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Journal aims and vision

The *Journal of Spirituality, Leadership and Management* is an electronic publication which explores the theoretical and applied elements underpinning the relationships 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 has been given to the role of the spiritual.

The journal sets its sights on the exploration of the spiritual aspect 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 on which we depend for our existence.

The particular focus of the journal is not on 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 also publishes 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 operates through Spirituality, Leadership and Management Inc., an association incorporated in New South Wales and operating nationally. It creates a forum for the exploration and expression of ideas about spirit and spirituality in business and organisational life. It is committed to enabling people and organisations to function with integrity, creativity and care, so that our evolving world is a desirable place to be. It does not subscribe to, or promote any particular belief system.

Editorial

SPECIAL THEME: MINDFULNESS

The editing of this publication has afforded some interesting perspectives on the state of the mindfulness movement at this time. In this short introduction I would like to share both my enthusiasm for the current contents of this Journal and also describe what I would call the as yet 'youthfulness' of the movement itself.

The invitation to connect the terms Spirituality, Leadership and Management with Mindfulness initially yielded a great deal of interest from authors, previously published and otherwise, from around the world. Many of these offers were fulfilled, papers were forthcoming and whilst there was an initial culling process, a significant group of articles went through the review process. It was soon revealed that whilst many authors are interested in the topic and are wishing to engage with the subject matter, they are not steeped sufficiently to make a real contribution in the area. Furthermore, there appeared some resistance in authors to take on the suggestions of further reading and immersion in the topic in order to develop their authorship or professionalism in the area.

I would like to suggest that *Mindfulness* is a phenomenon that is broadly misunderstood. When *Mindfulness* is loosened from its great spiritual roots, the attractive ideas are appropriated and appear easily comprehensible and applicable. *Mindfulness* gets lumped together with spirituality, transcendence, authenticity and even leadership. Without immersion in the practice of mindfulness, there is little recognition of the discipline it involves, and the sensitive and actually rigorous nature of its practice. At the same time, there is a great literature in the field that is building – and it requires sensitivity and an internalised wakefulness to navigate this field. Perhaps, unlike some academic subjects, mindfulness likely requires the practice of mindfulness to be able to write well about it.

Over a decade of teaching mindfulness to leaders at a business school are behind the crisp insights offered by Sinclair in *Possibilities, purpose and pitfalls: Insights from introducing mindfulness to leaders*. This article speaks to any leader who may be ready for thinking a bit differently about their own leadership. It clarifies many of the myths and the realities about mindfulness. Through the use of specific examples and the author's actual experience of teaching leadership, and from her own life, this piece is compelling in its immediacy, and reading it offers an enlivening experience for anyone interested in mindfulness. Six insights emerge from the paper as significant for leadership in relation to mindfulness practice. These include: *Putting people and their happiness first in leadership; Mindfulness is not another form of thinking; Don't get lost in neuroscience; You don't have to be in a cave or a retreat to be mindful; What we seek to do with mindfulness matters; Beware of ego and practice – not preach – mindfulness*.

The author suggests that "... being mindful in leadership can be understood as a potentially radical, even subversive, act", and concludes with these delightful yet critical life lessons, including: being present and paying attention to what's really happening; being connected to others and appreciative of their efforts; being reflective about our own 'stuff' and letting go of some of the ebbs and flows of ego; and being courageous about reality and what matters most in life!

The influence of managers' spiritual mindfulness on ethical behaviour in organisations reviews the possible links and relationships between spirituality and mindfulness on ethical behaviour in the workplace. McGhee offers thoughtful conceptualisations of spirituality and mindfulness and their resonances, including, importantly, that both have an 'internal focus', are able to be learnt or developed, and that each has been independently shown to enhance organisational performance. The paper uses qualitative research to probe their combined influence on ethical behaviours. The paper is insightful and elegantly readable as managers in a range of industries offer their experience of approaching critical ethical incidents and show their capacity to "reperceive environmental conditions and act in ethical ways that transcended them". Whilst the sample size of the study could be considered limited, this paper addresses a significant gap in the literature of how spirituality and mindfulness, combined, inform ethical decision-making in the workplace. The paper concludes with questions that are stimulated by this research, including questioning the organisation's role in encouraging the practices of spiritual mindfulness.

We're very enthusiastic once again to offer the review of an academic program that gets beyond a theoretical framework; that grounds learning in a more spiritual or mindful direction and thereby develops leadership and

management capacity. Written in an imaginative style and peppered with anecdotes, this description is worth reading even for its languaging of complex concepts. Described by Kaplan, **An MA degree in reflective social practice: Developing a social sensibility** is indeed a different approach to working with complex social processes. Kaplan shows how this international program, offered through the Crossfields Institute in the UK in partnership with Alanus University for Arts and Social Sciences in Germany, is not about developing particular skills or knowledge; rather, it hinges around the development of a deeply human capacity that enables one to perceive the 'wholeness' or 'aliveness' of all things, including organisations and people. Such a faculty is described by Goethe as the 'organs of perception' and its outcome is the development of the kind of humanness that enables a more human world to emerge. Using the practice of phenomenology, "its spirituality lies in that it seeks to see the inner idea in every moment of outer reality". The program focuses on working within the social sphere whereby the ends of the program continuously mirror the means: action and reflection; intellectual and 'holistic', academic and professional, self observation and world observation. The testimonial of a past student attests to the rigour and generative changes experienced.

We trust you will enjoy, and be stimulated by, the articles in this issue. As usual, we invite submissions for future issues of the Journal. See the guidelines for contributors at the end.

Dr Claire Jankelson, Editor-in-Chief

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Possibilities, purpose and pitfalls: Insights from introducing mindfulness to leaders

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Abstract

While mindfulness has been part of Buddhism and other religious and philosophical traditions for millennia, the last decades have seen adoption of mindfulness in clinical settings and more recently, in organisations and leadership. This article reports experiences introducing practices and concepts of mindfulness to managers and leaders across a wide range of sectors and organisational settings over the last ten years. I identify six particular insights that have emerged as important over that time: from how to define and explain mindfulness to leaders, through to ethical issues of the purposes to which mindfulness is put. Through discussion of these insights, I argue that mindful leadership is not a template and its introduction in organisations is not just about reducing stress and helping employees put their shoulder to the wheel of greater productivity. Rather, being mindful in leadership can be understood as a potentially radical, even subversive, act. It offers enlivening and humanising prospects for leaders and leadership, with its encouragement to see reality and challenge orthodoxies, to put a primary value on the well-being of others and how we live and lead now.

Key words: mindfulness, mindful leadership, management, purpose, leaders, meditation, organisational mindfulness, workplace stress

INTRODUCTION

Mindfulness is a mode of consciousness marked by a commitment to purposeful present-moment awareness (Hanh 1991; Kabat-Zinn 1994). Practices of mindfulness have been utilised for thousands of years as part of Buddhism, but the last two or three decades have also seen widespread adoption and research of mindfulness in clinical settings. More recently, ideas and practices of mindfulness have been introduced into organisations and workplaces. These include the well-publicised activities of American-based companies such as Google with its 'Search inside yourself' program, Facebook and Allied Mills with similar initiatives, and diverse Australian corporate, public sector, community, educational and sporting organisations, such as the Sydney Swans and Melbourne Football Club.

Along with these innovations has come an interest in mindful leadership (Carroll 2007; Sinclair 2007). While there is an increasing body of research documenting the links between mindfulness and leadership behaviours and attributes (see for example Brown and Ryan 2003; Shapiro, Carlson et al. 2006; Brown, Ryan et al. 2007; van den Hurk, Giommi et al. 2010; van den Hurk, Janssen et al. 2010; Hölzel, Lazar et al. 2011), the focus of this article is practical. I draw on experiences from introducing mindfulness practices and concepts to leaders and managers over the last seven or so years, asking: how can mindfulness enhance the quality of leadership? How might mindfulness enable leaders to have impact on valued outcomes but do so in ways that help others and themselves find happiness and meaning in their work?

Starting around 2006, my colleague Richard Searle and I began exploring how our shared interest in meditation and mindfulness could be incorporated into the work we do with leaders. This work now includes running

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four-day Mindful Leadership programs for executives, which we began in 2007 and which includes experiential work encouraging mindfulness through yoga, meditation, insight dialogue and a range of other reflective practices. Mindfulness is also a key element in more mainstream executive development programs at Melbourne Business School which Richard co-directs and in the MBA and EMBA Leadership subjects that I teach. We have run academic forums on mindful leadership designed for researchers. The insights described in this article are drawn also from work with many professional, organisational and leadership groups, including in insurance, banking and engineering, with senior police and prison officers, academics and Indigenous leaders, school, health and hospital leaders. In my work coaching individual leaders, mindfulness is often a guiding practice. In work with these groups, the emphasis is on exercises, for example in listening, dialogue and meditation, occasionally breath work and yoga (for more details see Sinclair 2004; Sinclair 2007; Searle 2011; Searle 2013).

Although I started out thinking that this article should have a traditional academic framework – some definitions of mindfulness and mindful leadership, reviews of the literature, followed by the evidence and argument – I became increasingly unhappy with the result. In order to convey powerfully what I have learned about mindfulness and leadership, a different approach was needed. I decided to try and write mindfully as well as write about it. By this I mean to write simply and directly, from my experience and my heart, with less of the conventions that often accompany academic writing. I have also tried to make the article readable and helpful. My wish is that it may open up new avenues and insights for those who come across it.

Accordingly the article is organised around six insights. There's no magic to that number but when I honed in on what seem to be the important things, there were six!

1. Putting people and their happiness first in leadership

I came to mindfulness by the route of difficulty and pain – a not uncommon route, which is reflected in the first Buddhist noble truth: life is suffering. For me, 1996 was a tough year, with my brother's sudden death at 45 and the loss of my grandfather a few months later. I'd lost my Dad at 14 and Pop had become a beacon to all our family, with his humble self-sufficiency and generosity of spirit. My older brother had tried meditation and I took myself and my mother off to some free classes run by followers of Sri Chinmoy. I found the practice and teacher powerful, but life got busy in 1997 with the birth of my fourth child, Charlie, and I didn't return to exploring mindfulness until a subsequent (this time, career) crisis in 2003.

By that time I'd been a professor for some years, teaching and researching largely in leadership. On the outside, I appeared to be successful and influential. The crisis was that I felt I wasn't providing any leadership myself. I was participating in a punishing academic regime with its norms of sacrificing life to work. The 'leadership' I was part of seemed to be exacerbating suffering, not helping people find satisfaction and meaning in their lives. At a personal level I'd lost connection with what mattered to me as an academic and educator. Caught up with activities that didn't seem to make much difference, I felt 'stuck', distracted and unavailable to my family and friends.

Deciding to resign, the Dean at the time encouraged me to take leave without pay instead. During the following year, I sat in the garden and got RSI from overuse of the milk frother for lattes with friends. More usefully, I finished training to be a yoga teacher and read widely in yoga and Buddhist philosophy. I learned that the purpose of yoga is to improve one's capacity to understand and restrain the mind's 'modifications', that yoga body work is just the gateway. At the end of that wonderful year – the highlight of which was teaching Charlie and his 3 and 4-year old schoolmates yoga – I faced what seemed to be a stark choice: Yoga teacher or back to being a professor?

Initially and after completing further meditation teacher training with the Gawler Foundation, my efforts were around introducing yoga and meditation into the environments in which I was working. Increasingly, however, the opportunity seemed to be one of integrating mindfulness into the heart of leadership – both in how and what I teach.

For me, connecting mindfulness and leadership has meant:

- putting people's well-being and flourishing first and, at the very least, not adding to suffering in what I do and urge others to do
- taking off my armour and allowing myself to be vulnerable
- working with my whole self, my heart more than my head and trusting my senses

- letting go of ego stuff, like needing the approval of others.

It has meant asking questions such as: How can leadership contribute to freeing people? How might leaders be helped to be more present to those they are seeking to lead? How can leadership reduce suffering, and support people to achieve great things, but also find peace and fulfilment?

Asking the questions above and seeking to make these changes in myself has evidently looked idealistic and sentimental to some. But it has become easier as I have stopped worrying about others labelling me 'naïve' or 'touchy feely' – a move facilitated by the recognition that those fears about how others see you are just the usual workings of ego and not to be given great importance.

2. Mindfulness is not another form of thinking

The first accounts of the principles of mindfulness date back to the Buddha's writings over 2,000 years ago. Still, today, the purest and simplest accounts of what it is like to be mindful come from the writings of those trained in Buddhism, such as His Holiness the Dalai Lama and Vietnamese Buddhist monk Thich Nhat Hanh (Hanh 1991). According to this view, mindfulness is bringing full conscious awareness to life or being awake to the present moment.

From the 1990s, mindfulness has been increasingly researched by psychologists, for example, Ellen Langer was a pioneer in showing how mindful practices helped delay and reverse mental and physical symptoms of ageing (Langer 1989; Langer 1992). Langer, however, adopted a very specific definition of mindfulness, as the capacity to categorise familiar stimuli in new ways and to elaborate new categories of thought.

But for our purposes it is important to make clear that mindfulness is not just another category of thinking, or even metacognition (on this distinction, see Purser and Milillo 2014). Rather, it denotes a state of attuned awareness of, and in, the present moment that is *not* cluttered by thought. Medical academic Craig Hassed has indeed suggested that a condition of excessive thinking is one of the key causes of stress in contemporary life (Hassed 2003; Hassed 2013). He and others have noted that we have an over-reliance on thinking, which often does us harm, and that mindfulness provides a very different mode of consciousness.

The features of mindful awareness are palpably different from thinking. In my experience, people can very readily identify when they are thinking, when they are reflecting (thinking about their thinking) and when their mind is closer to bare or mindful awareness. In thinking, the mind is often moving fast, and there is an orientation to problem-solving, evaluating and judging. It can also be repetitive, ruminative and even catastrophising, with thoughts like "what if this goes really badly?" When reflecting – which is arguably the basis for all deep learning – we consciously add a loop through the self, asking "why am I thinking about that, in the way I am right now?" In mindfulness we are not problem-solving or evaluating, not trying to change things or people, but rather in a state of open expansive awareness, able to notice – and appreciate – more of what's there. Each of these three states of mind (and undoubtedly others) is enormously valuable to us in doing our work and leading fulfilled lives. However, the evidence is that most of us have become over-reliant on thinking – we *are* our thoughts. In our experience working with leaders, they are more effective and inspiring when they bring mindfulness to the table, as well as superior thinking and the capacity to reflect.

3. Don't get lost in neuroscience

Often when I am asked to talk to groups of managers and leaders, the request is to provide the neuro-scientific or business 'case' for mindfulness. The data that provides 'hard' evidence that practising mindfulness does, indeed, improve capacities for focusing attention and reduce experienced levels of stress; that shows how the brain 're-wires' itself to support behaviours such as enhanced emotional intelligence; that shows benefits right down to genetic structures. There is an increasing amount of fascinating research available to support mindfulness in leadership (see, for example, Brown and Ryan 2003; Shapiro, Carlson et al. 2006; Brown, Ryan et al. 2007; van den Hurk, Giommi et al. 2010; van den Hurk, Janssen et al. 2010; Hölzel, Lazar et al. 2011).

However, waiting to be convinced by the neuro-scientific data and evidence about mindfulness is a thought-proliferating process and a business-as-usual activity for the mind. It's good for leaders not to go down their usual technical or cognitive rabbit holes in seeking to explain, or justify, mindfulness. Most leaders do get that this is their usual approach. Further, research on organisational change suggests it that it is rarely rational empirical evidence that persuades people to do new and valuable things. As leadership researchers we see how, time and time again, individuals trying to mobilise change through presentation of the 'business case' fail. They are circumvented by political allegiances, vested interests, cynicism, paralysis, intellectualisation and

a host of other familiar defences. What does sometimes open new insights and new possibilities for others is a leader's capacity to be present to current reality and courageous enough to name and advocate for what matters (Carroll 2007; Dalai Lama and Van den Muyzenberg 2008).

A related trap in much contemporary research on mindfulness is to equate the mind with the brain. In these accounts, mindfulness is sometimes treated as an artefact of superior brain functioning. This is a predictable pitfall for western trained researchers with their biases reproducing the dominance of the brain. When I work with smart people on mindfulness, their first port of call is often to try and make sense of it using their brain power, to think of it as adding another cognitive tool to the kit. As I have heard Sogyal Rinpoche advise, you don't have to worry about making sense of the experience.

Hence, the mind is different from the brain. For example, the mind can observe and discriminate among perceptions, thoughts and sensations occurring within the brain. 'Mindsight' is produced by neural pathways in the heart and the rest of body as well as the brain (Siegel 2009). While the brain is a physical organ which translates thought and emotion into electrical, biological and chemical activity and subsequently regulates other body functions, the mind is non-physical, constituted by thought and emotion (Hassed 2008).

In more traditional Buddhist and eastern accounts the mind's operations are not located just, or even at all, in the brain. For some, the mind is in the chest or heart area and there is some support that neural-like structures are widely distributed in the body – the sources perhaps of other kinds of intelligence, such as intuition. In yoga philosophy we are understood to have not one, but many, minds. Part of yoga practice is discerning which mind is active at particular moments and cultivating *buddhi*, or the discriminating mind. In sum, then, the best way to understand mindfulness and the mind is not to get too caught up in definitions or justifications but to help leaders observe and experience: to encourage people to go straight to awareness, where the stream of reactive thought is slowed and the mind rests on present sensations, such as the breath or bodily relaxation (Hassed 2013).

4. You don't have to be in a cave or a retreat to be mindful

A common view of mindfulness is that it is an intensely private process which people need to find time to go 'off-line' to do. Here, drawing a distinction between mindfulness and meditation may be helpful. While the two are deeply inter-related, meditation is a practice of sitting (or walking) in a state of conscious awareness, while mindfulness is bringing a state of awareness to whatever we may be doing. Writers such as Thich Nhat Hanh and contemporary teachers such as Kabat Zinn emphasise that mindfulness is of limited value if we are not seeking to live it in our relationships with others, our work and everyday lives. And this is why mindfulness has such potential for leadership: because it can be practised in the thick of whatever we are doing or wherever we happen to be. We can wash dishes with mindfulness, or have a conversation with mindfulness. The evidence is that others involved in those moments will notice a difference. They will feel more heard and more held to embark on whatever challenge that is before them.

Leaders in all spheres are facing pressures to do more with fewer resources. They have workloads they never feel on top of, and are often charged with letting go of good people and doing very difficult things. Many feel they are on the edge, close to breaking. They can't see another way forward but more of the same, though they fantasise about escape. Sometimes their personal relationships are under intense strain. Relations with family and friends, as well as health, are the casualties of staying later at the office at night or having to go on yet one more international or interstate trip. Leaders lose sight of the pleasure and satisfaction they may have gained from work, and instead feel ground down. When we together explore some of the pressures they are under, and some of these effects, their first response can be, "But that's just leadership, isn't it? That's the job."

It is perhaps tempting in this context to treat mindfulness as a stress management tool which will enable leaders to weather the storms of work and life, to sail more skilfully into the wind¹. Although it is true that practising mindfulness often helps people cope with stress, to just treat it as a tool would be to miss many other profound opportunities that arise from being mindful. Rather than lashing ourselves to the mast of life, driving ourselves harder, mindfulness can open the door to being in the world and in our lives differently, without being hounded by the relentless drive to change ourselves or others.

¹ This metaphor comes from Paul Bedson, a meditation teacher at the Gawler Foundation when I did some training there.

When we introduce leaders to these possibilities, they sometimes hear us as advocating retreat to a softer, less impactful working life. “How would I get anything done – which is what I am paid for!” some protest. Yet it is our experience that mindfulness often allows for more impact, not less. Dropping down from the incessant drive, or what the Buddhists call ‘striving’, allows space for the critically important things to be seen and acted upon, for leadership to be lived and even relished, rather than just ‘got through’.

Among the reasons why many of leaders seem to find mindfulness useful is that they can, very directly in a workshop setting or even better, over a couple of days, get an experience of being quieter and stiller, despite the often chaotic and intense demands on them. Even briefly, this experience of observing their thoughts about the situation rather than being captured in them, opens up an option that wasn’t there before: that they can choose their reaction. Seemingly simple but also profound, in the short term there may be no change to what’s happening to us or around us. Mindfulness simply allows us to be with those happenings in a less reactive way.

In some cases, as in a large multi-campus hospital with which I was working, there was already a lot known about and being done with mindfulness, especially in areas of palliative care. In another couple of examples of working with P-12 school leadership teams, mindfulness was something that students and parents had been introduced to as part of staying healthy and coping with pressure. In one school, many teachers had already been trained to work with mindfulness with the class groups, drawing on a range of programs and exercises tailored to the year level of their students. My role was to show how mindfulness was not just a very useful tool to help with stress but could make a central contribution to school leadership and in growing empowering school cultures (which most schools are also very keen to embed). In their educational settings, teachers are often more used to talking than listening, and they are expected to give advice and problem-solve. Teachers already know that the most sustainable solutions for students are usually the ones they come up with for themselves when supported to do so. Mindful leadership puts a central value on being present with others. For many of these teachers, mindfulness helps them find a different and deeper place from which to listen to students: one that doesn’t necessarily take more time but creates a space in which students feel held to find a new path themselves.

Mindfulness in leadership has been highly relevant for other groups – from senior international police officers, through to women in leadership programs, groups of young community leaders, corporate executives, librarians, academics, unionists – with ostensibly different and very serious leadership challenges. Senior police officers experience excessive workloads, issues such as people trafficking and organised crime where the stakes and burnout are high. There are lots of things which pull them away from their core work of mobilising their staff to keep on tackling very difficult challenges where solutions are scarce. They found that mindfulness helped them reconnect with and re-validate some of the strengths and skills that they had often developed early in career: to bring a highly focused yet open attention to the phenomena which they are seeking to address. What we almost invariably find is that ideas of mindfulness and the glimpses of getting stiller or listening more deeply, resonate powerfully with these groups.

Associated with mindfulness and reduced reactivity is the possibility of letting go of some things. Many leaders carry around in their heads ideas like “I can’t let them down” or “it’s my job to do those difficult things – that’s what I’m paid for”. Frequently these are punitive ideas or beliefs which are actually not functional or useful any more. In letting go of them, leaders often find they are of more use to the people around them because their interactions are not overshadowed by these ‘shoulds’ and they can find a different place from which to tackle challenges.

A beautiful quality that sometimes unfolds with groups experimenting with mindfulness is *appreciation*. Whether it’s in newly-formed groups of strangers or in intact leadership teams, the processes of slowing down and listening more fully and deeply means that people hear things from others that they would ordinarily miss. Mindfulness helps people notice and step back from default responses such as biases and stereotypes. I’ve seen management teams ‘see’ one of their members as if meeting a new person with a whole range of previously overlooked contributions. I’ve also seen people share profound things about themselves with others who are pretty well strangers, a process which often ushers in for both parties a deep appreciation of the common humanity, and common experiences, binding us all.

Further, leaders often tell us that an impact of mindfulness is a reconnection with family. Kids notice that they’ve got their dad’s attention in a way they’ve got used to not having. Children remark that their parents are smiling more, that they’re not looking at their phone all the time, and that they listen to them. Often participants will sign up to do some classes on meditation, yoga or pilates with their partner or other family

member. For me this is often one of the most satisfying pieces of feedback about the impact of mindfulness. There is sometimes a very quiet, almost stunned, air about groups working on mindfulness. It is as if they are remembering or reconnecting with a way of being that they'd lost sight of, but have again glimpsed, and feel they can retrieve.

Where workplaces contain mindful practices, such as pausing to allow deeper and more reflective dialogue among group members, some important changes seem to occur (Searle 2011; Searle 2013). People feel more respected and listened to. Employees are supported to pay attention to their health and well-being, to set boundaries and negotiate ways of looking after themselves, whether it's working from home sometimes, turning blackberries off on weekends, or leaving work early or starting late on one or two days a week. It is even more powerful when employees see leaders doing this, because it gives them permission for themselves. A result is that people enjoy work more, with lower rates of turnover and stress-related absenteeism.

Further, there is often a sense of common engagement around purpose. This is not a case of the 'vision statement' handed down as an edict from on high. Purpose is collectively re-visited and refined: what matters to us here? How are we trying to make a difference? In the case of a private company we know about, this collective and mindful engagement with purpose results not only in fulfilled employees and an active philanthropic program but improvements in business metrics as well, such as the quality of client relationships and amounts invested by those clients.

While these observations are based on our direct experience, there is growing leadership research which also documents the impact on work and workplaces of leaders who bring to their leadership work some of the mindful qualities we've explored here (Boyatzis and McKee 2005; Carroll 2007). These include the impacts of leaders who are able to gain perspective on and intervene purposefully in the action (see, for example, (Heifetz 1994; Heifetz and Linsky 2002); leaders who by being wholly present make different possibilities available to those around them (Senge, Scharmer et al. 2004; Scharmer 2009); leaders who can focus their attention on what matters, initiating difficult but transformative dialogue (Isaacs 1999); and leaders who prevent and manage crises better through close 'noticing' rather than enacting default routines.

5. What we seek to do with mindfulness matters

Organisational mindfulness initiatives are undertaken for a whole range of reasons: to help employees deal with work pressures and stress; to improve workplace climate and encourage people to listen better to each other; to help with priority-setting; to foster innovation and creativity. While mindfulness can contribute to these valued outcomes, in our experience, purpose and values are central to mindfulness. Almost inevitably, practising mindfulness calls leaders to ask how they are spending their energy and their lives.

Mindfulness was originally taught by the Buddha to help devotees come to grips with suffering and the causes of suffering in the world. As a practice it has always been oriented to helping others be happier and relieved of pain and suffering. According to these teachings, all of us have a Buddha within and the capacity for enlightenment. Beginner's mind is valued – not expert scientific mind. Central to mindfulness is the devolving, democratic recognition that all beings deserve freedom from suffering. It is not an approach that should be used to reinforce hierarchies, organisational or expert power.

This is the ethical context of mindfulness that is so important to its meaning (Purser and Milillo 2014). To introduce mindfulness into an organisation in order to make more money or improve competitive position, or even to improve innovation and productivity, may leave out a central, perhaps the most central, mindful teaching. This is the concern sometimes expressed about organisations such as the US military teaching mindfulness to combat soldiers whose job it is to crush the enemy. We should be concerned when mindfulness is put to the wheels of global capitalism, enabling people to feel less stressed about doing immoral things, or in less obvious ways feeding exploitation, punishing work cultures or unsustainable materialism.

Buddhist writer, Chogyam Trungpa, warns about the risk of spiritual materialism (Trungpa 1973). As he explains, people are good at using spiritual insight to 'get somewhere' or display their own wisdom. The ego can turn anything to its own use. If we are interested in mindful leadership, we are seeking to notice when mindful practices get used to prop up ego, to make us feel more self-satisfied perhaps at the expense of others. Yet Thich Nhat Hahn shows characteristic equanimity about this risk, arguing that if people engage genuinely in mindfulness then gradually a re-orientation of purpose follows (Confino 2014). Further, the evidence is that organisational employees are good at detecting when an initiative is nakedly instrumental: they have sharpened 'bullshit detectors' and won't willingly involve themselves in something that feels like it is being run for manipulative reasons.

While everyone who comes to meditation and mindfulness does so with their own history and experiences, a central part of the process which often unfolds is an exploration of values and ethics. Mindfulness can thus offer very practical ways of helping people stay grounded in reality and connected to what matters to them. It can help them notice when they get caught in excessive driving and striving which is not good for them or the people around them. In our experience this practically grounded ethics is welcomed by leaders. Many make changes in their leadership, their careers or organisations to better serve a purpose or set of values that may have felt jeopardised.

6. Beware of ego, and practise - not preach - mindfulness

In leadership, there are lots of fads and lots of egos. Consultants and academics like myself often compete to offer the last word on leadership and provide advice that will help leaders do their jobs better. As described above, mindfulness is also increasingly being taken up by organisations and business. While this coming together of leadership with mindfulness is potentially of great benefit, there are pitfalls for those of us who work with leaders in this space.

One is the risk of getting so attached to mindfulness or a particular template for doing it, so intent on its benefits, that one preaches rather than practises. We start selling it and telling it, rather than respecting where people are at. Problems have arisen for me when I have become too attached to my role in advocating mindfulness or to the programs we have developed. If I get over-zealous in citing the benefits, I miss the point. Jon Kabat Zinn is one of a number of meditation teachers and researchers who advises that if one starts to advertise meditation, or tell someone else that meditation would be good for them – do more practice!(Kabat-Zinn 1994; see also Michie 2014)

Another pitfall is that in leadership we also often lionise the heroic individual. There is a long history in leadership research and practice of looking to gurus or saviours to give us the answer (Heifetz 1994). It is useful to remember that we can't do leadership or mindfulness within this individualistic paradigm. In mindfulness we are just a small part of a long and rich lineage of teaching. Similarly, effective leadership is never a solo activity. For me, my yoga and meditation teachers have provided inspiration for me to be courageous, while acknowledging and appreciating the support of many others. My work and practice have benefited immeasurably from many teachers, students, family and friends such as Richard, who've helped me to be respectful and compassionate, rather than pursuing my own agenda or being trapped in my ego needs.

CONCLUSION

Commencing yoga and beginning my own mindfulness journey around 20 years ago has had profound consequences for me. Initially at a personal level and later in my work with colleagues and leaders, mindful teachings and practices have helped me deal with difficult circumstances and, more significantly, helped me relish and find joy in work and life. While it has not been a straightforward or simple trajectory, exploring mindfulness has enabled me to do my leadership work differently – with more love and less judgement of myself and others.

In this article I have drawn on my own experience to show how the practice of mindfulness can enhance leadership. It does so by giving individuals seeking to exercise leadership some new ways of *being* in the work and by improving their positive impacts on those they work alongside. Many of the leaders we encounter in our work are truly inspirational but it's also true that most are also suffering. They are struggling to do their work effectively and purposefully, with grace and intent, but with less mental and physical cost to themselves and the people working alongside them. You could say that there is an epidemic of suffering in many workplaces. That situation can be changed, and it may be that it can be changed through a commitment to individuals persisting with some quite simple acts: being present and paying attention to what's really happening, being connected to others and appreciative of their efforts, being reflective about our own 'stuff', and letting go of some of the ebbs and flows of ego, and being courageous about reality and what matters most in life.

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The influence of managers' spiritual mindfulness on ethical behaviour in organisations

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Abstract

Recently, there have been several corporate scandals both in New Zealand and overseas involving unethical management behaviour that caused significant harm to a range of stakeholders. The literature on spirituality and mindfulness posits that each could enhance ethical praxis and management conduct if they were encouraged in organisations. To date, minimal work has been completed bringing these related constructs together and demonstrating how and why they might influence ethical decision-making and behaviour positively. This paper attempts such a combination. As part of a larger study, 14 managers from a variety of organisations were interviewed to determine how their spirituality influenced their ethical behaviour in the workplace. Using stories of real-life critical incidents and thematic analysis, this research found that managers bring a spiritual consciousness that is mindful of themselves, others and their context to their decisions and actions in complex and challenging ethical situations. Moreover, while these managers' spiritual mindfulness was cognisant of the immediate present, they also transcend their environments in ways that often led to enhanced moral praxis and conduct. Conversely, situations in which they failed to be spiritually mindful resulted in feelings of frustration, anxiety and loss. Based on these findings, a model of how spirituality and mindfulness might relate to produce ethical behaviour in organisations is provided. The paper concludes by offering suggestions for future research.

Keywords: spirituality, management, mindfulness, ethical decision-making

INTRODUCTION

One of the more thought-provoking trends emerging from the end of the 20th century is the burgeoning attention given to such constructs as spirituality both broadly in society (Downey, 1997; Kale, 2004) and specifically in organisational settings (R.A. Giacalone & Jurkiewicz, 2003c; Mitroff & Denton, 1999). This growing interest, it has been argued, comes at the expense of institutional religion and indeed, many commentators now differentiate between the two constructs (Heelas, Woodhead, Seel, Szerszynski, & Tusting, 2005; Saucier & Skrzypinska, 2006; Zinnbauer et al., 1997).

While the genesis of spirituality in the workplace (SWP hereafter) can be found in seminal thinkers such as Max Weber (Weber, 1905/1976), Mary Parker Follet (Johnson, 2007) and Abraham Maslow (Maslow, Stephens, & Hill, 1998), it is only in the last three decades that SWP has become more prominent in the organisational literature (Benefiel, Fry, & Geigle, 2014). While there have been several socio-cultural (see for example, Biberman & Whitty, 1997; King, 1996; Sweet, 1999) and socio-demographic (see for example, Kale, 2004; Marques, Dhiman, & King, 2007; Nadesan, 1999; Tischler, 1999) reasons proposed for this increased interest, what seems certain is that SWP is here to stay, it does not appear to be the latest management fad (Mitroff & Denton, 1999; Sheep, 2006).

In addition to spirituality, mindfulness has also become popular in the organisational literature (Jordan, Messner, & Becker, 2009; Ray, Baker, & Plowman, 2011; Vogus & Sutcliffe, 2012). Drawing mostly from the early work of Langer (1989a, 1989b, 1994), this stream of literature conceives mindfulness as a conceptual framework that enhances various cognitive functions and the resultant capacity for action. While there have been alternative views offered (see e.g. Purser & Milillo, 2015), this standard approach forms the basis for understanding mindfulness in this paper. Interestingly, while spirituality and mindfulness are clearly different

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constructs, their practice and resultant outcomes have some similarity. For example, both spirituality and mindfulness have an internal focus and have been shown to enhance organisational outcomes such as job satisfaction, organisational commitment and employee well-being (Aikens et al., 2014; Dane & Brummel, 2014; Karakas, 2010b; Kurth, 2003; Moore-Davis, 2007; Rego & Cunha, 2008).

Given the recent plethora of corporate scandals, constructs such as spirituality and mindfulness are especially pertinent regarding the role they play in the moral reasoning process and any consequent organisational action. While the literature posits that by themselves both constructs enhance ethical praxis and conduct within organisations (R.A. Giacalone & Jurkiewicz, 2003a; Ruedy & Schweitzer, 2010; Shapiro, Jazaieri, & Goldin, 2012; Spohn, 1997; Valentine, Godkin, & Varca, 2010; L. Zsolnai, 2010), there has been little investigation of how spirituality relates to mindfulness and how combined they might relate to ethical behaviour in organisational contexts (Boyce & Sawang, 2014). These questions are of particular relevance when you apply them to managers as the primary decision-makers in organisations.

The purpose of this paper is to explore the connection between spirituality and mindfulness and their potential combined influence on management ethical behaviour in organisations using qualitative data, taken from a larger study on spirituality in the workplace. The paper begins with a brief discussion of the spirituality and mindfulness literature and their relationship to organisations and moral conduct. This is followed by a description of the research process and outcomes. The paper discusses these results in relationship to mindfulness and the implications for management. It concludes by suggesting future areas of research.

SPIRITUALITY IN THE WORKPLACE

Defining spirituality is challenging given its inherent ambiguity and esoteric nature (King, 1996) and this is especially true in complex organisation settings which have their own social norms, rules and structures (Gibbons, 2000). A survey of the spirituality literature led to the conclusion that describing spirituality using a single 'thick' definition was both unhelpful and misleading.¹ Rather than a singular definition, spirituality is best understood as a multivariate construct incorporating four aspects (McGhee & Grant, 2008). The first of these, *interconnectedness*, is about harmony with the self, with others and with one's Ultimate Concern (Ashforth & Pratt, 2003; Emmons, 1999; Howard & Welbourn, 2004; Sass, 2000). The second major aspect to emerge from the spirituality literature was *meaning*. This is about making sense of the universe and one's place within it (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Lips-Wiersma, 2001). The third aspect, *transcendence*, is about overcoming the physical and psychical limitations of the self and its environment (Reich, Oser, & Scarlett, 1999; Solomon, 2002; Torrance, 1994). Finally, *innerness* involves development and growth as one encompasses a larger spiritual wholeness (Estanek, 2006; Frohlich, 2001; Nelson, 2009).

Taking these four aspects together results in the following 'thin' understanding.² Spirituality is an inseparable dimension of a person that provides an integrative factor evidenced in certain experiential and behavioural characteristics. These include feelings of connectedness with others, the capacity to transcend the limits of psychic and physical conditions, the ability to understand the wider meaning of one's actions, and the need to develop one's inner self holistically in relationship to some ultimate value. Such an understanding incorporates the general ideas found in the literature and avoids reducing spirituality to a single aspect such as "belief in God" while at the same time circumventing definitions that have multiple features (often reducible to each other) (Schneiders, 1989; Speck, 2005).

These four interrelated themes resonate in the workplace spirituality literature also (Kurth, 2003; Petchsawang & Duchon, 2009; Sheep, 2006; Van Tonder & Ramdass, 2009). Interconnectedness is about integrating work into one's life and connecting with one's workplace community through that work. The longing for meaningful work reflects this desire. Such persons want employment that fits within their larger spiritual worldview and that makes a difference to a wider range of stakeholders. Transcendence is also a key component in this process; it enables a person to subject their ego to this larger concern and rise above their work environment.

¹ A 'thick' understanding of spirituality views it as a singular construct with a narrow definitional interpretation such 'going to church' (Nelson, 2009).

² A 'thin' understanding of spirituality views it as a multiple construct with broad definitional interpretation such as 'interconnectedness, meaning and innerness (Nelson, 2009).

Finally, these aspects ensure a growing inner spiritual maturity whereby work and private life become one and the same and where a person is able to reach their full potential both at work and in the wider community. Therefore, it is unsurprising that the SWP literature constantly asserts that spirituality enhances overall work outcomes positively (Fry & Nisiewicz, 2013; Karakas, 2010b; Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010). Moreover, there is some evidence that suggests spirituality may influence ethical decision-making and behaviour (Beekun & Westerman, 2011; M. Fernando & Chowdhury, 2010; R.A. Giacalone & Jurkiewicz, 2003a) although it is perhaps unclear how it does this in an organisational context.

The SWP literature also stresses spirituality's importance to leadership and management and is one of the faster growing areas of interest in the organisational field (Benefiel & Fry, 2011). A review of relevant literature by Reave (2005) established that leaders' "demonstration of spiritual values [...] have been found to be clearly related to leadership success" and that "contrary to popular opinion, there is not a contradiction between the values and practices endorsed for spiritual success and those required for leadership success" (p. 680). Perhaps the most well-known approach here is Fry's (2003) spiritual leadership theory (SLT). In SLT, the leader empowers followers by providing a vision that produces a sense of calling in their work and creates an organisational culture based on altruistic love whereby leaders and followers have compassion for both self and others, thereby producing a sense of membership. Together, this calling and membership ultimately foster increased commitment and improved performance. Interestingly, Fry (2005) later argued that appropriate spiritual leadership can also enhance the ethical and spiritual well-being of employees as well improving the organisation's capacity to be socially responsible.

MINDFULNESS

Similar to spirituality, mindfulness is an ancient practice that has its roots in Buddhism (Shapiro et al., 2012). Originally conceived as having a presence of mind or an attentiveness to the present (Abe, 1993), in more recent times both the psychology and organisational literature have been combined to define it as "a state of mind or mode of practice that permits the questioning of expectations, knowledge and adequacy of routines in complex and not fully predictable social, technological, and physical settings" (Jordan et al., 2009, p. 466). As such, mindfulness is a useful attribute that enables people to better respond to their environment (Valentine et al., 2010). Moreover, similar to spirituality, everyone has the capacity for mindfulness (Ruedy & Schweitzer, 2010).

Prior research on mindfulness has found that it helps treat common psychological and medical conditions and is related to individual well-being (Brown & Ryan, 2003; Brown, Ryan, & Cresswell, 2007). Others have used the term "mindfulness" to refer to an ability to "categorise familiar stimuli in novel ways" and involves performing "certain *active* operations on external stimuli, such as seeking new ways of approaching a familiar task" (Ruedy & Schweitzer, 2010, p. 75). This second idea has some similarity with ideas found in the spirituality literature (Emmons, 2000). Finally, several studies have demonstrated that mindfulness can be taught and that improving a person's ability to be mindful encourages a greater appreciation of the immediate context and deeper insights into one's cognitive processes (Baer, 2003; Brown & Ryan, 2003). Given that both spirituality and mindfulness are inherent to being human (as key aspects of one's identity or consciousness), they are important psychological factors in decision-making and behaviour.

A review article by Shapiro, Carlson, Astin, & Freedman (2006) in the *Journal of Clinical Psychology* postulates a model of mindfulness that may help explain its connection to spirituality and how both mindfulness and spirituality may relate to management behaviour. Shapiro, et al. (2006) conceive mindfulness as consisting of three axioms: (1) "On Purpose" or *Intention*, (2) "Paying Attention" or *Attention* and (3) "In a Particular Way" or *Attitude* (p. 375) (see Figure 1). The first of these is about striving for a specific end or goal. For Shapiro et al. this is an evolving process of self-regulation, self-exploration and ultimately liberation from the ego and a focus on others. The second axiom involves "observing the operations of one's internal and external experience...to the content of one's consciousness, moment by moment" (p. 376). The final axiom relates to how one actions their intentions; it is the attitude that one brings to behaviours that flow out of being mindful. Shapiro et al. assert that together these three axioms of "intentionally (I) attending (A) with openness and non-judgementalness (A) lead to a significant shift in perspective" which they term *reperceiving*. This, they argue, is a "meta-mechanism of action, which overarches additional direct mechanisms that lead to change and positive outcomes" (p. 377). Moreover, this is not a linear pathway; each aspect supports and influences the others. After all, mindfulness is a simultaneous moment-to-moment process.

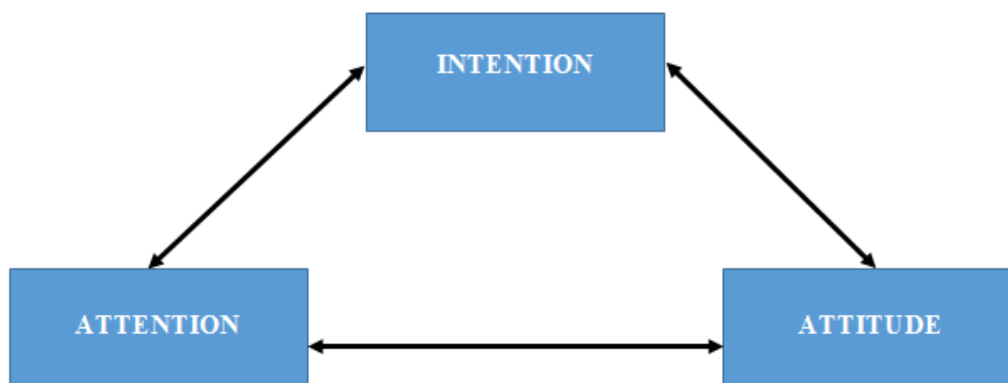


Figure 1: The three axioms of mindfulness, taken from Shapiro et al. (2006)

Mindfulness, similar to spirituality, has been linked with leadership, management and organisational effectiveness (Weick & Putnam, 2006). Scholars have proposed, for example, that mindfulness enhances organisational performance in complex varying environments (Dane, 2011) and that it helps employees to self-regulate their behaviour to achieve enhanced communal relationships, well-being and improved task implementation (Glomb, Duffy, Bono, & Yang, 2011). In terms of leadership, mindfulness enables leaders to relate to followers better and to understand their emotional needs (Reb, Narayanan, & Chaturvedi, 2014). In fact, states Carroll, mindfulness enhances ten innate leadership talents necessary to revitalise the workplace. Using mindfulness to develop these leads to “cultivating courage, establishing authenticity, building trust, eliminating toxicity, pursuing organisational goals mindfully, and leading with wisdom and gentleness” (cited in Dhiman, 2009, p. 76).

As part of a larger study, a number of managers in differing organisational contexts were interviewed and their responses analysed. The following sections utilise this data to suggest how spirituality and mindfulness might be connected and how, combined, they might influence ethical behaviour in organisations. While the original study did not focus on mindfulness *per se*, this paper makes the connection, arguing that these managers exhibited a form of spiritual mindfulness which ultimately led to enhanced ethicality in their organisations.

METHODOLOGY

There is an ongoing debate in the literature as to how we investigate spirituality in the workplace. Some writers argue for a scientific approach to studying this phenomenon (Ashmos & Duchon, 2000; R.A. Giacalone & Jurkiewicz, 2003b). Others advocate for more interpretivist holistic methods (Lips-Wiersma, 2003; Neal, Lichtenstein, & Banner, 1999). Spirituality, however, resists exact classification and empirical measurement. Expressions of spirituality are inherently value-laden and subjective. Nevertheless, there is ample evidence to suggest that spirituality is a real thing. It is not a merely a figment of folklore, myth or the collective imagination (Moberg, 2002). Taking this conflict into account meant using a methodology that allowed the researcher to view spirituality as an objective reality that was realised and enacted within social contexts. In other words, this approach interprets spirituality as a social reality.

Critical realism is such a philosophical methodology. According to critical realists, reality is objective, independent of our beliefs of it (Collier, 1994) while at the same time, our knowledge of reality is always contingent on a social worldview – there is no such thing as a neutral observer (A. Sayer, 2004). For a critical realist, all knowledge judgements are epistemologically conditional. They refer to this as *alethic* truth, or the truth of reality as we think it is (Archer, Collier, & Porpora, 2004). As Sayer (2000) notes, under a critical realist methodology, “for the most part, social scientists are cast in the modest role of construing rather than ‘constructing’ the social world” (p. 11). For a critical realist, reality is arranged into levels and critical realists want to look beyond what is perceived to understand the underlying causes that produce the outcomes observed (Danermark, Ekstrom, Jakobsen, & Karlsson, 1997). Two practical consequences arise from this. First, research methods must match the reality of the thing being investigated and second, such stratification means that an adequate analysis can encompass a number of levels.

To understand how and why spirituality (and its link to mindfulness), as an underlying mechanism, might influence ethical behaviour in organisations, this study took an extensive/intensive approach (Danermark et al., 1997). As opposed to the either/or approach of positivism (quantitative) versus interpretivism (qualitative),

critical realism uses the terms extensive and intensive as complementary methods within a broader meta-theoretical context. In other words, they are different ways of understanding the same phenomena. The extensive phase examines common characteristics or distinguishing features of the population and how widespread these are. Unfortunately, such methods lack explanatory power – they cannot elucidate how and why underlying mechanisms influence cognition and action. The intensive phase explores how such mechanisms produce outcomes, what individuals actually do, what produces change and so on. It often involves studying individual agents in their causal contexts using in-depth interviews, narratives and observations. Specifically, intensive methods provide causal explanations of events and outcomes, though they are not necessarily representative ones.

SAMPLE

If spirituality is a generative mechanism with real outcomes or events, then to investigate its causal powers on ethical behaviour in the workplace one must examine spiritual individuals within their organisational context. As Danermark et al. (1997) note, the best method to achieve this is the strategic selection of cases embodying the mechanism under consideration. This research targeted organisations where it was likely spiritual individuals might be more inclined to work and where ethical dilemmas were potentially more frequent. Consequently, three organisations with a distinctly human service focus were targeted: an engineering consultancy firm, a hospital, and a school. Each of these were professional organisations with an underlying ethos that reflected spirituality's broader human-centred focus (Coady & Block, 1996; Meyer, 2003; Palmer, 2003). In addition to these, a local church was also approached. While not an organisation per se, it was a container of spiritual people who work in a variety of organisational contexts.

Following the extensive/intensive approach of critical realism, this research used Howden's (1992) *Spirituality Assessment Scale* (hereafter SAS) to find highly spiritual managers in these organisations for in-depth analysis. Howden's 28-item SAS conceptualises spirituality in terms of four critical attributes (*Transcendence, Unifying Interconnectedness, Purpose & Meaning in Life, & Innerness*) that act as a unifying framework evidenced in certain attitudes and behaviours. The scale had good construct validity since it matched the conceptual definition of spirituality derived from the literature. In addition to this, Howden's scale also reflected three other key criteria. First, it is broad enough to incorporate theistic, non-theistic and humanistic understandings of spirituality. Second, and following on from the first point, it understands spirituality as a common attribute of all human beings, not just those who believe in a (Christian) God. Finally, Howden's SAS has good internal reliability ($\alpha = 0.92$) and has been utilised in a variety of other studies (Bell, 2006; Briggs, Apple, & Aydlett, 2004; McGee, Nagel, & Moore, 2003; Moore-Davis, 2007).

Respondents scored on a Likert scale ranging from 1 (SD = strongly disagree) to 6 (SA = strongly agree) with possible SAS scores from 28 to 168. Summing up individual responses resulted in scores reflecting a strong spirituality (113-168), a fair, or mixed positive and negative spirituality (84-112), and a weak spirituality (28-56). While there are methodological problems with using such scales, including, for example, social desirability bias and illusionary spiritual health (Moberg, 2002), Walker, Smither & DeBode (2012) note that self-report measurements are useful if adequate reasons for their use are provided. In this instance, the participants themselves were in the best position to evaluate their spirituality. Given spirituality's complex and personal nature, it would be difficult to imagine how any source apart from the individual could accurately evaluate it. Potential interview participants indicated their desired involvement by providing contact details at the end of the spirituality survey instrument. The SAS provided an objective means of selecting individuals who indicated a high degree of spirituality and as such, had the real potential to influence their organisational choices and actions. Members of such a population might share attributes but do not necessarily connect or interact with each other. They are of interest insofar as they represent the sample as a whole (Ackroyd, 2004). From the people surveyed, 14 managers were selected. The details of these managers are provided in Table 1.

Table 1: Study participants

Name	Age/ Gender	Ethnicity	Education	Industry / Org Type	Years in Current Role	Years Working	SAS Score	Role
Arien	54 / F	European	Undergraduate Degree	Health Not-For-Profit	0-5	25+	146	Nurse Manager
Cirdan	42 / M	European	Undergraduate Degree	Engineering/ Manufacturing Profit	0-5	21-25	130	Director
Dorlas	52 / F	European	Postgraduate Degree	Engineering/ Manufacturing Profit	0-5	25+	146	Operations Manager
Galdor	63 / M	European	Undergrad Degree	Engineering/ Manufacturing Profit	6-10	25+	140	Director
Idril	41 / F	European	Trade Certificate (or Equivalent)	Education Not-for-Profit	0-5	6-10	144	Student Liaison Manager
Imin	41 / F	Maori	Undergraduate Degree	Sport & Recreation Not-for-Profit	0-5	11-15	160	Community Sport Manager
Lúthien	33 / F	European	Postgraduate Degree	Health Not-for-Profit	0-5	11-15	137	Nurse Manager
Mithrandir	56 / M	European	Postgraduate Degree	Building Profit	0-5	25+	132	Managing Director
Radagast	39 / M	European	Postgraduate Degree	Health Profit	0-5	16-20	152	Sales Manager
Rian	30 / F	European	Trade Certificate (or Equivalent)	Public Not-for-Profit	0-5	6-10	140	Team Leader
Romendacil	61 / M	European	Postgraduate Degree	Legal Profit	20+	25+	143	Principal Partner
Silmarien	50 / F	Other	Bursary / NCEA L3	Health Not-for-Profit	0-5	21-25	143	Nurse Manager
Ulmo	55 / M	European	Trade Certificate (or Equivalent)	Engineering/ Manufacturing Profit	0-5	25+	155	Director
Zamin	30-39 / F	European	Undergraduate Degree	Engineering/ Manufacturing Profit	0-5	6-10	156	Project Manager

As per Table 1 above, 8 participants were female and 6 were male. The majority were of European ethnicity, had a university qualification and were over the age of 30. The last of these criteria was deliberate since the literature suggests spirituality is a developing process (Barnett, Krell, & Sendry, 2000) and older people may experience spirituality differently and have more work experience to draw on (Lips-Wiersma, 2001; Wink & Dillion, 2002). Moreover, developmental research describes 25-35 as the period when individuals start shifting from a self-focus to a more communal focus (Kegan, 1982). In addition to these characteristics, 8 participants came from profit-focused enterprises while 6 came from not-for-profit organisations. The final criterion for selection was a SAS score of 130 or higher. According to Howden (1992), this score reflected a strong spirituality, and consequently was more likely to manifest in participant attitudes and behaviours within their organisational contexts.

Prior to the formal interviews, 3 pilot interviews were carried out and adjustments to the final interview protocol made (see Appendix 1 for details). An information sheet was provided and a consent form signed at the interview. Semi-structured interviewing was deemed appropriate since the researcher was "in the field", the questions were directive and the study was interested in understanding the experience of the participants (A. Fontana & Frey, 2005). Moreover, the use of such interviewing is common in the SWP field (see e.g. Freshman, 1999; Marques, 2004; Neal, 2000). Interviews with the managers occurred in Auckland, New Zealand at the end of 2012 either in their place of work or in public spaces. The interviews were digitally

recorded and took approximately 90-120 minutes to complete. After interviewing 14 managers, no new information emerged and theoretical saturation occurred (Creswell, 2007). A professional typist transcribed the interviews after signing a confidentiality agreement.

According to the intensive approach advocated by Danermark et al. (1997), the managers were asked to describe in detail 2-3 critical ethical work incidents that occurred within the last two years (any longer and the memory of the event may become too blurred). The purpose of this was to appreciate a participant's cognitive, emotional and behavioural perceptions of the incident. Telling real-life stories fits nicely with critical realism's emphasis on narrative (Wright, 1992) and ensures the data comes from the respondents' perspective and in their own words. This allows the participants to determine what is important to them. Using stories also lends itself to an inductive analysis (such as was used here). Such an analysis is particularly relevant when investigating a topic such as SWP where there is limited knowledge and where there is a need for a thorough understanding of the phenomena (Gremler, 2004). Critical incidents provide a good starting point from which to generate new theory, and this is a "culturally neutral method" (p. 67) that allows a variety of respondents from differing backgrounds to offer their views. To ensure accuracy of accounts, critical stories needed to be significant to the participants and several generic questions were asked about the incidents to clarify and expand on them throughout the interviews (Schluter, Seaton, & Chaboyer, 2007).

To combat potential issues of retrospective self-reported incidents, participants received a primer email one week prior to their interview. The email consisted of the definition of a critical ethical incident, explained the purpose of the interview, and asked interviewees to think of 2-3 incidents in the last 2 years and to reflect on the role their spirituality may have played in these instances. As a result of this, the 14 managers were able to provide 39 critical ethical incidents. Many of these incidents were conflicts of values between individuals or between individuals and the organisation. There were also a number of incidents relating to dishonest and exploitative practices. Finally, privacy issues had the smallest number of occurrences.

DATA ANALYSIS

Data from the managers' critical incidents was organised into files using NVivo 9. Once this was done, thematic analysis of the interviews was conducted. A theme is a "pattern found in the information that at a minimum describes and organises the possible observations and at a maximum interprets aspects of the phenomenon" (Boyatzis, 1998, p. 4). Thematic analysis has been used in a variety of studies exploring SWP (see e.g. M Fernando & Jackson, 2006; Issa & Pick, 2010; Karakas, 2010a). This research took an inductive thematic approach since it fits nicely with the interpretivist nature of this research, allows meaningful conceptualisations to emerge from the data and helps generate new theories rather than just verifying existing ones (Chell, 2004) which is a key aspect of critical realism (Danermark et al., 1997). However, it is important to note that no research is ever completely uninformed by prior knowledge or researcher bias (Bryman & Bell, 2007).

The process of thematic analysis was adapted from Braun & Clarke (2006) and Attride-Stirling (2001). The first steps involved checking the manuscripts for accuracy, transcribing two of them to get a feel for the data and then a simple reading while note-taking and memo-ing any key ideas. Next a more in-depth iterative reading both vertically and horizontally coded multiple basic themes. Basic themes, states Attride-Stirling (2001), are consistencies and comparative comments by respondents regarding a particular question or statement. They are the lowest order theme derived from textual data. \

Revisiting the manager's transcripts with these basic themes in mind resulted in the development of wider organising themes. An organising theme is "cluster of signification that summarise the principal assumptions of a group of basic themes, so they are more abstract and more revealing of what is going on in the texts" (p. 389). Finally, the transcripts were re-read vertically and horizontally with these organisation themes in mind to create global themes. Global themes "are super-ordinate themes that encompass the principal metaphors in the data as a whole" (p. 389). These macro themes summarise and make sense of the data. Bringing in literature reviewed previously also helped make sense of the codes and themes identified throughout this process. Moreover, repeated reading of the transcripts enabled the researcher to remain close to the text to "preserve the temporality and contextuality of the situations" (Schluter et al., 2007, p. 111). In this way, the determination of the organising and global themes was an organic process of constant reviewing and refining (Braun & Clarke, 2006; Creswell, 2007).

This iterative thematic process produced four global themes (*Being Authentic, Being Other-Oriented, Affects Well-Being* and *Transcends Conditions*) arising from the managers' spiritual reflection of their critical incidents.

To be included as a global theme, all 14 managers had to have mentioned it. Given that global themes are overarching metaphors that capture the principal ideas and images in the text, they are the focus of this paper. Evidence and a brief discussion of these themes are provided below.

RESULTS

The first of these global themes was about *Being Authentic* in one's spirituality. Authenticity often has an explicit reference to one's internal being (McGhee & Grant, 2008). Being authentic for these managers ensured spiritual considerations played a part in their motivational process and encouraged them to act in ways that were often courageous and even risky to themselves. Acting in this way enabled managers to avoid compartmentalising, losing sight of their self as a spiritual whole and risking psychopathologies (Rozuel & Kakabadse, 2010). Evidence of this theme for these managers is provided in Table 2 below.

Table 2: Evidential data examples for being authentic

Global theme	Data extracts from interviews
<i>Being Authentic</i>	<p><i>I left him [a subordinate Arien was in conflict with] blustering around very loudly at people in the nurses' station, and I just went and sat down somewhere cos I just had to ground myself, I had to find my spiritual centre...I look at every experience as spiritually enhancing, because it just brings another aspect of yourself. – Arien, Nurse Manager</i></p> <p><i>[Spirituality is about] seeking ways to contribute to the world, there are so many opportunities to be spiritual in the real world, it is about being true to your [internal] spiritual values in real-life. – Galdor, Director</i></p> <p><i>[It] comes back to my values of being authentic and real –if it's like church on a Sunday but the rest of the week I'm a cheating liar, then why even bother?...You know, it's about being a whole person. Integrity is not just for now and then and when I like it; when it suits me. – Imin, Community Sport manager</i></p> <p><i>I go home at the end of the day and go: I've respected my bosses, I've respected the organisation, I've been asked to do this therefore I'm just gonna do it. So in some sense I am being true to my spiritual self. – Lúthien, Nurse Manager</i></p> <p><i>They're very difficult cases to deal with and to be honest I don't enjoy dealing with them. Certainly being spiritual helps here; it provides a way to see through the trees so to speak. And so what I guess is it [spirituality] has strengthened that internal resilience to keep pushing the fight even though – to be honest – it's a very exhausting fight and at times you want to just simply say: "We've done what we can. We'll walk away from it" but not being prepared to say that. – Radagast, Sales Manager</i></p> <p><i>I think it [being spiritual] was, again, making the unpopular decision and it would have been very easy to just say, sweet, they told us we could do it, let's do it. Because it's their [senior management] decision, not ours. But, I come back to this idea of feeling at peace with my own spiritual sense of self if you like. – Rian, Team Leader</i></p> <p><i>It [spirituality] grounds me, sets boundaries for me...I've said it a thousand times, it's a choice to be stressed. So trying to go with your definition of spirituality is don't, it is staying with your own thoughts, not letting thoughts come into your head which are negative. I choose my thoughts. And weed out the thoughts I don't like, I can think whatever I want. – Ulmo, Director</i></p>

The second global theme to emerge from the managers' critical incidents was the notion of *Being Other-Oriented*. This was a conscious awareness of and focusing on others within the manager's immediate, organisational and societal context. This theme worked itself out primarily through notions such as caring, respecting and treating others fairly while at the same time diminishing one's egocentric interests. Similar to authenticity, this also is an internal aspect of being a spiritual person but it is directed towards others as opposed to the inner self (D. Fontana, 2003; Mayer, 2000; Nelson, 2009).

Evidence for this is provided in Table 3.

Table 3: Evidential data examples for being Other-Oriented

Global theme	Data extracts from interviews
Being Other-Oriented	<p><i>So it's [spirituality] the connectedness, if you like, the greatest good ... [Spirituality is not about] people carving out their little fiefdoms and territory, to protect their self rather than the greatest good, which involves the clients, it involves the rest of the company, it involves the people you work with. It involves the people who build things, it involves society who actually ends up benefitting from that. – Cirdan, Director</i></p> <p><i>I think it's [spirituality] about putting myself in the other person's shoes. I mean we're looking now at – we've got a load of A4 ring binder folders, so we've got a couple of places that are charitable organisations that we've said "Would you like these?" sort of thing. And we give a lot of stuff to Oxfam... I think I'm trying to then help some other organisation that can't afford to have things. So it's kind of doing good to them, yeah a greater good, a common good sort of thing. – Dorlas, Operations Manager</i></p> <p><i>What I mean by that [what values are central to Imin's spirituality] is having the understanding that I am not just a rock and that I'm not here just for my family; like my immediate family. That my community, my neighbourhood and the kind of people that I interact with in my... what I would call my community in New Zealand (but I guess it's wider than that because actually international) is really important. I mean I can't impact everyone, but my neighbourhood, my immediate geographical area and I guess my church community are really important. Yup. I mean I think some people live pretty much live for themselves and I just don't see it that way. – Imin, Community Sport Manager</i></p> <p><i>And I think then just having to move beyond what I felt and thought [about an immoral action a student had carried out] and, you know, treat her in a way that's life giving to her because you don't want to be another person that slams guilt and shame on her when I believe that she can work through it [the immoral act], and it's a process but there's certainly forgiveness and respect there for her...I think because I'm driven by compassion for someone who's suffering. – Idril, Student Liaison Manager</i></p> <p><i>I guess spiritually develops you a little bit because you can go back to that idea of what do I fundamentally believe. And at that fundamental core it's [spirituality] about caring. And caring is more than just going oh you know, I'm either going to look after you or I'm gonna fulfil your basic needs. – Lúthien, Nurse Manager</i></p> <p><i>If I affect others' lives through that whole process [dealing with an employee who stole from the firm], which I guess for me is you know, I don't particularly like tampering with people's lives negatively. So the element of spiritual mercy and compassion might have come in there. – Romendacil, Managing Partner</i></p> <p><i>And so that [spirituality] does mean things like service. It means that the way in which you act, like you said honesty is one thing and integrity, fairness, kindness, forgiveness, you get what you give. – Zamin, Project Manager</i></p>

The third global theme, *Affects Well-being*, also reflects the internal nature of spirituality. Again, in the literature it is not uncommon to see spirituality described as a path or a journey of internal development towards spiritual wholeness (Cottingham, 2005; Elkins et al., 1988). Such an evolution is not mutually exclusive with *Being Authentic* and *Being Other-Oriented*, indeed it is a parallel requirement for and an outcome of these other aspects. It is about being fully human (Frohlich, 2001).

Table 4 provides evidence of this global theme.

Table 4: Evidential data examples for Affects Well-Being

Global theme	Data extracts from interviews
<p>Affects Well-Being</p>	<p><i>Yes it [spirituality], not so much the incident but if you like – [spirituality] improved my own development process. I keep seeking ways to contribute to the world, there are so many opportunities to be spiritual in the real world. – Galdor, Director</i></p> <p><i>I think [my spirituality is] making me a bit braver and more confident to step out in that and again just really making me probably more eager to care and to go to bat for people who can't do that for themselves. – Imin, Student Liaison Manager</i></p> <p><i>You're going to feel a bit of discomfort because you're dealing with people and their futures and all the rest of it. If you take that stuff [spirituality] seriously, if you have a sense of care for people and their wellbeing then those situations inevitably are uncomfortable because the outcomes have sometimes quite strong effects both on others and yourself. – Mithrandir, Managing Director</i></p> <p><i>I think it's [spirituality] just all the little decisions, being able to look at it and go, did I make the right one with what I believe? You know, if I'm trying to make a positive difference, is that decision in line with what I do, has it made me a better person? - Rian, Team Leader</i></p> <p><i>It's [spirituality] made me look about how to be more resilient, yeah just how to be a more resilient person... Just that bouncing back to being [a] slightly better person than you were before. – Silmarien, Nurse Manager</i></p> <p><i>I love it [spirituality] and the older I get because it [spirituality] gives you peace. Yeah it does give you a phenomenal amount of peace. – Ulmo, Director</i></p> <p><i>I feel frustrated [in an incident where Zamin failed to act spiritually]. A little bit guilty, I feel guilty but - yeah but I feel, linking back to the spiritual I feel like it's perhaps a hurt on my spirituality. – Zamin, Project Manager</i></p>

The final theme of interest here was *Transcends Conditions*. Again, transcendence is an idea common to the spirituality literature (Elkins et al., 1988; Reich et al., 1999; Torrance, 1994). Unlike mindfulness however, transcendence can also be about rising above the self. As opposed to an inward focus alone (Valentine et al., 2010), transcendence is about perceiving, choosing and acting in ways that go beyond the conditions imposed by hereditary or environment (Delgado, 2005; Frankl, 2000). The data extracts in support of this theme are in Table 5.

Table 5: Evidential data examples for Transcends Conditions

Global theme	Data extracts from interviews
<p>Transcends Conditions</p>	<p><i>I mean I feel I did the right thing [refunding an unaware supplier]...I mean if the other side of me had said "Keep it, go spend it", I may have thought hold onto it for another day or so and wait to see if they ring up, but at the end of the day I still don't feel that I could have gone through to the point of using them. You know, my spirituality just wouldn't let me do it. – Dorlas, Operations Manager</i></p> <p><i>I guess it [spirituality] was being able to tolerate the bigger picture when it was pointed out to me and say we move on and fight for better days... I keep seeking ways to contribute to the world, there are so many opportunities to be spiritual in the real world. – Galdor, Director</i></p> <p><i>I think we have to look at the big picture. And I think again in terms of spirituality yeah we do look at the big picture, it's not just that little moment in time but it's the – The holistic, the big picture...Yeah so [this affects] my behaviours. – Lúthien, Nurse Manager</i></p> <p><i>I think my spirituality provides a lens through which you see this sort of thing [whether to exploit a weakness in a competitor or not] because the caring side of the Christian personality is such that you also look at the circumstances from the other person's perspective...Now you can put it (spirituality) away in the cupboard and say, you know, this is business. Business is business and this is what we do. But I don't feel I want to walk in that sort of territory. – Mithrandir, Managing Director</i></p> <p><i>Our environment isn't conducive to necessarily always following that [spirituality] but if we're doing</i></p>

	<p><i>something that is being driven simply by the commercial, then ultimately the patient is probably not gonna benefit from it...So yes, there is a [spiritual] angle there for that [to benefit the patient even it means sacrificing profit]. Because otherwise...Well, one, it's [not caring for the patient] unsustainable, and it becomes unethical in itself. – Radagast, Sales Manager</i></p> <p><i>I guess no matter what happens, whether it's good or bad, whether it [not exploiting a client] affects you in the short term. But you know as far as my spirituality is concerned whatever happens there's a much greater scheme of things and God is in control and he's assisting me and he's looking after me. So it's not a fatalistic response, it's just a hope I guess that you know I can get through all this. I still have a hope that whatever happens is in the great scheme of things, gonna work out for the good. – Romendacil, Managing Partner</i></p> <p><i>I guess sometimes when I might stop and step out of a situation and just look at it [from a spiritual perspective], then I'll look at it more holistically and look at by doing this, by achieving this, is it going to make it a better [moral] outcome? – Silmarien, Nurse Manager</i></p>
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The above evidence suggests that spirituality enacted in organisational situations with moral complexities involves being authentic to one's internal spiritual self while being guided by a conscious awareness of others. Participants who acted accordingly reported feelings of well-being and in many instances were able to reframe their thinking along spiritual lines and act in ways that transcended their organisation contexts. How does this process relate to mindfulness, morality and management? The following discussion section addresses these questions.

DISCUSSION

This paper posits that enacted spirituality within organisational contexts reflects Shapiro et al.'s (2006) model of mindfulness (see Figure 1 above) in several ways. Indeed, one might theorise that these managers' narratives portrayed a form of spiritual mindfulness (Boyce & Sawang, 2014), "a kind of spiritual awareness that is embodied and feelingful" (Stanley, 2012, p. 631). The result of this enactment was the capacity to re-perceive environmental conditions and act in ethical ways that transcended them.

Reflecting Shapiro et al.'s (2006) axiom of *Attention*, the highly spiritual managers, when discussing their critical incidents, frequently referred to their spiritual self while consistently articulating the need to be authentic to their internal spiritual values. Similar to Shapiro's axiom, these managers' spirituality required them to pay attention to their spiritual consciousness at that point in time, "to observe the operations of one's moment-to-moment internal and external experience" (p. 376). Interestingly, Kinjerski and Skrypnek (2004), for example, define spirituality in the workplace along similar lines:

Authenticity is being who we are all of the time, even at work...To be authentic, our actions are congruent with our inner values and beliefs...Often referred to as 'bringing your whole person to work', it involves integration of an individual's physical, mental, emotional and spiritual energies at work. This integration of the body, mind, heart and spirit promotes wholeness rather than fragmentation of self so often experienced by dispirited employees (p. 32).

For Victor Frankl (2000), the eminent psychologist, being authentic also meant acting in ways that were open, transparent and honest with oneself and with others. Those who fail in this regard are being inauthentic, they are being less spiritual, and therefore, states Frankl, less human. There is an explicit connection between paying attention to one's spiritual consciousness and the perspective of openness and transparency that goes with this. This notion also resonates with the *Attitude* variable of Shapiro's (2006) model. This is not surprising since Shapiro's three variables occur simultaneously; it is not a linear process. Therefore, one should expect perhaps a convergence between these variables in relationship to spirituality.

Since spirituality is often connected to that which is ultimate, it "assumes a level of primacy within a person's overall goal hierarchy" (Emmons, 1999, p. 96) which empowers individuals to seek their spiritual ends and realise their values in practice. As such, managers' consciously enacting their spirituality towards an ultimate concern resulted in, similar to the outcomes of Shapiro's axiom of *Intention*, a diminishment of the ego and a focus on others through notions such as caring, respecting and treating people fairly. As Zsolnai (2011) succinctly states:

Empirical evidence suggests that spiritual experiences help people transcend narrow self-conceptions and enable them to exercise genuine empathy with others and an all-encompassing

perspective...the main ethical message is always the same: love and compassion, deep reverence for life and empathy with all sentient beings (p. 45-46).

Interestingly, integration between variables occurs here also. As managers purposely engaged their spirituality, such endeavour further regulated choices and behaviours in harmony while motivating participants to pay greater attention to their spiritual consciousness and act accordingly. In this sense, a spiritual mindfulness is teleological and dispositional (Shapiro et al., 2006; Van Dierendonck & Mohan, 2006).

Reflecting Shapiro et al.'s (2006) axiom of *Attitude*, we note that managers who enacted their authentic spiritual consciousness reported positive impacts on their well-being. They often associated these feelings with reinforcing and improving their spiritual self. In instances where they were unable to act spiritually authentic they often conveyed feelings of discontent, anxiety and frustration. Spirituality is often described as being on a path or a journey, and the pursuit of spirituality is typically seen as a positive thing (Elkins et al., 1988; Helminiak, 2006). Travelling this path characteristically ensures inner growth as a person strives for their spiritual goals. Cottingham (2005) believes this is a necessary transformation in order to overcome cognitive defects of perception and conative defects of the will to which individuals are typically subject. Such an evolution is not exclusive from being authentic and being other-oriented; rather, it is a parallel requirement for, and an outcome of, these other aspects.

All three of these themes were internal aspects of these managers' spiritual consciousness directed towards the external world. They occurred in a simultaneous fashion and continually fed back into the intentional cognitive, conative and affective operations of these participants (Mayer, 2000). In this sense, these themes resonate with Shapiro et al.'s (2006) axioms such that what occurred in these critical incidents could be labelled a form of spiritual mindfulness. The managers, who were consciously aware of their spiritual selves and the need to be true to these, intentionally acted in ways that reinforced this and resulted in outcomes that were less egocentric and more other-oriented. When this occurred, they developed attitudes that were more positive, open and transparent. While these findings may demonstrate the connection between spirituality and mindfulness, how do they explain why spiritual mindfulness helped managers act more ethically in challenging organisational contexts?

Recall that Shapiro et al.'s model of mindfulness posits that intentionally (I) attending (A) with the right attitude (A) "leads to a significant shift in perspective, which they term *reperceiving*" (p. 377). For Shapiro et al., *reperceiving* is an overarching meta-mechanism that they hypothesise leads to changes in "self-regulation, values clarification, and cognitive, emotional and behavioural [sic] flexibility" (p. 377). Interestingly, many of the participants in this study communicated a similar notion which was labelled *reframing*. In this study, participants reframed (re-perceived) the incidents in ways that allowed them to see the connection to a broader spiritual reality (Emmons, 1999). Simply reframing an incident, however, does not necessarily result in ethical outcomes. For example, Duchon & Burns (2008) suggest the narcissistic identity prevalent at Enron encouraged senior managers to reframe their choices in terms of entitlement, self-aggrandisement and denial. Such a culture led to a "toxic stew of shocking incompetence, unjustified arrogance, compromised ethics, and an utter contempt for the market's judgement" (p. 358).

Similarly, mindfulness is also no guarantee of enhanced ethicality. For example, Ruedy & Schweitzer (2010) theorised that mindfulness encourages a greater awareness of one's environment (including ethical issues) and enhances attentiveness to one's moral identity thereby ensuring any evaluation process, in terms of acting ethically or not, is more conscious and salient. Their analysis, however, found no support for the hypothesis that mindfulness is associated with lower incidences of unethical behaviour. A more recent study by Shapiro et al. (2012) also found no correlation between moral reasoning and mindfulness instruction one month after completion of the training and only a minor correlation 2 months after. Interestingly, Valentine et al. (2010) established that having a shared corporate code of ethics and ethical values were positively related to mindfulness suggesting an ethical organisational culture enhances an individual's capacity to be mindful but without a reciprocal effect.

Why might mindfulness be limited in achieving actual change? The answer to this lies perhaps in its core function which "involves being aware of what is arising without changing the experience, but rather changes the relationship to the experience" (Shapiro et al., 2012, p. 505). In other words, mindful people change their perception of their environment without necessarily transcending that environment. However, when such reframing (or *reperceiving*) is the result of spiritual mindfulness, then participants appeared to overcome organisational conditions such as cultures (Trevino, Butterfield, & McCabe, 1998), structures (Knouse & Giacalone, 1992), role demands (Jackson & Schuler, 1985) and economic priorities (Lips-Wiersma & Nilakant,

2008), which often limit or weaken ethical action, to think and act in ways faithful to their spirituality. Why? Because in this process managers paid *attention* to their authentic spiritual self, they focused (*intention*) on spiritual ends resulting in a lessening egocentricity and an increasing other-orientation, and they developed an enhanced *attitude* of spiritual well-being which was likely to reinforce this process and ensure its repetitiveness in future similar contexts. This process is shown in Figure 2.

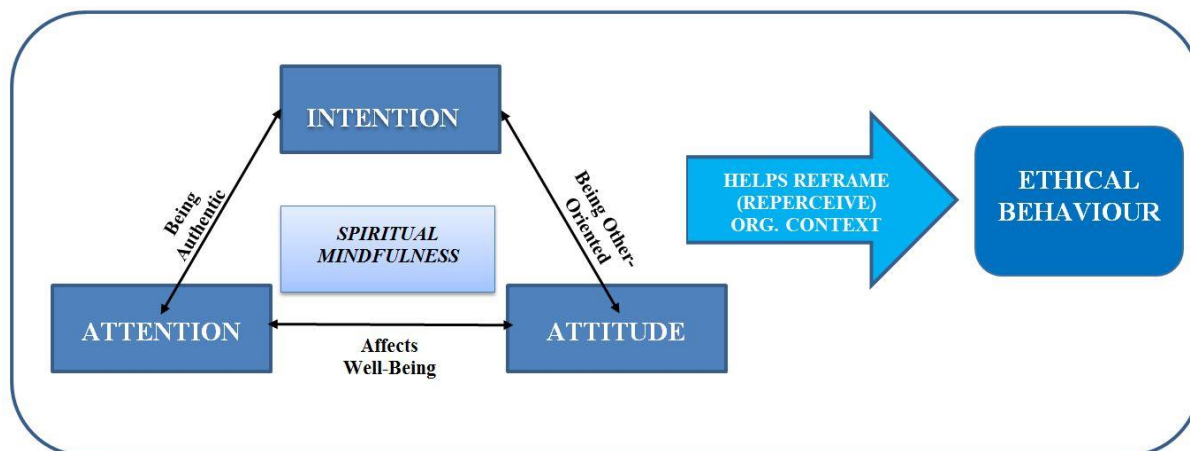


Figure 2: The process of spiritual mindfulness and its relationship to ethical behaviour

The following example illustrates the above dynamics of how a manager enacted her spiritual mindfulness in her organisational context. It begins by describing the conflict the participant faced. It then analyses aspects of the incident in relationship to the process in Figure 2 above.

Imin is a community sport manager at a local government organisation where she has responsibility for engaging the public in her region with sport and recreation and encouraging increased activity. She has approximately 11 staff reporting to her in this role. In one of her stories, she described an incident where her staff wanted to use their positions in the organisation to access council facilities for personal use (i.e. without paying).

For me I have a big problem with this. Because I mean, first of all we're a sports organisation supposedly trying to grow and support clubs, so if we all want to play and we don't pay, we're actually ripping them off.

When asked what made this critical for Imin, her reply reflected the authenticity of her spirituality. Note how she couched this in terms of integrity but also in relationship to not being instrumental and letting material goals control her life. In this quote we see aspects of *attention* to the moment, to the conscious awareness of both the situation and her need to be true to her internal spiritual self. At the same time, there is *intention*. The end is not selfish materialism but rather the opposite, generosity:

For me the first thing is integrity, if you have no integrity with money, you have no integrity at all. That's a bit harsh! Sounds harsh doesn't it? But I think it's, you know, the whole. The Bible, it talks about being a slave to money... and there's actually quite a lot of references to money in the Bible. And we are rich. And for me I've been raised in a family that is very generous with money and I think that's a value that I have. But it's not just about being generous, it's about not letting money have a hold over you. So if you can give it away easily, if you go: "The higher thing is to actually fork out here when we could just rip them off", then that's really important for me.

After the above answer, Imin immediately reiterated the need to pay attention to one's spiritual consciousness since this is the source, the motivation for being generous, for not being materialistic:

It comes back to being mindful of my values of being authentic and real...if it's like church on a Sunday but the rest of the week I'm a cheating liar, then why even bother? You might as well go out and do whatever you like all the time; there's no point...it's [spirituality] actually supposed to infuse every part of me.

This process helped Imin reframe the incident in spiritually mindful terms:

Like if they [her staff] actually stopped and thought about it and then went: "Well what if it got out

that XXXX staff are ripping off a squash club"... It's important not do that, not compromising [my] spirituality in different areas...I know these guys well enough and I know that they know I'm spiritual, and they will totally respect that so that won't be a problem. But even if they did have an issue I'd go "Well actually, if you're that much of a tosser, I don't want to work with you anyway!"

Imin's response to this dilemma was twofold. First, she modelled ethical behaviour by paying to use the facilities herself. Second, she approached the staff members in person and convinced them to do the same. When asked how she felt about doing this, she stated that it reinforced her spiritual values and ultimately benefited others:

I mean for me I just think that incidents like this help reinforce it [her spirituality]. Again it's that whole... you know, it's about being a whole person. For me it is often about making really hard choices that won't necessarily benefit me [i.e. they benefit others] but are actually the right choices in terms of the ethical and spiritual laws that I live by.

While only a minor incident, such behaviour, if carried out regularly and by a critical mass of people, may in due course ethically enhance relationships, culture, and working practices of the organisation. Shakun (2001) provides some support for this conclusion. He argues that spirituality is consciousness experiencing connectedness with others and one's Ultimate Other. As a result of this connection, when individuals make spiritually motivated decisions and enact them, they reason with what "ultimately matters, that requires and delivers spirituality, our ultimate purpose and value" (p. 113). The individual experiences this connectedness as oneness, love and perfect [moral] action. This spiritual mindfulness enabled these participants to go beyond the self, outside of normal bounded conditions. Instead of seeing decision alternatives as additional cognitive burdens, participants considered other alternatives in line with their spirituality thereby enhancing the number of available options. Such connections encouraged less selfish behaviour and a focus on the common good. A failure to act spiritually, to act disconnected from the greater whole, was "experienced as separateness, fear, and non-connected action" (p. 33). Participants tended to manifest this as rational self-interest and a focus on the individual.

Many of the organisations within Western democratic, capitalist societies reflect a paradigm that elevates the individual over the community, that promotes one's self-interest at the expense of others, that views humanity through the flawed lens of short-term material goals and financial gain, and that rationalises such behaviour for the greater economic good (Berry, 2013; Hamilton, 2003; Lips-Wiersma & Nilakant, 2008). Such a worldview has resulted in many organisations developing structures, cultures and roles to reflect this dominant paradigm and achieve its instrumental ends (Ghoshal, 2005; R. A Giacalone, 2004). Unfortunately, such arrangements, while enhancing efficiency and profitability, may also encourage and reinforce immoral behaviour (Anand, Ashforth, & Joshi, 2004; Bakan, 2004; Buchanan, 1996; Dugger, 1980; Jackall, 1988; McKenna & Tshauridu, 2001; Trevino & Youngblood, 1990).

In a 2004 article, published in the *Journal of Management Inquiry*, Gull and Doh argue for the transmutation of organisations. They contend that this focus on rationalism, control, egocentrism and materialism ensures work as it now exists provides little depth of meaning and limits understanding of how deeply connected we are. This, in turn, leads to emphasising "me" over the "we" and eventually corrupts behaviour. Gull and Doh argue for a "transformation of organisations' dominant schema" (p. 129). This transformation, they argue, cannot be attained by simply espousing it or by adding a few choice lines into a mission statement. Nor will it necessarily occur by increasing training, practices or activities. According to Gull and Doh, such a change can occur only if individuals are allowed to unfold or *live out* their spiritual mindfulness in the work of the organisation.

Such managers appear to see their work through a spiritually mindful lens (Emmons, 1999). Being other-oriented, seeing their workplace, and its connection to society, as a wider community encourages service to others as the norm and a motivation for working. Such individuals might encourage a vision and enhance their followers' sense of purpose beyond material goals (Fry, 2003). This calling aspect coupled with a capacity to reframe the situation, to make better choices and find inventive ways to overcome conditions can enhance decision-making processes within organisations so that long-term goals become more relevant and a broader stakeholder approach more prominent (Lips-Wiersma, 2012). Moreover, and perhaps most importantly, such persons may inspire others towards similar outcomes. While it is true that spirituality can be co-opted in organisations for instrumental purposes (Lips-Wiersma, Dean, & Fornaciari, 2009), the consequences of this unfolding by managers, of this consistent spiritual mindfulness, may also result in a gradual transformation of norms and expectations towards an organisational culture with higher moral virtues such as altruism, integrity and community (Ashmos & Duchon, 2000; Dehler & Welsh, 1994; Lips-Wiersma & Nilakant, 2008).

CONCLUSION

There is some evidence to suggest that both spirituality (Beekun & Westerman, 2011; R.A. Giacalone & Jurkiewicz, 2003a) and mindfulness (Ruedy & Schweitzer, 2010; Shapiro et al., 2012; Valentine et al., 2010) affect organisational ethics, albeit separately and to differing degrees. There has been, however, little or no exploration determining how they might be connected and how together they might inform ethical decision-making and behaviour in organisations. The above research helps address this gap.

Underpinned by a critical realist methodology, which explores underlying real mechanisms and their causal power, this study comprised 14 in-depth interviews of highly spiritual managers who articulated 39 critical ethical indicants. Inductive thematic analysis of these incidents provided four global themes: *Being Authentic*, *Being Other-Oriented*, *Affects Well-Being*, and *Transcends conditions*. These four themes were overlaid onto Shapiro et al.'s (2006) model to explain how spirituality and mindfulness might combine to produce a reframing of managers' cognitive decision-making in a way that encourages the transcendence of organisational conditions towards increased ethicality.

There are several limitations involved in this study. The sample size of 14 managers and the intensive nature of the analysis means that the results may not be generalisable. However, this is not problematic necessarily. In a critical realist methodology, the aim is to generalise about mechanisms (i.e. spiritual mindfulness) and the emphasis is on theoretical explanation of those mechanisms (as has occurred here) related to their outcomes not on empirical prediction (Ackroyd, 2004; Bryne, 2009). The majority of managers selected for this study were of European ethnicity and exist within a Judeo-Christian culture. Although this limitation was potentially minimised by using the non-theistic, multidimensional SAS (Howden, 1992) to select participants, alternative ethnicities and religious/spiritual worldviews may result in differing conclusions. Finally, spirituality and mindfulness are inherently complex and personal constructs that require understanding the actor from the inside. At the end of the day, it is not possible to know others' thought processes completely. Research always presents a moderated analysis of the inner workings of human beings.

Indeed, as an inherent aspect of consciousness, spirituality, mindfulness and their outcomes are reinforced through habitual practice. Further research focusing on examining the conditions conducive to their consistent practice is also required. For example, "What types of work opportunities enhance spiritual consciousness?" "What resources do organisations need to provide to encourage the practice of spiritual mindfulness?" "How do organisations' goals and aims give meaning to spiritual mindfulness and vice versa?" "How might organisational culture and the individual's embeddedness within that order affect spiritual mindfulness?" and so on.

Emmons (1999) argues that spirituality is a unique part of our personality that "strikes at the heart of who a person is; it is all-consuming and self-defining" (p. 96). As such, spiritual mindfulness should manifest itself through such managers' actions within their organisations. In many ways, ethics is where the "spiritual rubber hits the road", yet to date there has been insufficient research exploring the connection between the two. This paper is an attempt to enhance this field of study but more needs to be done to clarify spiritual mindfulness and its outworking within different contexts.

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An MA degree in reflective social practice: Developing a social sensibility

Allan Kaplan
The Proteus Initiative

“... the one thing that we do not see, when we look out at our world, is the way and the how we see our world....This is worth staying with for awhile, for it concerns us deeply as activists; the hearth-place of freedom, of our very humanity, may lie just here, in this realm that we seldom even think about.”

Allan Kaplan and Sue Davidoff – *A Delicate Activism*

A couple of nights ago I went to have dinner at a friend's house overlooking the eastern seaboard of Cape Town (a vast bay ringed by mountains, open to the south and the Antarctic – False Bay). Mid-summer, the evening hot and balmy – sandals and t-shirt weather. Moon rising across the bay, the sea below us silvered, the house candle-lit; I went about the small house barefoot, having slipped my sandals off earlier. When it came time to go, I went to find my sandals in the moon and candle-darkened house, found them eventually, started putting them on – they had a strange feel to them, one went on easily, the other not – suddenly I realised that they were separate sandals: one each from two pairs that lived in my bedroom at home side by side. I went to show Sue – my partner in life and work – the crazy thing that I had done. When still at home, I had put on two entirely different sandals, one ancient and leather and worn and beloved, the other synthetic and new and designed exclusively for hiking hard trails. And I had noticed nothing – yet I love the one and slightly resentfully endure the other. For days after the event, Sue found it difficult to stop laughing; her laughter gave her stomach cramps – paying attention, accurate observation, being present...? Myself, I felt soul-naked; was I perhaps counterfeit, nothing more than a quack?

You might question, then, what this Masters program of which I will write has to do with mindfulness (the theme of this edition of the journal). Well, fortunately, it does not foreground Mindfulness as a specific protocol or technique or trademarked entity – though this doesn't let me off the hook, for it certainly foregrounds presence, presence of mind, being *mindful* at all times. But it recognises too, very much so, our beleaguered humanity; that we stumble, sometimes embarrassingly. And it asks, not that we be perfect, but that we uphold irony as a virtue, and foreground *reflection* as the only valid path that may lead us through the trackless wastes of social complexity which we seek to decipher and render transparent. This is a Masters in reflective social practice; we see a *reflective practice* as foundational for all practices.

Some lines from the program brochure read:

We work with what it means to see social situations as alive. We cannot find any frameworks for resolving social problems. We encourage participants to develop new ways of understanding the world and their work, and particularly to develop new faculties to read situations and engage in practice. To develop greater attention, awareness and openness. We understand that different contexts and cultures require subtly different ways of working, and that there is no blueprint for all.

What may it mean, though, to “see social situations as alive”? About two years ago we were sitting at a family dinner in Wellington, New Zealand. We had been invited by the parents (who had been beloved participants on workshops that we had run in New Zealand) to meet this wonderful, rambling, intelligent and articulate family. During the course of the evening, the four children, ages ranging between 12 and 23, asked us – it must have been one who spoke, but they had a remarkable way of maintaining their collective familial accord through a practice of strong individuality – what the Masters program was about.

Put on the spot like this, we are always flummoxed for words; both the world, and the program, are too

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complex for this kind of dinner table question put by the young! And then I said – because there are no inexperienced youth, and these were particularly wise souls asking the question – that everything that is alive is in a state of constant movement, continual becoming, every person and every situation, and this movement is taking place through everything else; but that we tend to see our world as ‘things’ that are ‘static’, with boundaries and borders that serve to “end the thing and separate it from other things” (despite which we speak glibly and easily of complexity). Also, that every living being has an inside as much as an outside, and that in fact it proceeds – as it were – from inside towards outside, the visible ‘form’ or ‘product’ emerging from the invisible “energetic process, or living idea” that gives rise to it.

Yes, they said. They understood – and we could see immediately that, startlingly, they really *did* understand, with an immediacy that was profound.

Well then – we (us humans) needed to find a new way of seeing, to be able to really see ‘aliveness’, or ‘alive beings’ on their own ground, not as material and fixed things only but also as porous beings which flowed into and out of other porous beings, informing and influencing them whilst being informed and influenced by them, yet each and all still maintaining their individual identities even as they changed and interwove one with the other. And the world in which we live, the world as context, this world arises out of these interactions, even as it forms their ground. Yes, they answered, they understood; and again we saw that they really *did* understand.

So anyway, I said – this is what the Masters program is working with; their excitement was boundless.

Let me come at this from a different place for a moment. It really becomes about how we see. The *way* we see is the world *that* we see. The way we see *creates* the world that we see. This is the phenomenological point of departure out of which this program arises. *Can a practice that foregrounds observation play a healing role in the world?* – this question is central to the Masters program. How do we develop a way of seeing and intervening that can see wholeness, that can observe aliveness, that can ‘enter within’?

With this newly minted consciousness, we draw on a range of ideas and influences that have helped shape our work, from contemporary, cutting-edge ideas in the social sciences to thinkers and strands of wisdom that have significantly influenced humanistic approaches to social practice over many centuries. We draw particularly from the practices indicated by a Goethean phenomenology, traditional and contemporary contemplative and reflective practices, and the implications for practice in the social field arising from the understandings developed by the ‘new sciences’ (from quantum theory to complexity) and by holistic approaches inspired and grounded through observation of living process”.

Social processes are best observed, reflected upon, understood and engaged with through open observation and open conversation, rather than dividing and compartmentalising and instrumentalising things too soon. It is not techniques or models or frameworks or information or even knowledge that will see us through, but the development of *faculties* – as Goethe put it, the development of *organs of perception* – that will gradually render us human enough to enable a more human world to emerge.

In pursuit of our intentions, this program focuses on the development of such faculties. It promises, not a philosophical phenomenology but the *practice* of phenomenology. Its spirituality lies in this – that it *seeks to see the inner idea in every moment of outer reality*. Its practice works towards the development of a *sensibility for life* through an embodiment of the ‘open methodology’ developed as phenomenological practice by Goethe – a disciplined and intentional approach to reading the living world of nature, adapted for working within the social sphere. And, so that our means are also and at the same time our ends, we work with intellectual and ‘holistic (or organic)’ consciousness simultaneously, we work with action (change practice) and reflection simultaneously, we work with academic and professional emphases simultaneously, we work with ‘reading (situations)’ and writing simultaneously, and we work with self-observation and world-observation as paths that take each further into the realm of the other.

We achieve this through working with six interwoven modules plus a mini-dissertation, spread over just under three years and including six residentials of nine days each. The modules read as follows.

1. Social development frameworks and approaches

In this module we explore various theoretical approaches to social practice, drawing from current dominant social theory whilst also generating an understanding of an alternative approach that has as its foundation holistic or organic thinking. Our intention here is never merely intellectual content but the ability to think with intelligence and heart.

2. Reading and making meaning of social situations

We see this module as foundational for the program, the module around which all the other modules revolve. We present approaches and practices where students are given experience and understanding of how to read – and make meaning of – social situations so that through this understanding, this reading, they attain a very real sense of appropriate ways of actively engaging with the situation (guiding from the inside rather than imposing from the outside).

3. Researching social practice

This module too is foundational for the program – a unique aspect of this MA program brings together both the academic and the professional dimensions of reflective social practice. We have therefore emphasised the balance and the relationship between theory and practice, and developed creative ways of building this link into an MA degree.

4. Self in practice

Since this program is envisaged as a journey of becoming and transformation, and since – in our understanding – each person is their practice, it is important for students to deepen their understanding of themselves, and to stretch their inner worlds. We want them to understand that their practice is as deep and insightful and skilled as they are as human beings.

5. Frameworks and principles for professional practice

In this module we look at the principles which ensure ethical professional practice, which enable students to develop a sharpened sense of their own professionalism, to build rigour and clarity of purpose into their professional practice, to acquire a sense of quality within which they might judge their own work according to their own professional and personal values, and to practise accordingly.

6. Morphology and organisation

Most social practitioners do their work either working in, or through, the field of organisation. How practitioners work with organisations depends to a large extent on their understanding of the development processes that result in organisations functioning the way they do. This module explores the morphology of organisations seen as holistic living organisms – as opposed to seeing organisations as mechanisms or mechanical systems.

The social and ecological crises in our world are deepening, beyond the capacity for technical and instrumental responses to find a way through. Engaging with the problems we face in the world today requires an exercise of imagination and creativity that is often stifled by the driven simplicities of dominant practice. This program gives space and support to explore and develop a grounded, aware, engaged and imaginative interpersonal practice. The program is highly relevant for anyone working around social issues, who wants to work differently and contribute imaginatively and with sensibility to our social future.

The program offers the possibility to understand and work with more attuned, open and organic approaches to social understanding and practice. To work in ways that are respectful of the complexity and true nature of the challenges we face in the social field. We offer a program that seeks to provide an enlarged picture of the human being (and the world we inhabit). Recognising that the world we inhabit is socially and ecologically impoverished, we choose to design a program that will open people's horizons – both to themselves and to their responsibilities in terms of intervening creatively into such a world.

A student on the current program attests: "This Masters program lives inside of me as the generative positive change it intends to see in the world...As I have immersed myself in it, I have witnessed this change process unfolding through me and around me, in my work and at all the edges of my life. It feeds my life forces in a way that makes the substantial time commitment and consistent rigorous work it takes seem effortless." (Tanya Layne, Deputy Director – Learning Network, SA National Biodiversity Institute.)

PERSONAL PROFILE

Allan Kaplan is a development practitioner, teacher and writer. He is the author of *The Development Practitioner's Handbook* and *Artists of the Invisible*. He works internationally out of The Proteus Initiative (based in Cape Town, SA), founded as a vehicle for developing the organic and holistic methods of J.W. von Goethe into a new understanding and approach to the sphere of social renewal. His work is an attempt to realise the full consequences of true participation, of socio-ecological complexity, and of an emerging consciousness which holds freedom and responsibility as a generative polarity in the quest for wholeness.

For more detailed information about the Masters program, you can visit www.proteusinitiative.org

Guidelines for contributors

AUDIENCE FOR THE JOURNAL

The *Journal of Spirituality, Leadership and Management* (JSLaM) is a peer-refereed journal devoted to facilitating the emergence of the innate spirituality within individuals and organisations, by connecting people in communities of enquiry, learning and action. We focus our energies on improving leadership and management practices as they apply to organisations, communities and the natural world.

The journal aims to:

- provide balanced and in-depth investigation of leadership and management practices and theories in a variety of contexts
- enhance understanding of spirituality in leadership and management in relation to the wider contexts
- help readers keep abreast of current research
- examine and present research with a view as to how it might be implemented
- provide a forum in which professionals from all settings can exchange and discuss ideas and practices relevant to their work.

PUBLICATION DETAILS

JSLaM is an online journal published once a year and available free to individuals from the website www.slam.org.au.

INVITATION TO SUBMIT MANUSCRIPTS FOR PUBLICATION

Papers are invited on any topic related to the scholarly advancement of spirituality, leadership and management. Acceptance of papers and case studies will be based on whether they:

- are directly relevant to spirituality, leadership and management
- have not been published elsewhere
- have been submitted in the correct format.

Articles on any topic related to the scholarly advancement of spirituality, leadership and management. Examples of topics in these areas include:

- relationships between spirituality, leadership and management
- spirituality and leadership education in schools and tertiary education institutions
- gender and political issues in the workplace
- environmental perspectives
- research studies, design and/or methodology
- corporate programs
- coaching, mentoring and supervision.

The journal is supportive of ideas and experientially based techniques that might be employed by readers to assist them in the development of ethics and spirituality in leadership and management in a given context.

Note that it is helpful to be familiar with past and current 'conversations' or 'threads' that have been published in previous editions of the journal. This will help you to place your work within a context and make your contribution more relevant to readers.

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- It is reviewed by the editor for its suitability.
- If it is suitable an anonymous version of the paper will be sent to a member of the Editorial Panel for review.
- The Editorial Panel member in turn will seek one other person with appropriate expertise to review the paper.
- Based on the recommendations of the reviewers, the editor then decides whether the paper should be rejected as a

refereed paper, accepted in its current form or, more commonly, accepted with minor or major revisions. Either way, the process is meant to be helpful for the author and typically it does lead to considerable improvements.

The usual timeframe for the review process is three (3) to six (6) months and every effort is made to complete the process promptly. Presentation of the manuscript in the required format enhances the speed with which a review can be completed.

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Manuscripts are to be submitted electronically via email attachment in Microsoft Word format to the editor at editor@slam.org.au. Please do not send hard copies unless requested. Appropriate photographs, artwork, figures or tables should also be submitted electronically.

All papers require an abstract of no more than 200 words, and should include 4-5 key words/short phrases. For papers submitted for academic review, no mention of authors' names should be made in the body of the paper, except where appropriate in citations and references.

A separate cover page which contains the author's name, address, phone, fax and e-mail contacts should be included with the submission. The author to whom correspondence is to be sent should be clearly identified. A biographical statement, "About the Author", of no more than 100 words, is to accompany the manuscript, detailing the author's current position or professional affiliation and

research interests.

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

Manuscripts should be in English and presented with 1.5 line spacing throughout and with body type of 12 point Times New Roman font or similar, with wide margins, and presented in the following order: title page, abstract and keywords, text, acknowledgements, references, tables, figure legends and figures. Pages should be numbered consecutively. The text is to be separate from tables and figures; tables should be separate from figures if they have been created in different programs.

Tables and figures: Tables and figures should be numbered consecutively in separate sequences. Each figure/table should have a self-explanatory title; desired location of each figure/table should be noted in the text. Numbering of tables and figures should be in Arabic numerals (e.g., 1,2, 3) and be consistently cited between text and legend. All line diagrams and photographs are termed "Figures".

Headings: Should be typed in all-capitals. Sub-headings should be typed in sentence case in bold. Headings should not be numbered.

Footnotes are not encouraged. Appropriate information should be included in the text directly. However, if an author is keen to cite footnotes, they should be numbered, with the footnotes provided on the same page as the citation, typed in a smaller font than that used in the body of the paper.

Spelling should follow Australian conventions and must be consistent throughout the manuscript. The journal follows the conventions of the *Australian Style Manual*, 6th edition (John Wiley & Sons, 2002).

REFERENCES

References should be presented in accordance with the requirements of the Publication Manual of the American Psychological Association, 6th edition. Examples are given below.

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.

Multiple citations in the text should be given chronologically rather than alphabetically, e.g. Jones, 1999; Brown 2000; Lyons, 2006. If a work has two authors, cite both names in the text throughout, e.g. Wilson & Jones (1997). In the case of references where there are three or more authors, use the format "Brown et al." (i.e. mention first author only) throughout the text, **but**, details of all authors must be provided in the reference list.

Individual entries should be set out as per the following examples:

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Chapter in an edited book

Gustavsson, B. (1995). Consciousness and experience: Implications for organizations and management. In S. K. Chakraborty (Ed.), *Human Values for Managers* (pp. 213-226). Allahabad: Wheeler Publishing.

Papers presented at conferences

Gibbons, P. (2000). Spirituality at work: Definitions, measures, assumptions, and validity claims. Paper presented at the Academy of Management Meeting, Toronto, 4-9 August.

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The *Journal of Spirituality, Leadership and Management* assigns DOI numbers to articles published in the journal, beginning in 2013, and will be progressively assigning DOI numbers to articles published in the years prior to 2013.

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Articles should range from 5,000–8,000 words in length, including references, tables and appendices. Manuscripts which exceed the word limit will not be reviewed as they would not be considered publishable without revision. Artwork such as diagrams is welcome as long as the items are of suitable quality for reproduction in electronic format.

Articles on practice (max. 5,000 words) are practitioner-oriented, and material may be presented in a variety of formats, e.g. case studies, commentaries, interviews etc. Material relating to workshops presented at Spirituality, Leadership and Management Conferences, for example, would be appropriate.

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