

**‘A Dynamic of Becoming’:
An exploration into the different
concepts of ‘Spirituality’ in the
worlds of Business and Education,
and the implications for
Leadership.**

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“We were wrong to put our interest in the undiluted ideology of self-interest, when we should have trusted our humanity more than the system. We can override that system, just as we can override the programming of nature. We should trust ourselves to be both great and good, and if sometimes that trust is misplaced, more often it will be merited, for there is that within all of us which cries out for a better and a fairer world. Where better to start than where we are?”

Handy, C. (1998)

Key Terms/ Words.

Authenticity	Moral Imperative
Becoming	National College of School Leadership
Belonging	Path lived
Business	Quantum
Emotional Intelligence	Systems Thinking
Leadership	Spirituality
Multiple Intelligence	Spiritual Intelligence
Model	Workplace

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Foreword.

Confronted by a paper of this length it is reasonable to offer an attempt at an introduction. This relates to two issues. The first looks at how one might use this paper; and the second is what is here and what is not.

How to use this paper – an introduction and a resource.

This is intended to be an introduction and a resource for anyone interested in the areas that relate to this paper. The length of this investigation may work against that so the present author feels that some advice on how to navigate around it might help.

There is the list of contents on the previous page, which attempts to outline what is where and how one part relates to the whole. Hopefully it provides a means for the keen and the diligent to find what they are looking for.

A second approach is to read the last chapter first and then to work backwards. The conclusion has been written with this means in mind, allowing a summary of the paper, but enough references to particular parts of it to allow for further study.

The Contents: What is and is not here.

While it may not seem that case when one is confronted by a paper of this length, a lot has been left out! The present author has tried to follow a thread, or a theme, in relation to the investigation. This means that much has focused on the concept of spirituality in relation to leadership. However the reader needs to be clear that there are other connections, thinkers, model and systems that could, and possibly should have been included. As such it is useful to list some of what has been omitted – and might form the basis for further study on another occasion. The present author has not dealt in detail with

- **The wealth of material on Spirituality in general that is in the archives of the Farmington Institute.**
- **The thinking in this area of some academic pacesetters such as Charles Handy ('the gods of Management') and Daniel Goleman (Emotional Intelligence). Both are mentioned, but in relation to other issues, and neither has a section dedicated to their own ideas.**

- **The body of literature that relates spirituality to the particular area of medical research into happiness, health and well-being. This would form a useful investigation for schools.**
- **‘The Spirit/Soul at Work’ movements which are alluded to on a number of occasions, and used, but are worthy of a chapter in their own right.**
- **The view of spirituality as relates to Human Resource leadership, management and development.**
- **The wealth of material that relates much of this to the fuller debate about what leadership in Education involves.**
- **The wealth of material that relates much of this to the role of the classroom practitioner. Again The Farmington Institute contains a rich source of research and of practical resources here.**
- **The wealth of material in this area and how it relates to Education from practitioners in Australia and New Zealand.**

In the hope that the length of this paper does not prove too daunting and forbidding for busy professionals, the present author wishes you good reading and the benefit of a chance to think through at least some of what is involved.

Chapter One.

Introduction: What the paper is about.

Why begin and what to unlock?

This paper is an investigation rooted in a desire to consider what can be understood by both the concepts of spirituality and of leadership, and of how they relate to each other. In a sense this is an attempt to deal with that which is unmeasurable by exploring its effect. This is the intriguing and impossible measuring of the unmeasurable, but in an age of quantum understandings and global awareness it is a valid pursuit. In a world where there is a perception that it has changed more in the lifetime of the present generation, and will change more rapidly than ever before for the next generation, old ideas no longer suffice and new ideas deserve study. It is in this spirit that the paper begins.

So what does this involve? What needs to be unlocked? This issue is one that is coming to the fore in a number of areas, so much so that it has been described as a ‘phenomenon’ (Howard and Welbourn, 2004). There is much debate in Education and within Business, particularly the sphere of leadership and management, as to how best to develop individuals and change organisations in the modern world. The old order, however one chooses to define it, is arguably changing due to the complexities of the modern world, where chaos and quantum values are rooted in what cannot be easily seen within three dimensions, but can be sensed in other dimensions (Zohar, 2005). Fullan (2001) sees change as being a constant reality for all organisations, both in Business and Education. He defines the situation with his comment that

“The more complex society gets, the more sophisticated leadership must become. Complexity means change, but specifically it means rapidly occurring, unpredictable, nonlinear change. Moreover, the pace of change is increasing.”

Later in the same book he notes that,

“Leading in a culture of change is about unlocking the mysteries of living organizations...Complexities can be unlocked and even understood but rarely controlled.”

Yet while such sentiments are hard to distil and discern, there is another approach that calls for change, and this comes with statements that focus on the fact that while one third of the world’s workforce has no paid work, more than two thirds of world trade is managed by just five hundred corporations – answerable to no one but their investors. This calls into question the values of our wider society (Handy, 1998) by questioning how long this situation can

be sustained, or should be sustained. In terms of the human community the present market has its limits, and the question is whether the resources of humanity are best served by such a system. Handy wonders if this system is only meeting present needs, without looking at more existential longings. In this respect he questions the 'hungers', the driving desires of our lives. He makes his point simply,

"In Africa, they say there are two hungers, the lesser hunger and the greater hunger. The lesser hunger is for the things that sustain life, the goods and the services, and the money to pay for them, which we all need. The greater hunger is for an answer to the question 'why?', for some understanding of what life is for...In the capitalist societies it has been our comfortable assumption, so far, that we can best satisfy the greater hunger by appeasing the lesser hunger...the consequence of such thinking is that money ultimately becomes the measure of all things...we have become prisoners of our own rhetoric, the money myth...however the greater hunger is not just an extension of the lesser hunger, but something completely different." (p.13f)

This paper is about what the two hungers are and how they relate in the world that is created around them. It is about how the one can interact with the other to allow for an exploration of the means of going forward into the new millennium. Such questions and connections are well and good, but what does this mean for the organisations that govern our lives. Handy believes this is a key issue, and in advocating a change in patterns of individual and organizational behaviour he writes

"Organisations, as well as individuals, have therefore got to decide what they are about before they can decide what they have to do. A philosophy for our time is needed, both for institutions, particularly those of business, and for individuals who...are no longer the human resources of some amorphous entity but persons, each with his or her own life to lead. Yet we are not free to lead that life without regard to others. We cannot escape the connectedness of the world, not least the more we concentrate on what we are best at, the more we will need the expertise of others." (p.8)

What is offered here is a holistic and organic view of the connectedness of individual and community. Drane (2005) has carefully mapped the journey from being 'religious' to being 'spiritual'. The former now seen as a dogmatic presentation of former beliefs, whereas the latter comprises of a dynamic adaptation of deep beliefs and intuitions in order to express that deep and immeasurable aspect of humanity that is vital to human existence. Given that the secularization thesis is on the decline (Berger, 1999), and can be viewed as 'entirely implausible' (Cox, 1999); and that the sociological evidence proclaims a fresh importance to spiritual awareness of ordinary people (Heelas & Woodhead, 2005); this is a hunger that cannot be ignored. In taking a view of such a dynamic it follows that something integral to

individual's lives and belief systems will have an effect on institutions of all sorts.

As such those involved in leadership need constantly to look for new ways in which to understand the world of work, and all that relates to it, including spirituality. This is essential and quantum endeavour. It involves the twin tasks of unlocking the mysteries and of learning to relate this to the lack of control! This is also wise since there is an increasing desire from within the workforce for this to take place. Into this debate there are a number of ideas being discussed, such as concepts of vision, values and ethos. To a greater or lesser extent most of these ideas merge with spirituality, in one way or another, but none fully embody or are able to act in quite the same way as the values spirituality supposes. This is not least because this paper will argue that spirituality goes to the very roots of what it is to be human, and what it is to act humanely or otherwise.

The purpose of discussing the link between spirituality and leadership is to see to what extent it is possible to talk of, or even to consider desirable, the use of spirituality in leadership – and in those who follow. However without definition all this is of little use. As we will see as the paper progresses, a definition is not easy to come by. This is not because attempts at definition are scarce, the opposite is true. It is because of the complexity of trying to distil what the concept involves. This paper puts forward the idea that this is a quantum concept – one visible by effect but hard to contain in a particular reality. So for the sake of having a working model the present author suggests that used within the context of the National College for School Leadership (NCSL) by West-Burnham (2002),

‘Spirituality is the journey to find a sustainable, authentic and profound understanding of the existential self which informs personal and social action.’

This allows our investigation to have both a quest and a challenge. This also gives room for manoeuvre between those who would see this endeavour as necessitating a religious orientation, and those who feel the opposite. The present author will at times refer to this as if it were ‘a path’, and by this means a journey that is a dynamic of becoming. This is a practical and existential exploration of the development of leadership in terms of the concept of spirituality. This is fused in with the need to understand a collection of ideas – the dynamics of change, the theories of intelligence, the concepts of spirituality and leadership and the process by which the mysterious becomes a quantum reality.

In the present post-modern or critically real world all this is a little bizarre, and seemingly divorced from the realities of schools and business. Yet there is a body of evidence that argues otherwise. This is well expressed (Korac-Kakabadse, Kouzmin & Kakabadse, 2002) in summaries such as this,

“During the management era of the last hundred years, spirituality has been implicit, only to resurface at the end of the twentieth century. Modern Western management practice is undergoing change slowly and painfully, recognising that the quick solutions on which it has relied for so many years do not work. One of the reasons for this lies in ignoring the invisible world, the spiritual, the collective unconscious, the underlying order of things. One solution lies in contemplation, to approach situations with an attitude of discernment rather than one of intervention; with an attitude of acceptance rather than control; with an attitude of letting go rather than hooking on; with an attitude of listening rather than doing; and with an attitude of humility rather than competence. This is a discoverable leadership approach that can be contemplated and sustained in chaotic times.”
(p.179 – 180.)

This is a bold claim, but also a tantalising one. The thought of a new and discoverable form of leadership, which relates back to the past, but allows for a different perception of the future and of the nature of change, is an exciting prospect. This relates to the mysteries that Fullan (2001) feels leaders in all fields should be looking to unlock. This is an exploration of a dynamic that allows for an exploration of leadership in the complexity of change from an alternative perspective.

If spirituality is that which goes to the root of our humanity, then it is reasonable to explore what effect this will have on the individual in question, the group dynamic of individuals within an organisation – and then to decide whether or not this is a desirable undertaking. It will also give us a means of beginning to look at the culture of an organisation and evaluating its system.

Finding what kind of instrument the Accordion is.

Defining the Accordion.

This is an important but complex subject. It therefore follows as we move on that there are two terms that are integral to this task, one being ‘spirituality’ and the other being ‘leadership’. It is debatable if there is a reasonable degree of agreement about either, but there are areas of concord. This is problematic when trying to understand the relationship between the two, and leads to an attempt at definition before one begins to think of any investigation or application. It is an unusual situation that such ambiguity has not stopped spirituality becoming an important part of leadership, and an important dynamic in effecting change and development.

The concept of ‘Spirituality’ has long been debated. Gibbs and Bolger (2006) describe the present state of the argument well when they write

“Spirituality is something of a buzzword throughout the Western world. In part, it represents a reaction to the soul-starved

secularisation that has permeated culture. It represents a longing to experience both the transcendent and the immanent in all realms and to give a sense of intrinsic worth and cosmic significance to the individual. It also serves to integrate body and soul, the internal and the external world. In a society characterised by fast-paced living, increasing uncertainty, growing demands in the workplace, and family pressures, spirituality is valued as providing coping mechanisms.” (p.218)

In the past the debate about such issues was within a defined and often theological field, but the above quote shows the present breadth of discussion. Although written by theologians the focus is on a far wider field than that contained in any one discipline. A fuller discussion follows, but for now it is sufficient to note Fee’s comment on the word ‘spirituality’ and related concepts – the use of which he sees as being rather like playing an accordion (2000). This means that the term can take as much air, or as little and still function. Hence the title of the section, and a hint as to the approach! However this is not to diminish the word, or the variety of concepts that it involves, but rather to allow for a dynamic that can move meaningfully from one understanding to another.

When one considers the concept of leadership the area of debate is a little clearer, but not entirely without debate. There has been much discussion as to the similarities and differences between the term ‘leadership’ and that of ‘management’, and terms can change depending on the nature of the theory of leadership or management involved. (Some of this discussion will form a part of this paper at a later stage.)

A methodology for playing the Accordion.

It is the purpose of this paper to explore a range of approaches. While some comment will be offered concerning the nature of the theory, the intention is not to offer a unified critique of all concerned, but rather to provide a basis for further study and for individual consideration. The present author realizes that no one approach will satisfy all concerned, but that there are a number of approaches that may allow particular individuals or organisations to progress and to benefit from a particular ‘spiritual’ approach. Within these concerns there will be an attempt to fashion ‘a dynamic of becoming’ in relation both to the issues of leadership and the concept of spirituality. This is an understanding that sees neither as a fixed point, but rather a process, or path. It is in the choice and the actuality of entering into this journeying that one really begins to understand what both concepts involve, and how they can be used.

At this point it is necessary to state a point that will reoccur within this paper – when we talk of spirituality we are not talking about religion or religious belief. Spirituality is a term that is used to cover the deepest abilities and realities of a vast range of people. To this end it is possible to use the term in

the plural – spiritualities, since in any given context or organization there are likely to be people with a number of differing, and possibly conflicting, viewpoints and influences in this area. It is also possible for an individual to hold a paradox of beliefs which will affect their behaviour and performance within an organisation. For those with well defined and possibly exclusive views, this is a contentious area, but then the same is true for those with strong pluralist ideologies when they encounter people with absolute belief systems. This paper attempts to find a way through this particular problem.

Another area of contention is that some see spirituality in general, or a particular view of spirituality, as a model for what religion is becoming, or should become (Howard and Welbourn, 2004.) The table below shows this expressed as two paradigms – old and new.

Table to show the difference between the ‘old and ‘new’ approaches to religious belief or spirituality.	
Old Paradigm	New Paradigm
Emphasis on dogma and intellect	Emphasis on mysticism and intuition
Belief in ‘male’ transcendent God/ ultimate reality	Belief in a divinity/ ultimate reality which has both male/ transcendent and female immanent aspects
Accepts no insight or wisdom from outside	Willingness to draw insights from other faith or non-faith traditions
Refuses to come to terms with the modern world	Accepts, while remaining creatively critical of, the modern world
Ignores business life	Is engaged with business life
Has no cosmology	Cosmology is a main focus
Is not much concerned for Planet Earth and its future	Is deeply concerned for, and engaged with, Planet Earth, and keen to work alongside all others dedicated to co- creating its future

Whether or not this is a fair synopsis of the situation is highly debatable, and the present author suspects that the distinctions, while generally correct, may have been written with a bias in favour of the new paradigm. However, that is not the area of debate within this paper.

The important issue at this point is to show two things. The first is that the nature of what was traditionally the domain of religion and of theological study is changing. The old equations of these disciplines are no longer sufficient for dealing with the discussion. The second point is that the approach that spirituality undertakes is broader in the sense that it is multi-disciplined and draws on the learning and perception of numerous areas of knowledge. It is no longer the preserve of those with theological expertise. Not only this, the outlook has altered. Where once this area concerned personal salvation, with anything else a secondary benefit; now these ideas are rooted in the consciousness of our personal being, of humanity in general,

of the natural world, and of possibly a higher power. As such the debate about spirituality is often about the sacred within our humanity. This is expressed as our spirituality, which is what our lives are about as individuals and the connections to wider parts of our society.

In this setting it is not surprising that there should be a link or even a synergy between different areas such as Education and Business, just as one should not be surprised that spirituality enters these areas and many others. If we now have a vague idea what an accordion is, (and what its spirituality might involve,) it is now time to talk about the make and the process of making noise.

Chapter Two.

Defining Spirituality.

Schooling and spirit: Defining Spirituality in relation to a learning organisation.

This is a notoriously difficult term to define and this is due to the complexity of the concept in the modern world, and to the diversity of situations and uses one finds attached to the term. However difficulty is not an acceptable reason for failing to define the term. There are those who take a dismissive view of spirituality, as the table shows

Table to survey negative views of Spirituality		
- using Drane (2005), p.6 - 14		
<u>Academic</u>	<u>Reference</u>	<u>Summary of view: Spirituality is...</u>
Bruce	(1995; 2004)	... almost entirely irrelevant to understanding contemporary culture.
Heelas	(1996)	... self-centred and self-indulgent.
Carrette & King	(2004)	...the new cultural addiction, damaging to both individuals and societies.
Anderson	(2003)	... an amorphous subculture of goofy cults and fuzzy spirituality.
Cush	(1996)	...a cluster of related ideas, teachings and groups, not altogether coherent.

If these approaches were entirely correct there would be little point in continuing with this paper. However the present author understands these criticisms to relate more to a particular brand of 'new age' spirituality and not to the broader concept as discussed in this paper. The research that follows is an indication of this.

Recent research involving 'The Kendall Project' (Heelas & Woodhead, 2005; Rankin, 2006) makes it clear that this is an issue that is real to a number of people, both inside and beyond the academic community. Religious experience is common place for a large number of people who 'believe without belonging' to any of the traditional forms of religion or spirituality. As such not only is it important to define the term, but as the paper

progresses it is vital to see how this concept motivates both individuals and organisations.

In terms of the broader brief of this paper it is an unusual decision to seek to define spirituality using the following acts of parliament. The defence for this is that the concern here lies not just with schools, but with what spirituality is within the concept of a learning organisation. The debate within Education therefore offers a useful model, given that it faces the same challenges and problems faced in other sectors. For those working within Education, the 1988 Education Act and the subsequent Circulars 3/89 and 1/94 Spirituality was defined in terms of that which

- Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of the society; and
- Prepares such pupils for the opportunities, responsibilities and experiences of adult life. (HMSO, 1988, p.1)

This sets rather vague goals, and actually fails to define what spirituality is. In this one encounters the problem of the concept – and this hints at the further debate that is required to understand what is being talked about. The 1996 Education Act confirmed this approach (Section 351), requiring schools to consider a range of issues in this respect, not least the curriculum. Returning to the focus of other sectors, there is nothing here that would not transfer with the exception of the pupil to adult perspective. There does however need to be an awareness of the changing nature of spirituality. One finds this expressed well in the following quote.

“Although spirituality is a talking point within culture, not all spirituality is Christian in inspiration and content. It is as likely to be influenced by alternative spiritualities or by the mystic traditions within Judaism or Islam. The various New Age festivals provide venues for alternative spiritualities to display their wares and to engage in conversation with the crowds who flock there out of curiosity or spiritual need.” (Gibbs & Bolger, 2006; p.232.)

This is a challenge that cannot be ignored, and indeed it is one that is a reality in the world of systems thinking. The influence of any one religion and of religion in general has waned into a far more quantum dynamic.

Further to these demands, and to Fee’s accordion it is worth noting at this point that Wright (2000) views spirituality as a landscape rather than a fixed point, and in the National College for School Leadership, West-Burnham puts forward an idea of ‘models of spirituality’. Such definitions provide for a flexibility which allows leaders to explore the term and to set spirituality as a reality for themselves (DePree, 1992) and actually give example of this process. There is also a sociological dimension to this that is important to

take a view on while mapping the landscape. This looks at how an interest in spirituality has arisen, and how it has entered institutional thinking. This paper will concentrate on a more detailed discussion of this later on, but for now it is worth noting that Drane, (2005) sees a number of factors that have led to this new awareness, which he attributes to a cultural shift in an age of globalisation. A number of the previous uncertainties of life have diminished, with the reality of a longer life expectancy. In this he puts forward an argument for the spiritual search becoming ‘a second vocation’. In this vocation concepts such as freedom and happiness are no longer luxuries. There is a breaking down of traditional support networks while at the same time a range of new ideas. Material prosperity and community status do not equate with happiness. Pine and Gilmore (1999) show how people are now looking for

“...experiences to learn and grow, develop and improve, mend and reform...seeking spiritual growth outside the bounds of the local, traditional place of worship.” (p.163)

This captures the change of focus and the new openness to new forms. These forms take not just the outer – ideas from non-traditional sources, but also the inner, with people being more willing to discuss their deeper longings and concerns. In the midst of this openness, and with the realisation that we know more of our world than any previous generation, there is the fear that environmentally and spiritually there is a growing crisis at the start of the millennium. This goes to the very root of human survival and raises issues relating to the ultimate realities of existence. Knowledge is simply not enough; the problem is deeper than knowing. Hence a spiritual search begins, beyond the previously defined belief and value systems, and one that does not remain a private concern. This is the focus for leaders looking at those arriving for work on any given morning.

Scales and Measures: Defining spirituality for leaders.

This creates a dilemma. A subject that was previously private, possibly debunked and not an issue for the corporate system, suddenly becomes a reality and therefore needs to be led and managed. If this is to be achieved, then there needs interdisciplinary studies from the worlds of Business, Counselling and Psychology, there has been an on-going struggle to determine the nature of the word and how it might best be used, if at all. Meyer and Hunt (1993) are aware that the term is ‘so culturally, religiously and ethically bound, that meaningful investigation appears to be an exercise in futility’. On the other hand there is a raft of definitions that refer to the specialness of humanity, or to the energy within an individual or community that allows them to see beyond the immediate to a greater reality or potential. It is worth noting that there are academics from a range of

backgrounds, who believe that there is merit in exploring how best to understand a spirituality that flourishes in the contemporary workplace, (Cavanaugh, Hanson, Hanson & Hinojoso, 2001). The logic for this is that there needs to be something in fragmented cultures that moves a community towards being a cohesive whole, involving work, family and society. It is their belief that such a spirituality will enable this. While there may be a lack of consensus, many still feel that this area cannot be ignored. Millar (2004) feels the concept to be too important to leave in such a wilderness and has looked for ways to understand and to use a concept of spirituality. In this respect he has created 'a measure' in order to try to determine what such a concept is, how it involves prosocial beliefs and to what extent the concept of a higher being is important. This is a means of exploring how best to use the concept in the working environment.

Moving beyond the Subjective.

There is not a definitive approach to this endeavour, or even a definitive point of departure. Neal and Biberman (2003) are keen to move away from a purely subjective and anecdotal approach. They feel that since the study of spirituality in the business world is still in its infancy, there are several areas in which serious research needs to be conducted. They proceed by suggesting

“...that the following were some fruitful areas to explore:

- Can and should we measure something as ineffable as spirituality?
- By attempting to measure organisational outcomes related spirituality, are we providing ammunition for organisations to use spirituality for instrumental means?
- How do we distinguish between spirituality, religiosity, religion, spiritual values, spiritual practices, and other important concepts? Do current assessment tools (mostly from the fields of psychology and theology) work in organisational settings?
- Are there new methodologies, beyond the current qualitative and quantitative approaches, that may be more in alignment with a higher consciousness way of doing research?
- How cross-cultural are our concepts and methodologies?
- What significant individual outcomes are related to individuality in the workplace?
- Is there such a thing as organisational spirituality and if so, what are the key organisational outcomes related to it?
- What impact does a researcher's own spirituality have on the outcomes of his research?” (p.2)

This approach recognises the 'ineffable' aspects of the topic while providing a framework for attempting to investigate this phenomenon.

Still others (Emmons, Cheung & Teharani, 1998) have looked for alternative approaches to accessing spirituality, not least by looking at individual goal setting and achievement, and what this does for 'subjective well being'. They

are aware that there are a number of ‘personal strivings’ in correlation with ‘self-transcendent strivings’ which have a significant impact on an individual’s awareness of themselves and their own understanding of spirituality. While the ‘personal’ deal with areas such as personal growth, intimacy and emotional well-being, the spiritual move beyond this to a deeper level. These spiritual strivings are defined as

“Strivings that are orientated to transcending the self (e.g. ‘deepen my relationship with God’, ‘learn to tune into higher power throughout the day’, ‘appreciate God’s creations’.” (p.401)

The spiritual here deals with issues of ultimate concern and happiness, not necessarily found in religious texts but rather in motivational literature.

They offer these examples of self-transcendent (spiritual) strivings,

“Be aware of the spiritual meaningfulness of my life and all life on earth.”

“Discern and follow God’s will for my life.”

“Be humble.”

“Remove self-centred thoughts.”

“Live life more simply.”

“Bring my life in line with my beliefs.”

“Teach my children spiritual truths.”

“Find time for church functions.”

“Do unto others as I would have them do unto me.”

“Pray and meditate every day.” (p.403)

While the demarcation of these strivings is perceptive, it is not necessarily useful in terms of the focus of this paper. This definition only tells the reader and leader about what goes to influence the deeper values of an individual, but does not define the issues. What is here is useful but not revelatory – we are made aware that a person’s deepest values have an important impact on how they feel valued and perform at work. In the next paragraph we will attempt to do so with a look at the more prescriptive approach to measuring spirituality.

Measuring the Accordion.

The idea of a ‘measure’ of spirituality is an interesting one when one is trying to define the concept. Miller (2004) believes that spirituality deserves to be explored within ‘general societal trends’ in order to see why people are trying to find meaning in their lives. He also takes a psychological approach in order to determine whether or not spirituality is a significant variable in predicting psychological functioning in various domains of life. In order to do this he designed a measure, involving a thirty-one item scale, which dealt with two particular factors – prosocial beliefs and attitudes about a higher being. (It is not the purpose of this work to go into the detail of how the measure works, rather to use it as a means of looking at the definition of spirituality within the context of this paper.) The following boxed information shows the factors involved in Miller’s ‘Measure’.

Table to show 'The Miller Measure of Spirituality' (MMS) (2004)
- Designed by Dr. E.D. Millar- Dept. of Psychology, Kent State University.

Factor 1 – Prosocial Beliefs.

1.	I am often intrigued by things or matters that seem to be mysterious or unexplainable.
2.	It is important for people to be at peace with themselves.
3.	It deeply saddens me when I perceive that a person has suffered some sort of injustice.
4.	If you think someone or something is important to you, then you should deeply value it.
5.	There are some deep occurrences in the natural world that seem to be beyond scientific understanding.
6.	There is more to this world than what can be seen and physically studied.
7.	People need to frequently evaluate what should be cherished in their lives.
8.	I tend to reflect upon the events that occur in my life.
9.	Sometimes it takes a major loss to occur before a person realises what is truly important in life.
10.	Changing or growing as a person in a good way is one of the noblest endeavours that a person can undertake.
11.	Every experience allows a person to learn something about themselves.
12.	I am very compassionate towards the needs of others.
13.	I am always trying to find ways to express myself.
14.	The search for meaning allows one to find inner peace.
15.	The process of self-discovery is important to me.

16.	People should work to enact their most idealistic beliefs.
17.	I try to turn painful experiences into something that allows me to grow as a person.
18.	Religious leaders must always emphasise the importance of compassion and tolerance for all.
19.	I hope that most people will go to a good place after they die.

Factor 2 – The Importance of a Higher Being.	
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1.	My belief in a higher being affects and influences most of my life.
2.	I feel the need to communicate with some type of higher being.
3.	I consider myself to be a spiritual person.
4.	I firmly believe that good prevails over evil.
5.	I feel that each and every person has a unique mission to fulfil in life.
6.	My life would have little meaning if I did not believe in a higher being.
7.	I regularly seek inner strength and guidance from a higher being.
8.	By helping others, I am showing my love for my supreme or higher being.
9.	I try to serve my higher power as best I know how.
10.	I feel that I have a personal connection to some type of higher being.
11.	I am moved by sacred rituals.
12.	I am searching for the ultimate truths of everyday life.

Using his measure Miler concluded that spirituality was not necessarily synonymous with the adoption of traditional religious orthodoxies. This leads him to decipher spirituality as

“ one’s core prosocial beliefs about the world, humanity, nature and one’s higher being; the values by which one should ideally live.”

On the basis of using this survey Miller felt that this enabled him to distinguish something of a person's spiritual beliefs and values. In turn, this information is useful for those involved in organisational or systems thinking since it allows a greater insight into an individual and as to how he or she will work in a team and on what kind of project. At best this should enable a clearer understanding of the fundamental aspects of an individual's personhood, the greater the efficiency with which an organisation can utilise that individual's potential.

Forming a View: Towards a working concept of Spirituality.

Beyond such formation it is easy to determine the meaning of the rather vague definitions of spirituality. This does not mean that these are bad definitions in and of themselves, but rather that they fail to capture the full extent of that which is involved in the term. While philosophers of Education and Religion may be happy to engage in mystical debate, there are others in the world of business that look for a definition that will have a benefit in the concrete reality of the workplace. We will return to this theme throughout the paper, but there is in this area an aspiration to move beyond the negative challenges of the present global economy, with the problems that Handy highlighted (1998). The quest here is for a system in which spirituality can exist within a positive dynamic which informs personal and organisational growth. Cavanaugh, Hanson, Hanson & Hinojoso, (2001) outline people's concerns with issues in the areas of materialism, individual freedoms and depersonalisation, the rise of technology, and terrorism as concerns affecting people at home and at work because of their relation to a wider society. It is this focus that leads us to the following debate.

Exploring and accommodating 'forms'.

One attempt to capture the breadth of the landscape, and one that comes from the domain of Business leadership education, is to be found in Pielstick's discussion of the six 'forms of spirituality' (2001) he considers important to the view! He defines these areas by the terms 'magical, mythical, logical, systematic, transpersonal and mystical'. His desire was to provide a holistic approach that overcame the divisions possible within the debate. The following table is an attempt to present his ideas in an assessable form.

<u>Table to highlight Pielstick's 'Forms of Spirituality'. (2001)</u>	
<u>Form</u>	<u>Definition</u>
Magical	Explaining the unknown in terms of the magical aspects of people or animals.
Mythical	Understanding and explaining reality with supernatural explanations in the form of stories of invisible gods and goddesses, sometimes understood as mythically true, but more often as metaphorically true.
Logical	Thinking and explaining about the world through logic, the early scientific or Newtonian view of reality as the sum of its parts.
Systematic	Understanding of networks and relationships, interrelatedness, interconnectedness, interdependence and wholeness.
Transpersonal	Transcendent insight, absorption and cosmic communication; a view of the ineffable other beyond and/or within empirical.
Mystical	Transcendence of subject-object (self-other) and space-time duality; a non-dual view of the ultimate nature of reality as absolute unitary being.

The above is an attempt at definition from a socio-theological basis. Quite how such definitions might be interpreted for Schools and Business will be discussed later. The present author would suggest that some of the above 'forms' transfer into other sectors with more ease than others, since both a worldview and a means of living are involved.

Returning to Cavanaugh, Hanson, Hanson & Hinojoso, (2001) one finds this analytical approach, that still allows for the quantum or mystical expressed in an attempted formula,

“...a spirituality = a worldview + a path.” (p.6).

This definition realises that there is no such item as a generic spirituality but that there are a number of world views of importance to individuals and their communities. These beliefs tend to be nurtured in one way or another,

and this will enter the world of work as a developmental process. This nurture and experience is what is termed 'a path'. It is in this area of practice that one can attempt to understand using Pielstick's approach (2001). Given the nature of this view of spirituality, it would be a fallacy to think that what is involved could be simply left to the education system. Certainly schools should enable their pupils to engage in the lifelong exploration, but the dynamic requires places of work and places of leisure to be actively involved. The process requires a person's work and recreation, and it requires an organisation to be able to foster belonging by involving both.

However this is not necessarily easy. In most cases, both the worlds of Business and Education would easily assimilate concepts such as the 'logical' and 'systematic', seeing these facets as being an important part of their existence. However concepts such as the 'mythical' might prove more difficult to accommodate. Possibly a generosity might suggest that most organisations have their own myths that build over a period of time and it is feasible that such a model would provide a means for identifying and evaluating such aspects of a system. Another example of this relates to the 'mystical'. A mystical path is fine as a dialogue, but is more problematic if one looks to ground it in matters of financial affairs or Human Relations management. This generosity might not stretch to the transpersonal or mystical 'forms' in the immediate setting of an organisation, but there are two possible ways ahead. Such ideas might provide a useful secondary approach in order to deal with the individual as a single entity, prior to looking at the person's place in the system or community.

Possibly more pragmatic and accessible an approach would be to look not at 'the path as defined' but rather at 'the path as lived'. This means one is working on a definition of spirituality as being that which a person does, for whatever reasons, which has an effect on the individuals or the whole, on a number of levels. A criticism could be levelled at this along the lines of reductionism. The present author has no desire to be guilty of this charge, but simply wishes to show how a working definition it is a reasonable starting point to see how the values and beliefs of an individual or a group relate to those of the whole. This is an approach that can be used to understand an individual or group, to allow a certain bonding, but also it is a vital tool if mentoring or performance management is to be an effective spur for leadership and followership.

Chapter Three.

Defining Leadership – and looking at some of the related issues.

Defining leadership.

While the task of defining spirituality is the more taxing, that of defining leadership is by no means as straight forward as it might seem. The literature in this area, and the number of ideas, is vast. Various organisations and thinkers have taken on these ideas and developed them in a number of ways. Avery (2004) explains that ideas of leadership are changing and that the formulation of theories about leadership and the subsequent research is still far from complete. The basic problem is that

“There is no agreed definition of leadership or what the concept should embrace. Many definitions are fuzzy and inconsistent, making it extremely difficult to have a sensible conversation about the subject.

When discussing leadership some people include:

- What others would term management;
- Reference to the past, present or future;
- Dealing with change or managing stability;
- A figurehead or symbol; or
- A process of influence.

Thus, people may well be talking about different concepts when using the term ‘leadership’. “ (p.4)

In a sense it is easier to point out what confuses concepts of leadership and what it does not involve, and then use this as the basis for discussion. Here certain issues come to the fore in focusing on four confusions that work against a definition of leadership that is practical, can withstand changing times and circumstances, while managing to be comprehensive and imaginative within given systems. The four issues are explained (Avery, 2004) as

1. Leadership is not a concrete entity.
 - It is a social construction within a historical and cultural context.
2. Ideas about leadership are affected by concepts within a particular culture.
 - Without a strong model people tend to hold ‘command and control’ ideas as their basic model.
3. The study of leadership is replete with myths.
 - These myths bear little relation to reality, are often idealistic and usually fail to deal with the complexity of human nature and systems.
4. Images of leaders are often seen to be heroic.
 - A view of a lone and heroic figure, but one that is divorced from the modern and complex nature of systems and organisations.

This paper will come to a (simple) definition in the next paragraph, but at this point the present author wishes to point out the flexibility that exists in talking about leadership. At best this is a quantum concept, and one that can be regarded as ‘a dynamic of becoming’ in which there is ample room for spirituality.

Leadership and Management.

Even allowing for the above, it is not difficult to glean a common definition of ‘leadership’, but the challenge arises when one seeks to develop this in a particular context. This is particularly true of the difference between what is meant by ‘leadership’ and what ‘management’ involves. Green (2000) gives a useful definition of leadership as being the following

“Leadership is about your vision of life, your principles and your determination to stand up for them. Leadership is being passionate about turning that vision into a reality.” (p.10)

He sees this as being different to management, which can be defined as

“...the capacity to get things done using whatever resources, or lack of them, that are available to you. To practice this art you require a set of skills and competences that can be identified, and have been by many people in a wide range of texts, but only learnt by experience.” (p.16)

Put simply, leadership is about vision, direction and the risk that this inevitably involves, while management is about the implementation of this. In the company of these ideas it is not difficult to see why leadership development involves the concept of authenticity. The extent to which leadership and management involve each other is debated, but in reality depends on the institution and the style of leadership.

Types of leader.

However the main issue goes beyond this. Traditionally the leader was the one with ultimate authority in an organisation, exercising leadership either by official designation or informal recognition. In the modern conceptions of leadership the task is more about the process of influencing others to achieve certain goals. These are applied in different ways depending on the style of leader. The present author will outline two approaches in order to show the similarity and divergence of how such ideas are being worked out. Cole (2004) outlines the six primary ‘types’ of leadership “as being

1. Charismatic
 - gains influence from strength of personality
2. Traditional
 - position assured by birth
3. Situational
 - influence can only be exerted in the right place at the right time
4. Appointed
 - influence arise out of a position held
5. Functional

-able to lead by what he or she does

6. Principle-centred

- influenced by moral and ethical principles, involving considerations of justice, integrity, honesty, fairness and trust” (p.52 & 53)

All these have their limitations, some more immediately apparent than others. In terms of thinking about spirituality, none have a monopoly, but that of ‘Principle-centred’ leadership (Covey, 1992) is the most closely aligned in the present debate.

How all the above can be practised is, again, a matter of debate, and there is not one answer or one approach. However for the purpose of this paper it is useful to briefly outline one model involving eight functional approaches to leadership. These each involve different roles and strategies and it is possible, but unlikely, for one or all of these functions to overlap. Some of these types have a greater relevance to a particular business or educational establishment, but on the whole they are relevant to either schools or business. These are taken from Cheng’s work (2002) and detail a dominant role for a particular individual within an organisation. There are different approaches to what models should be used in applying these roles, but such debate is outside the remit of this paper. These dominant roles will combine with others, but can be described as

- **Goal developer**
 - To deal with concepts of mission and to facilitate the achievement of the resulting goals.
- **Resource developer**
 - To allocate resources and offer support and direction in the teaching, learning and functioning of this role.
- **Process engineer**
 - To engineer and facilitate smooth and healthy internal processes, with a view to encouraging participation within the institution.
- **Social leader and satisfier**
 - To create opportunities to satisfy diverse expectations of the institution and its stakeholders.
- **Public relations manager**
 - To establish good public relations, marketing the strengths of an institution and building accountability amongst those concerned.
- **Supervisor**
 - To lead members to avoid and solve conflicts; and to identify and prevent structural and organisational defects in the institution.
- **Environmental analyser**
- **Organisational developer**
 - To promote organisational learning and establish a strategic plan for institutional development.

As mentioned above it is possible to see a role for spirituality within each of these, as demonstrated in the following section concerned with leadership encountering spirituality.

Leadership competencies.

These leadership definitions all involve a range of competencies, involving energising people through empowering activity, feedback and development – as a means of influencing people. This will require a discipline of self-awareness, self-regulation and self-motivation lived out in relationships inside and outside of the workplace. This in itself is a competency that finds a close correlation with the concept of spirituality. Thinking about this form of leadership Constable (2005) outlines these tasks as those that are expected of a leader,

- Seize opportunities and challenge the status quo
- Keep people well informed
- Delegate and create ownership but tolerate mistakes
- Mobilise people and be a role model
- Hold people to commitments and deadlines
- Align values, attitudes and behaviour
- Provide effective, constructive feedback and reward fairly
- Mentor and coach
- Enable collaboration and diversity
- Engender social responsibility
- Recognise and manage customer relations and external influences
- Be aware and be curious on a global scale
- Be resilient and tenacious
- Self-reflect and self-monitor
- Learn from mistakes and use feedback to improve
- Enables life balance and diversifies life interests.

This is a list that could be adapted to fit a variety of situations, but it does capture well the essence, and the challenges, of the leadership role. There are examples of quite specific adaptations of such ideas and this paper will explore a selection.

Another approach is found in Goleman (1996), who puts forward the idea of ‘emotional intelligence’ as the basis for a new basis from which four ‘leadership competencies’ can be defined. These he sees as providing a more humane approach to leadership since they involve

- **Self-Awareness**
-which will involve emotional self awareness, accurate self assessment and self confidence;
- **Self-Management**
-which will include self-control, transparency, adaptability, achievement, initiative and optimism;
- **Social Awareness**
-which falls into the area of empathy, organisational awareness and service;

- **Relationship Management**
-which requires inspiration and influence, developing other, being a change catalyst, a conflict manager and using teamwork and collaboration.

This new form of leadership can find expression in four positive leadership styles – visionary, coaching, affirming and democratic. It can also be manifest in two less inspiring formats – the pacesetter and the commander. Goleman believes that an organisation will adopt a style within this format, and this will determine the type of company or school it is, and how it trains its future leaders. As can be seen from the outline, Goleman does not involve a concept of spirituality in his thinking, but the emphasis on ‘soft’ skills in order to lead and manage means that his approach fits within the definitions offered in this paper.

From the above, the present author wishes to put forward an idea. It is possible to see spirituality as that which touches humankind’s deepest longings and provides a focus for values to be lived out within the ethos of the workplace, for both individuals and the corporate whole. In this case spirituality is, arguably, an essential aspect of human interaction, whatever the setting. As such it would be able to fit into and add value to any of the styles of leadership mentioned below.

Issues relating to Leadership when encountering Spirituality.

The reality for any leader in whatever field is that they are going to encounter a variety of belief systems, religious views and spiritualities. Nash (1994) after reviewing trends in American business commented

“Spirituality in the workplace is exploding.”

As such it cannot be ignored. This is a principle that Cacioppe (2000) realises when he writes that whatever approaches an organisation adopts to the issue of leadership and it will involve handling spirituality. Confronted by this situation, he offers the following challenge,

“Successful corporate leaders of the twenty first century will be spiritual leaders. They will be comfortable with their own spirituality and they will know how to nurture spiritual development in others.” (p.1)

This is an interesting claim, and one that comes as much from socio-religious debate as it does from management science. However, regardless of its origin, the point is an intriguing one. In a European context, to many it will seem to be just that – intriguing, but not worthy of debate in the mainstream. In the context of the United States and Australia it becomes increasingly central to concepts of good management and ethical business. This explains a part of the dilemma in this area. There is a shift in perceptions. In the UK there may be a growing body of literature, but it pales into insignificance compared to

that from other parts of the world. In part this is perhaps explained by a British reserve when it comes to religious matters, yet this is not about religion and it is about the integrity of an individual and a company, which makes it an important concept for leaders to contemplate and become proficient in. There is a further dimension that makes this quote noteworthy which relates to the forward looking nature of Cacioppe's comment. Too often judgements about such matters are made on the basis of what has been or what is. This is acceptable in so far as it goes, but in a culture of change it is important to look forward. This is what Cacioppe (2000) and Senge (2005) are attempting to do. The pace of change is so great that the skills needed for any form of leadership will have to develop, and this is where the issue of spirituality, of what we really consider to be of worth and how this shapes our values and actions, comes to the fore. For Senge leadership spirituality must be grounded in a sustainability that protects the individual, the company and community, and also vitally the environment of the plant. For West-Burnham (2006a) this is where the need for authenticity in leadership becomes a crucial dimension. Regardless of whose lead one follows it is important that the spirituality that evolves be culturally and historically aware, while also being forward looking.

This outworking of this does not just relate to the purely aspirational. There is a hard reality to this in our pluralist environment. A sociological and more grounded reflection relating to this comes from Hicks (2003) who points out the need to be aware of the differing religious tensions that can surface within a workforce. On the one hand it is good to aspire to a discussion of spirituality that enhances every one's personal being and builds the workforce into a cohesive unit, but the reality is not quite so simple. Company leaders will increasingly need to negotiate with employees and with one another how to fulfil their different religious and spiritual commitments. At this point they will be dealing with what people see as being central to their identities, and to identities of subgroups within an organisation. For those leading outside of the 'first world' frame, this is not necessarily a new problem and has long been a part of company life in countries such as India and Singapore. Hicks suggest a model of 'respectful pluralism'. By this he is asserting that it is the task of effective and ethical leadership in an organisation to make sure that they do not promote a single spiritual or religious framework. Instead those involved have to strive to bring about an environment in which managers and employees can respectfully express their own beliefs and practices. This sounds reasonable, but the present author suspects that it is easier said than done. In an environment where spirituality is valued one hopes that there would be a clearer basis in order to set about achieving this. Whether or not this is the case, the challenge still exists for those who lead, and for those who seek to express a spirituality.

However, possibly there are other approaches, able to deliver a similar challenge but doing so by using a different language. Weston (2002) argues for the following view of leadership,

“A leader...must tap into diversity, or even deviancy, of the workforce – in order to tap into new ideas, and healthy chaos.”

The purpose of this is to seek a vision and a dynamic that allows for ownership by all concerned. This is a ‘hearts and minds’ exercise that allows ‘distributed intelligences’ to find both a place and a voice within an organisation. This is where something as basic and as confusing as spirituality comes to the fore, not as the whole answer but as a part of the whole, an impetus for a belonging that facilitates change and development, as a means of furthering ‘the path lived’.

Spirituality in the workplace: what does it look like?

This area of ownership, of ‘hearts and minds’, is clearly to the fore in the work of Marques (2006) looking at what spirituality actually means for those in the workplace, or in a broader sense, looking to see that which is actually lived. There are two areas here that are highlighted – that of attitudes within the working environment; and that of attitudes towards those who lead and manage. Marques is able to establish that a positive view of spirituality affects each and every area of a person’s being in the workplace. This will involve ethics, the view of community, methods of dealing with conflict and with success or failure; attitudes to career and the functional rhythm of the organisation including. We will look at these aspects of Marques research in a later section, but there is one area that is relevant to this section. This is the issue of attitudes among those leading and managing an organisation towards the concept of spirituality. A significant number of those working within the survey felt frustrated with the lack of willingness of leaders, particularly those at the top, to integrate the principles of spirituality into the daily practice of business. This was seen to hamper the progress and potential of a company, and to devalue those working for it. Given the comments in the early paragraphs of this paper, leaders and managers at all levels need to be aware of such frustrations. Even if the leader does not relate to the agenda or language of spirituality in the workplace, a failure to understand those who do is counterproductive.

Chapter Four.

Spirituality in Business literature.

Integration and Confusion: Understanding Spirituality in the workplace.

In this section the present author intends to survey a selection of the ideas in the Business world presently relating to the theme of this paper. It is acknowledged that to use the term 'business' in such a collective sense covers a myriad of enterprises, and that this in itself could lead to complexity rather than clarity. Yet, to use such a breadth of definition does allow for flexibility, so the paper will proceed with the term. The main point of reference is what is often referred to as 'Spirituality in the workplace'. This may seem like an unlikely pairing – God and mammon! It is an approach that has been gaining ground in the United States for a number of years now; with a number of academics seeing it as a vital component to understanding business. Some such as Cavanagh (1999) note positively that

“There has been a dramatic upsurge in interest in spirituality among those who study, teach and write about business management. The new interest is also apparent among practicing managers. Spirituality in the workplace helps many.” (p.186)

More recently Avery (2004) has commented that

“Many employees’ priorities are changing. Possibly in reaction to a strong focus on management and obedience, a movement towards increasing spirituality, or seeking meaningfulness in the workplace, has emerged in some parts of the world, particularly in the US. In addition, issues of work/life balance, concern for environmentally and socially dangerous and damaging products, and disengagement at work from the final product or service contribute to feelings of a lack of connectedness with many workplaces. Spirituality emphasises the human and emotional side of organisations.” (p.104)

This indicates an increasing interest in and desire for an authentic approach to human living. Beyond this ethical request, there is also a desire for a form of self-managing and meaningful form of being at work. This is best characterised by the concept of 'connectedness', a way of individuals being together in a framework of meaning and values, (Mitroff & Denton, 1999a).

It would however be a mistake to understand this interest purely as an American fascination. There are a number of business philosophers based in the U.K who feel that this is a long neglected dimension when dealing with the nature of leadership – not least from the perspective of the psychological aspects of leadership (Korac-Kakabadse, Kouzmin & Kakabadse, 2002). The approach follows an enquiry into the skills of leadership that are difficult to

locate in the manuals. This is expressed as dealing with that, which in terms of leadership studies, is mysterious,

“Envisioning and intuiting are not logical activities. They do not lend themselves to easy study and observation. They are extremely difficult to explain and quantify. Even so in recent studies, senior executives have reported that their intuition has been a guide in most of their important decisions. And yet, while the use of intuition is common place among executives, they are very reluctant to talk about it. Hard-bitten senior managers see it as too soft and mystical to openly acknowledge.” (p.167)

Senge (1990) sees this as grounds for ‘a shift of mind’, that businesses need to be definable aspects of leadership and decision making. This he feels involves an experience of transcendence in which to a greater or lesser extent one transcends the mind. There are no grounds for supposing that the experience of senior leaders in education is any different and as such our study continues. Certainly ‘The Millar Measure’ would suggest that the role in both areas is compatible.

There are those who feel that the benefits of spirituality go right to the heart of what it is to be human, producing a healing reconnection in people and their approach to their world (Tracey, 2003; Howard & Welbourn, 2004) . This is encapsulated in Whitney’s view (1997),

“The modern focus on objectivity and the separation of science and spirituality, taken to fullness, leaves people separate from one another, separate from nature, and separate from the divine.”

The view here is that if one wants to deal with the root of problems in the workplace, then one has to involve in the equation the existential requirements of individuals and their communities. The question then is ‘How?’ This is difficult to address without a means of defining and tracking spirituality, and it is to this that we now turn.

As we have already seen, some such as Miller (2004) use spirituality as a means of defining the potential of a workforce. In this case potential means where good leadership will be able to lead, and where poor leadership will result in a fragmentation of the system. The debate in this section turns to issues relating to why such an approach is necessary and how it has been developed by different management/ leadership thinkers. Some of those discussed, such as DePree (1987) base their thinking in the Judeo-Christian tradition. On the other hand Caldwell (2000) writes using Tao principles, Zohar (2000) is influenced by Buddhism and Senge (2005) has a Hindu influence within a generally Eastern approach. Much could be made of this but the starting point does not justify a value judgment, rather it allows for a diversity and flexibility that is welcome in a multicultural world.

Criteria for thinking about Spirituality in the workplace.

In beginning to explore this field it is worth noting Neal's argument (1999) that several criteria will influence the discussion. The first point is that research into Systems thinking in so far as it relates to leadership is relatively new in academia. This makes for a different scenario than that which is seen in the disciplines of Education studies and Theology. The areas of study and indeed the language used to describe this endeavour are still evolving. Spirituality makes for a strange but not unrelated characteristic of this field. As the study of management has progressed from that of purely a study of humanity in relation to the economic environment, it has reached to include more integrated or holistic approaches. In this process spirituality becomes more integrated in the habitat. This is the case providing that one is clear that the term 'spirituality' is used here not of a particular religiosity, but rather of a dynamic or energy that empowers our inner being and then is worked out in the community. Gibbons (1999) explains this when he offers a definition of what is involved when he speaks of this being

“A journey toward integration of work and spirituality, for individuals and organizations, which provides direction, wholeness and connectedness at work.”

Writing from a perspective within the Harvard Business School, Nash (2001) tackles the question of what business and religion can learn from one another from the starting point that

“Business is made up of relationships and actions that represent every human emotion possible and every human motivation.”

As such it is no surprise that spirituality enters the workplace because for many people such depths are expressed in this 'catalytic and foundational area'. It would be a foolish leader who ignored this fact and who thought that their leadership would not be affected by it. This is important since it provides the key to understanding the context for much of what follows in this section.

In terms of thinking in the Business world this topic has not arisen due to philosophical debate, but rather due to the reality of the human experience of work. Mitroff (1999a) believes that 'spirituality could be the ultimate competitive edge' because of the belonging it brings, which the present author sees as a dynamic. The background to this is explained in Mitroff & Denton's research (1999b) into what gives people a sense of meaning in their place of work is a useful example of this. The following seven reasons are ranked in order of importance...

1. The ability to realize their full potential as a person.
2. Being associated with a good organization or an ethical organization.
3. Interesting work.
4. Making money.
5. Having good colleagues; serving humankind.
6. Service to future generations.
7. Service to my immediate community.

This research would seem to suggest that the principles on which Maslow built his 'hierarchy of needs' (1970) are still important, with people having both basic physiological needs, but also higher needs that extend beyond personal comfort. Drucker, writing of Maslow's hierarchy' (1974) argues that there is something deeper in the dynamic of need and fulfilment. It is possible to describe this emotion as seemingly quantum. Once the need becomes satisfied, the need changes. This is why the term 'dynamic' is functional. In one sense there is continually desire for more, but this is mixed with an increasing desire to go beyond the immediate, to benefit a wider community. This is what the present author would define as an aspect of spirituality, or as a spirituality. It is an important consideration for those involved both in leadership and followership, since well lead it has the potential to enhance all concerned, and poorly lead it could have the opposite effect. For the Business world, the context in which this takes place is the workplace. There are various trends that have lead to an increased interest in integrating spirituality into the workplace. Tacey (2003) detects five trends. For the purpose of this paper the present author will outline each in turn since they provide an insight to the reason for the debate – and for this paper. These five trends are (1) The changing psychological contract for work; (2) Changing demographics and aging of the workforce; (3) The Millennium Effect; (4) Increased interest in personal growth; (5) The effect of the global reality of terrorism.

Spiritual trends and spiritual consequences.

The modern workplace with the reality of mergers, acquisitions and the resulting downsizing has changed the previous psychological working contract. This contract specified that providing one worked hard and did not cause trouble, there was a reasonable possibility that there would be a job for life. Since is this now largely a thing of the past the focus has shifted. Individuals need to ensure that they are good at their jobs so as to be marketable. While this may be of benefit to an organisation it does not offer the individual the stability and security of previous times. There is a sense that where once work gave people meaning, the need now arises to look outside of what a person does for this. This search is heightened due to the fact that for a number of people the change to this contract was a wounding experience (Noer, 1993). If a leader chooses to ignore an issue like this, with its existential implications, he or she runs a risk of losing the confidence of the workforce.

Given the above comments, it is reasonable that there are concerns relating to the inner life - which is focused on issues such as core values, one's purpose in life and the question of where one can derive meaning from. This desire for meaning has also found a resonance in a need for healing and revitalising from what people perceived to be wounding. Spirituality provides a covering in which to discuss these questions. Some systems thinkers such as Lips-Wiersma (2002; 2004) believe that this is a two way process with the

application of spiritual principles helping management, and an understanding of the complexity of management principles helping develop spirituality. This may sound a little implausible but the point is that in engaging with contradictions, shadow sides and tensions those involved encounter 'the complex nature of spirituality itself, and the ambiguous work environment in which it is enacted. In this context, issues of the impossibility of appropriate ends and means, of authenticity, of unity and of definition, relate to both areas. Much of this relates to the paradoxical nature of spirituality in the workplace and requires a professional and personal awareness in order to proceed with wisdom. In itself this allows for a spiritual model of critical awareness that leads to authenticity. The aim of dealing with such paradox is to heighten this awareness so as to master such a process to enable better leadership and management within an organisation. This is an aspect of leadership that some of those we will look at later, (Senge, 1990; DePree, 1992) have sought to develop. Another related issue is that in the traditional contract the leader fulfilled a ceremonially religious role, holding a responsibility for the community (Steere, 1996). This role was, and is, both necessarily and critical. In the past it was easier to define, but now it needs to be redefined within each organisation and is inherently more complex because of this. This provides a number of challenges, all influenced by the other four trends.

This brings us to the point about demographics. In both the United States and across Western Europe the largest section of the population ('the baby boomers') are reaching middle age at the same time – and experiencing mid-life crisis within this progression. The term 'spiritual' is frequently used among this group within a spectrum that previous generations would not have considered. This is particularly acute since this generation is more aware of the diversity of spiritualities than any previous generation on record. An industry has grown around this and self-help manuals abound! It is therefore not surprising that such developments should spill over into the business world. Of more concern is that new cultures require enculturation in the various segments of life. In this case schools and businesses need to find new formats in order to be authentically successful. The challenge is however even greater since those outside of the 'baby boomer' generation are already forging their own culture and this too needs to be taken into account.

The issue of the millennium is an interesting psycho-sociological phenomenon. In the normal passage of time, human beings reassess their world and relation to the world at important moments or rites of passage. This is true of particular birthdays and particular celebrations like New Year. The millennium allowed an opportunity for this on a much greater scale, involving a global effect. Around the world different peoples questioned their past and their future. In this locality, where the heart and meaning of life are debated, questions and answers of a spiritual nature come

easily to the fore. This debate revolves around issues of belonging and believing, but often not in a religious sense. Again people are not willing to keep such discussions on a purely personal basis, but extend the debate to their places of work and beyond.

This forms the background for the fourth point and gives a degree of insight into it. There has been a rise in the interest in personal growth and self-help groups, many expressing spiritual ideas and values outside of the traditional mediums (Partridge, 2006). It is from this context that Cacioppe (2000) comments that leaders in the twenty-first century will need to be spiritual leaders. If this is not daunting enough a prospect for an already busy leader, Hicks (2003) sees the leader as having to oversee the process of negotiation between company and employees when the matter of religious and spiritual commitments arises. If the leader is unable to direct this process then it is unlikely that any greater sense of belonging will become a reality for a particular segment of the workforce. It is important to restate one point here - that in this instance 'spiritual' does not have to mean 'religious', but that individuals within organisations wish to express their creativity and intelligence in a manner that allows for personal growth and group interconnectedness, (Mitroff & Denton, 1999). (However, for some employees it is the case that their spirituality will be clearly related to a particular religious system.) This is something that has become increasingly focused as employers realize the need to take account of a person's religious or spiritual needs, and of the potential of using them positively within the working environment. This has found a number of expressions in various ways, involving a number of sources, some unlikely in that they are outside the previously accepted norms of spirituality. For example, programs such as Alcoholics Anonymous offer an example of this by putting forward an approach that contains a spirituality that is practical and non-religious. Neal (1997) puts forward the idea that the practical and non-religious has become 'hip'. It has a recognised spirituality in its own right. It is possible now for popular culture and rock music to make statements of significance through a chorus, and in so doing influence a portion of society. Partridge (2006) points out an example of this is to be found in the REM song 'Losing My Religion' or the 'Make Poverty History' campaign. Hence it is important for people to be concerned about social justice issues and to see this as a spiritual expression since their personal practice of spirituality is bound up in this communal outworking. It follows that people then involve these beliefs in their experience of the workplace, and that they have a desire to influence this environment for the better.

Finally there is the effect of catastrophe and atrocity, most recently seen in the awareness of terrorism affecting the West. Tragedy makes people question their values and the purpose of life. In many of the developed nations some perceive that the scientific-materialistic view of the world is failing humanity at its deepest level. Others, while still accepting this

worldview, want to see change, in for example a fairer distribution of the world's resources and opportunities. It is natural that this should lead to discussion relating to the workplace. Senge (2005) articulates the view that for many the concept and role of religion is tainted by these events and that this encourages a search for an uncorrupted spirituality. Often this takes the form of a holistic but self-affirming belief system that provides an ethically aware but comforting system in a culture of change.

Given the influence of the five trends outlined in the paragraphs above it is important to ask if there is much evidence of this impacting the market place. As we have mentioned earlier Fullan (2000) believes that this can be provided. Cacioppe (2000) offers examples including Harley Davidson's advocacy of a philosophy of continuous learning for its employees. There are also a group of companies who feel the need to integrate the spiritualities of their workforce and have committed themselves successfully 'to developing the employee's personal values and visions into all human resources and organisational development functions. These companies include, (or at least did at the time that Cacioppe was writing his paper), the First National Bank of Kansas; the bank of Montreal and Exxon.

Spirituality developing Business?

While the above examples are interesting, they do not explain exactly how a more 'spiritual' approach might be put into practice and work. As we have discussed above, it is problematic to try to attempt too tight an approach, but there are ways of looking at this. The previously stated formula involving the concept of 'Spirituality = a worldview + a path', put forward by Cavanaugh, Hanson, Hanson & Hinojoso (2001) can be applied to look at developments that relate to this spiritual arena. These include a movement in thinking and practice in five areas – human relations; concepts of stakeholding, social responsibility, business ethics and a variety of support groups. When a leader encounters or envisions for any of these areas there is a serious undertaking involved that will involve deeply held principles and beliefs, in other words that will touch on the practice of spiritual values. The following table is an attempt to explain these developments.

<u>Table to explain five developments in Business that relate to the concept of spirituality.</u> (Cavanaugh, Hanson, Hanson & Hinojoso, 2001).		
<u>Type of Development or Movement.</u>	<u>Explanation.</u>	<u>Example.</u>
Human Relations	Seeking to treat workers as ‘ends’ rather than ‘means’, hence an ethic of ‘Putting people first’ – even to the extent of ‘covenant’.	Southwest Airlines; Herman Miller Furniture – DePree (1989; 1992).
Stakeholder	The company needs to serve the needs of a wide set of individuals who have a stake in its operations.	Royal Dutch Shell; BP Amoco; Waitrose.
Social responsibility	This has a focus on consumer safety, affirmative action and environmental management, practising economic objectives involving a ‘double bottom line’.	Ben & Jerry’s Ice Cream; The Body Shop; White Horse Trading.
Business Ethics	Giving attention to how business is carried out rather than just the profit.	MBA Course – Cranfield School of Management (Howard, 2002).
Support Groups	Acknowledging the reality of spiritualities within an organisation and seeking to offer support and development.	Woodstock Business Conference; ‘Connecting Business and the marketplace for Christ’.

Each of these reflects one or more of the type of spiritual trends discussed above. Each of these gives credence to the notion of ‘the path lived’ as a means of accessing and managing spirituality. These examples show how business literature deals with both the philosophy of spirituality but also the pragmatic – the need to make a profit at the end of the day. Why should this be successful? Cavanaugh (1999) feels that the answer to this is located in the nature of what spirituality achieves. He writes

“Spirituality enables a businessperson to gain a better perspective on their firm, family, neighbours, community and themselves.”
(p.198.)

This is the belief that spirituality encourages a more integrated perspective for the business person – or teacher. The renewed interest in this area is due to the potential for releasing people to respond in a more positive manner to and in their working environment. If this is the case, then we need to ask how this might be realised. There are questions relating to who might do this and how it might be done. In an attempt to answer this there is a mass of

literature, but for the sake of brevity the next section will explore several differing examples of what is involved.

Chapter Five

Beacons in the landscape: Examples of thinking around Spirituality and Business and Systems.

Outline of the way ahead.

This next section looks at the thinking of three sets of thinking, three concepts and four academics in relation to their thinking about the role of spirituality within an organisation. They take different approaches and no one is to be seen as right for all organisations. They are offered as examples as to how one might proceed to think through this issue. The approaches are

- Senge's 'Fifth Discipline' and 'Presence' – spirituality within the system.
- Lewin and Regine's concept of 'The Soul at Work'.
- DePree's ideas of 'Leadership Jazz' and covenant commitment.

The section that succeeds this one looks at an example of an approach in life and business that is transferring into education at the present time. However, prior to this it is good to look at the following.

The spirit disciplines the system: Peter Senge on Leadership and Spirituality.

Introduction: To the man and the system.

Peter Senge is a leadership and management expert writing for both the worlds of Business and Education, (being a lecturer based at the Massachusetts Institute of Technology). He carries the mantle of being one of the architects and advocates of an approach called 'systems thinking'. His book The Fifth Discipline (1990) has been extremely influential in these areas, popularizing the concept of a 'learning community'. While his initial concerns were with leadership and systems thinking in the business world, it is easy to see why this concept has crossed so effectively into Education as he places an emphasis on the structures that govern an organisation and their relation to the rest of the community. This he has pioneered in his collaborating with others (2000). These ideas have been further developed in Presence (2005), where he moves beyond just organisations to view society and the environment as a whole.

His approach is to try to combine idealism, pragmatism and spirituality in order to foster a holistic approach that benefits and develops both individuals and their communities – a whole person within a whole community. Over the period of his writing his ideas of personhood have developed, but there is still no authoritative definition of this term, or of spirituality. He does however feel that this is an important topic and also an urgent one in a post-modern, global economy. In order to facilitate reflection

in this area, there has engaged in a continual developmental process which allows for change, reflection – corporate or individual, and redefinition. An example of this is seen in his advocacy of a triad of naturalism, rationalism and humanism as a basis for spirituality and systems thinking. He comments in an interview (2003) that

“There are basically three ways of saying who we are as human beings – head, heart and hands. People have said it in many different ways. Chinese culture has three different traditions: Taoism, which is physically based; Confucianism, which is relational or the social philosophy of the heart; and Buddhism, which is more mentally centred.”

These ideas are expanded and find their real development in the concepts of the ‘U’ and of ‘Presence’ (2005). Whether or not one finds this agreeable it is still a useful example of the spiritual influence within such systems thinking.

Schools and the ‘Collective Phenomenon’.

For schools Senge sees this need to understand our humanity as vital because a failure to do so means that the process of education is flawed at the root. He explains this as

“We have a tremendous imbalance in our schools with so much emphasis on the pure development of the intellect. Rationalism is the dominant worldview today. The primary example of this is the economic worldview that basically says that no person does anything unless self-interest is involved and that the benefits exceed the costs. It is not very enlightened or thrilling, but that’s rational-economic man.”

In place of this economic rationalism Senge would wish to develop a more integrated approach, with a deeper awareness of life being more than what an individual acquires. It is envisaged that this would occupy a landscape that mixed the ‘psychic-spiritual’ with the ‘physical-material’, in other words the ‘quantum’. Senge suggests an example of this being valuable when he discusses the worth of emotion in systems. In Western culture there is a view that emotions get in the way of rationality, needing to be controlled psychologically and physiologically. However in eastern thinking these are seen as fundamental to understanding both our humanity and our performance in a given situation. Those involved in the broader aspects of schooling are aware that generally the happier and more integrated a pupil is, the better they will learn, but Senge pushes this idea further into becoming an exploration of spirituality itself in the modern world, be it a business or a school. He seeks a new kind of spirituality that comes from people working together to develop

“...a new kind of spirituality...not just personal spirituality, but spirituality that penetrates into the mindlessness...of large global institutions.”

In this sense spirituality takes on a dimension of being ‘a collective phenomenon’ which requires those who think and act upon such things to do so in a relational manner.

Senge believes that this is a vital means of committed reflection that can define success, or can save an institution from ruin. In order to do this a community must seek to continue learning and expanding its consciousness. This means a willingness to continually expand the capacity of individuals and groups in order to create the results desired within a given culture. The term he uses here is that of ‘a learning organisation’. He explains ‘Learning organisations’ as

“... organisations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together.” (1990, p.3)

Within the debate about systems thinking, despite Senge’s definition, there is not an agreed definition as to what a learning organisation actually can be defined as, but for such to be achieved it will require the nurture of new and expansive patterns of thinking, allowing collective aspirations to be given a freedom to explore in a context where people see the whole together. While this may be philosophically problematic, it does allow for flexibility, especially when it comes to translating the idea into schools.

The human being in the structure is a key to success, and Senge argues that when an organisation invokes a culture of real learning, then one must touch upon what it is to be truly human and authentic. (This is the point we mentioned earlier in relation to schools.) His belief is that a learning culture moves individuals beyond ‘survival’ or ‘adaptive’ learning there comes a ‘generative learning’ which involves the spiritual, psychological and physical. This latter form of learning is that which ‘enhances our capacity to create’. In voicing such sentiments Senge is not particularly unique, but his theory focuses on ‘The Fifth Discipline’, which is the ability to see beyond the parts to the whole. In this people take responsibility from being reactors to becoming participators who have a voice in shaping their own destiny. It is this sense of belonging, combined with an ability to understand the system, which is to comprehend and to address the whole, which allows the interrelationship of parts to benefit the whole.

The five disciplines that Senge sees as necessary to a successful organisation are systems thinking, personal mastery, mental models, building shared vision and team learning. These are shown below

Table to define Senge's 'Five Disciplines' of the Learning Organisation (1990) (p.5 -16).	
Discipline	Description of what is involved.
Systems thinking	The recognition that business and other human endeavours are systems, 'bound by invisible fabrics of interrelated actions, which often take years to fully play out the effects on each other'. Systems thinking allows a conceptual framework, a body of knowledge and tools to understand the patterns clearly and to see how to change them effectively when the need arises.
Personal mastery	A special level of proficiency, of continually clarifying and deepening personal vision, of focusing energies, of developing patience, and of seeing reality objectively. This is the 'essential cornerstone' of the spiritual foundation of a learning community.
Mental models	These are the deeply engrained assumptions, generalisations, pictures or images that influence how we understand the world and the actions we take. Often these define what can and cannot be done within an institution; and how one understands change and new concepts.
Building shared vision	This is the ability to create a shared picture of the future that the organisation desires to create. It involves genuine vision, not just 'vision statements'. It gives a common sense of identity and purpose, defining past, present and future reality.
Team learning	This requires the gathering of individual abilities and intelligence, in dialogue, that allows for real adaptation, insight and learning within a free-flowing environment.

The key is to bring the five together, to integrate and discipline the disciplines; to create an ensemble. If used correctly these skills allow people to be agents within a structure, able to act within the systems. Spirituality, often being held within the gathered community, is crucial to understanding the interrelated nature of the parts of the whole. In Western thinking where the individual has become paramount this is a hard concept to grasp, but in other communities where the group has greater prominence this is a natural conduit. The 'spirit' in the community allows for interconnectedness, be it defined by a particular religiosity or not, and this enables a sustainability. (Later in this paper we will look at one way of adapting this approach while involving spirituality and the implications this has for those who lead.)

In relation to the above discussion, personal mastery is an important aspect of integrating spirituality into the workplace. In this respect Senge advocates spiritual disciplines such as meditation and contemplation. Midha (1999) argues that in so doing Senge (and others like him) are ably responding to a

cultural shift within American culture and corporate life. This is a reference to the increased awareness of ideas from Eastern religions and New Age thinking that permeated theories and management in the period from the Sixties to the Nineties.

Close to Spirituality?

While much of this is close to spirituality, which Senge sees as a 'key dimension' of human distinctiveness, (allowing a focus and belonging that would not otherwise be there), the language of spirituality is seldom used. The reason for this is Senge's discomfort with established Western perceptions of religion, which he sees as needing to be disentangled from spirituality. Allowing for this, Senge shows how it is important in the desire to get to the heart of a matter, whether it be a human distinctive or the issue of learning itself. In this it is an integral part of considering the systems within an organisation. Nevertheless he admits to being uncertain with the word 'spirituality' and the concept at times (2005). His questioning here relates to two particular areas. The first is that the concept has 'multiple meanings' and can cover a range of qualities. If those leading in an organisation are not aware of such diversity it can create as many problems as being totally unaware. He voices a concern that we will confuse 'being frenetic with being adaptive', leading to spirituality being diminished for the individual and the concept devalued within an organisation. This links to another concern in relation to our understanding of the concept. His fear is that spirituality might be used to make people feel or believe that however well they are doing, in reality they can do better. This can allow a pressure that is possibly negative, detracting from the focus of belonging. Spirituality should not be seen as another technique to maintain the status quo, but rather something that encourages a belonging that allows for questioning and adaptation, and as such is central to Senge's idea of systems thinking.

In a school there are many levels of leadership, and the actual structure will depend on the vision and direction offered by the Head teacher, as will the view and actuality of spirituality. In the integration of this into a school Senge sees all who lead, but particularly the lead leaders, as designers, stewards, teachers and learners. This is a complex definition but allows for the function of a learning community. The Head teacher has a particular role in this respect which is to take a stand by initiating 'the first act of leadership, the start of inspiring the vision of the learning community'. This is an important point – the beliefs, the vision and role adopted by the leader affects the whole community. Once the vision is shared and accepted others are free to become involved – to create and to steward and to learn. The question that arises relates to how this can be developed and how such is to be lead?

Senge's perception of leadership for the twenty-first century.

In Presence (2005) Senge and his co-authors adopt an alternative approach to discussing the issue of what makes for a good leader. There is an awareness that there is no mould here, but rather a set of attributes that need to be applied over a number of years in order to achieve one's potential. The chapter that deals with this is titled 'Leadership: Becoming a Human Being' (p.177). The process they choose for enabling this is the Confucian thinking about leadership. This involves a lifelong cultivation or practice towards attaining 'seven meditative spaces' – 'awareness, stopping, calmness, stillness peace, true thinking and attainment' (p.181). It is not enough just to know what these are, it is important to know how they work. In understanding the 'movement' involved it is possible to understand what can be achieved. This progress is described as being like the shape of the letter 'U', that is in being a journey in and out of an issue or exploration. The movement is explained as follows

"The seven meditative spaces of leadership basically consist of two movements. The first movement could be called the 'way in', which is to move from normal awareness to a place of true stillness, ...the bottom of the U. the second 'movement' could be called 'the return', which is about returning to more normal levels of activity with a new awareness, without losing the presence of the deepest point."
(p.183)

There is more to this concept than just this, but for the purpose of this paper this gives an insight to the activity involved. In the language Senge had used in this earlier writing such debate would have taken place in terms of reflection and awareness. While the idea of a reflective practitioner is accessible to those familiar with more recent systems thinking, this approach is more complex. This is not least because the key notions here are unfamiliar to many. It is explained that

"The really key notion of Eastern philosophy in general is that another dimension of reality exists that is not phenomenal, that is actually substantial and enduring, and that this reality is accessed as we're able to control our thought."
(p.184.)

To the mind educated in Western thought this seems strangely esoteric, but in an Eastern setting such a premise is both a distant goal and a practical guide.

An example of this would be the activity of the first two – 'awareness' and 'stopping'. While they are separate states they also overlap. In leadership terms these states would involve an awareness of a leader's position in society, but also knowledge of where the boundaries lay. In being aware of what not to go beyond the leader is aware of when to stop. However to confine the idea of 'stopping' just to the above is to limit the state that can possibly be attained. The concept of 'stopping' can be extended to other practices in leadership. An example of this would be knowing when to bring to an end an emotion or reaction that is clouding judgement. This would

enable a leader to control their emotions and to model such control for others.

At this point it is important to say that while Senge (et al) develop their ideas within a Confucian – Buddhist belief system it would not be difficult to transfer the basic concept to other belief systems, theistic or otherwise.) In a later section in this paper we shall see a similar exercise from a Christian perspective (DePree, 1992).

Schools, leadership and a dynamic of becoming.

For school leadership this creates an exciting possibility of an approach to change grounded within a spirituality of belonging. This provides both the dynamic and the safety that allows change. Education exists in an atmosphere of becoming. It is not, or should not be, a static environment. This should be a dynamic of becoming. Young people are in the process of becoming educated and, more importantly, of becoming the people they choose to be. The system plays an important part in enabling or disabling. The staff at a school should be in the process of becoming better teachers and pastoral leaders within a learning organisation. This becoming cannot be divorced from their becoming as people. There should be within the adults a shared wisdom that relates to the becoming of the pupils. This shared wisdom should also involve an interaction with the pupils to understand changing cultures and attitudes. There should be recognition that the pupils too hold a shared wisdom, which relates to a contemporary culture which the staff can only glimpse. For the teaching and learning process to be complete there needs to be a fusion of both. Knowledge and context create belonging.

In this context, it is exciting to see as part of the dynamic of becoming, the possibility of leadership involving spirituality as a means to encouraging a greater humanity. This will be unachievable if it were to remain at the point of rhetoric, or to simply pass through an organisation as the latest idea. If all concerned accept the dynamic of becoming, then for better or worse, it will be embedded within the system in a manner that will allow for all concerned to deal with such changes as effect their being. The concept of the ‘U’ process is an issue here. If the issue is not progressed, not meditated upon, then this approach will not be effective because it will not have actually been anything more than a charade. It is the action and the stillness that allow for something deeper and more effective than simply a thought process or a discussion. This requires the individual leader to be fully engaged in the process, not to be doing leadership but to be being leadership. Hence in later sections of this paper we will discuss concepts of spirituality in so far as it relates to issues like leadership development, personal effectiveness and concepts of authenticity.

Complexity, change and Spirituality: ‘The Soul at Work’ by Lewin and Regine.

We now turn to a different approach to spirituality, and one that does not use the word but develops the concept in a secular way. As such this offers an interesting model that might be useful for a school with no religious affiliation, and whose leadership and/or staff feel uncomfortable with the term spirituality.

In 2000 a book titled The Soul at Work was published on the topics of business, complexity science and leadership for the twenty-first century. In the complex, nonlinear world they encountered in their research it became clear to them that what was needed was

“a new theory of business that places people and their relationships – how people interact with each other, the kinds of relationships they form – into dynamic relief...everything exists only in relation to everything else, and interactions among agents in the system lead to complex unpredictable outcomes. In this world, interactions, or relationships, among its agents are the organising principle.” (p.18f)

As such it is important to take care of the relationships as one would the product of the organisation. In order for business to flourish in a changing, nonlinear world these relationships need to be characterised by an ‘authenticity and care’ that creates individual comfort and corporate belonging. The reality of this process is that the ‘dynamic relief’ becomes a central tenet of the system, forming a spiritual basis for the activities of the organisation.

It is this new awareness of relationship that leads to the concept of ‘The Soul at Work’. This refers to a dynamic that is both individual and collective. The dynamic allows those involved to know that they belong, to know the purpose of what they belong to, and how to make a difference for the better within that belonging. Lewin and Regine (2000) express this as

“When an individual soul is connected to the organization, people become connected to something deeper – the desire to contribute to a larger purpose, to feel they are part of a greater whole, a web of connection.” (p.27)

This has an implication for leaders, that as much attention should be paid to how we treat people as to time spent discussing ‘structures, strategies and statistics’. The implication for those who are being led is that they should expect to be involved at this level, and to be achieving the required results using this as a basis. There is also an implication relating to the ethics of this involvement. The ‘soul’ principle requires an integrity and concern that found definition earlier in the concept of authenticity.

For this to be the case a new culture has to emerge in the workplace, regardless of the difference between the board room and the staffroom, or between the role of the Director of Finance and the teacher of Religious Education. Within concern for the economic health of the group there will need to be a more 'open and caring' environment which allows the micro to influence the concerns and decision at the macro level. In this setting leaders have to come to a new understanding of themselves which

“...entails a reflection on yourself; placing aside ego-driven needs and interest finding gratification and satisfaction in cultivating others; its embracing the leader as servant. It is turning to the organisation in a personal way as a way of changing the culture to one that accepts change...it begins with nothing short of personal conversion, that is, a difficult and often painful process of learning to let go of the illusion of control.” (p.264)

The purpose of this is to allow a fine set of principles to operate into becoming a reality. They include allowing the paradox of freedom and guidance, cultivating participation and belonging, involving ethics and surfing on the edge of chaos.

Lewin and Regine offer examples of businesses, or parts of a business, where this use of 'soul' system thinking is becoming the norm. In these cases and success has been achieved or maintained; but they also warn against the danger of generalising too early, or indeed at all. It is important to realize that there needs to be a commitment from all concerned to integrity, sustainable growth and authenticity. Quite how this is to be done is open to debate, and there is an industry of books claiming to explain an answer. More creditable than many are the seven points put forward by Kouzes and Posner (1998) relating to how to 'encourage the heart' or how to lead 'creative relationships'. The essential points are

- (1) Setting clear standards;
- (2) Expecting the best;
- (3) Paying attention;
- (4) Personalising recognition;
- (5) Telling the story;
- (6) Celebrating together;
- (7) Setting the example.

It is the ability to show an authentic care that will separate effective leaders from those that are ineffective. It is this skill that will encourage people to be lead by you.

Bishop (2000) points out that this is a shift of emphasis within an organisation – 'from a product-first formula to a relationship-first formula'; which is in keeping with Lewin and Regine's ideas. In terms of applying this to Schools no one has developed this idea in quite the manner that people have used Senge's 'field book' (2000) for schools. There is clearly a use for these ideas by those involved in education leadership, but the present author

believes that these ideas could be usefully applied in the areas of classroom practice and School democracy. Certainly it should be possible for schools to place a relationship-first formula at the heart of their existence, even in an age when the product is judged by league tables. While this is an interesting avenue to explore, it is a deviation too far for this present paper.

The Covenant and the Jazz: DePree on Spirituality and leadership.

A Christian perspective.

The next example has not crossed into the world of Education, (other than to have a Study Centre named after him at the Fuller Theological Seminary in the United States). A popular exponent of leadership strategy from a Christian perspective is Max DePree (1987; 1992), a CEO who has become an academic as well as writing popular books for leaders and managers relevant to a wide range of professions. This approach is rooted in DePree's Christian beliefs, and in places he uses terminology from this form of religiosity. He feels that modern society suffers from a dearth of strong, good leaders and he seeks to redress this balance with a view of leadership grounded in a value-based organisation. In this respect the organisational culture is important, not least in that it will reflect the leader's views and actions. To this he adds his concepts of leadership being 'an art' (1987) rather than purely a science. He uses the term 'Leadership Jazz' (1992) to express an approach that requires great competency from those involved, but also gives room for improvising that allows an individual to express their skills while benefiting the whole. This is a reflection of DePree's insistence that leaders place people at the centre of their thinking and leading. One has to understand and appreciate the variety of people and their gifting, and their spiritualities, otherwise a leader will be poorly equipped to bring to the fore what can benefit all concerned

Spirituality in relation to 'Leadership Jazz'.

The issue of spirituality arises when considering the determining and protecting of these values within a structure. DePree sees it as a spiritual task to foster and guard the consistency of the values within the system – and to decide how best to deal with inconsistency. It is for the leader to create the reality of an organisation. Any advance has to be rooted in a relational approach that values the person, the organisation, the customer and the product. This is the best of a number of examples that he cites as requiring an approach that will reach deep into the leader's ability to deal with issues. There is a clear example of this in the table below, in which point No. 5 illustrates how this should happen. The present author has designed the following table to try to give some insight into this without too laborious an investigation.

**Table to show DePree's key beliefs about Leadership,
with a note of those particularly relating to the concept of Spirituality.**

<u>N</u> <u>o.</u>	<u>Description of task.</u> It is the task of the leader to...	<u>Link to Spirituality.</u> Here the present author seeks to relate the principle to DePree's concept of spirituality.
1	<p align="center">To define reality*.</p> <p>- Whatever approach a leader adopts this is an important task which defines ethos.</p>	- DePree does not envisage a definition of reality separate from spirituality.
2	<p align="center">Leave behind them assets and a legacy*.</p> <p>- This should be a desire to leave an organisation in a situation of strength. This extends to the consideration of succession – and DePree (1999) is a keen advocate of mentoring as a means of developing this.</p>	- The commitment to this will depend on a person's spirituality, not least in their view of their own worth.
3	<p align="center">To be responsible for the quality in the institution.</p> <p>- DePree understands this commitment as having to allow honest discussion of a divergence of views. Properly handled this is a useful check on the effectiveness of systems.</p>	- This relates to that area of spirituality that is expressed in a sense of belonging.
4	<p align="center">Owe a covenant to the institution.</p> <p>- This is a reference point that allows for a human face within an institution. It is a statement of commitment, allowing those involved to know that whatever is becoming, they are bound together in order to meet one another's needs and those of the organisation.</p>	- Here DePree is using the terminology of the Old Testament, an insight into his own spirituality and evidence of how seriously he takes this idea.
5	<p align="center">Owe a certain maturity.</p> <p>- In this setting the word 'maturity' refers to a sense of self-worth that extends to an understanding of issues such as expectancy, responsibility, accountability and equality.</p>	- This goes right 'to the heart' of the leaders' spirituality, since this is where confidence and maturity meet.
6	<p align="center">Owe the corporation rationality.</p> <p>- DePree believes that it is rationality that gives reason and mutual understanding to programs and to relationships. From this develops trust which in turn fosters human dignity and increased belonging.</p>	- This requires a confidence and clarity that is unlikely to be evident in a leader who is struggling with the ground of their own being.

7	<p>Owe people a sense of space and freedom.</p> <p>- It is freedom that allows, even entrusts, people to develop their gifts. This is an expression of his 'Jazz' concept. This also allows others room to develop at their own pace, to repair what is wounded and to care for one another and the institution.</p>	<p>- In this context to have faith in those one leads, rather than to seek to control shows a great understanding of self.</p>
8	<p>Are obliged to provide and maintain momentum*.</p> <p>- Momentum is vital to both the present and the future of a company – or a school. It can be a difficult concept to define but within the defined values and goals it reflects the strategy of clear vision.</p>	<p>- This requires both control and a willingness to release. One or the other is easier to achieve than the two. As above in No. 7 this can go to the centre of a leader's being.</p>
9	<p>Are responsible for effectiveness*.</p> <p>- This includes who is to lead in a particular area – and how others are to follow. Efficiency is best achieved when the right people do the right things, and it is the role of the leader to facilitate this. An aspect of this is being willing to take a risk.</p>	<p>- An aspect of spirituality is to be properly willing to take responsibility for both success and failure. This is where faith or risk becomes an important part of the leader's skills.</p>
10	<p>Take a lead role in developing, expressing and defending civility and values*.</p> <p>- DePree sees this as going beyond the brashness of our age and allowing a culture to develop in which beauty and hope are constants. In this the dignity of work is fostered, which in turn allows for individuals to serve one another.</p>	<p>- To be able to allow for and give dignity to the work of others is an impressive attribute. This is also a task that requires real vision and maturity.</p>
<p>* These attributes are the ones that DePree considers to have a key role in the delivery of good leadership.</p>		

One sees the Christian principles that underlie DePree's ideas being developed in various interrelated areas. The first of these is his understanding of the need to mentor people, which we will look at in the next section. This is akin to the method of discipleship taught by Jesus. It is also a return to the principles of a covenant relationship.

Secondly there is the concern of how to deal with issues and people when something is amiss. DePree is aware that fault and failure are a reality of any organisation, manifesting themselves in a number of ways and for a number of reasons. This might be because for whatever reason ambition has exceeded competence, or that inappropriate tasks were given to otherwise good staff. The most telling example of failure cited by DePree is that of 'silent abandon', in which one or more regress from an agreed decision. This leads

to a goal being missed or even abandoned, but it is often not clear at the time that this is happening. It is for the leader to deal with the matter and to lead those involved to overcome the failure and to restructure. This will involve discussion as to why the abandoning took place and a review of the systems in relation to this. This (not particularly radical but humane) approach safeguards the system and allows the individuals involved a chance to regroup and move on with the necessary change.

Moving on from 'Leadership Jazz'.

In recent years some of those following DePree's lead have developed and extended this idea in a number of ways. The first of these is to include 'relational leadership (Wright, 2004, a&b) as an aspect of this 'jazz', and one being developed at Fuller theological Seminary. This is a theory, at least in this particular format, of leadership based on a reading of the biblical books of Jude, Philemon and Ephesians, in which leadership is not seen as purely an assigned role, but a way of living that suffuses everything we do and are. This is an example of 'a path lived' in a specifically Christian context. Not distinct, but often written of separately, is the concept of 'leadership service', which comes to the fore (2004a) as a means of developing new leaders. Wright (2004b) links this to a use of mentoring as a means of renewal and development. The idea is for a more experienced practitioner to provide example, experience and insight into the tasks involved in leadership. Also, as mentioned above, some Christians have looked at the needs of modern leadership and compared these to the example that Jesus offers. Constable (2005) understands the principle that leadership qualities 'evolve with and reflect changing environments' as the need to improve increases. He highlights Jesus' leadership, in what was a stressful situation in a turbulent world, as being centred upon the following characteristics - Jesus was

- faithful to the ministry he was given
- available to do the things he needed to do
- strong, even when he needed to say 'no' out of a desire for what was best for those involved
- the embodiment of the knowledge of God's word – which for him was a source of wisdom and strength
- outgoing – looking out for those within his care
- spirit-filled and hungry for your attention.

Not all Christians would necessarily view Jesus' leadership in quite the same light, but this does provide a useful example of leaders thinking through their role in relation to their spirituality.

It would not be too great a leap for a school leadership team to adapt DePree's ideas as the basis for running a school, particularly but not exclusively in the context of Faith schools. The present author also suspects that many teachers would feel that their role involved all the skills of a jazz musician already! Certainly for those involved in leading and managing schools, the ability to improvise is an essential qualification for a successful

role in the establishment. In this there is a model for schools but not a radical departure. However in Wright's ideas (2004b) for mentoring for renewal and development there is an interesting concept. Much of the mentoring that goes on in schools at present relates to monitoring academic achievement, but this offers a means of going beyond the present status quo in order to create a greater sense of belonging. For schools this would raise questions of the role of the teacher, and if this mentoring role was to expand, of who is qualified to fulfil it. An issue here would be how best to use all the expertise at one's disposal, not least that of the pupils and parents. Again, this is a debate for another paper.

There is further approach to leadership and spirituality put forward by Augsburg (2006) in what he calls 'Dissident Discipleship'. This is a particularly Christian (and Mennonite) exploration and as such is an unusual source for this particular discussion, although Augsburg is also an academic based at Fuller Theological Seminary. He approaches the topic through the Christian concept of discipleship. In the context of this paper this provides an interesting focus on the area of followership. Augsburg begins by challenging the premise of much modern (Christian) thinking of self as 'mono-polar'. The argument is that much modern thinking and attempts to define spirituality is concerned primarily with the self, which is in contrast to the Augustinian discipline adapted from Jesus' teaching. The root of this is 'bi-polar' – needing to know and love oneself, and to know and love 'the true God', but Augsburg moves beyond this to a 'tri-polar' spirituality. By this tri-polarity he describes a loving of God and self that is realised in the experience of loving our neighbour who images God. Hence this leads to a spirituality that must be rooted in the community of the individual for it to have any worth. While the theoretical theological approach may be rather alien to many schools, there is in this a hermeneutic that encourages a move beyond neat policies to the delivery, and practise, and critical reflection upon and assessment of what is involved. In this the role of the Head teacher becomes important, as the one who defines spirituality and who is ultimately responsible for seeing it enacted within the school community. This enactment cannot be separate from the dominant cultures and religious heritage of an organisation and its environment.

Chapter 6.

Spirituality between the two worlds of Business and Education.

There are a number of writers who cross this divide in one way or another. In the last section we saw how Senge's ideas have transferred to schools (2000). So in some sense he could have been used as an example in this section. However for the sake of clarity the present author will restrict himself to one example at this point, that of Danah Zohar and Ian Marshall with the idea of 'Spiritual Intelligence'. In a sense Danah Zohar is firmly situated in the Business worlds. However her ideas have quickly become influential, not least by being debated at the National College of School Leadership (West-Burnham, 2002) when the issue of spirituality arose within the leadership context. To this end her thoughts have been included in this paper as a viaduct between Business and Education. Regardless of one's view of her thesis, it is still possible to see this as a good example of the interchange of ideas that is possible.

Raising the Unicorn: Zohar on 'Spiritual Intelligence' and its applications.

To understand Zohar's ideas one needs to recognise that she begins with a concern for the inner needs of a person. By this she understands the desire for meaning and purpose in life. This needs to be read in the context of her belief that quantum physics, chaos, complexity and systems theory demonstrate the reality of the unseen order behind the visible and measurable. There is beneath the obvious, an interconnectedness that is an essential aspect of reality and of humanity (1997). The idea, which has proved to be influential, is explained in some detail by Zohar and Marshall in their book Spiritual Intelligence: The Ultimate Intelligence (2000); and pioneered by Zohar in numerous articles and talks. Zohar's background is the world of academia, with her field being that of leadership and management. However her ideas have spread rapidly and are not confined to one discipline or another. Hence one finds spiritual intelligence ('SQ') being debated by leaders in both Business and Education. The concept is popular for the challenge it delivers, but is often criticised by academics for the 'popular' manner in which the two exponents have chosen to expound their theory. The purpose of discussing Zohar's ideas in this paper is not to enter into a debate about their validity, but rather to look at them in the context of ideas that have present influence. To understand the present interest in 'SQ' is to gain some insight into the development within the 'spirituality debate' and to see how this is fashioning ideas.

Defining 'SQ'.

The basic idea of spirituality within the book and the thinking of Zohar and Marshall is that

“Man’s search for meaning is the primary motivation in our lives. It is this search that makes us the spiritual creatures that we are.”

From this the concept progresses to the term ‘spiritual intelligence’. The term ‘spiritual intelligence (SQ)’ used here, is intended to link with the other discussions of intelligence going on at the present time, but also to stand alone. The links involve ideas such as that of ‘Emotional Intelligence’ (Goleman, 1996) and with Gardner’s theory of ‘Multiple Intelligences’, (1993; 1999). As such this involves a search for a broader intelligence that expands the work of the above.

Zohar believes these concepts to be important in moving toward a fuller understanding of human intelligence, but that the picture is incomplete without the addition of spiritual intelligence (SQ). She is quick to point out that the discussion here is not about being religious, but she draws on a number of (primarily Eastern) religious ideas as well as ‘New Age’ and business language in order to express her ideas. This allows for flexibility which often means that careful definition is lacking, as can be seen from this impassioned but slightly nebulous definition of ‘SQ’. The following is best read with an understanding of it relating to humankind’s continuing search for meaning,

‘Spiritual intelligence is the soul’s intelligence. It is the intelligence with which we heal ourselves and with which we make ourselves whole...is the intelligence that rests in that deep part of the self which is connected to wisdom far beyond the ego, or conscious mind, it is the intelligence with which we not only recognize existing values, but with which we creatively discover new values. It does not follow from existing values but rather creates the very possibility of having values in the first place. Throughout human history, every known culture has had some set of values, though the specific values differ from culture to culture. ‘SQ’ is, thus, prior to all specific values and to any given culture. It is therefore prior to any forms of religious expression that it might take. ‘SQ’ makes religion possible, (perhaps even necessary), but ‘SQ’ does not depend on religion.”
(p.9.)

For Zohar there is scientific evidence for ‘SQ’ to be found in neuropsychological research and the concept of ‘The God spot’ in the brain, (Ramachandran, V. S. & Blakeslee, S. 1998). The present author is not qualified to discuss this, and feels that it is not pertinent to this paper. For the present purpose, the existence of such an idea as ‘SQ’ is the salient point. Of more concern is the manner in which Zohar claims the pre-existence of ‘SQ’. Certainly such ideas would ingratiate themselves with much of the pluralist and multicultural debate, but they are hard to justify at this stage. This is an

area that may be important for School leaders in seeking how best to use this concept of intelligence in schools, if at all.

In seeking to develop ‘SQ’ Zohar uses several expressions that deserve some discussion before looking at her comments on how all this has an effect on leadership. Firstly there is a warning against becoming ‘spiritually stunted’ (p.165). This is described as being spiritually ill as a result of a low or reduced ‘SQ’ and can be caused by a number of reasons, from upbringing, to one’s working environment, or even personality type. Where low ‘IQ’ means that one is unable to solve rational problems, and a low ‘EQ’ causes one to struggle to know how to behave – thus disadvantaging all concerned, a low ‘SQ’ works at a more basic level, crippling a person’s very being. Separate to this, but clearly related, is the concept of being ‘spirituality dumb’. This term, (which the present author dislikes, feeling it to be too negative an expression,) means a lack of awareness of one’s motives and spirituality. The term can be applied to either an individual or to a whole culture – and to any combination involving both areas. The idea here is that one becomes complacent, or even a victim of circumstance that might possibly be changed, or need to be changed. As a result of this, the good or greater good remains unsought due to a fear of the cost or a lack of vision or awareness. Regardless of the language used both the possibility of one being stunted or ‘dumb’ spiritually presents a challenge for leaders. This extends not just to those they work with, but to their whole communities and to themselves.

Zohar does argue for six possible paths towards greater ‘SQ’, (see Chapter 13, p.225f.), and here again ‘servant leadership’ emerges. The table below seeks to present these ‘paths’ in an accessible manner.

<u>Table to outline Zohar’s ‘Six paths to greater Spiritual Intelligence’ (2000).</u>		
No.	Path	Description
1.	Duty	This relates to belonging to, cooperating with contributing to and being nurtured by the community. This fosters a security and stability that allows kinship with others and one’s environment.
2.	Nurturing	This relates to loving, nurturing, protecting and making fertile – attributes often considered feminine.
3.	Knowledge	This ranges from an understanding of general and practical problems through to the deepest philosophical quest for truth, or for a spiritual quest for God or ultimate meaning.
4.	Personal Transformation	This is to walk and to attempt to understand the area of transformation that involves personal and transpersonal integration, and is both a psychological and a spiritual task.

5.	Brotherhood	This requires a realism that is concerned with others and with concepts of justice, which allows an understanding of the concerns and value of individuals and communities.
6.	Servant Leadership	This path is where one provides focus, purpose, tactics and a sense of direction, while being at ease with power. (For further discussion – see below.)

Generally it is hard immediately to see how these paths might enable a leader to be more adept at their role. To see how the paths take on a deeper meaning, and become transferable, one needs to place them within the holistic and quantum approach Zohar is taking. This furnishes an understanding of how the discipline of a path's particular area will enlarge the individual and therefore bring about an enabling.

Spiritual Leadership?

Zohar has a great deal to say on leadership, both in her earlier book (1997) and in her writing about spiritually intelligent leadership (2005). She writes honestly as to how she came to be involved in this pursuit

“Having spent most of the 60’s selling on street markets in Wales, I was surprised to find myself being in positions of authority and responsibility that I hadn’t pressed for at all. I looked for sources of knowledge and wisdom to help me recognise patterns and processes within social organisations. I hoped these could provide me with some insights into how to manage this.” (p.x)

Her concern is that there are three types of intelligence that are important for good leadership. These are ‘IQ’ – or intelligence quotient; ‘EQ’ – our emotional intelligence quotient; and ‘SQ’ – the spiritual intelligence quotient. She offers the following table to simply explain the relation of the three

Table to show Zohar’s three types of intelligence (2005).		
Capital	Intelligence	Function
IQ		
Material capital	Rational intelligence	What I think
EQ		
Social capital	Emotional intelligence	What I feel
SQ		
Spiritual capital	Spiritual intelligence	What I am

The centre of the argument that states that ‘SQ’ is essential to good leadership, but the real centre of attention in this area comes under the designation of ‘The Servant Leader’, one who takes a quantum approach to leadership and management, that allows for both art and science. (The term ‘servant leadership’ is not Zohar’s own, but she develops the concept.) Zohar

provides a chart to show that both ‘Newtonian’ and ‘Quantum’ styles have their problems and stresses, but uses this to outline what her approach is and how being spiritually aware differs as an approach from the more traditional. The implication also is that the quantum is best suited for the present era. The chart reads

Leadership – Management Chart. (Zohar, 1997)	
Certainty	Uncertainty
Predictability	Rapid change or unpredictability
Hierarchy	Non-hierarchical networks
Division of labour and function fragmentation	Multi-functional and holistic (integrated) effort
Power emanates from top or centre	Power emanates from many interrelating centres
Employees are passive units of production	Employees are cocreative partners
Single viewpoint – one best way	Many viewpoints – many ways of getting things done
Competition	Cooperation
Inflexible structures – heavy on bureaucratic control	Responsive and flexible structures: hands off supervision
Efficiency	Meaningful service and relationship
Top down (reactive) operations	Bottom up (experimental) operations

There may well be elements of both systems that appeal or disturb a leader, but Zohar’s point is that there needs to be a new system in order to meet the challenges of the twenty-first century. In this there is an interesting lesson for education, a community in which no one should be merely a passive unit of production. The complexity of the modern world requires schools and universities to be centres of creative and interrelated learning. If schools are to be successful in this venture, then they need to be seeking and adopting systems that nurture such approaches. Again, the responsibility, and privilege, of leading this rests with the one in charge.

This role of a ‘servant leader’ brings together service and meaning as the basis for finding a leadership style as ‘the essence of quantum thinking and quantum leadership’. While the styles different leaders will adopt may vary, the roots will be secured by the grounding of everything in service and the meaning. However in using this term Zohar places it in the Eastern context, centring on areas like “compassion, humility, gratitude, service to one’s family and service to the ground of being itself.” The idea expressed here that such an approach allows a leader to serve all involved, from family to organisation to society, with a combination of morality, service and success. Zohar would see a leader with highly developed ‘SQ’ as having the following attributes,

- The capacity to be flexible (actively and spontaneously adaptable)
- High degree of self awareness
- A capacity to face and to use suffering
- A capacity to face and to transcend pain
- The quality of being inspired by vision and values
- A reluctance to cause unnecessary harm
- A tendency to see connections between diverse things (being holistic)
- A marked tendency to ask ‘Why?’ or ‘What if?’ questions and to seek ‘fundamental’ answers
- Being what psychologists call ‘field-independent’ – processing a facility for working against convention

This leads to a ‘Servant leadership’, which is expressed in one who “is responsible for bringing higher vision and value to others and showing them how to use it, in other words a person who inspires others.” The idea of the sixth path is of one who is able to evoke in others the kind of meaning one is led by. This is to go beyond vision and values to create a culture that serves family, community, business and possibly even a nation. Zohar comments that ‘true leaders serve the deep longing in the human soul that conjures up unicorns’. In wondering what might enable an individual to conjure in this manner leads to twelve principles that Zohar (2005) believes need to be cultivated, building on her earlier descriptions of how a leader would use their ‘SQ’. These are explained as

“Spiritually intelligent leadership can be fostered by applying twelve principles:

- Self-awareness
 - Knowing what I believe in and value, and what deeply motivates me
- Spontaneity
 - Living in and being responsive to the moment
- Being Vision-lead and Value led
 - Acting from principles and deep beliefs, and living accordingly
- Holism
 - Seeing larger patterns, relationships and connections; having a sense of belonging
- Compassion
 - Having a quality of ‘feeling with’ and deep empathy
- Celebration of diversity
 - Valuing other people for their differences, not despite them
- Field independence
 - Standing against the crowd and having one’s own convictions
- Humility
 - Having a sense of being a player in a larger drama, of one’s true place in the world
- Tendency to ask fundamental ‘Why?’ questions
 - Needing to understand things and get to the bottom of them

- Ability to reframe
 - Standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context
 - Positive use of adversity
 - Learning and growing from mistakes, setbacks, and suffering
 - Sense of vocation
 - Feeling called upon to serve, to give something back”
- (p.3)

She goes on to explain this in the following manner, which the present author feels offers a spiritual dynamic that allows for a leadership of becoming;

“I derive these principles from the qualities that define complex adaptive systems. In biology, complex adaptive systems are living systems that create order out of chaos. They are highly unstable, poised at the edge of chaos, and this is what makes them so sensitive. These systems are holistic, emergent, and respond creatively to mutations. They’re in constant creative dialogue with the environment.”

(p.3)

Such a lifestyle should be personally disciplined with a full understanding of the conventions of the culture within which it is lived.

This is seen as being in contrast to the ideas generally propounded in Western business thinking, such as excellence, fulfilling one’s potential and allowing others to do so, achievement, quality of products and services, and a commitment to never-ending growth. The present author is not sure how Zohar feels that service is excluded from concepts such as excellence. It would seem that it is the attitude of the leader that is important here, and that this allows the leader to act in a manner that is more aware. In this respect her analysis veers towards being polemic. Whether or not this is the case, there is an interesting question to be answered in relation as to whether or not this should be adapted for school leadership, and if it is, what it would look like. The present author feels that the model would transfer with ease and that its shape would come from experimentation with the dynamic rather than academic debate- at least initially. There are others, working from more Western starting points who also posit the idea of ‘Servant leadership’ (DePree, 1987), but without dismissing the need to have quality products and allow for growth.

Chapter Seven.

Spirituality in Education literature

Writing Large: Michael Fullan on leadership and ‘the Moral Imperative’.

Educating in a time of change.

It is important at the outset of this section to be clear that Fullan sees himself as a ‘systems thinker’, (2004). Fullan (2002) has a common discomfort with the religious connotations of the word ‘spirituality’. He wishes to use the term as a means to encourage leaders in all fields to look for deeper change, which he talks of as being ‘the moral imperative’. In this context he advises the practical exploration of four areas, which are

- That which makes a difference in the lives of students;
- That which enables an individual or organization to commit to reduce the gap between high and low performers within a school or district (Local Education Authority);
- That which enables an individual or organization to reduce the gap in the larger environment; and
- That which allows for the transformation of the working or learning conditions of others, for the purpose of growth, commitment, engagement and the constant spawning of leadership in others being fostered.

The aim for this is to demystify the concept of spirituality and to enable it to be something that enables change. This allows for his concept of ‘Moral purpose writ large’ (2002) indicating a life giving force which enables principled behaviour, connecting us to something greater than ourselves that relates to human and social development.

Fullan is keen to ground spirituality in practicality, seeing issues of the environment and sustainability as essentially linked. In this sense there is a clear choice to be a moral or spiritual contributor and to encourage others to desire to act in a similar fashion. In turning to the concept of spirituality in more detail, Fullan (1993; 1999) has wrestled through from the Nineties and into the new millennium with the issue of how best to effect change within schools. The reason for this is his belief that schools exist in a culture of change, and if they are to be effective they must be well lead. Fullan’s basic premise is that change is complex. In order to deal with this complexity a leader must understand a range of differing forces within an organisation. These include a clear view of the nature of learning communities and of the forces that influence them, both locally and nationally. It is into this that those in leadership must speak, and lead.

After his initial discussions of the change process he has focused on the broader and underlying factors that enable change to be realised, and how best these can be sustained. This desire for deep and effective transformation has lead Fullan to discuss spirituality and ‘Moral Purpose Writ Large’ (2002), or more recently ‘the Moral imperative’ (2003). In these discussions he seeks to ‘infuse spiritual force into all educators’ (2002) in an attempt to find a moral focus for all involved. Fullan sees the expanding interest concerning spirituality in the worlds of Business and Education as an alluring but complex phenomenon. However lofty spiritual leadership may sound, he believes that it has to be grounded and achieved in the corporate reality of the changing community. He is also clear spiritual leadership cannot be left to chance, but must be planned and coordinated within the learning environment.

The Spiritual Domain: The Moral Imperative explained.

Fullan’s desire is to demystify spirituality by linking it with moral purpose and giving it clear parameters to begin to influence change from. To this end he writes (2003) that

“Spirituality provides the moral basis for human relationships and many of its most important expressions are found in human interaction.”

These parameters involve different ‘levels’ that embody a practical approach to spirituality contained by a moral focus. These are outlined in the following table within which the present author seeks to give an overview of this approach.

Table to show the ‘Levels’ of Fullan’s <u>‘The Moral Imperative of School Leadership.’</u> (2003).		
Level	Description of ‘Level’	Page reference
4	Making a Difference in Society	p.31
3	Making a Difference Beyond the School	p.31f
2	Making a Difference in the School	p.50f
1	Making a Difference to individuals	p.59f

The present author sees this best as a spiral of connected levels rising in order to produce the potential of a spiritually and morally aware individual. Firstly, there is the desire to make a difference in the lives of one’s students. It would be unusual to find an educational leader not committed to this principle since it goes to the very centre of what education is about. The second level is where moral purpose becomes more prominent. Here one moves from the individuals within a school to looking to make a difference in the School as an institution and a community. This must be done with an intensity that goes beneath the surface Then there is the level at which one makes a difference beyond the school within the broader community. In this respect ‘collegiality, caring, and respect’ form the basis from which to

develop this level. Finally, the fourth level is that of making a difference in society, which brings the reader back to the central endeavour of education.

This systemic approach finds expression in the desire to enable all to achieve success, narrowing the gap between the most and least able, while also looking beyond the narrow definitions of success. In this it is not enough just to consider one's own institution, but rather to look at both the local and national contexts in which one must lead. The final destination in this area must be the betterment of humankind, not as some abstract goal, but as a distinct reality. (This relates to the concept of a 'Level Five executive leader' who seeks to build enduring greatness.) The practical aspect of this has been most recently developed (2004), and can be explained in the following five parts of the domain, which are good for teaching professionals, bodies of pupils and the wider aspects of organisations. The spiritual domain is seen to involve

- Opportunity and depth of learning
- Policies for individual development
- Learning in the context of systemness
- Leadership succession
- Leadership at many levels

As such this is not a concern for 'heroics, charisma or saint-like virtues', but rather is an expression of Handy's concept of a worthwhile life (2002), being one that 'requires you to have a purpose beyond yourself'.

Leadership – spiritual and moral?

Again this aspect of leadership is marvellously theoretical abstract, but Fullan uses the work of Badaracco (2002) to outline the characteristics he feels are necessary for spiritual leadership. Firstly, he is clear that spirituality in this context is not a saintly exercise, but rather one that recognizes the complexity of the human condition. This recognition requires 'three quiet virtues' – restraint, modesty and tenacity, which allow for often small and slow efforts that bring change. There are other characteristics necessary for this endeavour, in that they protect the integrity of the leader in the workplace. At this point Fullan draws on the thinking of Heifetz and Linsky (2002) to promote 'innocence, curiosity and compassion' which are used to blend personal humility and professional will. Fullan argues that this makes one more aware of the nature and importance of what is involved, which in turn allows the leader to function in the role of 'a moral/ spiritual contributor'. This would a paradoxical position for a leader, while sounding lofty, it must be accomplished in reality – and this is the challenge, but one that the spiritual domain (2004) makes possible.

Gardner's theory of 'Multiple Intelligences' and the concept of Spirituality.

Introducing Gardner.

There is much that has been written by and about the Harvard psychologist Gardner and his theory of 'Multiple Intelligences' (1993). He writes clearly with Education in mind, he does also extend his thinking on intelligences into the world of leadership. While this paper will touch upon what these are, and the process by which Gardner comes to define intelligence, it must be clear that it is not the purpose of this paper to debate or to defend the concept as a whole. This does not imply a blind acceptance of this theory, but rather that the remit of this paper is to look at the discussion relating to intelligence and spirituality.

It is important to start this discussion where Gardner starts – with a concern to transcend, and a belief in the importance of going beyond views of individuals or pupils' abilities and attainments that would be restrictive. It is important to understand how persons think and learn, then to see what skills they possess and in what proportions, and finally how these can be best blended in order to maximise a chance to fulfil one's potential. While Gardner's work is education related, such an approach to intelligence would not be out of place in the workplace. The aspect of this work that relates to human development is a possible tool in systems thinking, since this is a useful approach to monitoring and evaluating performance.

There is an industry around Gardner and his concept of intelligences, and explained at above the present author will focus instead on what Gardner himself writes. His most useful discussion of intelligences and spirituality comes in his book Intelligence Reframed (1999) which is his attempt to review this earlier work and to question issues relating to this. One such issue is that of whether or not there is such a thing as a 'spiritual intelligence'.

Defining Intelligences.

Before we enter into this debate, it is best to see exactly what Gardner believes an intelligence to be, and how it can be established. (This is important since he is unclear as to the actual number of intelligences his theory should accommodate.) Gardner (1999) conceptualises

“...intelligence as a biopsychological potential to process information that can be activated in a cultural setting to solve problems or to create products that are of value in a culture.”
(p.33f)

In this respect he is moving the debate beyond a discussion of human faculties, skills and capacities, talents, gifts or abilities. Rather this is moving into a difficult area of that which cannot initially be seen and counted. This is a realisation that there are potentials that may, or may not, be activated within a particular culture. In this context 'intelligence' moves beyond being a single faculty, often inherited, and becomes something to be explored in

order to enable the fulfilment of potential and an increased achievement in a particular area or areas.

Disciplines and Criteria.

If this is to be a working model, as Gardner proposes, then the issue of exploring the possible sources of evidence becomes a paramount concern. Gardner rejects the psychometric approach and instead lays down eight separate criteria that he believes offer a scientific investigation. These are not necessarily easy to understand for those outside of the world of psychological research and that of other sciences, but the present author will attempt to summarise this approach. While this may not seem immediately relevant to the nature of this paper, it is intended that such groundwork will enable a clearer examination of spiritual intelligence. For those who are interested, this can be explored in Gardner (1999, p.33f.), but these criteria have been used as the basis for this dialogue since the theory was first published (1983). The first two approaches come from the field of the biological sciences.

1. **The potential of isolation by brain damage.**
- relating to exploration of how to dissociate one person's intelligence from others.
2. **An evolutionary history and evolutionary plausibility.**
- an understanding of how humankind has developed, with an application to issues relating to cognition and intelligence.

Following this the next two emanate from logical analysis.

3. **An identifiable core operation or set of operations.**
- the teasing out of the capacities that are 'core' to a concept of an intelligence.
4. **Susceptibility to encoding in a symbol system.**
- the ability to master a system with its hidden codes or symbols, and then to attribute meaning to this.

Two further criteria originate from the field of developmental psychology.

5. **A distinct developmental history, along with a definable set of expert 'end-state' performances.**
- an attempt to view the developmental process of an intelligence with a particular context.
6. **The existences of idiot savants, prodigies, and other exceptional people.**
- the recognition of particular intelligences being highly developed in particular individuals.

Finally, two criteria from traditional psychology.

7. **Support from experimental psychological task.**
- the use of psychological testing to distinguish or identify discrete intelligences.
8. **Support from psychometric findings.**
- viewing the 'positive manifold' in order to correlate information with more traditional measures of intelligence.

Gardner is aware that these are not perfect, and admits that as the debate has continued, he might have wished to define them a little differently. Having said this, he remains content that a wide range of disciplines are used to distinguish intelligence. He does however remain confident that he can make two claims on behalf of his theory. The first is that it is useful because it covers human cognition in its fullness, and secondly that there is enough evidence to suggest that each human being has a unique blend of intelligences. The first step is to understand our intelligences, and then the question is how to use them. In this respect alone those leading in any sphere have cause to consider his claims.

Seven to ten intelligences?

In seeking understanding it is useful to take a view from the original book (1983), in which there were seven intelligences put forward. The initial two were those traditionally valued in the education setting – Linguistic and Logical-mathematical intelligence. The others move out beyond this traditional evaluation in the sense of how traditional evaluations were made. The next three – the Musical, Bodily-kinesthetic and Spatial relate to the Arts and have been valued in this respect. The final two are those that are ‘personal’ intelligence, covering the Interpersonal and the Intrapersonal, relating to our capacity to understand one and to relate to other human beings. The following table is an attempt to show how Gardner identified and defined his initial seven intelligences.

<u>Table to show</u> <u>Gardner’s initial Seven Intelligences (1983)</u> <u>as explained and adapted for later discussion, (1999).</u>		
No.	Title of ‘intelligence’	Definition of the area covered by the ‘intelligence,’ with examples of the professions that relate to each.
1.	Linguistic	‘Sensitivity to spoken and written language along with the ability to learn language’. Also the understanding of how best to use language to achieve certain goals. Examples: Lawyers, speakers, writers.
2.	Logical- mathematical	‘The capacity to analysis problems logically, to carry out mathematical operations, and to investigate issues scientifically. Examples: Mathematicians, logicians.
3.	Musical	This entails ‘a skill in performance, composition, and the appreciation of musical patterns.’ Examples: Musicians.

4.	Bodily – Kinesthetic	‘The potential of using one’s whole body, or parts of the body...to solve problems or to fashion products’. Examples: Sportspeople, craftspeople, mechanics.
5.	Spatial	The ability ‘to recognise and to manipulate patterns of wide space ...as well as patterns of more confined areas.’ Examples: Architects, surgeons, sculptors.
6.	Interpersonal	The capacity ‘to understand the intentions, motivations and desires of other people and, consequently to work effectively with other people’. Examples: Teachers, clinicians, politicians.
7.	Intrapersonal	The capacity to understand oneself to the extent of having ‘an effective working model, including one’s desires, fears and capacities’, and how best to use such information. Examples: Counsellors, coaches.

As the debate about intelligence has progressed, it has been more about how this knowledge is used rather than the basic premise of each human being having a range of intelligences. There has also been discussion as to whether the initial intelligences actually cover the full range of human capability. This is something that Gardner has returned to (1997) and it provides the basis for our further investigation. Here the question is whether or not to add one or more of another three possible intelligences – the naturalist, spiritual and existential intelligences, if indeed their existence can be justified. For example Gardner argues that spiritual intelligence might simply be one variety, possibly the most important variety of existential intelligence. If we were to add these three to our above table, it would read as follows.

8.	Naturalist	‘To demonstrate expertise in recognition and classification of a number of species...of his or her environment’. Examples: Naturalists, Environmentalists.
9	Spiritual	A desire ‘to know about experiences and cosmic entities that are not readily apprehend in the material sense but...seem important to human beings’. Examples: Philosophers, Religious Leaders
10.	Existential	A concern with ‘ultimate’ issues and the ability of this concern and these issues to effect human life. Examples: Philosophers, Religious Leaders

There is also argument as to whether or not one can talk of a moral intelligence, being that which would involve the spiritual/ existential, but also emotional intelligences. Returning to our tabulated form one could see a presentation like this

11.	Moral	An understanding of, and a concern with, ‘those rules, behaviours and attitudes that govern the sanctity of life’ and the capacity ‘to recognise and make judgements about these issues’. Example: Non-profit leaders; Environmentalists.
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As Gardner makes clear, these are ideas for discussion and offered as such to the ongoing debate. For the spiritual and the existential the distinctions are not clear – and as such this is the next area for discussion. As he has debated and reviewed the number of intelligences has settled at ‘8 ½’, with a continuing questioning surrounding the issue of spirituality (2003) It is to this debate that we now turn.

Questioning spiritual intelligence.

Gardner wrestles with the issue of spirituality from the standpoint of one who is not religious and finds this a complex topic. It is easier to determine whether or not there is a naturalist intelligence than to engage with the spiritual. This is because he does not recognise the spirit in the way in which he can recognise the mind and the body; the transcendent is more difficult than the mathematical or musical, even if at times, certain qualities overlap. However it is an area that Gardner acknowledges must receive a deliberation in that

“...a priori decision to eliminate spiritual intelligence from consideration is no more justifiable than a decision to admit it by fiat on faith...if the realm of the mathematical constitutes a reasonable area of intelligence (and few would challenge that judgement), why not the abstract realm of the spiritual?” (p.13f.)

On this basis he proceeds with the assumption that it is reasonable to inquire about ‘a possible spiritual intelligence, or a set of spirit-related intelligences’. In order to do so, three distinct senses of the spiritual are explored. These are the ‘Spiritual’ as a Concern with cosmic or existential issues; as Achievement of a state of being; and, as the Effect of the Spiritual on others. In exploring these Gardner reaches a decision concerning spiritual intelligences, and of how it relates to the idea of an existential intelligence.

The idea of spirituality being concerned with cosmic or existential issues relates to the area of human experience that is claimed to involve the cosmic and existential. In this there is the desire to understand ultimate questions, mysteries and the meaning of life. History shows that the puzzling over such questions creates a body of knowledge, but Gardner feels that this does not justify evidence for the spiritual, rather just that there is a concern about it.

To actually identify the content within the questioning is difficult, even 'problematic and controversial', and cannot justify intelligence. The distinguishing of intelligence needs a discussion about how one knows. This is the differing senses between (the classical distinctions of) 'knowing how' and 'knowing that'. If one applies this to the musical realm it is relatively easy, but again within the concept of religious experience this is more problematic. Without going into too much detail it is worth noting that the conclusion of the debate is summed up in this fashion.

“...these two forms of knowing - mastering a set of contents, and the mastering of the craft of altering one's consciousness – can be seen as uses of the mind, whether one considers such uses profound or frivolous, inspired or misguided.” (p.57.)

This debate as to whether one can move beyond the essence of the spirit as being phenomenologically problematic is one that Gardner feels is beyond the bounds of scientific cognition. On this basis he turns to his third consideration: the spiritual as effect on others. He is quick to acknowledge that music can have an effect that transcend the immediate state of a person's being, and that there have been great religious leaders suggests a level of consciousness that is beyond the norm. Yet this too does not constitute more than a set of 'words' and 'examples' that cover a vast range of capacities, inclinations and achievements from within the sphere of human experience, but in the terms of the criteria set for the project they fall outside its remit, and therefore cannot be used to identify another or specific intelligence. However this is not the end of the debate. We are left with a phenomenon that does not fit, so the question then arises whether or not it would be better to use what has been debated here as grounds for an existential intelligence.

The concept of an existential intelligence, that which is a concern with ultimate issues seems to Gardner to be 'the most unambiguous cognitive strand of the spiritual'. This is

“...the capacity to locate oneself with respect to the furthest reaches of the cosmos – the infinite and infinitesimal – and the related capacity to locate oneself with respect to such existential features of the human condition as the significance of life, the meaning of death, the ultimate fate of the physical and the psychological worlds, and such profound experiences as love of another person or total immersion in a work of art.” (p.60.)

This does not stipulate a claim to understand ultimate truth, but rather a capacity, or a potential, to engage in transcendental concerns. Of importance in this debate is the fact that this is a capacity that has been known in every human culture, finding diverse religious, mystical or metaphysical forms and systems with which to deal with existential issues. As such the spiritual becomes an expression of the existential and is seen in its interaction with the physical world. If one adopts this approach, 'existential intelligence scores

reasonably well' in relation to the criteria, and as such may be admissible as an intelligence, where the spiritual would not be. While the moral intelligence seems to fulfil certain criteria it is still being debated, but again there are common characteristics with the spiritual and the existential.

More recently, (Gardner, Csikszentmihalyi & Damon, (2001), in discussion an idea has arisen while looking at the question as to what constitutes 'good work' – a place where ethics and excellence meet. The purpose of investigation is in order to rationalise the strategies humanity devises in order to fuse science, technology and communication while being concerned for life beyond the immediate. The approach adopted is secular, or non-religious, and the term 'spirituality' is absent from the discussion. None the less the approach would be called spiritual in a different context, with its emphasis on a flow of good that allows for a purpose beyond oneself or one's community. An important part of this, (which for the sake of brevity will not be discussed here) is the idea of needing to create new visions that are coherent, sustaining and sustainable. This is close to what Senge (2003) would see as creating a spirituality within a community.

This is all rather inconclusive in terms of the investigation undertaken by this study. The present author would question whether or not Gardner has undertaken a dialogue with a wide enough range of scholars. For example he does not engage with the work of Hay (1982; 1990) relating to religious experience and spirituality, which allows for a different approach and is one that works well in the education setting. Neither does Gardner deal with the arguments from the business domain looking at the concept of defining spiritualities (Korac-Kakabadse, Kouzmin & Kakabadse, 2002). While Hay's ideas might provide evidence for a fresh consideration, it is possible that the defining of spiritualities would be placed in the existential debate. Whatever else Gardner's deliberations make clear the importance of considering this area, whether one wishes to call it spiritual or existential.

Gardner's theory in relation to Leadership.

Gardner has constantly applied his theory of multiple intelligences to the wider world and not just to schools (1983; 1999). He is keen to work towards an understanding of leadership, and his comments here work as well for those involved in school leadership as for those in other fields. His vision is of a style he calls 'voluntary'. By this he means an ability to succeed in making changes in any organisation 'without coercion'. The root of this must lie in the leader having the right blend of intelligences for the role he or she is asked to fulfil. As a result the blend best suited to a research scientist will differ from that of a lawyer or Head teacher. This is not a problem, in fact it can form an advantage, so long as within the blend the leader is considered to have four particular intelligences.

The four intelligences are the linguistic, interpersonal; intrapersonal and existential. The leader's linguistic intelligence would be effective in the narrational -telling of stories and skilful writing. The interpersonal allows the leader to show that they have the capacity to understand the aspirations and fears of others they lead and whom they can and will need to influence. Intrapersonal skills allow a leader to show a keen awareness of their own strengths and weaknesses, of their goals both personal and for the organisation, and of their ability to reflect and listen to other's views. Finally there is the need for the use of existential intelligence in order to be able to understand their own life situations, clarify their goals and feel that they are engaged in a meaningful quest. In his more recent writings Gardner works in other links that he believes create a rounded leader. These include creativity, clear moral standards and wisdom. He defines wisdom as being a blend of modesty, humility and insight. None of these are considered to be an intelligence, (although morality may be close), but rather a means of developing personally within a situation, and of developing others. In this addition Gardner seeks to allocate space for an approach to leadership that is not without standards. He believes that the intelligences are neither moral nor immoral, but that they do need to have direction and purpose in order to best serve the organisation and the wider community.

In the abstract this can appear to be confusing, but once one begins to think this into the practicality of the workplace it becomes a useful model. For example if we return to the idea of leaders needing to create or to negotiate a spirituality in the workplace, then this approach provides the characteristics necessary to begin this process. The leader will have to exhibit the language skills to reassure those of a particular religious belief or spirituality that the leader can understand their beliefs and concerns, even, and perhaps especially if they are not his own. Mere words will not suffice here since the personal skills discussed will need to be in operation in order to convince those involved of the leader's integrity. This will be a wasted exercise if there is not an existential understanding of the situation with all its pitfalls and potentials. It also follows that this task will be more difficult if the individuals concerned are not in the right jobs to fit their intelligences. In fact it is possible that this may have been the cause of a particular discussion in this area. As such, Gardner sees that there are basic questions that any leader should be asking in relation to their workforce. These are

- What skills or intelligences are needed for particular roles, and particularly for new ones?
- Who on my staff already has these skills or intelligences? Who could readily acquire them?
- What could work well with a person who has a particular profile of intelligences and fulfils a certain role?
- Which persons or kinds of persons can train others in new skills?
- How will a project benefit from different mixes of individuals?

The result of this is a person-centred mobilisation of staff which has the potential to create a greater sense of belonging which goes beyond the individual to the ‘whole’ of the community.

In many respects, the debate about whether an intelligence is spiritual, or existential, or even moral, is a semantic argument within the remit of this paper. Whatever one chooses to call this intelligence the function is similar, (but not the same). There is a lot here for leaders in business and in schools to learn, to consider reflectively and to try to apply.

Understanding the DNA: McGettrick’s approach to the whole of Education.

McGettrick’s approach to the integration of spirituality into education as a pedagogical principle is forthright and unashamed. He writes initially for the Scottish education system, and from the perspective of a committed catholic. His principles are clear and can be universally applied regardless of religiosity. In his presentation Christians and School Leadership: Exploring Spirituality, Values and Leadership (2005) he envisages an approach to educating a child, or to leading in an educational sphere that involved spirituality as an integral component of this process. In what follows it is important to remember that the context is leadership.

McGettrick believes that debate about spirituality and leadership takes place against a culture in which there is an increased marginalisation of formal religion and the role of the churches. As a result the education system ‘must play an increasingly significant role in terms of social cohesion and cultural leadership’ and this includes the spiritual realm. One’s judgement as to the rights and wrongs of this situation will vary from person to person, but the reality is that education is left with a significant burden of responsibility when it comes to developing the human assets that pass through schools. It is this challenge which leads him to develop a philosophical and systemic approach, mapping out the path ahead and seeing spirituality as integral to the travelling.

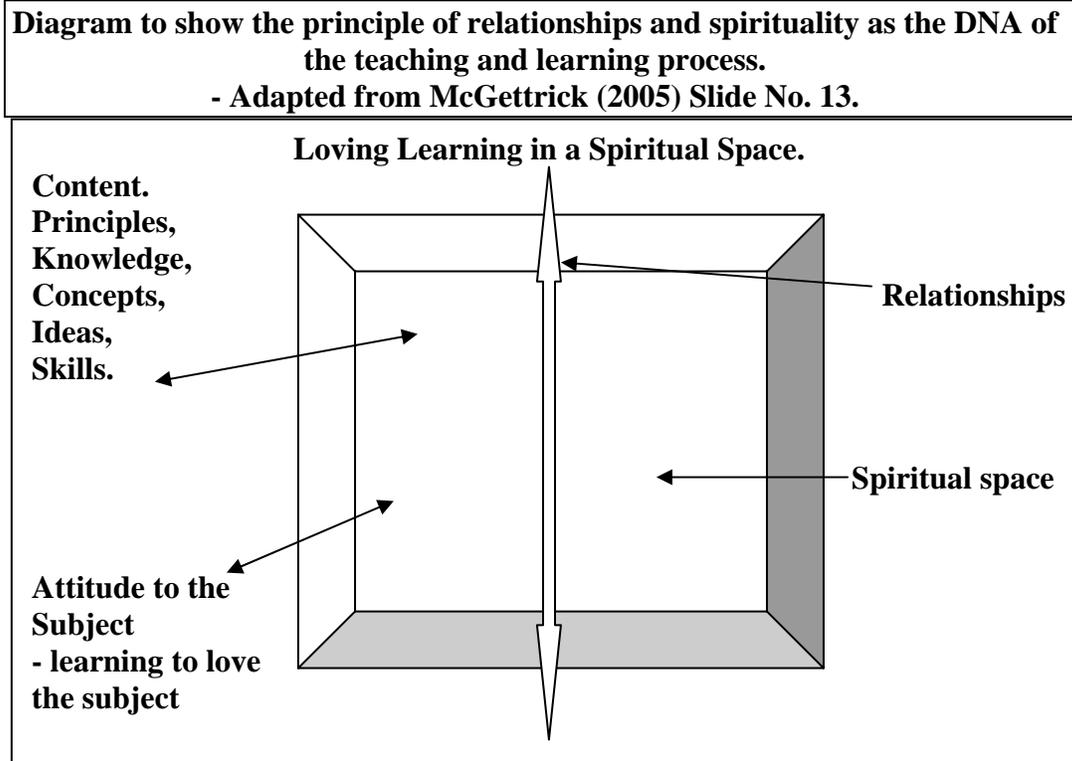
The approach is to ask the question ‘What do you do for your neighbour?’ which is ‘prosocial’ in terms of Millar (2004), and emphasises the third part of the tri-polar spirituality that Ausbergur (2006) advocates. This is a placing of spirituality as the dynamic that is a developmental tool based upon the recognition of this part of an individual’s humanity. The challenge involves a process of formation that enables people to love care and be compassionate; to live with a deep sense of hope; to appreciate beauty; and who will be willing to serve others with their gifts. In this respect McGettrick believes that Education must address five ‘human assets’ without which teaching and learning cannot properly take place. The following table seeks to explain

what these are and why they are put forward, while referring back to McGettrick's slide presentation (2005).

Table to explain McGettrick's concept of the human assets (2005) necessarily developed in a holistic and spiritual education.	
<ul style="list-style-type: none"> • The asset of the Whole Person 	<p>Educating the whole person, including the formation of the inner self.</p> <p>- For McGettrick, the ultimate truth is the perfection that is God, but others could find another expression for ultimate truth that would work for their situation and organisation. (See Slide No.10.)</p>
<ul style="list-style-type: none"> • The asset of Community 	<p>Educating for 'The Common Good'</p> <p>- This recognises that there is 'a strong sense of there being a cultural, ethical, spiritual, and community base by which people live' and that the advancement of scholarship is important in this respect. (See Slides No.12 &14.)</p>
<ul style="list-style-type: none"> • The asset of Hope 	<p>Educating for responsible, active, global citizenship</p> <p>- This should cultivate the development of optimism, peace and confidence as an environment in which to learn, while teaching real values. (See Slide No.17.)</p>
<ul style="list-style-type: none"> • The asset of Justice 	<p>Educating to serve the marginalised and isolated</p> <p>- This involves the desire, which goes beyond concepts of fairness, to treat people with dignity, respect and seeing the potential for their involvement in a better world. (See Slide No.23.)</p>
<ul style="list-style-type: none"> • The asset of Love 	<p>Educating through inter-cultural dialogue and partnerships</p> <p>- Involvement on the basis of generosity that exhibits care and concern for 'the other'. (See Slide No.24.)</p>

The task of leadership becomes an attempt to fulfil these areas, and for McGettrick this is a spiritual task regardless of whether or not it takes place in a religious context. If this task is to be accomplished the leader needs to adopt a reflective approach, seeking to expose teachers and learners to the value of the human qualities that will make for a better society. McGettrick posits the concept of 'Loving learning in a spiritual space' (Slide No. 13). In such a method spirituality is the foundation and the structure in which

teaching and learning takes place. Spirituality is the DNA that conjures involvement and belonging.



The content of this area or space, in which spirituality encourages a love of learning, involves such aspects of education as principles, knowledge, concepts, ideas and skills. This encourages an attitude to a subject that is based on developing an understanding of the value of the particular discipline. Throughout this and making the process intensely practical and pro-social is the reality of relationships, of life lived out and education enacted in the community. This is a model that merges the theoretical with the practical, but it does place a burden on those who lead. It is to this that we now turn our attention – how are those called to lead spiritually best served if they are to be enabled to do so?

Fusing the basics: West-Burnham – Spirituality and the National College of School Leadership.

Deliberations at the National College of School Leadership.

John West-Burnham is a key thinker in this debate. His role has been to define and to encourage debate by the production of a short but erudite paper (2002) on the topic of Spirituality in so far as it affects schools and their leadership. This has been significant because this paper provided a starting point for the debate at the National College for School Leadership (NCSL) initially, and then beyond. As such he wields great influence, but this

he tempers with careful learning, which allows a guide for those involved in school leadership to approach a difficult topic. His starting point is that spirituality provides the moral basis for human relationships. If one is to look for evidence or expression of spirituality it is often to be found in human interaction. (In this, his thinking is close to Fullan's 'Moral Imperative' (2003), but with a more comfortable approach to the use of the term 'spirituality'.) In this capacity, spirituality provides a cornerstone for our self-awareness and emotional intelligence, and is a basis for the human engagement in learning. Hence this is not an area that a leader in an educational setting can afford to ignore.

'Spirituality and Leadership'.

The paper on 'Spirituality and Leadership' actually was a 'pre-seminar thinkpiece' forming the basis for the discussions on the topic in the NCSL. In this West-Burnham, interacting with various academics concerned with the topic, seeks to fashion a view of a non-religious, secular spirituality that functions as a model of personal effectiveness in that this is

"a fundamental component of personal capital in symbiotic interaction with emotional capacity and the capacity for learning to create knowledge." (p.1.)

It is this goal that leads to the definition of spirituality that is quoted at the start of this paper, but now extended to include other elements

"Spirituality is the journey to find a sustainable, authentic and profound understanding of the existential self which informs personal and social action." (p.3.)

The elements of this definition might be extended as follows in order to give a map for the journey. This map acts as the reservoir for such travelling:

- The journey – spirituality is the ultimate human journey; it is the means by which we develop selfhood, it is how we give meaning to our lives and it is about the realisation of our potential to be human.
- Sustainable – the spiritual must be capable of long term growth and development.
- Authentic – rooted in the substantial and the real, not the ephemeral or transitory understanding – i.e. personal understanding rather than the reconstruction of some body else's constructs.
- The existential self – that part of us that remains when the physiological, neurological, psychological and social are stripped away; it is what makes us unique , personal and social action – spirituality is about the inner search and contemplation but it is also a commitment to personal change and social engagement." (p.3)

This is a daunting construction, but one that enables the topic to be explored with both intellectual rigour and practicality.

The Journey.

This journey was undertaken by a group of practitioners, with West-Burnham mapping out the deliberations and discoveries leading to his recommendations. It is important to understand this concept of journeying. West-Burnham (2006b) is aware that his paper was a catalyst for discussion and not the final academic document on this matter. The real usefulness of the paper lies in his modelling of an approach to spirituality that allows for dialogue and openness, and gives an example of a spiritual approach to the topic. Within this process a more direct definition emerges suggesting that

“Spirituality is a reservoir of hope.’ (p.2.)

This is the idea that has been developed elsewhere in the NCSL (Flintham, 2003), and one to which we will return at another point, but it refers to an individual’s reserves, such as ‘energy, patience, stamina, optimism, charity, caring and commitment’. This allows those in leadership to maintain a focus and dedication in a challenging environment from the basis of an inner strength or spirituality. West-Burnham argues that

“A way of understanding the place of spirituality in a model for personal effectiveness is to see it as a fundamental component in interaction with two other fundamental elements that define the individual. Human capacity and potential can be seen as interplay between three variables: emotional capacity, learning to create knowledge and the capacity to engage with the spiritual. The person who is developing their potential to be fully human is consciously seeking to develop their emotional intelligence, i.e. self awareness and their ability to relate to others. They are also developing their ability to learn and to create personal knowledge and understanding. Balancing these elements is the spiritual which creates meaning and purpose which gives significance to the other two.” (p.1.)

This is described as a relationship of three overlapping circles. These are descriptors of a person’s capital or capacity and are emotional capability, knowledge and spiritual and moral awareness. This is a laudable attempt to define the term, and its use, but the present author is not sure that it is actually effective from a practical perspective. This is an issue that we will return to later, not least because it does not seem to hamper the quality of the debate that ensues.

In seeking to answer the question of what might a model of the public self and the private self look like in relation to this issue, three questions are asked. The first of these dealt with the issue of what makes up an individual’s ‘private self’. This refers to the ‘core drivers’ of a person’s being, the links to emotional intelligence in a manner that fuels hope, vision and value. This needs to be in operation both for one’s self and for the organisation. The next area to require attention is the question of what makes for a good leader. While there clearer are descriptors, the basis is a ‘personal authenticity’ or essence of the person, flowing into their leadership.

'Models of Spirituality' and 'Spiritual Intelligence'.

West-Burnham then develops a dynamic of spirituality which contains 'four elements' or 'broad categories' which are 'interdependent but mutually reinforcing' and help to explain what living spirituality involves. These are offered as 'models of spirituality' which are intended to be accessible since they are 'non-sectarian', rather allowing for the placing of values and vision at the heart of an organisation. The four are explained as spirituality in the following endeavours.

1. The search for self
 - involving personal understanding and intrapersonal intelligence; the creation of meaning and the understanding of one's self-worth; the need for integrity and the recognition of the value of sustained learning and development;
2. The search for truth
 - recognising this as a fundamental human cognitive endeavour – making sense of the complexity of the world and of the place of humanity within it, and of the place and the joy of learning within this.
3. The search for social justice
 - the expression of social idealism and the commitment to social action and transformation, touching on issues such as heroism and sacrifice, and of the human willingness to see value and dignity in others
4. The search for community
 - rooted deep in the complexity of human relationships there is the desire for the establishing of a culture of interdependence and engagement.

Once again, none of the above can be viewed in isolation, nor should one assume a progression from 'the search for the self' through to that of 'community'. The complexity of human life and work requires a practical but holistic approach that tries to hold all together as best one can. This means that at no point will an individual have mastered all, or even one, of these 'elements', but simply that they will be committed to the exploration.

Such ideas are not difficult to debate but are more difficult to realise. In an attempt to make this possible the concept of spiritual intelligence is explored, using Zohar and Marshall (2000). West-Burnham takes the set of nine indicators of spiritual intelligence, (as mentioned earlier in this paper,)

- The capacity to be flexible (actively and spontaneously adaptable)
- High degree of self awareness
- A capacity to face and to use suffering
- A capacity to face and transcend pain
- The quality of being inspired by vision and values
- A reluctance to cause unnecessary harm
- A tendency to see connections between diverse things (being holistic)

- A marked tendency to ask ‘Why?’ or ‘What if?’ questions and to seek ‘fundamental’ answers
- Being what psychologists call ‘field-independent’ – processing a facility for working against convention

And then adds a further four

- The capacity for unconditional love
- The ability to see beyond the here and now
- A passion to explain and understand
- A capacity for wonder.

He admits that this is an intimidating list, but feels that no real leaders could consider any of these indicators as ‘unnecessary, redundant or inappropriate’.

Developing spirituality in leadership.

It is not enough to define and then to debate spirituality, one then has to consider how to develop a sustainable developmental process if one is to seek a spiritual development for leadership. West-Burnham argues here for an authenticity that involves five criteria.

The first criterion involves the importance of time and space. He recognises that within both eastern and Western religious traditions it has been important to find places and times where one can experience the transcendental. It does not require a particular belief system, religious or otherwise, to appreciate and experience the right space at the right time. Secondly the criteria involve the use of discipline in order to create a structured and systematic approach. This may find expression in a number of approaches such as meditation, yoga, reflection through keeping a journal or any other means that support a depth of thinking and personal growth. (If this allows for creatively, then that is a particular benefit, as will be seen with the fourth point.) Closely linked to the previous point is the third which advocates creating time for and really developing, profound relationships. In this respect one needs a common language in which to engage and encourage sustainable journeying. This allows for understanding of self and others. Finally, there is the recognition of the importance of creativity. This is the state of expression which fosters, from the non-material, a fully engaged and profound learning. Practically this can be found in the practices of conversation or reading, in the sense that one engages with thinkers and ideas that expand consciousness and move one beyond the mundane. Finally, there is the issue of openness. A leader needs to be open to the possibility of experiencing transcendence and joy, of the potential of being surprised by the unexpected and able to enjoy the significance this brings.

Following on: More about leadership and spirituality from the viewpoint of shadow, light and questioning.

In terms of the debate that took place in the NCSL the above was not the end of the matter. The practitioners involved highlighted ‘five facets’ of what was involved in moving an institution to create conditions that either fostered or failed a spiritual development. Moran (2002) highlighted this by describing the facets as shadows that need to be moved into the light. He described the shadows as “

- 1. The shadow of identity crisis**
 - the need to eschew the external trappings of authority and role and to replace them by a sense of personal value and empowerment;
- 2. The shadow of competition**
 - the need to move from the self-fulfilling prophecy of competition to a more consensual, co-operative and communal approach;
- 3. The shadow of ‘functional atheism’**
 - that believes that ultimate responsibility rests only with the leader and thus is characterised by workaholic behaviour, stressed and strained relationships and absence of effective delegation, rather than the need to share the load and to trust others to bear their part in bearing it;
- 4. The shadow of ‘chaos’**
 - fear of which results in a rigidity of rules and their slavish application and a school culture that is imprisoning rather than empowering and a failure to recognise that chaos is often a necessary precursor to creativity; (a quantum culture);
- 5. The shadow of death**
 - referring the artificial maintenance of initiatives well beyond the end of their natural lifespan; rather than allowing something to die so that something new might begin.” (p.2)

The discussion around these points realised that each of these facets required a leadership journey. This would require ‘inner work’ on behalf of those in leadership, to allow for reflection and inner sustenance, so as to move towards a situation from which an organisation might grow.

Huws Jones (2002) took this exploration a stage further with a practical discussion of how such ideals might be journeyed in school. This is a continuous process looking at how values and relationships affect the identity of the school. In order to undertake this task she offers an example of an issue that needs addressing. In looking at the need for opportunities for reflection, she gave four areas in which questions could be asked by investigating the school’s attitude to its priorities, values, collective worship and subjects. In the area of priorities she asks ‘what one gift would you give to your pupils or your school community?’ In this context one could suggest any number of examples but she offers the following ‘patience, compassion, love of learning, love of life...’ Whatever one chooses, the issue is how this

attribute should be encouraged in order to flourish in a school. On the issue of school values the question is ‘How do people feel treasured in your school?’ in other words do those who attend the school feel valued and feel that there is room for them to express themselves and to serve others? Of worship she asks whether or not the school utilises the concept so as to enforce its core and its relationships. Finally, in terms of the school’s subjects the matter is how does the underlying ethos of the school affect the curriculum provision of differing academic subjects, of the pastoral system, and how is this recognised within a school. This questioning sees spirituality as a thread underlying and unifying the subjects and the experiences of a school. This is something that requires ‘being it not just doing it’. This is a good example of the kind of system thinking about spirituality that is promoted by Senge (1990; 2000; 2005) in that basic questions are being asked of key values with a view to affecting the whole for the better of all concerned.

In the context of the deliberations in the NCSL the focus was on a leader’s use of such a journey in order to further their own being and ability to lead. While this is a good model, the present author believes that it is possible to extend these ‘elements’ as a guide for thinking about such matters in an organisation. While the context of the paper is Education, the principles could easily be extended to other areas of leadership. An example of this is the belief of the present author that West-Burnham provides another way of understanding Gardner’s dilemma of whether one can talk of an intelligence that is existential, moral or spiritual. Whether or not the definitions Gardner offers accept such an idea, what is presented here is a philosophical and practical expression of what this area involves, and of the importance of spirituality as a concept in leadership.

Reservoirs of Hope.

In the world of education the debate was taken on a stage with Flintham’s paper on the spiritual and moral leadership of Headteachers entitled ‘Reservoirs of Hope’ (2003). This actually takes its title from a phrase used by West-Burnham (2002). The report looked at how Headteachers could sustain their schools and themselves through a form of spiritual and moral leadership based on hope. As such his section has an important contribution to make to the leadership debate, and will be referred to later.

The paper was a piece of investigative research looking at the experiences and views of twenty-five serving Headteachers from a variety of schools in terms of their geography; their progress and the length of service of the Head. It is also important to note that the range of schools included those with a religious connection, and those without. Flintham makes a fundamental point as a systems thinker when he writes

“The distinction needs to be drawn between the spiritual and moral management of a school, concerned with curriculum issues such as assemblies, religious education, citizenship, etc and the spiritual and moral leadership, concerned with the often intangible aspects of interpersonal engagement and quality of relationships, particularly when tested by the pressures of external events, yet preserved by a clearly articulated structure of moral and ethical values: a distinction between leadership and management neatly encapsulated as the difference between ‘being’ and ‘doing’.” (p.3.)

The Headteachers involved agreed that it was possible and desirable to develop spiritually and morally both as a person and as an institution. On this basis Flintham constructed his research, using the NCSL’s Leading edge seminar on leadership and spirituality as a means of trying to find the voice of authentic practitioners.

The findings of Flintham’s research give another useful insight into how those in leadership might view, and indeed, do view and use the issue of spirituality. The conclusions from the study noted that all felt that they could articulate their own individual and personal belief system, and that this was important. The belief was that it was their responsibility to set the spiritual and moral tone of school, both personally and in terms of the organisation. In order for this belief system to be effective, there needed to be a ‘reservoir of hope’, an internal reservoir of hope and calm that is developed into ‘the wellspring of self-belief and directional focus for the school’, and this had to function regardless of the pressures of the job. It was recognised that effective functioning would not take place if a headteacher did not have ‘a range of sustainable strategies’ in and beyond the world of Education. These strategies differed depending on each individual, and from this it was decided that it was the need and the responsibility of each individual to find an effective approach in this area. It is this that gave Headteachers the ‘capacity to act in a spiritual and moral leadership role by ‘being a Head’ rather than by doing the job. Finally it became clear that Headteachers need space to reflect on the ‘vision and values’ agenda. This is an approach to the wider issues that goes beyond the mechanics of school management, and once again the individual and the systemic approach are important and linked.

Strengthening the Self.

West-Burnham has continued to develop his ideas in his recent workbook (with Jill Ireson, 2006); following the line of spirituality that explores authenticity. The reason for this is because of the problem of sustaining reform. In this West-Burnham’s concerns are similar to those of Fullan (2002; 2004). There is such pressure on leaders that a fresh approach to leadership needs to be devised. The traditional characteristics ascribed to authentic leadership involved ‘Values, Relationships, Self-discipline, Heart and Purpose’ (George, 2005). George described the concept

“Authentic leaders genuinely desire to serve others through their leadership. They are more interested in empowering the people they lead to make a difference than they are in power, money or prestige for themselves. They are guided by qualities of heart, by passion and compassion, as they are by qualities of the mind. (p.4)

In his study West-Burnham agrees with this, but develops George’s desire for lasting value, by seeking to build upon such ideas. This is an ideal he espouses, but his concern lies in the questioning of how best to achieve and then sustain the ideal. He draws primarily on Goleman (2002) and Boyatzis’ theory of self-directed learning (1999, 2001, 2002), but also there are the systems ideas of Senge (2004) in the background. The actual term ‘spirituality’ is absent, but many of the concepts involved are to the fore. This can be seen in the use of the Walt Whitman poem ‘Song of the Open Road’ which reads

**“Here is the test of wisdom,
Wisdom is not finally tested in schools,
Wisdom cannot be passed from one having it, to another not having it,
Wisdom is of the Soul, is not susceptible of proof, is its own proof,
Applies to all stages and objects and qualities, and is content,
Is the certainty of the reality and immortality of things, and the excellence of things;
Something there is in the float of the sight of things that provokes it out of the soul.”**

- Walt Whitman ‘Leaves of Grass’, 1855 ~ Found in West-Burnham (2006a). p.1’

An example of how close this ‘wisdom’ is to spirituality can be found in West-Burnham’s suggestion (2006b), that the poem works just as well if one replaces the word ‘wisdom’ with ‘spirituality,. The desire here is for an understanding and an ability to draw upon the deeper aspects and reserves of our humanity. This in itself is a development that the present author feels that Senge (2004) would be pleased with since it frees the term and concept from possible religious overtones. In doing so it becomes more accessible for all concerned.

This theory of ‘The Five Discoveries’ sees self-directed learning as crucial to leadership development, being the crux for development and strengthening the individual, both in who they are and what they want to become. In this discussion is that depth of provocation that comes from the soul. This process requires an individual to make five related discoveries, which are of themselves tools, to attaining a greater level of emotional intelligence in the leadership context. The aim is effective, sustainable leadership that is within the dynamic of spirituality or authenticity. It is explained (West-Burnham, 2006a) that

“This kind of learning is recursive: the steps do not unfold in a smooth, orderly way, but rather follow a sequence, with each step

demanding different amounts of time and effort. The results of practising these new habits over time are that they become part of your new real self. Often with changes in your habits, emotional intelligence (EI) and leadership styles, come changes in your aspirations and dreams, your ideal self. And so the cycle continues – a lifelong process of growth and adaptation.” (p.7)

This process is similar to what the present author calls ‘a dynamic of becoming’ in that it focuses on ‘the life lived’, the journey of being becoming. Where this moves on from any similarity with the present author’s work is that it provides a thoughtful guide through a number of stages to enable one to attain this. The five discoveries are put forward in the context of Boyatzis’ theory (2002), tabulated below as

<p>Table to show</p> <p style="text-align: center;"><u>Becoming a Resonant Leader:</u> <u>The Five Discoveries: Boyatzis’ theory of self-directed learning.</u></p> <p style="text-align: right;">(p.6)</p>	
<p>1. The First Discovery</p>	<p>My ideal self Who do I want to be? -----</p>
<p>2. The Second Discovery</p>	<p>My real self Who am I? What are my strengths and gaps? -----</p>
<p>3. The Third Discovery</p>	<p>My learning agenda How can I build on my strengths while reducing my gaps?</p>
<p>4. The Fourth Discovery</p>	<p>Experimenting with new behaviours, thoughts and feelings to the point of mastery What actions do I need to take? -----</p>
<p>5. The Fifth Discovery</p>	<p>Developing trusting relationships that help, support and encourage each step in the process Who can help me?</p>

These ideas are found in several of Goleman’s books (2002), but receive a more careful practical working here. The approach adopted is in keeping with a similar one that might use the term ‘spirituality’ and does in this respect provide a good model.

Each of these five areas of discovery could be considered within the remit of this paper, but given the focus of our discussion the second which deals with developing an understanding of personal authenticity is that which requires comment. This area requires the fusion of three connected but interrelated domains. These are 'Literacy, Values and Actions' (p.17f.). 'Literacy' is the evolving of a language that is personal and allows deep and profound expression. This should be able to take place both in the affective (the emotions) and the cognitive (the intellectual) in a manner that engages and sustains dialogue. The aspect of 'Values' is where that which comes from the moral and spiritual dimensions becomes a reality in language and action. Finally, the concept of 'Action' refers to the ability to decide how best to use language based on values to inform personal choices and engagement with others. When these three areas overlap they produce an authenticity of endeavour and being that is to the benefit of all concerned, and might in another context be termed 'spiritual'. As mentioned earlier, this provides for a 'secular' approach to this area, but it is one that can easily be adapted for those within one belief system or another.

There remains a question as to whether or not one can talk of sustainability or authenticity without overtly discussing spirituality. The present author feels that the discomfort here relates to the problems of 'God talk' and religiosity in some parts of our society, but that we should not let this deflect the debate. If we fail to do so we could be creating another block towards spiritual development by diminishing the concept. It would be better to adopt a clear semantic basis for dialogue. If this is not done, the debate about spirituality runs the risk of being marginalised into the realms of the obscure and the bizarre, instead of being central to our organisations. This issue of centrality is also pertinent. It is advisable to talk of the authentic dynamic that keeps a leader becoming and sustains change, but there is a danger that this is as far as the debate goes. Systems' thinking means that we cannot stop with the individual at the top, or with any individual, but rather need to apply similar concerns to the whole becoming of an organisation.

Chapter Eight.

Spirituality in the Literature of Religious Education (RE).

This is not an area of expertise that many in the business world would be familiar with when thinking about either spirituality or leadership. It is certainly not an area to which they would turn to for advice. It is also true, to a certain extent; the same seems true of that of education. An example of this is seen in the fact that little of the debate within the NCSL refers to the writings on this topic in this field. There are some good reasons for this, not least that 'the RE world' is content to debate within its own confines. However, given that those concerned with Religious Education are concerned with education at its most fundamental level, this is unfortunate. In the writings of Wright (2000) there is a wealth of information and discursive philosophy that would benefit those thinking about this area in any discipline.

The world of Education has worked with issues relating to the spiritual, personal, moral, social and cultural for a number of years. The instruction from various governments, in one form or another has required the promotion of these values. In this respect Wright and others in this field have an agreed starting point – which is not always true of those outside of education. While often the ventures undertaken in business and education are different, the work of the Forum for Values in Education transfers beyond their remit without too much difficulty. In the National Curriculum handbooks for Primary and Secondary Teachers (1999) they posit four common values that need expression within schools. (These values were originally put forward by Talbot and Tate, 1997). The four read as follows

- **The Self**
 - We value ourselves as unique human beings capable of spiritual, moral, intellectual and physical growth and development in whatever manner we choose to understand these terms.
- **Relationships**
 - We value others, not only for what they have or what they can do for us. We value relationships as fundamental to the development and fulfilment of ourselves and others, and to the good of the community.
- **Society**
 - We value truth, freedom, justice, the rule of law and collective effort for the common good. In particular, we value families as sources of love and support for all their members, and as the basis of a society in which people care for others.
- **The Environment**
 - We value the environment, both natural and shaped by humanity, as the basis of life and a source of wonder and inspiration.

(Wright, 2000; p.119)

This allows a useful place from which to begin, and a set of values used by the next 'beacon' to be discussed in this paper.

Andrew Wright: Conjuring spiritual order from spiritual confusion.

Wright (2006) does admit to keeping his focus within his chosen field and does not seem quick to move beyond it. He has not looked at the debate about spirituality outside of the academic debate surrounding RE, and has not thought of extending his thinking beyond this. The following section will attempt to outline the parts of Wright's explorations that are relevant to our discussions concerning spirituality and leadership. To this end the present author will draw largely on Wright's book Spirituality and Education (2000) and on discussions with him (2006). Wright is well aware of the difficult nature of seeking a definition and a working model in this field. As such he begins by asking what images a word such as 'spirituality' conjures for people – and then looks at different possibilities for a range of belief systems. This is rooted in his belief that, moving on from people's understanding and experience, such attempts at definition as are possible, need to be inclusive while moving beyond unnecessary ambiguity. While this is desirable the difficulty should not surprise those thinking in this area because

“...at the heart of the spiritual is that which is inherently elusive and mysterious...and dynamic ...” (p.7.)

In this respect he opts to talk of a 'landscape' and within this seeks a definition and an understanding that will have intellectual credibility, and be useful in a number of (for him - educational) settings.

After considerable debate Wright (2006) fashions a 'provisional' or working definition and one that he still agrees with (2006). He proposes that

“Spirituality is the relationship of the individual, within community and tradition, to that which is – or is perceived to be – of ultimate concern, ultimate value and ultimate truth, as appropriated through an informed, sensitive and reflective striving for spiritual wisdom.” (p. 104.)

This definition will not be wholly acceptable to the adherents of any particular belief system, but it does allow for the vast majority to usefully explore. Yet even this process requires a degree of charity on behalf of those who adhere to it. This is a springboard for further discussion and articulation, and it seeks to be inclusive by moving beyond three of the classic stumbling blocks in the philosophical and pedagogical treatment of this subject – claims of tradition, truth and wisdom, which all belief systems have to one degree or another. The problems that have traditionally lain in the area of spiritual tradition are overcome by trying to transcend the boundaries of introspective and personal thinking. This is done by engaging with forms of spirituality that are 'embodied in historical, cultural, linguistic and social traditions'. When dealing with spiritual truth Wright is concerned 'to resist the instinct to bracket out the question of the material content of spirituality by engaging directly with the question of spiritual truth'. This is an approach that he sees as being open and honest. In relation to the issue of spiritual wisdom, there is an attempt 'to challenge raw unreflective spiritual

emotivism by engaging with critical thinking'. In such a dynamic it is hoped that one finds a commonality of language and an agreement on the procedures required for further thought or action. This permits a nurturing of spirituality, within attitudes, ideals and action.

How all this relates to leadership is not something that Wright has written about, but when pushed in personal conversation (2006) he adapted his ideas to school leadership with remarkable speed and fluidity. (What follows is the present author's understanding of the gist of the conversation and Dr. Wright should not be held accountable for what follows!) Wright felt that an understanding of spirituality was integral to good school leadership. Since the values involved are often learnt by example, or picked up by 'osmosis', then the expression of spirituality in a school is that which will be embodied in the staff, pupils and wider community. This will flow from the Headteacher, who may delegate particular responsibilities to others in particular areas, but who will set the pace – either through choice or default. This will take place within the environment for learning that the head creates, and will therefore be expressed in every aspect of school life, and not just the teaching and learning.

In order to set the right ethos in order to allow for a school to allow spirituality to flourish the Head needs to consider three interrelated issues in a 'rigorous and unapologetic' way. These are, firstly, an understanding of what is spiritual, or worth giving worth to. One could ask a question here that sought to understand what a school worshipped. This does not mean a query about how collective worship is observed, although this may be a useful insight, but rather within its ethos and value system what does a school consider worthy of celebration. Close behind this there needs to be a clear vision of what kind of education the school community is seeking to deliver. This is different from the first point in that it explores the tradition of education in which a school exists. This might be a 'faith' tradition or a liberal tradition. The actual tradition is not so much the issue, what is important is how this is expressed in every aspect of school life, and whether or not this expression is true to the ideals. Finally a clear view of what a school is working with, the pupils in their many expressions of humanity is required. In this respect, as important as the prospectus and the policies and rules, is an understanding of how to deal with human potential and ability in its many forms. This must be realistic, allowing for the strengths as well as the fallibilities. It is these issues that take an observer to the 'heart and soul' of a school and it is these issues that those leading in this field need to state clearly and return to often. The purpose of this is in order to clarify for the whole and to encourage the individual. It is for those in leadership to insure that the teaching and learning, the mentoring and pasturing all reflect these values

Other views from the RE world.

Rather than exploring the range of thinkers within the RE world in a similar fashion, the present author adopts an approach here that allows for a view of differing ideas. These ideas are not specifically related to leadership, but it is hoped that this presentation allows the reader to see what possibilities there might be. It is hoped that this overview will enhance the present author's case that there is a wealth of thought and material in this area, even if it is not specially related to leadership issues. The following table offers an insight into this from an educational viewpoint.

<u>Table to show the differing approaches taken to the nature of Spirituality and its application in an Educational setting.</u> (Table adapted from Erricker, C. & J. (2000), p. 183-199 and Wright (2000), p.70-89.)		
<u>Academic*</u>	<u>Approach to Spirituality.</u>	<u>Example: Approaches to Spiritual development</u>
Jack Priestly (1996)	Spirituality as a dynamic process (Transcendent Mystery)	Use human capabilities such as experience and imagination in order to develop an understanding of deeper (spiritual) realities
David Hay (Also Rebecca Nye & Robert Coles (2002)	Challenging the secular suspicion of spirituality (Religious Universalism)	Follow contemplative and/ or meditative activities to try to enable an individual to relate to
Mike Newby (1996)	Developing a non-religious spirituality (Secular Humanism)	Looking at life experiences that give worth in a non-religious context and seek an understanding of how to give worth, and how to celebrate this.
Adrian Thatcher (1999)	Spirituality and the recovery of religious truth (Christian Orthodoxy)	Identify that within our humanity that gives understanding of spiritual insight, and explore how this might be expressed.
Dennis Starkings (1993)	The arts and aesthetic spirituality (Aesthetic spirituality)	Identify how the performing arts and artistic expression might result in spiritual reflection – and the value in this for our humanity.

Clive Erricker (2005.)	Spirituality relativity (Post modern Relativism)	Look at questions as to what really matters to individuals in their life. This is particularly effective with children, who have not yet learnt to
Andrew Wright (2000.)	Exploring culture and communities in order to understand spirituality (Embodied spirituality)	Viewing religious traditions and belief systems, identifying the contribution these bring to their lifestyle or worldview.
John Hull/ Michael Grimmitt (2000.)	The advocacy of dignity, freedom and mutual solidarity of children/ the human capacity for awareness (Spiritual Solidarity)	Develop the expressive and creative aspects of a person's understanding of spirituality, while also discussing what hinders spiritual development.

*** The works cited are simply one example of the academics' work in this area, chosen for their clarity and accessibility.**

There are two points, both simple, that need to be made here. The first is a philosophical one. However one defines spirituality, the working reality requires flexibility – and this is an important issue for school leaders. The second is a matter of resource, when one discusses spirituality in any context, but particularly within education, it should be noted that there is a rich vein of thinking among those academics concerned with Religious Education, and this should not be ignored.

Chapter Nine.

What is Spiritual Education?

Given the above there is an important question – how do we educate spiritually, and can we educate in such a manner as to encourage spirituality? This is an issue that opens a number of controversies, and it is not the purpose of this paper to explore them. At the start of this section it needs to be noted that a full range of academics and writers have engaged with this issue. It also needs to be made clear that this is not a topic that only relates to schooling, which is why Senge (2005) considers this an important aspect of a learning organisation.

Wise or foolish?

The present author would like to begin with a ‘parable’ offered by Zohar and Marshall (2000) which gives an insight to what is, and is not, a spiritual approach to education. It is the end result of this parable that gives an insight into some of the issues at stake. The narrative is of a conversation between a businessman and a fisherman, and relates to issues such as the quality of life, and to what human beings give value. It reads as follows

“An American businessman was standing on the jetty of a Mexican coastal village when a small boat with just one fisherman docked. Inside the boat were several large yellowfin tuna. The American complimented the Mexican on the quality of his fish and asked how long it had taken to catch them.

The Mexican replied, ‘Only a little while.’

The American then enquired why he didn’t stay out longer and catch more fish.

The Mexican said he had enough to support his family’s immediate needs.

The American then asked, ‘But what do you do with the rest of your time?’

The Mexican said, ‘I sleep late, fish a little, play with my children, take a siesta with my wife, Maria, stroll into the village each evening where I sip a little wine and play guitar with my amigos. I have a full and busy life, Senor.’

The American scoffed, ‘I am a Harvard MBA and could help you. You should spend more time fishing and with the proceeds buy a bigger boat. With the proceeds from the bigger boat you should buy several boats. Eventually you would have a fleet of fishing boats. Instead of selling your catch to a middleman you would sell directly to the processor, eventually opening your own cannery. You would control the product, processing and distribution. You would need to leave this small coastal fishing village and move to Mexico City, then Los Angeles and eventually New York, where you could run your expanding enterprise.’

The Mexican fisherman asked, ‘But Senor, how long would this all take?’

To which the American replied, ‘Fifteen to twenty years.’

‘But what then, Senor?’

The American laughed and said that was the best part.

‘When the time is right you would sell you company stock to the public and become very rich. You would make millions.’

‘Millions, Senor? Then what?’

The American said, ‘Then you would retire. Move to a small costal fishing village where you would sleep late, fish a little, play with your kids, take a siesta with your wife, stroll to the village in the evenings where you could sip wine and play your guitar with your amigo
(P.282.)

This parable suggests that while education is important, even good schooling is not enough; that not even an MBA from Harvard makes for spiritual intelligence.

It is important to get to the heart of what ought to be being developed in this educative process. A useful definition from the field of education comes from OfSTED (2004), which reads as follows

“Spiritual Development is the development of the non-material element of a human being which animates and sustains us and, depending on our point of view; either ends or continues in some form when we die. It is about the development of a sense of identity, self-worth, personal insight, meaning and purpose. It is about the development of a pupil’s spirit. Some people may call it the development of a pupil’s ‘soul’; others as the development of personality or character.”

If one replaces the word ‘pupil’ with a more adult term to fit another organisation, then one has another useful and aspirational view of what is involved. One could well question how well the ‘Harvard MBA’ in the story above understood the non-material element of his being. It seems to the present author that the story shows an intelligent and able individual too caught up in the prevailing culture of his world to realise that there might be something outside of it, or a different way of doing things. There is a need for a quantum vision here. This does not mean the ‘MBA’ is unhappy or even unfulfilled, although it might; but it does raises a human resource issue relating to spirituality.

There is another issue which is that in our modern world one who fails to make connections beyond the obvious will be poorly equipped to deal with change and development. The ‘MBA’ has a good set of goals and a plane to achieve them, but the parable suggests that he has a poor sense of the wider picture. This must be a serious concern to an organisation since eventually the individual will become less effective and both employer and employee will be diminished. This is the reasoning behind the need to educate or develop

the whole person, and this is why Senge (2005) argues for a culture of learning that interacts with the modern world and the becoming world of the future. For him, neither the present nor the becoming is a static notion, but both are realities in a dynamic that defines our being. This needs to be understood by an individual if they wish to be fulfilled spiritually. These concepts need further discussion, and this is the purpose of the next section of this paper.

The business of ‘Spiritual Schooling’: Mixing Hull and Senge.

If, as is the case in this paper, spiritual education is being lauded; and if, as in the case of the above parable, it is worth seeking, then it is worthwhile spending some time discussing exactly what this might be in the broader scheme of things. The present author wishes to place this discussion in the context Senge (2005) encourages when asking organisations to actively seek to define their own spirituality and then to develop it. As such the term ‘spiritual schooling’ does not just refer to the business of Education, but also to the education that goes on in Business. This is fundamental to the whole teaching and learning process. Once again one is dealing with different but interrelated concepts.

When addressing Education it is clear that different ‘Faith’ and ‘Church’ schools define this in a manner to suit their requirements, and again there is nothing wrong with this in so far as it goes. However, the issue is broader than this, and for the remaining schools, mainly State schools with no religious affiliation, the discussion is still required and no less important. All schools create a spirituality based on their core values. Questions need to be asked as to how this develops those involved, and what this process is. Hull is clear (1995) that there are at least four ‘features’ in the literature about this topic. This critique is useful in that it provides insight in two areas. The first is that it shows what is being considered within the world of spirituality literature; and then it allows the reader to cross to literature from other fields in order to determine what is being debated.

Hull agrees that spiritual education is interpreted in a number of fashions. Firstly there is the perception that this involves ‘the cultivation of the inward’. This involves the inner feelings and emotions of humanity, focusing on the inner journey and the discovery of transcendence, but not necessarily going beyond these parameters. Secondly, there is the ‘tendency’ to see spiritual education as involving contrast between the spiritual and the material. (This is certainly the case in some leadership literature we are discussing. An example of this is to be found in Senge’s fifth discipline (1990).) At this point it is important to stress the concept of a ‘tendency’, since we are not discussing an absolute trend! A third trend involves the tendency ‘to root spirituality in a sort of universal anthropology’. This speaks of a capacity for human nature to transcend itself, through imagination or Art or other forms, even work related disciplines, and to

effect rapid social change. There are a number of leadership philosophers, such as DePree (1999) who would not adhere to this in this form, but who would be keen to see the relational and community aspects of their philosophy developing into such as expression of spirituality. Finally Hull comments on the move to allow spirituality to be 'aestheticised'. In reality this means that its locus is to be found in that which is considered to be beautiful and other-worldly. This would naturally encompass the Arts and music, in other words the finer feelings of the human condition, without reference to the darker side of humankind. Hull is concerned that this takes on a socio-political agenda, becoming 'something that middle class families can provide for their children in order to enrich their children's lives.' This is a valid concern. If spirituality becomes the reserve of one group or another it will fail to be a significant dynamic in our society, for change or for any other thing. This is an interesting point when one considers the process of creating spirituality within a school or workplace, and it links back to Wright's (2000) concern that spirituality be inclusive.

In this sense it is understandable why Hull classifies such emphases as being 'false emphases'. There is a need to move beyond the purely inspirational (and middle class) in order to allow spirituality to deal with the real depths of the human condition. If this is not the case those seeking to fulfil this task will become trapped in one era and one culture. This may be effective for a period, but as the changes in cultural understandings become more pronounced so will the insufficiency of such a definition. Spirituality, and in turn spiritual development cannot deal purely with the positive, there needs to be an understanding of the darker side of the human condition and of the pain this causes. This too Hull would develop. It is not enough to know, one must seek to understand what it is to stand in solidarity with others. This requires the right emphases and a significant awareness of the idols of the present age. If this is not the case, then any form of spirituality or spiritual development will be severely hampered by self or group interest.

It is worth acknowledging Hull's point that children learn quickly. Whether or not spirituality and the subsequent values are on the curriculum, they will understand and learn from the values of those who rear them and teach them and from the values of the multimedia society in which they live. This must be a major consideration in relation to this topic. It is not a case of whether or not those who lead in education choose to develop a spiritual education. The reality is that this is taking place in our schools at present, and the choice is whether or not to develop this in a systematic and pedagogical manner, or whether to leave the education to chance, the status quo or both. Looking outside of schools, Hull does not comment on adults, but it is safe to say that all organisations have rules and values that are unspoken and learned subliminally. To some extent adults adapt to this situation. It is here that Fullan's idea of spirituality (2003) as a means to establish and act upon a moral imperative resurfaces. This cannot be left to chance. There is a sound

principle here, which suggests schools and business should seek to educate rather than to adopt a more passive approach.

There is another important point that Hull raises, and this relates to the issue of how one might apply spirituality across the curriculum, which gives a useful model that could adapt for the workplace. (Hull's approach is generally philosophical, but there are others, such as Bigger and Brown (2001) who have combined the theory with a practical model for doing this within schools.) Possibly it is easier to do this in the education setting, but it is a transferable application and one that Senge (2003) approaches with some of his recent work. Hull (1996) captures the reality and the urgency of the issue when he writes

“If we take seriously the conflicting spiritualities of our culture, in the light of the suggestion that truly spiritual education is that which inspires young people to live for others, we will find that this makes a considerable impact upon the curriculum and indeed upon the structure and values of school life. There is within each subject a subject for death and a subject for life.”

Again the focus is schooling, but this can transfer to the world of business albeit with a possibly different focus. Whether or not a business can operate ‘for others’ is debatable, but certainly in the modern worlds shareholders have a variety of spiritualities and companies will have to be aware of these concerns. Senge would see this as a vital part of an organisational culture that is holistic and focused.

Another example of how well thinking within education might transfer is in Babbedge (1997). Here one finds a careful discussion of what spiritual development might look like and what it involves. The approach is inclusive and is adaptable in a number of different schools. It is this flexibility that enables transfer. The following table seeks to explain the main points of Babbedge's approach in a manner that allows the reader to see the possibilities for a similar expression in different areas.

Table to show	
<u>The requirements relating to Spiritual Development.</u>	
Babbedge (1997)	
<u>Area necessary for spiritual development</u>	<u>What this means in the context of the individual and community's experience.</u>
Our full humanness	Learning what it is to be fully human
Our imaginative creativity	Learning to create and to develop ideas and concepts
Our emotional sensitivity	Learning to deal with our feelings and vulnerabilities.
Our moral awareness	Learning how to socialise and to relate to others

Our ability to think deeply	Learning our capacity to access and to use deep thoughts, to be aware of the inexpressible, intangible and transcendent.
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These areas can easily move within schools and a variety of businesses, and in Hull's terms – between cultures. For thinkers like Senge this approach to definition and development gives the space to create and to express spirituality within a given setting.

Chapter Ten.

How might spirituality benefit organisations?

At the start of this section it is worth noting Gibbons (2000) cautionary comment when he points out that

“Spirituality and business are two belief systems with ultimate goals: profit and God (or the equivalent sacred transcendent conception)...some mutual accommodation must take place if the two are to coexist.” (p.127)

This paper now proceeds with the hope of working in that accommodation. It is easy for a term such as spirituality to become a ‘boo/ hurrah’ declaration. While this may be sufficient for some discussion, it is clearly not adequate for the purposes of this paper. There are serious questions that need to be asked, not least in what sense spirituality might benefit an organisation, and particularly one involved in the sphere of Education. At this point the earlier deliberations of, and dialogue with Senge (1990; 2004), West-Burnham (2006a) and Zohar (2005) provide some foundation. Useful as this is, Avery (2004) explains why there is still a sense of caution in relation to the use of spirituality, when she writes

“Spirituality is an emerging movement...but it is not widely as an organisational or leadership theory or model. It brings an important focus on the emotional, holistic nature of working and the need to balance both social and economic factors in the workplace. However, spirituality’s effectiveness in improving happiness and efficiency still needs to be demonstrated.” (p. 104)

While the research, and the body of evidence is growing, (Trott, 1996; Korac-Kakabadsre, Kouzmin and Kakabadsre; 2002Marques, 2006), there is still a need to develop the theory and trail the model. At the present stage there are intriguing possibilities amid the gathering debate.

The previous discussion in this paper has dealt with two areas relating to this. Firstly, there was debate as to how ‘the path lived’ might involve an approach to business, and examples were given, (Cavanaugh, Hanson, Hanson & Hinojoso, 2001). Secondly, our exploration suggests how leadership systems-thinking has dealt with this division, so we will now return our attention primarily to the extent to which the discussion relates to schools. Beyond this, Palmer (1998) shows how those schools with a clear moral purpose do well. A part of this is because the best teachers are able to integrate intellectual, emotional and spiritual aspects of knowledge and teaching in order to create powerful learning communities. There are parallels with this outside of Education, as can be seen with Garten (2001) from his work with CEO’s and the similar conclusions he has established.

Within the American debate about Education, Madoni and Gaffney (1998) put forward a number of ways in which spirituality can benefit education, (and ways in which it might not,) but their line of argument holds true for other areas of human endeavour. They point out that spirituality provides a focus for a holistic approach which measures success by not simply what they ‘know or learn but what they become’. This is an interesting point since it gives a pedagogical focus to DePree’s arguments (1992). Further to this there is a suggestion that spirituality can be used to address the (perceived) quest for inner peace. This relates and draws upon the mystical quest in both Eastern and Western mysticism. The focus for education is the need to address the inner person rather than just the outer. A third approach is to see spirituality as a means of admitting human qualities into the educative business of dealing with facts and theories. These are strong arguments, but they presuppose the expertise to be able to deliver all, or even one of these ideals! Finally there is a debate as to whether spirituality can help humanity have a clearer understanding of science. Due to our human nature it is difficult to have a completely objective view of scientific method and of the human endeavour involved. In this there is a return to the concept of a holistic approach to educating. There is ample room for a view of science that allows for spirituality, creating awe and wonder, and few would argue against this. However there is also space for a view of science that allows for an understanding of human frailty and the misuse of scientific method. This is something that needs debate, but outside of the ‘religious’ debates surrounding the verification of truth, or the debate about human origins.

These arguments are more easily debated within the Education environment, but are still important to the Business world. In this pursuit one finds some of the building blocks for Senge’s systems thinking that encourages building a shared vision (1990). Also this is where DePree (1992) can find a locus for the concept of a value-based company since this goes to the heart of an organisational culture. There is a wealth of business literature arguing that spiritual well-being benefits an organisational climate (Trott, 1996), as well as how it benefits the well-being of the individual (King & Nicol, 1999). Collins and Porras (1994) explored the relationship of different companies ‘core ideologies’ to spirituality, and found that those with the more visionary and humanitarian approaches verged on a developed spirituality. The Table below shows examples of these core ideologies.

Table to show Collins & Porras (1994) ‘Core ideologies’ of ‘Visionary companies’.		
Citicorp	3M	Nordstrom
Expansionism	Innovation	Service to the customer
Being out in front	Integrity	Hard work
Autonomy	Respect	Continuous
Meritocracy	Tolerance	improvement
Aggressiveness	Quality and reliability	Excellence
	Solving problems	

Not all of these core values sit easily with the prevalent definitions of spirituality. In fact, Gibbons (1999) points out that some of this envisioning is quite different from the spiritual values 'like forgiveness, love, compassion, mindfulness and balance' (p.14), there is still room to explore and develop this idea. It is possible to see spirituality as a dynamic that creates space for 'expansionism' and 'aggressiveness' to become less hard, and more charitable. It is arguable that one is better served by an aggressive spirituality, in this context, than an amoral competitiveness. A Company, or a School, desiring to be out in front will develop a more sustainable and caring environment if they adopt a holistic approach. It is not debatable that values such as 'tolerance' and 'respect' sit comfortably with most people's view of spirituality, but defining the reality is a little more challenging. For example, respect is good, but how does it affect one's view of competitors? This is an area that requires debate within an organisation, and so brings us back to the reality of creating spirituality within. The goal is to have core values that are based on non-economic beliefs combining with an empowering culture that enables the economic performance to outperform rivals. This would set a useful goal and provide a benchmark for excellence. Peters and Waterman's research on 'excellent' companies (1982) shows that this is not a new idea or possibility; and this has been more recently debated (Korac-Kakabadsre, Kouzmin and Kakabadsre, 2002).

Senge's ideas (2005) of an organisational development of spirituality give credence to this task. The practicality of this has been touched on elsewhere in this paper, but it is worth a brief reprise. There are a number of examples to show attempts to foster an open spiritual dynamic within a workplace. The executives of Wheat International Communications in Virginia meet not just for 'power lunches', but also for 'Higher power lunches' which allow time to be given to discussing spirituality and the principles involved. A number of the American fast food companies have adapted to having a workforce from any number of different backgrounds. In order to foster respect towards one another and spiritual intelligence they now employ teams of multi-faith chaplains to meet the needs of employees. In California Apple computers ensure mediation rooms for employees, and thirty minutes a day in which to pray or meditate. Medtronic Medical created a mediation room in their headquarters and allows employees to have 'Personal Days' for retreat or the pursuit of other spiritual interests. These examples deal more with the external aspects of the system, but none the less they show a changing awareness and an attempt to integrate business life with spiritual practice and values. A number of schools have begun to go down this path, establishing prayer rooms, using INSET to benefit individuals' broader aspirations and encouraging space for the individual in the context of the system.

In this context one is entitled to ask what a spiritually inclined or aware workforce might look like. This is an interesting question in the context of

education, since the spirituality in question would need to be evident in the whole community, staff and pupils, for it to be truly effective. In researching the attitudes that ought to be found in a spiritually inclined workforce, Marques (2006) puts forward a list of characteristics that might form a path. He puts the following list forward,

- Having a sense of pride in their work
- Being honest and caring with internal and external clients, customers, co-workers and the rest
- Being conscious of other workers
- Being adaptable
- Being reasonable
- Being non-confrontational
- Being cooperative when needed
- Believing in God or a higher power or a spiritual force
- Being driven to create and to experience sense of meaning
- Being driven to balance and interlink both family and work
- Trying to be fair and genuine, independent of the leadership line of thought or the organisational policy
- Willing to help when and wherever, even if unnecessary.

The present author is unclear as to whether or not this list is in order of importance, or if all, or even a majority, of these criteria need to be in place. Equally, there are some terms that require further definition. Whatever the case, the workforce is highly motivated and exhibits the traits of one with a strong sense of belonging.

An example of this belonging is seen in the desire to be fair, genuine and independent. In a situation of oppression or inhumanity this could be an admirable and very spiritual approach. This is the action of a person following the example of Gandhi, Martin Luther King, Nelson Mandela or the Dalai Lama. On the other hand, how far can an individual function successfully within a reasonable organisation if they are unwilling to follow the policy of that organisation? Not many schools or organisations require the efforts of such remarkable individuals. Possibly the best approach is to use Senge (2006) and say that whether or not all of these ideas need to be present is a matter of debate, and would be best decided as the leader defined the spirituality of an organisation. In this task the leader's own spirituality will be of importance (Flintham, 2003). This leads us on to a discussion of the role of the leader in this respect.

Another approach that can be taken is seen in the work of Howard (2002) who looks at the features in a workplace in so far that they are applied to a learning culture. She sees this as coming about because of the spiritual perspective. While this research is directed towards the business environment, it is important in that it can transfer to the underlying principles and dynamics that allow teaching and learning to take place in a school. It is considered important that people in organisations do not become

assimilated into them, but retains individuality within the corporate whole. There needs to be a sense of one and all working for and valuing the collective good. This has important implications for how leaders relate to and (positively) use spirituality and this forms part of the next section.

What might Education learn from businesses that have successfully used spirituality to enhance their performance?

There are a number of businesses that claim to have adopted spiritual principles in order to give them the cutting edge in their areas. This aspect of the paper is a topic in its own right, and for the sake of brevity what follows is an exploration of two very different companies in two very different fields. One is a successful company, employing a large number of people, which claims to have successfully adopted a spiritual approach that has enabled success. The other is a relatively new company based around a small team that is seeking to put into practice the principles that lead to spirituality or authenticity while coaching for success in business and legal leadership. The scandals of companies such as Enron and Worldcom show that not all business acts in good conscience, and that there are numerous examples of companies that seem to be able to function without strong moral or spiritual principles. However the purpose of offering these two examples is to explore companies where spirituality is important to both leadership and followership.

The established company is ‘Southwest Airlines’ of the United States. So successful is its approach that it has generated a literature all of its own (Kelleher, 1997; Milliman, Ferguson, Trickett & Condeni, 1999). The interest arises from the fact that in a notoriously volatile market place, Southwest Airlines have constantly returned better results than their competitors. The airline operates in what its CEO (Kelleher, 1997) calls a niche market of ‘a low-cost, high-frequency, point to point operation rather than a hub and spoke system’ such as was common among their rivals. It is an operation that requires careful financial management, but this was never enough for the organisation. There were other principles involved. This began with not trying to predict the market, but rather to define what the company was and what it wanted. Integral to this was a willingness to listen to its employees who were encouraged to feel responsible for what went on. An aspect of this was the advice given by the CEO to his employees – ‘Be yourself’. This is effective as a means of creating belonging and encouraging an acceptance of belonging.

Such an approach allows culture to define identity. (This culture allows for a sense of humour as an important part of the employees and leader’s character). While this may be slightly anarchic and cannot be easily controlled, it does not have to be, because it trusts that there will be a level of

digression the employees showed in their participation. This is a culture that is firmly rooted in a 'value discipline' approach orientation. Such an approach is essentially founded around one of three generic value disciplines, (Treacy & Wiersema, 1996) which are

- **Operational excellence:** in pursuit of the best cost position;
- **Product leadership:** to offer the best product and moreover be the first to do so;
- **Customer intimacy:** to be the most dependable and responsive to the needs of the customer.

Southwest Airlines has emphasised the first offering relatively high quality at a relatively low rate. They also have footholds in the other disciplines, but the strength of the company is clear. It is a strength of the company that they can offer excellence, while dependably caring for their customers and enabling a good deal for their staff. This is an example of 'hard' and 'soft' skills combining on the basis of belonging and value. In such instances spirituality plays an interesting role, and certainly not one that is purely religious.

In Southwest Airlines the view of spirituality is one that fuses value and belonging for the common good. It has been observed that there is a greater willingness on behalf of its workforce to engage on a voluntary basis and to show greater willing. This had an impact on customer relations which was important because the one airline already saw itself as serving and enabling them. This was a building of a partnership between leaders, employees and customers. Training formed an important part of the package and this was seen to develop the ability of people to lead at every level, not just to manage. The form of leadership most encouraged was that of employees building bridges with their clientele, and with each other, building up a credit of good faith. The boast of the company is that they offer an authenticity in the midst of the differing ways of doing business even within one airline. Kelleher (1997) adopts a strong but gentle approach to leadership when he argues that
 "...there are many different paths, not one right one. People with different personalities, different approaches, different values succeed not because one set of values or practices is superior, but because their values and practices are genuine. And when you and your organisation are true to yourselves—when you deliver results and a singular experience –customers can spot it from 30,000 feet". (p.6)

In this concept Southwest Airlines have created their own spirituality that is based on the concept of being 'genuine'. This is their benchmark of authenticity, and it is to that which people work and buy into when they choose to fly Southwest Airlines. Certainly in education this perception is changing, and certainly the example of Southwest Airlines shows that this is a good investment.

The second example is included because it offers an example of how the ideas put forward by West-Burnham (2006a) can be realised within the working environment. It is the conviction of the present author that this area is as

true for schools as it is for business. This example involves a small English company called ‘Marcus-Wolf’ who see themselves as being about releasing the power of leadership communication. This presents a very different scenario to Southwest Airlines for two reasons. The first is that this is a small company working in an area traditionally seen as involving ‘soft skills’, which is somewhat different to aviation. However the difference is not just confined to the size of the company, but is also seen in attitudes towards suck skills – where all CEO’s see the need to fly, not all see the need to coach.

‘Marcus-Wolf’ works with CEO’s, Senior Management Teams, Boards and legal teams ‘to improve business results through developing key communicators who are able to engage, inspire, build trust and manage the expectations of key audiences’ (Wolf, 2006). The key concept to achieving this is the coaching. They believe that this is a necessity because

“The old style of dictatorial leadership is going and has been replaced by leaders communicating effectively using emotional intelligence and good communication techniques.” (Wolf, 2005)

The approach adopted is to meet and remedy three key needs identified in the contemporary marketplace. These are that

- Leaders are not taking self-development and communication impact seriously enough and do not see its power as a critical management and leadership tool;
- In the modern business environment that approach of ‘dictating and spin’ are outdated and there is a need for greater people skills in order to succeed;
- The instability of senior managers in an increasingly competitive and changing world requires leaders to have a better understanding of themselves and of how to communicate with others.

This is a platform from which to argue for a greater emphasis on ‘soft skills’. If these needs are not met, then there will be problems in the relational areas of business. This can in turn lead to a lack of intelligence in setting of aims and goals and a loss of impact. The counter to this failure is to meet five particular needs through one to one coaching. The areas are defined as

1. The need for a personal brand or style that allows for emotional intelligence (Goleman 1996; 2002).
2. The need to communicate in an articulate and effective manner.
3. The use of a coach to make the most of the leader’s potential.
4. The space for leaders to recognise ‘that they are experiencing the strategic inflection point in business’ and to be able to adapt their contribution in order to succeed personally and organisationally.
5. The need to educate leaders in the importance and power of personal and professional impact, while linking this to survival and development skills, and seeing these as tools for critical management and leadership.

The goal is for this to improve effectiveness in two areas, that of helping the leadership develop a personal brand and point of view; and also of strengthening internal communications and role. The approach would normally be to start at the top of an organisation and then work down to those who would naturally fill the role of being the key communicators as leaders.

The company is not unique in advocating a coaching approach to business, but their success so far seems to be related to three underlying principles. (While there is a mass of detail and comment about Southwest Airlines, these observations are the present authors based on conversation and research.) The first important element is the use of a 'hands on' creativity that requires an exploration of humanity and business that moves from behind the desk to the available space. (In Marcus-Wolf several of the coaches have artistic backgrounds rather than academic or business.) The client is taught to understand their whole being and how it relates to all about them. Secondly, there is a passionate commitment to authenticity, to providing that which is tailored for and best suits the client. This involves a willingness to address the existential as well as the corporate person. Thirdly, there is a level of research to the concept and the programs that means one is working in an informed and spiritually aware manner.

There is here however a key issue, and if this is not resolved then it is difficult for this process to succeed. It is an issue that goes to the very heart of a leader's willingness to engage in a dynamic of becoming. The process requires the client to be willing to engage in this development. Wolf (2004) describes this in the following quote, writing of a CEO who,

“...wants to see his people engage with the organisation's vision and direction. He also wants to see his delegation of responsibilities and tasks to become more effective and to look and sound like a leader. In practice he would acknowledge, he tends to be very scary. He finds it hard to let go of task and delegate. He is not confident in his role, and can become defensive if challenged. This has a huge impact. Because his people are wary there is a lack of trust which creates weak long-term relationships. His people are not as he would wish, self-empowered and motivated – the capacity and potential of the organisation are constrained by his personality and company teams are becoming irritated rather than feeling supported.”

If this engagement does not happen, then instead of the standard ten sessions, coach and client will not move beyond several meetings. The effect is that this stifles the development of the CEO both personally and organisationally. The cost can be high in both areas. If there is this willingness then the usual program involves first dealing with the external aspects of a person's job, and then in the later sessions with the more elementary and existential parts, and how they all relate. In this case the potential for change and expansion is great, allowing for an authentic personal style. This again relates back to

West-Burnham (2006a) in which new habits and skills become a practised part of leadership.

One needs to be clear, that while such skill enhancement has been around for a while, in truth the concept of such coaching is still in its infancy. The issue of the ‘bottom line’ is pertinent. The present author suggests the question that needs asking is not however can a company afford such input, but rather can a company afford not to develop its staff in this manner. In the case of Marcus-Wolf their clientele involves business both in the fields of finance and human relations, chief executives and various managers, those working in the Law and those overseeing performance and quality. The company sees no reason why it could not diversify into Education – both for staff and pupils, providing that its standards of authenticity were maintained.

In these two companies there is an example of a spiritual approach that allows for a model for the future. It is related not to a tight structure, but rather to a willingness to engage in the process of change at every level. Change cannot be lead or managed unless those who seek to define this process are willing to enter in. There has to be a personal commitment, a branding that enables one to operate from a basis that is authentic and touches the existential or spiritual aspects of a leader’s life. Here schools might well learn from this concept in business, not least in that it will be for Education as a whole, and for individual schools, and departments within schools in particular, to fashion their approach to this.

Chapter Eleven

The Role of the Leader.

The concept of this paper is to explore definitions of spirituality in different worlds and to see what this might mean for those involved in leadership. The above and other sections have hinted at the importance of this. Again the present author must refer back to Senge (1990; 2004), West-Burnham (2006a) and Zohar (2005) in order to provide some foundation for this discussion. However the point of the debate at this stage is to try to go further than their more general approach.

Throughout this paper an emphasis has been put upon the need for leaders to lead in this area. Bennis & Nanus (2005) comment, in relation to organisations that are failing, that they are often overmanaged and underled. Indeed, it is a common observation that when the ship starts to sink it is easier to move the deck chairs around than it is to launch the lifeboats. In this area, when one has to consider the principles and structure of a spirituality, and one that will sustain authenticity, then it is leadership that is required, not management. The focus highlights the issues surrounding how this might be done, and how it might be begun. Strangely, it is in that order, for the simple reason that the deciding is easier than the beginning!

In the case of schools, Wright (2006) makes it clear that the Head of a School needs to give ‘a rigorous and unapologetic lead’ in these matters. While the issues involved may be complex, it is possible, and it does require leadership. From Cavanaugh, Hanson, Hanson & Hinojoso (2001) the present author outlines several guidelines here. A leader needs to be aware that

1. Spirituality cannot be placed purely in the private sphere and outside the realm of an organisation.
2. There is no such thing as a spiritual neutrality; all practice a spirituality of one form or another.
3. Whether or not the leader realises it, a leader’s spirituality and values fundamentally affect his/her leadership. Values affect perception, motivation and choices.
4. All people in any organisation conform to the leader’s spirituality, either by choice or system.
5. The leader affirms publicly the spiritual approach of an organisation – either by deliberate comment or by omission.

These observations are true for any organisation, so no less for a school than a business.

While useful, the above guidelines still leave the matter in need of further definition. This is something that is seen in the work of West-Burnham (2002) and Flintham (2003). Handy (1996) provides a useful focus for this discipline when he writes

**“The trouble with working things out is you have to start to practise what you preach. Intellectual journeys don’t lead to a rest house.”
(p.21)**

In the research of Davies (2001, see table below,) there is a useful investigation as to what this might mean in practice. Davies questioned Head teachers’ views of spiritual development and his research shows an alignment with the present author’s approach – that there is an understanding of spirituality within the community based on ‘the path lived’, and that it has to be lead. Davies’ approach was through the following series of questions

<u>Table to show the response to the question ‘What is Spiritual Development?’ in the research of Davies (2001).</u>	
Areas questioning related to	Agreed (%)
1. Development of personal values	96.9
2. Development of the ability to form relationships with others	94.1
3. Reflecting on the values and attitudes upheld within a community	89.3
4. Developing a sense of awe, mystery and wonder	83.8
5. Responding to challenging experiences, ie. Death, bereavement	80.1
6. Reflecting on the fact that our understanding of the world and of ourselves is limited	80.0
7. Development of individual creativity	77.7
8. Reflecting on the meaning and purpose of life	76.7
9. Reflecting on questions of a philosophical or religious nature	68.3
10. Development of Christian beliefs	62.3
11. Development of religious beliefs	57.2
12. Development of a relationship with God	57.2

In this case the research is confined to an educational and Christian dimension, but this example is still valid for leaders as a means of seeing how one can unpack values and areas of influence.

However it is not enough to hold to these values, or to give verbal assent to them. It is important that one understands that the truth of a Head’s views, or that of his leadership team will be realised in school, for better or worse. More recently (MacDonald-Pearce, 2003) there has been further and broader research showing that the beliefs and values of Heads are reflected in their actions and leadership. The issue becomes clear - if one wishes to develop the spirituality of a school, then the approach of the Head is vital. The same is true for the leaders of any organisation, or part of one.

Equally the discussions that have taken place at NCSL (West-Burnham, 2002) show the importance of this aspect of implementation – both for the

school and for the leader. In a sense these ideas have already been explored in this paper, but given the context of this section, it is worth revisiting the issues involved. The task of leadership raises three areas that need careful consideration

- The interpretation given to the concept of spiritual development;
- The areas of a school’s life that need to be considered for this development to take place; and
- The issue of where the responsibility for spiritual development lies within the school. (The Head may delegate this, providing those with the responsibility are working in a manner in keeping with the Head’s vision.)

This raises the issue of how best to lead an organisation into an awareness of the spiritual values in such a way that benefits all involved, develop the structure, the business and the individuals positively.

How this all takes place is a crucial issue. Howard (2002) believes that it is important for leaders to be critically reflective. This in itself is a spiritual activity since spirituality is ‘at its root it is a matter of seeing,’ (p.235). In this the individual leader is aided to achieve a place that benefits others,

“The ultimate aim of a spiritual leader is to find the resources of character to meet his or her destiny – to find the wisdom and power to serve others. Spirituality is claimed as the essence of everyday events. It is both the source of our restless search and the path way to our connection and purpose. It provides the route to finding the strength and energy we need to live a life of personal fulfilment and integrity.” (p.236)

This is the reason for a requirement for enabling creativity and transformation, for allowing the leader’s envisioning to take root in the beliefs and productivity of the company. Senge (1990) views the process of learning as that which extends the human capacity to create and ‘to be part of the generative process of life’ (p.14.) In the right learning environment, spiritual values come to the fore and create the right learning environment! This should not be surprising, even if it is cyclical, since this is a dynamic concept and not something that is a fixed point or a box to be ticked. As such the leader is personally and professionally involved in furthering this dynamic. It is never still, never quite fulfilled and never quite without an even greater potential that will, at best, sustain all concerned. To return to McGettrick (2005) in terms of education, this is where learning becomes a means of hope. At this point leading can also become a means of hope. It is that process of teaching and learning that allows an individual to discover what they can become and to be; to discover what they can do, how they can learn and what is required to repeat this while moving on. This is a valid experience beyond education and one which a leader will want to encourage and see enhanced by the nature of the organisation.

Using Systems thinking,

In looking to find a way in which to lead spiritually for the sake of spirituality there will not be one definitive method. At this point the present author returns to Senge (1990; 2000) as a means of suggesting an approach that will serve both business and education well. This model involves the discipline of focusing, empowering, transforming and facilitating as a means of working through the challenge. This is explained in tabulated format below.

Table to outline Senge's Strategies (1990, 2000) and their relevance as a guide to developing spirituality within an organisation.		
General Area	Issues involved	Use for leading and managing spirituality
<u>Focusing</u>	How?	<ul style="list-style-type: none"> • Use of a broad definition of the concept of Spirituality that allows for a broad ownership. • Look at issues relating to priorities within the organisation • Comparison with other schools, looking at both the range of concepts and 'Best Practice'. • Use questionnaire and workplace based discussion and training to establish a baseline.
	Why?	<ul style="list-style-type: none"> • Focus on the whole person within the whole community; a holistic education for well-being and academic success. • Fulfil the requirements of local and national bodies relating to education the particular area.
	What?	<ul style="list-style-type: none"> • Review concepts of spirituality within the community. • Begin a process to establish and monitor good practice. • Look at how established activity in the organisation already links to spirituality in the minds of the participants, what the effect of that perception and what might become of it.
	When?	<ul style="list-style-type: none"> • Start as soon as possible. • Review use of staff training to

		<ul style="list-style-type: none"> facilitate immediate involvement. Audit for discussion points and evidence of change.
<u>Empowerment</u>	Building Trust Relationships	<ul style="list-style-type: none"> Appreciate the different approaches within the staff and broader community to <ol style="list-style-type: none"> Spirituality in particular; and Change in general. Be prepared to meet various forms of hesitancy. Use broad basis for discussion based on grid and questionnaire results. Involve issues in performance management reviews
	Shared Purpose	<ul style="list-style-type: none"> Establish spirituality as a means to help achieve the ideals and stated goals of the individuals and the community. Be sure this is clear to all involved.
	Mutual Values	<ul style="list-style-type: none"> Starting with the school's mission statement, explore the ideas and stated goals. See if the wider community understands, using the annual report to parents, or a similar method.
<u>Transforming</u>	Dealing with barriers	<ul style="list-style-type: none"> Using a variety of meetings, establish and deal with the issues that will become a barrier to further development. Continue to use questionnaire as basis for approach
	Establishing vision	<ul style="list-style-type: none"> Encourage different teams to develop their own spiritualities within the vision of the organisation.
	Encouragement	<ul style="list-style-type: none"> Allow staff to see one another's best practice within their spirituality.
<u>Facilitating</u>	Coaching	<ul style="list-style-type: none"> Discuss each department and

		<p>team's contribution.</p> <ul style="list-style-type: none"> • Use findings regarding staff attitude as a basis for this.
	Enabling	<ul style="list-style-type: none"> • Ensure that each department and team has a reinforced budget to enable this development.
	Encouraging	<ul style="list-style-type: none"> • MBWA – Management by walking about. • Regular formal and informal observations and discussions.
	Goal setting	<ul style="list-style-type: none"> • Process of review and refocus linked to individuals and departments via performance management.
	Reviewing progress	<ul style="list-style-type: none"> • Use this as a basis for the next stage. • Add issues relating to spirituality to the cycle of review and reporting within the organisation, or to the directors etc. • This becomes the basis for the next set of goals and activities.

This approach allows for a flexibility of development, which can be linear or cyclical depending on the needs of an organisation at any given time. The needs, challenges and responses within this process will change at various times and points, and this will need to be lead and managed, but will allow for the adaptive dynamic required to develop spirituality as a reality within an organisation.

What characteristics are necessary for a spiritual approach to leadership?

The discussion here could once again refer back to Zohar, and in this case her twelve principles (2005), but our discussion here takes a different tack by using observations that have been adapted from a history of leadership theory (Greenleaf, 1977; Covey, 1990; Cavanagh, 1999), and represent a distillation of characteristics that may be involved in leading with a spiritual awareness (Korac-Kakabadse, Kouzmin & Kakabadse, 2002). They are not dissimilar to other lists (Marques, 2006) in this area. The characteristics of a spiritually aware leadership are

- Improved personal, institutional and leadership spirituality, with added humanity and care.
- Facilitate processes for people by going with the flow.
- Relationships with internal and external communities, which includes links with nature and the environment.

- The leader's destiny with communities means being equipped to go with the flow and the seasonality that is part of the social, political, physical and economic aspects and, therefore, part of leadership inter-dependency.
- A more balanced approach to developing everyone's potential.
- The rejection of elitism.
- More self-reliance and inter-dependency rather than dependence.
- Development processes for people.
- More positive recognition of service in the broadest sense.
- Going with leadership and organisational flow with high-level facilitation and strategic astuteness.
- Balanced and integrative operating environments through process and teamwork.
- Internal networks, teams and communities.
- Everyone with a sense of identity and fulfilment.
- A quietly efficient community with self-realisation maintained over time.
- No leadership or individual ego-centricity (ego-less leadership).
- People getting on with their work and enjoying it.
- Symbiosis of polarity.
- No domination, but plenty of facilitative participation and leadership.
- Wisdom and insight.
- Pleasure from seeing potential realised.
- Humility, quietude, compassion and sensitivity.
- Enhanced service as a fundamental ethos.

This is primarily an inclusive, non-religious, or possibly even secular approach. Those working in particular faith settings might wish to tailor these characteristics to better reflect their particular belief system.

The above would be quite acceptable as good practice since no single institution should expect to take such characteristics 'off the peg'. There will inevitably be a process, a walking of the path, in order to define the general points, to distinguish the key factors and to move towards their realisation. If this did not take place then a spiritual approach would be lacking. Howard (2002) outlines the goal of all these high ideals when she writes that

"The ultimate aim of a spiritual leader is to find the resources of character to meet his or her destiny – to find the wisdom and power to serve others. Spirituality is claimed as the essence of everyday events. It is both the source of our endless search and the pathway to our connection and purpose. It provides a route to finding the strength and energy we need to live a life of personal fulfilment and integrity."
(p. 236.)

As such leadership begins to work from a new paradigm; old concepts of truth and myth take on new dimensions and expressions in the complexity of change, as do old concepts of profit and loss. Spirituality becomes an

essential part of our learning (Senge, 1990; 2006) both as individuals and as organisations in the process of becoming communities. This is a leadership infused with spirituality, aware of its path, of its dynamic of becoming.

Chapter Twelve.

How does all this begin for a leader?

This paper contains a number of theories and a few attempts to put these ideas into practice as ‘a path lived’, a way of resolving the difficulties of the challenge. Howard and Welbourn (2004) quote Hauser’s belief that

“The challenges in our society are so profound, so fundamental, so universal, that they must be resolved at the level of the human spirit.”

It would be easy here to debate definitions of the human spirit, but the task of dealing with change in a spiritually aware manner requires a particular focus here that is beyond definition. It is dealing with the mysterious. Yet the question still remains, if the leader is to embark on this journey of mystery beyond definition, this quantum experiment – how does it all begin? Writing of ‘proper self-interest’ Handy (1998) articulates both a right and a wrong approach that is useful in this context. He writes

“We were wrong to put our interest in the undiluted ideology of self-interest, when we should have trusted our humanity more than the system. We can override that system, just as we can override the programming of nature. We should trust ourselves to be both great and good, and if sometimes that trust is misplaced, more often it will be merited, for there is that within all of us which cries out for a better and a fairer world. Where better to start than where we are?”
(p.264)

In the midst of all of the complexity of this issue, and of the nature of our humanity and of the convoluted systems we construct, it is positive that we can begin where we are. We can do this positively with a confidence that even though we are often flawed as people, we can rise to a challenge.

If all this theorising is complex, then the actual beginning is an even more difficult determination, possibly akin to a conversion (Senge, 1990; Lewin & Regine, 2000). It is a choice. This is closely related to concepts within leadership that relate to the leader’s ability to sustain themselves from within and to engage in a reflective approach to action. This we have already touched upon, it is the concept that truly effective leadership finds its source of power in the human heart and not in external arrangements. Parker (2005) explains this as a journey that is both inward and downward and is therefore a spiritual journey. The one who follows this route must confront the harsh realities of his or her life, but also view the huge potential that can be liberated. He notes that this is frightening, but this is not a reason to remain unmoved because

“Everyone has fear, and people who embrace the call to leadership often find fear abounding...We do not have to lead from a place of fear...We have places of fear inside us, but we have other places as

well – places with names like trust and hope and faith. We can choose to lead from one of those places, to stand on ground that is not riddled with the fault lines of fear, to move toward others from a place of promise instead of anxiety. As we stand in one of those places, fear may remain close at hand and our spirits may tremble. But now we stand on ground that will support us, ground from which we can lead others towards a more trustworthy, more hopeful, more faithful way of being in the world.” (p.703f)

Again this involves choice, to root oneself within our own being, and from this to consider our communities and environments.

How a leader starts on this process will be unique to each individual, but there are questions that can be used to simplify complex spiritual values, while allowing individuals to shift their own spirituality without too great a threat. In the midst of this philosophising Kouszes and Posner (2003) have pondered a series of questions that they feel leaders should be asking if they are to understand their own spirituality. These are

- What do you stand for? Why?
- What do you believe in? Why?
- What are you discontent about? Why?
- What brings you suffering? Why?
- What makes you weep and wail? Why?
- What makes you jump for joy? Why?
- What are you passionate about? Why?
- What keeps you awake at night? Why?
- What’s grabbed hold and won’t let go? Why?
- What do you want for your life? Why?
- Just what do you really care about? Why?

These simple questions go deep to the heart of our humanity in a spiritual, but not necessarily religious, manner. The issues at stake here are the same as those dealt with poetically in the Native American (inspired) sentiments of ‘The Invitation’, which Zohar and Marshall (2000) use as an introduction to their book. It states that

“It doesn’t interest me what you do for a living.
I want to know what you ache for, and if you dare to dream of meeting your heart’s longing.

It doesn’t interest me how old you are.
I want to know if you will risk looking like a fool for love, for dreams, for the adventure of being alive.

It doesn’t interest me what planets are squaring your moon.
I want to know if you have touched the centre of your own sorrow, if you have been opened by life’s betrayals or have become shrivelled and closed from the fear of further pain!

I want to know if you can sit with pain, mine or your own, without moving to hide it or fade it or fix it.

I want to know if you can be with joy, mine or your own; if you can dance with wildness and let ecstasy fill the tips of your fingers and toes without cautioning us to be careful, be realistic, or to remember the limitations of being human.

It doesn't interest me if the story you're telling me is true.

I want to know if you can disappoint another to be true to yourself; if you can bear the accusation of betrayal and not betray your own soul.

I want to know if you can be faithful and therefore trustworthy.

I want to know if you can see beauty even if it's not pretty every day, and if you can source your life from God's presence.

I want to know if you can live with failure, yours and mine, and still stand on the edge of a lake and shout to the silver moon, 'Yes'.

It doesn't interest me where you live or how much money you have.

I want to know if you get up after the night of grief and despair, weary, bruised to the bone, and do what needs to be done for your children.

It doesn't interest me who you are, how you came to be here.

I want to know if you can stand in the centre of the fire with me and not shrink back.

It doesn't interest me where or what or with whom you have studied.

I want to know what sustains you from the inside, when all else falls away.

I want to know if you can be alone with yourself; and if you truly like the company you keep in the empty moments."

Quite how a leader deals with the range of issues touched on in this literature will depend on the individual. For some this will not be an approach that appeals, but the issues will arise in one form or another, which makes finding a way to begin this process important.

Senge (1990; 2000) attempts a practical approach relating to how to deal with the issue of how to effect this, in his writings on 'Personal Mastery'. He sees it as one that needs to be unravelled. He realises the need to help leaders think systematically about themselves before they can think in a similar fashion about the institutions and roles they inhabit. He (2000; p.205) puts forward the following points and questions as a means of beginning such a task.

- **Self image**
 - If you could be exactly the kind of person you wanted to be, what would your qualities be?
- **Tangibles**
 - What material things would you like to own?
- **Home**
 - What is your ideal living environment?
- **Health**
 - What is your desire for health, fitness, athletics, and anything you do with your body?
- **Relationships**
 - What types of relationships would you like to have with friends, family and others?
- **Work**
 - What is your ideal professional or vocational situation? What impact would you like your efforts to have?
- **Personal Pursuits**
 - What would you like to create in the arena of individual learning, travel, reading and other activities?
- **Community**
 - What is your vision for the community or society you live in?
- **Other**
 - What else, in any other arena of life, would you like to create?
- **Life Purpose**
 - Imagine your life has a unique purpose – fulfilled through what you do, your interrelationships, and the way you live. Describe the purpose, as another reflection of your aspirations.

This undertaking covers a vast area and is not something that should be rushed. It needs to be part of a package relating to the five disciplines. The reason for this caution is that this touches upon, and requires thinking about the individual's values. Beyond quick answers and comment this is a huge undertaking, not least if the values that emerge are contrary to the values of an institution involved. The depth of complexity is clearly visible in Senge's 'Checklist for Personal Values', (2000, p. 209f) and the exercise it involves. (See following page.)

Table to show Senge's 'Checklist for Personal Values', (2000, p. 209f)		
Achievement	Financial gain	Physical challenge
Advancement and promotion	Freedom	Pleasure
Adventure	Friendships	Power and authority
Affection (love and caring)	Growth	Privacy
Arts	Having a family	Public service
Challenging problems	Helping other people	Purity
Change and variety	Helping society	Quality of what I take part in
Close relationships	Honesty	Quality relationships
Community	Independence	Recognition (respect from others, status)
Competence	Influencing others	Religion
Competition	Inner harmony	Reputation
Cooperation	Integrity	Responsibility and accountability
Country	Intellectual status	Security
Creativity	Involvement	Self-respect
Decisiveness	Job tranquillity	Serenity
Democracy	Knowledge	Sophistication
Ecological awareness	Leadership	Stability
Effectiveness	Location	Status
Efficiency	Loyalty	Supervising others
Ethical practice	Market position	Time freedom
Excellence	Meaningful work	Truth
Excitement	Merit	Wealth
Enterprise	Money	Wisdom
Fame	Nature	Work under pressure
Fast living	(being around people who are) Open and honest	Work with others
Fast paced work	Order (tranquillity, stability and conformity)	Working alone
	Personal development (living up to the fullest use of my potential)	

It is interesting that while 'Religion' is included, spirituality is not, even though a simplistic understanding of spirituality could be included in the concept of 'inner harmony'. Senge encourages participants to 'feel free' to

add their own values to the list, so there is no problem here. In fact the list, and the whole exercise, is spiritually aware, given our earlier definitions of spirituality. This grid is to be used by the participant choosing ten values that are the most significant for them. Once this has been done the list then has to be whittled down to only five, then four, three, two, ending with just one key value. This value is the one that the individual cares most about. The discussion that follows questions why this particular value and how it relates to the other top two. The questioning must involve first the personal, but then move to the organisation involved. The aim of the checklist is to discover what gives meaning to a person's life and work, and then to use this positively as a basis for coaching and development.

There is still the challenge of the mysterious (that was debated earlier in this paper), and of 'the empty moments' mentioned in the poem, which also offer a means of questioning and coaching, albeit in a more difficult manner. Before a leader truly becomes involved in change, or in the process of change management, there has to be that initial decision to seek out what really matters to him or her, and Senge's approach is a natural means for beginning this undertaking. If this is not begun, then it will be hard for one to step outside of the ego with its old authoritarian practices. If it is begun then there is the possibility of beginning a real and sustainable transformation that involved both individuals and organisation. It is also worth observing that while these questions and values are useful for someone in leadership they can equally well be used with those who manage and follow. In the setting of a school this approach could be an effective beginning with staff, and then moving onto the pupils and parents, but careful development would be required. The reason for this relates back to the need to resolve issues first at the level of the human spirit. If the leader asks the questions honestly, then there is a model for others to follow. This need not be written down but it does need to be lived and to be communicated in an existential awareness.

Where does it all end for the leader?

Ideally the end is a spiritually inclined leader envisioning and enabling a spiritually aware organisation, in which individuals feel a high degree of belonging within their followership. This is very aspirational, but it needs definition. In this context it is proper to consider how the normal functions of leadership (as outlined earlier) fit into the domain of 'a spiritual leader'. One attempt (Korac-Kakabadse, Kouzmin & Kakabadse, 2002) to interact with the literature in this area and to fashion a view of a spiritual leader highlights this approach

“Elements of spiritual leadership include the following:

- Building shared values – leaders inspire a sense of shared community values that provide the basis for sanction systems (Fairholm, 1996).

- **Vision setting** – leaders exhibit sustained ability to build consensus and lead within the framework of common vision (Fairholm, 1996).
- **Sharing meaning** – leaders create meanings for others. They engage the heart (Kouzes and Posner, 1987)
- **Enabling** – leaders train, educate and coach followers, provide motivation, involve them in approved networks and then free them from situational constraints that hamper growth/transformation towards full effectiveness (DePree, 1992).
- **Influence and power** – leaders have no desire to manipulate others. They help followers feel powerful and able to accomplish work on their own (DePree, 1992).
- **Intuition** – spiritual leaders are pioneers who try to produce real change that matters to people’s enduring needs, regardless of the risk (Kouzes and Posner, 1987).
- **Service** – spiritual leaders are ‘servanted’ (Greenleaf, 1977; DePree, 1993; Gross, 1996).
- **Transformation** – spiritual leaders transform themselves, others and their organisation (Covey, 1990; DePree, 1992; Fairholm, 1996).” (p.172f)

This list of ‘elements’ is the outworking of the characteristics discussed earlier in this paper. While this could become a checklist, it functions better as a benchmark for a form of awareness that will enable leader and organisation, individuals and community.

Does this answer the question of where all this will end? Possibly not, and for a good enough reason. The challenge of spirituality or a living authenticity is still on the drawing board at this stage in our history. It may have been achieved in the past, and it may be achieved in the future, but for now it is for this generation of leaders, in whatever field, to try to see it through. This is the tasking of creating.

Chapter Thirteen.

A Possible way ahead? A beginning to look at integrating spirituality into the system.

The Starting Point.

Throughout this paper the present author has warned of the problem of this discussion becoming too theoretical in the sense that it becomes impractical or even mystical. This relates to the problem of language rather than that of the concepts. It is easier to understand quantum ideas than it is to explain them! If the debate about spirituality is to be of any use, then it needs to have an accessibility and practicality that is easily used. Once the decision has been taken to embark on this journey the key question is how to start. For those in a faith school or company the point of departure may be very different for a more secular organisation.

It is important that there are tools, or models or examples that can be looked at. What has been designed for one context will not necessarily transfer, but it will provide a point of negotiation, between what has been done in one place and what is desired in another. The approach outlined (Warren-Smith, 2006) in this section was designed to be able to facilitate a beginning in any setting. There is an assumption that some form of choice has been made given that this approach has been adopted. What follows began as an attempt to define spirituality in an educational setting, and then to design and use a questionnaire, to enable one to gain a quick insight into the beliefs of a senior management team about this issue. This would then form the basis of any discussion about further work in this area. Indeed if this process had been begun, but there was not the commitment to the journey, this would soon become apparent. In relation to the discussion of Senge (1990) earlier this fits into the 'How?' of the 'Focusing' section as the basis for discussion concerning the latter parts of the process. In this sense it would not need much adaptation to apply this questionnaire in another setting.

The following grid is an attempt to move definitions of spirituality beyond the simplistic. This ten-point approach tries to glean an overview from a comprehensive reading of the relevant literature in Education. From this basis a questionnaire was constructed in order to use these ideas to access an organisations approach and beliefs concerning the topic of spirituality. The desire was to move beyond the policies to attempt to catch something of the practice and value laid upon the issue. While this is clearly related to Education it would not be difficult to adapt the questionnaire for the business worlds. In terms of the ten points of the grid, only numbers seven and nine would need to be rewritten for a business. Even in these cases the basic ideas hold true. (See following page for grid.)

Table to explain

**A grid to allow for defining principles to provide
a working understanding of ‘Spirituality’,
and to enable a basis for considering ‘Spiritual Development’ within schools.**

	<u>Focus defining an element of spirituality.</u>	<u>Link to recent research.</u>
<u>1</u>	Spirituality should be conceived as a concept that may or may not be an expression of a religion or religiosity.	Hardy, 1965. Zohar, 2000; Hull, 1996; 1998; Haldene, 2003; Wright, 2000. Heelas & Woodhead (2005). Rankin, 2006.
<u>2</u>	Concepts such as wholeness, depth and mystery have important roles in the expression and fostering of spirituality and ‘spiritual literacy’.	Grimmitt, 2000; Hay and Nye, 1998; Taggart, 2002; Wright, 2000; Fisher, 2004; Carr, 2005; Hyde, 2005.
<u>3</u>	Spirituality is best seen as a ‘process’ or a ‘landscape’ rather than a fixed point.	Priestly, 1996, 1997 Babbedge, 1997; Kressler, 2000; Wright, 2000 Bosacki, 2002; Hyde, 2005.
<u>4</u>	Spirituality is a concept that struggles to find a language in a Post-modern society; leaving humanity engaged in the need to find a way to speak about this.	Hay & Nye, 1998; Hay, 1990; Zigler, 1998; Hill, 2000; Scott, 2005.
<u>5</u>	Spirituality needs to be rooted in a relational expression towards life and death, and to be concerned with human mortality...and ideas of immortality.	Halstead, 1999; Fisher, 2004; Elton-Chalcroft, 2002 Webster, 2005.
<u>6</u>	Spirituality, in the breadth of the concept defined above, needs careful translation into the educational setting.	McCarthy, 1999; Erricker, 2000; Biggar & Brown, 2001; Blain & Revell,, 2002 McLaughlin, 2004 Watson, 2004 Priestly, 2005.

<u>7</u>	Spirituality can be viewed as a hologram within the broader aspects of Education, enabling pedagogic method and development, such as in the area of intelligences and Mental, Emotional, Social and Health Education.	Gardner, 1993; Weare, 2000; Heimbrock, 2001; Cooling, 2002; Elton-Chalcraft, 2002; Nesbitt & Henderson, 2003
<u>8</u>	Spirituality involves an understanding of the 'shadow side' of humanity. This includes the prospect of false spiritualities amidst the plurality of belief systems.	Earl, 2001; Wilson, 2001; Wilson & Wilson, 2003; Tubbs, 2005.
<u>9</u>	Spirituality is not the same as Moral Education, but is closely related. At best it is a concept that maintains and fosters our moral commonwealth in its concern for values, and particularly the debate about moral leadership and followership within a civilised society.	Cauldwell, 2000; Fullan, 2003; Jones & Goddard, 2003; Ward, 2003; Jacobs, 2003.
<u>10</u>	Spirituality needs to be rooted within the community.	Babbage, 1997, Wilson, 1998; Zigler, 1998; Davies, 2001; Pring, 2001.

The grid is intended to provide an audit and a starting point. The aim is to assist, in this case a school, but any other organisation, in understanding its present approach and attitude towards spirituality. The design of the questionnaire does not relate specifically to all points on the grid since it is not intended to measure the respondent's spirituality, rather it is designed to gauge the awareness and willingness to tackle this issue. Of the questions in the questionnaire, eight transfer into the business world without the need for change. (These are questions Nos. 1 – 4; & 6, 7, 11 & 13.) Of the remaining questions there is a need to adapt the context, but the principle is good.

It is intended that the questionnaire should be delivered with a commentary from the present author or another trained in its use. This will allow the respondents to ask questions relating to issues of clarification. Eight of the questions (1, 2, 5, 6, 8, 9, 11 and 12) use a numerical scale in order to try to gain greater definition and insight. However, respondents are asked, but not required, to use this as well as the initial opportunity for answering. (Please see following page for the questionnaire.)

Table to show

- i.) **the Questionnaire devised to discover the shared values relating to issues of Spirituality within an educational institution – in this case secondary school;**
- ii.) **the reasons for asking the various questions in relation to the grid above.**
- iii.)

The Questionnaire.

You may answer more than one option on any given answer. In some cases this is desirable but the choice is the respondents. Please try to answer all of the questions.

1.) Do you consider yourself to be a religious person?

- a. Yes
- b. No
- c. Don't Know

On the following scale, from '1' being totally non-religious, to '9' being very religious, can you please try to answer the same question. (Please circle.)

1 2 3 4 5 6 7 8 9

 The purpose of this question is to begin to ascertain the respondent's views on their own religion and spirituality, as a basis for what follows. The issue here is not clarity, but rather an awareness of what is. This relates to the first of the ten sections on the grid.

2. Do you consider yourself to be a spiritual person?

- a. Yes
- b. No
- c. Don't Know

On the following scale, from '1' being totally spiritual unaware, to '9' being very spiritual, can you please try to answer the same question. (Please circle.)

1 2 3 4 5 6 7 8 9

 The purpose of this question is to allow for a comparison between the respondent's views of the difference between religion and spirituality. Again the issue here is not clarity, but rather an awareness of what is. This relates to the first of the ten sections on the grid, but begins to move beyond into the other areas.

- 3. Do you understand spirituality as being related to**
- a. Religion in general**
 - b. No religion in particular**
 - d. Concepts beyond religion**

The purpose of this question is to provide commentary on the previous questions, giving an insight into the respondent's views. This is a useful basis for any future planning for developing this issue. The question relates to the first three parts of the grid.

- 4. Would you consider the following concepts as involving spirituality?**
- a. Mystery**
 - b. Depth of understanding**
 - c. Wholeness**

This question focuses particularly on the second and third aspects of the grid. It provides an insight into the basis that might be established within a school for proceeding to develop this area.

- 5. Would there be aspects of your teaching that you believe could enable the spiritual development of one or more of your pupils?**
- a. Yes**
 - b. No**
 - c. Don't Know**

On the following scale, from '1' being a complete lack of willing to believe that your teaching could influence a pupil's spiritual development, to '9' being a through eagerness to influence a pupil's spiritual development, can you please try to answer the same question. (Please circle.)

1 2 3 4 5 6 7 8 9

This question is designed to explore the respondents' understanding of their own teaching in this area. Again, this provides an important insight into how the development of this issue might be organised. As such this relates to the grid as a whole, but there is a particular link to point five on the grid.

- 6. Do you find the concept of spirituality difficult to talk about?**
- a. Yes**
 - b. No**
 - c. Don't Know**

On the following scale, from '1' being extremely difficult, to '9' being easy, can you please try to answer the same question? (Please circle.)

1 2 3 4 5 6 7 8 9

 The focus with this question is point four and the issue of whether or not people are able to talk about their spirituality. Again the answers to this question will provide a significant indication as to how to proceed to lead this issue in a school.

7. Do you consider important to any ideas of spirituality how people relate to
- a. Other individuals?
 - b. Their communities?

 This is intended to explore the divide between public and private expressions of religiosity. The question requires the respondent to consider the concept and language of spirituality, (hopefully without their realising) and forms a bridge between the first three points on the grid and what follows. However there is a link to final point on the grid – and to Question 13. The author sees the issue of the individual and the community as paramount and hopes for some uniformity of reply between the two questions!

8. Do you think that the manner in which you teach your pupils encourages the spiritual development of your pupils?
- a. Yes
 - b. No
 - c. Don't Know

On the following scale, from '1' being a belief that your subject does nothing to encourage the spiritual development of your pupils, to '9' being a belief that it greatly enhances and encourages spiritual development; can you please try to answer the same question? (Please circle.)

1 2 3 4 5 6 7 8 9

 This is a crucial question and is devised to explore the willingness of the respondent to engage with these issues. It does not require a value judgement since a negative answer could be the result of a whole number of reasons, needing another questionnaire to unravel.

9. Would you be willing to reconsider your approach to teaching your subject if some change would help the spiritual development of your pupils?
- a. Yes

- b. No
- c. Don't know

On the following scale, from '1' being a complete unwillingness to reconsider your approach, to '9' being an eagerness to do so; can you please try to answer the same question? (Please circle.)

1 2 3 4 5 6 7 8 9

Another crucial question, devised to explore the willingness of the respondent to engage with these issues. This goes to the heart of issues relating to the leading and management of change within an organisation. Again, this is a value-free area, but the range of responses here will need exploration at a later date, (see Table No.10 – in the 'Transforming' section – dealing with barriers.

10. Would you consider any of the following areas to be important in the spiritual development of pupils? (Please circle those you agree with.)

- a. Theories of multiply intelligence
- b. Different learning styles
- c. Religious education
- d. The creative arts
- e. Moral education
- f. Emotional intelligence
- g. PSHE
- h. Mental, emotional and social education
- i. Extra-curricular activities
- j. Academic success

The range of issues here is chosen to provide a selective but reasonably extensive list of issues the present author felt related to the area of spirituality. They were chosen as a means of seeing what areas of INSET might be appropriate in order to develop spirituality within a school. At a deeper level this relates to the pedagogical issues raised in point seven of the grid.

11. Do you think that in talking about spirituality we should address the darker side of human nature and experience?

- a. Yes
- b. No
- c. Don't know

On the following scale, from '1' being a complete unwillingness to address these issues, to '9' being a view that this is essential; can you please try to answer the same question? (Please circle.)

1 2 3 4 5 6 7 8 9

 This relates to point eight on the grid, looking at the darker side of the human experience. It is also a useful question in terms of ascertaining the extent to which an individual understands spiritualities and their willingness to tackle the subject.

12. Should spirituality be linked to an attempt towards the moral education of pupils?

- a. Yes
- b. No
- c. Don't know

On the following scale, from '1' being a belief that there should be no link, to '9' being a view that a link is essential; can you please try to answer the same question? (Please circle.)

1 2 3 4 5 6 7 8 9

 There has been great debate about the linking between these two areas and the role that they should play in education. This is a value-free question that seeks to gain an understanding of the views of the individuals within the vision of the school in relation to this.

13. Is spirituality something that is

- a. Primarily individual
- b. A shared expression within a community
- c. Both

 This relates back to the issues touched on in question 7 and relates to point ten on the grid, and to point 'c.' in the next question. The desire here is to explore, not the debate mentioned in question seven, but rather the view the individual has of how such issues relate to the wider community.

14. Is spirituality an important issue within schools because

- a. It is examined by OfSTED
- b. It has some worth for pupils
- c. It is essential for the well-being and development of the individual pupil and the school community
- d. It is an important subject in its own right

 This consulting question looks to revisit and establish the consensus among the respondents. The purpose of this is to enable the process of INSET in relation to the 'Focusing' area of Senge's strategies (1990) – see above.

This grid and questionnaire are designed, not to give a foolproof view of spirituality within an organisation, but rather to provide an insight that forms the basis of the way forward. The present author experimented with this in several schools and found it to be a useful tool, providing the audit that was sought. In one of the schools this then proved to be the basis for further work on several occasions.

It is a strength of using such an approach that one can adapt the questionnaire for different settings. It is the nature of spirituality for it to have a generic aspect to its definition, but then need to be specifically applied in particular settings. There would be little point in writing an approach to fostering spirituality in an organisation that lacked a spiritual dynamic of such flexibility. This approach allows for the creating of spirituality within an organisation (Senge, 2003; 2004). In a school environment this will involve discussions relating to the curriculum, the finance and the pastoral care. Within the business world the areas of application may change, but the underlying principles remain. This would allow for the interesting prospect of discussion and comparison between different aspects of human endeavour.

Chapter Fourteen.

Conclusion.

There are a number of points to raise when seeking some conclusion to this paper. A useful approach and recap is to again define spirituality, remembering that this area is by its very nature unmeasurable in a quantum sense. The following view of spirituality offered by Howard and Welborn (2004) is not one not used previously in this paper. They proceed with a definition that argues

“Spirituality helps us in our struggle to determine who we are (our *being*) and how we live our lives in this world (our *doing*). It combines our basic philosophy towards life, our vision and our values, with our conduct and practice. Spirituality encompasses our ability to tap into our deepest resources, that part of ourselves that is unseen and mysterious, to develop our fullest potential. It also sets alive our web of relationships as we look outward in order to make meaningful connections and help others achieve their fullest potential. Both this inward and outward journey give us the opportunity to discover and articulate our personal meaning and purpose in life. On the way we are able to learn about love, joy, peace, creative fulfilment and how to live expectantly with a sense of vitality and abundance. But we also encounter suffering, moral ambiguity and personal fear. It is our spirituality, providing as it does a deeper identity, which guides us as we chart our way through life’s paradoxes.” (p.35)

This is just a starting point, but it is a genre of definition that is useful due to its elasticity. A wide range of individuals within a community could work with such a wording, although they may wish to alter the emphasis in places.

While there are many differences between the worlds of Business and Education, the lessons to be learnt and the principles to be lived are remarkably similar in both spheres of endeavour. This is not surprising when one considers the relationship between the two. At the very least schools should be supplying well-rounded individuals, aware of their spirituality and able to take their place in society. On the other hand the various organisations in the world of work should be enabling individuals to belong and to create within an atmosphere of good leadership and good followership. From this starting point the present author would like to conclude with the following observations. It is the purpose of these points to attempt some form of summary of what has been so far debated, and to point to areas that need further thought in the future.

1.) Spirituality is not the same as religiosity.

It is important to move beyond a concept of spirituality that is linked to religious concepts, and even religious language. The pattern of belief in the west has moved beyond secularisation (Cox, 1999; Drane, 2005) and now needs to be seen in a more dynamic and possibly quantum sense (Zohar, 2000). It is a journey (West-Burnham, 2002; 2006a&b) through a landscape (Wright, 2000). Lewin and Regine show that one can engage in ‘soul’ issues without a particular religious affiliation, but by using a concept of relationships in a ‘dynamic relief’ as an organising principle. It is what the present author has chosen to define as more ‘a path lived’ than ‘a path believed’. This is not to say that a belief system is not important, or to diminish any such system, but rather to adopt a pragmatic approach for a multi-cultural society or organisation. If an organisation is set up to facilitate business or learning within a particular belief system, then this is acceptable. In the business world one finds an example of this in the Buddhist ‘WindHorse Trading’ in Cambridge (Mauermann, 1998); and in education there are the various faith schools.

Spirituality, in that it deals with humankind’s deepest longings and search for meaning should be used as a basis from which to build a holistic view of both the individual and the system. This is an easy area to either diminish or to ignore since it does not fit easily into the domain of corporate planning. Yet this fails to understand the nature of humanity and it fails to understand the cultural shift that is taking place. If this is the case Business will be under-prepared and ultimately unsuccessful in the task of laying the foundations for a belonging that enhances the experience of work and the workplace in the twenty-first century. The same will be true for schools in the place of learning. Hay (1982; 1990; 2000) shows how the spiritual experiences of life are often pushed from the mainstream of life due to a lack of a sufficient language to express them. In a quantum age of chaos and an awareness of that which cannot be seen, or defined, but that is evident by its effect, leaders need to take this seriously and use it as a basis for their skills (Zohar, 1997; 2005). Any sense of belonging an organisation seeks to create must take this into account if it does not wish to handicap its actuality. An ethos or set of values that fail to engage in this expression of authenticity runs the risk of being ultimately unsustainable.

For those who wish to work from a defined perspective – religious, non-religious or a particular form of spirituality, this approach can be threatening. The present author sees a way forward in a model that suggests that communities have always created a particular form of their beliefs that constitutes their spirituality. An example, from the Christian context, of this would be the variety of spiritualities in the Gospels and New Testament communities. The gospel writers like Mark who were concerned with the Jewish communities would not have ventured into the beliefs of Greek philosophy for a concept like the ‘Logos’ doctrine in John’s Gospel. If one

seeks to determine the characteristics of the early Christian communities, there is a diversity of expression. Rome is not like Corinth. Within a particular context the beliefs have been created. In these examples it must be clear that the participants were living their 'exclusive' beliefs in a multicultural environment. They managed to maintain both the distinctive that determined their being, and to keep good conscience in an expression of authenticity. This model could work for an organisation, but there is a requirement for clarity in the initial ethos as determined by the vision and the values.

The problem arises when an organisation contains a number of people with differing belief systems, religious or otherwise. The spiritual dynamic that needs to be involved in creating belonging, so as to encourage becoming, needs to be broad enough to accommodate the variety without letting individual groups feel that they have been diminished. This is not an easy task, but it is worth time and effort.

2.) Spirituality cannot be ignored.

The invisible world, the collective unconscious, the underlying order of things and the ultimate questions about spiritual issues that are linked to this cannot be ignored. (Korac-Kakabadse, Kouzmin & Kadabadse, 2002; Drane, 2005). Neither schools nor business organisations can avoid the issues relating to spirituality. This topic goes right into the very depths of who we are as individuals, and what we create our organisations to be, and how we relate to the world through this. Cavanaugh, Hanson, Hanson & Hinojoso (2001) show that the leader needs to be aware not to try to place spirituality in the private sphere and outside the realm of an organisation. This is a concept that needs a high degree of priority. This can be for one or both of the following reasons. Firstly, it is the need of the individual to have a sustainable belief system, otherwise the pressures of life and business will sap at their authenticity. Secondly, as Mitroff and Denton (1999) propose in their thesis that the choice facing humanity is not whether or not organisations can become more spiritual, but that they must. The question then is how this happens and how it is lead. This view is echoed by Gupta (2001) in his advocacy of spirituality as 'dynamite', implying that it is the material for change, to blast away the past. It is the connection to the spiritual that provides the means by which it is possible to revolutionise the world. Gupta writes from the world of finance and development, but a similar view is expressed in educational terms by McGettrick (2005). The concept is that it is spirituality that will enable us to balance the pursuit of learning with worthwhile purposes.

There are also two points that are separate but interconnected. The first relates to the need to provide spiritual and moral leadership within a school (Flintham, 2003), but is equally true for a leader in another field. This is the

distinction, in schools, between managing the spiritual-moral axis in terms of curriculum and pastoral issues, as compared to actually leading the community of the school within the community of its environment. The second and arguably more important form of leadership relates to encountering the intangible. This arena includes issues of personal engagement, the quality of relationships and the ability to survive when tested by external pressures. The crux to what makes this a spiritual pursuit is that it is undertaken, if not achieved, while holding to the moral and spiritual values of the organisation.

The second arena is that the spirituality of the school does not exist in a vacuum. It is in part driven by the cultural and economic cultures of an environment, but it also becomes a useful tool in marketing an organisation. The nature of the belonging incarnate in a system, and what is required to access it, will have an importance in which the sum is greater than its parts. On one level this means that those who avail themselves of the product will do so knowing the spiritual culture. They will either not be concerned about this aspect or see it as defining their wish to purchase, be it a product of business or education. On another level, just as employees will have a perception of what is required to succeed within a company, so too will parents, pupils and staff have an awareness of what is necessary to succeed within a school. Those who feel that they cannot belong, that they cannot succeed are likely to look elsewhere or to stay and become disenfranchised. This is an issue for the leadership to deal with according to their terms and conditions of 'employment', but it needs to be dealt with in a manner that is not at odds with the spiritual values of the organisation.

3.) The Leader's spirituality is crucial to individual authenticity and to a 'Systemic Spirituality'.

It is important that leaders understand their own spirituality and are able to interact with others who follow them, allowing for different spiritualities. In particular here Senge's concerns about how mental models influence a system are important. The starting point of determining a spiritual culture for a particular or global system is the model and understanding of the individual.

The present author sees in this a three part process of distillation that a leader needs to undertake.

- ii.) For one in leadership this challenges them to go right to the heart of their deepest beliefs and belongings and ask why they hold such concepts.
- iii.) The next stage is to consider how this spirituality has an effect on how they lead and manage.
- iv.) Finally there needs to be a willingness to use the understandings gleaned in this process to begin to view the system within which one leads.

This is an advance that requires a blending of different intelligences and skills in the pursuit of an authentic expression of leadership. This needs to be achieved against the background of the changing nature of leadership. The focus of leadership was once concerned with goals, and results, but this has now changed. In the pursuit of sustainable development the picture has broadened. As a result various factors including individual traits, the situation, relationships with followers have been added to the brief of previous generations.

As we saw earlier in the paper, there is no such thing as spiritual neutrality; all practice a spirituality of one form or another, and the leader's spirituality will become evident because whether or not the leader realises it, their spirituality and values fundamentally affect his/her leadership. Values affect perception, motivation and choices and this cannot be hidden from work colleagues. A more alarming factor for the leader is that most people in an organisation will conform to the leader's spirituality, either by choice or because of system. This is too important an aspect of the ethos to leave to chance since the leader will affirm the spiritual approach of an organisation – either by deliberate comment or by omission. These observations are true for any organisation, so no less for a school than a business.

This aspect relates to the leader's ability to sustain their inner being and outer persona in the midst of the tasks allotted to them. It is not a case of a leader choosing to be spiritual, their spirituality is already there, bidden or not. This is where West-Burnham's use of the concept of authenticity, and the present author's phrase 'the life lived' present a focus for the future. If the inner is not strong, then the outer will suffer. How a particular leader develops a personal spirituality or authenticity will depend upon the individual. Handy's advice, to start where one is, is good (1998), because of the bespoke nature of the procedure that must follow.

Senge (2003) suggests that certain disciplines which the individual chooses, be adopted and practised. These may be religious, but should be in keeping with the individual's concept of what gives worth to their life. This should be a point of reflection and exploration for both the light and the dark in a person. For some this might be meditation or prayer, for others a physical activity or the keeping of a journal in some way that is conducive to a considered weighing of events or issues. Whatever it is the fact of the matter is that it must 'be'; that is it needs to be a discipline that allows for grace and freedom to flow from it. This needs to be the case even if in the process one has to confront and deal with the less desirable aspects of one's personality and character. This is important because it is in the results of this that a leader influences others (Palmer, 2005), and it is 'a fundamental state of leadership. More than the written vision, this dynamic will influence the culture of an organisation because

“A leader shapes the ethos in which others must live, an ethos as light-filled as heaven or as shadowy as hell. A good leader is intensely aware of the interplay of inner shadow and light, lest the act of leadership do more harm than good.” (p.690)

In this particular discussion we return to the idea of a dynamic of becoming. Such disciplines are not mastered quickly, but used wisely become a basis for reflection and personal transformation. The nature of this task means that views and beliefs may alter, even if the basis from which one works remains fixed. For a leader to be in a place where he or she can deal critically with both their strengths and weaknesses requires a fusion of confidence, vulnerability and integrity. This is moving in the direction of West-Burnham’s concept of authenticity. For some a model may be developed that involves a spirit-related intelligence, however one chooses to define this, but for others a more secular approach would be preferred. Even without the disciplines, there are means of thinking this issue through, whether using emotional and spiritual intelligence, or combining actions, literacy and values in pursuit of this authenticity. Again the issue is not so much what method is undertaken, but that one is.

4.) The Task of Creating a Systemic Spirituality.

Both schools and business need to be prepared to define their systemic spirituality. This is their understanding of spirituality and the method they intend to use as a basis for this to work within their organisation. Wright (2006) called for a ‘rigorous and unapologetic’ approach to this, seeing it as part and parcel of leading an organisation. It is important to remember DePree’s dictum that it is the leader of an organisation who determines its reality. This paper has argued that spirituality in an integral basis to this reality creating procedure. The notion of reality here is quantum since in the attempt to build a shared vision one is dealing with the invisible dynamics and bindings of a system. Senge puts forward the challenge of organisations creating a corporate spirituality, much in the way the company ethos is created, but at a deeper and more extensive level. The ideal here is for a consciousness that is spiritual and able to connect with a similar global being. In this sense the concept is of an entirely adaptable spirituality that moves beyond mindlessness, even on a global scale, to a more ethically aware sense of belonging and well-being.

This creates real challenges for leadership and followership, and the beginning of such a task starts locally. The culture of the surrounding environment and of the organisation will be vital to this task and to its success or failure. This sounds, and is, similar to the points discussed about the division between spirituality and religion, but it takes the debate a stage further by asking how this is achieved. This is the mission of creating Spiritual values in a particular setting with its ethics and ethos. This must allow for an authentic expression that, as discussed above, is based in a

belonging to the organisation. An organisation will have to put this central to its planning if it is to achieve such an ideal, and it will have to then keep this concept as central to its development.

An organisation creates its own spirituality in the same manner in which it creates its own ethos. Neither is particularly successful if left to chance. Again this relates to the matter of choice and commitment. The creation will only be achieved and sustained, if there is an understanding of the ebb and flow of such a dynamic. It is an organic procedure, more akin to creating and keeping a garden rather than carving a statue. It is this that was referred to when this paper discussed what education might learn from Business and how this relates to dealing with as well as managing change. If a leader cannot deal with change, then they will be unable to lead in a change situation. This endeavour requires the willingness to enter in to the process of creating an expression of spirituality that is authentic, and it will require personal and corporate branding.

There is a problem here that we have touched on before – that of the dialogue between one person’s absolute truths and the seemingly subjective reductionism of creating a spirituality. In actuality all peoples create their cultures around their beliefs, allowing their perceptions to define their reality. An expression of this can be seen in the different expressions one finds of any religious belief, for example the similarities and differences between the Catholicism of the medieval Spanish mystics and that of the contemporary Southern Baptists in the United States. Both created a culture that they believed to be true to their absolute beliefs, yet neither would feel comfortable with the other, if this were possible, for a number of reasons. One can see a number of approaches within present theological thinking - Gibbs & Bolger, in the protestant tradition, (2006); and Powell (2005) from the perspective of the Catholic Church. There is also room for an emerging culture of acceptance among religious foundations, which allows for disagreement without being disagreeable. Gibbs and Bolger capture something of this in an interview with a Christian pastor from an evangelical background.

“We had a guy from the Manchester Buddhist centre come to Sanctus a couple of weeks ago and talk about Buddhist approaches to prayer. We didn’t talk to him about the differences between our faiths. We didn’t try to convert him. He was welcomed and fully included and was really pleased to have been invited. We gave him a positive experience of a Christian community which is in itself an important act of mission.” (p.133.)

The point is that the spiritualities we create need to be faithful to the traditions we live, but they need as well to be positive towards those around, whatever their convictions, if they are to benefit our broader communities, and ultimately ourselves.

This leads towards another important aspect of creating a spirituality or spiritual culture – that it needs to be forward looking. Any spirituality that is simply rearward will fail to gauge and adapt to the marketplace. In any institution there has to be change that can effectively adapt to the culture in which it is situated. For business this will mean a loss in profit due to outmoded systems. For schools it will mean a lack of belonging and aspiration among not just those who learn, but also those who teach. This puts a burden on those who lead but it is a significant part of a successful process of envisioning. If the vision being shared is for a past generation then the hearers will reject it. In a culture of openness there may be debate, but if this does not exist, the rejection will be subtle and gradual and all the more damaging for this.

There is another aspect here, and it is one that fuses authenticity with both opportunity and responsibility. Leaders drive businesses, and in so doing use marketing, which influences culture and increases profit or learning depending on the context. This creates a reality that spirituality is created and lived out in an economically permeated culture (Alvesson & Willmott, 1996). It will be the choice of those in an organisation to decide the ethical and spiritual nature of their spirituality. This could be focused around questions as to the role and priority of integrity in the system, not least in the dealings with people both in and outside of the company or school. There is however another side to this coin. In a culture where spirituality has a sense of being a commodity, those the organisation engages with become, in a crude fashion, spiritual shoppers before a spiritual vendor. In the final analysis they will purchase what they feel offers the greatest return. For businesses and for schools run as businesses, this offers a particular challenge. There is always a competitor in the marketplace able to offer an alternative, possibly more creditable form of spirituality. It is in this context that Mitroff's concept of spirituality creating a niche hold on the market is useful. For the British state schools the issue is blunter due to the nature of the system, but the greater the choice of parental preference, the more important this would become. The point is that spirituality can be demand led and is marketable.

All this may be purely academic because in any organisation there will be limits placed on this process if those who lead at the top of the hierarchy do not actively engage in the process. Wolf (2006) advises that if one cannot begin with the CEO or Headteacher, and have his or her backing and involvement, then the development will be flawed and the results stifled. This is no different from those leading in business as it is for those leading in schools.

5.) Is a Systemic Spirituality Possible?

It is possible to find a systemic spirituality – a model of spirituality that allows an individual and a community to be spiritually faithful and

spiritually intelligent in a multicultural and pluralistic world. There will always be tensions, but this is the very reason why this is important. The debate as to whether this can be achieved is still to come to fruition, but there are certainly companies, such as Southwest Airlines in the United States that feel there have been times when they have achieved this. A qualification needs to be made, a caveat, which is that this, like leading in this situation, is not a static venture, but a dynamic to be guarded and fuelled.

This is what is referred to in this paper as the ‘dynamic of becoming’, and relates to the image of the garden in the previous section. One can plan to turn a piece of waste ground into a garden, but it is not the planning that achieves this. It is in the activity of sowing and the caring that the benefits flourish. It is in the awareness of pruning and cutting that the garden is sustained. If the decision was made at the start that one could not create a garden, then there would be no garden, obviously. The waste ground would remain.

There is another issue relating to this possibility that touches on the image of the garden. This put simply is that the exploration and establishment of an organisational spirituality must move beyond neat policies and mission statements. The actuality may well lie in dealing with messy or ‘fuzzy’ spiritualities. The purpose of this endeavour is not to have a form of words, however well written, but rather to know what will sustain individuals and systems when there is a need. One thing is certain in this context – there will come a time when there is a need. At that point it will be too late and existentially inappropriate to engage in this task. One will function with that which is the latent spirituality or with that which has been created and owned by those within the institution. The present author suspects, from reading of the experience of Southwest Airlines in the period after 9/11 that the latter is the most reliable approach. In crisis that which is founded on belonging and becoming guards the values of an institution and motivates individuals to perform. The moral of the story is that spirituality is enough of a component for both effecting change and stability within change to be worth working on.

The challenge to the leader is how to approach this. This lies in the question of how to make spiritual needs a part of the vision of an organisation. There has to be a willingness to enhance personal freedom and to give, or to recognise, individual purpose and belongings. In the Education world there is one mould for this in the context of ‘The Intelligent School’ (MacGilchrist, Myers and Reed, 1997) where one of the intelligences they advocate for a successful school is the ‘spiritual’. This is a fundamental valuing of the lives and developmental process involving all members of the school community. It takes root in an awareness that all the members of the community have something to offer and bring to the collective belonging. In this a central issue is that space (both physical and timetabled) needs to be created to allow

for a sense of peace and an environment in which to consider ultimate or existential questions. The process that will emerge from this will not be something that one person does to another, but it will add value to the whole even if it is neither measurable nor tangible – it requires a quantum awareness that is in the process of becoming and belonging. In this situation there is the potential for a deeper learning to take place. Once again this model is transferable.

From the business environment, the same factor of transferability is to the fore. In some cases the thinking here gives schools a glimpse of what the fruit of such endeavour might be. This can be seen in Avery's suggested topic areas (2004) that reflect an enhanced spirituality. These are

- Meaningful work
- Tolerance for diversity
- Consideration for the work/ life balance
- Increasing interconnectedness in networked organisations
- The implementation of practices that promote belonging.

It is the task of the leader to look for practical ways to implement this. The present author believes that this is an example where leadership can be devolved to a group of interested personnel, who must work to a brief given to them. It is important that the leader realises that he or she is not in the position to see all that can or needs to be explored in this area. There is a need for senior managers to sit down with middle managers and workers in order to look for opportunities to establish spirituality as a practice and a model. In adopting this approach, the leader is modelling a way of becoming. This will require a spiritual awareness that enables the leader to think in quantum perspectives. In so doing he or she is freeing those on the team to participate in an area that they need to own. There needs to be thought given to issues relating to disagreement and matters of protocol, but this is no different than that of any such team in an organisation.

6.) Is a model of 'Systemic Spirituality Practical?

Both Education and Business can adopt a practical approach to the concepts of spiritualities and spiritual development. There are a number of models offered in this paper, but for the sake of argument we will now look at one as a means of developing the usefulness of a 'spiritual' approach. Fullan allows for a non-religious but value-driven exploration within his 'moral imperative' in relation to school leadership. The following table, (which understands the different demarcation of roles between business and education,) shows how similar a practical approach can be. There is a simplicity here that belies the complexity of the actual application of these principles, but the point is to indicate how these ideas transfer from education to business.

Table to show The application of Fullan's levels relating to 'The Moral Imperative' (2003) in relation to Business and Education.		
<u>Level</u>	<u>Description of the level for Education</u>	<u>Description of the level for Business.</u>
4	Making a difference in society	Making a difference in society
3	Making a difference beyond the school	Making a difference beyond the business
2	Making a difference in the school	Making a difference in the business
1	Making a difference to individuals	Making a difference to individuals

The 'mission' of the first and fourth level remains the same. The changes arise with the second and the third levels, and while semantic in the diagram are more complex than this because they go to the heart of what each organisation is about. In an age of quantum realities it would be a mistake to polarise the potential of both domains. It is possible for business to be altruistic for a number of reasons. There is no reason why schools should not make money in order to improve their systems while serving the broader community, local or global. If spirituality can aid leaders to inhabit a dynamic of becoming, then it is possible that the being of their organisations can be spiritual. Flintham (2003) shows that teachers can make good system thinkers in this respect, and Senge (2005) sees such an approach as vital to the future way of doing and growing business. This dynamic can be used to encourage a competitive edge that benefits the community by making a difference.

7.) A Systemic Spirituality is integral to our Becoming.

This concept of spirituality is integral to the being of both the individual and of the organisation. In terms of Education this concept is fundamental to the school and goes far beyond simply being the domain of Citizenship, PSHE or RE. However these areas are vital and need to be guarded. At the most negative level this is because of the requirements of OfSTED and of legislation such as 'Every Child Matters', with the requirement to promote the spiritual development of pupils. In terms of a business organisation spirituality is that which is basic and yet that which is beyond managing Human Resources and development. It is a dynamic, a continually evolving process that allows for a different way of seeing that goes far beyond present limitations. As such it is a basis for a questioning or leadership that moves away from power and ego, yet can fit in with any of the dominant theories of Business or Education leadership? It is also a reflection of the attitudes emerging in the market place. If as Avery (2004) notes there is not yet enough evidence for this to be a distinct leadership model, it is certainly an

emergent concept that cannot be ignored. There is support to suggest that a case can be made, from looking at those organisations that are using this awareness and feel that they are developing an edge. If this is so, then the model will follow.

8.) Spirituality as a model for leadership

The challenge of how an organisation deals with, enhances, utilises the aspects of spirituality within itself is a challenge that will continue to be a reality. How best to deal with the mysterious aspects of human existence, 'the empty moments', the paradoxes of life and work, all requires serious consideration. It is probably too soon to determine whether or not spirituality provides an effect model for leadership, or whether it is better viewed as a necessary dynamic within other models. Spirituality does provide a way of entering into these areas and of forging a closer relationship between the person and the organisation. The present author suspects that both the model and the internal dynamic will come to be the case, or at least come to be debated as such, depending on an individual or an organisation's basis and ethos.

Whatever else, one needs to be clear that this is an ongoing process, hence the title of 'a dynamic of becoming'. In whatever area of life one leads, the reality is that people need to continue to learn and to relate their deepest longings and beliefs to the procedure. This may not make for easy definition, but it will allow for an increasingly holistic approach to business, education, leadership and even life.

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