

**THE ROLE OF COUNSELLING PSYCHOLOGY IN THE
DEVELOPMENT OF AUTHENTIC TRANSFORMATIONAL
LEADERS WITHIN THE CONTEXT OF A POST-
INDUSTRIAL SOCIETY.**

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Declaration

I, the undersigned, hereby declare that the work contained in this assignment, is my own original work.



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Abstract

This assignment seeks to demonstrate that transformational leadership development programs that focus on teaching leaders the various transformational behaviours, fall short of their goal of changing leadership practice. Given the post-industrial context and the challenges posed by various world crises, the timely development of effective leaders is of the essence. It is essential to recognise why current methods of leadership development are inefficient.

Most development programs intervene to change behaviour. However, changed behaviour that does not reflect a leader's true motives and values will soon be identified by followers as manipulative efforts. The behaviour will be exposed as superficial and inauthentic.

It is maintained that a more profound level of intervention is needed to bring about authentic leadership development. Leaders who need to change from an autocratic leadership style to the extreme opposite of transformational leadership style must change more than just their behaviour. They need to examine their view of life, the world, themselves and other people to identify their attitude and basic belief system. If this is not congruent to the values proposed by transformational leadership such as the empowerment of all people, it will be impossible to elicit authentic transformational leadership behaviour.

Transformational leadership development programs will achieve greater success if they facilitate personal change within leaders. A change of view regarding themselves and other people will promote a true shift in values that encompass empowerment, support and advancement of all employees, will naturally yield behaviours consistent with these values.

The person-centred approach of the well-known American psychologist Carl Rogers, proves to be an effective tool to provide leaders the opportunity to explore their beliefs, their experience and their attitudes. Various similarities between transformational leadership theory and person-centred psychotherapy principles exist. The conditions of personal growth echo the transformational leadership behaviour and the personal growth objective of Rogers resembles the transformational leadership objective of empowering all employees.

It is maintained that leaders who gain self-knowledge and self-acceptance through the experience of a person-centred relationship can grow into a transformational leader. It will not only affect the organisation and its employees. Such a process can unlock human potential that can facilitate vision and meaning far beyond the organisation's linear objectives of increasing shareholder's value.

Opsomming

Hierdie werkstuk probeer aantoon dat die huidige praktyk van transformasionele leierskapsontwikkeling nie in die doel slaag om leierskappraktyk beduidend te verander en te verbeter nie. Gegewe die post-industriële konteks en die uitdagings van 'n verskeidenheid wêreldkrisisse, is dit van groot belang om tydig sterk leiers te ontwikkel wat hierdie uitdagings die hoof kan bied. Dit is ook essensieel om redes te identifiseer waarom transformasionele leierskapsontwikkeling tot dusver nie effektief was nie.

Die meeste ontwikkelingsprogramme fokus daarop om gedrag te verander. Veranderde gedrag wat egter nie 'n leier se ware motiewe en waardes weerspieël nie, sal gou uitgeken en geëtiketteer word as manipulerende gedrag. Die gedrag sal as oneg en oppervlakkig ervaar word.

Daar word aangevoer dat 'n dieper intervensievlak toegepas moet word om ware transformasionele gedrag te bewerkstellig. Leiers wat van 'n outokratiese na 'n transformasionele leierskapstyl moet oorskakel, sal meer as net hul gedrag moet aanpas. Hulle sal selfondersoek moet instel om helderheid en begrip in te win aangaande hul selfkonsep, lewensbeskouing en mensbeskouing om sodoende hul persoonlike houdings en waardes identifiseer. Indien hul persoonlike waardes nie kongruent is aan die waardes wat voorgestel word deur transformasionele leierskap nie, sal dit onmoontlik wees om outentieke transformasionele leierskap te ontwikkel.

Transformasionele leierskapontwikkelingsprogramme sal groter sukses behaal indien dit ware persoonlike verandering in die leier meebring. 'n Verandering in 'n leier se selfkonsep en mensbeskouing wat 'n ware skuif meebring in die waardes wat die leier aanhang, sal 'n natuurlike verandering in 'n leier se gedrag ten opsigte van bemagtiging, ondersteuning en bevordering van alle werknemers teweeg bring en wat kongruent is aan die leier se persoonlike oortuiging.

Die persoonsgesentreerde benadering van die bekende Amerikaanse sielkundige, Carl Rogers, bied 'n werkbare alternatief vir die proses van leierskapsontwikkeling. 'n Rogeriaanse verhouding wat leiers 'n geleentheid bied om hulself te verken en te leer ken, fasiliteer die natuurlike groei na transformasionele leierskap.

Die persoonsgesentreerde benadering van Rogers het 'n aantal raakpunte met die transformasionele leierskapsteorie. Die voorvereistes vir persoonlike groei uiteengesit deur Rogers reflekteer die gedrag voorgeskryf deur transformasionele teorie. Die verwagting van Rogers dat hierdie voorvereistes sal lei tot persoonlike groei stem ook ooreen met die vereiste gestel aan transformasionele leiers om al hul werknemers te bemagtig.

'n Leier wat blootgestel word aan 'n ontwikkelingsproses wat as basis 'n persoonsgesentreerde verhouding bied, ontwikkel verder as bloot tot voordeel van die individuele organisasie. Die proses sal ook meebring dat 'n leier se potensiaal ontsluit word om visie en betekenis te ontwikkel en te kommunikeer wat verder strek as die onmiddellike organisatoriese doel van verhoging in waarde van aandeelhoudersbelang.

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Introduction

Leadership is one of the most extensively researched phenomena in the world, yet few approaches have yielded a comprehensive understanding of what makes a good leader.

In the quest of understanding leadership, one theory that emerged almost a decade ago as a significant contribution to business science is the transformational leadership theory. This theory describes comprehensively which leadership behaviours are most effective in the achievement of the objectives held by modern organisations. Transformational leadership theory gained momentum and legitimacy as the growing body of research affirmed the effectiveness of transformational leadership behaviour (Yukl, 1998).

It is the objective of this assignment to comment from a counselling psychological perspective on the transformational leadership theory, its development programs and practice. Despite the evidence of the effectiveness of transformational leadership, few organisations have successfully implemented this type of leadership. It is evident that "at a time when vision, innovation, humanity and passion are so desperately needed...many companies give leadership positions to people who possess few of the requisite qualities" (Marino, 1998, p21). Current leadership development programs seem to be incapable of successfully transforming leaders into transformational leaders. This assignment highlights possible reasons for this failure and offers an alternative way of developing transformational leadership by means of a newly developed framework.

This framework is the result of exploring and studying extensive resources from a variety of disciplines, including physics, ecology, philosophy, economics, business science, ethics, accountancy and most importantly, psychology. These resources offered important insight and understanding of the context in which the phenomena of leadership takes place and how all aspects and facets of life are

interconnected and interdependent. It highlighted that transformational leadership development is not only important for individual companies to promote their success in the singular, but that it embodies a type of leadership that can transcend the organisation by incorporating vision that reflects purpose and meaning beyond shareholder value. It is therefore necessary to elaborate on the macro-perspective of global issues faced by a global society when attempting to place leadership under the magnifying glass.

Any contribution to leadership theory and practice in this post-industrial era is futile without consideration of the history that influenced and shaped this discipline. It is as important to explore how business science developed in the wake of natural scientific advancement over the past centuries. This facilitates understanding of why most disciplines, including the study and practice of leadership, struggle to adapt to a new world view proposed by most recent scientific development.

This assignment gives a broad overview of the status quo in the global village characterised by a combination of diverse, complicated crises. It illustrates how the global society is struggling to overcome the legacy of an outdated scientific paradigm that laid the foundation of the industrial era. Effective leadership is needed to find new ways to combat old crises, yet leadership thinking and action forms part of the example of how disciplines are stuck in an outdated world-view.

To focus on and change leadership thinking is therefore a key variable in finding workable solutions to secure a future on this planet that will sustain its people.

Chapter 1

The World in Crisis

1.1. A macro-perspective of the world in crisis.

Early in the new century, the world finds itself in a profound crisis. This crisis is complex and multi-dimensional, threatening every aspect of life. It is especially visible in the deterioration of the natural environment, the instability within social relationships, the global economy, technology and politics. According to Capra (1982), this world crisis permeates intellectual, moral and spiritual dimensions as the human race faces a very real threat of extinction. Capra made this statement long before the wave of terrorism struck the world over the last decade. After the world-changing attacks on the United States of America (USA) on September 11, 2001, the world crisis intensified to such an extent that the full impact of it is yet to be identified and understood. Not enough time has passed to understand the full meaning and implications of the attacks and the subsequent retaliation by the allied forces.

The destruction and pollution of our natural environment accompanied an alarming increase in health problems of individuals. Developing countries struggle to contain nutritional and infectious diseases, while industrialized countries are plagued by the so-called "diseases of civilization" such as heart disease, cancer and strokes (Capra, 1982). South Africa is grappling with both clusters of health problems without the necessary resources to effectively resolve the crisis, especially the AIDS endemic that has recently turned into polemic.

Half of the world's 233 known primate species are threatened with extinction and 52 acres of the world's forests are lost every minute (Friedman, 1999).

The deterioration of the social environment echoes the growing psychological and psychiatric problems reported worldwide. The rise in violent crimes, accidents, suicide, drug and alcohol abuse, and learning disabilities are some examples that indicate an alarming disintegration of society. Statistics released by the USA Health Department, show that the rise in violent crimes and suicide by young people is so dramatic that it is referred to as an epidemic of violent deaths (Capra, 1982). In the 10 years between 1987 and 1997 the number of Americans being treated for depression more than tripled, from 1.8 million to 6.3 million (Gupta, 2002).

The crisis is also visible in the macro systems of economics and politics: inflation, unemployment, gross maldistribution of income and wealth and energy depletion is part of modern economies. These issues pose major challenges to political leaders who no longer know where and how to intervene to minimize the damage. The United States Federal Reserve's Survey of Consumer Finances indicated in 1995 that the wealth of the top one percent of Americans is greater than that of the bottom 95 percent (Ploughman, 2000).

Between 1983 and 1995, the bottom 40 percent of households lost 80 percent of their net worth. These figures indicate that post-cold war capitalism decreased over-all wealth for Americans, and facilitated major financial growth only for the top layer of economic achievers. This economic inequality is mirrored in the disparity of wealth between the first world and the third world. Between 1965 and 1980, two million people saw their incomes fall, as opposed to the period between 1980 and 1993, where a billion people experienced such a drop (Ploughman, 2000).

To put the disparity in perspective it is important to note that an annual levy of 3,5 percent on the world's 200 most well-to-do people would be sufficient to provide adequate food, safe water and sanitation, basic education, basic health care and

reproductive health care for the entire population of developing countries (Gates & Gates in Ploughman, 2000).

The importance of listing these diverse facets of a world crisis lies in the conclusion that Capra makes: all problems (be it cancer, crime or pollution) have the same underlying dynamics. Capra (1982) proceeds to clarify in detail these dynamics in his book, *The Turning Point*.

Capra (1982) argues that the real problem underlying the world crises is the fact that most academics subscribe to narrow perceptions of reality. These perceptions are inadequate to deal with problems relating to their field of expertise because they have not grasped that problems are all systemic in nature. It cannot be understood within a fragmented methodology characteristic of academic disciplines and government agencies where linear thinking is in the order of the day. Most leading thinkers use outdated conceptual models and irrelevant variables in attempt to face the challenges in the post-industrial world.

However, the world crisis is not just a picture of hopeless gloom. The Chinese dynamic world view have always been aware of the profound connection between crisis and change as reflected in their term for "crisis", *wei-ji*, that is composed of the characters for "danger" and "opportunity". From such a perspective it is clear that the world crisis holds opportunities for growth and a constellation of new vision and values (Capra, 1982).

A major shift in power has emerged in the process of globalisation: corporate leaders have gained influence at the expense of the traditional power of nation states and governments. Business leaders are becoming increasingly powerful through possession of increasing resources (Friedman, 1999). This power shift brings about a shift in responsibility. Ploughman (2000) asserts that the only group that possesses the necessary resources and power to address the various aspects of the world in crisis, is indeed the world's corporate leadership. She

maintains that this group of people holds the key to creating opportunities and solutions to the pervasive crises the world faces today.

1.2. The crisis of meaning:

It could be argued that the many crises in the world leads to a life experience filled with anxiety and fear which threatens to overwhelm the person who stands still for a moment to consider them individually or collectively. These dark and threatening circumstances make it difficult to identify a positive, constructive meaning in life. The quest to dominate the world alienated people from themselves, their meaning and specifically their spiritual dimension.

On the other hand one can assert that human activity concerning the quest for knowledge, dominance, wealth and success that created the crises we experience, evolved as a result of the human search for meaning.

How the process unfolded is open for discussion, yet most authors on the topic agree that our age is filled with proof that there is an immense shortage of meaning in the world (Capra, 1982; Dess & Picken, 2000; Frankl, 1969; 1967; Ploughman, 2000; Wheatley, 1994; Wheatley & Kellner-Rogers, 1996).

Frankl (1969) believed that the lack of meaning in life constitutes the modern neurosis. According to Frankl, the human conscious is a meaning oriented organ, implying that humans intentionally strive to find meaning in their lives. Yet, despite this meaning seeking intentionality, modern society have lost it's sense of tradition, culture and values, with the implication that people do not know what to do, how they should do it or why they want to do something. Frankl (in Jordaan & Jordaan, 1984) maintained that when a person's fulfillment of meaning is blocked or frustrated, an existential vacuum is experienced. Such a person is then without direction and anchor in life.

The forces of globalization escalate this deterioration: many minority languages and cultures are disappearing. This further depletes the identity of millions of people without replacing it with anything substantial (Friedman, 1999).

There are no solid societal rules anymore and confusion has set in. The result is that people start to conform to what others are doing, or, even less desirable, people start to do what others tell them to do. Therefore people turn into slaves of either conformation or totalitarianism, creating conflict within the conscience or conflict of personal values, detracting meaning in life (Frankl, 1969).

Finding meaning in life is not simply a process of fulfilling basic human needs. Finding meaning in life is dependent on the willingness to transcend the self. A mature person can establish meaning in life through the process of transcending the self. Humans can find meaning in a task, a passion for something or by lovingly encountering another human being. It is a prerequisite to forget the self and to look beyond the self to become truly human (Frankl, 1969).

Frankl (1969) asserts that human spirituality is the driving force and enabling dimension of self-transcendence. The mere fact that humans strive to find meaning in life, reflects and accentuates a spiritual dimension that form an inherent part of human beings. Human spirituality therefore acts as catalyst and facilitator of the process of self-transcendence. Jung (in Jordaan & Jordaan, 1984) echoes Frankl's argument. Jung maintained that spirituality is like a treasure, providing people with a source of life, meaning and beauty. Spirituality recovers the splendour of the world and mankind.

Western lifestyle, culture and values reveal a stark contrast to Frankl's philosophy of finding meaning of life. The values and assumptions supporting capitalism promote and glorify a rugged individualism and an endless journey of consumerism, where material goods are promoted as ultimately need fulfilling

(Ploughman, 2000). Democratic values emphasize human rights, placing the individual on a pedestal, without balancing the concept of individual rights with individual responsibilities (Capra, 1982).

Westernised systems and ideologies therefore encourage us to ask, even demand for ourselves, luring us further down a path of ironic, senseless selfishness...a place where, according to Frankl (1969), we cannot find meaning in life. Western lifestyle and values have therefor suffocated human spirituality.

Ploughman (2000) argues that

...we have to ask ourselves about the substance, the enduring qualities, the foundations and, in fact, the meaning of all this activity that threatens at times to overwhelm us in our immediate individual spheres, in our organisations and in the world at large...a critical point of debate, discussion and searching is currently taking hold. It has to do with all our futures in the singular and the plural, it has to do with finding a way, it has to do with hope... (p2).

Ploughman (2000) accentuates that the crisis of meaning affects not only individuals, but also organisations and the world. She urges corporate leadership on the one hand to consider how the crisis of meaning affects their operation, and on the other to establish how they contribute to the crisis of meaning. She advocates the advancement and broadening of leadership thinking that will incorporate consideration of the vital issues of meaning.

Ploughman's suggestion of the expansion of leadership thinking translated in terms of Frankl's philosophical concepts regarding meaning in life, results in the necessity to encourage leaders to utilise their spirituality within their roles as business leaders.

Leadership in the post-industrial era requires more than making money; it is about making meaning (Dess & Picken, 2000). Frankl's (1969) philosophy regarding the individual's self-transcendence in the search for meaning can be extrapolated to individual organisations: they need to transcend the internal operations by tapping into a vision that reaches beyond the organisation to establish meaning. Modern employees value pride beyond traditional shareholder value. They respond favourably to a vision that transcends their daily tasks, where they feel their efforts contribute to the greater good of society (Dess & Picken, 2000). To create and communicate such vision and meaning, requires of a leader to utilise his/her own spirituality while being in touch with the spirituality of all followers.

Chapter 2

The Context of the World Crisis

The modern world is in the process of fundamental transformation. The dominant norms and values are shifting from an industrial to a post-industrial frame that consists of a more fluid, knowledge-based world whose limits and frontiers are unknowable. The old industrial paradigm is dying and a new one is yet fully to be born (Ploughman, 2000).

Ploughman (2000, p6) defines industrialism as “the modern age, characterised by mass manufacture, an urban working class, the petro-chemical complex and large conglomerates embodied in a hierarchical and institutionalised culture which is essentially first-world”. It is visible that the world of work has begun to change significantly. The limits and frontiers of business have shifted in the wake of massive technological advances. In the post-industrial era, focus is on information and knowledge, where new ways of seeing, thinking and being is demanded.

Before the new can be explored and debated, it is important to consider how the old came about. How did it happen that the human race lived itself to a point where our livelihood is in danger and where we struggle to find meaning in the course of our activity? It is necessary to explore the legacy of scientific advancement over the past centuries and how it affected and formed our thought patterns and foundations of the era we live in.

2.1. The mechanistic view of life:

Industrialism forms part of the legacy of scientific progress during 16th, 17th and 18th centuries. Industrialism flowed from a pervasive mechanistic view of life that was mainly the result of the life and work of Descartes (1596-1650), Newton (1642-1727) and Comte (1798-1857) (Hergenhahn, 1992; Magee, 1998).

2.1.1. Renè Descartes

Descartes was a gifted mathematician who discovered an exact correspondence between the realm of numbers and the realm of physics. He maintained that all natural events can be described in mathematical terms and that ultimate knowledge is mathematical knowledge. He once said that he was struck by the large number of falsehoods he accepted as the truth during his childhood and committed himself to the quest of philosophical truth (Magee, 1998). Descartes argued that one specific method would yield truth and this came to be the scientific method for centuries to come:

- 1) Start with a mathematical demonstration of the uttermost simplicity
- 2) Proceed deductively one simple logical step at a time, each step being irrefutable and indubitable
- 3) Reach conclusions that are simple but not necessarily obvious

Descartes made it his life task to doubt everything, not to take anything as the truth before scrutinizing it by means of his scientific method. He concluded that the only thing he could be certain of was the fact that he was doubting; but doubting was thinking, and thinking required a thinker (Magee, 1998).

This led him to articulate his famous statement *Cogito, ergo sum* (I think, therefore I am). Descartes promoted science as a way in which humans could dominate and control nature, providing a scientific sanction for the manipulation

and exploitation of nature that has become typical of Western society. He maintained that all matter, which included the human body, could be compared to machines, understood in terms of mechanics and is therefore nothing else but automata (Capra, 1982).

Descartes believed that the world consisted of two different kinds of substance, namely mind and matter, later known as Cartesian dualism. This bifurcation of nature into two kinds of entity is reflected in modern man's way of looking at the world where subject and object, observer and observed, are separated from each other. This resulted in a deterministic interpretation of nature in terms of cause and effect. The Cartesian understanding of nature manifested in the first step away from a world-view that incorporated spirituality (De Vos, 1995; Magee, 1998).

2.1.2. Isaac Newton

Newton created a conception of the world and universe that was to prevail in physics and astronomy for more than 200 years, until Einstein revolutionized science. Newton followed the Cartesian method of observation, deduction and experimentation to conclude, like Descartes, that the universe is a complex, lawful machine created by God (Hergenhahn, 1992).

Newton argued that matter consisted of small, solid and indestructible particles that moved as a result of gravity forces in absolute time and absolute space. All particles were made of the same atoms, implicating that life is reducible to a basic building block. This picture of a perfect world-machine implied an external Creator who imposed His divine law on it, where everything could be explained in terms of cause and effect. Capra (1982) maintains that with time

science made it more and more difficult to believe in a god, the divine disappeared completely from the scientific world view, leaving behind a

spiritual vacuum that has become characteristic of the mainstream of our culture. The philosophical basis of... nature was... (the) division of spirit and matter. (p66).

2.1.3. Auguste Comte

The French philosopher Auguste Comte (1798-1857) took the division between spirit and matter to the extreme. He maintained that phenomena that was publicly observable was the only certainty. Humanity can only be certain of sense experiences that can be shared with other individuals. His insistence that knowledge could *only* be derived from empirical observations was called positivism (Hergenhahn, 1992).

By the late 1840s, Comte was referring to positivism as if it was a religion, where science was all humans needed to believe in or should believe in. Comte was a social reformer and was only interested in science that could benefit and improve society. He trusted science to discover lawful relationships among physical phenomena in order to predict and control events that will improve life. He was certain that scientific principles and beliefs could result in a utopian society. Humans could begin to replace God and scientists and philosophers could replace priests. Comte was preoccupied with the happiness of the group in terms of his ideal and utopian society, while minimizing the importance of the individual (Hergenhahn, 1992).

2.2. The new physics creates a new world view:

By 1905, Albert Einstein published two articles that catalyzed the breakthrough made by scientists to establish quantum physics. On the one hand he introduced his relativity theory, on the other, a theory of atomic phenomena, believed to be the basic building blocks of matter. This led to intense research on atomic and

subatomic phenomena that shattered the foundations of the prevailing world view, forcing scientists to think in entirely new ways (Capra, 1982).

Einstein, Heisenberg, Planck, De Broglie, Schrödinger, Pauli, Dirac and Bohr formed a team of physicists who set out to pose questions to nature by means of atomic experiments. Each time they asked, nature answered with a paradox. The more they tried to find clarity, the sharper the paradoxes became, leading them to conclude that their concepts and their language were inadequate to describe the phenomena witnessed. They had to invent new language to describe and understand the results of their experiments: the basic building blocks of atoms were nothing like solid objects proposed by classical physics (Capra, 1982).

Instead, these subatomic particles (electrons, protons and neutrons) are very abstract entities, changing from being a particle to being a wave, depending on the circumstances. Thus, the building blocks are dynamic, responding to the environment in an organised and interdependent manner (Capra, 1982).

This intellectual breakthrough also involved an intense emotional and existential experience. Einstein (quoted in Capra, 1982) reacted with shock to their experience, stating that

all my attempts to adapt the theoretical foundation of physics, to this new knowledge failed completely. It was as if the ground had been pulled out from under me, with no firm foundation to be seen anywhere, upon which one could have built. (p 77).

The implication of their findings is a world view that emerged from modern physics, characterised by words like organic, holistic and ecological as opposed to the mechanistic Cartesian concepts. The universe is no longer seen as a machine made of parts, but presents itself as one indivisible, dynamic whole whose parts are essentially interrelated in an inseparable cosmic web that includes the human observer and her consciousness. The subatomic parts can

be understood only in a dynamic context, in terms of movement and transformation. Activity is its very essence of being (Capra, 1982, Wheatley, 1994; Wheatley & Kellner-Rogers, 1996).

2.3. The dilemma:

Most disciplines have adopted the Cartesian world-view and derived their concepts and theories from classical physics. Language, thought-patterns and attitudes are still based on classical physics, while modern challenges arise within a new reality. Although scientists accept the "new reality", most still attempt to face them armed with a toolbox filled with outdated instruments and concepts (Capra, 2000).

The scientific method proposed by Descartes is believed to ensure objectivity, allowing truth to come forth in a predictable, progressive way. In 1973, Thomas Kuhn challenged the perception of Descartes by arguing that science can become a subjective enterprise. Kuhn (quoted in Hergenbahn, 1992) described how "in the physical sciences one viewpoint is shared by most members of a science. In physics and chemistry, for example, most researchers share a common set of assumptions or beliefs about the subject matter". (p 8).

Kuhn refers to such a widely excepted conglomeration of beliefs as a *paradigm*. Once a science has accepted a set of beliefs or a frame of reference, it becomes *the way* through which scientists perceive phenomena, blinding them to phenomena outside the paradigm or alternative explanations for their results. The paradigm becomes the guide for all activity. Although it is a difficult and challenging process, a paradigm can change. The prerequisite for a paradigm shift is phenomena that can be observed, but not explained within the current paradigm. This is called an anomaly. Attempts of explanations that fall outside the paradigm is usually met with great resistance and "converts" are won over

very slowly. Eventually a new paradigm is born until the need arises to replace it with yet another new paradigm (Hergenhahn, 1992).

For the purpose of this assignment, it is important to consider the stages of development of a new paradigm:

- 1) A **pre-paradigmatic stage** (also referred to as the pre-scientific stage) can be identified by the presence of conflicting viewpoints. A number of rival camps emerge.
- 2) Once a school succeeds in convincing the others that their viewpoints hold true, the **revolutionary stage** becomes apparent.
- 3) It transforms into a **true paradigm** once most scientists adapted to the new frame of reference and the discipline becomes a science (Hergenhahn, 1992; Ploughman, 2000).

According to Ploughman (2000), the world finds itself in a pre-paradigmatic stage. Original ideas and answers are required, yet most sciences are responding to new-world challenges from within an outdated paradigm. Different and conflicting viewpoints are evident, but a single, effective new paradigm is still unclear. Post-industrial society stands with its back against the wall. Our world revealed itself as a conglomeration of interconnectedness, but society is still transfixed on rigid, compartmentalised living and thinking.

2.4. Existential-phenomenological psychology.

Philosophers challenged the mechanistic, positivistic view of life long before it was invalidated from within the scientific discipline by means of quantum science. The romantic, existential and phenomenological philosophers rebelled against the rational and empirical movements (Hergenhahn, 1992). For the

purpose of this assignment, only the criticism articulated by the founding existential and phenomenological philosophers is mentioned in further detail.

2.4.1. Phenomenology.

Edmund Husserl (1859-1938) was the father of phenomenology. He was born in Czechoslovakia, but studied mathematics and natural science in Germany and Austria. He shifted his focus of study to philosophy while he lived in Vienna, which led to the new philosophical movement of phenomenology.

Husserl criticized positivistic science, not only for not delivering the utopian world the scientists proclaimed, but for the fact that life has become even more difficult to understand as science progressed. As scientific knowledge increased, the meaning and the reason for human existence seemed to vanish, for science has lost its inner contact with the profound questions motivating human existence. The scientific method, especially the positivistic manner in which Auguste Comte (refer to section 2.2.3) practiced it, ignored man and his consciousness, stripping him of his subjectivity and objectifying him in the process.

Husserl maintained that man and world relate in a reciprocal manner, where subject and world formed an inseparable unit. This unity between man and world formed the basis of phenomenology (De Vos, 1995; Magee, 1998). Husserl formed a whole new approach to philosophy, devoted to the examination of consciousness and its objects: a systematic analysis of experience, or in short, phenomenology, because it treated everything as phenomena (Magee, 1998).

Husserl asserted that the sum total of things experienced by humans is the sum total of what we can be certain of, though only as experience, phenomena. It

therefore includes things that are internal to ourselves, such as our thoughts, feelings, memories and pain. Just because these phenomena cannot be objectively observed by other people, does not mean its existence should be uncertain. Knowledge gained through subjective and personal processes was as legitimate as any scientifically proven knowledge (Magee, 1998).

Husserl stated that man functions intentionally, always purposefully oriented towards something in this world to discover meaning and knowledge. This meaning reflects the individuality and the uniqueness of each human being and by ignoring his intentionality, he is profoundly misjudged. According to Husserl, positivism was highly successful in ignoring individual intentionality (De Vos, 1995).

2.4.2. Existentialism.

Sören Kierkegaard (1813-1855), a Danish philosopher, is considered to be the founder of the existential movement in philosophy. Where Husserl was concerned with the way in which man gains knowledge, Kierkegaard was concerned with the existence of man. Kierkegaard wanted to understand the destiny and meaning of his own existence, not as a phenomenon or object, but as the human being that he is (De Vos, 1995).

Kierkegaard reacted strongly against the socio-political climate of his time, which he considered to be socially conforming in nature. He reacted strongly against society's disregard for man's individuality. He opposed the notion of becoming part of the masses. Kierkegaard believed that if man could not take up the responsibility of his individuality by conforming to society's required existence, he becomes an inauthentic human being. He becomes what other people want him to become, instead of becoming the person he really is (De Vos, 1995).

Kierkegaard asked what it is in a person that proclaims that he exists. How is it possible that something unique can emerge from a variety of actions, emotions and thoughts? How can the "I" or "me" emerge from within individuals? Kierkegaard believed that each person has a unique self. The self holds a task: to accept the self and to develop the self (Brandt, 1963).

Kierkegaard concluded that existence is the result of the tension-filled relation between body and soul, where the body represents actuality and the soul represents a person's possibility. In other words, the anxiety or tension experienced by humans results from a person's struggle with who and what he is in comparison with what he can become, what his potential is. Kierkegaard refers to this tension as 'existential anxiety': a person is challenged to strive towards fulfillment of his potential. It evokes anxiety because it requires of the person to take risks in life. People often dismiss this anxiety by turning their backs on their own potential. These people choose to live a life of conformity in which they need not take existential risks (Brandt, 1963; De Vos, 1995).

'To be is to exist', which for Kierkegaard means to feel, to experience, to suffer and to strive. He believes that "genuine subjectivity is not intellectual subjectivity...but ethically existing subjectivity" (Bykhovskii, 1976, p33). He complained that people have forgotten what it means to exist and what inwardness is because of being too scared to risk revealing their authentic selves. Kierkegaard maintained that only the person who face their existential anxiety and choose to take the risks of fulfilling their potential can say that he truly exists (Brandt, 1963).

Existential thinkers do not approach life in a rigid intellectual way, nor do they merely observe. The existential thinker passionately devotes himself to possibilities of fulfilling his potential and he lives passionately in that form of existence he has chosen. It implies a strongly emotional attitude towards existence, therefore separating itself from 'the thinker' in general. In short,

existential thinking is subjective thinking, while thinking in general, refers to science and objectivity (Brandt, 1963).

In summary, this chapter clarified how the development of science over the past 400 years affected paradigms. Positivist scientists aimed to establish absolute truth through their scientific method to such an extent that they minimised the role of man and his consciousness in the process of research. Their approach to science can be summarised as being mechanistic and deterministic. It also became apparent how the scientific breakthrough made by Einstein and his colleagues highlighted the limited validity of the positivistic science as practiced by Descartes, Newton and Comte. This breakthrough echoed the opposition to positivist science advocated by phenomenological and existential philosophers like Husserl and Kierkegaard since the beginning of the 19th century.

Modern science showed that the subjective experience and consciousness of man, his intentionality in his search for meaning cannot be ignored or minimised in the process of gaining knowledge. Einstein proved that matter cannot be reduced to automata because the universe is one indivisible, dynamic whole. All parts of the universe are essentially interrelated within systems that include the human observer, as Husserl advocated from a phenomenological point of view.

Although modern science and phenomenological-existential philosophy have opposed the mechanistic view of life for a substantial amount of years, many disciplines remain captured by mechanistic concepts. One of these disciplines is the discipline of leadership development (Ploughman, 2000). The history regarding the development of mechanistic thinking as opposed to systemic thinking is therefore of great importance in the debate as to how effective leadership can be developed in future.

Ploughman (2000) suggests that leadership thinking has not transcended the Cartesian paradigm. She is adamant that leadership, and in particular corporate leadership, can only make a significant contribution to finding solutions to the world crisis (as indicated in chapter 1) once their thinking has evolved. Leaders need to break free from an outdated mechanistic view of life. They need to develop a systemic frame of thought that can facilitate greater understanding regarding their corporate action.

Leadership development programs should be reassessed. How can these programs be altered to promote systemic thinking that reflect modern science? The following chapters address this question.

Chapter 3

The Identity and Potential Value of Counselling Psychology in the Post-Industrial Context

Counselling psychology flows from the existential and phenomenological philosophies as part of the humanistic movement (the third force) in psychology. The humanistic movement differs from psychoanalysis and behaviourism, for they are embedded in the deterministic view of man (Cassel, 2000).

In accordance with the challenges and suggestions expressed by Capra (1982) and Ploughman (2000) above, it is apt to allow introspection regarding our discipline of psychology within the context of post-industrialism and in the wake of the extent of the world crisis. We need to take heed of Capra's argument that most disciplines are drenched with outdated methods and concepts. Does this hold true for counselling psychology? An even more important question we need to raise is how we can contribute to the generation of workable solutions and formation of new paradigms that can contain the world crises.

3.1. Counselling psychology defined:

What role can counselling psychology play in this new world? How can counselling psychologists contribute to the forming of a new paradigm that can facilitate the appropriate thought patterns appropriate to meet current challenges?

The American Psychological Association defines counselling psychology as

...a psychological specialty facilitat(ing) personal and interpersonal functioning across a life span with a focus on emotional, social, vocational, education, health related, developmental and organisational concerns. Through the integration of theory, research and practice, and with a sensitivity to multicultural issues, this speciality encompasses a broad range of practices that help people improve their well-being, alleviate distress and maladjustment, resolve crises, and increase their ability to live more highly functioning lives. Counselling psychology is unique in its attention both to normal developmental issues and to problems associated with physical, emotional and mental disorders (American Psychological Association, 1994).

This definition of counselling psychology reveals that it is a discipline that aligns itself with a dynamic world view. It is a multi-faceted, dynamic discipline committed to interdisciplinary theory and practice. The existential-phenomenological antecedents to the emergence of counselling psychology steered this discipline away from the deterministic scientific approach to psychology. Theoretically, counselling psychology did not originate from a rigidly scientific approach.

3.2. Counselling psychology in action:

The foundation of counselling psychology is sound and essentially progressive. However, the mental health problems in the world are increasing. Counselling psychology's intentions, identity and practice are not taming the downward spiral of the collective and individual wellbeing. Chapter 1 stipulated how mental and societal health is deteriorating.

R.D. Laing (quoted in Capra, 1982) asserts that

a child born today in the United Kingdom stands a ten times greater chance of being admitted to a mental hospital than a university... This can be taken as an indication that we are driving our children mad more effectively than we are genuinely educating them. Perhaps it is our way of educating them that is driving them mad. (p 379).

Psychologists need to confront themselves with their methods and ways of practice: are the methods efficient in the quest to attain their goals and to operationalise their philosophy? It is the experience of the author that from a layman's perspective, psychologists are not necessarily helpful, but scary. A psychologist personifies a human being's fear of being abnormal and inadequate. It has become apparent to the author that the work and potential worth of psychologists have not surfaced sufficiently in the mind of the man and woman in the street.

The author believes that it will take time and significant effort to reform the stereotype of the psychologist. It will be a challenging task to show that counselling psychology consists of a pro-active, helping and non-threatening professionalism. While a negative perception persists, the vision to contribute pro-actively in various settings and levels will be difficult to actualise.

3.3. Counselling psychology language:

The definition of counselling psychology indicates a specialty that focuses on a variety of interventions targeting many facets of wellness. The definition reflects an understanding of the interconnectedness of all aspects of the human being. Counselling psychology is a discipline borne from an existential-phenomenological philosophy, yet it has been the experience of the author that

many of the concepts and professional language reveal an influence of a psychological era where mechanistic, positivistic and compartmentalised theory and practice prevailed. The language used in psychology may be one of the ways in which people are alienated who could potentially benefit from psychological services and expertise.

3.4. New methods and practice in the post-industrial era:

The new world view encourages all disciplines to engage in introspection, to permeate boundaries and identify their interconnectedness with other disciplines and sciences. There are countless ways in which diverse disciplines can add value to each other and to the world by means of cross-fertilising ideas and creating synergy (Ploughman, 2000). Within this process lies the potential of an organic establishment of a new world paradigm that could provide possible solutions to the world crises mentioned above in section 2.

The author believes that counselling psychologists can make important contributions in such a process, amongst them being to:

- 1) act as catalysts to stimulate thought about the macro-perspective of our world and take initiative to create opportunities for interdisciplinary dialogue
- 2) employ our expertise on communication and interrelationships to facilitate discussions between disciplines
- 3) advise on all psychological aspects involved in the various topics arising in discussions between disciplines
- 4) identify areas within other disciplines where psychological issues need to be addressed
- 5) facilitate and promote human beings' search for meaning
- 6) facilitate and promote human beings' strive to exist authentically

Chapter 4

Taking the Leap: An Example of How Counselling Psychology can cross Disciplinary Boundaries in the Quest of a New Paradigm

It is simple enough to identify ways in which counselling psychologists can become involved in the quest for a new paradigm that can facilitate the generation of appropriate solutions for the world crisis. It is much more complicated to operationalise these theoretical suggestions.

After careful consideration of the ideas and arguments of Ploughman (2000) (discussed below) in response to Capra's (1982) description of the world in crisis, it became apparent that one of the most productive ways to address the crisis from a counselling psychological point of view, is to channel significant energy into the development of transformational leadership. It is the objective of this chapter to clarify this view.

4.1. A key variable in the world: corporate leadership

Ploughman wrote a monumental multi-disciplinary doctorate thesis that emphasizes the important role of corporate leadership in the post-industrial era (2000). This dissertation received worldwide acclaim for the clarity in which she challenges the ethics and practice of modern leadership.

She argues that corporate leaders have become the most powerful force of influence in the new world. Relatively to corporate leaders, governments have begun to play a secondary role in society. She asserts that corporate leaders

possess the necessary resources and international influence and power to contain the world crisis. It is of vital importance that these leaders think and act according to the threat of decreasing human sustainability on this planet, not just in the obscurity of promoting the wealth of their shareholders. They need to face their responsibility as having contributed to the current world crisis and embrace the insight of how their conduct can turn this crisis around into workable solutions (Ploughman, 2000).

The study of leadership is traditionally part of the business sciences and industrial psychology. This field of research and practice of training and development of leadership serves as an example of how counselling psychology can play an important role in neighbouring disciplines, transcending the traditional boundaries of academics.

The following section of this assignment aims to give an overview of the status quo of leadership theory today, followed by a critical discussion on the current theory and practice from a counselling psychological point of view. Most critical, is the alternative proposals of leadership development that can be facilitated by counselling psychologists.

4.2. Leadership warrants continued research and development

The field of leadership has been in a state of ferment and confusion for decades. The actual pace of theory development has been quite slow. Most theories are beset with conceptual weaknesses and lack the necessary empirical support. Many results are contradictory and inconclusive and confusion about the subject is often experienced (Yukl, 1998). It highlights that leadership is complicated and at times a mystery.

Leadership has a profound effect on people and it affects every person's life. It is a central theme that validates more research and demands greater understanding.

More than 75% of employees in any organisation - no matter what or where the survey was completed or what occupational group was involved - report that the worst or most stressful aspect of their job is their immediate supervisor (Knutson & Miranda, 2000).

4.3. Modern leadership theory:

It is beyond the scope of this assignment to discuss in detail various leadership theories, but it is important to note that the theories can be grouped into one of the following categories or approaches to the study of leadership:

The trait approach builds on the belief that leadership can be found either within the person or by an interaction between the person and the situation. It assumes that leadership is the result of underlying characteristics that are part of an individual's makeup.

The **behavioural approaches** stress that leadership is a result of behaviours that are perceived to be exerted by the leader. In other words, the leader acts in a way that demonstrates his or her role as a leader.

The **contingency approaches** propose that leadership is an interaction between what the leader brings to the situation and the conditions he or she faces (Ayman, 1997; Yukl, 1998).

4.4. Leadership challenges in the 21st century:

Academic and popular leadership literature contains a long list of articles that elaborate on the changing roles, changing environment and changing expectations concerning modern corporate leaders. For the purpose of this assignment a number of these academic articles is cited to sketch the broad categories of new challenges in the new century.

4.4.1. Use strategic vision and personal values to motivate and * inspire.

All employees need to share in the values and the vision a company aspires to, because shared values are the prerequisite to participation in organisation processes. Visionary thinking should also be the result of broad participation and is not the exclusive task of the executives (Dess & Picken, 2000).

Bowen warned that "the application of values in organisations must entail an awareness of the dynamic complexity and diversity of specific situations, and the particular needs, desires, intellectual and emotional habits of the persons participating in them" (Prilleltensky, 2000, p141).

A South African company that successfully involved their entire workforce in value formation is KVV head-office in Paarl. The CEO, Dr. W.J. Barnard recounted that it changed the culture of the organisation into a more productive, unified culture where every employee, regardless of her job description, is accepted as a truly valuable asset (Dr. W.J. Barnard, personal communication, 9 May, 2001).

4.4.2. Utilise new sources of power

Behr (1998) states that the traditional power derived from one's position in a hierarchy has been lost, and in its place a very different power base emerged. This new power is rooted in the leader's personal values and conviction. Equally important is the leader's willingness to live and act according to these values in the face of uncertainty. He refers to this kind of leadership as value-centered leadership that could bring the needed integrity to a company facing an ever-changing world (Dess & Picken, 2000).

Ploughman (2000) quotes Ferguson's list of new sources of power derived from a values-based paradigm as more rewarding sources of power. This list includes

- ❖ The power of the person
- ❖ The power of the whole
- ❖ The power of self-knowledge
- ❖ The power of letting go
- ❖ The power of communication
- ❖ The power of uncertainty
- ❖ The power of intuition
- ❖ The power of vocation

4.4.3. Establish meaning in the work-place

As indicated in section 1.2, people want to feel that they are part of an ennobling mission. John Seely Brown from Xerox PARC states that "the job of leadership today is not just to make money; it is to make meaning" (Dess and Picken, 2000, p19). Loubser (2001) agrees that leaders must be driven by a deep sense of purpose and meaning. Followers need to feel pride beyond mere shareholder value and beyond the internal successes of the organisation.

4.4.4. Empower employees at all levels.

Strategic emphasis has shifted from efficient management of mass markets and tangible assets to innovation and utilization of knowledge and human resources. Leaders need to change accordingly. Dess & Picken (2000) articulates that "more capable leadership at the top - smarter leaders - is not necessarily the answer. Rather, to compete in the information age, firms must increasingly rely on the knowledge, skills, experience and judgement of *all* their people" (p18).

Psychological empowerment can be defined as "the intrinsic task motivation manifested in cognition that reflect an individual's active orientation to his or her work role" (Fuller, Morrison, Jones, Bridger & Brown, 1999, p389).

The strongest emerging companies will be those that effectively use the talents of all players of the team. Leaders should create an atmosphere in which employees can reach their potential while helping the company to reach goals. Interpersonal trust and organisational culture control is more important than the outdated rules, regulations and hierarchy. The key to empowerment is effective leadership. Leaders should serve the needs of her workforce, enabling them to learn from and progress on the job.

Loubser (2001) articulates that leadership is all about the release of human possibilities. Leaders should inspire people to become centred, focussed and to operate at peak capacity.

Marino (1998) agrees that the ideal CEO believes in true empowerment. He adds that few companies really do it, although many talk about it. According to research conducted by Fuller et al (1999), a significant positive relationship existed between empowerment and job satisfaction, reflecting the appreciation of such circumstances by the workforce.

Hemsath (1998) maintains that leadership priorities of values and empowerment cannot be separated from one another as different tasks, for the one cannot surface without the other. He says that "one of the qualities employees admire most in a leader is an empowering attitude. To create an empowering atmosphere, start with values-based leadership" (Hemsath, 1998, p50).

Middelberg (1999) points out the paradox involving empowerment and leadership: leaders play an even more important role in a company where true empowerment occurs than in a company where the leader makes all the decisions. It is a great responsibility and requires specific skills to initiate and maintain psychological empowerment. This statement is reflected by a story published in the Harvard Business Review by the leader of a successful family business, *Johnsonville Sausage*, who realised that he needed to start sharing the power base in order to become more competitive (Stayer, 1990).

Stayer (1990) announced that from that moment on, all employees were responsible for their own decisions, although nobody was asking for this new responsibility. He went from authoritarian control to authoritarian abdication. No employee could manage under these new rules, for the leader had nurtured their inability by expecting them to be incapable in the past. Stayer admits now that at that point he did not really want them to make independent decisions, but that he wanted them to make decisions he would have made...deep down he was still married to his personal control.

4.4.5. Accumulate and share internal knowledge.

Information needs to be made available to those who could most effectively use it. Transparency is the prerequisite of effective distribution of information, rather than to hold onto it as a source of power. The more people know about their company, the more likely they are to share the burden of finding timely solutions (Dess & Picken, 2000).

To be able to accumulate information a leader must be an effective listener and be approachable and accessible. It is vital that a leader should create specific opportunities for followers to communicate with her. Poor listeners will not survive, for listening and understanding well are key to making sound decisions. Caudron (1998, p55) argues that "if someone is a great listener and allows us to talk, we want to stay with that person". She points out that very few leaders have mastered this important technique.

The information gathering and distribution is also described on a broader level when Marino asserts that the ideal leader maintains a high level of general knowledge about the world. She keeps informed about politics, trends, cultures and business (1998).

4.4.6. Break through traditional barriers.

Encourage employees to look for answers beyond their normal frame of reference and to become creative. Leaders need to create an atmosphere where people can brain-storm and come up with new ways of thinking (Dess & Picken, 2000).

4.4.7. Facilitate constructive dissent.

Bring across the notion that conflict can be a good thing. Encourage challenging or opposing viewpoints (Dess & Picken, 2000).

4.4.8. Have highly developed interpersonal skills.

Outstanding leaders have highly developed interpersonal skills. They show warmth and are approachable, give support to their followers when needed. They are able to manage the balancing act of getting things done and show sensitivity

to the feelings of others, facilitating feelings of trust and commitment among fellow employees (Hemsath, 1998).

A leader's day to day interaction with all staff members set the pattern for employees' interaction with each other and customers. The leader's behaviour and way of relating to others ultimately influences the entire culture of the company (Behr, 1998).

4.4.9. Act ethically.

Digh (1998, p109) distinguishes ethics from values, explaining that "a mission statement says what you do. A code of ethics states how you do it and is based on personal and organisational values". She continues to say that every time a leader neglects to act according to her values, she is acting unethically.

Leadership ethics are so crucial, that Digh suggests a daily examination of actions and inactions regarding the decisions made. This enhances constant introspection, growth and maintenance of ethical behaviour. The ethics of corporate leadership will receive further attention in later sections of this assignment.

4.5. Transformational leadership:

One theory that stands out in modern theory and practice is a behaviourally oriented theory called the transformational paradigm. It is a theory that describes the type of leadership that proves to be effective, but more importantly, the type of leadership that are valued by subordinates. It also reflects modern ideology and challenges in terms of participation, empowerment, values-based corporate behaviour and transparency, as described in the previous section. It provides a

theoretical base for the type of leadership that can answer to and manage the new roles of the modern corporate leader.

In broad terms it can be described as identified behaviours that encourage change and evolution in teams and individuals subordinates (Yukl, 1998).

Steyrer (1998) describes this type of leadership as

the conveyance of values and meaning by means of exemplary action, as well as the articulation of an inspiring vision. The basic assumption is that this kind of leadership transforms the needs, values, preferences, desires and aspirations of followers from their individual interests to collective interests, so that followers become highly committed to the mission of the leader and are prepared to make sacrifices in the interest of the mission. (pp 807-808).

Two American psychologists, Bass and Avolio (1996), identified four kinds of behaviours that are characteristic of transformational leaders:

1. They use **inspirational motivation** to set an example for others to follow. They are optimistic and enthusiastic and promote attainable goals for the future.
2. Through **individualised consideration** leaders show interest in the wellbeing of all subordinates. They are aware of all strengths and weaknesses among employees and allocate work accordingly.
3. They **appeal to and identify with subordinates on an emotional level** and show that they are dedicated to their followers.
4. They use **intellectual stimulation** to encourage subordinates to constantly re-examine their work and to revisit old problems. They encourage changes in thinking and listening to any idea, although such ideas may seem foolish at first (Ayman, 1997; Yukl, 1998).

The transformational approach to leadership is a person orientated approach. All subordinates are validated and valued as unique individuals. It creates an atmosphere where people can feel free to contribute to the organisation in their unique ways (Yukl, 1998).

Bass & Avolio (1996) compiled a comprehensive list of transformational behaviours, as summarised in appendix 1. It is clear that these behaviours proposed by transformational theory are indeed very similar to the list of new tasks, challenges and roles identified in leadership literature.

4.6. Research results regarding transformational leadership

A meta analysis of results from 39 studies showed that three transformational behaviours (charisma, individualised consideration and intellectual stimulation) were related to leadership effectiveness in most studies. The results of the survey are consistent with the conclusion that effective leaders emphasize transformational behaviours (Yukl, 1998).

But how do subordinates view these leaders? One study showed that transformational and democratic leadership result in more satisfied group members than autocratic leadership. It appeared that people in groups do not prefer to be subjected to domineering or manipulative leadership but instead are more satisfied when they are allowed to participate in group discussions (Foels, Driskell, Mullen & Salas, 2000).

Studies showed a positive relationship between transformational leadership and personal empowerment and motivation. Empowering organisational cultural norms were also positively related to ratings of transformational leadership (Bass & Avolio, 1996)

Organisational citizenship behaviour can be described as constructive and cooperative, extra-role gestures that are neither mandatory nor directly compensated for by a formal reward system. Such behaviours has an accumulative positive effect on organisational functioning. Wagner and Rush (2000) conducted a study on such behaviour and found that it strongly relates to satisfaction with a leader. Leadership behaviour that promoted follower satisfaction resembled transformational leadership behaviour (Bass & Avolio, 1996). A further implication of follower satisfaction is that it correlates positively with customer satisfaction (Adcock, 1999; Dess & Picken, 2000).

Effective leadership is therefore the main variable influencing the bottom line in the organisation, for it influences productivity of the workforce and satisfaction of the clientele.

4.7. A critical evaluation of transformational leadership theory and practice:

To ensure a clear and thorough critical evaluation, the arguments are organised in two sections, namely the inter-organisational level and intra-organisational level. It is important to note that this separation of arguments do not imply that the underlying dynamics and variables involved are different.

The inter-organisational level involves the dynamics between and the relationships with external parties, issues and interest groups. The intra-organisational level refers to the interpersonal relationships and the impact of leadership on the workforce within the organisation.

4.7.1. Inter-organisational transformational leadership

Ploughman (2000) argues that the capitalist objective reflects compartmentalised thinking of the business paradigm: lead people to increase wealth and decrease costs for the individual company. She proposes transformational ambition beyond the intra-organisational objectives, where members are inspired to increase their creativity and input beyond their own industry or core business to contribute to the wellbeing of society, and the environment.

Few companies have vision beyond their own micro-existence. Transformational leadership theory and practice have not proved that it promotes or facilitates such visionary action. It concerns itself with micro-level issues that elaborate the world crisis.

Wheatley (1994) writes in *Leadership and the New Science* that organisations are stuck in a Newtonian, mechanistic paradigm, where the working of each piece deserves all attention to ensure understand of the whole, as opposed to giving primary value to the relationships that exist among seemingly discrete parts.

Capra (1982) refers to this capitalist paradigm as linear thinking, where more of a good thing is better. Ploughman (2000) maintains that the strive for unlimited material success is the essence of our global predicament, a frame of mind that raises profound questions about business, its purpose and its role in the 21st century.

This paradigm and objective of maximizing profits serves as a barrier that prevents business leaders to transcend their traditional practices. Ploughman (2000) is adamant that 21st century corporate leadership thought needs to break through their outdated framework. New thinking is required to change the legacy

of Newtonian business models, to rise to the challenge of dealing with the modern world's crises.

She believes that corporate leadership holds the key to vital changes in the world. This group has ownership of enough power, influence and resources to address the current social, economic and environmental crises and to serve as a catalyst for the global evolution that is underway.

Ploughman (2000) articulates her point of view within the context of post-industrialism as follows:

Leadership is the foundation of example, of guidance in opinions and action, of encouragement, of influence, of going in front and to prepare for. It is precisely in these times of change that leadership is looked for, and the upsetting of the orders in our various worlds demands that we find the way forward. (p 2).

4.7.2. Intra-organisational transformational leadership

Ploughman's criticism concerning transformational leadership deserves serious contemplation. This assignment adds to her criticism that transformational leadership does not attend to broader societal and environmental issues, by asserting that transformational leadership has not been promoted effectively within the organisation, let alone beyond it. Before solutions can be identified regarding macro issues, the underlying dynamics of the lack of increased effective transformational leadership within the organisation should be exposed and illuminated.

Regardless the definite advantages shown by transformational leadership research and the significant investment made by companies to develop their leaders, most of South African companies still apply authoritarian practices and

traditions. According to research conducted between 1993 and 1995, ninety five percent of the companies reviewed still maintained authoritarian leadership practices (Nel, 2000).

Nel (2000) argues that South African companies have been incapable of turning talk about workforce empowerment into demonstrable action, the reason being that most companies still harbor obsolescent assumptions about their employees. They believe that workers are immature and incompetent, needing supervision and guidance through rules and regulations, even though these individuals handle responsibilities, complex relationships and finances in their private lives. Companies have not realised that workers are adults with a wealth of wisdom, experience and skills to offer. Autocracy, power and vested interests are examples of a complex conglomerate of factors that inhibit companies to make the move to empower their workforce (Nel, 2000).

Why are the lucrative popular leadership development programs, especially concerning transformational leadership, not successful in facilitating this transition from autocratic leadership to transformational leadership?

The author suggests from a counselling psychological point of view that the level of intervention prescribed by most development specialists, namely the promotion of transformational behaviour, runs the risk of resulting in a superficial, pseudo change in leadership behaviour.

A change in behaviour that does not reflect the true values of the person engaging in such behaviour would be inauthentic and superficial. Any behaviour that is not in accordance with the person's personal beliefs and values is unethical (Digh, 1998).

The author maintains that such a superficial change will not result in transformational leadership, for followers are sensitive to the manipulative

nature of behaviour that does not reflect the true nature of the leader. Programs that focus solely on behaviour could prove to be a costly intervention with inadequate return on such an investment.

From a counselling psychology perspective, these new behaviours required by transformational leaders should not be "taught" outright. They should be a natural result and authentic manifestation of a leader's world-view, view of mankind, self-concept and personal life philosophy. Transformational leadership behaviour will flow naturally from a leader who holds values congruent to such behaviour.

Leaders who trust people around them, who accept people for who they are and who cares for people as individuals but also collectively will naturally delegate tasks, take their ideas and work seriously and understand mistakes and setbacks. Leaders who behave *as if* they trust people, *as if* they accept and respect them and *as if* they care for people, could not convince followers of the authenticity of her behaviour. They will soon learn that the leaders' invitation of participation and creativity do not result in the operationalisation of their suggestions, for the behaviour was purely superficial.

The author proposes that to transform a leader into a transformational leader requires a more profound level of intervention. The leader's basic assumptions and beliefs of life, the world, society, individuals and own identity should be placed under a magnifying glass. These assumptions and beliefs create an underlying philosophy of life that influences perceptions, attributions, experiences and reactions. These facets imply that the very essence of a leader's being and spirituality has a profound impact on her interrelationships and self-concept.

Counselling psychologists are the appropriate facilitators for potential leaders in a therapeutic process of exploration, illumination, confrontation and change. The

following section introduces a framework of a process that could facilitate fundamental changes in a potential leader that will result in authentic transformational leadership behaviour congruent to their outlook on life, themselves and people.

Chapter 5

Towards a Framework for the Psychological Development of Authentic Transformational Leadership.

Leadership literature overflows with contributions regarding what leaders should do and how they should behave. The critical issue remains: *how* can corporate leaders achieve this behaviour? What kind of development process will be effective in eliciting authentic transformational behaviour in leaders? The previous section described how the accumulation of superficial behaviour leads to pseudo changes, preventing the emergence of true transformational leadership.

The author proposes an existential-phenomenological framework as an alternative process for leadership development. It encompasses the suggestion that leadership development need to unfold through a deeper level of intervention. This framework is a result of extensive reading of existential and phenomenological philosophy and the humanistic psychological movement that arose from this philosophical influence.

Repeated, in-depth reading of the work of Carl Rogers, one of the leading figures in the humanistic psychological movement, brought new understanding regarding the problematic challenge of corporate transformational leadership development. This chapter will highlight how the transformational behaviours such as having empathy, to act and lead according to personal and organisational values and to be transparent, resonate strongly with Carl Rogers' conditions for the facilitation of personal growth in another person.

The objective of transformational leadership is to unlock human potential and to empower employees to actualise themselves. This runs parallel to Rogers' notion that the presence of certain conditions within a relationship would bring about personal growth in accordance with the human tendency to self-actualise. These conditions are outlined in section 5.1 below.

A most significant difference, however, is the care and depth in which Rogers describes these qualities, as opposed to the mostly swift and inconsequential mention of these aspects in transformational leadership literature and training manuals.

It would therefore be appropriate to elaborate on the person-centred approach and theory of Carl Rogers.

5.1. Rogers' conditions of growth.

Rogers (1961) identified that if he can provide a relationship in which he can show genuineness, unconditional positive regard and empathy, the other person will discover within himself the capacity to use that relationship for personal growth. Growth and personal development will be a natural consequence of such a relationship. Rogers (1961) explained that the notion of providing a relationship was the consequence of his learning that

no approach which relies upon knowledge, upon training, upon the acceptance of something that is taught, is of any use. These approaches seem so tempting and direct that (he has), in the past, tried a great many of them. It is possible to explain a person to himself, to prescribe steps which should lead him forward, to train him in knowledge about a more satisfying life. However, such methods are...futile and inconsequential. The most they can accomplish is some temporary change, leaving the individual more than ever convinced of his inadequacy. (p 33).

Rogers' skeptic attitude towards an intellectual approach to encourage change reflects earlier criticism articulated in this assignment concerning the objective of leadership development interventions to teach participants transformational behaviour.

Rogers referred to the provision of such a relationship as the person-centred approach (Rogers, 1980). The person-centred approach entails three important facets:

5.1.1. Communicate unconditional positive regard.

Acceptance and liking toward an individual adds to the type of relationship that a person can utilise for personal growth. This entails a warm regard and value for the person regardless of his or her condition, feelings or behaviour. This creates an atmosphere of safety for that person, where he/she can be all that he/she is (Braaten, 1998; Rogers, 1980).

5.1.2. Being genuine.

This means that great awareness is needed of own feelings and experiences and a willingness to express these experiences, rather than presenting one attitude or facade while actually feeling something completely different inside (Braaten, 1998). This ensures that the relationship is *real*. "It is only by providing the genuine reality which is in (the provider), that the other person can successfully seek the reality in him" (Rogers, 1961, p33).

5.1.3. Show Empathy.

Rogers (1961, p 34) asserts that the "relationship is significant to the extent that (he) feels a continuing desire to understand (the other person)". It goes beyond acceptance. It is about understanding that person; to see, feel and think the way

the other person sees, feels and thinks. This will free the person to explore hidden and buried experiences (Braaten, 1998).

To summarise these conditions within this type of relationship, Rogers (1961) explains that

the relationship which I have found to be helpful is characterised by a sort of transparency on my part, in which my real feelings are evident; by an acceptance of this other person as a separate person with value in his own right; and by a deep empathic understanding which enables me to see his private world through his eyes. When these conditions are achieved, I become a companion to my client, accompanying him in a frightening search for himself, which he now feels free to undertake. (p34).

Braaten (1998) asserts that the three conditions are not distinct states of being. They are interrelated and interdependent, for

a sufficiently strong empathy can scarcely exist without a considerable degree of unconditional positive regard (and) neither of these conditions can possibly be meaningful in a relationship unless they are real (where) the therapist must be integrated and genuine. Therefore, it seems...that genuineness or congruence is the most basic of the three conditions (Braaten, 1998, p184).

5.2. The broad significance of person-centred principles

Rogers (1961) argues that this type of relationship has a much broader significance than psychotherapy. If a parent can relate with her child in such a manner, the child will become more self-directing and mature. A teacher who

relates to her students with empathy and acceptance, frees learners to become more original, self-disciplined and self-directing.

Rogers (1961) mentions specifically the scenario where an industrial leader can create such a climate of acceptance and transparency within his organisation, that will result in her staff becoming more responsible, creative and better able to adapt to new problems while promoting a more cooperative environment.

5.3. How to develop person-centred qualities.

Rogers wrote extensively on how people could develop empathy, genuineness and unconditional positive regard for others. This is of particular interest in the discourse of how transformational leadership should be developed. A person who experiences a relationship that provides her with these very conditions, automatically internalise this 'way of being'. It is not something that can be taught. It is something that must be experienced by a person and modeled to a person before it can be understood, appreciated and internalised (De Vos, 1998; Rogers, 1980).

5.4. Research that highlight the power and importance of empathy.

Research showed that an empathic way of being can be learned from empathic individuals. Empathy can therefore be developed; it is not something a person is born with. The development of empathy in a leader should thus include the exposure to other empathic leaders or significant figures. This exposure entails being in relationship with such a person and to be on the receiving end of empathy, acceptance and genuineness (Rogers, 1980).

An important mediating factor in the acquisition and portrayal of these skills, is an individual's level of personal integration. A high level of personal integration, the absence of personal discomfort and the presence of confidence in her interpersonal relationships and skills, correlate positively with empathy (Rogers, 1980). A person's psychological maturity will affect her ability to learn empathic behaviour.

The author extrapolates this guideline articulated by Rogers to the context of leadership development. Firstly. It is important to assess the psychological maturity of the participants of a transformational leadership development program and secondly to continually promote psychological maturity and integration throughout a leader's career. This indicates the importance of continued psychological interventions regarding maturity and leadership development as opposed to sporadic interventions.

Research showed that the degree to which a person can show empathy is unrelated to academic brilliance or intellectual competence. Fiedler found in 1953 that the correlation is, in fact, negative. This is an important finding that impels us to think about how easily positive assessments of leaders are concluded on the basis of intellectual brilliance and academic achievement (Rogers, 1980). To revisit the statement made by Dess and Picken (2000, p18): "more capable leaders at the top – smarter managers – is not necessarily the answer. Rather...firms must...rely on the knowledge, skills, experience and judgement of *all* their people". In the post-industrial world, where empathy is of such importance, our methods of assessment and selection need to be influenced by this finding.

One of the reasons that empathy is a vital condition created by leaders is reflected in various studies during the 1970s that showed how empathy is associated with a high degree of self-exploration by the receiver (Rogers, 1980). This is an important step to achieve progress, personal growth and freedom; all

aspects that form part of a process of empowerment. Empathy is therefore a powerful tool to actualise empowerment of the workforce.

These conditions have stood the test of qualitative and quantitative research. They do indeed create a relationship that ignites growth and catalyses a process of actualisation.

The Rogerian understanding of the transformational leadership theory concepts such as empathy, empowerment, acceptance and transparency is therefore of vital importance within a leadership development context.

5.5. The outcomes of the person-centred relationship.

Rogers (1961) maintains that the 'person-centred relationship' will result in a person's reorganisation of himself at a conscious and a deeper level of his personality. This leads to a more constructive and intelligent approach to life with greater spontaneity regarding social interaction. He quotes a growing body of knowledge derived from research that asserts that even a few, limited hours of exposure to such a relationship can bring about significant changes in personality, attitudes and behaviour that is unmet in any of the control groups (Rogers, 1961).

It has been proved that such a relationship further facilitates an increase in

- ❖ Psychological integration
- ❖ Healthy, well functioning characteristics
- ❖ Realistic self perception
- ❖ The likelihood that the person will become what she wants to be
- ❖ Self value
- ❖ Self confidence
- ❖ Creativity (Rogers, 1961; 1980).

This relationship also results in a decrease in general frustration, stress and defensiveness (Braaten, 1998; Rogers 1961).

5.6. The implication for leadership development

The above mentioned research results may suggest that what businesses in the 21st century need, is not a transformational leader, but a 'person-centred leader', developed through experiences in person-centred relationships that provide empathy, acceptance and authenticity (realness).

Rogers (1980) offers a more profound insight of the dynamics underlying conditions that inspire people to transform themselves. These insights and methods offer valuable information regarding identification of an alternative way of developing potential leaders.

The author maintains that a sound foundation for leadership development where potential leaders encounter such a relationship will inevitably bring about a profound personal change. This stands in sharp contrast with a superficial pseudo change in behaviour, 'taught' intellectually through courses, workshops and diplomas. The fundamental contribution made by Rogers regarding leadership development is his conviction that behaviour changes are the result of a deeper change within the personality of the individual. These changes can only freely evolve by means of exposure to a person-centred approach in a real relationship.

5.7. The example set by Leif Braaten

Braaten (1998), a psychologist in Oslo, Norway, recognised the significance of the person-centred approach to leadership development nearly twenty years ago. A former student of Carl Rogers in America, Braaten put the Rogerian wisdom in practice by advertising a self development group for leaders in industry. He invites participants who “need professional assistance in order to exploit even more effectively their leadership resources and their personal qualities, or who at times are functioning below their desired level of performance” (Braaten, 1998, p176).

It is interesting to see how Braaten packages his person-centred group therapy sessions to make it accessible and non-threatening. The participants commit to eight one hour sessions over the following weeks. The purpose of treatment is to restore self-cohesion and to assemble and integrate fragmented aspects of the self into a consistent whole. A further purpose is for participants to discover their true selves with the help of other group members (Braaten, 1998).

Braaten was motivated to start these groups when he recognised that effective and humane leadership is more important than ever before. Braaten (1998) asserts that

leaders are the key people who shape the organisational culture, which again determines the mental and physical health of employees. Their improvements in personal qualities, leadership traits and interpersonal competence will create synergy effects throughout the whole social system. (p172; 192).

Over the years he identified themes that surfaced with every new group he facilitated, and organised them into intrapsychic and interpersonal tasks.

On an intrapsychic level, person-centred group experience facilitated

- ❖ their search for true identity
- ❖ an increased ability to express the self
- ❖ honest self-confrontation
- ❖ the development of humour
- ❖ overcoming the tyranny of perfectionism
- ❖ developing a proper self-care (Braaten, 1998)

On an interpersonal level, person-centred group experience made them confront their

- ❖ fear of authorities
- ❖ excess of emotional control
- ❖ fear of intimacy
- ❖ way of caring (or not caring) for others
- ❖ current conflict resolution skills (Braaten, 1998)

Braaten (1998) also identified long term themes of process that result from the group experience. These can be summarised as

- ❖ The development of increased vitality
- ❖ Integration of their personal selves and work selves
- ❖ Fostering access to life energy and resources
- ❖ Increase in psychological maturity
- ❖ A balanced integration of the self
- ❖ Identifying freedom of choice
- ❖ Identifying the importance of individuality and how to balance it with healthy attachments to significant others
- ❖ Achieving good balance between the intellect and feelings (Braaten, 1998)

These themes resemble what Loubser (2001) described as a process where body mind and soul come closer into balance. This new found balance provides integrity to stand in a state of surrender: a person can surrender her ego to become emotionally mature.

Braaten (1998) elaborates that

such a person finds it easier to do what she really enjoys, without this being at the cost of other people. She has a positive sense of appreciating the new and unknown and understands the importance of both to be your best friend and to be truly interested in others. Finally, many discover the paradox that closeness gives freedom, and freedom creates an appetite for intimacy. (p 179).

5.8. An existential-phenomenological framework for the development of authentic transformational leadership.

The person-centred principles and relationship form the foundation of this framework for leadership development. The central theme is that learning takes place through experience of a relationship that offers empathy, unconditional positive regard and genuineness.

The nature of this relationship is non-directive. This implies that the relationship is merely an environment offered to a person to bring forth her authentic self. Rogers was not original in his belief that such a maieutic (midwife) quality of a therapeutic relationship would provide a context for a new personality to be born (De Vos, 1995). Socrates (469-399B.C.), the famous Greek philosopher, engaged in a very particular type of dialogue with his contemporaries: he used an indirect way of communication where he appeared to devalue his own knowledge

by skillfully asking open-ended questions and indirect confrontation, guiding a process where the other person could open up his own knowledge within himself. Socrates thus disentangled knowledge that was already there, instead of confusing and doubting his fellow man. Søren Kierkegaard was the first person to identify the power of the 'Socratic dialogue' as a meaningful therapeutic tool and not merely as a means to elicit knowledge. Rogers agreed with Kierkegaard's notion of providing a non-directive relationship that will provide an opportunity for growth, instead of prescriptions (De Vos, 1998).

This framework is meaningless when interpreted as a static, linear recipe. It represents an intricate and dynamic interplay between facets of a process that takes place within a person-centred relationship. Each facet will influence all other facets, as it will, in return, be influenced by all other facets.

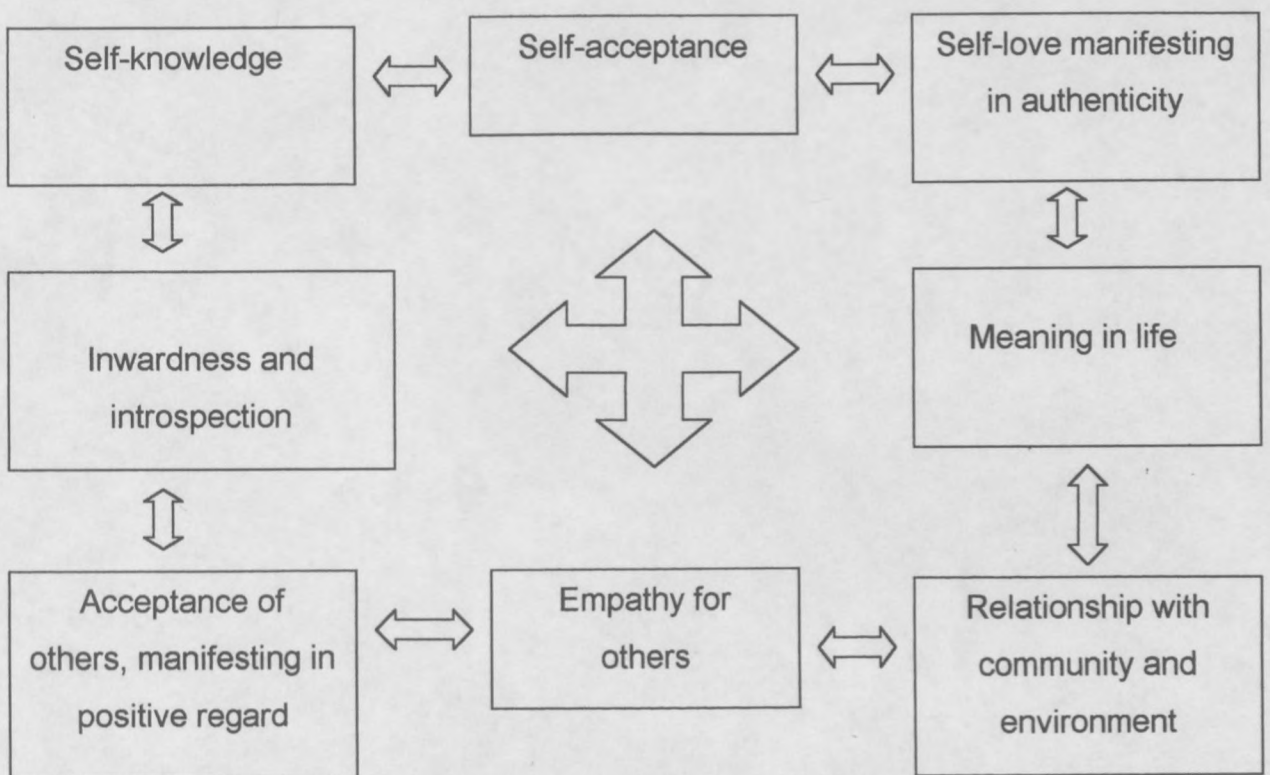
The objective is to describe a process that could serve as an elaboration of leadership development. The place of departure is to encourage personal introspection and the escalation of self-knowledge. An extensive knowledge of the self in terms of characteristics, skills and attributes and most importantly, shortcomings and imperfections, puts forward a challenge for each individual: to accept the self (Rogers, 1980).

Such acceptance and understanding will change interpersonal dynamics and affect the manner in which a person relates to other people. True self-acceptance opens the door for the possibility of truly accepting and appreciating others, leading to the possibility of authentic, differentiated behaviour that encompasses empathy, care and appreciation (Rogers, 1980).

It is important to emphasize that this framework implies a continued developmental process as opposed to sporadic interventions.

The proposed existential-phenomenological framework for authentic transformational leadership development is summarised in Table 1, followed by a more extensive description of the various facets involved.

Table 1: Existential-Phenomenological Framework for the Foundation of Transformational Leadership Development



5.8.1. Inwardness and Self-knowledge.

A particular influence in the development of this framework has been the work of Søren Kierkegaard, discussed in paragraph 2.4.2 as the father of existentialism. Few philosophers have been so consistently misunderstood as Kierkegaard.

Many thinkers have criticized Kierkegaard for being an irrationalist who denied the value of clear and honest thinking completely. In reality, Kierkegaard did reject the power of reason to uncover universal and objective truth when it concerns matters of value (Magee, 1998).

Kierkegaard articulated this by writing that “the supreme paradox of all thought is the attempt to discover something that thought cannot think” (Magee, 1998, p208). In the current philosophical climate there is nothing irrational about that (Evans, 1998).

The new challenges in leadership today includes leading from the basis of a strong set of values (refer to paragraph 4.4.1). Kierkegaard’s argument suggests that the process of establishing and identifying values does not consist out of intellectual reasoning. To identify truth and values one should access more than the intellect, for it is a spiritual quest. Leaders would benefit from exposing themselves to their ‘vast inner space’ that would bring an understanding of truth and value. Rogers (1980, p 312) describes in similar vein that we need to explore “the intuitive, the psychic, the vast inner space that looms before us”. Learnings from the non-cognitive realm, the area that currently seems illogical and irrational can prove to be of great importance.

Kierkegaard acknowledged the existence of an objective truth. Yet, he became famous for his statement “Subjectivity is truth”. Kierkegaard (quoted in Evans, 1998) argued these apparently contradictory viewpoints in his book *Concluding Unscientific Postscript* as follows:

When the question about truth is asked objectively, truth is reflected upon objectively as an object to which the knower relates himself. What is reflected upon is not the relation but that what he relates to is truth, the true. If only that to which he relates himself is the truth, the true, then the subject is in the truth. When the question about truth is asked subjectively, the individual’s

relation is reflected upon subjectively. If only the how of this relation is in truth, the individual is in truth, even if he in this way were to relate himself to untruth. (p 171).

He continues to argue that it is possible for an individual to believe in objective truth, but not experience it personally. An individual might not believe in the objective truth, but is personally convinced of his belief. Kierkegaard illustrated this with his famous comparison between the pagan who prays with passion, although he lacks objective knowledge of God, and the Christian who prays with a false spirit, although he presumably has objective knowledge. According to Kierkegaard, the life of the pagan in such a case is more true.

The leadership challenge to be authentic and transparent, to live according to personal values comes to mind: Kierkegaard's argument extrapolated to this challenge holds that leaders who act according to their beliefs, even if these beliefs are not the objectively correct beliefs (or the politically correct beliefs), are at least true to themselves, authentic in their action. This is a situation more acceptable than the leader who acts according to values and truth not truly held by her, but merely for the sake of "window-dressing". His philosophy illuminates the importance of subjective experience and formation of values. Values are the very essence of transformational leadership and the "buzz-word" of modern leadership practice. His point of view accentuates the importance of true subjective values as opposed to the mere intellectual understanding of objective values and truth.

Kierkegaard expresses clearly that the thesis *truth is subjectivity* apply only to a specific kind of truth: moral and religious truth and the truth about how a human life should be lived. Evans (1998, p172) concludes that "the point is not to deny that there are objective moral and religious truths, but to raise the question as to how a person can learn to live truly. What is it that makes a person's life true?"

Within the context of leadership development, Kierkegaard's argument validates the proposal of this assignment that leadership development should start at a profound personal level to discover and expand the individual's moral and spiritual truth. No external source can attribute truth and value to any individual. It is important that it comes from within.

After careful consideration of the importance of subjectivity, Kierkegaard became adamant that inwardness and introspection holds the key to a life filled with passion and productiveness. Becoming aware of the inner self is the first step to personal growth, understanding of the self and positive contribution to the world (Evans, 1998).

Psychologists such as Frankl and May agreed that self-awareness is the first step in the process of personal growth and an increase in vital self-knowledge. Expanding awareness increases an individual's capacity to live fully. It facilitates an understanding regarding personal freedom. This freedom refers to a choice in activities that can partially create a unique destiny (Corey, 2001; Frankl, 1967).

Inwardness does not refer to the hidden and concealed. Kierkegaard believes that inwardness is the core of the self, conceived spiritually. Inwardness is a metaphor for centrality to the self. The core of the self is its concerns, which include enthusiasm, interests and passions, leading to the flow of emotions, intentions, decisions and actions (Evans, 1998).

As indicated above, the person-centred approach facilitates such a process of self-discovery and self-expression, for the conditions provided, frees a person to explore the self. The person-centred relationship provides a safe environment for a person to look inward.

Kierkegaard views the ideal person as one whose passion is directed by reflection, and whose reflection is given ethical and religious substance by passion. He did not intend to suggest the rather artificial sequence of experiencing passion and then apply a period of prudence. Rather, the individual's enthusiasm is shaped by a certain understanding of himself and the world, in terms of which he "reflects" (Roberts, 1998).

Learning about the self brings many hidden motivational factors within a leader to the surface. A leader's developmental history, especially her attachment pattern, has a profound influence on the type of leader she becomes. Attachment patterns affect the development of perceptions, especially self-perception and perception of others. Individuals with secure attachments become mostly socialised leaders who care for the greater good of society (Popper, 2000).

Avoidant attachments usually lead to personalised leadership where the goal of such a leader is to promote only her own wellbeing. A need for adoration and constant nourishment for their famished selves, therefore drives this group of leaders. They are compelled to display themselves in order to attract the attention of others (Popper, 2000).

It is important to view organisations as a conglomerate of individual members who bring to their jobs unique packages of experience, beliefs and ego defenses. These will inevitably collude within the interactive nature of the work setting. Social systems will form that have more to do with people's avoidance of anxiety than with the achievement of work objectives (Nuttall, 2000). Leaders need to grasp these dynamics and identify the part they play in the social system.

Self-knowledge facilitates an increased understanding of a person's emotions. Leaders who demonstrate and communicate this knowledge appropriately perform at a generally higher level (Lewis, 2000).

5.8.2. Self-knowledge, Self-acceptance and Self-love.

When a person can feel safe enough to explore her inner self, she can access and acknowledge feelings, fears and thoughts that, prior to the experience of the person-centred relationship, were unreachable - even in her own privacy. If she can articulate them and find that someone else understands her experience and accepts them completely without judgement, she can begin to contemplate to accept them as her own.

Even the aspects that she felt ashamed and appalled of, she can begin to integrate as part of herself. This is what Rogers (1961; 1980) refers to as 'becoming a person'.

Rogers (1961) eloquently articulates that

it seems to mean that the individual moves toward being...he moves away from being what he is not, from being a façade. He is not trying to be more than he is, with the attendant feelings of insecurity or bombastic defensiveness. He is not trying to be less than he is, with the attendant feelings of guilt or self-depreciation. He is increasingly listening to the deepest recesses of his physiological and emotional being, and finds himself increasingly willing to be, with greater accuracy and depth, that self which he most truly is. (pp 175-176).

True acceptance and value experienced from another person thus facilitates a shift within her to free herself in terms of gaining knowledge of herself and even

more importantly, to accept them as her own. Self-acceptance is a determinant of how effectively an individual can form interpersonal relationships (Corey, 2001). A further shift will be to love all aspect of her.

Self-love relates to a higher self-esteem. Self-esteem affects how leaders accept their followers and the extent of trust they have in other people's work. Leaders with high self-esteem need less approval and recognition (Atwater, Dionne, Avolio, Camobreco & Lau, 1999).

5.8.3. Establish meaning in life

As outlined in chapter 1, various authors concluded that the world is threatened by more than a variety of political, ecological and social crises. It is also threatened by an immense shortage of meaning (Capra, 1982; Dess & Picken, 2000; Frankl, 1969; 1967; Ploughman, 2000; Wheatley, 1994; Wheatley & Kellner-Rogers, 1996).

Ploughman (2000) maintained that corporate leaders need to transcend their traditional roles and methods to create meaning beyond shareholder value. In doing so, corporate leaders could use their resources and power constructively in the process of creating solutions for the various world crises. Dess & Picken (2000) asserted that leadership in the post-industrial is not about making money, but about making meaning.

The author suggests that individual leaders can only be challenged with such a task once they have established personal meaning in their own lives. In accordance with the theories of Frankl (1969) and Jung (in Jordaan & Jordaan, 1984) the author therefore includes the aspect of establishing meaning in life as an important facet of the leadership development process. The implication is that

the leader's spirituality (refer to section 1.2) plays a vital part in her growth and development as authentic transformational leader.

5.8.4. Acceptance of others

Rogers (1961) maintains that openness to inner and outer experience in general is closely related to openness to and acceptance of other individuals. Once a person moves toward being able to accept her own experience, she also moves toward acceptance of the experiences of other people. She can accept these experiences for what it is in the here and now.

5.8.5. Assimilating person-centred qualities.

As described in paragraph 5.3, empathy, unconditional positive regard and genuineness are ways of being, assimilated through a process of experiencing these conditions. The discussion above insinuates an added dynamic of the development of these qualities, namely acceptance of the self.

5.8.6. Relationship with community and environment.

Paragraph 4.4 described how leaders need to make meaning for their organisations and their followers. Ploughman (2000) added to this challenge by asserting that corporate leaders hold the power and the necessary resources to transform the world from a state of crisis to a road of recovery. She indicates the necessity of a transformation of leadership thought still stuck within an outdated paradigm.

It is maintained that the potential for change on a macro level, lies within the process proposed by this framework of individual, personal change. Corporate leaders might see their environment, their organisation and life's meaning

differently once they made a profound personal shift of self-acceptance. Before leaders can change their thought patterns and issues of focus, they need to know whom they are, where they are, how they relate to others and then to accept themselves (Corey, 2001).

Rogers identified the curious paradox that once we can truly accept something, it changes (1961).

Relating differently to the self leads to different ways in relating to others. This dynamic interaction is extrapolated to how the changed individual will relate differently to the world she lives in (Corey, 2001).

In summary, a leadership development program founded on the above framework will create potential for a profound change on three levels:

- 1) The way a person relates to herself and experiences herself
- 2) The way a person relates to other people, in the singular and plural
- 3) The way a person relates to her environment

This implies that authentic transformational leadership can be achieved not only on an intra-organisational level, but also on an inter-organisational level that reaches beyond the organisation.

5.9. An elementary contribution?

The fact that a profound sense of acceptance of the self has such a significant impact on a person's view of and attitude toward other people and life in general may seem very logic. Some may call it common sense that the relationship people have with themselves forms the decisive variable in the way they relate to others.

Does this very 'basic' proposed framework contribute any value to an established business scientific approach to leadership development?

In anticipation of such questions or possible criticism in this regard, it is important to focus the attention of the reader on the current, typical developmental process of leadership:

The vast majority of formal business leaders are chartered accountants and other financially trained individuals. A closer look at the content of the university courses that qualify learners to write the chartered accountant board exam, exposes the fact that not one module in the entire course allows for or stimulates learning about themselves personally or about people in general. All 20 modules of the degree in B. Accountancy at the University of Stellenbosch contribute to technical skills (refer to appendix 2). Yet, these professionals become managers and business leaders at a young age, without any exposure to knowledge regarding people or, very often, themselves.

Most organisations' boards of directors select new leaders using quantifiable criteria to guide their decision, for example paper qualifications and years of experience. The very same directors often expect these new leaders to possess immeasurable qualities that will transform the organisation and inspire people. It seems illogical that organisations expect certain levels of performance without assessing a broader range of the leader's abilities. Certain qualifications, especially the chartered accountant qualifications has proved to be sufficient evidence of leadership and management skills (Bennis & O'Toole, 2000).

These professionals are then exposed to leadership developmental programs to prepare them for the challenges and responsibilities regarding their followers. Paragraph 4.7.2 elaborated on the futility of such intellectual, superficial approaches to leadership development.

The issue at hand is that the logic of the self being such an important variable in a person's relationships with and attitudes to others, does not receive any direct attention in the current leadership developmental or selection processes. The slow increase of authentic transformational leaders in South Africa might be a definite indication of this fact. Organisations and development specialists need to take heed of their inefficient efforts and change them drastically to prevent further futile practice that costs industry a substantial amount of capital every year.

A final comment regarding the 'logic' of this framework: there is much more to the intricate interconnectedness of these facets than meet the eye. Self-acceptance and the person-centred qualities are not at all simple. These are processes and qualities that require continued attention, work and maintenance. Continued interaction with these facets uncovers the complexity and power it holds.

5.10. A paradox emerges

A paradox in this assignment becomes evident as it nears the end: the essence of its message is to dissuade an overemphasis of an intellectual approach to leadership development, yet it relies on intellectual arguments to convince its readers.

In the spirit of the content of this assignment, it would therefore be appropriate to disregard academic tradition for a moment, by asking the reader to pause and reflect on this assignment. Reflect not only on the academic content of sound argument backed by legitimate research, but also on the essential ideas and experience that flow from between the lines. Reflect not only as an intellectual, rational being, but as a feeling, sensing, thinking organism.

The purpose of this request is not to minimise and devalue the intellectual arguments, but to invite other facets of the human being than the intellect to become involved in the issue of leadership development in the 21st century.

Conclusion

Much is asked from corporate leaders today. They need to be multi-skilled and visionary to meet the challenges posed to them, but the systems and programs implemented to develop the world's leaders are one dimensional and inadequate to equip them for their major task.

Companies spend great amounts of their income on leadership development, because they realise the importance and benefits of transformational leadership behaviour. It is evident that little progress has been achieved with the implementation of transformational leadership, regardless the development interventions. It is clear that the current level of intervention cannot facilitate an authentic shift to transformational leadership. To teach leaders on an intellectual level how they should behave under which circumstances cannot bring about the true shift in leadership philosophy and practice so desperately needed. At most it can encourage a superficial and inauthentic change in behaviour that does not reflect the true values held by the leader.

Instead, the level of intervention should take place on a much deeper, personal level. It is important for each individual leader to face herself before facing her task. A leader should turn inwards to explore the real self, the real personal basic beliefs about people, life and the world. This exploration will facilitate a process of a growing sense of self-knowledge. Self-knowledge is a pre-requisite for true self-acceptance, which in turn emerges as one of the most profound prerequisites for change.

Transformational leadership development programs strive to bring about fundamental personal change. It is maintained that this objective can only be truly fulfilled once a leader can see herself for who and what she is, and then, in the final analysis, to accept herself.

Acceptance and knowledge of the self unlocks a person's capacity to change. Not only in her capacity as a leader, but in all aspects of life: the way she relates to and accepts others and the way in which she creates an identity in accordance with society, her community and her environment. This process is not a linear one with a beginning and an end. It is a process that will evolve over a lifetime, implicating continued commitment to personal growth and transparency,

It is necessary to include an experience of a person-centred relationship in which a leader can gain self-knowledge and self-acceptance as the foundation of transformational leadership development. This will ensure a profound and authentic personal change that will naturally yield the behaviours taught by current leadership development programs.

The existential-phenomenological development process recommended in this paper will bring back the distinctly human characteristics to leadership issues, discarded as unscientific and unprofessional by the mechanistic approach to business science. The interconnectedness of the universe reflected in the inseparable unity of a person's body, mind and spirit can be experienced and utilised in this process to transcend the self, to find meaning and to share that with followers.

To be capable of looking beyond the self, to believe in the abilities of other human beings, to empower them to implement their skills and strive towards self-actualisation, requires a process of looking into the self and to accept the treasures and fallibility within. Through self-acceptance it becomes possible to transcend the self, creating possibilities to find meaning in life.



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Appendix 1

Transformational Leadership Behaviour

Transformational Leadership Behaviour

Transformational leaders display behaviours associated four transformational styles: Idealised behaviours, Inspirational motivation, Intellectual stimulation and Individualised consideration. Attributed to them is a fifth characteristic called Idealised Attributes based on these four transformational styles. Behaviours associated with each style are listed below.

Idealised Attributes:

- Instill pride in others for being associated with them
- Go beyond self-interest for the good of the group
- Act in ways that build others' respect
- Display a sense of power and confidence
- Make personal sacrifices for others' benefit
- Reassure others that obstacles will be overcome

Idealized Behaviour:

- Talk about their values and beliefs
- Specify the importance of having a strong sense of purpose
- Consider the moral and ethical consequences of decisions
- Emphasize the importance of having a collective sense of mission
- Champion exciting new possibilities
- Talk about the importance of trusting each other

Inspirational Motivation:

- Talk optimistically about the future
- Talk enthusiastically about what needs to be accomplished
- Articulate a compelling vision of the future
- Express confidence that goals will be achieved
- Take a stand on controversial issues

Intellectual Stimulation:

Re-examine critical assumptions to question whether they are appropriate

Seek differing perspectives when solving problems

Get others to look at problems from many different angles

Suggest new ways of looking at how to complete assignments

Encourage non-traditional thinking to deal with traditional thinking

Encourage rethinking those ideas which have never been questioned before

Individualised Consideration:

Spend time teaching and coaching

Treat others as individuals rather than just a member of a group

Consider an individual as having different needs, abilities and aspirations from others

Help others develop their strengths

Listen attentively to others' concerns

Promote self-development

SOURCE: Bass & Avolio, 1996

Appendix 2

B. Accounting: 20 Modules at the University of Stellenbosch

B.Accountancy: 20 Modules at the University of Stellenbosch

First Year:

- Business Economics
- Economics
- Financial Accounting
- Statistics
- Information Systems
- Commercial Law
- Interest Calculations

Second Year:

- Financial Accounting
- Commercial Law
- Tax
- Management Accounting
- Auditing
- Information Systems
- Economics

Third Year:

- Financial Accounting
- Auditing
- Tax
- Management Accounting
- Management Accounting
- Commercial Law
- Information Systems

SOURCE: Faculty of Business Science: Yearbook 2001.