Mihaly Csikszentmihalyi suggests that life is not simply a cycle, it is an ascending spiral with quantum steps (Csikszentmihalyi, 1993). The transcending to latter stages of consciousness allows the individual to concurrently consider different perspectives, and to integrate these differing perspectives and worldviews without judgement or recourse. Therefore, attaining latter stages of consciousness is not just understanding something new, but an entirely different way of knowing (Flier, 1995); it is not what the person thinks, but how they think (Ho & Ho, 2007; Page, 2005). The expansiveness of one's spiritual beliefs and practices, therefore, is limited only by his or her present working knowledge of, and understanding of, spirituality, at their current level of consciousness (Wilbur, 2000). And with many theories of conceptual complexity stating that one's level of development is boundless, an individual's potential for spiritual development is simultaneously limited and unlimited (Hill et al., 2000; Ho & Ho, 2007; Wilbur, 2000).

Using ego development by way of example, one's ego is a 'self-theory' (Loevinger, 1998); it is a personal filter, template or frame of reference for considering the interpersonal world. One's self-

theory commences with a self-centred orientation and evolves towards an ego-transcended worldview of self (Loevinger, 1998). In this way, ego development is related to one's attitudes towards self and others that has the potential to be unencumbered by any one homogeneous group. Finally, ego development is universal, with all peoples, regardless of age, gender, race or cultural-societal context, having to progress through a hierarchical, sequential, invariant, universal and open-ended self-theory towards an 'ever-present Nondual awareness' (Wilbur, 2006, p.74). A more evolved stage of conceptual complexity allows a leader to include more perspectives (and more diverse perspectives) in navigating society's unprecedented challenges, which could be argued to be a critical aspect of being a wiser leader.

The conceptualisation of spiritual beliefs

Spirituality has been operationalised quantitatively in various ways, including via specific measures of beliefs and attitudes towards self and transcendence as well as measures of spiritual practices, behaviours and activities (Sawatzky, Ratner & Chui, 2005). Indeed, some researchers state that it is important for a measure of spirituality to encompass both aspects (Hill & Pargament, 2003). However, it could be argued to result in a methodological confound, particularly in relation to an examination of spirituality's predictive validity. Using just one example from recent research examining spirituality within a health-related context to illustrate this potential confound, is surviving cancer related to:

- a) a person's beliefs about their spirituality (e.g. an openness to that which cannot be explained through rational science, etc);
- b) the undertaking of specific spiritual practices (e.g. meditation, prayer, etc); or
- c) a combination of both (a) and (b)? (Edmondson, Park, Blank, Fenster, & Mills, 2008)

Although an individual has a general belief system that is coloured by former experiences, the present paper is interested specifically in a person's *spiritual* beliefs; the 'filters' through which spiritual experiences (arising from one's spiritual practice) are screened, interpreted, understood and integrated as aspects of one's broader identity. A 'belief' has been defined in literature as psychologically held understandings or propositions considered to be true (Hermans, van Braak, & Van Keer, 2008). Conversely, practices can be considered to be outwardly manifested activities (or an experience that occurs as a direct result of

the undertaking of an activity). Beliefs are broad concepts that have relevance for a diverse group of people (Fraser, 2004). Practices however, are activities typically undertaken by a specific, homogeneous group (Berry, 2005). However, unlike conceptual complexity (which is considered to be relatively stable across time and context), spiritual beliefs can be considered to be less stable and more permeable. Argued by the present author as having the potential to be universal, spiritual beliefs are dynamic structures that act as filters through which new experiences are screened and interpreted for meaning (Smith & Croom, 2000). Spiritual beliefs act as a personal guide for helping individuals and groups understand the world and themselves. One's daily activities (including spiritual practices) are influenced in part by his or her beliefs. Rosado (2000) states that launching out on a spiritual journey without a map (i.e. a set of spiritual beliefs) with which to chart and interpret the journey will result in the risk of getting lost.

It is unrealistic to assume that all universal spiritual beliefs will ever be identified; however, reductionism is inescapable in all research on spirituality (Moberg, 2002). In an extensive research study conducted by the present author that focused on identifying the universal spiritual beliefs common to all spiritual and religious traditions, four spiritual beliefs were identified, namely: (1) openness to mystery; (2) search for meaning; (3) the exploration of one's interconnectedness; and (4) self-discovery and ego-transcendence (Harmer, 2009). These four indicators of spirituality are considered to be present to some degree for all people. They are guiding life principles for all sentient beings (Harmer, 2009). It could be argued that these four spiritual beliefs provide a set of universal filters through which all individuals can undertake a personal spiritual journey and interpret their unique spiritual experiences. It could also be argued that a wiser leader is also more likely to be more open to mystery, uncertainty and ambiguity; hold a stronger sense of their unique purpose in life; proactively foster interconnectedness in the pursuit of wholeness; and undertake deep self-exploration towards a more expanded sense of self.

The conceptualisation of spiritual presence

In explaining his definition of spirituality, Pargament (1999a) stated that it is critical that spirituality be considered in relation to a search that transcends the self. Pargament went on to argue that a failure to consider spirituality in this light may result in the undertaking of intermediary pursuits being considered spiritual. Both Mahoney

and Pargament (2004) and Hamel and her colleagues (2003) responded to Pargament's earlier comments suggesting that spirituality was a life-choice that an individual adopts on a moment-by-moment basis for his or her entire life. However, is a belief in spirituality enough or do one's spiritual beliefs – a way of being and interpreting one's life – need to be supplemented by a structured spiritual practice so as to truly be spiritual? Moberg (2002) made explicit this conundrum when he stated, 'Just as feeling well physically can be an illusion, so can feeling well spiritually. People may be deceived into thinking or feeling that they are spiritually healthy when they in fact are rotten to the core ... [people] can be deceptive because *feeling well* is not *being well*' (pp. 54-55). In a longitudinal study published by Wink and Dillon (2002), the findings suggest that what was critical to the depth of cognitive development (i.e. conceptual complexity) attained in late adulthood was a commitment to intentionally incorporating a spiritual practice into one's everyday life.

Although numerous researchers state that spirituality is a life path, research is yet to describe in detail the guiding principles of that path. The present author proposes that the spiritual belief-practice interface is based upon the premise of *spiritual presence*. The present author argues that this spiritual beliefs-practices interface is grounded via three primary tenets, namely:

1. *intentionality*, one's spiritual journey must be commenced and undertaken with intent and a conscious focus with an inherent knowledge of 'why' spirituality is important to the individual;
2. *commitment*, one's spiritual journey must be proactively integrated into all domains and roles of one's life (e.g. family, work, friends, etc), that is, spirituality is not considered 'taboo', unrelated or inappropriate in any one aspect of one's life; and
3. *timelessness*, an acknowledgement that one's spiritual journey will take a lifetime (or lifetimes).

With respect to the third tenet, the present article emphasises that intentionality and commitment is not enough. It is an understanding that the undertaking of one's spiritual practice is a never-ending exploration that sets it apart from nearly all other intermediary pursuits. Within the context of the present paper's focus on spirituality and leadership, the author argues that remaining

'present' to one's leadership is a key component for becoming a wider leader.

The conceptualisation of spiritual practice

It is the position of the present author and many others that latter stages of consciousness are more readily available as a result of intentional spiritual practice (for example Page, 2005; Rosado, 2000; Wilbur, 2006; Wink & Dillon, 2002). A *spiritual practice* can be defined as: 'the conscious and intentional commitment to the undertaking of acts (i.e. behaviour-based activities) or a series of acts over time for the purpose of improving one's functioning in domains beyond the practice field itself'. One's spiritual practice provides the webbing that unifies the beliefs and teachings of spirituality into everyday life (Luskin, 2004). For example, mindfulness-based meditation is the practice of manifesting heightened awareness of oneself, within a somewhat contrived situation (e.g. sitting on one's meditation cushion), so as to manifest heightened awareness in one's 'every-day' activities (Kabat-Zinn, 2005). A formal practice is an important aspect of one's spirituality. It is only through sustained practice – often with the guidance of a spiritual teacher – that one has the opportunity to delve deeper into and remain more present with increasingly expansive levels of consciousness (Wilbur, 2006).

A spiritual practice, according to King and Nicol (1999), serves the function of exploring the elements of one's unique spiritual 'journey'. King and Nicol (1999) defined a spiritual journey as 'a process of focusing within, in order to gain an awareness of Self. Only through this awareness of Self can individuals become truly actualised and find meaning and purpose in their work and in their lives. This is the individuation process which produces both an interconnection with Self and a connection with others, fostering a sense of order and balance in an otherwise chaotic life' (p. 234). The undertaking of a spiritual practice, therefore, provides the mechanism for aligning one's inner and outer worlds.

There are countless spiritual practices available and undertaken within particular religious, quasi-religious or non-religious doctrines (Moberg, 2004). Given the potentiality of such a diverse range of practices, it could be argued that an examination of the utility of the construct of spirituality via an exploration of specific behaviours and activities (or an experience that occurs as a direct result of undertaking such activities) is incomprehensible. This is a view that is challenged by Kohls, Walach and Wirtz (2009) who state that it is possible that the exploration of spiritual practices rather than

spiritual beliefs will yield more meaningful results, especially in the field of spirituality and health. The attempt to discover the dimensions, correlates and sources of association pertaining to the infinite number of spiritual practices is underway and poses an elusive and rich challenge to future research (Moberg, 2002).

As a bookend to the conceptualisation of spiritual beliefs, spiritual practices provide a contextual framework (e.g. the values and doctrines of a specific religion or quasi-religion) for exploring and interpreting one's unique spiritual experiences, and to integrate those unique and personal experiences towards a deepening of one's consciousness (Rosado, 2000; Wilbur, 2001). The same could be argued for considering leadership as a practice whereby a leader consciously and intentionally commits to the undertaking of behaviour-based activities over time for the purpose of improving their leadership functioning beyond the practice field itself; that is, the practice of leadership in becoming a wiser leader.

APPLYING THE FRAMEWORK TO LEADERSHIP

Consider for a moment the complex, dynamic and non-linear world that faces today's leaders. In researching the leadership praxis needed for today's complex world, leadership and management researcher and futurist, Richard Hames, suggests leaders (regardless of context) are increasingly being asked to deal with more emergent, ambiguous and uncertain organisational system dynamics (Hames, 2007). Further, they are being asked to connect and network more broadly, even globally, in order to gather the required information and perspectives to perform their role effectively. Finally, they are required to undertake continuous personal and professional development in order to remain abreast of ever-changing organisational dynamics, and to maintain their leadership 'brand resonance' (Hames, 2007). Kevin Cashman echoes these observations in his book, *Leadership from the inside out*. Cashman (2008) also highlights the importance of a leader attaining purpose mastery by proposing that a leader's purpose is present in how he/she shows up in whatever activity they are engaged in. A leader's purpose mastery is supported by their spiritual presence, or 'right mindfulness'. (Harmer & Fallon, 2007).

Cashman goes on to state that if a leader ignores their calling, 'no amount of external success can make [them] feel complete' (p. 69). It could be

argued that leaders of today need to adopt a 'way of being' as a leader that incorporates the four spiritual beliefs identified by the present author (Harmer, 2009). However, if leaders are going to navigate complex, dynamic and non-linear organisational systems effectively, this is not enough. Today's leaders must also maintain moment-by-moment presence (i.e. spiritual presence) in how they take up their role in leading self and others. Further, they must have an established personal leader and leadership development 'regime' (i.e. a spiritual practice). As argued in this paper, doing so is likely to support the expanding of a leader's consciousness towards a more systemic, participatory and integrated approach to leading self, others and their organisation.

CONCLUSION

The present paper promotes a holistic conceptual framework for considering spirituality and argues that the framework provides the scaffolding

essential for a robust exploration of spirituality in a range of domains, including leader and leadership development. Further, the proposed holistic conceptual framework provides an approach for considering the aspects of one's spiritual development and also provides insight into the aspects of one's spiritual development where he/she may lack rigour. This is particularly relevant to leader and leadership development in organisations. As argued, there is a greater need than ever before for today's organisational leaders to possess systemic thinking capacity (i.e. a post-conventional level of consciousness). This is a way of thinking available to less than 20% of the world population (Cook-Greuter, 2004). Therefore tomorrow's (and today's!) leader and leadership development programs need to proactively develop leaders' systemic capacities. The proposed holistic conceptual framework provides a structured approach – grounded in spirituality – for developing a leader's systemic thinking capacity (i.e. their level of consciousness), as well as a framework for plotting of one's spiritual growth trajectory within the context of leader and leadership development.



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Guidelines for contributors

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The JSLAM aims to:

- provide balanced and in-depth investigation of leadership and management practices and theories in a variety of contexts
- enhance understanding of spirituality in leadership and management in relation to the wider contexts
- help readers keep abreast of current research
- examine and present research with a view as to how it might be implemented
- provide a forum in which professionals from all settings can exchange and discuss ideas and practices relevant to their work.

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The JSLAM is an online journal published once a year and available free to individuals from the SLaM website at www.slam.net.au.

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Books

Tacey, D. (2000). *ReEnchantment: The new Australian spirituality*, Sydney: Harper Collins.

Journal articles

Pascale, R. (1985). The paradox of 'corporate culture': Reconciling ourselves to socialisation. *California Management Review*, 27, 26- 41.

Chapter in an edited book

Gustavsson, B. (1995). Consciousness and experience: implications for organizations and management. In S. K. Chakraborty (Ed.), *Human Values for Managers* (pp. 213-226). Allahabad: Wheeler Publishing.

Papers presented at conferences

Gibbons, P. (2000, 4-9 August). Spirituality at work: Definitions, measures, assumptions, and validity claims. Paper presented at the Academy of Management Meeting, Toronto.

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