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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 these 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 the organisation Spirituality, Leadership and Management Inc (NSW) (SLaM Inc), which creates 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. SLaM Inc does not subscribe to, or promote any particular belief system.
Editorial

It is a great privilege to introduce you to this 2011 edition of the *Journal of Spirituality Leadership and Management* (JSLaM). This edition follows the latest SLaM conference held in September 2011 in Sydney, Australia with the title *Wisdom at Work*; some of the papers presented here were part of the conference proceedings and were inspired by the notion of *wisdom*.

Spirituality, Leadership and Management is a unique combination. Most journals involving spirituality also focus on religion or faith. Whilst this aspect of spirituality is not excluded, we see a particular significance of spirituality with regard to human evolution and consciousness. It is along the lines of: everything matters; all action has implications; the world is one and interconnected; there is more than we can know; human experience is core to human reality. This is spirituality, simply!

Spirituality is today making a great comeback in the management field as more leaders are realising that in order to best serve the sustainability of society, our planet, and even our organisations, contemporary business has to go a lot further than competitiveness, power, and profits. There is a deepening urgency in the need to appreciate the long-term impacts of actions on the world and on its peoples. There is a growing interest in developing the leadership and management skills that can model and cultivate learning and the taking of initiative.

Within management practice, we increasingly notice the need to separate the terms leader and leadership. The leader is in a position of authority (as manager) and may or may not conduct his or her practice employing the qualities of leadership. The articles in this publication will look to management practices that attempt to cultivate and transform the inner and the outer life, the full scope of the human experience of the managers themselves and their followers. Leadership!

The theme of learning and its links to spirituality and wisdom is a dominant theme in many of the papers. Patrick Bradbery has fashioned the anagram WISDOM as the Wholistic Interactive Spiritual Development of Managers. Fast-tracking a history of the learning organisation, he offers a model of learning and development that integrates the psychological and the spiritual capacities of managers towards developing thinking and behavioural practices for a learning organisation. This is more than a good idea; its goal is resilient leadership and management capabilities.

Learning for professional development that facilitates expertise, wisdom and spirituality is the theme of Glenn Martin’s article. He argues that a combination of direct experience and immersion in the experiences of others through the use of story and storytelling will enable an awareness of and a commitment to positive values and ethics.

Applying an Integral approach to leadership development for an Australian public health service (APHS), Paul Van Hauen reviews a model of leadership that continues to be in use in APHS. The article offers the theoretical basis of the model and powerful endorsements as to its effectiveness in practice. Learning and consciousness are significant partners in this program.

Steven Segal explains management guru Peter Drucker’s plea for the necessity of spirituality for actualising the functions and the effective performance of management. He shows how this is not a technical task but an existentially challenging and demanding one. Spirituality is shown to offer the missing ingredient that has eluded scholarship for too long: an essential integrative function within the life of an organisation.

However, simply being spiritual is not enough for establishing job satisfaction. American authors Green, Duncan and Kodatt use structural path models to show that spirituality has to be integrated into the workplace in order to establish job satisfaction. Further, the leaders’ personal religiosity/spirituality impacts how the followers perceive them as transformational leaders.

Transformation is the central theme of a revealing paper for outdoor leaders by Brymer, Gray and Cotton. In their extensive study of leaders and leadership, they link the value of outdoor experiential training with developing transformational leadership qualities.

The editorial team will be seeking to build an International Editorial Advisory Committee over the coming year. We invite submissions from people wishing to join this 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 issues regarding the complexities of spirituality within the leadership and management fields.

We'd like to thank all the authors who contributed to this publication. You have each been very patient in the reviewing process. We have papers awaiting publication and we are proud of the quality of this publication. We invite authors to consider the JSLaM as an innovative and thoughtful vehicle for publication of your work.

We'd also like to thank the many reviewers who participated in our double-blind peer reviewing process. This was done by authors and others whose fields provided the specialist knowledge that particular articles required. Your contribution has been brilliant towards enhancing the communicability of articles and ensuring that they are structurally and semantically sound.

Great thanks are due to Glenn Martin who has laboured many hours editing the articles towards uniformity and consistency in spelling and grammar.

**Dr Claire Jankelson**, Macquarie Graduate School of Management, Sydney
Wholistic interactive spiritual development of managers

Patrick Bradbery
Charles Sturt University

The growth of the concept of the learning organisation over the last forty years has created more interest than positive outcomes. Despite ambitious claims made by Senge and others, most attempts to create a learning organisation seem to have fallen short of their ambitions. In this paper, it is argued that a naïve conceptualisation of learning and development is a major contributor to this situation. In particular, failure to recognise that learners develop through a number of stages contributes to the application of inappropriate learning and development strategies.

Re-imagination and re-conceptualisation of learning and development based on contemporary knowledge and wisdom necessarily includes recognition of spiritual aspects of learning and development. Managers who are caught in a state of “arrested development” that does not embrace spiritual development are incapable of the kind of thinking and behaviour that is essential to create a learning organisation. A model of learning and development which integrates psychological and spiritual development is presented in the paper. This model is used to develop praxis for “wholistic interactive spiritual development of managers” (WISDOM). The application of this praxis is capable of transforming the concept of the learning organisation from a good idea to resilient leadership and management.

**Keywords:** learning organisation, learning and development, levels of consciousness, learning cycle, managers

**INTRODUCTION**

Contemporary organisations are beset by wicked problems (Kesavan et al, 2009) from within and without. Internally, continual changes in technology, complexity of processes and employee diversity create expectations of leaders and managers that are difficult if not impossible to meet. Externally, dealing with climate change, continuing global financial crises and rising expectations of social responsibility similarly challenge leaders and managers.

In response to these and other pressures, the nature of organisations is changing. Increasing complexity induced by rapidly escalating technological change, globalisation and ecological imperatives means that the military-church bureaucracy model espoused by Weber (1976) is of limited use as the basis for creating and operating business (or other) organisations. The principles of scientific management (Taylor, 1967) are still in common use in organisational practice, despite the clash between them and the demands of the contemporary organisational environment. Fayol’s (1987) functions of management continue to figure prominently in management texts but make less and less sense in contemporary organisations where roles and responsibilities are continually in flux.

Despite the discomfort that is experienced by contemporary organisations enacting the power and control paradigm that underpins these approaches to management, leaders and managers have been unable or unwilling to transcend the industrialisation paradigm represented by them. Nevertheless, there is a restlessness that cannot be satisfied without a better alignment between contemporary demands and organisational models.

In the search for new paradigms, one frequent and popular proposal has been for the transformation of the organisation into a learning organisation (Senge, 1990; Burgoyne, Pedler & Boydell, 1994). Despite the
enthusiasm with which the organisational learning paradigm suggested by Argyris and Schön (1978) was taken up by people like Senge and Burgoyne et al, and the consequent popularity of the idea in management theory and practice, it has failed to achieve the kind of traction necessary to entrench it as a successful practice.

In this paper, it is argued that a naïve conceptualisation of learning and development is an important factor contributing to the failure of the learning organisation to live up to its promise. In particular, lack of a clear developmental perspective for leaders, managers and organisations has hampered learning organisation initiatives. Leaders and managers need to reach higher levels of development, and the organisation needs to be transformed at the same time, if the potential of the learning organisation is to be realised (Fisher & Torbert, 1995).

It is further proposed that the re-imagination and re-conceptualisation of learning and development needs to embrace wisdom and spirituality as constituents of the leader/manager’s developmental process. A model of learning and development which integrates psychological and spiritual development is presented in the paper. This model is then used to develop praxis for the “wholistic interactive spiritual development of managers” (WISDOM). The application of this praxis has the potential to transform the concept of the learning organisation from a good idea to resilient leadership and management.

THE PROBLEM

The value of learning organisations has been emphasised repeatedly in the literature. Ultrasound Coronary Systems (Albert, 2005), General Electric (Hurley, 2002), Arthur Andersen, Caterair International, Royal Bank of Canada (Marquadt, 1996), Royal Dutch Shell, Motorola, TRW Space and Defense Group (Redding and Catalanallo, 1994), Ford, Harley Davidson, Herman Miller, Federal Express (Kofman & Senge, 1993), Johnsonville Foods and Chaparral Steel (Watkins & Marsick, 1996) have all been identified as achieving transformation to the status of learning organisation and consequently enjoying significant benefits.

There have, of course, been critics of the whole idea of a learning organisation, many of them challenging the apparent reification of the organisation implied by the concept. A number of the challenges have been described by Easterby-Smith and Araujo (1999). Even the exemplary Shell learning organisation (de Gues, 1988; 1997) has been questioned (Boyle, 2002) regarding its success. The Arthur Andersen fall from grace is well known.

Given the enthusiasm with which proponents of the learning organisation have argued that the concept is essential to the success of organisations in the future and the popularity of Senge’s Fifth Discipline (1990), it is somewhat puzzling that it has not been more widely successful. One part of the solution to this puzzle lies in recognising popular (mis)understandings of the concept of learning.

One of the most popular of those misunderstandings equates learning only with behavioural shaping mechanisms. Learning is perceived as a “black box” phenomenon that depends on the consequences of an action as the determinant of whether or not “learning” takes place. That learning is about whether repeating the behaviour that led to the consequence should be repeated (because it has been rewarded) or not (because it has been punished) (Skinner, 1976). The role of cognition is not regarded as important, one way or the other.

A variation of this view of learning is vicarious conditioning, which occurs when the learner observes the consequences for a second party from their actions. If the observer desires the kind of outcome experienced by the actor, they will copy that behaviour, otherwise they will avoid it (Bandura, 1977).

A second popular misunderstanding equates learning only with memorisation. In this conception of learning, the mind is an empty vessel into which new ideas are poured and hopefully retained. This version of learning theory can be represented by a new version of the three R’s – receive, remember and regurgitate. This is the premise of cognitive learning theories in their simplest form.

Cognitive theories of learning are based on the belief that learning is an internal purposive process concerned with thinking, perception, organisation and insight (McFadzean, 2001). 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.

While each of these conceptualisations of learning is useful in explaining some kinds of learning, they are inadequate as the basis for creating a learning organisation. One step closer to that goal are humanist or experiential learning theories. Humanist theories of learning are extensions of cognitive theories, which also incorporate some aspects of behavioural learning, and are concerned with experiences and feelings, which
lead to individual fulfilment and personal growth. One of the best known humanist proponents, Maslow (1968; 1971) perceived the aim of education to be the assistance of learners to achieve self-actualisation, thus linking learning to development. The idea of self-actualisation also evokes Senge’s (1990) concept of the discipline of personal mastery.

In the most popular version of experiential learning theories, learning is a cyclic process. Commonly beginning with a concrete experience of some kind, it moves through three other processes: reflective observation, abstract conceptualisation, and active experimentation to complete a cycle (Kolb, 1984). In a very real sense this cycle is a version of the scientific method, which provides it with some level of legitimacy not obvious with earlier theories.

The team learning discipline (Senge, 1990) supports the need for social learning theories to be acknowledged and incorporated in efforts to create learning organisations. Social learning theories build on both cognitive and humanist learning theories with the claim that learning is a social activity that happens in relationship. Much of the work in this area is derived from the socio-cultural (-historical) theory of the Soviet psychologist, Vygotsky (1978), and builds upon a foundational principle that all cognitive learning occurs at a social level, before occurring at the individual level. This principle carries with it several corollaries: that learning is mediated by others; that social dialogue is an important component of learning; and that cultural tools (beliefs, artefacts, systems) are accessed and acquire meaning in social contexts (Cullen, 1999: 45).

Arguably, the most important enhancement to humanist learning theory came from the work of Swiss psychologist Piaget (1950), who proposed that cognitive development unfolds in much the same way a logical argument unfolds, step by step in a logically necessary sequence of stages and sub-stages. It is this developmental aspect of learning that has been most neglected in the learning organisation scenario.

One notable exception was the Fisher and Torbert (1995) claim mentioned earlier, that leaders and managers need to reach higher levels of development, and the organisation needs to be transformed at the same time, if the potential of the learning organisation is to be realised. In the following section, the developmental aspect is explored as the foundation for a more useful model of learning in the context of learning organisations.

THE DEVELOPMENT OF LEARNERS

A significant amount of contemporary theory and research on adult development can be traced back to the late 1960s, when developmental theorists challenged Piaget. They questioned whether his highest stage of formal operations was the pinnacle of development for learners. The challenge was that further development was possible beyond formal operations, and that some people continue throughout their lifespan to transform their thinking and meaning-making into more complex and inclusive ways of knowing (Day & O’Connor, 2003: 14).

Bateson was one who extended the staged development theory of Piaget beyond children to incorporate 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. Implied in Bateson’s categories of learning is a developmental process. Until the appropriate developmental changes occur in the individual, they are incapable of habitually incorporating the higher levels of learning into their repertoire.

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. They also took the giant leap of proposing the concept of organisational learning, one that remains hotly disputed to this day, amidst claims of reification of the organisation. Whether an organisation is capable of learning in the sense suggested by Argyris and Schön depends on the version of learning theory applied. Certainly, organisations have memories independent of human minds.

The fundamental cognitive-developmental assumption implied by Piaget, Bateson and similar developmental theorists is that basic mental structure is the result of interactions between certain organismic structuring
tendencies and the structure of the outside world, rather than reflecting either one directly (Kohlberg, 1969). This interaction leads to cognitive stages, which represent the transformations of simple early cognitive structures as these are applied to (or assimilate) the external world, and as they are accommodated to, or restructured by, the external world in the course of being applied to it.

The deep structure of our meaning-making systems involves the distinction between self and other or between subject and object. Development involves a process of re-differentiating and re-integrating 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 therefore 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” as a barrier to learning. 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 wide-ranging analysis based on sixty to seventy theories from Eastern as well as Western traditions, Wilber (2001) 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” (p. 135).

At each stage of development, there is an expansion of consciousness or awareness, so that “there is a different view of the world – a different view of self and others – a different world-view” (Wilber, 2001: 132). Not only is there a different world-view, different worlds (e.g. learning organisations) 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).

This is a significant claim by Wilber, and is the launching point for a re-imagination of the learning and development process. As demonstrated above, the learning and development process is much more complex than is usually acknowledged. One way of dealing with this complexity is imaginative variation, a process aimed at producing a “structural differentiation among the infinite multiplicities of actual and possible cognitions that relate to the object in question and thus can somehow go together to make up the unity of an identifying synthesis” (Moustakas, 1994: 35). This involves seeking all possible meanings, seeking divergent perspectives, and varying the frames of reference about the phenomenon.

Applying imaginative variation to the phenomenon of learning has resulted in the development of a new model of the learning process, which integrates Wilber’s levels of consciousness (2001), Kolb’s (1984) learning cycle and Allee’s (1997) knowledge archetypes. It is also consistent with principles from each of the four schools of thought regarding learning and with some of the findings of contemporary brain research (Rock & Schwartz, 2006). Each of these components is described briefly in the next section.

THE COMPONENTS

The concept of levels of consciousness is an integration of cognitive development theories with theories of mind (e.g. von Eckartsberg, 1989; Wilber, 1998). There are many variations regarding the number of levels of consciousness, however, the majority of theories contain between five and ten levels, with the most common number being seven. For the purpose of this paper, it has been convenient to propose nine levels, but this is not definitive (Figure 1).

The nine levels of consciousness proposed for the purpose of this exploration, which are more or less correlated with Wilber’s levels of consciousness (1998: 64), are:

1. Memory (for items of data) – Wilber’s sensation
2. Will (conscious decision) – Wilber’s impulse
3. Routine (habitual actions) – Wilber’s perception
4. Emotion (conscious awareness of self) – Wilber’s emotion
5. Models (abstract representations of reality) – Wilber’s symbols
6. Goals (conscious intention) – Wilber’s concepts
7. Values (conscious choice of moral intent) – Wilber’s con-op
8. Spirit (personal unconscious) – Wilber’s form-op
9. Union (collective unconscious) – Wilber’s vision-logic.

Figure 1: Nine levels of consciousness

David Kolb’s (1984) learning theory is an adaptation of Piaget via Lewin, which combines Piaget’s learning (Kolb’s active experimentation and concrete experience) with Piaget’s development (Kolb’s reflective observation and abstract conceptualisation). Kolb proposed a cycle through which individual learning progresses (Figure 2). He 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.

Figure 2: Kolb’s Learning Cycle


At its most fundamental, the learning process is one that accepts “data” from the learner’s environment, and transforms that data into a form of “knowledge”. Just what is meant by the term “knowledge” is in itself an area worthy of investigation.
Bierly et al. (2000) addressed this issue using the common framework of “data”, “information” and “knowledge” as distinct concepts, and added a fourth one that they called “wisdom”. Using Bloom’s (1956) taxonomy of educational objectives as a reference point, they proposed four levels of learning, which align roughly with Bloom’s hierarchy, albeit by combining some levels of the taxonomy. Their position was that wisdom entailed the (successful) application of knowledge in action.

Allee (1997) addressed the same issue and proposed another three forms of “knowledge”. Two of these she interposed between knowledge and wisdom, using the terms “meaning” and “philosophy”, and the other, “union”, beyond wisdom. In effect, she redefined the Bloom taxonomy in its original form, and added union, to create what she called a “knowledge archetype”.

She claimed that the different modes of knowledge form a continuum of increasing complexity and integration. This implies that there are different learning, information processing and other dynamics for each one as was suggested by Bierly et al. (2000). The conversion of data into information is quite different from the conversion of information into knowledge, and so on.

Allee proposed that her knowledge archetype can be extended to incorporate different kinds of learning and performance foci for each mode of knowledge. These are summarised in Table 1. Interestingly, she made a distinction between double-loop learning and generative learning, which are often treated as synonyms by others. She claimed that:

> In order to be a high-performing learning organisation, work processes must incorporate conscious and deliberate attention to every aspect of knowledge. Unlike linear models that impose a particular order of activity, this framework helps illuminate the natural learning patterns that underlie work processes, human behaviour, and organisational systems. (1997: 70)

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Learning</th>
<th>Action Type</th>
<th>Performance Focus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data</td>
<td>Instinctual (Sensing)</td>
<td>Data</td>
<td>Feedback (Gathering information)</td>
</tr>
<tr>
<td>Information</td>
<td>Single-loop (Action without reflection)</td>
<td>Procedures</td>
<td>Efficiency (Doing something the most efficient way)</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Double-loop (Self-conscious reflection)</td>
<td>Functional (Doing it the best way)</td>
<td>Effectiveness</td>
</tr>
<tr>
<td>Meaning</td>
<td>Communal (understanding context, relationships, and trends)</td>
<td>Managing (Understanding what promotes and impedes effectiveness)</td>
<td>Productivity</td>
</tr>
<tr>
<td>Philosophy</td>
<td>Deutero (Self-organising)</td>
<td>Integrating</td>
<td>Optimisation (Seeing where an activity fits in the whole picture)</td>
</tr>
<tr>
<td>Wisdom</td>
<td>Generative (Value driven)</td>
<td>Renewing</td>
<td>Integrity (Finding or reconnecting with one’s purpose)</td>
</tr>
<tr>
<td>Union</td>
<td>Synergistic (Connection)</td>
<td>Union</td>
<td>Sustainability (Understanding values in greater context)</td>
</tr>
</tbody>
</table>

Source: Adapted from Allee, 1997: 67-8.

The integration of these three aspects of learning through a process of imaginative variation allows the development of a new model of learning and development, which is described in the next section.

**THE MODEL**

The idea that learners develop as proposed and verified by Piaget (1950) is a potent one, particularly when applied to the whole life-span, rather than just children. It implies that individuals at different stages of development as learners tend to use different approaches to learning. As they develop as learners they develop capabilities of habitually exploring deeper levels of consciousness that otherwise may lie dormant. The specifics of the model that is being proposed here are quite exploratory, and intended to stimulate further exploration rather than being definitive.
When Kolb’s cycle is examined imaginatively in parallel with Allee’s knowledge archetypes, it is possible to identify eight components in the cycle of learning, rather than the four proposed by Kolb. Although Allee proposed only seven categories of knowledge in her archetype, it makes sense to include emotional knowledge as an eighth category (Figure 3).

**Figure 3: Modified Kolb learning cycle integrating Allee**

![Modified Kolb learning cycle integrating Allee](image)

**THE EXPANDED LEARNING CYCLE**

This integration suggests that the learning cycle commences with sensing data from the environment. The data is then organised into information, which to a large extent occurs within the perceptual process. The next step consists of imagining possibilities, which is where emotional knowledge is created, as the feelings created by the perceptual process are labelled by the learner. It is important to note also that imagination may be the start of a learning cycle, rather than an external sensing. The assimilation process occurs next, as the combined information and emotional responses to it are transformed into knowledge by assimilating it with pre-existing schemata. Meaning is extracted from that knowledge as new schemata are created by the mind. These new schemata are then integrated into the philosophy/paradigm/world-view of the learner. This is the “Aha!” moment in the learning process, the point where insight is likely to lead to release of endorphins (Rock & Schwartz, 2006).

Again, a variation needs to be noted here. It may be that the new meaning does not sit comfortably with the existing philosophy. The accumulation of such discomfort can create a “strange attractor” leading to a developmental transformation in the learner. The next phase in the learning process comprises experimenting or taking some action, which is the point that Allee claims wisdom is encountered, which aligns with the position taken by Bierly et al. Finally, the experiment or action is evaluated and this creates the union within, which completes the learning cycle.

**COMBINING LEARNING CYCLE AND LEVELS OF CONSCIOUSNESS**

When this expanded view of the learning cycle is combined with the levels of consciousness, a learning grid is created that can be used to trace out different kinds of learning (Figure 4). This grid allows a simplified representation of the pathways through the learning cycle and levels of consciousness that different kinds of learning are likely to take. It should be remembered that what is actually occurring is the excitation of networks of neurons in the brain (or perhaps in the spinal cord). The energising of different pathways brings about different kinds of learning. It should also be understood that while all pathways are potentially possible, developmental theory and brain research suggest that it is less likely that the higher (or deeper) levels of
learning will take place in an individual who has not progressed to the appropriate stage of development.

Figure 4: Learning grid

WHOLE-OF-LIFE DEVELOPMENT

A whole-of-life developmental perspective begins with the learning process that takes place before the infant is born. Even before the embryo develops a proper brain, it can be observed responding to stimuli by reflex. This Reflexive Learning, then, forms the most basic level of learning. Throughout life, unless impaired in some way, Reflexive Learning remains an important characteristic of the human person, vital to its survival. It is a learning process that requires no recourse to conscious thought, and hence involves only the memory level of consciousness. It consists of just three steps: sensing, evaluating and acting.

At the next level of development, Impulsive Learning begins to take precedence over reflexive learning. Impulsive Learning requires the learner to make a conscious decision to do or not do something in response to a stimulus. It can be seen to be a form of behavioural learning, with the data acquired from the senses organised into an appropriate framework, before evaluation and action take place. The kind of evaluation that takes place is predominantly one of impulse, not involving nor requiring any deep thought. The baby senses hunger or pain and decides to cry as a survival mechanism.

Opportunistic Learning accesses the emotion or conscious awareness of self level of consciousness, and is very much concerned with the perception of possibilities. The imagination is engaged, but at a quite superficial level. There is no clear distinction between self and other – what is good for me is good for the universe. However, the engagement of imagination means that decisions are now more complex. A learner operating at this level will sense, organise the sensation, including emotional aspects, imagine possibilities, evaluate those
possibilities and act.

According to Fisher and Torbert (1995) when the learner reaches this stage of development needs are beginning to outweigh impulses, but there is a focus on the outside world and its effects – the need for Security begins to become stronger than the need for Survival (Maslow, 1968). Fisher and Torbert indicated that 2% of the senior executive population in USA and UK were at this level of development when tested by them.

As the learner develops further, they move into the realm of Relationship Learning. Now there is a clear distinction between self and other. “I am not my mother and my mother is not me”, for example. The interaction between the learner and the other, whether a human other or an inanimate object, facilitates the development of models of relationship, deeply entwined with emotion. The typical learning process at this stage is one of sensation, organisation, imagination of possibilities, comparison with existing schemas created from previous learning activity, to conceptualise, integrate and act upon. There is not a great deal of evaluation occurring, except on an emotional level.

Fisher and Torbert (1995) indicated that when the learner reaches this level, social norms and rules begin to become more important than needs – socially expected behaviours grow in importance. They found that 8% of the senior executive population had reached only this level of development. In Maslow’s hierarchy, at this level, the need to Belong becomes stronger than the need for Security (Maslow, 1968).

In Expertise Learning, the learner engages the consciousness level called symbols by Wilber. This is where Piaget’s (1950) level of abstract learning kicks in. It is the level of learning that supposedly underpins our secondary school and vocational education. Now the learner is truly engaging with models beyond the concrete, and incorporating cognitive evaluation in the learning process. However they are focused on “the one best way” (Taylor, 1967; Allee, 1997). Unfortunately, it is this level of learning that is most often identified as the generic of “learning”. It is this level of learning that is equated with occupational expertise and learning a body of knowledge.

In the context of the learning organisation, this level is about Bateson’s (1972) Level One Learning, or single loop learning (Argyris and Schön, 1978). Learning means solving problems in a highly structured environment. Internal craft logic overcomes societal norms according to Fisher and Torbert (1995). They indicated that 45% of the senior executive population had reached this level of development. The focus of awareness at this level becomes thought and internal logic. In the hierarchy of needs, the learner has developed to the level of Esteem. Status as a craftsman becomes a potent need (Maslow, 1968).

When the learner moves on to make Achievement Learning their favoured approach to learning, they are accessing the goals level of consciousness. No longer constrained by the context in which their models were developed (most likely at the expertise stage), they are able to apply those models to novel situations. The intention becomes more important than the craft logic of the models. In a sense, this level of learning is aligned with Maslow’s (1968) concept of Self-actualisation. From the Fisher and Torbert (1995) perspective systems thinking has begun to emerge and the interplay of plan, practice and effect is a focus of awareness. They indicated that 36% of the senior executive population had reached this level of development. The recent behaviour of Alan Joyce (Qantas CEO) suggests that he is an example of a leader who is operating at this level. His rather obsessive focus on goal achievement to the exclusion of other considerations suggests so.

This is the kind of learning most often identified as the primary requirement for the creation of learning organisations. Learning organisations are allegedly those which are capable of double loop learning. More accurately they are allegedly those in which a critical mass of the members is capable of double loop learning (Argyris and Schön, 1978). This level of learning does allow systems thinking and revision of mental models to take place. However, the reality is that this is necessary but not sufficient to deliver the kind of learning organisation portrayed in The Fifth Discipline (Senge, 1990).

Fisher and Torbert (1995) stressed the importance of aligning individual learning (and development) with organisational learning (and development). They indicated that unless the leaders of the organisation were at an adequate level of development, organisational learning was unlikely to occur. Further, they indicated that this adequate level of development was beyond that of Expertise Learning. It required access, at a minimum, to the level of Strategic Learning.

Strategic Learning occurs when the values level of consciousness is freely accessed. The “why” question starts to become more important than the “how” question. This where one finds or reconnects with one’s purpose –
the realm of wisdom (Allee, 1997). There is a conscious choice of moral intent (Wilber, 1998). The focus of attention expands both temporally and socially. Whereas at the Achievement level, the central focus was the self, it now expands to include a multitude of others, and the time horizon moves from short-term to long-term.

This level of learning incorporates Bateson’s (1972) Level Three Learning with the learner revising the set of sets from which choices are to be made (triple-loop learning). It is the level at which personal mastery (Senge, 1990) begins to take shape, and at which a shared vision can be more than a platitude. Team learning now has the possibility of being based on dialogue rather than discussion.

A learner who has reached the level of Strategic Learner “organises people and resources toward the effective and efficient pursuit of pre-determined objectives” (Collins, 2001). In other words, s/he has become a competent manager. They have moved beyond Maslow’s (1968) hierarchy of psychological development and moved into the realm of spiritual development, recognising interconnectedness as an essential characteristic of the universe. In the Fisher and Torbert (1995) scheme, they allow principles to overrule their perception of how the system works. The focus of awareness becomes a synthetic theory of system-environment development over time. They found that just 9% of the population of senior executives had reached this level of development. Ricardo Semler (1993) appears to be a leader operating at this level of development. By applying the principles he believed in, rather than following the conventional wisdom he was able to transform Semco into a very successful, yet unusual organisation.

Beyond the level of Strategic Learning lies the level of Alchemic Learning. At this level, the learner is consciously endeavouring to access their personal unconscious level of consciousness. Awareness of the underlying processes transcends the principles which were the guiding light at the level of Strategic Learning (Fisher & Torbert, 1995). There is interplay of awareness, thought, action and outside world in the Eternal Now. Less than 1% of the senior executive population had accessed this level of development according to Fisher and Torbert (1995), who labelled it the level of the magician. At this level, the learner catalyses commitment to and vigorous pursuit of a clear and compelling vision, stimulating higher performance standards among associates (Collins, 2001).

The Alchemic Learner seems to be capable of “creating gold from base metal”, particularly among their associates. However, as suggested by Collins, this is done by operating as a catalyst rather than as an interventionist. This is the true realm of wisdom, as the learner habitually accesses the personal unconscious – Wilber’s (1998) spirit level of consciousness. Jan Carlzon (1989) is a well-known example of a leader who seems to have developed to this level. His emphasis on “moments of truth” at all levels in the organisation demonstrated how he operated as a catalyst.

Finally at the level of Mystic Learning, the learner consciously seeks connection with the collective unconscious. This is consistent with Collins’ (2001) description of Level 5 Leadership – one who builds enduring greatness through a paradoxical blend of personal humility and professional will. Fisher and Torbert (1995) called this the ironist level, which emphasises the paradoxical nature of the person at this level. They have learned the irony of life – that nothing really matters and yet everything does. This is the home of sustainability for Allee (1997) – her archetype of Union, where the learner understands values in a greater context.

**Facilitating the Development of Leaders and Managers**

It is one thing to identify levels of learning, quite another to facilitate the progression of one’s own learning, or that of another, to the next and subsequent levels. Rock and Schwartz’s (2006) findings regarding the resilience of neural circuits underlines the difficulty of such movements. This is consistent with Kegan’s (1980) suggestion that the pressures of developmental change can be distressing. In some cases they may prove to be debilitating and lead to regression rather than development.

One important consideration in such schemes is the warning provided by Wilber (2001) that the culture in which we live will apply socialising pressure to conform to the expectations of that culture. In the case of contemporary Western culture, which is rapidly being adopted across the planet, this means that there is pressure to reach the level of Expertise Learning, but once that level has been achieved there are societal disincentives to move beyond. This is reflected in Fisher and Torbert’s (1995) research findings that the modal level of senior executives in USA and UK organisations was at the Expertise level.

Thus, it is not difficult to specify socially acceptable ways to facilitate impulsive learning, opportunistic
learning, relationship learning and expertise learning. Behavioural learning models and processes are quite consistent with the first two of these, and have been used frequently in the process of socialising in educational and organisational settings. Although too often used beyond this level, behavioural processes are less appropriate for relationship learning and expertise learning.

Relationship learning is more appropriately facilitated by processes which incorporate caring and nurturing. This is consistent with the approach often used in lower primary schools but less so in upper primary. In an organisational context, it is the focus of many communication and team-building exercises.

Expertise learning has a long history of being based on the master-apprentice relationship, with the master providing a model for the learner to follow and gradually demonstrate their own expertise. This is consistent with ensuring that a particular body of knowledge and associated skills is transmitted without inappropriate distortion. However, it has permeated educational institutions (universities) that should be focused on the development of learners beyond the level of expertise.

A more appropriate process for the development of learners to the level of Achievement Learning is that of coaching. The coach provides the underlying logic of the field of endeavour, but the ultimate responsibility for exploration of that field and the creation of personal insights sits with the learner. So-called problem-based learning is one valuable tool in this endeavour, as are a range of group learning activities.

Fisher and Torbert (1995) suggested that the process of developmental action inquiry is one tool that can be useful generally in facilitating development as learners. However, their focus was quite clearly on moving Achievement Learners up to the level of Strategic Learners. What is important is the opportunity for learners to reflect on and validate or review their values. Barrett’s (1998) approach to values recognition may be a useful tool as well. The role of catalyst can be played by a facilitator, but there is no place for a traditional teacher or trainer in bringing about this transformation.

The movement from Strategic Learner to Alchemic Learner is even more difficult. The further away from group and societal norms the learner moves, the more pressure there is not to progress. The educator’s role here can be nothing but mentor – one to whom the learner turns in search of a sounding board off which to bounce their own thinking. The process of Community Building promoted by Peck (1987) can be an effective means of facilitating this movement.

Finally, the movement from Alchemic Learner to Mystic Learner is one that is somewhat shrouded in mystery. The only certainty is that the movement requires significant meditational practice, and the role of educator can only be that of servant or companion.

SUMMARY AND CONCLUSION

There can be little argument that contemporary society and hence contemporary organisations are facing unprecedented challenges. In the case of organisations, the precepts laid down by Nineteenth Century writers are proving to be no longer effective. One of the important responses to this problem has been the proposition that organisations need to transform into learning organisations (Senge, 1990).

However, the success rate for organisations making such a transformation is quite low. While the reasons for this are undoubtedly numerous, one important factor is the comprehension of the meaning of learning.

In this paper, the concept of learning has been explored, together with the related concept of cognitive development. The outcome of this exploration has been the proposal of a model of learning and development that recognises a number of developmental stages for learners. Each stage poses different challenges for the learner, and facilitates a deeper accession of the levels of consciousness identified by Wilber (1998; 2001) and others.

It is argued that the creation of learning organisations requires the aspiration of learners to become, at least, Strategic Learners. Similarly, it is suggested that educational institutions, particularly universities, need to refocus their efforts on providing appropriate levels of learning for their students, beyond that of Expertise Learning.

Some suggestions have been provided for appropriate interventions to bring about the desired developmental transformations. However, much work remains to be done in this respect. The recognition of stages of development for learners is necessary but not sufficient for the creation of learning organisations.
Patrick Bradbery is an experienced manager, researcher and educator, with a broad range of skills gathered over an extensive career in large and small business, university and TAFE. He was until recently the Director of the Professional Development Unit in the Faculty of Business at Charles Sturt University. In this position he was responsible for the management of the commercial sales, marketing, sourcing, delivery and assessment of a number of undergraduate and postgraduate programs. His research interests are in the area of learning and development, both individual and organisational. He has authored over 25 refereed papers over the last 20 years.

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The role of stories in the development of values and wisdom as expressions of spirituality

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This paper explores the roles that stories can play in professional development, taking this term to refer broadly to any kind of vocational, professional and leadership role. Such roles are commonly defined in terms of competencies, but it is increasingly being recognised that there is a spectrum of development that leads beyond competency (the acquisition of knowledge and skills and their application) to the attainment of expertise. At the level of expertise, the exercise of work roles involves values and judgement. Moreover, when we consider the idea of developing from competence to expertise, we can see that expertise may develop into wisdom which is an expression of spirituality.

This model raises the question of what kinds of learning are involved in professional development and how such learning is best facilitated. Expertise, wisdom and spirituality are fostered through a combination of direct experience and immersion in the experiences of others, and reflection on these experiences. The focus of interest in this paper is specifically on the role that stories can play in enabling people to develop an awareness of, and commitment to, values and ethics.

One aspect of stories in professional development is the articulation and sharing of stories by participants. Another aspect is the examination of “received stories”, which include organisational war stories, case studies and business novels. There are numerous types of business novel, those with a minimalist story line and a dominant didactic purpose, fables or parables, and full-length novels that deal with deep issues that leaders or professionals face. The value of the “full-length story” type of business novel is explored. The importance of the story in itself is considered, and then a methodology for eliciting learning from such novels is examined. Wisdom and spirituality are inherently personal, and stories enable the worker, professional and leader to step into their own wisdom.

**Keywords:** stories, business novel, values, professional development, wisdom

**INTRODUCTION**

Professional and leadership development over recent years has moved in two different directions. On the one hand, professional roles and leadership roles are being articulated in terms of competencies, rational, systematised processes, and scripts for behaviour (Hunt & Wallace, 1997), as evidenced, for example, by Australia’s competency-based vocational education system. But on the other hand, contextualised knowledge, intuition and values are being recognised as essential aspects of expertise (Callan et al, 2007; Birch & Paul, 2009; Klein, 1998).

Consideration of the latter aspects has led to the exploration of a broader range of learning and development methodologies than the traditional method of classroom instruction (Callan et al, 2007; Mintzberg, 2004). Among these non-traditional methodologies is the use of stories for the purpose of developing expertise, whether this relates to a vocation (taken to refer to trades, occupations and professions) or to management and leadership. Stories are now used to foster the development of individual leaders and organisations themselves (Denning, 2005), to improve the effectiveness of ethics training programs (De Rond, 1996), to enable clients in counselling to formulate their concerns (Corrie & Lane, 2010), to structure the coaching process (Drake et al., 2008) and to explore ethical issues (Badaracco, 2002, 2006).

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There are essentially three ways in which stories are used for learning. First, they may be “received stories” that are discussed and analysed by the participants in learning. Received stories can be case studies from the participants’ own organisation or industry (Badaracco, 2002), or novels and other literature which is considered to have lessons for professionals, practitioners and leaders (Badaracco, 2006). Second, the learning process may consist of participants articulating their own stories as a form of reflection (Bolton, 2005; Rixon, 2008). These may be shared and discussed among learners. Or, stories may be created as a means of fostering positive organisational values and enhancing performance (Denning, 2005).

The third way in which stories can be part of the learning process is as a metaphor for the entire framework of the professional or leadership context. Stories embody meaning and values, and the work or business context, and all the activities and relationships that occur there, may themselves be understood as a story (Corrie & Lane, 2010). At this level, the endeavour to develop expertise evolves into the quest to live, work and lead wisely.

This paper will give a brief overview of the field of professional development to provide a context for a discussion of the centrality of values in the development of professionals, practitioners and leaders. The focus of interest is in how learning and, in particular, consciousness of values, can be facilitated through the use of stories. We will look at the different types of received stories that surface in the business world, and in particular, at the phenomenon of business novels.

The paper acknowledges the importance of participants articulating their own stories, including journaling, the formulation of one’s own story in coaching or mentoring contexts, reflection on experience in formal or informal learning contexts, and storytelling as a mode of personal and professional development. However, an exploration of this topic lies outside the scope of this paper.

Stories are in essence about our search for meaning and purpose (Mellon, 1992). The paper concludes with a reflection on the importance of stories in learning and development, as a pathway that takes us from competence to expertise and on towards values and wisdom as the expression of spirituality.

PROFESSIONAL DEVELOPMENT

In our rapidly changing work environments today, professional development is a pertinent issue for people in any occupation, trade or profession, or in any management or leadership position. Professional development (PD) can be defined as the systematic maintenance, improvement and broadening of knowledge and the development of personal qualities necessary for the person to sustain their relevance and effectiveness at work throughout their working life (adapted from Kennie, 2000). People engage in PD in various ways. A UK study (Rothwell & Arnold, 2005) of HR practitioners found that the most favoured PD activities were informal and concerned with the person’s current job and organisation. Activities included reading of journals, sharing knowledge and discussing with colleagues, spontaneous learning arising from work activities and action learning through projects. Formal activities included participation in training courses, membership of project committees, attendance at PD events and undertaking qualification-based study.

Rothwell and Arnold advocate the use of a wide range of options for PD, addressing individual needs, catering more for informal learning approaches, and including the use of online learning, information repositories and peer-to-peer dialogue. They observed that reflection on experience was important to learning; it gives context and meaning to experience. The capable practitioner has a mental framework that makes sense of work situations and enables the person to generalise from their experiences, following Schon (1983).

This perspective suggests the need for the approach to learning offered by Peter Senge et al. (2004). He described “reactive learning” as the familiar model, where we “download” facts and habitual ways of thinking, and end up “getting better at what we’ve always done”. In contrast, he points to the need for different types of learning, in situations where reality is complex, uncertain and changing, and values are important as the key to making sense of our situation and our role.

This perspective on PD is informed by the goals of learning in this context. To be an expert, professional or leader requires mastery of certain kinds of knowledge, along with the mental framework and the situational knowledge to make sense of it and apply it in a variety of circumstances. Expertise is more than following a manual of instructions (Gold, Rodgers & Smith, 2002).

There is also a social and ethical dimension to the practice of a vocation, profession or leadership role. Accomplished practitioners of any type are expected to be trustworthy and to exercise their own judgement in their decisions and actions. We can identify five basic principles that underlie the conduct of experts, professionals and leaders (Martin, 2010, p45):
Martin

- **rationality**: the assumption that reasoning makes sense, that it is possible to follow a chain of reasoning through to a conclusion in a consistent and reliable way, and that this is linked to the way the world is; implicit in this conception is the ability to observe the world objectively, taking that to mean being able to see things in an ego-free way;
- **autonomy**: there would be little point discussing ethics or development if one believed that people did not have any understanding of or control over their own actions;
- **responsibility**: this follows from the previous assumption, because it affirms that, having acted autonomously, persons are accountable for their decisions and actions;
- **self-awareness**: the person is prepared to take time to reflect on and understand the self, and to acquire insight into their values, feelings, beliefs and behaviour; and they cultivate awareness of their effect on others;
- **commitment to learning**: this quality follows from the previous, in that the person is willing to evaluate their current state and commit to developing in every way – skills, knowledge, spirit, and physical and psychological health.

This account indicates that PD may involve various types of learning, but central to it is “values-based development”. A key characteristic of experts, professionals and leaders is that “their values are not unconscious motivators, they are conscious motivators” (Minessence, 2010).

**THE CENTRALITY OF VALUES IN PROFESSIONAL DEVELOPMENT**

The term “values” is often used loosely in ordinary talk, to mean anything from an attitude to a belief, a goal, a strong emotion, a desire or a mere preference. And the content of these values may relate to anything from moral principles to market domination, from codes of behaviour to organisational image. However, values are rightly seen as central, orientating principles in our lives. Barry Posner and Warren Schmidt (1992, p81), describe values as “the silent power in personal and organisational life. Values are at the core of our personality, influencing the choices we make, the people we trust, the appeals we respond to, and the way we invest our time and energy. In turbulent times, values can give a sense of direction amid conflicting views and demands.”

Values have been described as mental constructs about the worth or importance of people, concepts, or things (Chippendale, 2001; Minessence, 2008). Our values affect the entire field of our actions, including orientations towards power, harmony, fun, cooperation, obedience, predictability and passivity. They motivate our choices and judgements across the full range of human situations, and concern both mastery (or competence) and ethics (or morality). Rokeach (1973, p15), one of the leading researchers of social values in the 20th century, defined values as “an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence”.

Values thus arise from people’s beliefs. One implication of this is that values, although they may be relatively stable over time, are not fixed for a person for life. Experience that impacts and moulds beliefs will likewise influence values. In fact, the evolution of values is a function of the development of a person’s beliefs, according to Brian Hall (1986), and Colins and Chippendale (2002). People live in a matrix of tension between different “attractors”, tensions such as security versus adventure, concern for self versus concern for others, narcissism versus desire for intimacy.

In developing professionally or as a leader, people necessarily encounter the values that are inherent to the role they are taking on, and they may need to make significant personal changes in order to fulfill the potential of the role. A new manager, for example, may come into a situation where challenges need to be addressed, such as reducing costs, restructuring, creating a new strategic focus, introducing new technology or building a new organisational culture. In order to achieve a positive outcome, they will need to integrate, and reconcile, a great many different personal orientations – qualities that inherently consist of a commitment to a set of values.

In the case of the manager, in one study (Morley, 2001) those qualities were identified as visionary, inspirational and motivational, honest, trustworthy, credible, having integrity, communicative, approachable and available, caring and empathetic, strategic, having focus and clarity, supportive and a good coach/mentor. The study commented that “the results point to a conundrum between being visionary and inspirational on the one hand, and being seen to be approachable and available on the other. These two sides must unite for the leader to fulfil the ideal”.

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Morley’s conclusion suggests that becoming a manager (or leader) will invariably require a person to exercise increased self-awareness, to re-evaluate their current skills and attitudes, and to engage in new practices that will reshape their perception of self. This is a developmental process that leads to an examination of one’s personal values. Barrett (2010) says that to become a leader we must begin with self-leadership, which he sees as learning the shift from “I” to “we”, from a preoccupation with our own survival to a consideration of others, towards greater inclusiveness and a sense of connectedness. In making this shift, we face the fears that separate us from others.

A similar account can be given of the development from novice to expert, showing that values lie at the core of this development process. The subject matter will differ in many respects from managerial/leadership skills, but when it comes to identifying the common qualities of vocational or professional experts, it can be seen that these qualities will include ethical values as well as cognitive and physical/technical competencies. Such qualities have entered human resources discourse as employability skills, and include honesty, commitment, positive self-esteem, adaptability, teamwork, problem-solving, initiative and positive attitude towards learning (DEST, 2005).

Our focus of interest now is in how the development of professionals, practitioners and leaders can be facilitated through the use of stories. What evidence is there that stories are helpful in developing people, and what does it mean to use stories for development purposes?

STORIES IN LEARNING AND DEVELOPMENT

Practitioners and leaders develop through a combination of formal education and training, further professional development, on-the-job experiences and projects, and support for learning via coaching and mentoring (Callan et al, 2007). Contemporary training and development practices emphasise blended approaches to the design of learning initiatives, and learning has been found to be most effective when multiple methods are used (Cross, 2007; Martin, 2002). Methods might include group instruction, small group discussion, case studies, mental imagery tasks, role plays, work observations, journals, online self-paced modules, coaching, mentoring and informal learning (Lawson, 2008; Cross, 2007; Martin, 2008).

A burgeoning practice in PD programs is the use of stories. Stephen Denning, formerly of the World Bank, is one of many who have popularised the use of stories in organisations (Denning, 2005). Storytelling has also begun to feature in coaching practices, in the form of narrative coaching (Drake et al., 2008). Advocates maintain that storytelling is an important means of learning, particularly with regard to issues that evoke deep emotions, such as values.

In the context of ethics training, De Rond (1996) suggests several innovative methodological approaches, including the use of novels and short stories, films and autobiographies, short, interactive seminars, suitable cases, and mentoring communities.

William Kirk Kilpatrick (1992) argues that stories serve to bring values to life; stories are powerful because they show humans in the context of particular situations, vulnerable and imperfect, and people can relate to the experiences of the characters. The presentation of data and facts seldom achieves such engagement.

Mark Johnson (1993), in exploring the concept of moral imagination, maintained that narrative is a fundamental mode of understanding, by which we make sense of all forms of human action. Learning through stories and other people is not confined to certain classes of people, but is true of all people. As such, narrative stands alongside reason and logic as a mode of understanding. Johnson observes that people who care about their moral self-development turn, not to philosophical texts on moral theory, but rather to fiction. Stories about people are an important vehicle for learning “about what it is to be human, about the contingencies of life, about the kinds of lives we most want to lead, and about what is involved in trying to lead such lives” (p 196).

Stories appear in management literature to address the challenge of bridging the gap between theory and practice. The logical, scientific approach of management theory offers theories about causal links between behaviour and performance outcomes for individuals and organisations. It is guided by formal logic, the level of abstraction is generally high, and causation is emphasised (Czarniawska, 1999, p16). However, it is impossible to understand human conduct by ignoring its intentions, and it is impossible to understand human intentions if the settings in which actions occur are ignored. Jerome Bruner (quoted by Czarniawska) claimed that narrative knowing is as important as logico-scientific knowing. Czarniawska says that a good story must have both facts and a point. In a good story, events are the facts, and theory is the point. She says “a narrative is able to produce generalisations and deep insights without claiming universal status” (p16).
Czarniawska laments the fact that “in their eager desire to be as modern (and scientific) as possible, organisations tend to ignore the role of narrative in learning. Tables and lists (many ‘models’ and taxonomies are complicated lists) are given priority as teaching aids. While they can fulfil certain functions which narratives cannot, the reverse applies even more. Almost certainly the greater part of organisational learning happens through the circulation of stories” (p19).

Given the view that values lie at the heart of professional and leadership development, complementing the dimensions of reason and emotion, stories serve the functions of expressing, embodying and conveying values. They are the primary way that new insights about values are internalised. Kohlberg, in his model of moral development, concluded that most people did not reason in terms of abstract principles, but in terms of social affiliations (in Sprinthall, Sprinthall & Oja, 1994). A moral philosopher (Goldman, 1993, p 341) put it this way: “Ordinary moral thinking may consist more in comparing contemplated activities with stored exemplars of good and bad behaviour than with the formulation and deduction of consequences from abstract principles.”

Taylor (2000), in discussing how to teach with a developmental intention, observes that most transformative learning invariably translates abstract ideas into real-world contexts. Stories in one form or another offer a powerful vehicle for initiating the learning process, as a way of presenting concrete experience for observation and reflection. Stories may be used to prompt individual reflection, as well as to provide material for group discussions. In one-to-one contexts such as coaching and mentoring, stories can provide a way of illustrating salient learning for the person being coached or mentored.

THE PURPOSES OF STORIES

If stories play a useful role in learning and development, we may begin an examination of them by asking what purposes they serve. Stories are narratives that are designed to entertain, influence or instruct (Mellon, 1992; Denning, 2005; Schank, 2005). They are an important vehicle for knowing, for expressing and eliciting emotion, and for embodying values. Since ancient times, they have been used to reinforce cultural norms, solve problems and teach both children and adults. They complement logico-scientific ways of knowing. Stories fulfil a range of purposes in organisational and development contexts (Martin, 2003):

- they are a form of communication for leaders, who may elicit commitment to the organisation through stories of the organisation’s beginnings or how it prevailed over challenges;
- stories told by workers are an expression of the organisation’s culture and values;
- new employees get much more of a feel for the organisation through stories than from merely reading the policy and procedures manual; and
- stories form an important part of coaching and mentoring.

Stories also serve the ends of learning (Martin, 2003; Shakiba, 2010). They can be used to:

- build rapport with learners
- establish the teacher’s credibility and empathy
- communicate the purpose of a learning process
- elicit a change in learners’ mood or perspective
- present a message in a vivid way
- provide a problem or situation in a real-life context for exploration.

As the list above indicates, stories can perform the peripheral purpose of “breaking the ice” in learning situations. They can also be used to enhance the teaching of cognitive material. The educational philosophy of situated cognition claims that all useful knowledge is bound to social, cultural and physical contexts (Brown, Collins & Duguid, 1989), and that learning likewise needs to be grounded in stories that present realistic (whether fictional or not) situations that raise a question or problem.

Using stories in learning contexts can be likened to the case study method of teaching, such as was developed at Harvard Business School to teach business skills. Case studies are detailed accounts of particular business situations, written by business school faculty with particular learning objectives in mind and accompanied by teaching notes and questions for discussion. However, the deeper aspect of stories is their ability to precipitate and embed personal change. Stories are a basic and universal form through which people make sense of the world and their experiences. They show us patterns, they help us make connections between things. They may show us the way out of problematic situations; they are a form of “expert system”, but more than that, they are an ancient tool for self-knowing, both as individuals and as communities.
Our focus here is on learning beyond the sphere of knowledge and skills (where we learn about something and how to do something). We are interested in the more complex levels of learning where emotions, attitudes and values are involved as well as conceptual skills (i.e., we learn to be someone and become someone).

**TYPES OF STORIES**

Whether the focus is on stories selected by the facilitator to present to learners, or on learners creating their own stories, there are a number of different types of stories (Simmons, 2002):

1. **“Who am I?”** These are stories that give others an insight into “who you are” better than a list of facts and figures. They present an episode, or a series of episodes, that show what you have experienced and how you dealt with it. They reveal, better than any statement you could make, what your values and qualities are. These stories are an act of self-disclosure. They can help to build rapport and a sense of community in a group.

2. **“Why I am here?”** People tend to be suspicious of someone they do not know or if they cannot figure out what their motivations are. This type of story provides an historical perspective that explains how you got to this point and what your intentions are, so learners know the basis of your relationship with them. This establishes a platform for learners to talk about what they hope to get out of the learning process.

3. **Vision, meaning and purpose.** The two previous types of stories form the preconditions for this type. This type targets the universal human need for meaning and aspiration. In a learning context, vision stories establish a sense of common purpose and inspire commitment.

4. **“Teaching” stories.** These stories are specifically aimed at teaching a skill, a concept or a value. They seek to embody the idea in a tangible form. The story may present a model person who excelled at a task or exemplified a value, or use an extended metaphor to illustrate a concept.

5. **Values-in-action stories.** The best way to teach a truth is by personal example. The next best way is to tell a story that provides an example, that locates the value in real-world circumstances and events. Stories allow you to instil values in a way that keeps people thinking for themselves. Abstract statements do not compel or inspire with the same emotional intensity as stories and metaphors.

6. **“I know what you are thinking.”** These stories make the listeners wonder if you have read their minds, and thereby draw them in. Such stories are based on studying learners carefully and understanding their motivations, and using the story to respond constructively.

**THE BUSINESS NOVEL AND PROFESSIONAL DEVELOPMENT**

As the list of story types above shows, there are many different types of received stories in business and professional development contexts. The range includes case studies, organisational war stories and legends, business novels and other literary works that may be examined to derive lessons for participants' own practice. As noted earlier, received stories are stories that are received by participants in a development program, in contrast to stories they have generated themselves.

Our interest here is in a particular type of received story – what is commonly known as the business novel. In this part I explore a number of business novels and analyse the qualities that are desirable if stories are to foster learning about values. Jeff Cox, co-author with Eliyahu Goldratt of The Goal (2004), describes business novels as “teaching stories” (as described above). He says (Cox, 2010) “whether the story ‘really happened’ or not is irrelevant. What matters is whether the writing reveals a meaningful piece of truth for its audience.” Cox says that the essential elements of a business novel are: (i) the story seeks to reveal some concept or principle that is meaningful in the business world, and (ii) it has a didactic purpose – it is written with the motive of instructing the reader, and is not just for the reader's entertainment. Having said this, it is still worth asking how important the story element is to the purpose of the business novel.

The genre of the business novel has become hugely popular, with some books selling millions of copies around the world. The examples on which comments here are based are:

- *The One-Minute Manager*, Kenneth Blanchard
- *Who Moved My Cheese?: An Amazing Way to Deal with Change in Your Work and in Your Life*, Spencer Johnson
- *Fish! A Remarkable Way to Boost Morale and Improve Results*, Stephen C. Lundin, Harry Paul and John Christensen
- *The Goal: A Process of Ongoing Improvement*, by Eliyahu Goldratt and Jeff Cox
THREE TYPES OF BUSINESS NOVELS

Three different types of approaches can be identified. Some are comprehensive stories in their own right, like Andrew O’Keeffe’s The Boss (356 pages), where there are characters who inhabit a real-life setting and experience challenges, threats and uncertainty. In this approach, the story may be based on real life, but even if it is not, it presents as if it could have really happened. It offers the complexity and ambiguity that characterise real life – readers have to invest themselves in defining the salient issues, not just solve a given problem.

The second type of approach is to locate the story in a business context, with a minimalistic story line. In The Goal, for example, the main character faces a crisis at work (as well as a crisis in his personal relationship). The novel shows how he works through the problems, using a business model called the Theory of Constraints. The delicacy of the balance that has to be achieved between story and theory is evident in reviews of the book on Amazon.com. One reviewer described it as “an entertaining novel and at the same time a thought-provoking business book”. Another said, “The way the author weaves an interesting back story of a troubled engineer turned manager with an astute evaluation of complex production issues brings to life the dead equations and theory in our textbooks.” However, another reviewer was unimpressed with the approach: “The book tries to pass itself off as a novel, when in reality it is a textbook, written in story form.”

Neville Lake’s The Greatest Planet in the Universe offers the story line that a man in a galaxy far away is assigned the task of finding out the blueprint for success for a trading colony that is to be established on a newly discovered planet. He is given the names of several prominent experts whom he can consult on various aspects of the mission. The author did in fact consult with many CEOs about their experiences and their thinking, and the lessons related in the story are derived from interviews he conducted with them.

Readers of Lake’s book will probably arrive at similar conclusions as readers of The Goal. Some will find that the story vehicle makes the digestion of business truths more accessible, as they are located in a specific context. This is the widespread reaction to The One-Minute Manager, for example. Others will feel that the story is gratuitous and simply a distraction.

The third type of approach is the fable, or the parable, which Spencer Johnson uses in Who Moved My Cheese? The story features animals (mice) which are anthropomorphised. The fable illustrates a moral lesson, which Johnson expresses in a number of pithy maxims (eg “If you do not change, you can become extinct”). Kenneth Blanchard’s The One-Minute Manager is a similarly short tale which offers some practical management techniques. The feedback from multitudes of readers is that it is accessible, it carries a worthwhile message and it is easily remembered and applied.

Many of these business novels are incorporated into leadership development programs. The Goal, for example, is explicitly marketed as a resource for business students. The One-Minute Manager is assigned reading in many leadership and personal development programs. Some writers provide teaching notes for educators wanting to use the book deliberately as a learning tool, eg Andrew O’Keeffe does so for The Boss.

THE IMPORTANCE OF STORY

How important is the story? As our description of the three types of business novels shows, authors differ on the importance of the story itself. The varied reaction of readers suggests that a given approach will not please everyone. The short fable, parable or tale appeals to people who appreciate the humanisation of didactic content. For example, a reviewer (on Amazon) of Patrick Lencioni’s book described The Five Dysfunctions of a Team as “an astutely written fictional tale to unambiguously but painlessly deliver some hard truths about critical business procedures”.

For some readers, the business novel is seen as a form of extended case study. They see the novel as a vehicle that immerses them in a situation so that they need to use their wits and knowledge to identify the key issues and think about how they would have acted. The situation is rendered as far as possible in its rich, living complexity. The story is meant to be provocative, and the process is meant to be demanding and engaging. The learner takes responsibility for learning, at a deep level, the skills of their domain through the exercise.
The purposes of stories thus vary, and so they take different forms. But it is worthwhile recalling some of the features of a good story: How does the plot lead to the point of the story? Does the story hold attention? Does it involve surprise and drama, or humour? These questions have a bearing on the question of how stories can be used effectively for professional development purposes.

Badaracco (2006, p3-5) says that “serious fiction gives us a unique, inside view of leadership. In real life, most people see the leaders of organizations only occasionally and get only fleeting glimpses of what these leaders are thinking and feeling”. He says that, in the best stories, “we confront a series of challenging questions – about the individuals in the stories and about ourselves”. Moreover, “the hardest tests for leaders challenge their characters as much as their skills”.

Badaracco maintains that questions of character are not simply useful or valuable, they are crucial to successful leadership. Accordingly, to be useful for development, stories need to go beyond a one-dimensional view of leaders where, for example, a leader is dominated or ruined by the pursuit of wealth and power. Reality is much more complex and nuanced, and stories need to authentically reflect its richness and ambiguity.

**HOW CAN STORIES BE USED EFFECTIVELY?**

Reading and reflecting on business novels can play a significant part in professional development programs. By exploring what the characters in the novel do well or poorly, participants can explore their own values and consider how to respond to the behaviour of others. In this way the novel becomes a tool to increase their work effectiveness. The best way to become a leader, an expert or a professional is through direct experience. But personal experience is usually narrow and skewed, and reading exposes us to a much broader array of experiences, so that we can reflect on the experiences of others and avoid at least some of their mistakes. We see the consequences of decisions and commitments over an extended period of time.

Taylor (2000) describes an adult education course where a set of global literary readings that deal with ethical dilemmas is presented to participants. At the beginning, participants write short essays giving their views on an ethical question. This is followed by small-group activities and the readings. In their discussions, participants examine both their own ethical views and their understanding of a character chosen from the readings. The groups discuss the diversity of views in the group, and participants are encouraged to articulate the criteria they have used to formulate their own ethical beliefs.

Taylor observes that teaching with this developmental intention facilitates participants’ potential for transformation; the goal is not that participants acquire more information, but that they are able to think differently. Participants face “some experience that problematizes current understandings and frames of reference” (p155). Their learning “leads to a deepened understanding of oneself, one’s responsibility, and one’s capacity to act in the world” (p157).

Questions for discussion may relate to specific ethical or leadership issues. In general, the following questions offer the basis of an approach to the examination of a business novel:

- Which characters in the novel remind you most of yourself?
- What aspects of that character serve you well as a manager, and what aspects might be hindering or limiting you?
- What are the ethical issues that the character faces?
- What are the salient facts in the novel? What ethical claims can be weighed against each other?
- How would you have responded?
- How could the situation have been handled more constructively?
- What are the principles at stake?

Possible formats for work and discussion on the business novel:

- Participants write a short essay on an ethical question.
- In class, participants share briefly their personal viewpoint in small groups.
- Participants read the novel.
- In class, participants address the discussion questions above, perhaps taking the perspective of a particular character.
- In class, participants take the viewpoint of different characters and act out a situation from the novel.
• Participants write another paper, presenting what they have learned from the novel (either from positive or negative examples) that they can apply in their own practice.

FROM EXPERTISE TO WISDOM

Mark Johnson (1993, p196) asks, “Why is it that we turn to literary texts for our moral education? Why do we learn more from narratives than from academic moral philosophy about what it is to be human, about the contingencies of life, about the kinds of lives we most want to lead, and about what is involved in trying to live those lives?” In answer, he says it is because our lives in themselves have a narrative structure. We enter into the lives of characters and their situations because we ourselves are characters in the circumstances of our own lives.

Johnson (1993, p197) then quotes Martha Nussbaum’s book Love’s Knowledge: “For stories cultivate our ability to see and care for particulars, not as representatives of a law, but as what they themselves are: to respond vigorously with sense and emotions before the new; to care deeply about chance happenings in the world, rather than to fortify ourselves against them; to wait for the outcome and to be bewildered – to wait and to float and to be actively passive.” The stories that Badaracco calls “serious fiction” are in essence about our search for meaning and purpose. As such, used astutely in professional development contexts they can take the practitioner, professional or leader beyond skills and competencies to the more difficult terrain of development, that which is about our values and identity. The questions that stories raise for discussion and reflection should invite the learner into the emotional experience of the story more deeply, not leaving them content to look at the story “extractively”, just looking for “lessons”.

In The Fifth Discipline (1992), Senge described three stages in the development of expertise – (1) the learning of new behaviours (new skills, knowledge and language), (2) insight into the principles that underlie behaviour, and (3) the internalisation of skills, habits and beliefs that relate to the area of expertise. Stories can be used at all of these stages of learning and development.

However, there is a further stage that follows the attainment of expertise, and that is the emergence of wisdom, which we might see as the expression of spirituality. There is a growing conversation about the importance of wisdom in leadership and professional practice. This is larger territory, more difficult to grasp, but in the end it is necessary if we are to have practitioners and leaders who serve the greater good of all. This stage is best understood as the stage where the expert or leader, having internalised the knowledge, skills and values of the role, comes into their own unique identity. At this stage, the person enters into the narrative of their life: what they do as expert or leader is not simply the performance of the role but the creation of a new story (Chappell et al. 2003; Pullen, 2006).

Baltes (2004) surveyed what writers have said about wisdom. He examines the contrasts between expertise and wisdom. He says that if expertise is about the acquisition of knowledge, then wisdom is the recognition of the limits of knowledge. If expertise is the possession of competency, then wisdom is having the judgement to know when and how competency should be applied. And if expertise is about skill in a given arena, then wisdom is about synergy between competency and character. Wisdom looks beyond the immediate goals of the situation and thinks from the whole and acts for the well-being of all. Baltes’ examination reveals wisdom as the end-state of true expertise, and the qualities of wisdom indicate that immersion in stories is the most helpful way that these qualities can be elicited.

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**Business novels**


Applying an integral approach to leadership development for an
Australian public health service

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This article describes a leadership development program designed for clinicians and senior
health managers working in a complex and highly challenging public health service organisation
within New South Wales, Australia. The article provides a longitudinal evaluation of this
evolving program as conducted between 2004 and 2008. The author’s intent is to share the
insights gained through implementation of this leadership development program which utilises
the Integral Leadership conceptual framework. An Appendix provides an Evaluation of the
latest Inner Leadership Program conducted in 2010.

Keywords: integral leadership, leadership development program, health sector, inner
leadership

BACKGROUND

In 2004 an innovative leadership program was piloted in the Northern Sydney Central Coast Health Service. This is a significant geographical area encompassing Sydney’s northern beaches suburbs, up to and including the Central Coast regional city of Gosford and surrounds. The health service includes one of Australia’s leading research and teaching hospitals and has a total staff of some 16,000, providing comprehensive health services to a population of 1.2 million. The program, “Inner Leadership”, was initially designed and piloted as an experiment in the development of improved leadership capability. Adding to this context was a culture of bullying behaviours and high levels of a generally defensive disposition by managers and staff at all organisational levels. With each successive version of the program, modifications and enhancements are incorporated for content and learning processes.

Why “Inner Leadership” and what does the “Integral Model” contribute?

Inner Leadership is defined as the capacity to respond to the real needs of each situation with curiosity, openness, acceptance and compassion. This requires a deep self-knowledge and an understanding of leadership as being a process in relationship with others. And in accord with Drucker (1999), “the only definition of a leader is someone who has followers.” For all of us who accept leadership roles in life, it is our ability to truly connect with others in such a way that they are willing to follow. This capacity for engagement requires an ongoing process of reflection and self-awareness which is the essence of inner leadership.

An underlying premise of the program is that all leadership is firstly self-leadership. This means our personal beliefs, attitudes, values and sense of purpose provide the internal foundation for being an effective leader: “A leader’s most compelling leadership tool is who he or she is: a person who understands what he or she values and wants, who is anchored by certain principles, and who faces the world with a consistent outlook.” (Lowney, 2003)

The inner-leadership program provides a series of applied practices and principles – a discipline for personal growth and learning. This involves a commitment to an unfolding and re-integration of the self, leading to a personal transformation. For as Deming (1986) stated, “Nothing changes without personal transformation.”

The Integral Model, as defined by Wilber (2001), provides a deeply insightful and holistic means of actualising the inner-leadership learning in our roles as workplace leader/managers. The four-quadrant model as adopted, (see figure below) enables participants to absorb and apply learning outcomes to their leadership practice, and to progressively reflect on their lived experience.
THE INNER LEADERSHIP INTEGRAL MODEL

Individual’s Interior
- Subjective experience – thoughts, feelings, bodily sensations
- Values, ethics, belief systems
- Maps through which you interpret and create meaning
- State of being – emotional and spiritual intelligence

Individual’s Exterior
- Observable behaviours – what I say and do, body language, tone of voice, interpersonal style
- Self-management – goal setting, time management, prioritisation
- Task management (transactional)
- Team leadership
- Change management (transformational)

Organisation’s Interior
- Culture – workplace attitudes
- Collective values, understandings
- Myths of the given
- Corporate memory and traditions
- Leadership styles
- Feedback culture

Organisation’s Exterior
- Observable behaviours: clinical systems and protocols, strategic directions, management processes, social interactions, reward and recognition structures
- Patient-centred outcomes

Integral theory is a complex philosophical system. I have applied some fundamental constructs and principles as a means of enabling program participants to realise the absolute criticality of their own self-leadership for their effectiveness as workplace leader/managers. This Integral approach is proving to be highly effective for participants’ identifying and implementing behavioural change in sustainable and self-actualising ways. Applied intensively through the individual coaching sessions which form a key ingredient in the program, the integral approach enables leader-managers to approach a current workplace problem, for example, finalising the implementation of a significant change in a clinical team’s service delivery, by reframing the situation through the four-quadrant model.

THE INNER LEADERSHIP PROGRAM

The program approaches leadership development through an action learning methodology, based on an inside-out approach to creating deep and lasting behavioural change. Traditional ideas on leadership are challenged, and an emerging concept of leadership as behaviour rather than role, is explored from individual/personal and cultural/collective perspectives – an integral approach.

This program refers to the Leader/Manager role, based on a premise that managers have to lead and leaders have to manage: “Effective leadership inspires more than empowers, it connects more than controls; it demonstrates more than decides. It does all this by engaging – itself above all, and consequently others.” (Mintzberg, 2004)

The role of leader/manager in the Health setting is critical to organisational effectiveness – it is a difficult and demanding role and presents numerous challenges, yet it provides a pathway to inner-leadership and mastery of skill. The work of a leader/manager requires the merging of knowledge and experience, and then applying them through action – the Integral Model provides the framework for this process. The learning outcomes flow from the belief that leadership is neither a science nor an art, it is a state of consciousness in which we discover the path to our self-actualisation.

Enrolment for the Inner Leadership Program is solely on the basis of self-selection. Participants are required to have completed the Diploma in Business (Frontline Management) or an equivalent management qualification and be team leaders. Reflecting the demographics of the Health workforce, 73% of participants are female, and range from Nurse Unit Managers to Department Heads.

The Inner Leadership Program is conducted over an eight-month period, with eight half-day workshops and individual executive coaching sessions every three weeks.

Participants maintain a reflective journal, and need to complete assigned readings and a variety of reflective exercises designed to enhance their self-awareness and enable them to consciously grow their self-leadership.
Participants are also expected to buddy-up with one or more others and have conversations between the workshops. A 360-degree feedback process is now being incorporated into the Program, being conducted as a pre- and post-program exercise.

Applying the Integral Leadership Framework and utilising a process known as psycho-synthesis, (Assagioli, 1965), participants go on a leadership journey which is both confronting and empowering. Psycho-synthesis, as developed by Dr Assagioli, is a synonym for human growth, the ongoing process of integrating all the parts, aspects, and energies of the individual into a powerful harmonious whole. This natural process is enhanced and facilitated by self-awareness, understanding gained through the application of metaphor and conceptual frameworks, and specific behavioural techniques as practised during the Inner Leadership Program.

Emotional and spiritual intelligence capabilities are explored, as are concepts of leadership and “followership”. Individual and collective mindsets/roles and their consequent behaviours, as experienced in the workplace, are identified and explored for their impact on organisational performance – again from an integral perspective.

The Program provides insights from research findings in neuroscience and levels of consciousness (Hawkins, 1995). Concepts such as the formation mystery (Van Kaam, 1983); psycho-synthesis (Assagioli, 1973); emotional intelligence (Goleman & McKee, 2002); spiritual intelligence (Wilber, 2001; Zohar, 2000); consciousness (Chetterjee, 1998); and transcendent leadership (Heider, 1985; Collins, 2001) are explored in some depth.

“Being emotionally intelligent” is defined as “tuning into emotions, understanding them and taking appropriate action” (Orme, 2001). Spiritual intelligence is referred to as living relationships – with self, with other people, with events and things of our world, and with the Great Mystery beyond the Mystery (Van Kaam, 1975). An integral worldview recognises that these relationships do not just happen – they are the outcome of constant work and sacrifice.

Transcendent leadership is referred to in the Program as leading consciously, a process whereby we discover and nurture the infinite possibilities in another. By not allowing any self-imposed limitations on their own transcendent reality, leaders spontaneously allow followers to transcend themselves, to rise to their individual potential, to exceed the limits of their capability, and to achieve peak performance (Chatterjee, 1998).

Conscious Leadership as explored via the integral model has the following qualities:

- Conscious leadership assumes Transactional and Transformational leadership. A conscious leader is a good leader/manager and has high-level intra- and inter-personal skills and undefended awareness.
- A conscious leader is powerfully present, that is, mindfully aware and intentional at all times.
- The conscious leader has re-integrated any disassociated aspects of themselves (fearful, reactive, defensive).
- This inner leadership foundation is the basis of their integrity and ability to take an ethical stand in the pressures of day-to-day workplace life.

The pervasive framework that underpins the program is the Integral Model (Wilber). This enables participants to clearly identify their own leadership behaviours and that of their line managers, and understand the impact on themselves, the team culture, the patient journey, and employee engagement. The dynamic of organisational systems, processes and mindsets are explored through this framework.

The Integral Model provides the operational lens for the program. For example, all quadrants and all lines facilitate participant thinking about levels of consciousness as applied to their leadership practice, particularly around change management, and differentiating between transactional and transformational leadership. Integral consciousness gives structure to ideas of the person as Willing, Thinking, and Feeling (Van Kaam, 1969) – as explored through the workshops.

**DESIGN AND CONTENT OF PROGRAM WORKSHOPS**

The half-day workshops provide an opportunity for everyone to share their insights and reflections from the assigned readings and exercises. This conversation usually occupies the first half of the workshop. The second half is utilised with small groups working on the emotional and spiritual intelligence capabilities, and then presenting back to the whole group, their thoughts about how these capabilities could be, or are being, developed and applied in their workplaces.
Participants learn a simple meditation technique (Vipassana = bare attention) at the commencement of each workshop, which they are encouraged to practise daily. A process called “Focusing” (Gendlin, 1981) is also taught as a means of getting in touch with the wisdom of the body. Participants found this a powerful and practical exercise, particularly for dealing with stress and dysfunctional work settings. Focusing is a process in which you make contact with a special kind of internal bodily awareness called “the felt sense”.

Focusing – concentrating on the way your body senses an unresolved problem – changes the way you deal with problems and improves creativity, because it deepens understanding of how things are from your perspective. From a neuroscience perspective, Focusing is a reading of the neuronal signals in the heart and gut.

An outline of the Inner Leadership Program is provided in Appendix 3.

A detailed questionnaire is emailed to participants three months following completion of each program. (A copy is provided Appendix 2.) These are open-ended questions designed to obtain a qualitative sense of the each participants’ insights and degree of behavioural change. To date the Program has been conducted five times with an average of 16 participants. The average response rate of completed questionnaires is nine per program– or 56% and this is reflected in the following data.

Analysis of the feedback from completed questionnaires reveals learning outcomes in two areas: individual leadership behaviour and organisational outcomes.

**Individual leadership behaviour**

- Participant feedback indicates a significant change in their understanding and practice of leadership behaviours. 68% of respondents express the view that their leadership effectiveness is increasing as a result of more flexible thinking, higher levels of trust in their team, and a lessening of defensive, push-back behaviours.
- 76% of respondents report that they are now far more responsive than reactive, through practising self-awareness and reflecting, both before and after, acting.
- 61% of respondents indicate that they are leading consciously, or mindfully, and are aware of the assumptions and values they bring to a situation. The reflective disciplines, e.g. the reflective journal commenced during the program, are enabling this practice to further develop and reach habit stage.
- 77% of respondents report that they are now more comfortable with opposing views, ambiguity and uncertainty. A more grounded sense of self, one-on-one conversations with other participants, improved listening and the practice of meditative techniques are identified as enabling this ongoing learning experience.
- 69% of respondents report that they are gaining a better understanding of their strengths and limitations as a leader. Exercises and readings in the primary text (*Inner Leadership* by Simon Smith), completed and recorded in their reflective journal, provided a basis for this insight.
- 64% of respondents report that the Program facilitated achievement of a more effective balance between personal and professional life through a clearer, holistic focus on their physical, emotional and spiritual well-being.
- Describing changes in behaviour, 54% of respondents report that self-awareness with a disciplined practice of reflection and feedback has enabled them to improve existing leader skills, develop new skills and inspire their team members.

**Organisational outcomes**

- 75% of respondents report that the program enabled them to form relationships with other participants which facilitated their learning at a deeper level, sharing individual experience and personal insights. Several of these relationships are continuing as mutual support networks beyond the program, and are helping to address long-standing issues such as the bullying behaviours of senior executives.
- 68% of respondents indicate that they are better equipped to effectively and creatively manage change processes within their departments. Participants are achieving this through awareness of their “mindsets and constituents”, which enables an applied and ongoing sense of exercising inner
leadership.

“Mindsets” refers to the deep beliefs, attitudes, filters, assumptions, views and self-image that we hold about ourselves and our world, and which fundamentally shape our behaviours. “Constituents” refers to the roles we play, the semi-permanent and semi-autonomous aspects of our personality. We are simultaneously whole, integrated beings and a number of parts (Assagioli, 1973).

- With the reflective application of the emotional intelligence competencies, 31% of respondents report that they experience their work environment becoming more collaborative, with improving levels of engagement.
- Comments from 12% of respondents reveal that they have moved from being a controlling manager, where their behaviour is guided by a belief that their position is constantly being threatened, to one where they are comfortable showing their feelings and risk being somewhat vulnerable. This is facilitating significant improvements in team relationships and functionality.
- 59% of respondents report that their decision-making processes are more grounded, in that they are aware of their own values and perceptions, how they are reacting emotionally to a situation, and the potential impact of their action(s) on various internal and external stakeholders.
- 23% of respondents report that they are now willing to engage with groups and individuals outside their own department to pursue initiatives that will benefit the whole organisation; and that this experience is furthering their own learning and empowering others to develop their leadership skills.
- 7% of respondents report that they have been able to effectively challenge the publicly stated views of clinical specialists, achieving outcomes that directly benefited the delivery of patient care. These participants state that they would not have been able to do this prior to having undertaken the Inner Leadership Program.
- Participant feedback confirms that the Program challenged their assumptions about leadership through exposure to different leader-skill models (Farey, 1993) and the frameworks of emotional and spiritual intelligence. 64% of respondents indicate that reflection on their own experience in light of the conceptual ideas explored in the Program was a powerful leverage for changing their behaviour.
- 66% of respondents indicate that they have developed action plans to ensure a discipline of practice and ongoing personal development using the integral approach.

Participant feedback
Feedback from the program evaluations included the following comments:

“The content of the course is just wonderful and is what I desire… it takes practice and time to embody them.” Nurse Unit Manager

“I have found the Program to be beneficial in my personal and professional life. I am more aware of my thinking process. I feel a change, a calmness – being more able to lead without apology and be clearer and more definite in my requests of staff and family.” Manager, Palliative Care

“The course has helped me to change some of my practice. I can be very reactive at times, which is my nature, but not always the best option… I have used strategies from the course to help me really separate personal and professional feelings towards staff.” Manager, Child Health Nursing

“I find this form of interaction and learning very good, where you have a combination of reading, class interaction and also the reflective side of things.” Manager, Admissions

“I have found the Program to be fantastic. I am starting to discover the inner me. Wish I had done it twenty years ago. I have found the more I read and understand, the more I want to participate in discussions in class and in our group. It has assisted with developing a greater understanding of the inner me and my subsequent behaviour. I’m definitely learning and changing my behaviour, more so in my personal life than professional, but feel that will flow in time.” Clinical Nurse Manager

“I have undertaken significant work before in this area; what I have gained is the reinforcement of the benefits of engaging in reflective practice and the investment in the self, which when busy often does not become the priority. I want to congratulate Paul on recognising and responding to the need for such a program in the health care setting.” Manager Clinical Leadership, Nursing Education
"I have told people including my manager that it is the best course I have ever done and that she should think about doing it too. She knows some of the staffing issues I have had to deal with and she sees that I am better able to manage them now. I've been able to use lots of the insights in the workplace and at home. I feel much more confident with my own work and I think that comes across. I enjoy the group work too. I think that is a good way for me to test my own thoughts with a group of peers. The Program is a great mix of activities, some reading, notes, work book, group work, visual models, scenarios to think about and discuss." Manager, Dementia Advisory Service

"Am enjoying the course very much and it is having a significant impact on my management practice and leadership style." Manager, Mental Health

"The coaching was quite informative. I had done some preparation beforehand and that made the process more valuable, I would come away with some ideas to work with, especially using the Integral Model." Nurse Unit Manager

"In my position of department manager, I was able to apply these skills on a daily basis, to controlling my reaction to the work presented before me. I found personally that the reading, group conversation and coaching assisted in developing the knowledge for what is possible when you apply yourself, and the personal reflection and journal writing facilitated where I saw myself within these goals. Through my experience, my focus has changed from one of self-concern to team development and achieving targets for the profession and the organisation." Manager, Business Services

SUMMARY

The Inner Leadership Program, although a tiny pebble in a very large pond, is creating ongoing waves. Participants report continuing changes in their personal and professional perspectives, and that these insights have positive impact on their workplace leader/manager behaviours. (Fortunately, I regularly encounter past participants through my continuing work within the Learning & Development Service of NSW Health). Participants are recommending the Program to others, particularly their own managers!

I stress that this Inner Leadership Program is evolving, and is not by any means the only one of its kind currently available in Australia, Europe or the US. In responding to an organisational need, I bring my own biases and perspectives to a leadership development initiative, which is very much an outcome of my own experience, reading and reflection. Awareness of the fullness of our experience awakens us to the inner world of our mind, making possible the fulfilment of our potential as leaders in relationship with others. The perspective of self-understanding enabled through the Inner Leadership program directly creates ways of knowing that can be truly transformative.

There is a growing interest in the Inner Leadership Program amongst senior health executives. It is my great hope that continuation of the Inner Leadership Program will result in the evolution of leader/managers across the Health Service who are able to realise their true potential, and the potential of their followers, through self-leadership and authentic engagement. And that a deepening understanding and application of the Integral Model will be the catalyst for this renewal.

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INNER LEADERSHIP PILOT PROGRAM 2010
EVALUATION REPORT
17 January 2011

Background
Following approval from the Executive Director of Workforce to undertake a pilot, the Inner Leadership Program was conducted from August 2009 to April 2010.

A longitudinal Evaluation Questionnaire was sent to Participants in late October 2010. [See Appendix 2.]

The Inner Leadership Program is conducted over a nine-month period with 8 half-day, monthly workshops, and individual executive coaching sessions every three weeks.

Participants maintain a reflective journal, and need to complete assigned readings and a variety of reflective exercises designed to enhance self-awareness and enable effective leadership.

Applying the Integral Leadership Framework and utilising a process known as psycho-synthesis, this Program takes participants on a leadership journey which is both confronting and empowering. Emotional and Spiritual Intelligence capabilities are explored, as is the concept of leadership and followership. Individual and collective mindsets, and their consequent behaviours, as experienced in the work place, are identified and explored for their impact on individual effectiveness and organisational performance.

[An outline of the Inner Leadership Program is provided in Appendix 3].

Ten individuals enrolled in the Program, and six completed the Program. Workshops were conducted after hours and in the participants’ own time.

Analysis of the feedback from completed questionnaires reveals the following outcomes:

Individual Leadership Behaviour:
- Participants report that the Program contributed significantly to their life-long learning around leadership through challenging their own leadership ideas and styles. Participants also state that they continue to utilise the skills learned to reflect upon their own practise, and how they can further strengthen and develop their leadership capability.
- Participants report that the readings, workshops, reflective journalling, and coaching conversations contributed significantly towards their individual development.
- Participants report that the Program coincided well with where they were in terms of both their professional and personal journey. For example: “The learning enables one to manage better through understanding one’s actions and reactions.” Most participants had completed the SWAHS Transformational Leadership Program, and felt this Program was a natural follow-on from the previous one.
- Participants report that they are continuing with some form of meditative practice which they find absolutely helpful. The reflective journalling is less practised. However, the intention is to do more of this in the future.
- Participants indicate that they continue to use the practices learned in the Program on a daily basis, which have sustained them through a highly challenging period over the last several months.
- Describing changes in behaviour, participants report that the Program opened up their thinking in the areas of emotional and spiritual intelligence – this is enabling them to manage themselves and challenging issues from different perspectives.

Organisational Outcomes:
- Participants report that the Being/Knowing/Doing Framework is a very useful conceptual model,
Integral approach to leadership development

particularly when confronted by setbacks and stressful situations. It enables a grounded sense of self-confidence.

- Participants have requested ongoing group work, even though the program finished several months ago, and report that when dealing with the more challenging aspects of change, knowing someone who has completed the program with you provides a valuable source of understanding.
- Participants report that this aspect of the Program was taken up in the coaching sessions. Undertaking the Program has improved confidence for most participants, particularly in terms of progressing organisational change, while acknowledging that this is a perennial self-development issue.
- Comments from participants indicate that the program definitely contributed to their sense of self as a leader/manager.
- Participants report that their workplace relationships have improved. There is an increasing level of respect for their role and they now possess a much better understanding of individual perspectives within the organisation.
- All aspects of the program challenged participants in constructive ways. The Integral Model is seen as providing a framework that they can develop over time as a means of ongoing individual leadership development process.
- Ongoing exploration and reflection on their own experience in light of the conceptual ideas explored in the program is providing participants with a powerful leverage for changing their behaviour.

Further Comments:

“The program content and its approach is arguably critical to leadership in the health sector, especially given the system pressures and competing agendas that need to be balanced.”

“The program was well-run, researched and supported.”

“After working many years in the public mental health services I’ve seen many people touted as leaders, but really most have been managers. Some have been very forceful and not paid too much attention to how staff felt or who seemed concerned about their impact on staff. There are others that mean well, but are unable to lead. The Program has given some focus for me about the, at times elusive, concepts of leadership. I would not say that I am a good leader, but I now have a great understanding of the dimensions of leadership and tools to use in my interactions with staff, developing ideas, and focusing on better care of patients, and promoting creative thinking in other staff.”

Recommendations for Improvement

- The Program utilised the Human Synergistics Life Styles Inventory (LSI) 360 Feedback instrument. That each Participant complete this process (survey and debrief) prior to the commencement of the Program, and again at the completion of the Program.
- Following completion of the Inner Leadership Program, participants continue the application of the practices learned and this is sustained through ongoing executive coaching for one year after the Program.
- Participants are trained in mentoring skills in order to facilitate behavioural change in the workplace which effectively raises awareness about “controlling” leadership behaviour, and provides practical solutions to enable positive cultural change.
- A Community of Practice group be established for each cohort as they complete the Program. This will enable participants to share their growth experiences and their set-backs, and provide ongoing mutual support.

Recommendation to the Executive

That the Inner Leadership Program be included in the Leading Together Strategy as one offering in a coherent leadership and management development framework aligned with the Workforce Strategic Plan 2007–2010. That individuals seeking to undertake the Program be interviewed to ascertain their suitability for the Program.
Appendix 2: Questionnaire

INNER LEADERSHIP PROGRAM 2009/2010

LONGITUDINAL EVALUATION

Individual Leadership Outcomes

1. The Inner Leadership Program was designed to change our thinking about leadership, from primarily an individual capability to leadership as a verb, being in relationship with others? Did the Program achieve a shift in your concept of leadership, and how is this now continuing to shape your leadership thinking and behaviour?

2. To realise the process of self-awareness and self-discovery, the Program required reading, personal reflection, journal writing and one-on-one coaching conversations. What learning has resulted in furthering your development? Please specify

3. The focus of the Inner Leadership Program is on the interior processes of adult development, identity development and self-management. In your view has this assisted with your own development as a leader? If so, how is this still emerging?

4. Have you continued to regularly include a meditation practise into your week, and have you continued with your reflective journaling? If so, are these proving to be useful?

5. The Program provided conceptual frameworks and behavioural practices to explain some of the cognitive structures and processes underlying leadership. How useful have these proved in your day-to-day leadership several months after the Program?

Organisational Outcomes

1. The Program explores Leadership Capability in terms of what a Leader must BE, (values, attributes, character), what a Leader must KNOW (competencies), and what a Leader must DO (influencing, operating, improving). Have you been able to further develop your leadership practise as a continuing application of this idea?

2. Did you find the relationships you formed with other Program participants to be an enabling part of the learning process? Do you think these relationships will endure beyond the Program leading, to collaborative partnerships or support networks?

3. Having undertaken the Program, how confident are you to effect organisational change through challenging with creative ideas, actions, and collaborative processes?

4. How has the Program improved your level of self-awareness (leader identity), and is this having a positive impact on your performance as a leader/manager?

5. Leaders initiate the leadership process, but they do not complete it – followers do. Have you been able to develop followers through the development of their self-views, current goals and potential selves? Have your workplace relationships improved?

6. Did the Program challenge your underlying assumptions through exposure to:
   - different behavioural models and frameworks to understand our behaviours
   - the applied concepts of emotional and spiritual intelligence
   - the Integral Model of Leadership
   - a different approach to leadership development?

What further comments on the Program you would like to make?

It is optional for you to include your name on this evaluation.
Please indicate whether or not you are agreeable for your feedback to be referenced in reports to senior management, names will not be included in any such references.
Thank you for your time and effort in completing this evaluation.
PLEASE RETURN YOUR COMPLETED QUESTIONNAIRE TO:
Paul van Hauen, LEARNING & DEVELOPMENT SERVICE
Appendix 3: Outline of the Program

**Inner Leadership Program 2011**

**Outline of Workshops & Reading Schedule**


**Workshop 1: Recognising Yourself – Emotions and thoughts, servants or masters.**
- Introduction – what is leadership?
- Exploring what Leaders actually do
- The concept of the Leader/Manager
- Self-Leadership and developing mindfulness
- Introducing the R.E.A.L. Model
- Leadership and consciousness
- Introducing the practices of ‘focusing’ and meditation

**Text Reading**: Preface & Chapter 1

**Supplementary Reading No.1**: Developing Leadership Skills

**Workshop 2: Recognising Your Qualities – Changing Behaviour Through Awareness**
- Self-awareness – our physical, emotional and mental reactions – neuroscience and leadership
- Changing behaviour through awareness
- Recognising and developing our qualities
- Emotional Intelligence(EQ) and resonant leadership
- Self-actualisation and our need for meaning
- The EQ competencies and self-assessment
- Developing a discipline of reflection

**Text Reading**: Chapters 2 and 3

**Supplementary Reading No. 2**: Emotional Intelligence

**Workshop 3: Exploring – Our Mindsets, Organisational Mindsets and Their Impact**
- Deeper self-awareness and how we become who we are
- Exploring our constituents and mindsets
- Our defences against anxiety
- Leadership and self-deception – an organisational problem
- Introducing the Integral Model – how does this contribute to our understanding of leadership?

**Text Reading**: Chapters 4 and 5

**Supplementary Reading**: Leadership and Self-Deception

**Workshop 4: Discovering Your Values and Knowing Your Purpose**
- Human values – the deep structure of leadership
- Aligning personal decisions with organisational values
- Discovering your purpose – linking values with purpose
- Unlocking the spiritual dimension of leadership
- The concept of Spiritual Intelligence and its Capability Framework - Self-assessing your spiritual intelligence
- The Four Quadrants of the Integral Model and Values

**Text Reading**: Chapter 6

**Supplementary Reading No.4**: Spiritual Intelligence (SQ)

**Workshop 5: Actualising – Our Centre of Identity and Changing Attitudes & Behaviour**
- Your centre of identity – an Integral approach
- How we can change – freeing ourselves from habitual patterns
- Applying the SQ Capabilities – practising self-awareness
- Self-Awareness – recognising our thought patterns
- Human formation – how we relate
- Applying the SQ Capabilities: Spontaneity – the use of questions and creative thinking in action
- Applying the SQ Capabilities: Being Vision and Value Led – the personal bottom line
- Applying the SQ Capabilities: Being Holistic – the dimensions of human consciousness

**Text Reading**: Chapters 7 and 8

**Supplementary Reading No. 5**: Applying SQ Capabilities Part I
Workshop 6: Exercising Will and Self-Acceptance, Stronger Resolve and Flexibility

- Adapting to change by adapting your self-concept
- Freeing ourselves from constituents and mindsets
- Working with contradictions and conflict
- Developing a deeper understanding of others
- The person as Willing – transcendent and functional possibilities
- Applying the SQ Capabilities: Being Open to Diversity
- Applying the SQ Capabilities: Being Field Independent
- Applying the SQ Capabilities: Asking fundamental ‘why’ questions
- Applying the SQ Capabilities: The ability to reframe

Text Reading: Chapters 9, 10 and 11

Supplementary Reading No. 6: Applying SQ Capabilities Part II

Workshop 7: Self-Leading – Practising Inner Leadership

- Changing attitudes and behaviours
- Responding to the real needs of a situation
- Transformation and integral leadership

- Human dispositions and healthy life formation process
- Applying the SQ Capabilities: Positive use of adversity
- Applying the SQ Capabilities: Gratitude
- Applying the SQ Capabilities: Humility
- Applying the SQ Capabilities: Compassion

Text Reading: Chapter 12 and 13

Supplementary Reading No. 7: Applying SQ Capabilities Part III

Workshop 8: Transforming Inner Leadership Into Leadership

- Realising Your Self-Leading Potential
- Transforming inner leadership into leadership
- Shared Values: Leadership as relationship
- Three laws of leading consciously
- Individual Action Plans – Applying Inner Leadership in the workplace

Text Reading: Chapters 14 and 15

Supplementary Reading No. 8: Leading Consciously – Integral Being and the Practice of Inner Leadership
Spirit and being in management: A Heideggerian redescription of Drucker’s notion of the spirit of management

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Although there is increasing talk of the importance of spirit in organisational contexts, the notion of spirit is nevertheless a difficult notion to speak about in an age dominated by positivist forms of rationality. In this paper, Drucker’s notion of spirit will be re-described in Heidegger’s terms both to bring out the notion of spirit itself and the importance of spirit. As will be seen, Drucker believes that while management by objectives is a necessary, it is not a sufficient condition for effective performance. He maintains that a notion of spirit needs to underpin organisational interactions. Yet he does not define what he means by spirit. Heidegger’s notion of authentic concern will be used to bring out Drucker’s notion of spirit and thus provide a language in which to talk about spirit in organisational contexts.

Key words: Spirit, authentic, Being, concern, appraisal

Drucker sees what he calls “spirit” as essential to the exercising or even actualising of the function of management. Drucker claims that while management by objectives and the clarification of the role of a manager are necessary conditions for effective performance as managers, they are not sufficient conditions for effective performance. Without the dimension of spirit, all of the above are reduced to detached routines, techniques and procedures that deprive organisations of the vitality necessary for performance: “Management by objectives tells a manager what he ought to do. The proper organization of his job enables him to do it. But it is the spirit of the organization that determines whether he will do it. It is the spirit that motivates, that calls upon a man’s reserves of dedication and effort, that decides whether he will give his best or do just enough to get by.” (1993: 144)

Extending Drucker’s position, in the same category we can locate any technique or skill of a manager such as negotiating skills, strategic planning or marketing skills. These skills need to be embodied in the “spirit” of a manager, thereby suggesting that the “spirit” of a manager is that in which the various skills, techniques and objectives are embodied and held together as a whole.

Historically, little attention has been paid to the “spirit” of being a manager. According to Mintzberg, (2004) the dominant assumption about the central characteristic of management is analysis. Because of its emphasis on analysis, the notion of “spirit” is anathema to the discourse of management. The implication of this is that, if Drucker is correct, and “spirit” is an essential part of being a manager, then to marginalise it as nonsense in analytic terms is to preclude an understanding of a central dimension of management, a dimension which holds all of the range of functions together in a cohesive whole. And, as many authors on management have noted, the search for an integrating dimension has eluded scholars of management.

Martin Heidegger maintains that if we preclude the language of ontology – or in the language of Drucker, “spirit” – then we will not be able to find a dimension that integrates the various functions of something into a whole. Heidegger made this point in the late 1920s in relation to the fragmentation of the university: “The fields of the sciences lie far apart…. This disrupted multiplicity of disciplines is today only held together by the technical organisation of the Universities” (1948: 326).

Mintzberg makes the same point in relationship to MBA forms of management education and management practice: they are series of functions that are not integrated into a whole. As much as different universities have sought a “capstone” subject to integrate the various functions of management, “capstones” have not provided a concept for integrating the MBA: “Management is not about marketing plus finance plus accounting and so forth” (2004: 33). Even so called “capstone” subjects “hardly accomplish such integration” (2004: 34). Continuing his argument, Mintzberg maintains that management schools have attempted to use
courses in what is called “strategic management” to integrate the whole but, as he points out, strategic management is about analysis rather than synthesis and when we are looking at an integrated whole, we are looking at synthesis rather than analysis: “The very label ‘Strategic Management’ implies that the management of strategy is something apart from management itself” (2004: 35).

Heidegger’s point is particularly relevant to business and management schools. While they may want to produce integrated programs, they are nothing more than a series of fragments thrown together, from the Heideggerian perspective. This is because the Cartesian language of rationalist thought which is the tradition that underpins thinking, not only in management but in universities as a whole, breaks the world into subjects and objects without offering a framework within which the whole or the “between” or that “within” which subject and object are situated. Heidegger’s mission in his early work is to recover a language to think the “within” in which both subject and object are situated. Heidegger attempts to do this “within” by raising the question of the meaning of Being. And as we will see he raises the question of Being in the context of a particular being, the being of the human being which he calls “Dasein”. Dasein is translated as “being-there.” “Being-there” means that the being of the human being is such that it is neither subject nor object but always and already situated “within” a world. To think ‘being’ is already and always to think ‘world’. The importance of the phrase “being-there” is that it precedes the Cartesian distinction between subject and object and is introduced by Heidegger as a “primordial” unity that contains any split between subject and object and is itself neither subject nor object. Heidegger uses the phrase “being-in-the-world” to express the irreducible relationship between being and world, a relationship in which being cannot be reduced to world and world cannot be reduced to being. In fact for Heidegger no further reduction is possible and therefore he comes to argue that being-in-the-world is constitutive of the ontological structure of Dasein, the human being. The implications of this are considered in the light of the notion of spirit for management and leadership. However, before proceeding with this, I would like to add that because of the vast turns and even returns in the work of Heidegger, for the sake of this paper, I shall be considering only the work of the early Heidegger as expressed in his work Being and Time (1985).

While Heidegger does not use the word “spirit” to speak about the being of Dasein, this does not prevent a reading of Drucker’s work of the spirit of the organisation in terms of Heidegger’s notion of ontology. This is what I plan to do in this paper. While Drucker writes a paper called “The Spirit of the Organisation” in which he outlines the importance of spirit for performance in an organisation, at no point in time does he define the notion of spirit. Yet he does speak about the notion of spirit in ways that can be understood ontologically. In a Heideggerian sense “spirit” is not to be identified with any particular organisational activity such as management by objectives, or any techniques of management. Each of these activities, as indicated in the quotation from Drucker above, is dependent upon the notion of spirit.

Just as it is the function of the being of Dasein as being-in-the-world to integrate the whole, so it is the function of “spirit” to integrate management as a practice as a whole and the “Spirit” of management could form the integrating framework for management education. Yet we need to learn to speak the language of spirit again for it has been robbed of its richness and vitality. The language of “spirit” goes beyond the traditional rationalist discourse in which management has been situated. “Spirit” is not a thing or object that can be quantified or measured. We need to go beyond the rationalist discourse in which management has been situated in order to open up the language of spirit and its importance for management. As Drucker himself indicates, rationality in management manifests itself in rules, regulations and procedures. The rationalist discourse reduces managers to disembodied heads. This is made clear in Ian Lennie’s work Beyond Management (1999) in which management are quite literally depicted as a head detached from a body.

Heidegger’s project in relation to Being in Being and Time (BT) is to re-situate the human in the context of its world and to re-enchant its world. It is the project of this paper to apply Heidegger’s “hermeneutic phenomenological deconstruction of Cartesian rationality and reconstruction of the importance of ontology” to the field of management through the work of Drucker on spirit. In this paper I want to emphasise that Heidegger’s notion of the being of the human being as Dasein allows for going beyond the traditional rationalist language of management and thus allows for a conceptualisation of a framework for what Drucker means by “spirit.”. An elaboration of Heidegger’s notion of the being of Dasein will enable us to clarify what Drucker believes to be the spiritual dimension and importance of management.

The first section of the paper is an outline of some of the key themes in Heidegger’s notion of the being of Dasein as being-in-the-world. The second section will redescribe Drucker’s notion of spirit in terms of Heidegger’s notion of concern, and the third section will be a conclusion outlining the integrative role that the
Heideggerian notion of concern which underpins the way of being a manager can play in holding the field of management together as a whole.

AUTHENTIC ANDINAUTHENTIC BEING IN HEIDEGGER

According to Heidegger, we have “forgotten” (1985: 21) how to raise the question of Being – and for that matter the question of the Being of spirit. They are terms that have been deprived of their existential and “concrete meaning.” (1985: 49). At best the question of Being has become conceptual “material for reworking.” (1985: 43). Similarly other existential philosophers such as Kierkegaard are disenchanted with the way in which the church has deprived the phenomenon of spirit of its lived vitality.

But what Heidegger wants to restore is a sense of the presence of Being such that Being is no longer an object of theoretical contemplation but is experienced with a sense of mystery and awe that he traces back to ancient Greek “philosophy”. His claim is that we have forgotten how to stand within the awesome nature of the question: why is there something rather than nothing: how come is “is”? Even if we do ask the question, it is as an abstract question rather than a way of questioning in which we find ourselves. Heidegger seeks to re-enchant this question such that we are in the question, asking it with our whole being. For he believes that today, we have “forgotten” this question to the extent of not even seeing this as a trivial question (1985: 22).

Yet, Heidegger argues, in our beings, we are, without having made it explicit, already asking the question of being. In Being and Time Heidegger wants to enable us to reconnect to and make explicit how we are already asking the question of Being. It is thus important to note that Heidegger in BT is not seeking to answer but to demonstrate how the human being, in its very being, is raising the question of being, a question that it covers over, has erased and forgotten and to that extent has forgotten its own being, and thereby become preoccupied with subjects and objects. Because of the influence of Descartes, our language predisposes us to speak in terms of a distinction between subjects and objects, whereas the world which we inhabit is neither a subject nor an object. It does not stand outside of us as a thing or substance to be examined in the mode of a detached scientist and it is not within us in the mode of some kind of unconsciousness. We are “within” the world and so neither of those modes of positivism which allow us to explore what is outside of us nor those practices within psychology or the social sciences which allow for exploration of subjectivity are appropriate to the exploration of the question of Being.

The question, for Heidegger, is how to explore the “within-ness” of Being that the human being as Dasein is. The method that Heidegger uses is called “hermeneutic phenomenology” which is a method for enabling Dasein to disclose to itself and others the world that it “always and already” inhabits. Hermeneutics is a basis for the self-interpretation of Being. For, paradoxically, as Heidegger maintains that which is closest to us is also that which is furthest from us, and that is our understanding in general and our understanding of Being in particular. Hermeneutic phenomenology is the method that Heidegger uses to access the understanding of Being in which we already live.

He aims in BT to raise the question of Being and being-within-the-world through an exploration of the being of a particular being which he calls Dasein, the human being. The reason to explore the question of Being through Dasein is that as “being-there” Dasein is, as will become clear, prior to subjects and objects. Dasein is neither subject nor object but a being within relationship-to-the-world. To explore Being is to explore the way in which Dasein is already in relationship to the world. Heidegger believes that this is not possible in terms of a Cartesian epistemology and in fact even Plato and the ancient Greeks did not have a language to explore this “withinness”.

The question is: how to raise the question of the being of Dasein or the human being. This is not, for Heidegger, primarily a cognitive question. And even if it was, for Heidegger, the conditions under which cognitive questions themselves are raised needs to be accounted for. For the human being in its “average everyday” lived experience of the world is not, primarily and for the most part a questioning being. It is a being preoccupied with the pragmatic task of building a home in the world. It is only under certain conditions that it becomes a questioning being. For Heidegger, Dasein becomes a questioning being when its being is thrown into question. The primary existential conditions under which its being is thrown into question are made manifest in what Heidegger calls the experience of anxiety. In anxiety, Heidegger maintains that Dasein comes “face to face” (1985: 233) with itself as being-in-the-world, that is, in anxiety it becomes clear to Dasein that it is neither subject nor object but a being that is always and already in relationship to the world. Heidegger uses the words care, concern, and attunement to describe the experience of coming to see that Dasein is a way of being-in-the-world. For to be a being-in-the-world does not mean a physical proximity of one being to another.
as say tea may be “in” a tea cup. It means being-in or dwelling in concerns. Whether it likes it or not Dasein is always within some way of being concerned about the world. It is important to note that concern is neither internal nor external to Dasein but Dasein is always within a concern. To be in a world means to be in a set of concern. Elaborating on this, it can be said that to be concerned means to experience things as mattering to one, as for example a child “matters” to its mother. Dasein too means: “being-there”. It means being in a set of concerns, in a mood of mattering.

Yet although Dasein is always and already within a set of concerns, it is not always and already aware of the set of concerns that it is within. Another way of saying this is: Dasein is always in an understanding of Being but it is not always aware of the understanding of being in terms of which it is focused. An example of this is how most of us live within a cultural framework without being aware of the cultural framework that shapes the way we focus and act in the world.

Hermeneutic phenomenology is the art of becoming reflexively aware of the understanding which shapes our way of being attuned or focused in the world. This reflexive awareness, Heidegger calls coming “face to face” (1985: 232) with itself. It is the basis of Dasein being a self-interpreting being and this self-interpretation becomes clear in moments of anxiety.

The experience of coming face to face with itself in anxiety is a traumatic experience of what Heidegger calls the “uncanniness” of being. It is a moment in which Dasein experiences itself as having no ground upon which to stand. It has “no one” to turn to and “no-where” to escape. It is also at a loss for words, having no language to describe the experience that it is. Wittgenstein (quoted in Finch 1975: 63), in the little that he read of Heidegger, expresses this experience very well when he says: “I can readily think what Heidegger means by Being and Dread. Man has the impulse to run up against the limits of language. Think, for example, of the astonishment that anything exists. This astonishment cannot be expressed in the form of a question, and there is also no answer to it. Everything which we feel like saying can, a priori, only be nonsense. Nevertheless, we do run up against the limits of language.”(Finch, 1995: 63)

Paradoxically then, the question of being can never be posed as a question. For, to have formulated it in language is to already have escaped the uncanniness of being. However, this does not mean that Dasein is not in question in the experience of dread or the uncanniness of being. Because of the dreadfulness of having no ground on which to stand and no language in which to unpack the experience of dread, the uncanniness of anxiety throws Dasein off balance: either to escape into the inauthenticity of everyday being or to resolutely “own” (Heidegger uses the word *Eigentlichkeit*, sometimes translated as authenticity) the uncanniness of its way of being. Inauthenticity is a practice of getting lost in the busy-ness of everyday living and expresses itself as being disconnected — or what Heidegger calls “distantiality” (1985: 164) which is a form of being divorced from being present in situations. It expresses itself as a “tranquilized familiarity” in which Dasein’s attunement gets “dimmed down” (1985: 234). In this state “its ownmost potentiality-for-Being is hidden from it” (1985: 222) and it is “cut off” from an authentic presence towards others, the world and towards itself (1985: 214). What Dasein says and does in this state is not “grounded” in its own struggle to become (1985: 212-213) but is based on what is passed on by others or by what Heidegger calls the “they” (1985: 164). It produces a “levelling down” (1985: 165) and an “averageness” (1985: 164) which numbs Dasein’s attunement to the world in which it is situated. This dumbing down is expressed by Heidegger as an “idle talk” which is a jargon-based form of talking that “feeds upon superficial reading” (1985: 212).

In contrast to inauthenticity is what Heidegger calls authenticity. He characterises authenticity in several ways including the fact that in its authentic being in the world, Dasein becomes aware that the way in which it has lived out its everyday interactions within the world is governed by a set of conventions or “average everyday” way of doing things that it has assumed as natural but are in fact handed down to it by tradition. In realising that it does not see things as they are but in ways that have been shaped or governed by tradition, Dasein is offered the opportunity to move from being “mastered by” to mastery of the tradition. Heidegger calls this transition from being mastered by to mastery of one’s way of being within the world “eigentlichkeit” which has been translated as “individualisation” but can also be translated as ownership. Individualisation is an experience of owning and taking responsibility for the way in which Dasein is thrown into the world. Rather than blaming others or the “they” for its way of doing things, Dasein embraces the experience of being answerable for its way of being in the world. This does not create a sense of security or experience of being at ease for Dasein but what Martin Buber has called a “holy insecurity,” (Friedman 1960:248) or Heidegger calls an “anticipatory resoluteness”, a sense that meaning is neither simply given or even settled but that Dasein is always at stake and in question in the meaning that it makes of its world. Heidegger expresses this in another
way by saying that in anxiety Dasein comes to see its being as being-possible. This phrase can be grasped by contrasting it with the concreteness or busy-ness of actuality. While actuality or everydayness is one dimension, it is not the only dimension of being. Dasein is not for ever stuck in a particular way of being. It can always be more than and other than what it is at any given point in time. In its inauthentic way of being, Dasein likes to believe that the way it does things is the natural and irrefutable way of doing things. It does not want to see that the way it does things is one amongst several possibilities. In its authentic mode of being, Dasein comes to understand that it always has several possibilities, that the tradition or nature or God is not responsible for the possibility that it chooses but that it is always answerable for the possibility that it chooses.

Living in the uncertainty of possibility, for Heidegger, means that Dasein needs to learn to live with a sense of what he calls “resolve.” Resolve is a paradoxical state of being answerable in the face of the uncertain and the ungroundedness of possibility. It is characterised by trembling but being willing to embrace this trembling of being answerable for one’s own being.

An understanding of an authentic response to being is central to transformational notions of leadership. For as Bennis and Thomas (2002) note, almost without exception, transformational leaders undergo what they call a crucible moment, a moment in which their habitual way of being as a leader can no longer be taken for granted and they need to open up to new ways of being as a leader. What Heidegger is adding to this is that it is our resolute attitude towards anxiety or the crucible moment that is central to not only transforming others but to developing the being of a transformational leader.

Along with his general distinction between authentic and inauthentic responses to the anxiety of being, Heidegger makes a distinction between authentic and inauthentic ways of relating to others. The basis of the distinction is to be found in the distinction between two phrases in Heidegger “leaping in” and “leaping ahead” (1985: 158). “Leaping in” is characterised by taking the “care” of the other away, by depriving them of ownership of their way of being, or as Heidegger puts it, the other is “thrown out of his position.” “Leaping in” is characterised by a relationship of domination and dependence (1985: 158). “Leaping ahead,” on the other hand is about creating the conditions in which the care or concern of the other can express itself “authentically as such for the first time” (1985: 159). It is a way of enabling the other to become free for his or her concern.

Heidegger does not develop the notion of “leaping ahead” in detail. However, Donald Winnicott (1986: 50), the British psychoanalyst, has a beautiful phrase for this notion of “leaping ahead”. He claims that a psychoanalyst needs to provide what he calls a “holding environment” in which a patient can feel safe enough to express their insecurities such that they can begin to express their authentic concerns.

It is important to note that “leaping in” and “leaping ahead” are forms of concern. And indeed, in anxiety, Dasein discovers itself as Being who that is attuned to the world. Heidegger calls Dasein at this point “a creature of Care”. It is care or concern that provides the logic in terms of which Dasein is seen as being-in-the-world such that neither being nor world is reducible to each other. It is also again worth pointing out that Dasein does not have care but is always and already within care.

Finally it is worth saying that the distinction between authentic and inauthentic being in Heidegger is neither an ethical nor a moral but an ontological distinction. It refers to the way in which Dasein opens and closes down possibilities for itself. Furthermore, Dasein does live for the most part in an inauthentic and average everyday way. This is central to its way of getting along in the world. It is for moments that it comes out of this inauthentic way of being into an authentic experience of itself as being possible.

**DRUCKER’S NOTION OF SPIRIT IN THE CONTEXT OF HIEDEGGER’S NOTION OF AUTHENTIC CONCERN**

What has this description of authentic and inauthentic Dasein got to do with management? I will argue that Drucker’s notion of spirit, which he sees as essential to management practice, presupposes an “authentic” attunement to the world in the sense outlined by Heidegger. What Drucker rallies against is an inauthentic

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1 In this context, it would be interesting to re-examine Heidegger’s notion of ontology in the light of Emmanuel Levinas’ critique of it as being reductive, that is, in the language of Levinas as reducing the other to the same and thus actually not leaping ahead of the other but of reducing the other to my perspective. However, Fred Dallmayr in his book *The Other Heidegger* (1993) has taken issue with the limited way in which Levinas has read Heidegger.

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form of managerial concern, a form in which management outsources to professionals such as psychometricians the process of making appraisals which are the everyday practice of being a manager. The more a manager outsources the process of making appraisals, the more de-spirited and inauthentic management as an activity becomes. This paper will show that Drucker’s notion of spirit, which he does not define, can be defined in terms of Heidegger’s notion of authentic concern. This will suggest that while managers may need objectives, techniques and procedures in which to manage, these are not sufficient conditions for effective management. They need to be underpinned by authentic concern. It is authentic concern that is the integrative dimension of being a manager. This means that management is a way of being within the world. To discover the particular way of being within the world characteristic of management is to discover the whole within which all the parts are situated.

The importance of authentic concern for management can be seen in the way in which Drucker characterises the spiritual tasks of a manager. In Heideggerian terms, Drucker writes about the manager as needing to “leap ahead” of those whom he or she is managing. Firstly he speaks about the role of management as being able to bring out the best in other people (1993: 151). In order to do this a manager needs to be able to focus on the abilities in others and a fundamental danger to an organisation is a manager who is attuned to highlighting the disabilities of others (1993: 145). He claims that nothing destroys an organisation more than focusing on people’s weaknesses. Part of the spirit of management is to actualise potential in people that they did not even know they had by enabling “common men to do uncommon things” (1993: 145). For Drucker, this is in the name of excellence in performance.

In order for managers to enable effective performance or excellence in performance in their subordinates, managers need to take responsibility for what Drucker calls the “appraisals” (1993: 149) that managers form of their subordinates and they need to act on the appraisals that they form. As Drucker puts it: “Rather than being outsourced to psychological tests, appraisal should always be the direct responsibility of a man’s manager and should always focus on performance rather than personality” (1993: 149).

Outsourcing the making of appraisals to psychologists or even executive coaches would be a form of inauthenticity. It would, in Heideggerian terms, be a way of shifting responsibility by doing things as “they” do things. Ownership of our way of making appraisals presupposes in Heideggerian terms “resolve in the face of anxiety”. We cannot rely on a tradition to justify our appraisals. We are the ground of our own way of making appraisals. Drucker maintains that psychological and personality tests are ways in which managers escape from the responsibility of needing to make appraisals of other people. Yet the “lived experience” of managers is such that they are constantly making appraisals of others. These appraisals can have dire consequences for employees as they are often related to decisions around hiring, firing and career development and thus a sense of well-being in general: “Day after day a manager makes decisions based on his appraisal of a man and his performance: in assigning work to him; in assigning people to work under him; in salary recommendations; in promotion recommendations etc” (1993: 155).

This also means that managers cannot rely on scientific means of appraising others nor can appraisal be reduced to scientific method. There are two reasons for this. Firstly, appraising others is based on the ways in which a manager relates to and experiences the subordinates – science is always about being at a distance from rather than in relation to others. Yet for Drucker and for Heidegger, management is a way of “being-with” and involved in others rather than an objective standing at a distance from the other. Secondly, forming appraisals is, according to Drucker, based on values and standards (1993: 150) of the manager and not the supposed neutrality of a disinterested scientist. Managers come to know their subordinates by being in relationship to them. The very relationship itself affects the performance and development of the subordinates. Of course, for Heidegger, management is always and already a way of relating to the other.

Because the basis of effective performance is appraisal and because appraisal presupposes judgement, values and standards, part of the “spirit” of management is grounded in a manager’s values. Rather than trying to eliminate value judgements from management by hoping for the naive idea of a neutral and detached scientific manager, managers need to develop an awareness of values and the way in which they impact on performance. Without even being explicitly aware of it, managers do, according to Drucker, rely on their “intuitive” appraisals or judgements of others. However, for Drucker, relying on intuitive judgement is blind and thus dangerous for bringing out the best in others and thus being a manager: “Without a systematic approach to appraisal, the manager has nothing but hunch and the employee is left at the mercy of management hunches” (1993: 149).

From a Heideggerian perspective intuitions are always formed on the basis of judgements. If we simply make
intuitive appraisals without an understanding of the pre-judgements in terms of which these intuitive appraisals are made, then we become governed by rather than masters of the way in which we make judgements. The transition from inauthentic to authentic being is a process of moving from being governed by an intuitive set of judgements to understanding and owning the terms in which we make judgements.

In addition, what gets in the way of good judgement are negative emotions such as envy, greed or a sense of being threatened by the excellence in performance of others (1993: 158,153). As Drucker says: “The man who always knows what people cannot do, but never sees anything they can, will undermine the spirit of the organisation” (1993: 157). When we see others through the eyes of envy, resentment, or even, as Drucker says, cynicism (1993: 157), we want, as Nietzsche and Freud amongst others have indicated, to pull them down rather than develop them. This is anathema to Drucker’s notion of the managerial spirit, which is about bringing out the best in others.

While not arguing that effective managers are by nature free of such negative emotions, they need to be able to put these emotions into perspective. The implication of this is that managers need to be willing to struggle with rather than dismiss the significance of judgements in forming judgements. For Heidegger it is in the way we respond to anxiety that allows us to either succumb to envy, resentment or greed on the one hand and on the other hand to be able to “leap ahead” and provide a space for others to perform rather than “leap into” controlling others and inhibiting the performance of others. Crucial to this experience for Heidegger is the notion of resolve, the willingness to embrace our powerlessness in the face of anxiety.

So a central question is: how do managers develop their practices of appraisal? In his article on the spirit of the organisation, Drucker gives us a clue. He says that a manager needs to “spell out” (1993: 149) for himself and for his subordinates the values and assumptions in terms of which he or she forms judgements and appraisals. These values and assumptions are not clear and self-evident to managers themselves but require self-examination. Drucker writes about the way in which the “self examination of the manager’s own and of his superior’s practice always leads to improvement” (1993: 157). It is by reflecting on practice that the values and judgements underpinning appraisals become, to use Drucker’s language, “spelt out” as the basis for decision making.

From the Heideggerian perspective it is important to add that such reflection is not a disengaged rational process but is dependent on the way in which we embrace anxiety. Anxiety is key because anxiety estranges us from our everyday practices in ways such that we come to see our practices. And it is only by seeing our way of doing things that we can get to reflect on and question our ways of making appraisals. Although not in the context of management, an experience of Nelson Mandela’s leadership practice is illustrative of the experience of reflection through estrangement: “We put down briefly in Khartoum, where we changed to an Ethiopian Airways flight to Addis. Here I experienced a rather strange sensation. As I was boarding the plane I saw that the pilot was black. I had never seen a black pilot before, and the instant I did I had to quell my panic. How could a black man fly a plane? But a moment later I caught myself: I had fallen into the apartheid mindset, thinking Africans were inferior and that flying was a white man’s job. I sat back in my seat, and chided myself for such thoughts.” (Mandela, 1995: 281)

In the context of the philosophical process, what Mandela is saying is that he had a certain experience or perception of black men being unable to fly. However, instead of simply taking this belief for granted, he stood back from it and questioned it. The basis upon which he came to stand back and question it was a moment of disruption, or, as he puts it, an experience of a “strange sensation”. This strange sensation was the disruptive mood which allowed him to question and then to free himself from his assumption. Without the experience of the “strange sensation” it is doubtful that he would have questioned the convention of black men being unable to fly. The strange sensation was the mood that alerted him to his own dis-ease. Perhaps what is crucial in the case of Mandela is that he was highly attuned to the disruption, to the moment of a “strange sensation”. And because he was attuned to it, he was able to ask the question that was begging him to ask.

It is important to emphasise the relationship between questioning and the mood of a “strange sensation”. Mandela questioned his assumption because he experienced a “sensation” that invited him to question the assumption. Without this sensation of strangeness he would not have even noticed that there was a question to be asked. Rather, he would not have even known that he had a prejudice. By definition, we simply do not notice our blind spots; we cannot even make an effort to see what we are blind to, for we do not know that we are blind to it. We need to be alerted to our blind spots. One way of being alerted is through the experience of strange sensations.
From the Heideggerian perspective, it is reflection through estrangement that is central to authentic being as a manager or leader. Although Heidegger does not use the language of “wisdom” to describe such reflection through estrangement, the connection that Theodore Kisiel makes between the work of Aristotle and Heidegger’s work in BT enables an exploration of the value of Heideggerian forms of hermeneutic reflection for wisdom in management practice: “The project of BT thus takes shape in 1921-24 against the backdrop of the unrelenting exegesis of Aristotle’s texts … from which the pre theoretical models for the two Divisions of BT, the techne of poesis, for the First, and the phronesis of praxis for the Second, are derived.” (1993: 9)

Finally it is important to note that for Heidegger anxiety is not the only attunement or state of finding oneself in the world (Befindlichkeit). There are different ways of being attuned, concerned and experiencing beings as mattering to one. There is no not mattering for Heidegger and our particular ways of mattering presuppose us to see the world in the particular way that we do. In Heidegger there is a very interesting relationship between attunement and values. Values are not abstractions but manifest themselves in the way in which we relate to and are attuned to the world. Values disclose the way in which the world “matters” to us.

However, a discussion of this theme is beyond the scope of the paper. It does suggest room for further research in bringing Heidegger’s work into the context of management. As is well known, Heidegger wrote copiously. In this paper, my aim has been to introduce his work through situating him in the context of the work of Drucker on management. In the paper of Drucker on spirit, he does not refer to the notion of leadership. The implications of the relationship between Drucker and Heidegger for leadership would be interesting avenues for further exploration, especially in view of the fact that much of BT can be read as providing a philosophical underpinning for both authentic and transformational leadership.

CONCLUSION

The task of building the spirit of managers and organisations is not a technical task but one that is existentially challenging and demanding. It requires being-in a set of concerns. I hope to have shown that Drucker believes that underpinning all the technical dimensions of management is the notion that a manager needs to be concerned or attuned to the world in which he or she is situated. It is not enough to have the technical competences required for management such as setting of tasks or objectives. These need to be underpinned by authentic concern. “Concern” has a very central place in Heidegger’s philosophy. It is definitive of the human being’s way of being within the world. “Concern” for Heidegger is not something that we have but something we are always and already in. However, concern can be lived out either authentically or inauthentically. When we do management by numbers, technique or just functions, we are living it out inauthentically. To live management out authentically is to embrace and own the way in which we appraise the world, it is to “leap ahead” of rather than “leap into” others and it is to “be-there” that is present in our role as managers. To understand management as a way of being concerned is to understand management as a way of being that each and every individual manager is “within”. Management as a way of being within the world is a way of articulating Drucker’s notion of the spiritual dimension of management.

However, I fear that the notion of concern is not a weighty enough word for those still dominated by a Cartesian mindset. As Heidegger says, we are still stuck between disappearance of the old gods of Cartesian rationalism and the not-yet of the new gods. The point is to be able to dance and play in the space of the disruption of the old and the not-yet of the new.

Many of us see the language of wisdom and spirituality as central to management and leadership practice. It is a language that needs to be re-enchanted and situated in the context of our historicality. I hope that this paper on Heidegger makes a contribution to re-enchanting the language of spirituality for leadership and management today.
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The relationship between follower ratings of leadership and the leaders’ spirituality

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This study analyzed the relationships between leaders’ spirituality and how followers, peers, and supervisors perceived those leaders’ leadership styles. One hundred and twenty-seven participants in executive leadership training and graduate programs in leadership provided an evaluation packet to two colleagues, two subordinates and a supervisor using the Multifactor Leadership Questionnaire. The participants in turn completed three instruments on themselves: the Religious Orientation Scale, the Spiritual Well-Being Scale and the Daily Spiritual Experiences Scale. All scores were completed before the onset of the leadership training. The results of a multiple regression analysis found that the higher the leaders’ existential spiritual well-being and extrinsic religious orientation the more the followers, peers and supervisors rated the leaders as active, transformational leaders. The higher the leaders’ daily spiritual experience score, the less the followers, peers and supervisors rated the leaders as passive-avoidant leaders.

Keywords: spirituality, religiosity, leadership, transformational leadership

INTRODUCTION

Spirituality has been studied for millennia. Prophets from almost all societies have described other worlds and spirits that guide their lives. Because of the often ineffable nature of the spiritual experience, it has most frequently been described through metaphor, analogy or poetry.

The use of metaphor, analogy or poetry to study spirituality provides sufficient polyvalence to enable each individual to find an interpretation that is relevant to her or his unique experiences. Unfortunately, these rich allegorical methods do not allow for researchers of spirituality to compare differences among groups or to correlate with any true confidence spirituality and other variables.

It is only recently that the study of spirituality has moved from the realm of religious figures to social scientists. With this growth in the study of religiosity and spirituality, a variety of quantitative instruments have been developed. In their 2011 review of spirituality instruments used in the study of workplace spirituality, Miller and Ewst created a three-fold typology.

What Miller and Ewst classify as manifestation scales “pertain to the orientation to universal, religious or spiritual values, disclosing specific manifestations, phenomenological experiences without regard to specific traditions, and expressions of a person’s values and corresponding motivations.” (p. 17). These scales include the Rokeach Value Survey (Rokeach, 1973), Spiritual Well-Being Scale (SWBS) (Paloutzian and Ellison, 1982; Ellison, 1983), Duke Religion Index (DUREL) (Koenig, Parkerson, & Meador, 1997), Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS) (Fetzer Institute & NIA, 1999), Spirituality at Work (SAW) (Ashmos & Duchon, 2000), Spirit at Work Scale (SWS) (Kinjerski & Skrypnek, 2006), Spiritual Climate Inventory (SCI) (Pandey, Gupta, & Arora, 2009) and the Faith at Work Scale (FWS) (Lynn, Naughton, & VanderVeen, 2009).

What Miller and Ewst classify as development scales “pertain to the level of development within the participant in reference to a range of mature versus immature behavior, and/or nascent or developed
religious/spiritual expectations” (p. 17). These instruments include the Religious Orientation Scale (ROS) (Allport & Ross, 1967), Intrinsic/Extrinsic-Revised (I/E-R) Scale (Gorsuch & McPherson, 1989), Religious Maturity Scale (RMS) (Dudley & Cruise, 1990), Quest Scale (Batson & Schoenrade, 1991), and the Spiritual Leadership Scale (Fry, 2003; Fry, Vitucci, & Cedillo, 2005).

Adherence scales “pertain to authentic adherence of religious, spiritual, or traditional beliefs and the integration or practice of specific religious or spiritual traditions without regard to maturity” (p. 17). These instruments include the Belief Systems Analysis Scale (BSAS) (Montgomery, Fine, & James-Myers, 1990) and the Forgiveness Scale (FS) (Hargrave & Sells, 1997).

Using quantitative instruments such as those listed, a variety of studies have shown relationships between spiritual well-being and various aspects of general psychological well-being, such as marital satisfaction, physical health, social adjustment and stress management (Adams, Bezner, Drabbs, Zambarano, & Steinhardt, 2000; Ellison & Smith, 1991; Graham, Furr, Flowers, & Burke, 2001; Kamya, 2000; Paloutzian & Ellison, 1982; Roth, 1988; Westgate, 1996; Wolf & Stevens, 2001).

Within the work environment there is also evidence of a relationship between worker spirituality and worker job satisfaction. Robert, Young, and Kelly (2006), for example, found overall spiritual well-being, existential well-being and religious well-being were each significant predictors of job satisfaction in the workplace. Existential well-being accounted for 21% of the variance in job satisfaction. Religious well-being accounted for 3% of the variance in job satisfaction. Bi-variate correlations for both variables were positively correlated. Similarly, Clark et al. (2007) found that spirituality, integration and self-actualization explained 48% of the variation in job satisfaction. Structural path models revealed that integrating one’s spirituality in the workplace was more important in establishing job satisfaction than simply being spiritual.

In a different area of research, leadership style has been shown to impact multiple areas of follower performance. Kuoppala, Lamminpää, Liira, and Vainio (2008) conducted a meta-analysis on the relationship between leadership style, job satisfaction and job performance. They found an association between leadership and job satisfaction, but not with job performance. Burke et al. (2006) in a meta-analysis found that the use of task-focused behaviors was moderately related to perceived team effectiveness and team productivity ($r_c = .33$, $r_c = .20$). Person-focused behaviors were related to perceived team effectiveness ($r_c = .36$), team productivity ($r_c = .28$), and team learning ($r_c = .56$). Leadership in which the leader empowers followers accounted for nearly 30% of the variance in team learning.

Transformational leadership has also been consistently shown to result in high follower satisfaction, high follower assessment of the leader’s effectiveness, and high follower willingness to give extra effort at work. In the largest meta-analysis of studies that have used the Multifactor Leadership Questionnaire, Wang, Oh, Courtright, and Colbert (2011) meta-analyzed 117 independent samples over 113 primary studies.

Transformational leadership was positively related to individual level performance ($N = 16,809$, estimated corrected mean correlation = .25), task performance ($N = 7,016$, estimated corrected mean correlation = .21), contextual performance ($N = 7,970$, estimated corrected mean correlation = .30), creative performance ($N = 3,728$, estimated corrected mean correlation = .21), and general performance contextual performance ($N = 4,017$, estimated corrected mean correlation = .18).

Contingent reward was also positively related to individual, task and contextual measures of performance, with estimated corrected mean correlations ranging from .22 to .28. Conversely, both management by exception active and passive were negatively related to individual, task and contextual measures of performance, with estimated corrected mean correlations ranging from -.03 to -.29.

**PROBLEM STATEMENT**

A variety of studies have found associations between the spiritual well-being of workers and their psychological health and job satisfaction. A variety of studies have also found relationships between the style of leadership used by a leader and the job satisfaction of the follower. This is particularly true for studies that use the Multifactor Leadership Questionnaire (Bass & Avolio, 2002) as a measure of leadership.

Consequently, the Full Range of Leadership model and its associated instrument, the Multifactor Leadership Questionnaire, is likely the most widely taught and studied model of leadership. The body of research regarding transformational leadership indicates that it is very effective at increasing follower satisfaction and extra effort. It is somewhat unclear, however, to what degree the leader’s personal religiosity/spirituality
impacts how the followers perceive them as transformational leaders.

**METHOD**

One hundred and twenty-seven participants in executive leadership training and graduate programs in leadership agreed to participate in the study. The participants provided an evaluation packet to two peers, two followers and a supervisor using the *Multifactor Leadership Questionnaire*. The generic term for this assessment is often referred to as a “360 degree” assessment, as the leader is being rated from three different organizational viewpoints.

The evaluation packets that the peers, followers and supervisor completed on each participant were mailed directly to the research team for coding. The participants in turn completed three instruments on themselves: the *Religious Orientation Scale*, *Spiritual Well-Being Scale*, and the *Daily Spiritual Experiences Scale*. All scores were completed before the onset of the leadership training.

**LEADERSHIP INSTRUMENTS**

**Multifactor Leadership Questionnaire (MLQ)**

The *Multifactor Leadership Questionnaire* (MLQ) was developed to determine the degree to which leaders exhibited transformational and transactional leadership. The MLQ has undergone many revisions during the past 20 years. The Form 5X contains five transformational leadership subscales, two transactional subscales, and two passive subscales of leadership that together form what is known as the full range leadership theory.

Bass and Avolio (1990) assert that transformational leaders have a strong set of internal values and ideals and develop followers to their fullest potential. Transactional leaders exchange things of value with subordinates to advance their own, as well as their subordinates’ agenda.

Bass and Avolio (2002) conducted a cross-validation study of the MLQ Form 5X. The study was used to test the convergent and discriminate validities of each subscale through confirmatory factor analysis. The studies consisted of examining nine samples with $N = 2,154$, and a second study using five samples with a total of $N = 1,706$. The two studies combined provided a sample of $N = 3,860$. Reliabilities for the total items and leadership factor subscales ranged from .74 to .94. The validity coefficient for the MLQ was .91 (Bass & Avolio, 2002).

Bass and Avolio conducted a second confirmatory factor analysis using LISRELVII to compare the *Goodness of Fit* (GFI) and the *Root Mean Squared Residual* (RMSR) estimates with the MLQ. The GFI values higher than .90 indicated a better fit between the model and the available data (Bentler & Kano, 1990). The RMSR value was considered a good fit if it was less than .05 (Joreskog & Sorbom, 1982). The results of the study indicated that the full range leadership model represented by the MLQ 5X had a goodness of fit (GFI) of .91 and the root mean squared residual (RMSR) was .04. Each was above and below their perspective cut-off criterion respectively.

**RELIGIOUS AND SPIRITUAL INSTRUMENTS**

**The Spiritual Well-Being Scale (SWB)**

The *Spiritual Well-Being Scale* (Paloutzian & Ellison, 1982) is a 20-item instrument composed of two subscales of 10 items each. The Religious Well-Being (RWB) subscale assesses the degree to which individuals report that they experience a satisfying relationship with God. Items of the Existential Well-Being (EWB) subscale relate to a sense of life satisfaction and purpose. The scale is not based on a specific religious or ideological orientation. In addition, the scales have demonstrated good internal consistency and construct validity (Bufford, Paloutzian, & Ellison, 1991; Ellison, 1983; Ellison & Smith, 1991). In a 2001 Factor Analysis, Genia found support for the factorial validity of the SWB scales. Genia reported that the item groupings in her analysis corresponded to the RWB and EWB subscales as designed by the scale’s developers (Ellison, 1983) and that the two scales appear to be measuring unique constructs.

**Daily Spiritual Experiences Scale**

The *Daily Spiritual Experiences Scale* “is intended to measure a person’s perception of the transcendent (God, the divine) in daily life and his or her perception of his or her interaction with or involvement of the transcendent in life. The items attempt to measure experience rather than particular beliefs or behaviors”
Evidence of construct validity was developed through in-depth interviews and focus groups with individuals from many religious perspectives. The authors also conducted a review of scales that attempted to measure some aspects of spiritual experience and drew as well on a variety of theological, spiritual, and religious writings provided by examination of correlations of the DSES with health and quality of life variables (Underwood & Teresi, 2002).

**Religious Orientation Scale (ROS)**

The Allport-Ross *Religious Orientation Scale* (ROS) distinguishes intrinsically religious people who are genuinely committed to their faith from the more self-serving extrinsically religious (Allport & Ross, 1967). There is significant support for Allport’s assertion that religious individuals with an intrinsic faith are more psychologically adjusted than are those who are extrinsically oriented toward religion (Donahue 1985).

Other studies, however, indicate that the ROS is best described as measuring three factors (Gorsuch & McPherson, 1989; Kirkpatrick 1989; Leong & Zachar, 1990; Genia, 1993). While supporting intrinsic religiosity as a unified construct, analysis of independent data sets has suggested that extrinsic religiousness may consist of two distinct components, use of religion for personal benefits (Ep) and use of religion for social reward.

**CONSTRUCTS BEING MEASURED**

**Leadership**

Burns (1978) introduced a transformational/transactional leadership model suggesting leaders use a social exchange process with followers to achieve a desired behavior. According to Burns, a transactional leader and follower agree, or transact, on the completion of a given objective for the follower to be rewarded.

Bass (1985) developed five aspects of transformational leadership: (a) idealized influence – attributed, (b) idealized influence - behavioral, (c) inspirational motivation, (d) intellectual stimulation, and (e) individualized consideration (Bass & Riggio, 2006). Transactional leadership is comprised of two aspects: (f) contingent reward and (g) management by exception – active. A passive and largely ineffective form of leadership is called passive-avoidant and consists of two aspects: (h) management-by-exception-passive and (i) laissez-faire. Table 1 provides the definitions of each aspect of leadership.

**Table 1: Aspects of Leadership Measured by the Multifactor Leadership Questionnaire**

<table>
<thead>
<tr>
<th>Leadership Aspect</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Idealized Influence</td>
<td>Is a facet of transformational leadership, which describes leaders who are exemplary role models for associates. Leaders are admired and respected, and followers want to emulate them (Bass, 1999).</td>
</tr>
<tr>
<td>(Attributed)</td>
<td></td>
</tr>
<tr>
<td>Idealized Influence</td>
<td>Is a facet of transformational leadership, which describes leaders who can be counted on to do the right thing through high ethical and moral standards (Bass, 1999).</td>
</tr>
<tr>
<td>(Behaviors)</td>
<td></td>
</tr>
<tr>
<td>Inspirational Motivation</td>
<td>Is a behavior facet of transformational leadership, which describes leaders who motivate and inspire followers to commit to the vision of the organization. Leaders with inspirational motivation behave in ways that encourage team spirit, and provide meaning and challenge to their follower’s work (Avolio, 1999).</td>
</tr>
<tr>
<td>Intellectual Stimulation</td>
<td>Is a behavior facet of transformational leadership, which describes leaders who encourage innovation and creativity through challenging the normal beliefs or views of their followers. Leaders with intellectual stimulation promote critical thinking and problem solving to make the organization better (Avolio, 1999).</td>
</tr>
<tr>
<td>Individual Consideration</td>
<td>Is a behavior facet of transformational leadership, which describes leaders who act as coaches, facilitators, teachers, and mentors to their followers. Leaders with individual consideration encourage followers, provide continuous feedback, and link the follower’s current needs to the organization’s mission (Avolio, 1999).</td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>Is a behavior facet of transactional leadership, which describes leaders who engage in a constructive path-goal transaction of reward for performance. Leaders clarify</td>
</tr>
</tbody>
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expectations, exchange promises and resources, arrange mutually satisfactory agreements, negotiate for resources, exchange assistance for effort, and provide recommendations for successful follower performance (Bass, 1985).

Management-By-Exception (Active) Is a behavior facet of transactional leadership, which describes leaders who monitor followers' performance and take corrective action if deviations from standards occur. They enforce rules to avoid mistakes (Bass, 1985).

Management-By-Exception (Passive) Is a behavior facet of passive-avoidant leadership, which describes leaders who fail to intervene until problems become serious. They wait for mistakes to be brought to their attention before they take corrective action (Bass, 1985).

Laissez-Faire Is a behavior facet of passive-avoidant leadership, which describes the absence of leadership. A person in a leadership role who avoids making decisions and carrying out their supervisory responsibilities exemplifies it. They are not reactive or proactive, but inactive and passive in their leadership role (Bass & Avolio, 1994).

Transformational Leadership Involves a leader-follower exchange relationship in which the followers feel trust, loyalty, and respect toward the leader, and are motivated to do more than originally expected (Bass, 1985).

Active Transformational Leadership Factor analyses of the MLQ often result in a two-factor solution in which contingent reward measures the same higher order construct as individual consideration, inspirational motivation, idealized influence and individual consideration. Active transformation leadership implies the combination of both traditional transformational leadership plus contingent reward.

Transactional Leadership Involves a leader-follower exchange relationship in which the follower receives some reward related to lower-order needs in return for compliance with the leader's expectations (Bass, 1985).

Passive-Avoidant Leadership Passive-Avoidant leadership combines management-by-exception (passive) and laissez-faire leadership, connoting leadership that either waits for mistakes to be brought to their attention before they take corrective action or that avoids making decisions altogether.

Religiosity
Extrinsic religious orientation is the method of using religion to achieve non-religious goals. It is often found in people who go to religious gatherings and make claims to certain religious ideologies to establish or maintain social networks while minimally adhering to the teachings of the religion. Individuals high in external religiosity use religion “to provide security and solace, sociability and distraction, status and self-justification” and “using religion for their own ends, with values that are always instrumental and utilitarian” (Allport & Ross, 1967, p. 434).

Intrinsic religious orientation is characterized by those “who view religion itself as an end, a master motive” (p. 434). These individuals embrace a religious creed, internalize it, and attempt to follow it. Their attendance at church may be thought of as motivated by spiritual growth. Those with an intrinsic religious orientation are wholly committed to their religious beliefs, and the influence of religion is evident in every aspect of their lives (Lewis, Maltby, & Day, 2005; Masters et al., 2004).

Spirituality
The existential well-being scale of the Spiritual Well-Being Scale measures the individual's environmental relationship meaning and how the conditions that surround people affect the way they live. The Religious Well-being Scale measures the individual's relationship with a higher power (God) in regards to commitment, behavioral interaction, communication, cooperation, level of friendship, or degree of intimacy. Items on the Daily Spiritual Experiences Scale address concepts such as perceived relationship with the transcendent, inspiration, inner harmony, awe, gratefulness and mercy.
Table 2: Aspects of Spirituality and Religiosity Used in this Study

<table>
<thead>
<tr>
<th>Religious and Spiritual Dimension</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extrinsic Religious Orientation</td>
<td>The method of using religion to achieve non-religious goals. It is to provide security and solace, sociability and distraction, status and self-justification. (Allport &amp; Ross, 1967)</td>
</tr>
<tr>
<td>Intrinsic Religious Orientation</td>
<td>Viewing religion itself as an end and a master motive. These individuals embrace a religious creed, internalize it, and attempt to follow it. Their attendance at church may be thought of as motivated by spiritual growth. (Allport &amp; Ross, 1967)</td>
</tr>
<tr>
<td>Existential Well-being</td>
<td>The individual’s environmental relationship meaning and how the conditions that surround people affect the way they live.</td>
</tr>
<tr>
<td>Religious Well-being</td>
<td>The individual’s relationship with a higher power (God) in regards to commitment, behavioral interaction, communication, cooperation, level of friendship, or degree of intimacy.</td>
</tr>
<tr>
<td>Daily Spiritual Experiences</td>
<td>The frequency of experiences such as perceived relationship with the transcendent, inspiration, inner harmony, awe, gratefulness, and mercy.</td>
</tr>
</tbody>
</table>

PRELIMINARY FACTOR ANALYSES

Because 14 scales were used in this study, an exploratory factor analysis was first conducted using Principal Component Analysis to determine which scales loaded together on a single component. Four components were found that had an Eigenvalue greater than one. The first component, which was labeled Active Transformational Leadership had an Eigenvalue of 4.37 and explained 31.19% of the variance in scores. Table 3 shows that the first six scales of the Multifactor Leadership Questionnaire loaded on this component with an Eigenvalue vector score greater than 0.6 or less than negative 0.6. The second component was labeled Spirituality. The scales from both spirituality instruments completed by the leaders loaded on this component with an Eigenvalue of 2.25. The third component was labeled Passive-Avoidant Leadership and consisted of Management by Exception Passive and Liaise-Faire leadership. This component had an Eigenvalue of 1.58. The final component was labeled Religiosity, and consisted of the Intrinsic and Extrinsic Religiosity scales of the Religious Orientation Scale. Fittingly, the Eigenvalue vector scores loaded in opposite directions.

The results of the exploratory factor analysis indicate that the types of instruments used appear to be measuring independent constructs. The Multifactor Leadership Questionnaire (components 1 and 4) is measuring active and passive leadership. The Spiritual Well-Being Scale and Daily Spiritual Experiences Scale loaded together on component 2 and appear to measure a different construct that the Religious Orientation Scale that loaded on component 4. Based on the results of the factor analysis, the question of whether the leader’s spirituality and religiosity influence their followers’ views of how they lead can be analyzed using the scales from the SWBS, DSE and ROS as predictor variables and scores for Active and Passive-Avoidant leadership as the criterion variables.
Table 3: Results of an Exploratory Factor Analysis

<table>
<thead>
<tr>
<th>Scales Used</th>
<th>Active Leadership</th>
<th>Spirituality</th>
<th>Passive-Avoidant Leadership</th>
<th>Religiosity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idealized Influence - Attributed</td>
<td>.856</td>
<td>-.013</td>
<td>-.139</td>
<td>.007</td>
</tr>
<tr>
<td>Idealized Influence - Behavioral</td>
<td>.870</td>
<td>.092</td>
<td>.112</td>
<td>-.010</td>
</tr>
<tr>
<td>Inspirational Motivation</td>
<td>.765</td>
<td>.152</td>
<td>.146</td>
<td>-.012</td>
</tr>
<tr>
<td>Intellectual Stimulation</td>
<td>.678</td>
<td>.013</td>
<td>.040</td>
<td>.130</td>
</tr>
<tr>
<td>Individual Consideration</td>
<td>.758</td>
<td>.093</td>
<td>.285</td>
<td>-.076</td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>.834</td>
<td>-.068</td>
<td>.096</td>
<td>-.119</td>
</tr>
<tr>
<td>Spiritual Well-Being Religious</td>
<td>-.123</td>
<td>.687</td>
<td>.229</td>
<td>.131</td>
</tr>
<tr>
<td>Spiritual Well-Being Existential</td>
<td>-.339</td>
<td>.673</td>
<td>.216</td>
<td>.480</td>
</tr>
<tr>
<td>Daily Spiritual Experiences</td>
<td>-.145</td>
<td>.747</td>
<td>.201</td>
<td>.055</td>
</tr>
<tr>
<td>Management by Exception - Passive</td>
<td>-.289</td>
<td>-.588</td>
<td>.621</td>
<td>.031</td>
</tr>
<tr>
<td>Liaise-Faire</td>
<td>-.256</td>
<td>-.423</td>
<td>.736</td>
<td>.223</td>
</tr>
<tr>
<td>Internal Religious Orientation</td>
<td>-.115</td>
<td>.435</td>
<td>.304</td>
<td>-.648</td>
</tr>
<tr>
<td>External Religious Orientation</td>
<td>.296</td>
<td>-.092</td>
<td>-.234</td>
<td>.695</td>
</tr>
<tr>
<td>Management by Exception - Active</td>
<td>.401</td>
<td>.031</td>
<td>.470</td>
<td>.135</td>
</tr>
</tbody>
</table>

Note: Management by Exception – Active failed to load on any component.

RESULTS

Active Transformational Leadership
A multiple regression was run using the predictor variables of the company size, leader’s age and gender, Spiritual Well-Being Religious Score (SWBR), Spiritual Well-Being Existential Score (SWBE), Daily Spiritual Experiences Score (DSE), Religious Orientation – Intrinsic Score (ROSI) and Religious Orientation – Extrinsic Score (ROSE). The criterion variable was the 360-degree rating of the leader’s active transformational leadership style. This score was created by calculating the mean of the five different ratings each leader received. Table 4 provides the results of the most parsimonious model found for predicting active transformational leadership.

Table 4: Spiritual and Religious Predictors of Ratings of Active Transformational Leadership

<table>
<thead>
<tr>
<th>R</th>
<th>R Square</th>
<th>R Square Change</th>
<th>F Change</th>
<th>Beta-Weight</th>
<th>Partial Correlation</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 SWBE</td>
<td>.27</td>
<td>.07</td>
<td>.07</td>
<td>9.79</td>
<td>.39</td>
<td>.35</td>
</tr>
<tr>
<td>2 Gender</td>
<td>.38</td>
<td>.15</td>
<td>.07</td>
<td>10.69</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3 ROSE</td>
<td>.47</td>
<td>.22</td>
<td>.07</td>
<td>11.73</td>
<td>1</td>
<td>123</td>
</tr>
</tbody>
</table>

Note: (1) SWBE Spiritual Well-Being Existential, (2) SWBE, Gender, (3) SWBE, Gender, ROE Religious Orientation – Extrinsic.

The leader’s spiritual well-being existential score explained 7% of the variance in how the participants’ followers rated them on active transformational leadership ($R^2 = .07$, $\beta = .39$, $r_p = .35$, $p = .00$). The Beta weight
was .39, and the partial correlation, controlling for the effects of the other independent variables, was .35. These indicate that the higher the leaders scored on existential spiritual well-being, the higher their followers, peers and supervisors rated them as active, transformational leaders. Sample items from the existential spiritual well-being scale include: “I know who I am, where I came from, or where I’m going; I am very fulfilled and satisfied with life; I enjoy much about life and I believe there is some real purpose for my life.”

The leader’s gender explained an additional 7% of the variance in how the participants’ followers rated them on active transformational leadership ($\Delta R^2 = .07, p = .00$). Female leaders ($M = 3.1$) were rated as more actively transformational than male leaders ($M = 2.9$).

The leader’s extrinsic religious orientation score explained an additional 7% of the variance ($\Delta R^2 = .07, \beta = .27, r_p = .28, p = .00$). Here the more the leaders’ religiosity was extrinsically oriented, the more actively transformational they were rated by their followers, peers and supervisors. Allport and Ross (1967) define an extrinsic religious orientation as “using religion for their own ends, with values that are always instrumental and utilitarian” (p. 434). Sample items on the ROSE include: “The church is important as a place to formulate good social relationships; the primary purpose of prayer is to gain relief and protection; one reason for my being a church member is that such membership helps to establish a person in the community; and a primary reason for my interest in religion is that my church is a congenial social activity.”

**Passive Avoidant Leadership**

A multiple regression was also run using the same predictor variables with the criterion variable of the 360-degree rating of the leaders’ passive avoidant leadership style. Only one predictor was significant. The higher the leaders’ Daily Spiritual Experiences scores, the lower the followers, peers and supervisors rated their leaders as passive avoidant leaders.

**Table 5: Spiritual and Religious Predictors of Ratings of Passive-Avoidant Leadership**

<table>
<thead>
<tr>
<th></th>
<th>R</th>
<th>R Square</th>
<th>F</th>
<th>Beta-Weight</th>
<th>Partial Correlation</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 DSE</td>
<td>.22</td>
<td>.05</td>
<td>6.24</td>
<td>-.22</td>
<td>-.22</td>
<td>.01</td>
</tr>
</tbody>
</table>

**DISCUSSION**

Table 6 provides a summary of the significant findings in this study.

**Table 6: Summary of Significant Findings**

<table>
<thead>
<tr>
<th>Spiritual and Religious Predictors of Ratings of Leadership</th>
<th>SWBE</th>
<th>ROSE</th>
<th>DSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Predictors of Active Transformational Leadership</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Active Leadership</td>
<td>$R^2 = .07$</td>
<td>$R^2 = .07$</td>
<td></td>
</tr>
<tr>
<td>$B = .39$</td>
<td>$B = .27$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$r_p = .35$</td>
<td>$r_p = .28$</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Predictors of Passive-Avoidant Leadership</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Passive-Avoidant</td>
<td>$R^2 = .05$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leadership</td>
<td>$B = -.22$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$r_p = -.22$</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The spiritual/religious predictors of active leadership were the two extrinsically oriented aspects of religiosity and spirituality. The SWBE measures existential satisfaction with life and one’s surroundings. To some degree, this instrument likely overlaps with the emerging area of emotional intelligence. Harms and Credé’s 2010
meta-analysis, for example, found that emotional intelligence is significantly related to transformational leadership.

The ROSE likely overlaps with the Big-Five personality traits of extraversion and neuroticism. Sample items from the ROSE include: “The church is most important as a place to formulate good social relationships; a primary reason for my interest in religion is that my church is a congenial social activity and one reason for my being a church member is that such membership helps to establish a person in the community.” Bono and Judge’s (2004) meta-analysis of the relationship between personality and ratings of transformational leadership found that extraversion was strongly positively related, and neuroticism was negatively related to both transformational and overall effective leadership.

Eagly, Johannesen-Schmidt and van Engen’s (2003) meta-analysis of 45 studies which compared men and women on measures of transformational leadership found that women are regularly rated higher on transformational and effective leadership than men. Consequently, the finding in this study that women were rated higher on actively transformational leadership was expected.

The Daily Spiritual Experiences scale scores of the leaders were negatively related to passive avoidant leadership, but unrelated to active leadership in both the multiple regression and a simple bi-variate correlation. This implies that followers are likely observing spiritual indicators from their leaders that they interpret positively, but not as indicators of active transformational leadership.

One striking observation was that with the “intrinsic” measures of religiosity and spirituality, the ROSI, SWBR and the DSE were unrelated to perceptions that leaders were actively transformational. The religious orientation intrinsic scale contains items such as “It is important for me to spend periods of time in private religious thought and meditation” and “The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.” The spiritual well-being religious scale includes items such as “I have a personally meaningful relationship with God.” The Daily Spiritual Experiences Scale includes items such as “I feel deep inner peace or harmony” and “I desire to be closer to God or in union with God.”

The extrinsically oriented measures, SWBE and ROSE are likely much more easily understandable by followers than the more private and often unexplainable intrinsic spiritual/religious experiences. Leaders who attend church functions for social and fellowship reasons and who have a strong sense of who they are, are easy for followers to “read.” Conversely, leaders whose spirituality is much more introspective, and even perhaps private, are more difficult for followers to read.

Lord and Maher (1991) suggest that when leaders’ values are not shared by followers, communication problems are more apt to occur, even in production oriented communications such as giving instructions for a task. Kouzes and Posner (1993) state that trust in leaders is founded upon the constituent’s ability to predict the leader’s behavior. Bass and Avolio (1994) state that transformational leadership is contingent upon the follower’s trust in the leader, and two of its components are idealized influence and spiritual motivation. Idealized influence involves the follower’s desire to adopt and model the values of the leader and spiritual motivation energizes the follower through the leader’s values to work more diligently.

When the spiritual values of the leader tend to be private, the followers may be unclear or unaware of exactly what their leader believes. This seems to be the case in this study. If the leaders’ intrinsic spirituality/religiosity were a detriment to the leaders’ leadership styles, negative Beta weights and partial correlations should have been found. Instead, these measures were unrelated to the followers, peers and supervisors perceptions of how actively transformational the leaders were.

Conversely, when the leaders’ “more easily interpretable” spiritual/religious values are anchored in established religious ceremonies revolving around a religious center such as a mosque or church it is likely easier for the followers to believe they understand the leaders’ spiritual or religious values.

Put simply, if a follower and leader begin to discuss spirituality and the leader indicates something such as “For me it is a deeply personal thing... difficult to describe. I feel a union with God, especially in private prayer,” the follower probably doesn’t react negatively, but also doesn’t seem to associate the behavior with active leadership. If a follower and leader begin to discuss spirituality and the leader indicates something such as “I attend mass at St Mary’s Parish... and I really enjoy singing in the choir,” the follower can easily envision those activities. Additionally, those descriptions are clearly more perceptually active and social in the image portrayed. Followers in this study associated that type of “easily interpretable” spiritual/religious values with being an actively transformational leader.
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Editor’s note: US spelling has been retained in this article.

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and Social Psychology 48, 400-419.


Follower ratings of leadership and leader spirituality


Outdoor experiential training as a medium for the development of today’s leaders

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University of Western Sydney

Wayne Cotton
University of Sydney

Outdoor experiential training is often used for the enhancement of generalised workplace skills including those considered relevant for effective leadership. Traditionally, facilitation processes and strategies employed in outdoor experiential training have often relied on theories delivered as part of an outdoor leadership training program. This was premised on the assumption that skills and capabilities developed in such programs transfer to the mainstream business market. In this paper we present data from an International study on the characteristics of outdoor education professionals that adds further insights into the role that outdoor experiential training plays in the development of generic leadership characteristics. Outdoor leaders were found to characterise transformational leadership qualities and considered that the development of these qualities were directly linked to their outdoor experiential training.

Keywords: outdoor experiential training, leadership development, generic leadership characteristics, transformational leadership

INTRODUCTION

Outdoor experiential training has become a popular medium for the development of a series of work-related competencies considered essential for organizational effectiveness. In the United States alone organizations are investing a phenomenal amount of time and money on programs designed to develop leadership skills, team work skills, communication skills, problem-solving skills and trust (Williams, Graham, & Baker, 2003). The popularity of these programs stems from their experiential nature and according to Williams et al. (2003) “businesses are spending hundreds of millions of dollars each year on outdoor experiential training” (p. 45).

Many would argue that outdoor experiential training programs have the advantage of placing participants in a learning context whereby the learner is required to engage in direct experience in order to increase skills (Priest & Gass, 1997, 2005; Williams, et al., 2003).

The benefits of outdoor experiential leadership development programs are somewhat ubiquitous and hard to define or measure (Meyer, 2003; Williams, et al., 2003). This in part can be attributed to the fact that the training relies on the implicit and intuitive knowledge of the trainer. In an outdoor experiential training context the trainer has often developed their knowledge and expertise through outdoor leadership programs (Smith & Penny, 2010). That is, the trainer’s knowledge of leadership theory and practice most often stems from theories and concepts delivered as part of their outdoor leadership development and not necessarily through an organizational leadership lens. Conger (1993) recognized a problem with this approach, suggesting that leadership models in organizational studies have developed rapidly since 1985 while outdoor training models of leadership development may still be basing program design on old-fashioned theoretical presumptions. For this reason it is important to determine whether outdoor leadership training still has a place in the development of tomorrow’s leaders. In this paper we argue that outdoor leadership training might have a very
important part to play in the development of essential leadership skills. The authors present data from a set of pilot studies that suggests that outdoor leaders (i.e. those people who lead groups in an outdoor setting) possess attributes aligned with contemporary leadership theories and argue that, if undertaken effectively, outdoor leadership training can add value to an organization’s leadership development process.

OUTDOOR LEADERSHIP THEORY AND PRACTICE

Research and practice in outdoor leadership is often centred around studies undertaken in the 1980s (Priest & Gass, 1997). However, leadership research in other fields advanced with a different perspective (Bass, 1985). According to Brymer and Gray (2006) leadership research and theory in outdoor education has focused on the situational model of leadership. Often the focus was on understanding leadership characteristics from a contextually specific and skill-based background. Leaders were considered to be experts with a specific knowledge set and skills that influence the goal direction of followers. From this perspective it would seem that outdoor leadership training provided the background to the development of skills that were specific to the outdoor context.

More recently, Brymer and colleagues (Brymer, Gray, Cotton & Carpenter, 2010a, 2010b; Brymer & Gray, 2006) introduced the transformationalTransactional leadership model as appropriate for understanding outdoor leadership and aligning outdoor leadership with more current organisational leadership theories. Brymer et al. (2010a) found that even though outdoor leaders were not introduced to the transformational leadership model they demonstrated “a higher level of transformational leadership qualities than the general population” (p. 102). They also found that participants “had positive attitudes, beliefs and emotional connections to the natural world” (p. 102). These findings prompted Brymer and others (Brymer et al., 2010b) to recommend that outdoor leadership training should be investigated as a medium for the development of generic transformational leadership skills. In this paper we show that not only do outdoor leaders have high levels of transformational leadership qualities but these qualities are often developed as a direct result of an individual’s outdoor leadership training. Based on this premise, we argue that outdoor leaders have particular leadership qualities that are desired by business. Our hope is that this model might eventually add further insights into leadership and introduce the concept that outdoor leadership training is a valuable asset to enhance the development of generic leadership qualities.

Transactional-transformational leadership

For over two decades, the transactional-transformational leadership model has featured in leadership theory and practice (Barling, Weber & Kelloway, 1996; Bycio, Hackett & Allen, 1995; J.J. Sosik, Avolio & Kahai, 1997). The terms were coined by the seminal work of Burns (1978) and further clarified by Bass (1985). Both transactional and transformational leadership can be effective in their own right (Bass & Steidlmeier, 1999). Exceptional leaders are likely to employ both methodologies at varying times (Robbins, Millet, Cacioppe & Waters-Marsh, 1988). To this end, Cerni, Curtis and Colmar (2008) state that “transformational leadership augments the effectiveness of transactional leadership; it does not replace transactional leadership” (p. 62).

Transactional leadership

Transactional leadership is the traditional form of leadership (Hsu, Bell & Cheng, 2002) which encompasses the leader-follower relationship. It is based on a “transaction” or interchange of information between followers and their leaders (Howell & Avolio, 1993). According to Brymer and Gray (2006), there are generally two key factors ascribed to transactional leadership.

Firstly, contingent reward leadership is both an active and positive interchange between the leader and follower. Upon successfully completing previously agreed goals or objectives (Bycio, et al., 1995) followers are rewarded or recognized for their efforts. In some instances, followers may receive bonuses, merits or recognition. Contingent reward leadership is self-limiting, as followers only achieve the negotiated level of performance (Krafft, Engelbrecht & Theron, 2004). The reward provided is reliant on the satisfactory completion of the task (Howell & Avolio, 1993). While the leader and follower are agreeable with the pre-arranged relationship, the status quo will continue, performance will suffice and rewards will be consistent. Cerni et al. (2008) and Klimoski and Hayes (1980) have found that under certain circumstances in the workplace this type of leadership can enhance performance and heighten employee satisfaction.

Secondly, transactional leaders primarily approach followers when mishaps, mistakes or problems become evident. In this way, they avoid intervention until something has gone awry, amiss or wrong. Transactional leadership in this format is termed management-by-exception and can be either passive or active. In the active
Management-by-Exception form, leadership hinges around the continual monitoring of followers’ performance, with the anticipation of monitoring mistakes before they become a serious problem. At the outset the leader clarifies standards, expectations and criteria for assessment and benchmarking. Corrective action can be more immediate as the leader is continually measuring performance against expectations in an attempt to determine deviations.

In passive management-by-exception the leader awaits until the culmination of the task before assessing or determining whether a problem exists. Expectations and standards are only made apparent once a mistake has manifested. As a natural corollary, intervention is taken only after the problem has been identified or the mistake made (Howell & Avolio, 1993). This form of leadership has demonstrated negative impacts on satisfaction and performance (Howell & Avolio, 1993).

According to Gerstner and Day (1997) transactional leaders are principally motivated to satisfy their own self-interests. Along the same train of thought, Avolio, Gardner, Walumbwa, Luthans and May (2005) have argued that leaders impact follower attitudes and behaviors. This has far-reaching implications for outdoor education leadership and leaders in general, as it suggest that transactional leaders direct, manipulate or fabricate their approach to influence participants in order to complete tasks that meet the leader’s agenda even if the agenda might not be favourable for the follower.

Transformational leadership

The type of leadership that has in the past been labelled charismatic or inspirational (Howell & Avolio, 1993) and goes beyond the concept of performance for reward is now termed transformational leadership. Increased motivation and job satisfaction are evident under a transformational leader (Cerni et al., 2008). For Howell and Avolio (1993) transformational leadership develops “thinking” (Intellectual Stimulation), supports individuals (Individualised Consideration) and provides inspiration, faith and respect (Charismatic Leadership) (Barling et al., 1996).

The elements of Intellectual Stimulation allow the leader to inspire followers to develop curiosity, problem-solving and creative thinking (Hsu et al., 2002). Individualised Consideration encompasses both developmental orientations and individual orientations. When the leader assigns tasks that enhance motivation, innate abilities and potential, it is classified as Developmental Orientation. Alternatively, Individual Orientation includes personal relationships, mutual understandings, familiarity and two-way communications. Hsu et al. (2002) advocate that Charismatic leadership be divided into two distinct elements. The first, Inspirational Leadership is the ability to inspire and encourage a greater emotional attachment to the leader and the leader’s vision. The second, Idealized Influence is the behavioural aspect of charisma and obtains the whole-hearted commitment from followers.

Developing a vision for the future and focus on longer term goals is a hallmark of transformational leadership (Kirkpatrick & Locke, 1997). Such leaders are comfortable pursuing risk and challenging the status quo and demonstrate high internal locus of control (Howell & Avolio, 1993). Systems are seen as flexible and dynamic to meet the requirements of the vision and goals. Transformational leaders stimulate followers and encourage them “to transcend their own self-interests for a higher collective purpose, mission, or vision” (Howell & Avolio, 1993, p. 891). They focus on facilitating self-development and growth (Gerstner & Day, 1997; Peterson, 1996). Motivation for this type of leadership is based on “higher order values and beliefs” (Gerstner & Day, 1997, p. 838). Maude (1997) espoused that becoming an effective leader was synonymous with becoming oneself.

Transformational leaders enhance commitment (Barling et al., 1996), develop acceptance of responsibility and increase followers’ effort (Howell & Avolio, 1993). Invariably, performance eclipses the expected or negotiated levels. Howell and Avolio (1993) found that this is inextricably linked to the level of commitment, intrinsic motivation, personal development and sense of purpose demonstrated by a leader.

Research Methodology

This study was undertaken in two stages. In 2009, the first stage of the research was conducted to investigate the characteristics of outdoor leaders with respect to the transactional-transformational leadership model. The second stage of the research was administered in 2010 and was designed to determine how leadership characteristics were developed.
Participants
Participants in the first stage of the study were 177 outdoor leaders from 13 countries. Participants volunteered for the study, identifying themselves as an outdoor leader, by responding to an email informing them of the study outline and requirements. Participants in the second stage (n=131) were those who identified that they were willing to be part of a follow-on study.

Instruments
In the first study participants were invited to complete the Multifactor Leadership Questionnaire, leader form (MLQ) (Avolio & Bass, 1995). The MLQ was developed as a means to measure the nine leadership components identified in the transactional-transformational leadership model and has become the most reliable research tool for measuring transformational leadership (Avolio & Bass, 2002; Bass & Avolio, 2004). The MLQ is based on a scale from 0-4 (Not at all, Once in a while, Sometimes, Fairly often, Frequently if not always). Scores from 2-4 inclusive would indicate a positive response. A basic descriptive statistical analysis was used to interpret data. Participants from this initial study who expressed an interest in being part of a follow on research project were sent a short survey requesting clarification on perceptions about how leadership characteristics were gained. This second survey included both quantitative and qualitative questions. The qualitative answers were analysed for recurring and emergent themes.

Procedure
In the first stage of the research project, an email was sent to five online networks (the society of park & recreation educators, the outdoor and adventure education research network, the Google outdoor leadership network and the sustainability and environmental education network) asking for volunteers who identified themselves as an outdoor leader to undertake an online survey. The email contained a non-identifiable link to the online survey. The survey was completed anonymously and online. Respondents were also asked for demographic information and to provide an email account if they wished to be contacted again for a follow-up study. In the second stage those participants who expressed a desire to be contacted again were sent the follow-up email to a smaller online survey which asked for more information about the development and evolution of their leadership style(s).

RESULTS
In the initial study, 177 surveys (male n= 115, female n= 62) were completed, with 37 questionnaires started but not completed (see Table 1).

Table 1: Descriptive statistics about the participants

<table>
<thead>
<tr>
<th></th>
<th>177</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Participants</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>115</td>
</tr>
<tr>
<td>Females</td>
<td>62</td>
</tr>
<tr>
<td><strong>Average Age</strong></td>
<td>41.0 (11.7)</td>
</tr>
</tbody>
</table>

Transformational leadership
Results from the MLQ show that outdoor leaders score highly in the transformational characteristics and contingent reward and lower in the management by exception and laissez-faire characteristics (see Table 2).
Table 2: Detailed results Multifactor Leadership Questionnaire (MLQ) – Leader form

<table>
<thead>
<tr>
<th>Category</th>
<th>Combined Mean (SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idealized Influence (Attributed)</td>
<td>2.91 (0.95)</td>
</tr>
<tr>
<td>Idealized Influence (Behaviour)</td>
<td>3.09 (0.87)</td>
</tr>
<tr>
<td>Inspirational Motivation</td>
<td>3.17 (0.78)</td>
</tr>
<tr>
<td>Intellectual Stimulation</td>
<td>3.07 (0.80)</td>
</tr>
<tr>
<td>Individualized Consideration</td>
<td>3.45 (0.69)</td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>2.96 (0.96)</td>
</tr>
<tr>
<td>Management-by-Exception (Active)</td>
<td>1.89 (1.11)</td>
</tr>
<tr>
<td>Management-by-Exception (Passive)</td>
<td>1.10 (1.00)</td>
</tr>
<tr>
<td>Laissez-faire Leadership</td>
<td>0.79 (0.83)</td>
</tr>
</tbody>
</table>

Results from the MLQ were compared with the general population (B. Bass & Avolio, 2004). A basic descriptive evaluation of the results from outdoor leaders in this study demonstrated a significantly higher level of transformational leadership qualities than the general population in all cases except the idealized influence. Results also indicated a higher level of transactional leadership qualities though only the management-by-exception results were significant (see Table 3).

Table 3: Comparison of Multifactor Leadership Questionnaire (MLQ) Results

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Transformational Leadership</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Idealized Influence (Attributed)</td>
<td>2.91 (0.95)</td>
<td>2.94</td>
<td>-0.03</td>
</tr>
<tr>
<td>Idealized Influence (Behaviour)</td>
<td>3.09 (0.87)</td>
<td>2.77</td>
<td>0.32**</td>
</tr>
<tr>
<td>Inspirational Motivation</td>
<td>3.17 (0.78)</td>
<td>2.92</td>
<td>0.25**</td>
</tr>
<tr>
<td>Intellectual Stimulation</td>
<td>3.07 (0.80)</td>
<td>2.78</td>
<td>0.29**</td>
</tr>
<tr>
<td>Individualized Consideration</td>
<td>3.45 (0.69)</td>
<td>2.85</td>
<td>0.60**</td>
</tr>
<tr>
<td><strong>Transactional Leadership</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contingent Reward</td>
<td>2.96 (0.96)</td>
<td>2.87</td>
<td>0.09</td>
</tr>
<tr>
<td>Management-by-Exception (Active)</td>
<td>1.89 (1.11)</td>
<td>1.67</td>
<td>0.22**</td>
</tr>
<tr>
<td>Management-by-Exception (Passive)</td>
<td>1.10 (1.00)</td>
<td>1.03</td>
<td>0.07</td>
</tr>
<tr>
<td><strong>Nontransactional Leadership</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laissez-faire Leadership</td>
<td>0.79 (0.83)</td>
<td>0.65</td>
<td>0.14</td>
</tr>
</tbody>
</table>

(*** Highly significant >0.01, **significant. 0.05)
In the follow-up study, the 131 original participants who agreed to be contacted again were sent a short survey requesting clarification on how they perceived that they developed their personal leadership qualities. From this second survey, 45 people replied (response rate = 35%). Participants were asked to consider whether their leadership style was influenced by outdoor leadership training. Those who considered that their leadership style was directly influenced by their training were asked a follow-on qualitative question in order to ascertain the major influences on their leadership style. Results from this second survey revealed a strong tendency to perceive that leadership skills were natural to the individual (n= 36, 95%) and that in some way outdoor leadership training (both formal and informal) played a role in the development of their leadership qualities and behaviours (n=31, 82%). For example, one participant expressed the view that their leadership training program was essential for the development of appropriate leadership qualities and the skills to support others:

> My outdoor leadership training really helped develop my interest in leadership as the development of others and provided the skills to support others to make decisions right for them (Participant A, April 2011).

However, this assertion was tempered with the realisation that opportunities for formal learning needed to be supported by actual experience: “I have taken on board a great deal that I have picked up in leadership training. I have learnt also through dealing with people and the application of life skills” (Participant B, April 2011).

A thematic analysis of the qualitative themes revealed three recurring key issues: 1) the role of the leadership training program facilitator; 2) knowledge of and understanding leadership theory; and 3) observation of others. The three key themes will be articulated in further detail.

### The role of the leadership training program facilitator

This was the most highly represented of the three major themes and refers to the importance of the trainer in leadership training programs. The person delivering the training had a considerable influence on the participant’s future leadership style as the participants observed their teachers, often mirroring their role models. The styles exhibited by the leadership trainers influenced the leadership style taken up by the trainee. For example, one participant noted, “The biggest impact perhaps comes from the people that deliver the training to you, their personalities, behaviours and actions” (Participant C, April 2011).

A second participant spoke about the balance between the material delivered and the style and behaviours of those delivering the material. For this participant the material being delivered seemed to take second place to observing and learning from the facilitator:

> The number one factor that has influenced my leadership style was having the opportunity to be mentored by gurus in the field. Any time I was at a course or training I would have one eye on the content and the other on how the leader facilitated the group (Participant D, April 2011).

### Knowledge of and understanding leadership theory

Participants also considered that an understanding of leadership theory as obtained from formal courses helped form their own leadership style. For example, one participant noted that their current PhD program was influential: “I am in a PhD program in education and I think a good deal of my current leadership style is a function of that course work…” (Participant E, April 2011). The perception that the leadership course actually provided the theoretical background to leadership was also reiterated by others who considered that an understanding of the theory enabled them to “unlock” what leaders in the field were doing: “The theory aspects of how and why outdoor leadership works helped me to unpack what other leaders were doing in the field once I was working there” (Participant F, April 2011).

### Observation of others

As well as observation and learning from those leading the outdoor leadership programs participants also considered that they learnt from observing established leaders post leadership training courses. For example, one participant noted “continued observation and collaboration with experienced leaders post training” (Participant G, April 2011). However, observation also related to a continual process whereby participants gained knowledge beyond their training: “I believe my leadership style has developed over my number of years of experience, some training, but lots of observation, listening, trial and error, and being humble” (Participant H, April 2011).
DISCUSSION

The findings of this current study provide a general overview of transformational leadership qualities and attitudes, beliefs and also a comparison with the general population. Data obtained from the outdoor leaders suggest that they have a higher transformational leadership style than International leadership norms as measured by the MLQ. All categories except for the idealized influence (attributed) seemed to be significantly higher. Whilst the score for the idealized influence (attributed) scale was slightly lower the results are similar to the normative sample. Results from the contingency reward and management by exception are also higher. However, only the management by exception (active) seems to be significantly higher than the population norm. The outdoor leader sample was also slightly above the normative sample for the laissez faire category.

Data from this study suggest that outdoor leaders are concerned about individuals and wish to support individual growth but are also comfortable ensuring that followers are effectively managed. The management by exception results could be explained by the fact that outdoor leaders spend a considerable amount of time managing risks and ensuring that activities are planned in advance in order to minimise the chances of disasters. Outdoor leaders demonstrated responses that were similar to the norms for contingent reward, management by exception and laissez-faire concepts. This would indicate that leaders in the field are more comfortable supporting the growth of the people they lead and less interested in providing rewards, watching for mistakes or taking a back seat. When comparing to the general population it would seem that outdoor leaders in this study demonstrated slightly greater transformational leadership qualities in all areas except the idealized influence (attributed). It follows as a natural corollary that outdoor leaders do demonstrate qualities that are accounted for under the transformational-transactional leadership model.

The second-phase follow-on study revealed that participants considered that they developed their leadership characteristics and behaviours through their outdoor leadership training courses. For some, the theoretical perspectives were important. However, in the most part the learning seemed to involve opportunities to observe and learn from the experienced leaders undertaking the training program. Outdoor leadership training does present an opportunity to develop applied leadership skills. Further, these opportunities also seem to develop transformational leadership skills.

The findings in this study indicate that individuals undertaking a training program to develop skills as an outdoor leader learn skills that correlate highly with those identified in the transformational-transactional leadership model. This finding is particularly interesting as individuals seem to develop transformational leadership qualities even though the transformational leadership model is generally not explicitly taught. The indications here are that outdoor leadership training has the potential to facilitate transformational leadership skills in business leaders. In addition, related research indicates that outdoor leaders are highly ecologically minded (E Brymer, et al., 2010a) which is also considered a vital element of leadership development and business effectiveness (J. J Sošik & Jung, 2010). Thus outdoor experiential training programs might also provide the extra benefit of a more ecologically relevant training environment.

LIMITATIONS

This paper has outlined the preliminary findings of a broader investigation into the characteristics of outdoor leaders and how they developed their leadership style. One limitation of this study is that all participants were self-selected and the results were self-reported measures. What is required is an empirical set of studies to explore outdoor experiential leadership training as an intervention to investigate whether outdoor experiential training can explicitly bring about transformational leadership qualities for generic business leaders.

SUMMARY

Research focusing on leadership indicates that transformational leadership is strongly linked to effectiveness as measured by social and organizational factors. The preliminary findings from this project convey that outdoor leaders demonstrate transformational qualities beyond those expected from measurements of leadership norms. This would indicate that outdoor leaders might have qualities that would benefit organizations as a whole. At the same time, outdoor leaders perceive that they have developed these skills through formal and informal training programs. The indications of these findings are that outdoor experiential learning programs have the potential to develop transformational leadership skills in business leaders.
Outdoor experiential training and leadership

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- 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 title should be short (12 words maximum), informative and contain the major keywords.

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References within the text should cite the author and date, e.g. (Tacey, 2000), and be collated into a reference list at the end of the article. Entries in the list of references should be alphabetised by the last name of the (first) author, or, if no author is indicated, by the first main word in the title. If several works by the same authors are cited, they should be listed in order of publication, the earliest first, with publications from the same year differentiated by designating them '1999a' and '1999b', and so on.

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