

**SPIRITUALITY AND BUSINESS
LEADERSHIP**

by

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Declaration

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

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ABSTRACT

The theme for this study was inspired by an intuitive and cognitive awareness of, and concern for, the challenges and complexities faced by business leaders in the twenty-first century.

The shift from the industrial to the post-industrial era has brought about a new, complex network of activities globally. The increasing uncertainties and divides that are facing the business world - as well as society in general - have led to the hypothesis that the old paradigms and the existing repertoire of leadership approaches to business are no longer effective. The shift to a networked society also demands a shift in the consciousness levels, virtues and values of business leaders. This view is built on the premise that, under certain conditions and in certain situations, *business* is an important driver of transformation in general. Business has the ability and the power to influence the whole, i.e. societies, communities, environments, etcetera. The assumption is that business *per se* could be an important catalyst of change in society, and that business leaders are certainly accountable for the co-creation of a sustainable and meaningful environment.

Business' role is now often understood as serving the whole, i.e. accepting some responsibility for all or most processes in which the business may be involved. Business leaders' values and worldviews are perceived as sometimes directly influencing their decision-making processes, and the argument, therefore, is that a new consciousness or a values-based, holistic approach to business and society – i.e. spirituality – could be an enabler in creating meaning that can incorporate these dimensions.

The awareness of the challenges for business leadership was enhanced by a statement made by Manuel Castells (1998:368) that, in the Information Age, there is “an anxious search for meaning and spirituality”.

This study particularly addresses the personal, transpersonal and organisational transformations that are influencing our ability to make sense and to create meaning in the context of post-industrial business. The theme of sense-making in organisations has been influenced by the theories of Karel Weick in particular. The hypothesis is that mental intelligence alone is no longer sufficient for the interpretation of the post-

industrial landscape, and it argues the importance of business leaders' developing spiritual intelligence and a new spiritual awareness as a probable enhancer of transformation and sustainability. The spirituality that is needed provides a holistic, values-based approach and the consequent capacity to deal with complexity and change that was lacking in previous management frameworks. The theories on spirituality and spiritual intelligence are based on the principles of quantum physics, or the "new science" as described by physicists such as Heisenberg, Bohm, Capra, Kaku and others. A comparison between the Newtonian approach and the quantum approach underpins the argument. The views of specifically Zohar and Marshall were used to substantiate this argument.

The principles of spirituality and spiritual intelligence are juxtaposed against the leadership theories of specifically three contemporary authors, i.e. Robert Terry, Jim Collins as well as Richard Barrett. These three authors respectively and collectively argue in favour of the evolvment of a new holistic consciousness and of authenticity in servant leadership. The assumption is that these leadership qualities could enhance interdependency and may lead to sustainability. Spirituality and business leadership is therefore explored as a probable enabler of a process of transformation in people, in organisations and in society, as well as a possible catalyst for creating meaning, fulfilment and sustainability. The line of thought in this study is that people, as an integral part of the universe, are being challenged to change not only themselves, but by virtue of a raised intelligence and holistic consciousness called spirituality, also change the world (organisation) in which they behave, through their leadership conduct. This requires leaders to aspire to a better understanding and interpretation of a new world, and to reflect on the organisation and themselves from more dimensions than purely the cognitive. This study argues that this could include a consciousness that is referred to as spirituality and spiritual intelligence.

OPSOMMING

Die keuse van die tema vir hierdie studie is geïnspireer deur 'n intuitiewe en kognitiewe bewussyn van, en besorgdheid oor, die skaal van uitdagings en die kompleksiteit wat besigheidsleiers in die gesig staar in die een-en-twintigste eeu.

Die verskuiwing van die industriële na die post-industriële era het 'n nuwe, komplekse netwerk van aktiwiteite op 'n globale skaal te weeg gebring. Die hedendaagse besigheidsomgewing spesifiek, en die samelewing in die algemeen, het te doen met toenemende onsekerhede en onderstrominge. Hierdie komplekse en dinamiese konteks van die een-en-twintigste eeu lei dus tot die hipotese dat die ou bestuurs-denkraamwerke, asook die bestaande repertorium van leierskaps-benaderings, nie meer doeltreffend is nie. Die argument is dat die verskuiwing na 'n netwerk-gemeenskap vereis dat daar ook 'n verskuiwing plaasvind in die bewussynvlakke, eienskappe en waardeestelsels van besigheidsleiers. Hierdie siening is gebaseer op die uitgangspunt dat *besigheid*, onder sekere omstandighede, op sigself 'n belangrike drywer van transformasie in die samelewing is, en dat besigheid moontlik oor die mag beskik om die geheel, d.w.s. die samelewing, regerings, gemeenskappe, die omgewing, ensovoorts, direk te beïnvloed. Dit veronderstel dus dat besigheid *per se* 'n belangrike katalisator is vir verandering in die samelewing, en gevolglik is besigheidsleiers aanspreeklik om mede-skeppers te wees van 'n volhoubare en betekenisvolle eksterne omgewing, en by implikasie dan ook om verantwoordelikheid te neem vir die groter geheel. Die nuwe rol sluit in die neem van mede-verantwoordelikheid vir al die prosesse waarby die besigheid direk betrokke sou wees.

Besigheidsleiers se waarde- en wêreldbeskouing word beskou as 'n verwysingsraamwerk vir, en beïnvloeder van deurlopende holisties-relevante besluitnemingsprosesse. Daarom is die argument dat, in die post-industriële konteks, besigheidsleiers 'n nuwe, waarde-gebaseerde, holistiese verwysingsraamwerk behoort te ontwikkel, wat grootliks gebaseer is op 'n "nuwe" ontwikkelde bewussyn, te wete spiritualiteit. Die soort bewussyn word beskou as 'n manier om meer betekenis in beide besigheid en die samelewing te skep. Die keuse van die tema is beïnvloed deur 'n stelling wat Manuel Castells (1998:373) maak, naamlik dat, in die Inligtingseeu, daar 'n angstige soeke is na spiritualiteit en betekenis. ("an anxious search for meaning and spirituality").

Hierdie studie spreek spesifiek aan die noodsaaklikheid van persoonlike, trans-persoonlike en organisatoriese transformasies, en die invloed wat dit mag uitoefen op ons vermoë om - in die konteks van post-industriële besigheidsaktiwiteite - beter sin te maak en meer betekenis te gee. Spesifiek die teorieë van Karel Weick is gebruik in die analises oor sin- maak in organisasies. Die hipotese is hier dat, in die konteks van post-industrialisasie, kognitiewe intelligensie op sigself nie meer genoegsaam is nie, maar dat besigheidsleiers noodwendig ook spirituele intelligensie en spirituele bewussyn behoort te ontwikkel ten einde positiewe transformasie en volhoubaarheid te verseker. Die teorieë oor spiritualiteit en spirituele intelligensie is in 'n mate gebaseer op die beginsels van kwantum fisika, of te wel die “nuwe wetenskap”, soos beskryf deur Heisenberg, Bohm, Capra, Kaku en andere. Ter ondersteuning van die argument, word 'n vergelyking getref tussen die wetenskaplike benadering van Newton en die van onder meer bogenoemde kwantum fisici. Hiervoor is daar spesifiek kers opgesteek by Zohar en Marshall.

Die beginsels van spiritualiteit en van spirituele intelligensie is verder ondersoek in vergelyking met die leierskapsteorieë van drie besondere kontemporêre skrywers, te wete Terry, Collins en Barrett. Spesifiek hierdie drie skrywers is gekies omdat hulle gesamentlik en afsonderlik die siening huldig dat die ontwikkeling van 'n nuwe bewussyn, die groei na egtheid en van diensbaarheid in leierskap noodsaaklik geword het., veral in die lig van die kompleksiteit en chaos waarmee besigheidsleiers te doen het.. In die studie word spiritualiteit en spirituele intelligensie dus eensyds ondersoek as 'n moontlike bemagtiger van 'n proses van transformasie in individue, organisasies en die gemeenskap, sowel as 'n moontlike katalisator vir die skep van groter betekenis en sin, en van beter begrip, voldoening en volhoubaarheid. Die uitgangspunt hiervoor is dat mense, as 'n integrale deel van die univers, nou meer as ooit uitgedaag word om hulleself, sowel as die organisasie waarin hulle optree deur middel van hulle leierskapsgedrag, te verander en te verbeter. Dit vereis van leierskap 'n voortdurende poging om hoër vlakke van bewussyn te ontwikkel, en om voortdurend te reflekteer oor die sinvolheid van die organisasie en hulself. Dit vereis ook om beter insig te toon vanuit 'n holistiese perspektief, ten einde die nuwe wêreld (organisasie) beter te begryp. Hiervoor is nodig, volgens die studie, bestuursleierskap met 'n nuwe bewussyn, en wat prosesse benader vanuit 'n nuwe, addisionele dimensie, wat meer omvattend en meer ontwikkel is as bloot die kognitiewe. Die studie argumenteer dat die dimensie insluit spiritualiteit en spirituele intelligensie.

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“You may say I’m a dreamer,

but I’m not the only one.

I hope that some day you’ll join us

And the world will live as one”

- John Lennon, 1968

Chapter 1: INTRODUCTION

“...the more we study the major problems of our time, the more we come to realize that they cannot be understood in isolation. They are systemic problems, which mean that they are interconnected and interdependent.” - Fritjof Capra, 1996

1.1 ANALYSING THE KEY ISSUES

The complexity, speed and intensity of change on all fronts and on various levels of business and society in the twenty-first century has created a sense of “juggernauting”¹ and therefore, paradoxically, a need to make sense of and to create more meaning in our world and work. Whereas previous generations also experienced great change (such as that of flight, electricity or steam power), the changes experienced at the beginning of the twenty-first century are understood as particularly radical and complex – “it now has speed, inevitability and force that it has not had before” (Giddens, 2000:vii). Human, societal, business and other developments seem to unfold in waves or stages over time – seemingly faster than before – and beyond those ordinarily recognised by traditional thinking in the context of the Western world.

Time itself is now often perceived as “relative” and “imaginary”, and not always as exact, linear and sequential. In the Western world, the time context is currently defined as in the beginning years of the third millennium, chronologically the year 2005 A.C., and is specifically thought of as a time of enormous change – the age of discontinuity. These rapid and complex changes have an effect on society and on business in general. “A new society emerges when and if a structural transformation can be observed in the relationships of production, in the relationships of power, and in the relationships of experience” (Castells, 1998:340). The conclusion is that the global, post-industrial context for business has changed, and continues to do so at a more rapid pace than ever before,

¹ The term comes from the Hindi *Jagannath*, “lord of the world”, and is a title of Krishna; an idol or deity was taken each year through the streets on a huge car, which followers are said to have thrown themselves under, to be crushed beneath the wheels (Giddens, 2000:139).

resulting in the emergence of a new society and the formation and dynamics of new relationships.

A particularly distinguishing factor in the current wave of change is the transformation from the industrial to the *post-industrial era*. The post-industrial era is generally referred to as the Information Age, where the *network society* underpins the twenty-first century business landscape. The twenty-first century business environment is not only affected by, but is also influencing, these constant flows of change on various levels of society. The themes of this study are placed within this time-space context, with particular reference to post-industrial mega trends, business and societal changes. These trends and changes have been explored via the theories of Castells, Giddens, Toffler, Naisbitt, Capra, Maynard and Mehrtens and other relevant contemporary theorists and commentators.

From the analyses of the various theories, the argument is that the divide between the industrial and post-industrial era is also demanding a shift in worldviews and business values. This shift has been explored and evaluated from two traditionally opposing logics: business and spirituality. However, in this study, the traditional perception that these two logics could be understood as a dichotomy, was challenged by the hypothesis that the Network Society requires a more holistic logic with a new role for business, instigated by a more evolved consciousness of a critical mass of its business leaders.

Business is particularly understood as a major and powerful catalyst for change on all or most levels of the network society. Business alliances and partnerships with other important agents and key decision-makers, such as government, society, trade unions, etc. are understood as enhancing the power of business to an even greater extent. This is one of the reasons why it challenges business leaders to acquire a new, more evolved consciousness, a new intelligence in values-based decision-making and sense-making. The notion is that spirituality and spiritual intelligence may express this consciousness for many business leaders. This obviously depends on the circumstances and situation as, for example, business is sometimes either non-existent or an exploitative force in very poor countries or limited in circumstances where state control is extensive. The assumption is nevertheless that business role in the post-industrial context will increasingly focus on

serving its stakeholders and society in general. The fact that business increasingly forms alliances with other powerful key decision-makers such as governments, community leaders and non-profit organisations, might further enhance its power to act and change the environment which it is supposed to serve.

Business, as an organisation, is understood to have emerged from the metaphor of a *machine* (e.g. in the industrial era) to that of a *living organism* in the post-industrial era. (With reference to Morgan, 1986). This is discussed in more detail in Chapter 2 of this study.

Business in the network society is furthermore understood as a manifestation of the collective consciousness of its leaders. This collective consciousness could in turn impact on its stakeholders and on society as a whole. The influence sphere of business is understood to reach beyond the traditional parameters of fulfilling the requirements of shareholders alone, to rather serving the needs of most of its stakeholders. Business leaderships ways to deal with these complexities and change may impact upon their decision-making, and their accountability in ensuring sustainability. The role of business (as per its agent the business leader), is explored from different dimensions, including a basic interpretation of certain philosophical, as well as psychoanalytical and teleological theories.

The premise is that contemporary business organisations, by virtue of their leaders, are increasingly investigating and seeking alternative views and values. One reason for this is the major social transformations and the new business context. The assumption is that business leaders, in their search for meaning and better understanding of complex contemporary issues, have also been inspired by new ideas in a wide spectrum of disciplines, including the sciences (particularly “quantum thinking” compared with “Newtonian thinking”), the humanities, medicine, biology, psychology and theology. In this study, therefore, particular attention is focused on the hypothesis that a *new consciousness* in business leadership is evolving that may act as a catalyst for change in business and in society. This hypothesis is based on the notion that, in order for humankind to make sense of its world, and hence sustain it, the development of “new intelligences”, such as spiritual intelligence, has become important. The new consciousness and new intelligences have

been explored in terms of their relevance to business leaderships changed worldviews and the impact thereof on values prevalent in the Information Age.

The conclusion is that, within the network society, the general approach to business seems more integrated, interdependent and holistic in nature. In the Information Age, knowledge-creation and sense-making have become specifically and increasingly important defining factors for creating wealth, sustainability and success in business and society, and business is understood as an important catalyst of these factors. This study particularly focuses on *spirituality*² as such an evolved consciousness, which could lead to a new worldview and changed business value, and which in turn could be a differentiator in the sense-making, decision-making and meaning-giving processes for business leaders in the post-industrial era. The evaluation of spirituality as a probable framework for business leaders' consciousness and thinking is based on the idea of the development of new intelligences, such as spiritual intelligence. The evoking of such a new consciousness or spiritual intelligence is specifically structured around the awareness of "the bipolar position between the Net and the Self" (Castells, 1996:3), and within the social-scientific development of the current era of *globalisation*³.

The Net is understood as new organisational formations based on the pervasive use of networked communications media. Network patterns, driven by innovations in technology, are now characteristic of the most advanced economic sectors for highly competitive corporations, businesses in general, as well as for communities and social movements. The focus is however on *business* leadership, vis-à-vis leadership in politics, society, the military, etc., because post-industrial business is understood as an important and major influencer of society's behaviour in general.

The Self symbolises the activities through which people try to reaffirm and redefine their identities under the conditions of structural change and instability that go along with the

² "Spirituality" is described and defined in detail under 1.3.2 of this study

³ The process of globalisation itself is not recent. In this study, the globalisation theory "distinguishes itself from longer worldwide perspectives in that it takes as its primary unit of social analysis the entire globe, which it treats as a single social system. The global whole...is more than a collection of juxtaposed particularities, however conceived" (Beyer, 1994:14)

organisations core social and economic activities in dynamic networks. The hypothesis is that in the post-industrial age, new social formations often emerge around primary identities like language, ethnicity or religion, which seem to be biologically and/or socially unchangeable. These primary identities, however, are often in contrast with the fast-paced changes of the global and local social landscapes (Stalder, 1998).

The *Self*, in the context of this study, refers to the individual as a business leader, and the probable impact that a newly structured identity may have on the organisation where he or she serves. The development of the *Self*, in terms of an evolved consciousness, and by virtue of personal and transpersonal growth, was explored from a psychoanalytical perspective by means of the theories of Giddens, Castells, the interpretations of Hull, Wilber and Terry on the work of Jung; and the interpretations of Wilber, Beck and Cowan on Graves respectively.

The exploration of the Self in terms of spirituality, in this context, leads to questions such as, “is the consciousness or worldview of *spirituality* (as a probable primary identity) the same as a *religious* identity?”. The intent of this thesis is not to contrast religion and spirituality. It will however explore certain analogies in the meaning of both concepts, where necessary. A useful analogy was taken from the definition of religion⁴ by Beyer (1994:81), who defines religion as “both function (described as “sacred communication”), and “devotion and worship that involves the transcendent” and “performance”, which he describes as “the application of religion to societal problems such as poverty, political oppression, ... or personal identity”. Beyer's (1994:81) definition of religion as performance is specifically relevant in the context of this thesis. Spirituality might be a discourse that applies religious ideas to societal problems and in this case to business leadership issues. Spirituality as a discourse could bring “the holism of religion”, and “its effort to determine the whole of existence through the possibility of communication with a posited transcendent; religion is a mode of communication that styles itself as at once

⁴ The concept “religion” is a vast and complex topic of discussion in itself, specifically within the context of globalisation. Justice cannot be done to the concept by a brief reference. However, Beyer's viewpoint on religion is relevant to the text and the theme of spirituality and business leadership. His specific viewpoint on religion was taken from the book “Religion and Globalisation” by Peter Beyer (1994). Beyer here refers to the theories of specifically Pons and Fleischmann and Luhmann (pp. 80 -82).

totalising and encompassing” (Beyer, 1994:81). This view has bearing on business leadership issues, in that business leaders are now functioning in the ever-changing business context of the network society, and they are challenged by the demands of a wide spectrum of stakeholders, who seem to have become more activist, demanding and critical than before.

The focus for business leaders has changed from pure mechanistic, managerial behaviour, operational production and the day-to-day execution of strategic business plans to one of creating sense and making meaning of the post-industrial networked business context. The sustainability of business seems to be increasingly determined by business leaders’ ability to analyse and impact upon the “complex adaptive systems” of the post-industrial organisation of flux and transformation, whilst simultaneously also knowing that such systems cannot be controlled with the intent to ensure stability. These factors influence business leaders’ need to develop and portray a new consciousness in their decision-making processes. Therefore, these challenges could be linked to religion, as described by Beyer (1994:81), as both function and performance, and in particular to spirituality, as defined below.

Per definition, however, spirituality is not a mere focus on secular values and/or the creation of a business culture where freedom of religious expression is encouraged. Spirituality in business rather emphasises the accountability that business leaders have in terms of personal transformation, and the development of a raised holistic consciousness in order to enhance the meaning of work, and that may lead to sustainability on various levels of society. Spirituality could therefore encompass both a religious identity based on specific or secular religious beliefs (a type of religious identity), as well as a non-religious, evolved conscious or “spiritual” identity (based on an evolved consciousness). The assumption therefore is that religion per se is not a pre-requisite for people’s spiritual development but that spirituality could be developed as a new paradigm or worldview by people with either a religious or a non-religious identity. This implies that a business leader’s essential identity could be influenced by both *pneuma* (spirit) and *psyche* (soul).

The argument is that business leaders project identities could reflexively impact upon the business *per se*. The individual and collective transformation of business leaders, their mental development and evolved consciousness, understood as “spirituality”, may affect business in particular and society in general. The evolved, transpersonal consciousness is furthermore understood within the context of the interpretation of “new science” or quantum physics. A comprehensive discussion on “new science” and/or quantum physics, in relation to the theme of the thesis, follows in Chapter 3 and 5 of this thesis.

1.2 THE CONTEXT AND DEFINITIONS

1.2.1 Post-industrial business organisations

Post-industrial society is understood as a process of change, influenced by “historical coincidences, around the late 1960s and mid-1970s, of three independent processes: the information technology revolution; the economic crisis of both capitalism and statism, and their subsequent restructuring; and the blooming of cultural social movements, such as libertarianism, human rights, feminism, and environmentalism” (Castells, 1998:356). The general social change that is at stake here also affects and forms the context for business organisations in post-industrial society.

The selection of the governing metaphors for business, which is defined as “organisation” in the context of this study, has been evaluated against the specific theories presented by specifically Morgan (1986) and Stacey (1996).

Morgan (1986) has demonstrated how different epistemological and ontological assumptions give rise to different paradigms, or ways of thinking about organisations. In order to frame the concept business (as per the phenomenon organisation), Morgan's (1986) various images of organisation for describing the character and functioning of the organisation have been considered. These images include metaphors such as “machine”, “organism”, “brain”, “culture”, “political system”, “psychic prison”, “flux and transformation”, and “instrument of domination”. Post-industrial business may be functioning in line with any one of these metaphors, or various combinations of them. However, within the context of the network society, post-industrial business primarily

posits the image of a *living functional system* (an organism), which is in line with Morgan's (1986) images of “flux and transformation” and [whole] “brain” activities. Primarily, these two metaphors are also in line with the “living systems” theory of contemporary authors such as Wheatley and Kellner-Rogers (1996), Capra (1982, 1988, 2002) and others, and therefore seem most appropriate within the context of “the Net” and the interpretation of spirituality, as viewed from the perspective of quantum physics.

Stacey (1996:28) refers to business and the organisation as “a complex adaptive system, consisting of a number of agents interacting with each other according to schemas, that is, rules of behaviour, that require them to inspect each other’s behaviour and adjust their own in the light of the behaviour of others ... Complex adaptive systems learn and evolve, and they usually interact with other complex adaptive systems. They survive because they learn or evolve in an adaptive way and they compute information in order to extract regularities, building them into schemas that are continually changed in the light of experience”. This concept of a “complex adaptive system” is in line with most of the chaos and complexity theories, and in line with “flux and transformation” that has been taken by this study as the definition of business in the post-industrial age.

1.2.2 Spirituality

The theme of this study, and specifically the interpretations of the concept “spirituality”, do not claim to embody an empirical, scientific or purely academic discourse. Neither is the interpretation of spirituality founded on in-depth knowledge of the theories of specific acknowledged traditional philosophical thinkers. However, in exploring spirituality in this study, the viewpoints of Capra (2002:29-39) and other contemporary thinkers were taken as the fundamental guidelines: ”...the new understanding of life is a novel conception of the nature of mind and consciousness, which finally overcomes the Cartesian division between mind and matter” (Capra, 2002:29). In further exploring the principle of “Descartes’ division of mind (*res cogitans*) and matter (*res extensa*) as two separate realms” (Capra: 2002:29), the theories on the Santiago Theory of Cognition, by Maturana and Varela (1987) and as described by Capra (2002:55-57) became a guiding principle, particularly since the organisation (in this case *business*) is understood as a living organism. Basically, Capra (2002:55-57) describes Maturana and Varela’s (1987) theories as claiming

that one can never direct a living system – one can only disturb it. Furthermore, that a living system does not only specify its structural changes, it also specifies which disturbances from the environment trigger them.

Capra (2002:29) claims: “The structural changes in the system constitute acts of cognition Cognition ... is a continual bringing forth of a world through the process of living. In the words of Maturana and Varela (1987), “to live is to know” ”. Capra continues: “The identification of mind, or cognition, with the process of life is a novel idea in science, but it is one of the deepest and most archaic institutions of humanity. In ancient times, the rational mind was seen merely as one aspect of the immaterial soul, or spirit” (Capra, 2002:32). He concludes: “Consciousness – that is, conscious, lived experience – unfolds at certain levels of cognitive complexity that require a brain and a higher nervous system” (Capra, 2002:33). In exploring spirituality in this study, the distinction between “primary consciousness” and “reflective consciousness” also became important (2003:33-35). Capra describes “*primary consciousness*” as “cognitive processes accompanied by basic perceptual, sensory and emotional experience” and “*reflective consciousness*” as “higher-order consciousness ... the ability to hold mental images, which allows us to formulate values, beliefs, goals and strategies”. In exploring spirituality in this study, the distinction between the two became important. The original Latin meaning of “spirit” (*Spiritus*) means “breath” or as Capra (2002:34) says: “the breath of life” ... *anima*” (Latin), “*psyche*” (Greek) or the Sanskrit “*atman*” . Capra (2002:59) quotes the Benedictine monk, David Steindl-Reist: “spiritual experience (are) moments of heightened aliveness” ” and “the fullness of mind and body” ”. In particular, Reist (Capra, 2003:59) claims: “spirituality is consistent with the embodied mind that is now being developed in cognitive science. Spiritual experience is an experience of aliveness of mind and body as a unity. Moreover, this experience of unity transcends not only the separation of mind and body, but also the separation of self and world. The central awareness in these spiritual moments is profound oneness with all, a sense of belonging to the universe as a whole” ” (Capra, 2003:59).

Traditionally, spirituality has been understood as a purely religious devotion. “Spirituality or spiritual theology covers what was traditionally known as “ascetic theology and mystical theology”, with their basis in dogmatic and moral theology” (Jones, Wainwright & Yarnold,

1986:xxv). In the Western world in particular, Christian spirituality is being regarded as the root of present-day spirituality. Some fundamental concepts from religion have traditionally served the concept of spirituality. Terry (2001:383) argues that “we can embrace theology to help us understand that in seeking spirituality we are seeking something transcendent”. Gordon Wakefield (quoted in Jones *et al.*, 1986:xxv, in “The Study of Spirituality”, 1983), states: “the word spirituality is recent in its meanings. In its original English it means clergy, as in Philip Stubbes “Anatomic of Abuses” (1583), the “corruptions and abuses of the spirituality”, or the ecclesiastical office as distinct from the secular office, so that a man, instituted to a living, was given by one authority the temporalities and by another the spiritualities ... Yet, in 1755, Dr Samuel Johnson defined spirituality, among other meanings, as “acts independent of the body; pure acts of the soul; mental refinement. ... And spirituality concerns the way in which prayer influences conduct, our behaviour and manner of life, our attitudes to other people” (Jones *et al.*, 1986:xxiv -xxvi).

Jones *et al.* continue: “But there came a wind of change, beginning in Protestant Christendom. In an odd parallel with the late Victorian era, the advance of biblical criticism, the limitations of the “biblical theology” movement, and widespread scepticism on matters of faith ... led pious people again to look for religious practice (*lex orandi*) that would be autonomous and independent of the vicissitudes of the *lex credendi*. ‘Spirituality’ somehow seemed to express what was sought” (Jones *et al.*, 1986:xxv). The Dean of the Anglican seminary at Cambridge, Mass., J.B. Coburn, (quoted in Jones *et al.*, 1986:xxvi, at the Conference on Spirituality for Today, 1967), describes the word “spirituality” as: “some kind of wholeness”; “spirituality means a search for meaning and significance by contemplation and reflection on the totality of human experiences in relation to the whole world which is experienced, and also to the life which is lived and may mature as that search proceeds”.

Jones *et al.* (1986) also refer to the definition of spirituality from the *Dictionnaire de la Spiritualite* (1983): “What then is spirituality... ? It is by no means to be confused with theology, which is chiefly an elaboration of concepts. It is a life. All human existence has a spiritual aspect ... Although the notion of spirituality is definitely a Christian notion, it by no means limits its attention to the Catholic world or even the Christian world. To exhibit

the spirituality of human reality is to embrace this reality to its full extent, and such a quest does not just interest a few specialists". Terry (1993:261) refers to Vaill's (1985) definition: "Spirituality is "process wisdom" that involves four elements, i.e. grounding in existence, appreciation of openness of the human spirit, understanding of human consciousness, and an appreciation of the spirituality of mankind" (Terry, 1993:261). This is understood as a deliberate focus by humankind to develop and evolve to a new dimension of enlightened consciousness. Terry (1993:60) further claims that "spirituality calls for faith-based action, and it bridges meaning and fulfilment". Within the context of the Information Age and the "bi-polar position between the Net and the Self", spirituality and business leadership is understood as a quality of a changed worldview and of values-based actions. In terms of the process of sense-making in an increasingly complex (business) world, a spiritual or evolved consciousness can plausibly also be interpreted as an autopoietic⁵ process in the decision-making process. The interpretation of "spirituality and business leadership" was influenced by Humberto Maturana's viewpoints on consciousness, as described by Capra (2002:29-47). In a closed system, or autopoietically, the business leaders evolved consciousness might therefore influence the identity and culture of the business in which he or she operates. Hence, in this study spirituality has been evaluated as an autopoietic process, with the hypothesis that the consciousness of the business leader might directly or indirectly influence the identity and culture of the business in which he or she serves.

Spirituality could also be defined as "oneness with [a] God [that] will tend to bring about a growth in goodwill towards one's fellows and in personal integration" (Bryant quoted in Jones *et al.*, 1986: 565).

Spirituality and business leadership therefore encompass a range of dimensions, such as "the transforming power present in life; the attraction and movement of the human person towards the divine" as well as "expressing our desires to find meaning and purpose in our lives as a process of living out ones set of deeply held values" (Dale, 1991:4-5).

⁵ Autopoiesis refers to a theory by Maturana and Varela (1992) who claim that an autopoietic system (an organisation) consists of components whose behaviour, or structure, is formed by the system's "organisation" or "identity". Autopoietic systems are closed, self-referential, self-producing and self-sustaining. A change of identity amounts to disintegration of the system.

Spirituality (in business leadership) is understood as a higher level of consciousness, or a spiritual intelligence that gives greater insight into the meaning of and connectedness of modern-day issues. It is understood as an evolved human consciousness that hopes to create meaning in business beyond mere material gains, and to integrate changed actions and behaviours in business that would ensure sustainability. Spirituality is therefore understood to inhabit the intersection of meaning, values and existence in organisations, and it raises the ultimate challenge of life, that of asking individuals to engage in life without ultimate answers.

In this study, these interpretations of spirituality were furthermore explored in order to evaluate their relevance in terms of the contemporary business leadership theories of Terry (1993; 2001), Collins (1994; 2001) and Barrett (1998), and how these might manifest in the post-industrial business.

The conclusion drawn from the various definitions, is that within the context of the 21st century, business, and particularly its agents (business *leaders*), are faced with higher levels of complexities and a faster pace of change and unpredictability. Technology and information have contributed to an increasingly complex networked society, globally. Business is understood as a probable agent of change for the greater society in which it operates, due to its alliances with a wide range of diverse stakeholders. Simultaneously, these diverse stakeholders in business are demanding alternative performance and greater responsibility for ensuring sustainability in business' respective performance processes, e.g. on the levels of risk and reward, social upliftment and environmental protection. These demands require a new set of values, which in turn require a new worldview from business leaders – arguably a raised consciousness and a more holistic worldview, as well as the development of new intelligence(s) in decision-making. In this study, this new consciousness is defined as *spirituality*. The premise however, is that depending on the particular situation, location, level of development and sophistication, and the context in which the business operates, this consciousness may or may not be effective in satisfying the diverse needs of the relevant stakeholders. Neither is this consciousness understood as necessarily being influenced by the religious identity of the leader. An important instrument in creating a new consciousness is however the leader's ability and discipline to evolve and to transcend

him/herself on a transpersonal level, and beyond the mere transformation of personal or collective consciousness.

For the purposes of this study, particular definitions of spiritual growth and/or of spiritual intelligence have been explored by analysing and interpreting the theories of Carl Gustav Jung on “the individuation process to wholeness”, i.e. personal development to a higher level of consciousness, and an acknowledgement of the need for the sacred or divine in everyday decisions and actions. The theories of Jung (1963; 1964; 2002) are portrayed in this thesis via the interpretations of particularly Terry (1993; 2001) and Wilber (1996; 2000). In addition, the teleological theories of Graves, as described by Wilber (1996) as well as by Beck and Cowan (1996) on spiral dynamic development were analysed and interpreted as a probable methodology in the pursuit of a higher level of consciousness. From these literature studies, both Jung and Graves subscribe to the importance of individual transformation as a pre-condition for evolvement to holism or a higher level of consciousness - which in this study is, in particular, the evolvement of business leaders for the effect of organisational transformation. The argument is that ultimately, the business leader's style, competencies, worldview, values and behaviour could be affected by his/her own evolved consciousness, which in turn may affect the organisation in which he or she serves.

1.2.3 Development of spirituality

In reflecting on spiritual *development* per se, Wilber (2000:129) debates whether spiritual development in individuals occurs horizontally, i.e. in a linear fashion, or in stages. His debate is interpreted as part of the shift from Newtonian science to quantum physics, or from a controlled, linear, measurable paradigm to a more systemic worldview (or to a contextual, holistic paradigm, which is referred to in this study as the shift from Newton to Bohm). Wilber's viewpoints are supported by the theories of Zohar (2000) on the importance of developing spiritual intelligence in the post-industrial business context. Zohar's viewpoints are discussed in depth in Chapters 3 to 5 of this study.

Wilber (2000:129) describes five common definitions for spirituality which could basically be interpreted as follows: “Spirituality involves the highest levels of any of the [human]

development lines, e.g. transpersonal, transrational (cognitive and intuitive), the highest moral aspirations ... and [it] is the sum total of the highest levels of all [human] development lines ... [It] is an attitude (such as openness or love), ... and basically involves peak experiences”.

Cognisance was taken of Wilber's (2000:196-197) specific viewpoints on *transpersonal* evolvment, (beyond the realms of the collective archetypes, as described by Jung). However, for the purpose of this study, the theories of Jung on individuation or wholeness as described by Terry (1993; 2001), Wilber (1996; 2000) and Graves' theories (as described by Wilber, 2000, and Beck and Cowan, 1996) on spiral dynamics were nevertheless chosen as relevant and appropriate.

The focus of this study remains on exploring spirituality and business leadership and the development of spiritual intelligence as a (trans-) personal experience that manifests in the creation of meaning and fulfilment – with the realisation that “meaning” is context-dependent.

In analysing the development and evolvment of consciousness, the following viewpoint of Zohar and Marshall (2004:39) is interesting in this context. Marshall designed a Scale of Motivations in line with Maslow's hierarchy of needs. He illustrates how “deficiency needs” and “higher needs” determine our development of behaviour and thinking. Each motivation described by Zohar and Marshall (2004:39-41) is a “whole paradigm embracing assumptions, values, aspirations, strategies, relationships, emotions and behaviour”. If one analyses his theory by applying the basic principles of quantum physics, interpreting chaos and complexity within the context of “the Net” then motivation acts as an “attractor” for patterns of thought. Marshall (in Zohar and Marshall, 2004:39) illustrates the Scale of Motivations as follows:

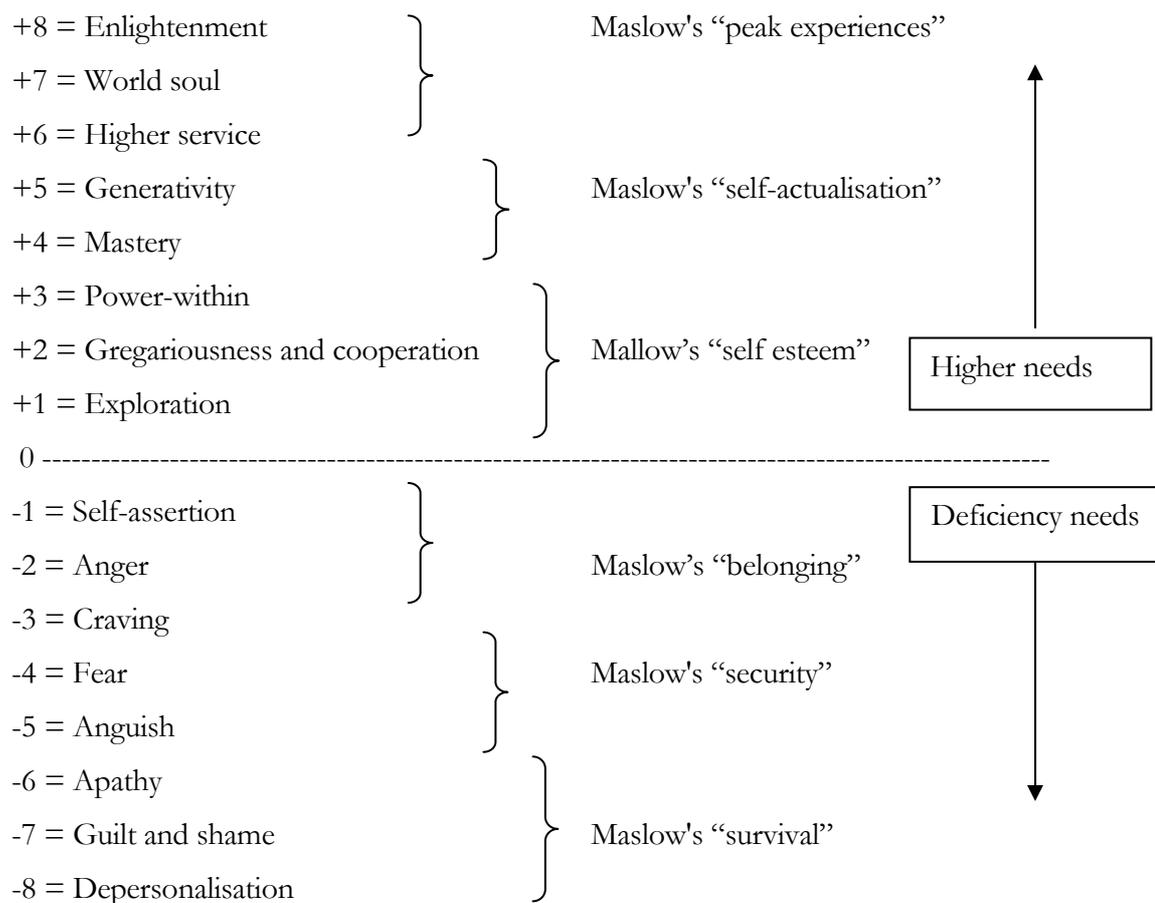


Figure 1.1 Scale of Motivations

Source: Zohar and Marshall (2004:39)

This scale offers a new way of systematically diagnosing the motivational foundation of an organisation or an individual. It also suggests consciousness development, as a shift from a present state to a more desired future one. “The diagnosis is made with emotional intelligence rather than traditional IQ, that the shift occurs through applying spiritual intelligence” (Zohar and Marshall, 2004:38). Any move up (or down) the motivational scale represents a paradigm shift, and would result in transformation. Zohar and Marshall (2004:40) apply the following seven questions when using the scale of motivations:

- What motivations drive us as individuals or as a culture in the present?
- How do these motivations affect our behaviour and strategies?

- What results do we get?
- Where would we like to be?
- What motivations are needed to get there?
- What do we need to do to make the motivational shift happen?
- What kinds of behavioural and strategic changes will we see?

Of particular relevance in the context of this study are the diagnostic abilities of the scale of motivation to determine positive and negative mirroring. This is furthermore interpreted as correlating with Jung's theories on the “shadow” characteristics of humans and organisations. (For example, on Zohar and Marshall's scale (2004:39), “anger” as -2 could be interpreted as the shadow side of “co-operation”, weighted as +2). The Scale of Motivations inherently also portrays the principle of *paradoxes* in the evolvment of awareness. Marshall's Scale of Motivations (2004:39) is understood as an effective tool for leadership to use to develop self-awareness and to shift internal, deeper awareness in order to transform motivations and behaviour and culture in the organisation. Shifting on the Scale of Motivations requires deliberate self-development through discipline, self-awareness and authenticity. The principle of paradoxes and of authenticity was explored in the literature study on Business Leadership (Chapter 4).

The conclusion therefore is that spirituality could be defined as an evolved consciousness that could manifest in business leaders' worldviews, values and behaviours, and in their ability to follow a more integrated and holistic approach to decision-making in a world of nations that is increasingly and globally interdependent. Such a holistic worldview demands that business leaders think and operate from a values perspective that is interdependent and inclusive, yet that is flexible to the extent that it allows for substantial changes. Business leaders' ability to raise their consciousness to such a level might enable them to better understand and interpret the systemic processes that involve major and complex challenges inside and outside their areas of responsibility. The assumption is that, in order to develop such a consciousness, a serious commitment to personal and transpersonal development is required from the individual.

1.2.4 Personal and transpersonal development⁶

Personal and transpersonal development is a process that is understood as one of the vital elements towards developing spirituality and business leadership, and in particular personal transformation that includes “ethical training; development of concentration; emotional transformation; a direction of motivation from egocentric, deficiency-based needs to higher motives, such as self-transcendence; refinement of awareness; and the cultivation of wisdom” (Walsh & Vaughan 1993:45-47). Personal and transpersonal development was interpreted in this study via the literature studies of Jung, as described by the translations of Dell and Baynes (2002) in the reprint of Jung's *Modern man in search of meaning* (1959), and other relevant literature studies.

In an attempt to obtain a broader insight into these theories of personal and transpersonal development, other relevant theories on consciousness development were also explored, particularly publications and websites of Myss (1996; 2001), Wilber (1996; 2000; 2004), Russell (2002) and others.

1.2.5 Business leadership

Business leadership is defined within the context of the “crossing” of the millenniums, and more importantly, within the cycle of global turbulence, which is often understood to be driven by “informational capitalism” (Castells, 1998:59). Leadership practice is therefore understood to extend beyond existing managerial behaviours and demonstrations of out-dated values and virtues, to the creation of new paradigms and a new consciousness - therefore, new and different ways of conducting business in an organisation understood as a living organism.

A plethora of contemporary literature attempts to define “business leadership”, mostly through an element in the social interaction in organisations, and is mostly a complex

⁶ Transpersonal development is understood as going beyond the limited ego self of the person to the core of its being, manifesting in “wholeness” and ethical behaviour that serves the greater good. Wilber refers to transpersonal as “*egocentric*” gives way to *sociocentric*, to *global holism* ... so that the personal self becomes a more integrated, autonomous self”.

activity. Stadler in "Leadership in Tomorrow's Company (1999:3) describes this as follows: "Leadership is about aligning people – obtaining their commitment to the realization of the (company's) vision. Management is about controlling and problem-solving, while leadership is about motivating and inspiring." For the purposes of this study, the definitions of business leadership were viewed from the perspective that the agent (the leader) might influence the system (the living organism of business) by the development of his/her changed consciousness. By virtue of the leaders changed consciousness and the probable effect on the structure (of the business and its environment), this could in turn result in transformation and the sustainability of the organisation and its environment.

In particular, the principles of authenticity (wholeness) and of transformational servant leadership were taken as the most appropriate definitions in the context of 21st century business.

Transformational leadership is defined as "the process of engaging the commitment of employees to radical change in the context of shared values and a shared vision" (Stadler, 1999:3). Servant leadership is defined as the ability to "change the system, invent a new paradigm and clear a space where something new can be. Servant leaders accomplish this not just from "doing" but more fundamentally from "being" (Zohar, 1997:146). Yet, the premise is that leadership is a subset of action. "This theoretical shift carries enormous consequences for consideration of courage, vision, ethics and spirituality as they relate to leadership" (Terry, 1993:xviii).

In further reflecting on the characteristics of business leadership in the post-industrial, globalised world, Cleveland's views (quoted in Terry, 1993:38) are particularly relevant: "The art of executive leadership is above all a taste for paradox, a talent for ambiguity, the capacity to hold contradictory propositions comfortably in a mind that relishes complexity". Specifically, the key aspects of leadership relevant to identity in the Information Age are important. The emphasis here is on authenticity, values and ethics, and shifting frameworks for decision-making in leadership practice.

It is also assumed that leadership is an important feature of social and organisational development and change. This does not mean that we support the “great men” notion of leadership in which society only changes when charismatic leaders take decisions and effect change through their vision and force of personality. The interplay between ordinary people and leaders, between the leadership of every individual and society and between actions taken by any individual and social structures of various kinds are too complex to allow such a view. The simple assumption is that leadership is an important dimension of social change in any society. This is still true in a distributed and networked society and the relevance of thinking about leadership only increases with the particular challenges to leadership, as discussed above. The interpretation of the concepts, definitions and paradoxes of leadership are discussed in detail in Chapter 3 of this thesis.

1.2.6 Sense-making

The role of spirituality and spiritual intelligence in business leadership has furthermore been explored in terms of the sense-making and meaning-creation process, as set out in the work of Weick (1995). In his views on sense-making in organisations, Weick emphasises that “the central concern of sense-making is understanding how people in organisations construct meaning and reality, and then exploring how that enacted reality provides context for organisational action, including decision-making and knowledge building” (Weick, 1995:114). He continues: “The strength of sense-making (as a perspective) derives from the fact that it is always plausible, coherent and reasonable and therefore does not rely on accuracy” (Weick, 1995:114). Spirituality as a framework or perspective in business leadership is plausible, yet also understood as universally reasonable. The relevance of sense-making in organisations in terms of this study is founded on the interdependence between “spirituality” and “tacit” knowledge, and the interpretation that both these are required to enable meaning-giving in organisations. Again, in an attempt to follow a stratified systems approach to the diverse logics of this study, the theories of Maturana and Varela (1997) became relevant in the interpretation of sense-making in organisations. This is discussed in more detail in Chapter 2 of this thesis.

1.3 THE THEORETICAL FRAMEWORK

The theoretical framework to deal with the waves of change in business and their probable impact on societal changes is based on critical systems thinking. In an attempt to navigate a way forward with the theme “spirituality and business leadership”, a combination of new thinking models or new mental models has been attempted, which is described by Jackson (2000) as critical awareness, social awareness, pluralism (complementarism) and ethical alertness. The overall approach has been built on a host of assumptions about the nature of reality and knowledge. This was borrowed from Morgan (1996:225), in terms of the concept of imagination: “I believe that we are active in constructing our worlds; that we can benefit from greater awareness of the processes through which this occurs; and that we can become simultaneously more reflective and more proactive in shaping the way social reality unfolds”.

In structuring the theoretical framework for this study, the main arguments have evolved by following an integrated, holistic approach to a wide selection of available relevant literature. The focus of the study has however remained “spirituality and business leadership” as a probable creator of meaning, sustainability and value within the context of the post-industrial business landscape.

In order to create a broad understanding of the context, the bulk of the study was sourced from a wide variety of reliable scientific literature and particular relevance was sought in terms of the focus “spirituality and business leadership”. The theories and literature studies have been chosen in synthesis with the overall theme, and in an attempt to analyse and interpret the various (and diverse) logics from a systems perspective. The assumption was that, despite the fact that these logics might traditionally seem opposing in nature, within the Network context, a more synergised and integrated approach would be necessary. The analyses of the theories have been executed with great caution and with an awareness of the inherent limitations of the mind. Castells' (1998:368) statement that there is “an anxious search for meaning and spirituality” in the Information Age, was a significant breakthrough in that it pointed to an important relationship between leadership and spirituality. Business leadership and spirituality seem to be far apart but the search for meaning affects all decision-makers, including business leaders.

Despite (or as a consequence of) the challenges posed by the post-industrial business landscape, there is also no illusion that leadership studies per se have become a popular topic for discussions, lectures and publications. Contemporary business and management literature on leadership, particularly by Western (mostly North American) authors, is voluminous to the extreme. In recent years, the topic “leadership in business” has been exhausted by a wide variety of contemporary and acclaimed authors from various disciplines, and these theorists all offer numerous theories on leadership thinking. These include an offering of solutions and definitions for more effective business leadership; debating which leadership styles are the most appropriate change catalysts; viewpoints on leadership as visionary tools for sustaining businesses; comparing leadership intelligences, etcetera.

Castells' (1998:368) statement “an anxious search for meaning and spirituality” emphasizes the intrigue surrounding the frequency with which the topic “spirituality” only appears in contemporary management and leadership literature. Plausibly, one could conclude that those authors have been collectively and/or unconsciously motivated to include spirituality in business leadership literature as a response to the complexities of post-industrial business and a search for meaning in the workplace. For the purpose of this thesis, the focus has been narrowed down to the theories on specifically “transformational leadership” and “servant leadership” and aligned to the theme “spirituality and business leadership”. The argument is supported by the importance of business leaders’ developing a “new intelligence”, i.e. *spiritual intelligence*, as an enabler of effectiveness and sustainability.

1.4 METHODOLOGY

The *methodology* in this study is a systems-approach of analysing and evaluating various - and traditionally seemingly opposing – logics. The methodology is one of reflecting on the scientific theories of predominantly late-modern and contemporary social theorists and exploring the literature within the context of post-industrial organisations and the phenomenon of spiritual intelligence and specifically spirituality and business leadership. The methodology includes comparing the general theories on societal change, personal and organisational change and the importance of the new intelligences, with particular reference to the shift from “Newtonian” thinking to “Bohmian” or new science thinking, i.e. the shift from linear science to quantum science.

In discovering, evaluating and synthesising the essence from the various theories on the theme, the study was narrowed down to analysing the following three contemporary authors on leadership and management literature:

- Collins and Porras (1998 and 2001)
- Terry (1993; 2001)
- Barrett (1998)

The rationale for this specific choice is that each author offers a unique, yet relevant argument supportive of the hypothesis; each challenges the current paradigm of leadership thinking, and each has sound arguments in terms of the challenges of the post-industrial business environment. All three of these authors focus on the importance of personal involvement and authenticity, on servant leadership and the importance of business leaders ensuring a sustainability business environment.

Other relevant theories and principles that were considered include:

- Social theories on large-scale societal transformation and the mega-trends that influence the post-industrial (twenty-first century) business environment on a global scale. This included exploring the phenomenon that the post-industrial business environment seems to be in a constant flow of uncertainty and rapid and continuous change. An

attempt to bring coherence to this fast-fusion business environment and context seems to be potentially dangerous and risky. However, by emphasising the importance of, and analysing certain patterns and theories and discerning possible emerging trends and changing paradigms a better understanding was gained of the post-industrial business environment;

- Psychological theories on personality, and on personal and transpersonal transformation;
- Knowledge dynamics and relevant theories on sense-making and meaning-creation in organisations, including the theories on a developing awareness of new intelligences, such as emotional and spiritual intelligence;
- Interpretations of the interrelatedness of “new intelligences” and “new science”;
- Insights from business and leadership studies, specifically those focusing on values, ethics and decision making.

An inductive approach has been followed in designing the theoretical framework. The following diagram illustrates the theoretical framework of this study:

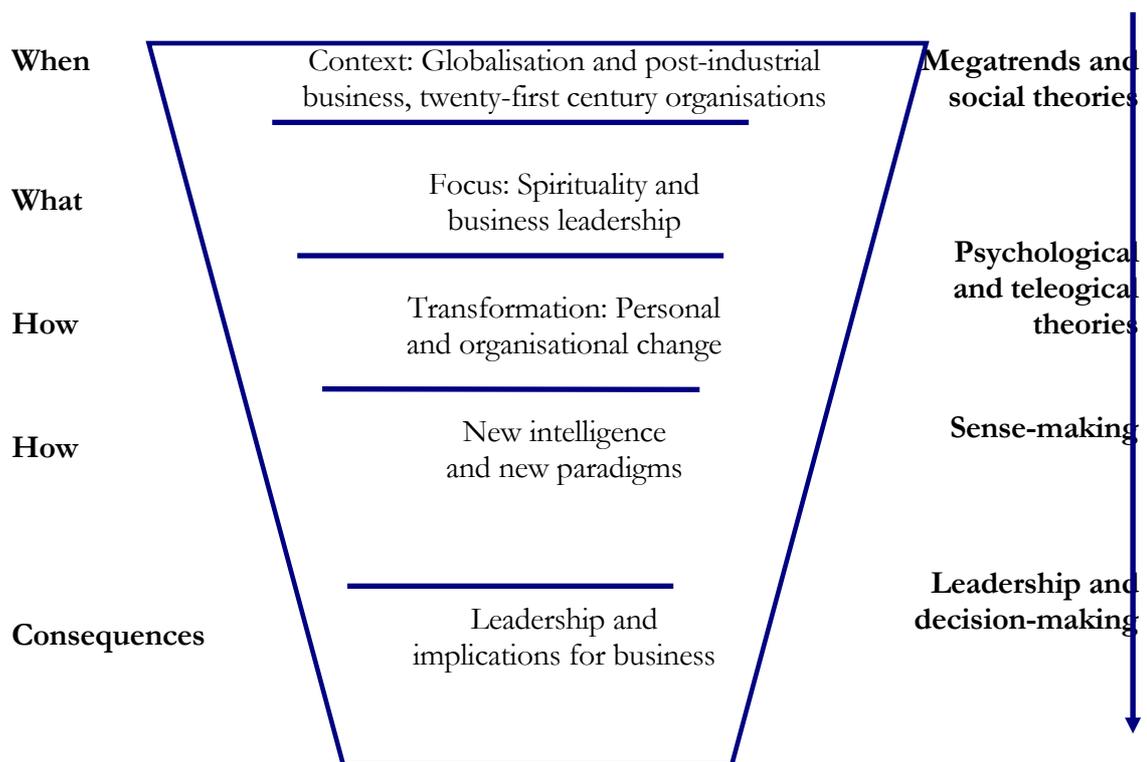


Figure 1.2 Theoretical Framework of the Study

Despite the inductive, linear framework, the concepts and theories have been analysed, evaluated and interpreted from a systemic, holistic, interrelated perspective. An eager attempt has been made to explore the probable hidden connections in terms of the subject matter.

The interrelatedness of each of the above components, and their individual and collective impact on the “whole” is understood as the significance for exploring spirituality and spiritual intelligence as an important consciousness shift for enabling contemporary business leadership.

1.5 SIGNIFICANCE OF THE STUDY

The creation of reality by the way we think, i.e. construct our worlds, and the complexities of the post-industrial, networked (business) society have influenced the choice of the theme. The argument is followed that the level of our awareness or consciousness influences our thinking and manifests in our behaviour. Spirituality and the development of spiritual intelligence are understood as probable enablers in creating more sense and meaning in the complex unfolding events and within the climate of turbulence and uncertainty of the post-industrial era. Contemporary management and leadership literature has specifically been explored in terms of the relevant viewpoints on leadership's awareness in applying "new paradigms", and to demonstrate authenticity, ethical values and spiritual consciousness such as servant leadership in its decision-making processes.

Giddens' (1990) claims that there is "a complicated, dialectical connection between extensional and intensional events" - this study explores the significance of the intrinsic relation between the globalising tendencies and the localised events of (business) life on a day-to-day basis. The theme throughout has emerged as one of "distanciation" versus "integration" on various levels of societal, organisational and personal development. The phenomena of fragmentation versus holism, and of polarity and paradox have become evident during the hermeneutical journey of the study. This includes an awareness that the "distanciation between the Net and the Self", manifests in the thinking and the actions of people and organisations. "Distanciation" is therefore understood as a phenomenon that manifests in certain paradoxes and dualisms in people and organisations, such as inauthenticity, incongruency, or the "shadow" of the personality and of the organisation, to which Jung refers. The significance of personal reflection, intrapersonal transformation and an awareness of the importance of developing new intelligences, i.e. spiritual intelligence is understood as a differentiator for business and society in the new millennium.

In order to specifically focus on personal spiritual development, the theories of specifically **Carl Gustav Jung** (as per interpretations by authors and translators such as Hull, Dell and Baynes (2002) and Terry (1993), and **Clare Graves** (as per interpretations by Beck & Cowan (1996) and Wilber (2000) are explored.

Spirituality and business leadership is therefore explored as a probable enabler of a process of transformation in people, in organisations and in society, as well as a catalyst for creating meaning, fulfilment and sustainability. The line of thought in this study is that people, as an integral part of the universe, are being challenged to change not only themselves, but - by virtue of a raised intelligence and consciousness called spirituality - also change the world (organisation) in which they behave, through their leadership conduct. This requires leaders' understanding and interpretation of a new world, of the organisation and of themselves from more dimensions than purely the cognitive.

The significance of this is that such a developed holistic consciousness seems to correlate with the theories that are found in quantum physics or "new science". When an agent (business leader) interferes with the process, the context (business) changes as well. In quantum physics, the theory of Heisenberg (as described by Hawking, (2001)) constitutes that "one can focus on the position or on the momentum of a particle, but never on both". Heisenberg's theory therefore proves that when one focuses on one aspect of a situation, one abstracts that aspect from the whole, and one loses its associated possibilities; simultaneously, when one interferes with a quantum system, it changes its specific qualities. This principle is understood in correlation with an individual's (in this case a business leaders') ability to change his worldview and the fact that no business leader has sufficient knowledge to correctly interpret or understand the "whole". This phenomenon is discussed in more detail in Chapter 3 and 5 of this thesis.

The following theories by Giddens (1990) in terms of redefining the individual's role (and by implication therefore leadership's role) in the post-industrial context, are also significant and have influenced the development of the theories and the conclusions of this study:

- The construction of self as a reflexive project; an individual must find his or her identity amid the strategies and options provided by abstract systems; A drive towards self-actualisation founded upon basic trust, which in a personalised context can only be established by an "opening out" of the self to the other;
- The formation of personal ties as "relationships", guided by the mutuality of self-disclosure;

- A concern for self-fulfilment, which is not a narcissistic defence against an externally threatening world over which individuals have little control, but also in part a positive appropriation of circumstances in which globalised influences impinge upon everyday life.

In the context of the dynamics of the twenty-first century, the following aspects are understood as significant in the analyses and interpretation of a new consciousness or intelligence and of spirituality and business leadership:

- The transformational role of business leadership in terms of creating trust in abstract systems;
- Leadership's continuous responsibility in striving for self-actualisation, individuation or wholeness;
- Leadership's role to enact or bridge the sense-making of actual, and often complex, business processes;
- Understanding and interpreting the frameworks and cues that seem applicable in order to create more meaning.

Not wishing to portray hubris, the significance of the study is however a limited viewpoint in the context of the vast complexities that are facing business leaders worldwide in the post-industrial business world.

Lastly, the significance of this study is understood as an attempt to give more insight into traditionally opposing logics, i.e. the logic of *business leadership* (as traditionally being primarily productive-performance orientated) and the logic of *spirituality*, as primarily a metaphysical concept, which encompasses elements of the esoteric - and hence could be perceived as "un-scientific". The author however challenges these traditional opposing logics, and attempts to analyse, evaluate and interpret these logics by following a systems approach by analysing and evaluating a wide range of relevant literature studies.

Chapter 2: IDENTITY CHANGE IN THE INDIVIDUAL AND THE ORGANISATION

“The dream of the Enlightenment, that reason and science would solve the problems of humankind, is within reach. Yet there is an extraordinary gap between our technological overdevelopment and our social underdevelopment.” Manuel Castells, (1999:379)

2. NAVIGATING THE WAVES OF CHANGE

2.1 EXPLORING MEGATRENDS IN THE TWENTY-FIRST CENTURY BUSINESS ENVIRONMENT

The rapid changes and complexities of the business environment of the twenty-first century beg the question of *leadership’s role⁷ and its ability* to interpret and act upon a shift away from the manufacturing of goods to a system mostly concerned with information. The trademarks of the twenty-first century business environment include intelligent interconnectedness in a globalised, networked world, where knowledge creation, knowledge management and added flexibility have become more prevalent. The image of such a business is understood as a complex adaptive system and as an ever changing, mutating organism.

The implications of the new, informed business networks include a shift away from production (of primarily commodities) to a focus on knowledge creation (primarily the rendering of skills and services). This image is described by Miller (quoted in Hesselbein, 1997) as “building itself on a premise of flexibility, committed to moving, adapting, and changing as required by changes in the environment”. The strength of the future organisation, Miller (in Hesselbein, 1997) argues, “lies in its core competencies, or the knowledge of what the organisation knows how to do best”. It also implies that, despite an

⁷ “Leadership” as described by Pinkerton (1982) stems from the Greek *agogo*, and is derived from the verb *agein*, which has been translated as “to lead” or “to drive”. *Agogos* is therefore translated as leader, i.e. “to drive, to lead, to set in motion; to do; to act, to perform, to manage”. Throughout this study, the words “leadership” and “management” are used interchangeably, and imply a non-positional quality. Leadership is seen as a quality of management, and implies the choices made by every person at every level in the organisation in the decision-making process, and who demonstrate the ability to action those decisions. Leadership is more comprehensively discussed in Chapter 3 of this thesis.

inundation of information, the need for sensible sourcing of relevant information increases, and moreover this study argues, so does the need for *meaning-giving in organizations*.

Jackson (2000) describes the challenges facing post-industrial business as:

- predicting and controlling complexity and change;
- mutually grasping a world of multiple values;
- empowering and emancipating in a world of inequality;
- creating meaning and fulfilment in a world without grand narratives.

These viewpoints by Jackson (2000) have been taken as a guideline to explore alternative contemporary theories on the challenges in organisations within the changing context of the twenty first century.

The complexity and changes facing post-industrial business are mostly driven by information technology itself. However, the complexity of business also seems to be influenced by an array of external forces as well, such as political, social, and economical changes on a global and/or local scale. Within the broader external environment, and therefore the system of society as a whole, *business* is understood as an important key driver of transformation and of ensuring sustainability. The argument is that there is an ever-growing interdependency between these external forces and business *per se*.

The argument reiterates that business, as an institution, has developed the power and energy to influence the broader global post-industrial transformation process. Willis Harman, co-founder of The World Business Academy (in an epigraph to Barrett, 1998), reflects on this as follows: “Business has become the most powerful institution on the planet. The dominant institution in any society needs to take responsibility for the whole. But business has not had such a tradition. This is a new role, not well understood or accepted. Built on the concept of capitalism and free enterprise from the beginning was the assumption that the actions of many units of individual enterprise, responding to market forces and guided by the invisible hand of Adam Smith, would somehow add up to desirable outcomes. But in the last decade of the twentieth century, it has become clear that the invisible hand is faltering. It depended on a consensus of overarching meanings and

values that are no longer present. So business has to adopt a tradition it has never had throughout the entire history of capitalism: to share responsibility for the whole”.

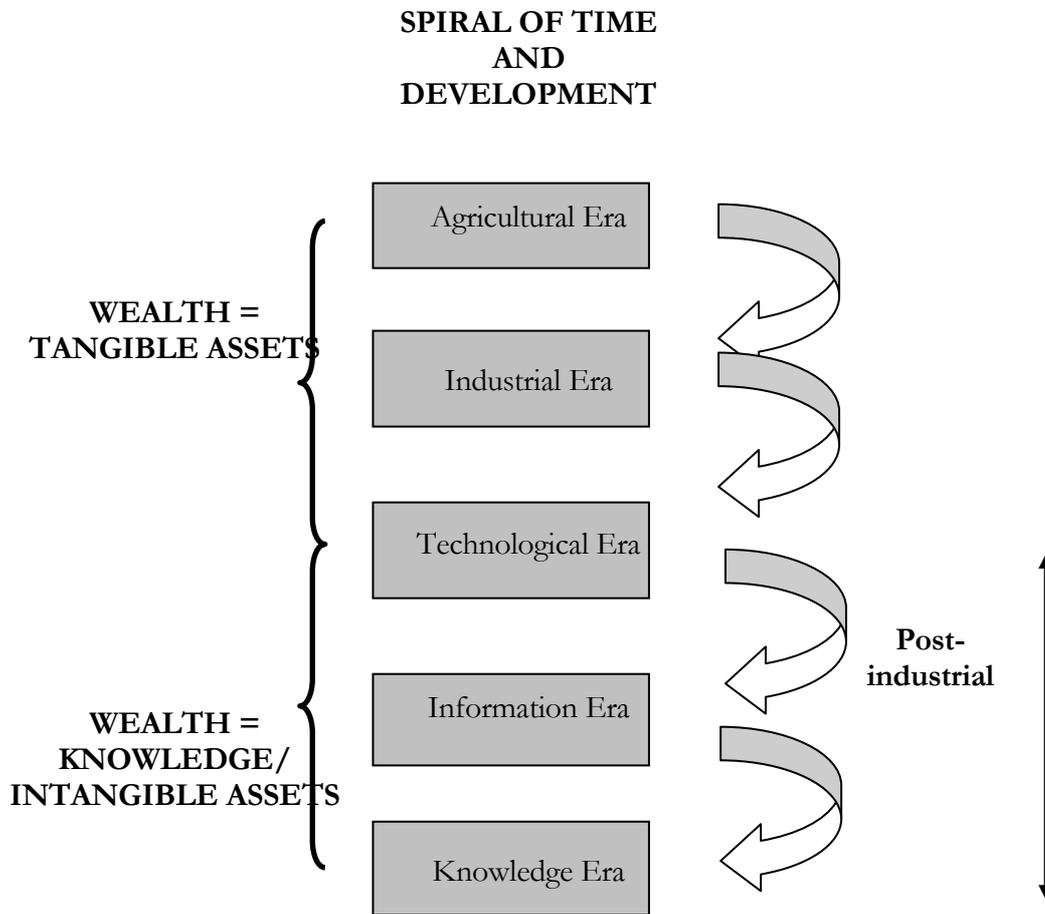
In line with Jackson's views (2000), other major geo-political external changes that have occurred during the shift from the industrial to the post-industrial era have also influenced the reality of contemporary organisations. These include:

- the end of the Cold War;
- the rise of the Asian Tigers, and lately specifically of China and India;
- the role of the United States of America in the world economy;
- the unification of Europe (E.U);
- a renewed focus on Africa and other developing countries.

The most important recent driving force and distinguishing factor in the process of contemporary transformation seems to be globalisation, which in turn is empowered by information technology and informational capitalism. The lack of a unified, mutually understandable “narrative” creates a sense of uncertainty and leads to increased misunderstandings and misinterpretations. These phenomena are furthermore perceived as being driven by the dire need for identity by humans in the context of post-industrialism. The multiple values of the various and diverse decision-makers on a political as well as a business level, compound these complexities.

The nature of business trends in the twenty-first century is described by Maynard and Mehrrens (1996) as “waves of change”. This can be interpreted as follows:

Figure 2.1 Spiral of Time and Development



Maynard and Mehrtens (1996) interpret the waves of change by defining the first wave as that of agricultural development, the second the wave of industrialisation, which covered much of the earth and continues to spread, while a new, post-industrial third wave is gathering force in the modern industrial countries, which will be leading to a fourth wave. “By the time of the fourth wave, integration of all dimensions of life and responsibility for the whole will have become the central foci” (Maynard and Mehrtens, 1996:21).

The specific characteristics of businesses of the second, third and fourth wave are described by Maynard and Mehrtens (1996) as follows:

Table 2.1 Characteristics of businesses

	Second Wave	Third Wave	Fourth Wave
Goals	Maximise profits	Create value	Serve as global steward
Motivation	Make money	Make money plus help solve societal problems	Leave valuable legacy for the future
Values	Profit, growth, control	Creating value, trust and learning	Responsibility for the whole service and personal fulfilment
Stakeholders	Owners of business, Stakeholders	Shareholders, employees, families, suppliers, customers, communities, government	Shareholders, employees, families, suppliers, customers, communities, government, ecosystem, Gaia
Outlook	Self-preservation Business as a way to make a living	Co-operation: Business as a way for people to grow and serve	Unity: business as a means to actively promote economic and social justice
Domain	National/local	International	Global
	5-10 years into future	Decades into future	Generations into the future

Source: Maynard and Mehrtens (1996)

The fourth wave is characterised by the influence of external factors, ever-changing worldviews and new insights into problems, and the increasing need for meaning and sustainability driven by global technological innovations. These external influences have impacted upon the power of identity: One could argue that the fourth wave of change has coincided with the crossing of the millennium, and links with the need to create new frameworks and principles for business leadership. Giddens' (1990) view on the complexity of identity construction in such a context points to the different levels at stake: “The construction of self as a reflexive project; an individual must find his or her identity amid the strategies and options provided by abstract systems” (Giddens, 1990). The macro

context for post-industrial businesses is the global and digitalised world, with a focus on innovation and the increasing need (and/or demand from new stakeholders) for more non-financial performance indicators. Both ecological responsibility (Gaia awareness) and social responsibility have increasingly become important foci for business leaders in ensuring sustainability in business.

The futurist, John Naisbitt, is quoted in Clarke & Clegg (2000:24) as describing the change from an industrial to a post-industrial business environment as the following “shifts in megatrends”. Naisbitt's inclusion of an “Asian” perspective is of specific interest, particularly in terms of the current globalised, post-industrial context:

Table 2.2 Shifts in megatrends

ORIGINAL MEGATRENDS [WESTERN]	
FROM	TO
Industrial society Forced technology National economy Short term Centralisation Institutional help Representative democracy Hierarchies North Either/or	Informational society Tech/high touch World economy Long term Decentralisation Self help Participatory democracy Networking South Multiple options
ASIAN MEGATRENDS	
FROM	TO
Nation states Export led Western influence Government-controlled Villages Labour intensive Male dominance West	Networks Consumer led Asian way Market driven Supercities High technology Emergence of women East

Source: Naisbitt (1982) in Clarke & Clegg (2000:24)

Naisbitt's model of Western and Asian megatrends (Clarke & Clegg 2000:24) has obvious similarities, and highlights the patterns that are globally emerging due to the consequences of information, technology and knowledge.

The distinctive characteristics of successful business in the twenty-first century can therefore be described as being virtual, intelligent networks, and competing in a global, open economy as they increasingly need to focus on ecological, social and financial sustainability, and on creating and managing tangible and intangible assets. Business leaders are therefore obliged to be more appreciative of many stakeholders (more than mere shareholders) interests in their governance and performance, specifically in terms of showing measurable results and transparent reporting on the triple bottomline⁸.

It seems that the twenty-first century business environment has entered an ocean of change that could take different and unexpected shapes in future. The waves of change could, metaphorically speaking, be manifesting themselves as interplay between high and low tides, and perceived as equally dangerous. The global economy poses challenges to organisations such as dealing with “increasing numbers of flexi-workers, and who are operating in virtual working environments within spaces of flow and in timeless time, as well as dealing with the menacing risks that go with global crime as an industry” (Castells, 1998:376).

Whereas previous generations also experienced great change (such as that of flight, electricity or steam power), the change experienced at the beginning of the twenty-first century is particularly radical and complex – “it now has speed, inevitability and force that it has not had before” (Giddens, 2000:vii). Although there is a significant debate about the discontinuity or continuity between industrial and post-industrial society and there is no disputing that the capitalist values of accumulation and profit from surplus has continued unabated in post-industrial society, the assumption in this thesis is that the reach, speed and complexity of change in our time poses new challenges to business leadership.

The post-industrial business environment requires new thinking and new intelligences, which in turn pose key challenges as well as exciting opportunities for effective leadership.

⁸ Triple bottom-line refers to business leaders' responsibility in terms of good corporate governance to ensure measurable results not only in terms of profits and margins (the financial bottom-line) but also in terms of social responsibility and ecological sensitivity and accountability for sustainable development.

Business leaders are faced with making sense of open-ended discoveries, of evolving flexible business strategies, of complex – even chaotic – environments, and of organisational architectures that require them to reframe knowledge in epistemological terms, as well as in ideological, political, ethical and moral terms.

Business in the network society continues to focus on capitalism, yet it is perceived in a transformed form. The “new” capitalism is described by Castells (1998:362) as “informational capitalism”; it is built on a different set of rules, and it is primarily controlled by three kinds of “holders of property rights”. The post-industrial holders of property rights create wealth by new means and different actions via sophisticated information networks and knowledge. The holders of property rights primarily include three groups:

- The shareholders of companies, whose “investment and disinvestment decisions are often governed solely by short-term financial considerations”;
- Family owners of enterprises (mostly multi-national enterprises), particularly from the Asian Pacific;
- Individual entrepreneurs, who are risk-takers, and proprietors of their own profit-making, primarily by managing knowledge – “their brains being their main asset”, (Castells, 1998:362), - in innovative and creative ways.

The post-industrial *marketplace* is further described by Castells (1998:362-363) as: “twisted, manipulated, and transformed by a combination of computer-enacted strategic manoeuvres, crowd psychology from multicultural sources, and unexpected turbulences, caused by greater degrees of complexity in the interaction between capital flows on a global scale”. Castells also reminds us that global financial markets, and their networks of management, are the actual “collective capitalists, the mother of all accumulations” (Castells, 1998:362).

One could therefore conclude that one of the most vital consequences of “informational capitalism” is the risk of managing the profound and complex new “social class relationships” and the “symbolic and abstract systems of trust” (Giddens, 1990:83) of the post-industrial business world. The divide amongst peoples and nations of different

cultures, including different income groups, ethnic affiliation, sexual orientation, etcetera, continually enhance the complexities and conflicts of the social class relationships and the abstract systems of trust.

2.2 THE 'NET' AND THE 'SELF': IDENTITY IN THE NETWORK ORGANISATION

Castells (1998:368) asserts that, even though the new information technologies are integrating the world in global networks of wealth and power, the distinctive social and political trend of the 1990s is the construction of social action and politics around primary identities. These identities are either rooted in history and geography, or newly built in “an anxious search for meaning and spirituality” (Castells, 1998:368). There is an increasing distance between globalisation and identity, “between the Net and the Self” (Castells, 1998:368) says that there is a search for new connectedness around a shared, reconstructed identity. Castells emphasizes that because of this renewed identity building, “societies in the Information Age cannot be reduced to the structure and dynamics of the network society, [but are] constituted by the interaction between the “net” and the “self”, between the network society and the power of identity” (Castells, 1998:373). This, Castells (1998:373) claims, “...save time and effort from survival as to give us the chance to explore the largely unknown frontier of spirituality”.

Castells (1998) distinguishes three processes of identity building: legitimising identity, introduced by the dominant institutions of society; resistance identity, generated by actors resisting the institutions of society; and project identity, by which social actors (leaders) redefine their position in society and seek the transformation of the overall social structure. Each type of identity-building process leads to a different social structure. Legitimising identity creates a civil society, i.e. a set of organisations and institutions. Resistance identity leads to the formation of communities embodying the collective resistance; and project identity produces collective social actors – oftentimes leaders who, by virtue of their shared values and vision, influence the thinking and actions of their followers (Castells, 1998:356). This transformation process however only seems possible if leaders are able and willing to challenge and shift their own frames of reference and mental models, and to engage in a process of personal and transpersonal growth or self-transcendence. Castells (1998) observes that in the

Information Age, the social movements and cultural projects built around identities do not originate within the institutions of civil society. They introduce an alternative social logic from the outset. Even proactive movements that aim at transforming the overall pattern of social relationships, such as feminism and environmentalism, start from the rejection of basic principles on which our societies are constructed. The accepted basic principles in business therefore seem *passé* and need to be re-constructed. This thesis argues that one such “re-constructed” principle could be “business spirituality”.

Giddens (1990: 32) supports the above viewpoints of Castells in stating the following theories: “Self-identity is not a distinctive trait possessed by the individual. It is the self as reflexively understood by the person in terms of his/her biography” and “to be a human being is to know ... both what one is doing and why one is doing it ... in the context of post-traditional order, the self becomes a reflexive project”. The reflexivity of the self is interpreted in terms of the “inner world” of the individual (the Self) and how it might manifest in the “outer world” of the individual, and hence, this study argues, the outer world of the business and its stakeholders. Therefore, in the flux, flow and chaos where post-industrial organisations vie for survival, the current repertoire of leadership solutions seems inadequate. Ferguson (1980:94) concludes on this as follows: “The whole idea of leadership, power and hierarchy will have to be rethought”.

The parameters of capitalism as a system and the role of business organisations within that system provide the framework for leadership in business, yet leadership itself is not only a structural and institutional notion but also a personal construct that demands the construction of meaning and identity. In fact, the relationship between the meaning and identity constructed by individuals in leadership roles again give content and meaning to the structures and institutions in a reciprocal relationship between individuals and structures.

The notion is that those business leaders, who are sensitive to the conflict between the bipolar position of the Net and the Self, are increasingly searching for enablers and creators of *meaning, fulfilment* and *value, i.e. searching for an alternative logic in the post-industrial context*. The search for a new project identity might lead to a focus on individual

transformation, and could be seen as affecting societal and business transformation collectively and reflexively. The search for identity, as described by Castells (1998), is therefore understood to include a new consciousness or spirituality as an element in the construction of a new identity in the network society, and for people in leadership roles in the very system that seems to dissolve meaning and identity.

The theories of both Giddens (1991) and Castells (1998) in terms of identity and the “Self” have been juxtaposed against the theories of two psycho-analysts, i.e. that of Carl Gustav Jung on *individuation*, and Clare Graves on *spiral dynamics and memes*. (The theories of Jung have been analysed and interpreted by literature studies and translations of authors such as Hull, Dell and Baynes (1963; 2002), Terry (1993; 2001), Wilber (1996; 2000) and others. The teleological analyses of spiral dynamics of Graves have been explored and interpreted via the literature of Wilber (1996) and Beck & Cowan (1996).

The analyses of the theories of Jung and Graves are interpreted within the context of the changed business environment, and with the assumption that business leaders are caught up in events they do not fully understand, or events that seem largely outside of their own control.

The inability of adapting the “Self” to the rapid changing external environment continuously challenges business leaders who wish to manage effectively and who wish to ensure sustainable and successful organisations. Business leaders have begun to realise that a new consciousness is required to make sense of these challenges, ambiguities, multiple values and complex systems. The challenges include placing a greater emphasis on the meaning of work and understanding people in the organisation’s hunger “for trans-material, mind-expanding, soul-enriching, and heart-centred (spiritual) values” (Freshman 1999:328). On a global scale, more and more business leaders seem to be searching for an alternative logic, and therefore may explore spirituality and the development of a new (higher) consciousness as one dimension of effective leadership in the new business context.

The search for re-constructed identity, for meaning and for enlightenment in business and in everyday work may be analysed by the following interpretation and categorisation of the various theories under discussion:

Table 2.3 Interpretation of various theories under discussion

ISSUE	INTERPRETATION BY ALTERNATIVE THEORY
What are the megatrends influencing the post-industrial business landscape of the twenty-first century?	Weick: “expanding cues”
What are the most prominent global theories regarding organisational and personal transformation?	Jackson: “making sense without a grand narrative”
How do individuals (business leaders) search for meaning and spirituality in the Information Age?	Weick: “creating new frameworks and principles”
How to make sense in organisations, and thereby contribute to the “search for an alternative logic”, that would lead to sustainability and ethical decision-making?	Wilber and Zohar: “Creating meaning via a new consciousness/intelligence, linked to the principles of quantum physics”

These issues are highlighted by Giddens’ (1990) reference to “*dis-embedding*”. Giddens (1990:87) claims that the effect of dis-embedding in late-modernity is compounded by issues pertaining to high risk and a universe of other dynamic events, “created by expert knowledge as the result of continual reflexive implementation of that very knowledge” (Giddens, 1990:87). An important consequence of this is the need to re-embed social relations, by anchoring trust in the trustworthiness and integrity of colleagues and experts. Giddens (1990:87) refers to “codes of professional ethics” which are bound up with the activities of those who are within abstract systems. The phenomenon of a search for a new logic, i.e. spirituality in business, is furthermore interpreted as a way to establish new or alternative codes of ethics in organisations. This leaves open the question as to whether business leadership is inescapably just another expert culture that cannot be trusted.

The mere fact that the business environment of the Information Age is renowned for its complexity and uncertainty, and that leaders need to take decisions without having a “grand narrative”, complicate the re-embedding process significantly. The distancing between the “Net and the Self” compounds the complexity for leaders who have to deal with “future perfect thinking” (Weick 1995). Naisbitt (1982) interprets the importance of re-embedding

in the network society with reference to the balance between the “high tech/high touch” analogue, which is interpreted as the challenge of managing emotions (such as trust) within the context of complex and ever-changing technological innovations.

Leaders are challenged to explore and find new solutions and to build trust by continuously reinventing their own biographies. These are understood to include a search for more meaning, a search to ensure sustainable assets - both tangible and intangible - and mostly the capacity to cope with complex challenges on various levels, from individual to collective and global to cyber spatial. The underpinning factor is a continuous desire to make sense and to search for meaning in organisations, via alternative interpretations. These alternatives have to be conceived by the same people who have been trained, educated and socialised in a business culture and under a value system that seems to be failing in important respects, while retaining a lot of power and influence on all levels of society, not the least within the economic system and business organisations themselves. The tensions between the old and the undefined new are significant.

Against this background, the question becomes, “how could or would business leaders deal with the increasing distance between globalisation patterns and identity patterns”, or as put by Castells, “between the Net and the Self”, and hence the search for new connectedness around shared, reconstructed identity?

This study argues that such a reconstructed identity could be developed by an integral approach to personal and transpersonal development, and a concerted effort to self-discovery and growth towards an evolved consciousness. The assumption is that a critical mass of such transformed business leaders could probably affect the structure and create a greater equilibrium between globalisation patterns and identity patterns. This study therefore follows the assumption that the individual, i.e. the business leader, has a responsibility to redefine the “Self” through a process of personal transformation.

2.3 PERSONAL SPIRITUAL DEVELOPMENT

Personal spiritual development is described by Dale (1991:5) as "... the transforming power present in life; it is that attraction and movement of the human person toward the divine ... all individuals are understood as having the potential to be spiritual, which includes inner wisdom, authority and compassion". That implies that the notion of the inescapable spirituality of human beings not only emphasises the connectedness of experience and a holistic outlook but also a sense of connection to some universal force that is experienced individually and collectively and that has effect individually and collectively.

Since pre-modern times, psychoanalysts have experimented with psychological theories on personal transformation, attempting to enlighten the process of what Giddens (1990) describes as "the complicated, dialectical connection between "extensional" and "intensional" events", or the "drive towards self-actualisation". A plethora of Western literature and theories exist on personal transformation and on personal psychological development. Maslow's theory on self-actualisation, despite its linear approach (quoted in Barrett, 1998:59) still seems relevant as "his studies lead him to the conclusion that self-actualised individuals are motivated by spiritual needs". Maslow's findings on self-actualisation can be summarised as follows: "The hierarchy of basic needs is prepotent to the meta-needs (self-transcendent needs). What this means is that the so-called spiritual life is on the same continuum with the life of the body. The spiritual life is part of our biological life. It is the highest part of it" (Barrett, 1998:59). Maslow's hierarchy of needs, developed in the 1960s, is illustrated as follows:

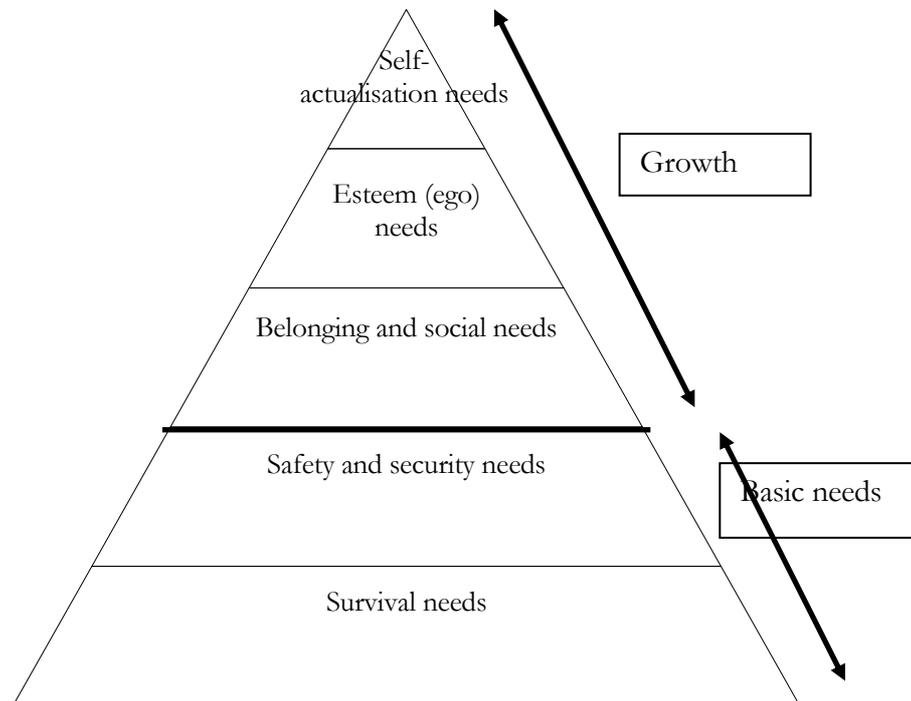


Figure 2.2 Maslow's hierarchy of needs

The state of consciousness in human development is however not understood to be directly or sequentially delineated. The typologies or personality types as described by most psychoanalysts, and their developmental level, may therefore be found in any – or in none – of the stages of self-development. The development stream of personal identity seems to require both a linear and holistic approach to the transformation of the self. This approach is in line with a systems approach to personal development, which also seems to align with the “new thinking” or the “quantum paradigm”. In this context, Wilber (2000:32) refers to the term “*holarchy*”, which “includes a balance of both *hierarchy* [qualitative ranked levels of personal development] and *heterarchy* [mutually linked levels of personal development]”. This description seems relevant in terms of the time-space frame, the abstract systems that people and organisations have to deal with, and the focus on interrelatedness or interconnectedness that is so prominent in the post-industrial era.

Wilber (2000:39) describes the process of human development as “basic levels or waves of development (matter to body to mind to soul to spirit), the individual lines or streams of

development (cognition, morals, identity, worldviews, values, etc.), and the self that navigates them both”. One could therefore argue that navigating through the waves of self-knowledge, and ultimately to self-realisation or individuation, is the premise for wholeness that is required to enhance the search for meaning and to be truly spirituality conscious in everyday (business) life. This is by no means a simple process, as it implies exploring beyond the safety of ego boundaries. Such a process requires self-knowledge and self-transcendence that is mostly difficult and continuously challenging, as it entails going into unknown territory, feeling, thinking and acting in ways foreign to the personality. It also entails challenging ingrained mental models, often acting contrary to our past habits, and at odds with familiar attitudes and identity. Myss (1999:56) says: “We have within us a relentless congenital desire to explore our own creative abilities, to develop our individual power and authority. This desire is the impetus behind our striving to become conscious. Once we realize the stuff of which we are made, we have no choice but to lead a spiritual life”.

When following a systems or holistic approach in the reflection of the complexities of the post-industrial business environment, one is confronted with the important issues pertaining to personal identity within the complex environment in which it functions. In order to make sense of the new business environment where multiple values and inequalities have become the norm, leaders constantly seem to create their own frameworks that may enable them to reduce the complexities to a more understandable level. These frameworks or paradigms also relate back to the fundamental existential question: “who am I?”. The search for identity and a concerted effort for personal transformation and for actualising the “self” is one way of navigating the waves of complexity and change. Personal development and transformation, as a means of searching for more meaning and fulfilment, is understood as a fundamental factor in organisational, business and societal change.

The evolvment towards a new level of personal consciousness is linked to the transformational processes in business and the development of a new organisational culture and values. Therefore, to a large extent, the inner development of spiritual awareness of the self, is understood as a fundamental dimension of individual and collective actions and behaviour in the organisation as a whole. The argument therefore is that the spiritual development and personal transformation of an individual could collectively transform the whole of the system.

2.3.1 Discovering the Self: An interpretation of Carl Gustav Jung's theories

For the purpose of this study, and in dealing with the fundamentals of self-development for business leaders, the focus has been on the theories on personal and transpersonal development of Carl Gustav Jung. His theories focus on the multi-levelled search for a new consciousness, the probable ways and means of personal transformation, as well as issues pertaining to developing spiritual awareness.

Theorists such as Terry (1996) and Wilber (1996; 2000) describe Jung's theory on the process of personal transformation, self-actualisation or *individuation*, as “the process by which a person becomes a psychological “in-dividual”, that is a separate, indivisible unity or whole”. Jung's theory on the “shadow” part of human development is relevant in terms of the personal transformation process: Shadows in humans are “those unpleasant and immoral aspects of ourselves which we would like to pretend do not exist or have no effect on our lives - our inferiorities, our unacceptable impulses, our shameful actions and wishes - this shadowy side of our personality is difficult and painful to admit” (Terry, 1993:181-182). Jung, as described in Terry (1993) believes that humans tend to project the shadow onto others, attributing to them negative qualities that we deny ourselves. The shadow generally prevents growth to individuation if not deliberately confronted. The journey of personal transformation is therefore growth towards *wholeness*, leading to both a consciousness of, as well as an understanding and integration of the appropriate archetypes within the context of the individuals own life. Louis, in Terry (1993:183) reflects his viewpoint on this as follows: “The more selves I have access to, the more meanings I should be able to extract and impose in any situation. Furthermore, the more selves I have access to, the less likelihood that I will ever find myself surprised”.

If one argues that the individuals identity is created in relation to God and others, then the construction of self as a *reflexive* project (Giddens, 1990:36-37) seems important in the context of spirituality and business. This argument is substantiated by Jung (1959:286) who observes that:

“... [man] is a social microcosm, reflecting on the smallest scale the qualities of society at large, or conversely the smallest social unit cumulatively producing the collective dissociation”.

Jung's (1959:3) views on self-development (the individuation process towards wholeness) claim that our "personal unconsciousness rests on a deeper layer, which does not derive from personal experience and is not a personal acquisition, but is inborn". He continues: "This deeper layer I call the *collective unconsciousness* ... it constitutes a common psychic substrate of a supra-personal nature which is present in every one of us" (Jung 1959:3-4). He clearly distinguishes between the personal and the collective unconsciousness. The contents of the *personal unconsciousness* are chiefly "feeling-toned complexes", which constitute the private and personal side of psychic life. This theory is relevant and in synthesis with "an emotional phenomenon rooted in the unconscious" as claimed by Giddens (1990).

Both Terry (2001) and the translation by Dell and Baines, 2002 of Jung (1959), describe the contents of the collective unconscious as archetypes, or the correlation of the collective unconscious. Archetypes are "basic, inherited images or forms in the psyche. These basic or primordial images represent very common, typical experiences that humans everywhere are exposed to: The experience of birth, of the mother, the father, the shadow, the wise old man, the trickster, the ego, the animus and anima. The contents of the collective unconscious, i.e. the archetypes, are concerned with dealing with archaic or primordial types. According to Jung (1959), these are universal images that have existed since the remotest times. Jung (1959:4) claims that the term "archetype" occurs as early as Philo Judaeus, with reference to the *Imago Dei*⁹ (God-image) in man. This term is relevant insofar as it links the God-image, a transcendent image, to the concept of "spirituality". The God-image as an archetype is understood as collectively unconsciously influencing the thinking patterns or frames of reference of individuals.

Archetypes are therefore defined as essentially unconscious contents, which are altered by becoming conscious and by being perceived; taking colour from the individual consciousness in which it appears. Jung's (1959) viewpoint includes the expression of the archetypes through esoteric teachings, storytelling, myth, fairytale, and dreams - forms that

⁹ Jung (1959:324) refers to *Imago Dei* (God-image) as follows: "The "spirit" has of course nothing to do with intellect, rather with something we would have to call spiritual substance (pneuma) or - in modern terms - "spiritual life". The underlying symbolic thought is no doubt the same as the view developed in the Clementine Homelies, that "spirit" and body are one in God (Hauck, *Realencyclopädie für protestantische Theologie*, IV, p.173, li.59).

have been handed down through the ages. Metaphoric, poetic and narrative evidence of Jungian views are increasingly apparent in organisational development in post-industrial businesses. The use of storytelling or the metaphor in the creation of a specific business culture or identity, demonstrates this phenomenon. In general, the use of the narrative or of poetry has become increasingly popular as a contemporary tool for leadership. Journalist Mandy de Waal (2005) cites a recent example of this:

“One poet who has become a mainstay of corporate life and is entrenching himself with business leaders is Irish born David Whyte. In an industrial conversation that largely centres on bottom-line performance, funding growth and increasing turnover, Whyte has introduced a new lexicon that speaks to the heart and soul. Using poetry to bring understanding to the process of change, he has helped clients such as Bristol-Myers Squibb, American Express, Boeing, Kodak, Toyota and Nedcor to understand individual and organisational creativity, and apply that understanding to vitalise and transform the workplace. Whyte believes work presents our greatest opportunity for self-discovery and growth, yet is the one place where we are least ourselves. The danger, he believes, is that work is a powerful force in the shaping of our identity and if we do our work unthinkingly, or as Whyte maintains, “it can shape us away into nothing”. Whyte's poetry forms an integral part of the transformational processes with which he intervenes with and consults businesses on an international scale”.

The self-discovery that Whyte (as quoted in de Waal, 2005) refers to, and the “self's way of expressing the different archetypes in post-industrial organisations”, have furthermore been explored in relation to Stacey's (2001:81) views on knowledge management, and the premise that tacit and explicit knowledge are not separate forms of knowledge. The manifestation and expression of archetypes posit in the following relevant viewpoint by Stacey (2001:35): “Narrative knowledge takes the form of anecdotes and stories, interspersed with evaluations of them”. Stacey (2001:35) refers to Tsoukas (1997), who argues that “narrative knowledge is just as important as propositional knowledge, if not more so, when it comes to life in organisations” He continues: “...socialisation is therefore an ongoing flow of events, where individual actors are assuming that the future is unfolding of what is already unfolded in the system or its environment (Formative

Teleology)¹⁰. This view also encompasses different systems' theories such as the autopoietic theory.

The importance of novelty in the process of sense-making and the use of mental models, as described by Weick (1995), are also important in this context. Weick (1995) locates the origins of novelty in dissonance, surprise, gaps, differences, disruptions, unexpected failures and uncertainty, and argues that people make sense and create meaning through discourse, conversation, storytelling and the narrative. The "self" and his or her archetypes or "unconscious contents" therefore are conveyed through intuition or tacit knowledge, via narrative, novel explanations and symbolism.

In conclusion, Terry's views on a personal transformation process towards wholeness, authenticity and spiritual awareness is important. He says:

"There must be a perfect readiness to face all that one is and this takes great courage. It is a task which we ordinarily shirk and prefer instead to hide behind a mass of projections and rationalizations and the mask of some carefully chosen and stubbornly held persona. As Jung expressed it: ...Acceptance of oneself is the essence of the moral problem and the acid test of ones whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ - all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the last amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself - that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved - what then? Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us 'raca' and condemn the rage against ourselves "(Terry, 1997:230).

¹⁰ Formative Teleology is a term used by Stacey to describe a systemic theory of causality in which a system unfolds patterns of behaviour that are already unfolded in its structure or that evolve in movement to a mature state that can be known in advance.

This viewpoint of Jung, as quoted by Terry (1997:230), emphasises the importance of comprehensiveness as a fundamental quality of existence, in line with personal transformation and the individual's preparedness to face the shadow.

In order to substantiate the argument on the importance of personal transformation in business leadership, the views of other theorists, and specifically those of Giddens and Castells, are woven into the theme.

Firstly, Giddens' important insight on basic *trust* is linked to Jung's theory on *individuation*. Giddens (1997:92) claims that trust in others is developed in conjunction with the formation of an inner sense of trustworthiness, which provides the basis for a stable self-identity. He refers specifically to personal development, and to the connection between trust and *ontological security*. He defines ontological security as “the confidence that most human beings have in the continuity of their self-identity and in the constancy of the surrounding social and material environments of action” (Giddens, 1997:92). Ontological security is formed in early childhood, where *absence* intervenes as a fundamental feature of the psychological development of the self. This supports the theory of the “problematic time-space distancing”, that is a significant element of the Information Age and post-industrialism. “Trust in the reliability of nonhuman objects ... is based upon a more primitive faith in the reliability and nurturance of human individuals”. Trust is an “emotional, rather than a cognitive phenomenon in the unconscious ... and it has to do with being or ... being-in-the-world ” (Giddens 1997:92).

Giddens' theory on trust is again of particular interest if linked to the important shift in “modes of production” and “modes of development” as described by Castells (1998). In considering Castells views, logic suggests that, whereas humans' focus during the industrial era was primarily on “doing” (i.e. production activities of capital and labour, productivity and materials), in the post-industrial era humans have refocused themselves and their efforts. There now appears to be a greater attempt by humans to focus on both “doing” and “being”, i.e. balancing the activities of production and labour with intangible wealth creating activities (such as applying both explicit and tacit knowledge). This is understood as the need to establish and increase a search for sense-making and meaning. The sense of

“being” is furthermore understood as encompassing a search for a new (spiritual) consciousness and a new intelligence, i.e. spiritual intelligence, in business. The shift from “doing” to “being” seems to emphasise the challenge faced by contemporary business leaders to translate knowledge (that makes sense) into “ultimate” knowledge (that creates meaning). This is interpreted as a more holistic approach where the leader’s *thinking* [cognitive processes], *doing* [the pragmatic dimension], *knowing* [epistemology, the knowledge accumulation], and the *being* [ontology, dealing with the master paradigms to which we relate reality] are integrated.

2.3.2 Spiral dynamics: An interpretation of the meme-theory of Clare Graves

Personal transformation, as an important catalyst for evoking a new spiritual consciousness and intelligence, was also explored in terms of the theories by Clare Graves, as described by Wilber (2000:41-43). Graves’s theory is specifically chosen as an attempt to understand the phenomenon of the self actively navigating the waves of change towards a higher (spiritual) consciousness.

Wilber (2000:49-52) supports the integrated meme-theory of Graves (1981) and states that:

“ ... the psychology of the mature human being is an unfolding, emergent, oscillating spiralling process marked by progressive subordination of older, lower-order behaviour systems to newer, higher-order systems as man’s existential problems change. Each successive stage, wave or level of existence is a state through which people pass on their way to states of being. When the human is centralised in one state of existence, he or she has a psychology, which is particular to that state. His or her feelings, motivations, ethics and values, biochemistry, degree of neurological activation, learning system, belief systems, conception of mental health, ideas as to what mental illness is and how it should be treated, conceptions of and preferences for management, education, economics, and political theory and practice are all appropriate to that state”.

According to Wilber (2000:43) Graves outlines eight major “levels or waves of human existence”, which are referred to as “memes”, and of which the first six are described as “subsistence levels” and marked by “first-tier thinking”, whilst the remaining two levels or

memes are instigated by a "revolutionary shift in consciousness to "being-levels" and second-tier thinking".

If one applies the basic elements of Graves' theory, as described by Wilber (2000), then the following types or memes (which have been colour-coded by Graves) in the self, are revealed:

1. Archaic-Instinctual (Beige meme): The basic level of survival - food, water, shelter, sex and safety - has priority. The human's distinct self is barely awakened or sustained, but rather forms into *survival* bands to perpetuate life.
2. Magical-Animistic (Purple meme): These human's thinking is animistic, and their trust lies in magical spirits, good and bad, which swarm the earth leaving blessings, curses and spells that determine events. These humans form into ethnic tribes, and ancestral spirits exist that bond the tribe. Kinship and lineage determine political links.
3. Power Gods (Red meme): This spiral is the first emergence of a self, distinct from the tribe – it is powerful, impulsive, egocentric, heroic. Feudal lords protect underlings in exchange for obedience and labour. The basis of feudal empires is power and glory. The world is perceived as a jungle full of threats and predators. The self survives by conquering, competing, dominating and enjoying the self to the fullest without regret or remorse.
4. Conformist Rule (Blue meme): For these humans, life has a specific meaning, purpose and direction, with outcomes determined by an all-powerful Other or Order. This righteous Order enforces a code of conduct based on absolutist and unvarying principles of "right" and "wrong". Violating the code or rules has severe, perhaps everlasting repercussions. Following the rules yields rewards for the faithful. Social hierarchies are rigid and paternalistic. Law and order prevail, impulsivity is controlled through guilt, life itself is often understood as "religious" (in the mythic-membership sense), yet the "blue meme self" can be secular or atheistic as well.
5. Scientific Achievement (Orange meme): At this wave, the self "escapes" from the herd mentality of the blue meme, and seeks truth and meaning in individualistic terms – hypothetic-deductive, experimental, objective, mechanistic, operational –

“scientific” in the typical sense. The world is understood as a rational, well-oiled machine with natural laws that can be learned, mastered, and manipulated for one’s own purposes. Highly achievement-oriented, mostly toward materialistic gains. The laws of science dominate politics, the economy and human events. The world is a chessboard on which games are played with winners gaining pre-eminence and perks over losers. This meme is the basis for corporate states, alliances and the manipulation of earth’s resources for one’s own gains.

6. The Sensitive Self (Green meme): The green self is communitarian, focused on human bonding, ecological sensitivity, and networking. The human spirit must be freed from greed, dogma, and divisiveness; feelings and caring supersede cold rationality. The focus is cherishing of Mother Earth, Gaia, and life. This meme is against hierarchy, rather establishing lateral bonding and linking. The focus is on being the permeable self, relational self, with group intermeshing. The emphasis is on dialogue, relationships and collective communities. Decision-making is through consensus, of which the downside includes interminable “processing” and an incapacity to reach decisions. There is a refreshed view on (religious) spirituality, harmony and the enrichment of human potential. The meme is egalitarian with pluralistic values, social construction of reality, diversity, multiculturalism, relativistic value systems (often called pluralistic relativism). Subjective non-linear thinking prevails, and a greater degree of affective warmth, sensitivity and caring for earth and all her inhabitants.

With the completion of the sixth or green meme, human consciousness is poised for a quantum leap into “second-tier”-thinking. Wilber (2000:49) quotes Graves as referring to this phenomenon as a “momentous leap”, where a “chasm of unbelievable depth of meaning is crossed”.

All the memes are not simply passing phases in the self’s unfolding, but rather are permanently available capacities and coping strategies that can, once they have emerged, be activated under the appropriate life conditions. Moreover, the various memes seem to be non-symmetrical, with “multiple admixtures rather than pure types – mosaics, meshes and blends” (Wilber, 2000:59).

The cosmological dividing line between the industrial and post-industrial paradigms seems to emphasise the need for evolution into a new consciousness, or “second-tier thinking”. This new consciousness relates to spirituality, as defined earlier.

Second-tier thinking therefore creates a consciousness that is fully aware of all the abovementioned interior stages of development (even if not articulating them in the Graves fashion). In line with the more pluralistic systems, the post-industrial business context seems to require integrative thinking, in order to make sense of the increased complexity. Second-tier thinking enables the self to grasp the bigger picture, and to appreciate the necessary role that all the other memes play. Wilber (2000:48) asserts that second-tier thinking evolves to the level of integrating the pluralistic systems into holistic spirals or “holarchies”, which include both interior and exterior levels of development, in both horizontal and vertical dimensions, resulting in multi-levelled and multi-dimensional views.

In relating second-tier thinking to personal transformation as a means of creating a greater consciousness of spirituality (in business leadership in the post-industrial business environment), the following additional memes, as described by Wilber (2000:59) are relevant:

7. Integrative (Yellow meme): ”This meme sees Life is a kaleidoscope of natural hierarchies [holarchies], systems and forms. Flexibility, spontaneity, and functionality have the highest priority. Differences and pluralities can be integrated into interdependent, natural flows. Egalitarianism is complemented with natural degrees of excellence where appropriate. Knowledge and competency supersede rank, power, status or group. The self views the prevailing world order as the result of the existence of different levels of reality (memes) and the inevitable patterns of movement up and down the dynamic spiral. Good governance facilitates the emergence of entities through the levels of increasing complexity”.
8. Holistic (Turquoise meme): “A universal holistic system, with holons or waves of integrated energies, uniting feelings with knowledge, and multiple levels of

consciousness interwoven into one conscious fashion, which is not based on external rules (blue meme) or group bonds (green meme). The self views a grand unification on a planetary scale as both a theoretical and actual possibility. This last meme (sometimes) involves the emergence of a new spirituality as a meshwork of all existence. The turquoise self, in his or her thinking, uses the entire spiral and sees the levels of meme-interaction; it easily detects the harmonics, the mystical forces, and the pervasive flow-states that permeate any organisation”.

In analysing Graves’ theory on personal development, as described in the spiral dynamics memes model, the perception is that humans spirally evolve towards a spiritual consciousness towards the eighth “turquoise meme”. This aligns with Jung’s theory on individuation and wholeness. Both theorists support the idea of integration, holism and growth towards a higher consciousness, or spiritual awareness.

Both Graves (as in Wilber, 2000) and Jung (as in Terry, 1993) emphasise the importance of transformation of the individual or the self in order to become “whole”, i.e. to become spiritually conscious. These theories on personal transformation can be linked to Giddens' (1990) theory on the “the complicated, dialectical connection between ‘extensional’ and ‘intentional’ events”, and to Castells’ (1997) theory on the “the Self” (and the increasing “distance between the Net and the Self”).

The transcendence to a spiritual awareness includes trans-personal transformation, which involves a liberation from ego, in meeting the Divine. This further includes the ability to think and interpret paradoxes and complexities, not only from a cognitive, but also from a spiritual perspective. In business leadership this manifests as a culture of value-driven decisions that inspire and co-create sustainable communities and restore trust. The conclusion is that in post-industrial businesses, the complexity and change become an integral part of the everyday dynamics, which in turn pose specific challenges for leadership in terms of the leader’s personal transformation process. The process of creating meaning and fulfilment lies not only on the external side, but also on the internal, personal development side of leadership.

2.3.3 Alternative and additional ways of searching for a new consciousness

In addition to Graves' spiral dynamics theory on human development, and Jung's theory on individuation, it is obvious that a plethora of alternative theories exist on personal transformation, transpersonal-development and self-development. The notion is that the Information Age's easy accessibility to global information and knowledge has been contributing to individual's increased exploration of diverse ideologies, new cultures and alternative theories. Amongst diverse cultures, existing frameworks, metaphors and values are being challenged, leading to the manifestation, *inter alia*, of a growing interest in the search for spirituality through the "self", and in the experimentation with esoterics, metaphysics, Eastern philosophies and religions, and even mysticism or the occult. The "alternative search" for identity and for meaning in the post-industrial, globalised world therefore needs to be juxtaposed against alternative and new frameworks and values. The individual's need for "the truth" has increasingly manifested in a striving towards personal growth and transformation by means of exploring alternative identities, across boundaries, and beyond the traditional practices of behaviour.

The challenges relating to personal and transpersonal transformation and the dire search for truth and meaning, via alternative ways, are underpinned by the question business leaders increasingly face, i.e. "What is the truth in a world of multiple values?" This issue is complicated by society's growing scepticism, a society that doubts the integrity of information shared by the media. This is compounded by the suspicion that either politicians or powerful business magnates often control the media's sources of information. Therefore, traditionally held beliefs and values, which have generally been modelled on the Western paradigm, seem to be failing in the sense-making processes. In a search for meaning, post-industrial business leaders show a tendency to explore or challenge those traditional beliefs and values by comparing them with alternative viewpoints, philosophies and religions.

2.3.4 The spiral of science and spirituality: Other insights

The search for meaning and for a new identity therefore extends across boundaries of cultural ethnocentrism in the drive to achieve self-knowledge and a deeper unity. This

results in the exploration of various alternative practices and psychic experiences that may lead to personal transformation that would create meaning and fulfilment. These alternative practices include an increased interest in contemporary theories on science and spirituality, as posed by quantum scientists, such as Kaku (1998; 2001) and Russell (2002), who support the shift in awareness, thinking and theories on these issues. In this regard Russell (2002) says: “Both science and spirituality are the search for truth. One is the search for the truths of the physical world other the search for the truth of the soul”.

Other examples of the exploration of alternative viewpoints in the process of self-discovery and “truth” include a number of phenomena that, in the Western world, seem to have become more obvious, common and practiced in post-industrial times than before. These methods and processes are seemingly enhanced by the information-sharing technology and by globalisation, and the subsequent consequences of greater accessibility to knowledge of other religions, faiths and philosophies. The following are a few examples that seem particularly relevant:

More individuals in the Western world specifically, have been exploring the alternative personal transformation approaches of the East, such as Hindu Kundalini yoga and/or meditation practices, seeking advice via the Tarot, applying the I Ching or following the mystic teachings of the Kabbalah Tree of Life. These alternative attempts at transpersonal development also include Buddhist, yogic, Vedantic, and Taoist elements. These Eastern approaches, characterised by an emphasis on continuous striving towards the attainment of (inner) perfection, are perceived as a means to create better understanding of oneself and life itself, and a means to “reach Nirvana”. Taoism, for example, is based on the yin and the yang, or the female and male energies or principles of consciousness. Taoism's principle of the yin/yang (male/ female or darkness/lightness) correlates with the Jungian archetypes of the anima and the animus. Contemporary spirituality practices are understood as a means to integrate alternative personal transformation techniques into the process of individuation to wholeness.

In the Hindu Kundalini yogic principles, seven chakras, or subtle energy systems in the body, are recognised. The chakras are understood and experienced as corresponding to various levels of human consciousness. According to Myss (1996:287), the evolvement to the seventh level of consciousness (the seventh chakra) corresponds with a “sense of Oneness with All Creation; Transcendence; Higher Love”, and therefore a “greater awareness of the Divine in the present moment”. The evolvement to the seventh chakra is understood as relating to greater consciousness of the spiritual and sacred in everyday life, and plausibly to what Jung refers to as the archetype “*Imago Dei*”.

In the post-industrial context, these alternative searches for “truth” also seem to follow a more integrated, holistic thinking process where humankind could arguably be influenced by the Eastern model of God-awareness.

The alternative search, new perceptions and “evolutionary spirituality” could be explained by contrasting the traditional God-awareness of the West with that of the East. This is illustrated as follows (with recognition to a lecture by Merwede van der Merwe, 2004):

Table 2.4 Contrast of the traditional God-awareness of the West and the East

WEST	EAST
<ul style="list-style-type: none"> • Exclusive and personal Creator God; • Creator and His creation are SEPARATE entities; • The fall of Adam and Eve was the original sin, and caused guilt for believers; • Grace is only received from the outside, because of the perception of duality (Thou - I) 	<ul style="list-style-type: none"> • An all pervading, eternal Divine Presence; • The Divine Presence infuses all of existence - man is part of the enfolding process of co-creation; • Karma and reincarnation, ignorance and evolution lead to enlightenment and Nirvana; • Enlightenment unfolds from inside, in line with a field of energy and consciousness over which man has control.

Ultimately, these alternative and diverse approaches are pursued for a wide variety of personal and collective reasons in an attempt to make sense of the world and of self, and thereby to create more meaning and spiritual awareness. Heaven (2002:49) claims that this post-industrial phenomenon that includes a “search for the sacred in everyday life”, is focused on rediscovering the “connection between modern everyday life and the sacred wisdom of the ancient world, as lived by shaman visionaries”.

In conclusion, there is a current growing search for, and experimentation with, alternative psychoanalytical and self-help tools in order to navigate the transformation of the self. The search for meaning and fulfilment in everyday life has created a new awareness of the self and of God. In the need to make sense and in the continuous search for meaning within the context of the uncertainty and complexity of the post-industrial world, traditional religious practices seem to be in a declining phase. Humans appear to increasingly abhor the dogmatic postulates of traditional religions, and feel encouraged to search for meaning in unique and alternative ways, supporting the attempts to create trust and enhance the dire re-embedding process. These go beyond the standard religious practices, and include personal and transpersonal transformation processes, such as the process of individuation (“wholeness”), as described by Jung (1959), or the spiral dynamic evolution process described by Graves (as in Beck and Cowan, 1993). These include experimenting with cross-cultural and alternative methods that go beyond the ego, shifting from “deficiency needs” to “higher needs”, as explained by Zohar and Marshall (2003).

The search for meaning therefore experiments with various and alternative ways and methods to make sense of the context of the post-industrial world. “Man’s search for meaning is the primary motivation in his life and not a ‘secondary rationalization of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone...’ (Frankl, 1963).

The argument remains that the individual's search for meaning, and subsequently his exploration of alternative ways to self-discovery and evolvement, may lead to a changed organisation, and a greater chance to sustain the environment in which it functions. Business may directly or indirectly be affected by a changed collective consciousness of a critical mass of individuals.

2.4 ORGANISATIONAL CHANGE: NAVIGATING THROUGH "FLUX AND TRANSFORMATION"

"At a general level, organisations exist in order to enable people to accomplish the joint reaction required for human living." - Ralph Stacey (2001:162).

2.4.1 The business as organisation

The premise is that organisations (businesses) are "nets of collective action" and are constituted by a "parliament of selves", or a system of collective individuals. The fundamental thesis is that organisations are living - albeit as complex adaptive systems - of entities that share motivations similar to those of individuals. The notion is that sense-making, as the defined purpose of meaning, occurs reflectively and mostly within the context of the organisation. The definition of "organisation" i.e. "a set of people who share many beliefs, values and assumptions that encourage them to make mutually-reinforcing interpretations of their own acts and the acts of others" as proposed by Smircich and Schubart (quoted in Weick, 1995:73) is relevant for the post-industrial business environment.

In the context of the Information Network, post-industrial businesses are understood as "societies of minds". Choo (1998:4-5) argues that "actions and decisions [in organisations] are not the simple outcome of any single, orderly activity; they emerge from an ecology of information processes ... They [organisations] are more like species of organisms [than the "bordered fortresses" of the industrial era], and they behave more as complex, open systems, recognising that their survival and growth is ultimately conditioned by their capacity to learn and adapt to a changing environment".

The post-industrial business model obviously requires an intensified focus on “knowledge creation” and “knowledge management” as vitally important strategic tools for survival and wealth creation. Drucker (1993:45) asserts that “knowledge, rather than capital or labor, [is] the only meaningful economic resource of the post-capitalist or knowledge society”. One could therefore argue that contemporary business leadership requires an awareness of the (tacit and explicit) knowledge that resides in the minds of individuals, and that such knowledge needs to be shared and transformed in order to create meaning and value.

The metaphors of organisation as “flux and transformation” as earlier described by Morgan (1996), can also be compared with what Jackson (2000:29) describes as an “adaptive whole system”. These metaphors and definitions are particularly relevant to Zohar (1997:124) who refers to the “quantum organisation” and which she describes as a business that is, *inter alia*, “vision-centred and value-driven” with “flexible boundaries” and “where people seek meaning”.

In reflecting on spirituality and business leadership within the context of a post-industrial organisational transformation process, the climate and context of organisational life is therefore interpreted as interpersonal, interactive and interdependent, and one where dialogue and relationships determine the creation of knowledge. Within such an interrelated business system, the importance of sense-making and meaning creation is therefore deemed very relevant. Here follows a brief discussion of sense-making in organisations, as interpreted from the theories of Weick (1995).

2.4.2 Sense-making in organisations – a way to create meaning?

In line with Weick's (1995) thinking, this journey towards interpreting spirituality and business leadership continues by “developing a set of ideas with explanatory possibilities, rather than a body of knowledge” (Weick, 1995:25). The focus merely shifts from individual transformation or the development of the “self” to issues of sense-making in organisations, i.e. twenty-first century, post-industrial business.

In the Information Age and the era of knowledge management, business leaders seem to be obliged to shift “old” paradigms to new ways of thinking. Increasingly, external and internal transformations and dynamics require leaders to make sense, and to create meaning. Dehler and Welsh (1994) argue that organisational transformation suggests “eschewing attempts at small-scale, incremental change in favour of efforts that would be more accurately described as fundamental, quantum, revolutionary change that requires re-evaluating the organization’s core beliefs, values and purpose, i.e., transformation engendered to change the organizational paradigm”. Thus, as a change strategy, organisational transformation transcends the rationality associated with the traditions of scientific management to invoke a new management paradigm that addresses concepts at a “deeper level in the organization than those traditionally targeted for change by organisational development. These concepts include vision, purpose, mission, energy and flow” (Dehler and Welsh, 1994:18).

The nature of individuals work in the organisation, in terms of spiritual or non-spiritual, may depend largely on how one views it. The organisational transformation that is being explored here is however “equivocal, infused with the politics of interpretation and conflicting interests and inhabited by people with multiple shifting identities” (Weick, 1995:61). The relevance of sense-making (and therefore by implication meaning creating) in the post-industrial organisation is contradicted by Stacey's (2001) views on autopoiesis: “The theory of autopoiesis, with its requirement for clear boundaries and conservation of identities does not capture the sense of [a] healthy lived experience, but rather, contradicts it” (Stacey, 2001:242-243). Stacey’s arguments, in line with his viewpoints on the organisation being a complex adaptive process, are relevant to, and in line with post-industrial businesses’ focus on interdependency and interaction, flux and transformation. He also claims: “the thoughts of people are communicative acts as gestures of their bodies calling forth responses from their bodies and the bodies of others” (Stacey, 2001:243). Therefore, “individuals cannot be autopoietic systems because an individual alone cannot produce an identity and a boundary. Identity arises in communicative interaction and power relating between people” (Stacey, 2001:243). This “communicative interaction” is understood as integrally part of the character of the networked post-industrial business, and its leadership’s role in creating its identity.

Since it is not possible to make sense of the outcome of events before they have occurred, these “societies of minds” make sense of events in the workplace retrospectively. People assess the past in terms of their own frames of reference in order to construct meaning. In his work on sense-making in organisations, Weick (1995) emphasises that “the central concern of sense-making is understanding how people in organisations construct meaning and reality, and then exploring how that enacted reality provides context for organisational action, including decision-making and knowledge building. The strength of sense-making (as a perspective) derives from the fact that it is always plausible, coherent and reasonable and therefore does not rely on accuracy” (Weick, 1995:114).

The following table designed by Zohar and Marshall (2004:80) compares the common features of complex adaptive systems and spiritual intelligence:

Table 2.5 Common features of complex adaptive systems and spiritual intelligence

COMPLEX ADAPTIVE SYSTEMS	SPIRITUAL INTELLIGENCE
Self-organisation	Self-awareness
Bounded instability	Spontaneity
Emergent	Vision and values led
Holistic	Holistic
In dialogue with environment	Compassion (feeling with)
Evolutionary mutations	Celebration of diversity
Outside control destructive	Field-independent
Exploratory	Asking “why?”
Recontextualise environment	Reframe
Order out of chaos	Positive use of adversity
	Humility
	Sense of vocation

Source: Zohar and Marshall (2000:80)

The point of engagement in the organisation’s sense-making process normally begins when change or transformation occurs in the organisation’s external environment, causing disturbances (chaos and complexities) that affect individuals (employees). In the context of the twenty-first century, these external changes could be related to the influences caused by the shift from the industrial era to the influences of the information (post-industrial) era. When employees then attempt to understand or interpret the meaning of these changes, an isolated actor – a leader – may take some action to isolate or bracket some portion of the changes for closer examination. Weick (1995) describes the ability (of leadership) to “increase the frames and ignite cues” for people in the sense-making process, as creating meaning. He refers to this as “enactment”, claiming that leaders respond to equivocal information about the external environment by enacting the environment to which they will adapt. Due to leaders’ attempts to enact the environment, they “construct, rearrange, single out, and demolish many “objective” features of their surroundings ... they unrandomize variables, insert vestiges of orderliness, and literally create their own constraints” (Weick, 1995:164).

In the light of the importance of leadership’s responsibility to plan for and ensure sustainability in a business, within the context of a dynamic external environment, the level of leaders’ strategic thinking competency is important. The following Levels of Strategic Thinking, designed by Elliot Jacques (as described by Ungerer *et al.*, 2000:56) is relevant in this context:

Table 2.6 Levels of Strategic Thinking

Strategic thinking level 1	
Unique contribution domains	Access and respond to concrete performance information Drive immediate response times Use information to deliver built-in excellence Initiate resolution of operational problems
Time-span of consequence	Less than three months
Reach and impact	Micro unit excellence; operational teams; individuals
Strategic thinking level 2	
Unique contribution	Identify variances from benchmarked norms/standards

domains	Apply basic statistic analysis to track performance variations Resolve operational performance variations Escalate irresolvable problems to higher levels
Time-span of consequence	Short-term
Reach and impact	Functional, specialised excellence; project teams
Strategic thinking level 3	
Unique contribution domains	Benchmark competition performance measures Tangible, past-based information tracking Determine, create and track performance criteria Establish a balanced scorecard of operational measures
Time-span of consequence	Short to medium-term
Reach and impact	Localised focus; nationally competitive; performance; departmental excellence
Strategic thinking level 4	
Unique contribution domains	Translate information into meaningful operational targets Integrate and optimise the internal supply tracking Comprehend and integrate internal stakeholder perspectives Establish balanced scorecards for divisional levels
Time-span of consequence	Medium-term
Reach and impact	on-wide focus; internal supply chain integration; divisional excellence Introduce new developments within long-term strategy
Strategic thinking level 5	
Unique contribution domains	Interpret global trends and pre-empt national/regional trends Align the external and internal supply chain Inform the formulation of scenarios Translate strategy to be meaningful to operational entities
Time-span of consequence	Medium to long-term
Reach and impact	National focus; total supply chain integration; total supply chain competitiveness
Strategic thinking level 6	
Unique contribution domains	Anticipate global trends and identify probabilities Interpret the potential impact of global trends. Use defined “fuzzy” information to formulate scenarios. Define the probability of scenarios and initiate proactive responses Define “big picture” and key
Time-span of consequence	Long-term
Reach and impact	Interact globally; but mainly regional (of the world) economic presence and competitiveness Worldwide international alliances

Strategic thinking level 7	
Unique contribution domains	Work with “fuzzy” information without distinct probabilities and define it for organisational use Cope with and integrate hierarchical but chaotic relationships Co-create the industry and global direction Influence global socio-economic philosophy
Time-span of consequence	Fuzzy, extended, very long-term
Reach and impact	Global presence: determined only by global industry design

Source: Elliot Jacques (as described by Ungerer *et al.*, 2000:56)

The process of enactment is furthermore interpreted as leadership’s ability to, *inter alia*, ensure sustainability by their capacity for or level of strategic thinking. This is understood as a consequence of their ability to make sense in the organisation. This is also interpreted as a preferred mode of thinking in their decision-making process, above the option to reduce or “simplify” the complexity to a more comprehensible level. Leadership deliberately and consciously create a business climate and environment through the sense-making processes, whereby people (individuals) are enabled to cope with interruptions of ongoing activity.

The result of enactment is the generation of equivocal raw data about environmental changes that will subsequently be turned into meaning and action. One could therefore argue: what if “spirituality” as a “deeply held personal value of movement toward the divine” is an integral part of the frame of reference of the leader who wishes to make sense and create meaning?

The hypothesis is that business leaders could increase their ability to create meaning and fulfilment in the workplace if their tacit knowledge is primarily and fundamentally based on their spiritual consciousness.

Weick (1995:29), in his theories on sense-making, also refers to “future perfect thinking” which he explains as follows: “If an event is projected and thought of as already accomplished, it can be more easily analyzed ... Managers’ success or failure invoking this complicated linguistic form will have much to do with the success of their planning”. This

concept could be linked to another concept of Weick's (1995:155), namely that of "visualising". This is understood as thinking about "alternative and ideal future realities for businesses". Visualising has become a popular post-industrial leadership practice applied in strategic thinking and business planning processes. Jungian psychology describes visualising as the particular therapeutic potency of images (visioning), myths and symbols. These techniques are often applied as strategic thinking tools by leaders in today's business environment.

In post-industrial businesses, the visualisation of probable futures for both the individual and the business is also embodied in the attempts to set a new culture and to ensure sustainability in business. In order to enhance such a culture, and to create "shared meaning" around the visualised future, leaders seem to increasingly rekindle their communication strategies by means of "storytelling" and the use of metaphors. This is in line with the principles of knowledge management and the creation of learning organisations. Using metaphors, telling stories, sharing knowledge and applying "future perfect thinking" are interpreted as management tools with which leaders hope to enhance trust and trustworthiness, and reduce the complexities of the Information Age.

The nature of organisations [businesses] is further described by Weick (1995:156) as "loosely coupled" systems in which individual participants have greater latitude in interpreting and implementing directions. In post-industrial organisations, the new paradigm for transformation seems to be strongly based on a culture of "openness", and unstructured experimenting. The new paradigm in the disembedded business environment is one where individuals seem to use doubt as a springboard for learning and development. Paradoxically, the re-embedding of trust also seems to be an integral part of the learning process, and leaders therefore often identify trust when describing their business values, preferred behaviour or culture.

Weick (1995:179) ascribes particular importance to novel moments in the process of sense-making. The origins of novelty are located in "dissonance, surprise, gaps, differences, disruptions, unexpected failures and uncertainty". These novel moments could be linked to the "stirrings" or the "shadow" of the organisation that Stacey (1993)

refers to as informal systems, which “operate without the approval of the legitimate system” (Stacey, 1993:379). Stacey (1993) believes that the shadow system is the source of change in the formal system. Business leaders’ awareness of and ability to recognize these “stirrings” could therefore enable them to facilitate the process of sense-making more effectively. Moreover, if sense-making is a process of reciprocal interaction between information seeking and sharing in a business context, then meaning is created by interpretation and associated responses. Leaders use of sense-making tools such as enactment, cues and the use of the narrative, assists them in managing the transformation process more sensibly and effectively.

The transformational leadership model (Sadler, 2002:4) is aligned with the theories of Weick (1995) on sense-making, in the sense that the specific components of transformational leadership focus on:

- Clarity of vision and sense of purpose, coupled with the ability to win the trust and respect of followers;
- Concern for people’s needs and for their development; Actively soliciting ideas and new ways of doing things;
- Inspiring and motivating people, generating enthusiasm, and setting an example.

The process of sense-making by business leaders in organisations occurs in alignment with the individual’s (the leader’s) own process of individuation. The leader’s own level of consciousness or stage of development becomes the reference or framework for decision-making.

In addition, the processes of sense-making in organisations are derived from the leaders’ needs to have a sense of identity. When reflecting on the need for a sense of identity, the divide between the Net and the Self once more becomes relevant. Leaders in post-industrial businesses have the need to continuously re-assess their own identity, and to explore the possibilities to “enlarge the scope of spirituality to include all of life,

particularly work life”, claims Holland (1989:18). Holland (1989) describes this phenomenon as follows: “Even when we do not advert to it, work remains in its inner depth a spiritual experience. Along with family, it is a fundamental way by which we humans share in renewing and deepening the creativity of our species and of its wider ecological source in the earth...” (Holland, 1998:18). Collectively, the “societies of minds” seem to tacitly sense that the domination of “The Net” in the business environment requires the (increasing) reaffirmation and reinvention of “The Self”. This requires a search for and refocused energy on personal purpose and meaning in work, and on the nature of work itself. The notion is that the evolving collective search for meaning and fulfilment relates to an evolving collective consciousness of the importance of spirituality as being an integral part of work itself.

In conclusion, one could argue that leadership in the post-industrial organisation faces the challenges of highlighted individualism combined with the challenges posed by the systemic influences of both the changing external and internal environments. Within this context, leaders not only have to make sense, but also have to create meaning for themselves as well as for the organisation in which they act. This seems to demand an intrinsic new awareness – a different, and plausibly, a more spiritual consciousness. This leads one to the related view of Zohar and Marshall (2000), who claim that “intrinsic consciousness just is ... [it] can be stimulated from the outside world, or from within the body itself. More like the view of Buddhist thinkers on consciousness these last two thousand years, or that of Western idealist thinkers like Kant, Hegel and Schopenhauer, ... all humans share the property of this intrinsic consciousness, and that consciousness in itself is a transcendent process – that is, our consciousness puts us in touch with reality far deeper and richer than the mere connection and vibration of a few nerve cells” (Zohar & Marshall, 2000:68).

The logics of spirituality and new science have traditionally been opposing logics. In the context of the network society and the complex challenges it faces, these two logics have increasingly been explored as synergistic attractors, which may portray similar attributes. Fundamentally, the mechanistic (“Newtonian”) approach to leadership and to business is understood to have been replaced by a “quantum approach”, that is

more holistic in nature, and that correlates with the fundamental principles and theories of “new science” or quantum physics.

CHAPTER 3: FROM NEWTON TO BOHM: QUANTUM THINKING

“Everything I say must not be understood as an affirmation, but as a question”

- Niels Bohr, in Capra, 1988:18

3.1 NEW SCIENCE AS A FRAMEWORK FOR UNDERSTANDING

The shift from the industrial to the post-industrial era is understood to have also brought a need for a shift in awareness or consciousness. This new consciousness was explored within the realm of interpretations and theories on quantum physics. In particular, the development of the consciousness of business leaders, as probable agents of change in business and society, is relevant.

The argument is that effective leadership is context-bound and situational, and in order to transform and sustain business and society, the role and responsibilities of business leadership need to be rethought. Whereas Newton, Descartes and others were dominant thinkers and theorists in the industrial era, the twenty-first century's network organisation seems to be influenced by scientists such as David Bohm, Michio Kaku and many other physicists.

The hypothesis is that each wave of change or phase of development in business requires a specific and unique type of intelligence for effective leadership. Spiritual intelligence is understood as a probable “new” intelligence with which leadership could interpret, make sense and create greater meaning in the complexities of contemporary business.

The paradigm shift to a new dimension of spiritual intelligence is understood within the context of the shift to a “new science” that contemporary authors define as “quantum physics” or “quantum thinking”. This theory is supported by Heisenberg's viewpoints and hypotheses on the Uncertainty Principle as described by Hawking (2001) and by Zohar and Marshall (1990; 2000). Quantum thinking allows the individual to create new mental

models in order to make sense of, and reassess the contexts of particular situations. The importance of recontextualising situations is described by Zohar and Marshall (2000:29), when they explain the theory of Michio Kaku (from his book '*Hyperspace*', 1994). Zohar and Marshall claim that Kaku emphasises a new mathematical theory in modern physics, known as *hyperspace*, and outlines it as follows: "The gist of this theory is that there are not just three dimensions in space, or even just four, but rather N dimensions, each offering a further perspective on the last" (Zohar and Marshall, 2000:60).

Kaku's (1994) arguments on the new "hyperspace" or re-contextualising of situations are judged against the Newtonian paradigm, where "nature is understood as simple, law-abiding, and ultimately controllable". In comparison, the quantum approach understands nature as "complex, chaotic and uncertain. ... [it is] about learning to live with and get the fullest potential out of complexity". "Understanding is in essence holistic", according to Zohar and Marshall (2000:60) ... and is "an ability to grab the overall context that links component parts". Zohar (2000:63) refers to this ability as "unitive thinking", and claims that this is "an essential feature of consciousness, and the key to understanding the neurological basis of spiritual intelligence".

This has led to explorations and alternative approaches to understanding and interpreting the organisation of the twenty-first century, from more dimensions than purely the cognitive. This, in turn has led to the investigation of alternative intelligences that might be useful or effective in the post-industrial context of business.

3.2 THE MULTIPLE INTELLIGENCES OF THE TWENTY FIRST CENTURY: IQ – EQ – SQ

Within an interconnected, globalised business world, with its inherent complexities and dynamics, human behaviour and decision-making seem to be driven by information technology. However, in order to make sense of all of this, and to enable business leaders to create meaning, there seems to be a need for alternative and/or new intelligences. Traditionally, IQ (cognitive or mental intelligence) was respected as sufficient for understanding and interpreting logical issues, and even in the early twentieth century,

rationalist theorists such as Newton, Descartes and others considered it as definitive. However it is proving to be inadequate for the interpretation of the present day chaos and complexities experienced by business leaders and others. Research in relevant literature studies has led to the discovery of new theories promoting the effectiveness of other intelligences, such as EQ (emotional intelligence) and also spiritual intelligence (SQ). In the latter half of the twentieth century, emotional intelligence (EI or EQ) was popularised by theorists such as Goleman, Cooper, Bar-On and others.

Emotional intelligence competencies are defined as portraying four domains of behaviour in business leadership, i.e. self-awareness, self-management, social awareness and relationship management. Goleman (2002:37) claims that these domains are closely intertwined, with a dynamic relationship among them.

The awareness of the importance of emotional intelligence seems to have coincided with the increased uncertainties caused by the distancing between “The Net” and “The Self”. The need for “high touch” amidst “high tech”, as described by Naisbitt (1982), instinctively requires leaders to act differently by applying a different kind of intelligence.

The argument therefore, is that when surfing the white waters of change caused by the Information Age, mental and rational abilities (IQ) alone are ineffective, and leaders increasingly search for additional skills in order to create “ontological security”. The disturbances and uncertainties caused by the dynamic external factors also require leaders to apply a different intelligence to enact in the sense-making process. Goleman's (2002:33) theories on developing emotional intelligence ”as a distinguishing factor for effective leadership” is therefore interpreted as a probable effective tool in assisting leaders in the process of re-embedding trust. Goleman emphasises this viewpoint as follows: “All leaders need enough intellect to grasp the specifics of the tasks and challenges at hand ... However, intellect alone will not make a leader; leaders execute a vision by motivating, guiding, inspiring, listening, persuading – and, most crucially, through creating resonance” (Goleman, 2002:33-34).

3.3 THE RE-WIRING OF THE BRAIN: NEURAL SYSTEMS

Goleman (2002:42) asserts that “the neural systems”¹¹ responsible for the intellect and the emotions are separate, but they have intimately interwoven connections ... this brain circuitry that interweaves thought and feeling provides the neural basis of primal leadership”. Not only have mental intelligence (IQ) and emotional intelligence (EQ) become areas of exploration for understanding and interpreting the complex issues facing leaders today, but also – and specifically in the context of this study – spiritual intelligence has been explored as a probable catalyst for creating more meaning.

Spiritual intelligence is defined by Zohar and Marshall (2000:3) as “intelligence by which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path as more meaningful than another...it is our ultimate intelligence”.

Zohar and Marshall (2000:5) posit: “neither IQ nor EQ, separately or in combination, is enough to explain neither the full complexity of human intelligence nor the vast richness of the human soul and imagination”. They continue to argue that “computers have IQ, because they know what the rules are and can follow them without making mistakes ... animals often have EQ: they have a sense of the situation they are in and know how to respond appropriately. Yet, only humans ask “why” there are rules, or question a situation, thus questioning “working within boundaries, playing a ‘finite game’ ”. Spiritual intelligence gives humans the ability to discriminate, it gives a moral sense, an ability to temper rigid rules with understanding and compassion and an equal ability to see when compassion and understanding have their limits. We use spiritual intelligence (SQ) to wrestle with questions

¹¹ Neural systems and the specifics of neurology are more complex than indicated by this single reference. Goleman (2002:339) claims: “In the interests of clarity, we have simplified the picture [of neural functioning in the human brain], focusing on key structures within the intricate web of circuitry always involved in complex behavior.” Goleman refers to research done by Damasio and by Bar-On and others and claims: “Cognitive abilities intact, but EI impaired in patients with pre-frontal-amygdala lesions: Neurological patients with damage to the bilateral areas of the amygdala, the ventral-medial area of the prefrontal lobe, and the right somatosensory and insular cortices show deficits on tests of emotional intelligence, whereas patients with damage to other brain areas, such as those in other areas of the neocortex, do not.”

of good and evil and to envision unrealized possibilities – to dream, to aspire, to raise ourselves out of the mud”. In the context of the argument followed in this study, the following eight ideas posed by Zohar (1997:48-69) are important. Both authors continue to contrast key ideas from Newtonian science, with new “quantum thinking” ideas (holistic viewpoints or “new paradigms”). In reflecting on leadership's application of these new paradigms in the post-industrial context, these comparisons are summarised as follows:

(a) *Heisenberg's Uncertainty Principle*¹²

The old paradigm thinking is understood as a mechanistic science that claims explicit knowing. Its style of knowing, however, depended upon “isolating elements of systems, and focusing on them. This old paradigm of thinking influenced and inspired management and leadership in terms of the culture that relied on a quest for focus, certainty, hierarchy and control”. Zohar (1997:59) compares the old management culture to the old science thinking, and say that “it stood to reason, according to the popular wisdom of that culture, that the more a leader knew about a situation and the more tightly he could structure any possible contingencies, the better the outcome he would achieve”. In the context of post-industrial business, leaders who are influenced by the new paradigm thinking question their ability to know everything. This is based on Heisenberg's Uncertainty Principle that claims that one can only know one member of a pair of complementary variables at a time. For instance, if one sets out to measure the position of a particle, its momentum will become fuzzy and indeterminate. Alternatively, one can choose to measure the momentum if one wishes, but then the momentum will elude one's grasp. One can therefore never know both position and momentum. Zohar (1997:60) claims that “this scientific fact has enormous implications for both science and business”. Heisenberg's Uncertainty Principle, when applied in the context of business, implies that the context of one's question (how one extracts or frames the question, or “expanding the cues” as noted by Weick, (1995) determines the answers one gets (or does not get). Whenever one interferes with a quantum system – by questioning it,

¹² Heisenberg's Uncertainty Principle refers to the quantum theory of Werner Heisenberg, a twentieth century German physicist. His theory claims one can focus on the position or on the momentum of a particle, but never on both (Hawking, 2001). Heidelberg's theory proves that when one focuses on one aspect of a situation, one abstracts that aspect out from the whole, and one loses its associated possibilities; simultaneously, when one interferes with a quantum system, it changes its specific qualities.

measuring it or focusing on it – one extracts one aspect from the system from the many possibilities of the whole, and therefore one loses all the other associated possibilities, i.e. one sees only that for which one looks. (The implications of the Uncertainty Principle for leaders in post-industrial businesses are discussed under Conclusions.)

(b) Atomism versus Holism

Atomistic science has a tendency toward fragmentation and thus places an emphasis on separate working parts. The ancient Greeks believed that “matter could be reduced to its smallest bits, called atoms, whilst Newton suggested that atoms were linked by forces of action and reaction, thereby giving a model of the universe that stresses impact and collision”, Zohar (1997:43) argues. Such an atomistic model became the basis for the whole modern Western paradigm, including medicine, education and management. “Individuals were conceived as the basic atoms of society ... the social whole was simply the sum of its parts. The atomistic science seems outdated in the context of the twenty-first century, and in contrast to atomism, the “new paradigm science” also known as quantum thinking, “holism” or holistic thinking seems more effective. Holism has an emphasis on relationship, and stresses integration” (Zohar, 1997:43). They continue: (1997:44) “Quantum physics teaches, at the most fundamental level of reality, that physical systems consist of patterns of dynamic energy. The twentieth century quantum physicist, David Bohm, describes this concept as ‘interacting, overlapping patterns of dynamic energy that criss-cross and interfere in a pattern of unbroken wholeness’ ”. Bohm’s theory emphasises that each quantum “bit” has a particle-like aspect that can be pinned down, measured and located in space and time. Simultaneously, it also has a wavelike aspect, vibrations of further potentiality that, in principle, reach all the way across the universe. Zohar (1997:44) refers to Bohm’s claims that “the future possibilities, and even the future identity of each bit, are internally bound up with the possibilities and identities of the others. No one bit can be abstracted out and viewed on its own without loss or distortion. The relational boundaries of quantum entities are known as contextualism, implying that for a quantum entity to be known or measured, it must always be understood within the larger context of its defining relationships. By changing the context, the entity itself transforms (adapts) by realising another of its infinite potentialities”. It is therefore clear that Bohm's theories (1997:44) question the

linear, exact scientific views of scientists such as Newton and others who were relevant in the previous century's business environment.

(c) *Determinate versus Indeterminate*

Old paradigm science is understood as determinate, valuing certainty and predictability. In the Newtonian paradigm, cause and effect could be controlled and measured, where “everything in the physical world happens because it has to happen”, according to Zohar (1997). In the “old paradigm”, the universe is understood as being governed by three simple laws of motion and the universal laws of gravitation. Newtonian determinism is considered, for example, an important influential factor in the theories of Freud's “scientific psychology” (determined by the id, the ego and the superego), as well as in the theories of Frederick Taylor¹³ in terms of scientific management. In contrast, the new paradigm science is indeterminate, and quantum thinking thrives on uncertainty, ambiguity and chaos. Quantum events, such as the unpredictability of the path of an excited subatomic particle, make predictability impossible. Quantum bits emerge into existence out of nowhere and disappear again just as mysteriously. The indeterminism is understood as vital to the creative holism of quantum systems. Due to the fact that the identity, the coordinates and the possible movements of individual quantum entities are ambiguous, a whole quantum system can “fall into place”, with all its constituent elements integrally interrelated and working for the greater good of both themselves and the system. Quantum entities, because indeterminate, have no fully fixed identity until they are in a relationship. This allows for maximum flexibility to define themselves as they go along. Quantum entities co-create with its environment, delicately poised between fixedness and unfixeness – on the edge of chaos. Jackson (2000:193) quotes Stacey's interesting viewpoint on the complexity theory, and explains the “edge of chaos is that all linear-feedback systems can operate in a stable zone, and unstable zone, or in a phase transition between stability and instability ... sustaining contradictory positions and behaviour in an organisation. Positively using instability and crisis to generate new perspectives, provoking continual questioning and organized learning through which

¹³ Frederick Taylor is the founder of the theory of “scientific management” that has a mechanistic approach to human labour, describing employees as “passive units of production”. Taylorism supports the theory that (manual) work should be divided and tasks calculated, measured and controlled

unknowable futures can be created and discovered”. Stacey's (2001:177) viewpoint on the edge of chaos is also relevant: “ ... at the edge of chaos spontaneous processes of self-organisation occur and novel patterns of behaviour can emerge ... it is where disorder and order intertwine, so that behaviour is irregular and unpredictable but has some pattern”.

The new paradigm of indetermination moves from control (in organisations) to trust. Giddens (1984:92) claims that trust in others is developed in conjunction with the formation of an inner sense of trustworthiness, which subsequently provides a basis for a stable self-identity. In particular, Giddens' connection between trust and ontological security, - “the confidence that most human beings have in the continuity of their self-identity and in the constancy of the surrounding social and material environments of action” (Giddens, 1984:92) seems to support the views of Zohar and Marshall on “indetermination”.

(d) Reductive versus Emergent and Self-organising

In Newtonian science, reduction and analysis are key aspects in gaining knowledge about a system, and controlling it. In analysing the system or problem, the parts are isolated and the whole is considered to be the sum of its parts. Newtonian organisations tend to plan and execute business regardless of organisations' environments, and with each employee following a separate job description. Such organisations are broken down into divisions with a view to maximising control. In contrast, new paradigm science claims that emergence and self-organisation are central to the issue, with quantum wholes being larger than the sum of its parts. A quantum system has additional properties and potentially not possessed individually by the parts, and more importantly, both the parts and the whole system are contextual and context-dependent. A quantum bit (also referred to as a “quark”) manifests itself in a particular way in one environment, and quite differently in another environment, because each bit has both individual (particle-like) and system (wavelike) properties. Zohar (1997:52-54) warns against interpreting the contextual, emerging, self-organising system by applying a mechanistic, atomistic or reductionistic “old paradigm” approach. Zohar (1997:54) emphasises that “the intricate properties of complex systems emerge at the edge of chaos by a process of self-

organising, which are imaginative and experimental and uncontrollable”. This again requires a new kind of trust – a trust in the emergent properties of complex situations, with infrastructures where emergence can unfold and that allow the organisation to tap into its own collective intelligence.

(e) *Either-Or versus Both-And*

“Old paradigm science is primarily founded on Aristotle’s logic, which argued that a statement is either true or false; Newtonian science argues that something is either a wave or a particle, is either here or there, either now or then. Either-or logic and linearity are understood as part of the whole Western paradigm, and in Newtonian organisations, both political and corporate, there seems to be a constant and seemingly irresolvable tension between the individual (the particle) and the group (the wave)”. Zohar and Marshall (2000:54-59; 90-93) further assert “Western liberal individualism is atomistic, and that it stresses the crucial importance of the individual and is suspicious of the group. In contrast, the new science stresses “both-and” thinking, where quantum entities are both particle-like and wave-like at the same time. They are both point sources of action situated precisely in a specific place in space and specific moment in time and wavelike fingers of potentiality present everywhere in space and time simultaneously, interconnected with members of other systems. The particle-like aspect is the hereness and nowness of the entity – its actuality, whilst the wave-like aspect represents all its future possibility. Quantum physicists argue that both quantum and chaotic systems are nonlinear and that all inputs or disturbances, no matter how small, are significant. Quantum systems evolve in quantum leaps, radical jumps from one definite state to another with nothing but feelers of potentiality in between”.

(f) *Actuality versus Potentiality*

Zohar (1997:64-66) explains this concept by using the metaphor from James Carse’s book *Finite and Infinite Games*, where “actuality is in front of our eyes and therefore concerned with the here and now”. Carse (in Zohar, 1997:64-66) refers to actuality as finite games, which “are played for the purpose of winning. They are played within boundaries”. Business results are measured in terms of financial profits alone, focusing on tangible assets that can be measured in terms of the “limited playing field”. Zohar

once more compares this “old paradigm” of actuality with Heisenberg’s Uncertainty Principle, explaining that “understanding depends upon how we look at the facts ... any attempt to grab hold of and measure a system collapses all the manifold potentiality of the system into one actuality ... [Yet] anything we can say about a quantum system is only part of the story” (Zohar, 1997:64-66). “Potentiality, on the other hand, has an unlimited pool of infinite, unfolding potentiality, which cannot be exactly defined or measured. Carse refers to this phenomenon as an ‘infinite game’, which “is played for the purpose of continuing play. Infinite games play with boundaries”. Potentiality in business is understood to include the way in which its leaders measure the value of intangible assets, such as the power of its vision, the culture of its values, the creativity of its people, its knowledge management, etc. The potentiality paradigm, or “infinite games” that “have in common that they are played on an unlimited field. They are sustainable” (Zohar, 1997:66).

(g) *Subject-Object Split versus Participatory Universe*

Old paradigm science, Zohar (1997:66-69) claims, “divides the world into subjects and objects. The scientist is detached from the environment”. They explain that Newtonian organisations divide the world into “the organisation and its environment, or the organisation and its market. These types of organisations seek to manage or control the environments and markets, with the attitude that natural resources are there to be used [exploited]” (Zohar, 1997:66-69). Such organisations “make a sharp division between management and labour, between those who make decisions and those who are expected to follow them passively ...” (Zohar, 1997:66-69). “The Subject-Object Split is primarily based on the Western culture of dualism, where the world seems to be divided into subjects and objects, minds and bodies, spirit and matter”. The argument is therefore that in Newtonian organisations, this split underlies a sharp division between the world of work and the employee’s conduct of work, and the world of private life. In contrast, the new paradigm science of a Participatory Universe has a different focus: “it is impossible for observers to distance themselves from what they observe. Both are mutually codified parts of the same holistic system. The type of questions quantum scientists [leaders] ask, the experimental apparatus they design, play an active, co-creative role in the result that emerges. In post-industrial businesses, this

new paradigm seems to relate to leadership's ability to enact and create meaning, hence understanding that "employees are all members of a system whose many parts influence and mutually define each other" (Zohar, 1997:67). Of importance in this context is Zohar's (1997:67-68) reference to Fons Trompenaars (*Riding the Waves of Culture*): " 'Organisations do not simply react to their environment as a ship might to waves. They actively select, interpret, choose and create their environments' "

(b) *Vacuum versus Quantum Vacuum*

In old paradigm science the universe is understood as a "cold, still, and silent place. Black emptiness fills the space between visible objects". Zohar (1997:69-73) asserts that in Newtonian organisations, "leaders seem to be pre-occupied with the objects, with their observation, manipulation and control, and they concentrate on doing, on setting goals and achieving results, on technique. New paradigm science sees the universe as a vast pool of seething potentiality, an interwoven pattern of dynamic energies. Objects are just surface manifestations of a deeper, underlying source. Quantum or complexity scientists are pre-occupied with hidden patterns, with un-understood connections, with synchronicity and evolution. They are filled with the adventure and excitement of becoming". Therefore, new paradigm organisations, according to Zohar (1997), are rooted in their vision and their leaders' focus on being as well as doing.

In order to explain the parallel of organisational dynamics and "quantum vacuum", she explains that organisations are "persisting patterns of dynamic energy that have character, personality, and a recognizable style". The organisation (the business) itself, its persisting pattern, is "larger than and somehow functions above and beyond the actions and conscious decisions of all its individual parts - the CEOs, the board chairmen, the employees, the shareholders" (Zohar, 1997:122). She links this with the concept of new science as follows: "In physics, when we recognize that every existing thing is a pattern of dynamic energy, the question arises: What are these patterns of energy based on? On what is the universe written? The answer is the quantum vacuum. As described by new physics, the whole universe consists of energy, the still, unexcited state of source energy, is the quantum vacuum ... the quantum vacuum is not empty, it is only empty of things and qualities. We cannot see it, or touch it or measure it, but it

is not empty in itself. On the contrary, the quantum vacuum is full with all the potentiality latent in the universe” (Zohar, 1997). It is important to also note that ... “quantum physics has not superseded Newtonian physics”, and that “leadership can assess the worth of a given paradigm for a given context and choose between options ... leadership can invent new paradigms when necessary. Both-and, not either-or” (Zohar , 1997:90-93).

The following chart (Zohar, 1997:86) distinguishes between two specific paradigms in this kind of leadership:

Table 3.1 Specific paradigms in leadership

Newtonian Management	Quantum Management
Stresses	Stresses
Certainty	Uncertainty
Predictability	Rapid change; unpredictability
Hierarchy	Non-hierarchical networks
Division of labour/function fragmentation	Multifunctional and holistic (integrated) efforts
Power emanates from top or centre	Power emanates from many interacting centres
Employees are passive units of production	Employees are co-creative partners
Single viewpoint; one best way	Many viewpoints; many ways of getting things done
Competition	Cooperation
Inflexible structures; heavy on bureaucratic controls	Responsive and flexible structures; hands-off supervision
Efficiency	Meaningful service and relationships
Top-down (reactive) operation	Bottom-up (experimental) operation

In line with Zohar's theory on a new paradigm of quantum thinking, and which this study argues is based on spiritual intelligence and spirituality, the following statement by Jackson (2000:1) is understood as supporting the thesis: “Complex problems involve richly interconnected sets of “parts” and the relationships between the parts can be more important than the nature of the parts themselves. New properties, “emergent” properties, arise from the way the parts are organized. Even if the parts constituting a complex situation can be identified and separated out, therefore, this may be of little help because the most significant features, the emergent properties, then get lost” (Jackson, 2000:1).

The above viewpoints of Zohar are substantiated by Jackson's (2000:2) theory which also supports a “new paradigm” approach, and focuses on the importance of applying both critical and holistic systems thinking in the context of the post-industrial business world.

This new paradigm was explored to try to better understand the meaning of *meaning* in this new context.

3.4 MEANING AND FULFILMENT IN A NEW CONTEXT

In the post-industrial networked business environment, creating meaning and fulfilment implies the freedom to search for identity yet seems to focus on a wide range of options with which to do so. The frameworks with which to make sense and search for meaning – within the freedom of personal space – include applying the new definitions of “intelligence”, such as spiritual intelligence.

The “old paradigm” or linear approach of cause and effect based on the theory of Newton, or Descartes’ theory of reductionism, yield limited success when applied to the context of the complex, chaotic world of society and business in the post-industrial era. Jackson (2000:2) reiterates the importance of such a new paradigm: “Holism does not seek to break down complex problem situations into their parts in order to study them and intervene in them. Rather it respects the profound interconnectedness of the parts and concentrates on the relationships between them and how these often give rise to surprising outcomes - the emergent properties”. Zohar and Marshall's (2000) theories on transcendent intelligence or spiritual intelligence encompass the various systems, holistic or quantum thinking theories that have entered the ethers of our awareness. This emergence seems to have already started during the second half of the twentieth century, as substantiated by Jackson's (2000:2) claim that: “Holistic thinking began to take on the form of a discipline in the early 1950s with the publication of Wiener’s work on cybernetics, and in 1968 with Von Bertalanffy's highly influential general systems theory”.

The notion is that the new world of business requires leadership to demonstrate a “new paradigm” and illustrate sensitivity towards the shift away from a linear, hierarchical, mechanistic (Newtonian) approach. The shift to flow with uncertainty is based on the chaos theories and more particularly, on the role and importance of a new – spiritual – intelligence and an awareness of spirituality.

The conclusion is that new science or quantum physics have created a new reality for the role and behaviour of business leadership in the post-industrial era. This perspective is based on the theories of Zohar and Marshall (2000), but also on other supporting theories such as those of Capra, Wilber, Myss, Kaku and others. In order to flesh out this

argument, the theories of contemporary literature on business leadership have been analysed and evaluated. In particular, the role of leadership in business, and the evolution of leadership consciousness, was evaluated against the framework of interdependency (holism), authenticity, and sustainability via servant leadership.

CHAPTER 4: DIMENSIONS OF LEADERSHIP IN BUSINESS ORGANISATIONS

*This is the animal that never was.
They did not know it and, for all of that,
They loved his neck and posture, and his gait,
clean to the great eyes with their tranquil gaze.
Really it was not. Of their love they made it,
this pure creature. And they left a space
always, till in this clear uncluttered place
lightly he raised his head and scarcely needed
to be. They did not feed him any corn,
only the possibility that he might
exist, which give the beast such strength, he bore
a horn upon the forehead. Just one horn.
Unto a virgin he appeared, all white,
and was in the silver mirror and in her.*

Rainer Maria Rilke, *Sonnets to Orpheus*, "The Unicorn"

4.1 RETHINKING LEADERSHIP IN BUSINESS

This chapter offers an interpretation of the hypothesis on spirituality and business leadership through an analysis of the business leadership theories of three contemporary authors. The definition of business leadership in this approach naturally leads to an exploration of the meaning and value of human life itself. The latter is understood as an integral part of the quality of "spirituality" in business leadership, and is included in the theories and thinking of:

- Collins (1994; 2001)
- Terry (1993; 2001)
- Barrett (1998)

Of particular interest is the interpretation of their respective and collective views on spirituality as a probable differentiator and creator of meaning in decision-making.

These three authors agree that the post-industrial business context is complex, often even chaotic. Their theories also portray a number of common denominators, which are relevant to the study. These are:

- Leadership is situational and context-dependent;
- Leadership requires a combination of unique skills and qualities that seem to be developed *both* from a systems perspective and by following a hierarchical approach;
- Leadership connotes transformation, processes, strategy, vision and ethics, underpinned by actions.

If leadership is developed through developing sense-making skills, rather than through the application of merely operational managerial behavioural actions, then the most obvious common denominator in the theories of these authors is the phenomenon of *polarity and paradoxes* in leadership and organisations. This phenomenon has led to contemplating the connection between *polarity and paradoxes* and *holism*, as earlier described by Zohar (1997) and Zohar and Marshall (2000). The hermeneutics of this exploration is based on the view that the current repertoire of leadership is simply too limited for the new context of the networked business. Therefore, an important new approach for business leadership seems to be the ability to apply holistic thinking, and to interpret the paradoxes/polarities that occur in the system of the organisation through applying new intelligences, such as spiritual intelligence. On the issue of the outdated, limited repertoire of leadership approaches, Ferguson (1980:94) concludes: “the whole idea of leadership, power and hierarchy will have to be rethought”. In reflecting on business leadership in the post-industrial era, one is continuously challenged by “the enigmatic quality of leadership to explore the sources of the terms meanings” (Terry, 1993:14). Terry (1993:15) comments on McGregor Burns’s (1978) remarks: “Leadership is one of the most observed and least understood phenomena on earth”.

The spirit of post-industrial business leadership seems to encompass a convergence of various but specific leadership theories and practices. Simultaneously one has to acknowledge the diversity of these theories and viewpoints, in relation to the context or situation in which they occur.

In *Rethinking Leadership* (April, Macdonald & Vriesendorp, 2000), the following illustration (taken from Hill, 1998), describes the "incongruencies, tensions and paradoxes in the emerging leadership paradigm" (April *et al.*, 2000:111):

Table 4.1 The emerging leadership paradigm

Western paradigm	↔	Culturally sensitive paradigm
Individual leader focus	↔	Systemic paradigm: Leader-follower continuum
Direction provided by leader	↔	Self-organising system with empowered followers
Formal leadership focus	↔	Recognition of informal leadership
Free will	↔	Self-organizing, synchronous and complex systems
Differing leader needs and drives	↔	Consistent meta-skills; limited power orientation
Differing leader roles required in different circumstances	↔	Consistent meta-skills
Connected leader	↔	Detached leader

Source: Hill, 1998 (in April, Macdonald & Vriesendorp, 2000)

These paradoxes or incongruencies underpin the dualism and inauthenticity, as identified in the literature of the three respective authors; Terry (1993; 2001), Collins (1994; 2001) and Barrett (1998).

The polarities and paradoxes that seem most obvious from the literature include: inclusive/exclusive, internal/external, individual/society, persona/shadow, personal/transpersonal, either/or, stability/change, order/chaos. It could be argued that these contemporary authors had also deliberately applied paradoxical thinking and theories in an attempt to make sense and create meaning of complex business and organisational issues pertaining to post-industrial business leadership.

However, there is agreement that in the context of post-industrial business, uncertainty, complexity and chaos characterise the climate in which leaders need to take decisions. Stacey (1996:26) describes the uncertainty that business leaders face, as follows: "Organisational members are "far from certainty" when they face open-ended change situations, that is, when they must act in unique circumstances that they have never before encountered. Without the benefit of similar past experience they are not able to make reliable connections between cause and effect and, therefore, they cannot predict the outcome of their actions over the long term". The abovementioned uncertainty principle is an analogy of Zohar's (1997:74) viewpoints on the relevance of Heisenberg's Uncertainty Principle in business. Terry (2001:340) reflects on this as follows: "What then are the core concepts that kick in when reality shifts from a mapable Newtonian-physics world to an uncharitable quantum-physics world?" Terry's theories on this matter are important in substantiating the argument of this study.

Of particular interest here are Terry's views as supported by Stacey's (1996:28) theory: "complex adaptive systems, consisting of a number of agents interacting with each other according to schemas, that is, rules of behaviour, that require them to inspect each other's behaviour and adjust their own in the light of the behaviour of others. Complex adaptive systems learn and evolve, and they usually interact with other complex adaptive systems. They survive because they learn or evolve in an adaptive way: They compute information in order to extract regularities, building them into schemas that are continually changed in the light of experience". In this regard, Terry (2001:46-47) argues: "Leadership is both at

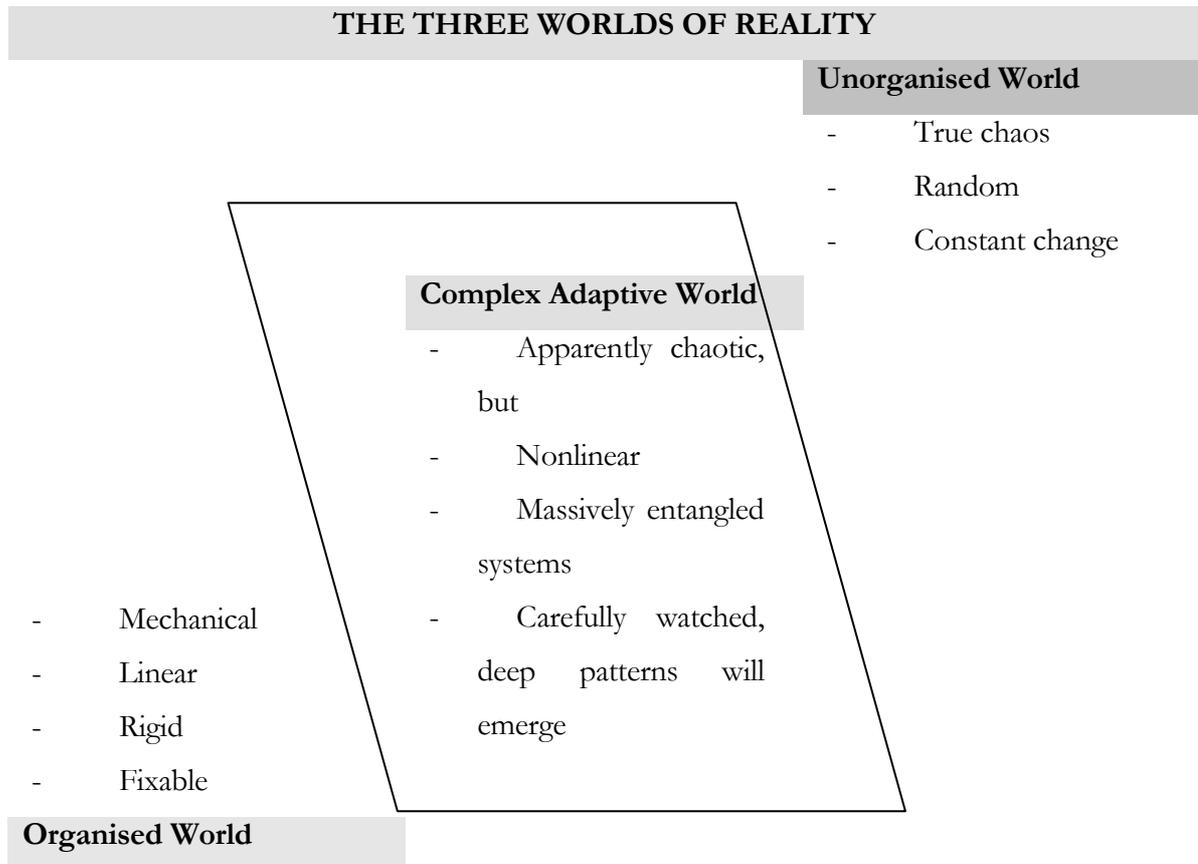
the edge and in the midst of chaos”. However, he continues that: “Our traditional definition of chaos, a world of ever-present arbitrariness and capriciousness, is no longer the only definition. In the new science, chaos does not mean unresolved randomness or arbitrariness. Within chaos there is an order that surrounds, bounds, and contains its apparent order” (Terry, 2001:46-47).

Within the context of chaos, as referred to by Terry (2001:47), Zohar (1997) also claims that the “new science” presents codes for “spiritual intelligence”, which are understood as prerequisites for effective leadership in this context of chaos and complexity. Leaders seem to be taking increasing cognisance of these theories, as supported by the viewpoints of Wheatley (1996), Senge (1996), Capra (1988; 2002) and others. In particular, Wheatley & Kellner-Rogers (1996) see the existence of chaos as “apparent rather than real” and they believe that “order is implicit in chaos”.

Wilber (1985:20) remarks as follows: “Niels Bohr, who engaged in long, night time conversations with Heisenberg, and which ended in despair, once said that great innovations, when they appear, seem muddled and strange. They are only half understood by their discoverer and remain a mystery to everyone else. However, if an idea does not appear bizarre, he counselled, there is no hope for it”.. “So we must live with the strange and the bizarre, even as we climb the stairs that we want to bring us to a clearer vantage point. Every step requires that we stay comfortable with uncertainty, and confident of confusions role. After all is said and done, we will have to muddle our way through. But in the midst of muddle - and I hope I remember this - we can walk with a sure step. For these stairs we climb only take us deeper and deeper into a universe of inherent order” (Niels Bohr in Wilber, 1985:20).

The notion is that moving into the twenty-first century coincides with a mesh between complex adaptive systems and the “unorganized world” that Terry (2001:47) describes. This unorganized world is explained by the following illustration by Terry (2001:47). He illustrates the “Three worlds of reality”, that seem relevant in the assumption made in this study on the importance of a new worldview that would lead to a new focus on those values and virtues that are necessary for effective post-industrial leadership:

Table 4.2 The three worlds of reality



The “unorganized world” describes the context and climate of post-industrial business. Terry (1993; 2001) emphasizes the distinguished “disconnection” and “incongruency” in leadership and organisations. He asserts that the chaos and uncertainties caused by transformation and development, and the “vast cynicism in today's organisations, triggered in part by many workers’ feelings of betrayal and insecurity...” are stretching the comfort zones of business leaders. The implications of the post-industrial world of reality were explored in order to evaluate the probable congruency between the context and the behaviour of contemporary business leaders. The context is referred to as *complexity*, whilst the leadership behaviour, in this instance, is referred to as *authenticity*.

4.2 COMPLEXITY AND AUTHENTICITY

Terry (1993:2001) emphasizes the importance of leadership's role in making sense and creating meaning in the context of chaos and complexity and describes how the "human universes of action and authenticity embrace and position all leadership perspectives".

The complex issues pertaining to chaos, trust, ethics and diverse value systems that Terry addresses, are understood as important aspects in the process of re-embedding and ontological security (Giddens, 1990). In particular, the inherent diversity and differences in people and organisations, such as different interpretations of spirituality, religion and theology, are understood by Terry (2001:15-16) as specifically challenging the thinking of business leadership. Terry claims "All of these complex issues push the discussion of leadership to the deepest place I find it can go - authenticity..." (Terry, 2001:16). He defines authenticity as "entailing action that is both true and real in ourselves and in the world" (Terry, 2001:4-5). "We are authentic when we discern, seek and live into truth" and he claims: "Leadership resides in the universe of authenticity. It is authentic action" (Terry, 2001:5). He emphasises that "authenticity should be distinguished from sincerity, the latter having derived its meaning from the Latin *sincerus*, which means "unadulterated", whereas "authenticity is captured by the idea of genuineness, bona fide, real, official, or authoritative..." (Terry, 2001:6).

Terry (2001) continues to state specific reasons why authenticity occupies a central role in leadership: "Authenticity is inclusive, self-correcting, calls for engagement (action), sets direction (is visionary), and has an ethical foundation" (Terry, 1993:126-128).

These theories on authenticity in leadership support the viewpoints on leadership as being contextual or situational. Terry designed two relevant models that support these theories: one being the "action wheel" (Terry, 1997:84) and the other the "seven zones of leadership" (Terry, 2001:7).

The "seven zones of leadership" theory identifies seven external realities that he refers to as the "zones", and which are linked to a specific leadership style and behaviour (Terry, 2001:7). The action wheel has specific significance for framing issues on a multiple level, or what Terry refers to as "a frame behind a frame" (Terry, 1997:88). In

framing an issue, two steps need to be taken in order to answer an important question relating to sense-making, which is, “what is really going on?”

Application of the action wheel model is dependent on the two steps and these in turn will enable leaders to present cues or to enact: “Firstly, [leaders] locate the perceived issue or problem on the diagnostic action wheel” (Terry, 1997:87-88). He claims: “After careful listening, the responses could be grouped around one of the six generic features of action” (Terry, 1997:88). In order for leadership truly to make sense of an issue, Terry (1997:91) asserts that “diagnostic insight” is generated when the action wheel model is applied. “The inner wheel represents the preliminary diagnosis of the presenting issue. The outer wheel represents strategic intervention of the issue”. Therefore, “to find out what's really going on”, the second step follows: Follow the arrows clockwise from the inner wheel to the outer wheel. Whatever feature we think presents an issue, really represents the next feature clockwise on the Action Wheel. These two diagnostic steps are therefore both analytical (step one) and strategic (step two.)

ACTION WHEEL: LEADERSHIP IN ACTION

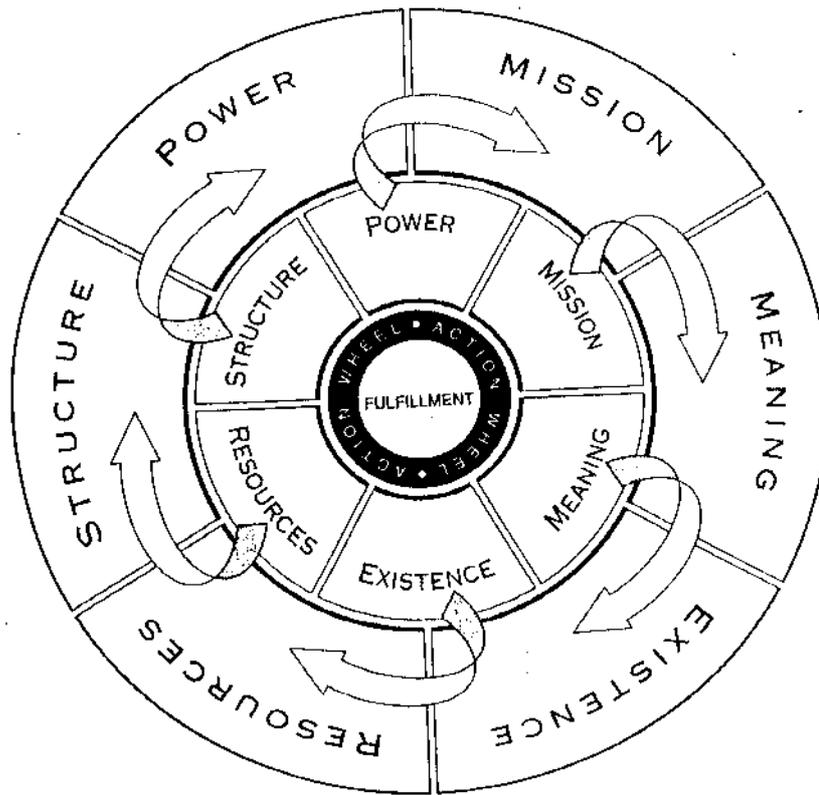


Figure 4.1 Action Wheel

In the context of spirituality and business leadership, Terry's action wheel is interpreted as follows: He divides human action into seven components, and thereby produces an understanding of leadership that is contextualised. The action wheel displays the relationships of six generic features of action to the whole action, with the central focus being fulfilment. The action wheel process towards fulfilment is understood as an holistic understanding of “stirrings” in organisations, and is related to the phenomena and definition of spirituality and business leadership (Terry, 1993:84-85).

The action wheel model and its applications appear to be an analogy of Weick's (1995) thinking on enactment. Weick describes enactment as a leadership quality or action that “provides the frames within which cues are extracted and interpreted”, or as “extracted cues” (Weick, 1995:59). Weick (1995:50) offers an explanation of extracted cues in organisations by quoting Smircich and Morgan (1982:258): “leadership lies in large part in generating a point of reference, against which a feeling of organisation can emerge”. The

action wheel enables leaders to provide frames in order from which to extract cues - albeit plausible cues only. Weick (1995:60) further reminds us that, “accuracy is not the issue”. The assumption here is that, by applying the action wheel, leaders could be enabled to create a climate in which employees are assisted in the process of sense-making, or what Terry (1997:85) refers to as “ultimately a sense of fulfilment”.

In addition to the action wheel, Terry (2001) has also constructed a comprehensive leadership map, in which he depicts seven leadership “zones” that “connects leadership, within the context of real situations in organisations...to the strategic actions that leaders need to take to achieve goals”. His theories on zone leadership show an analogy to the theories of Clare Graves’s spiral dynamics (Beck & Cowan, 1996), as described in Chapter 2 of this study.

In particular, the Seven Zone Leadership Development Phase is understood as an emerging, unfolding process, in line with what Graves (Beck & Cowan, 1996), who refers to as an “oscillating spiralling process”. Leadership development in the organisation occurs by following seven integrated phases, of which Zone 7 leadership refers to “authenticity”, “living the promise” and “spirituality”.

The seven features or zones of leadership action, as described by Terry (2001:48), have been adapted. Of particular relevance to the theme of this study, is Terry’s reference to “Zone 6”, which have been highlighted in the diagram that follows:

Table 4.3 Adaptation of the seven features or zones of leadership action

Reference to zone and premise for decision-making and action:	Leadership abilities required for development and action:
<p>Zone 1: Existence - the “from which” of action: our history, past, and memories in which the action is rooted or from which it arises;</p> <p>Identification: “Serving the Past”</p>	<p>Historical sensibility and knowledge</p> <p>Core-value identification</p> <p>Willingness to face hard truths from the past</p> <p>Commitment to preserve the best by means of celebration, orientation to learning, speeches and other Past Share events</p>
<p>Zone 2: Resources - the with which of action: valued items, both tangible and intangible, that leaders use in action;</p> <p>Identification: “Building Core Competencies”</p>	<p>Mastering the technical skills of the discipline or subject matter needed</p> <p>Finance and accounting knowledge and skills</p> <p>Assessment of consistency of service or product quality</p> <p>Project Management</p> <p>Supervisory Excellence</p>
<p>Zone 3a: Structure - the through which of action: how processes and procedures are designed and implemented to get the action accomplished;</p> <p>Identification: “Designing Sustainable Systems”</p>	<p>Systems thinking and design</p> <p>Team participation</p> <p>Awareness of needs-assessment surveys</p> <p>Willingness to break out of silos and share wisdom and knowledge across boundaries</p>

<p>Zone 3b: Identification: “Affirming shared identity”</p>	<p>Commitment to develop the full array of emotional intelligence competencies, e.g.</p> <ul style="list-style-type: none"> - Personal (self-awareness, self-regulation, motivation) and - Social (empathy and social skills) <p>Team and group participation Ethical awareness and sense of core and shared values Executive strategic thinking and planning Knowledge of the critical importance of identity affirmations</p>
<p>Zone 4: Power - the by which of action: the energy or spirit that infuses the action; Identification: “Creating Ownership”</p>	<p>Conflict negotiations skills Personal empowerment Self-assessment: insight into the keeping, releasing, sharing of decisions Commitment to participatory actions and events</p>
<p>Zone 5a: Mission - the toward which of the action: the direction of the action; Identification: “Setting Direction”</p>	<p>Commitment to participatory visioning processes with appropriate foundations and planning skills Awareness of necessity of clarifying the destination Confidence to move forward Collective strategic planning process skills</p>
<p>Zone 5b: Identification: “Anticipating Change”</p>	<p>Pattern recognition Scenario writing Scanning Framing Metaphorical thinking New insight generation Commitment to authenticity thinking</p>
<p>Zone 6: Meaning - the for which of action: the significance and rationale of the action; Identification: “Creating Meaning in Chaos”</p>	<p>Process wisdom Courage that moves beyond risk-taking Framing Pattern recognition and seriousness A profound understanding of serious/play</p>

<p>Zone 7: Fulfilment - the into which of the action: the completed action.</p> <p>Identification: “Serving the promise of Authenticity”</p>	<p>Deep self-awareness</p> <p>Faith in the promise of hope</p> <p>Wisdom</p> <p>Adeptness</p> <p>Learning agility and inquiry</p> <p>Listening to the stirrings (Shadows)</p> <p>Mapping complex issues</p> <p>Polarity and paradoxical thinking and living</p> <p>A commitment to face spirituality, even theology, without getting trapped by exclusionary religious boundaries</p>
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Terry’s application of zones in leadership is in line with Wilber’s (1996) viewpoint on holons, or organised systems. Terry confirms: “every zone is both a whole and a part at the same time and must maintain both ... The concept of a holon supports my idea that each zone, as part of a whole and part, can be a secure foundation for the one that builds on it, and that if that zone is shaky, it will collapse back onto the zone that supports it” (Terry, 2001:363). Therefore, an integrated approach to leadership in post-industrial business needs to pay attention to all seven these zones, or combinations of them.

In line with the focus of this thesis on “spirituality and business leadership”, the last two zones, i.e. “meaning” and “fulfilment” are particularly interesting, and are interpreted as follows:

Terry interprets *Zone 6* as: “There is no confidence we are all going in the same direction and no certainty of outcome. The new, the unexpected, the sense that the immediate situation is almost overwhelming makes the fact that the world is unknowable very real and personal. Our questions now focus not on the destination and the trip but on meaning, deep purpose, or *raison d'être*” (Terry, 2001:269). Terry claims that “any hope we have that we will cope well [in these circumstances of chaos and uncertainty] is grounded in trust - trust in our own intuitive judgment and trust others have good intuitive judgment also” (Terry, 2001:269).

Stacey incorporates this claim in his theory on coping with the unknowable. Stacey explains five insights and presents the central themes on living in this “unknowable world” (Stacey, 1996:108-109):

- “Creativity lives at the edge of disintegration”, which means that humans, typically, escape anxiety and ambiguity by holding on to supposedly safe havens of traditional roles and responsibilities (including covert politics or game playing). This is done to maintain the status quo and resist disintegration. However, at the edge of chaos, “we are able to contain the anxiety provoked by complex learning. Then we are able to question the fundamental assumptions we are making about our world and engage in true dialogue, beginning an exciting journey of discovery”.
- “Paradox and creative destruction” Stacey explains, “is knowing that life is filled with messes and there is no easy resolution to the tensions, conflicts and forces pulling in opposite directions. To remove the mess by inspiring us to follow some common vision, share the same culture, and pull together is to remove the mess that is the very raw material of creative activity”
- “Cause-effect links disappear” (which can be understood in line with the thinking of Zohar (1997) on the “old” Newtonian thinking and Cartesian dualism).
- Stacey (1996:60) claims that life is far removed from certainty of outcome. Long-term outcomes are truly unknowable, thus no one can be in control. The interactions are too complex and rich to support any process of control, and any efforts to control only drive creativity away and “intensify the shadow side of the organisation”.

“Human beings create non-linear networks”, Stacey (1996:61) asserts. “People have public and formal modes of relating and in addition there are covert and informal modes. The first are created by the most powerful players or else are captured by shared visions and values. The second constitute the shadow organisation, created in relation to the formal modes of relating but resisting and modifying them. Shadow systems are very diverse, and have fuzzy boundaries, and they discover and exploit openings in apparently closed systems”. This supports the theories of Jung, as discussed in Chapter 2 of this study. The relevance of these viewpoints are interpreted as follows:

- “Shadow as positive feedback is necessary for creativity,” Stacey (1996:86) sees this as an important driver of change. “Without shadow, the organisation and individuals

remain stable. When they are affected by external events, they return to their previous state”, or what Stacey refers to as “converted into negative feedback”. Negative feedback “dampens outcome, forcing a system to revert to its earlier state. In contrast, positive feedback does the opposite, feeding back information to amplify the gap between expectation and outcome”.

Therefore the argument is that leaders who function in “zone 6” are “challenged by complexities and unknowable issues for which there seem no straight answers”, as posits by Terry (2001:287). Leaders in zone 6 are not expected to “fix problems” but rather to “create meaning in chaos”, and to make sense of the significance of patterns. Terry (2001:294) describes their core competencies to include “framing, process wisdom, virtual leadership, humour, creativity, empathy, deep self-awareness of ones personal centre, and symbolic activities”. This kind of leader “struggles with surprises ... and is challenged to take responsibility for oneself and with others” (Terry, 2001:294). He emphasises the importance of “co-creation and centeredness” as the criterion for authenticity in zone 6 leadership, and believes that these leaders portray polarity behaviour that manifests as both “seriousness/playfulness” (Terry, 2001:295).

Terry argues: “Paradox forces people to think differently ... A different meaning of dialectic is upon us. Debate separates us, dialogue connects us, and dialectic unites us within opposition” (Terry, 2001:354). He quotes Stacey (1996:66) and links paradox with creative thinking “in a study of fifty-eight famous creative artists and scientists, including Einstein, Picasso, and Mozart ... [t]hey shared a common pattern: all breakthroughs occurred when two or more opposites were conceived simultaneously, existing side by side - as equally valid, operative and true’ ”. Stacey’s research concludes: “In apparent defiance of logic and physical possibility, the creative person consciously embraced antithetical elements and developed these into integrated entities and creations” (Stacey, 1996). The polarity and paradox thinking of the selected authors, as well as the concept “quantum thinking” that Zohar (1997) refers to, in addition to her descriptions of “spiritual intelligence” are understood to have relevance in terms of zone 6 leadership. This is considered as the transformational leadership qualities that

are required in business in the post-industrial era, i.e. the Information Age, and that is described by Castells (1998) as “the age of discontinuity”.

Business leaders who have evolved to Zone 7 portray all the criteria for authenticity from all the previous zones. Terry (2001) claims that “authenticity” in this zone [7] sets yet another standard - configuration. “Parts and wholes must be configured or a map for leadership of the organisation can never be created. It is fine to have unexplored portions on the map. There may even be places to which we cannot go. They may be opened to us when we least expect them ...” (Terry, 2001:375).

The analogy of “spirituality and business leadership” is therefore of particular relevance when one refers to Terry’s (2001) viewpoints. The Zone 7 leadership probes more deeply, and addresses life as a paradoxical puzzle. “Now leadership seeks to live the shift from debate to dialogue to dialectic ...” (Terry, 2001:375).

Terry (2001:384) argues that spirituality, at a fundamental level, equates with making meaning and quotes Bill George (in his foreword to *The New Bottom Line: Bringing Heart and Soul to Business*, Renesch and DeFoore, 1998:vi), as follows:

“We are all spiritual beings, composed of minds, bodies, and a spiritual side, whether we acknowledge this portion of ourselves or not ... To ask employees only to utilize their minds and bodies, while not acknowledging the power of the spirit which resides in every person, not only diminishes their individual gifts and contributions but it limits their ability to contribute fully to their work and their organisation”.

The concept of spirituality and business leadership is furthermore interpreted as “core values”, or “shared values” (Senge, 1990). These are understood as ethical principles and values that justify and engage employees’ life in the workplace. Terry (2001:387) quotes Block (1993) who defines spirituality as “the process of living out a set of deeply held personal values, of honouring forces or a presence greater than ourselves.” Although most of the contemporary leadership literature links values and ethics to spirituality in leadership, a number of contemporary authors seem to press for a

definition of a universal ethic. “It is much harder to discuss values and ethical principles that cut across all cultures” (Terry, 2001:388).

Kidder (1994:18-19) proposes an indication of a probable code of universal ethics, and suggests the following are universally shared values: “love, truthfulness, fairness, freedom, unity, tolerance, responsibility, respect for life”.

Terry (2001:420) concludes, “Spirituality for some means making meaning out of life’s most painful and puzzling problems; for others it equates with belonging, ethics, and shared values”. He continues to link spirituality and business leadership with “living a promise ... to a world of unknown, even unknowable, realities ... It requires a proactive leap into the future with only the promise that authenticity will prevail” (Terry, 2001:421) He asserts that spirituality in leadership lives with the inside/outside polarity, confirming both. It is a radical act of faith in an un-understood promise. The notion is that in the chaos and complexity of the post-industrial business, leaders experience stirrings, incongruency and polarities that create a sense of continuously living a paradox (Terry, 2001:421). Terry believes that, in this context, the most appropriate definition is “Leadership serves the promise of authenticity”, and he concludes: “Authenticity/God is always present” (Terry, 2001:418).

4.3 THE COLLECTIVE SHADOW

The focus of this study has led to exploring polarities and paradoxes in more depth, particularly in an attempt to coherently link the phenomena and the theories of the shadow/stirrings and individuation (Jung, 1959, as per the translations of 1963 and 1986), sense-making (Weick, 1995), authenticity (Terry, 1993; 2001) and spiritual intelligence (Zohar and Marshall, 2000). Both Terry (2001) and Stacey (1996:109) draw an interesting comparison between Jung’s theory on the shadow in personal development, and the “stirrings” or “organisational shadow” of business. Terry (2001:356) claims: “Thus, when shadow has been discussed in leadership studies, it has often been linked to the hidden, fear-based side of individuals’ personalities. Now, however, theorists are focusing on the shadow, or hidden parts of organisational life that affect the course of its own overt life”. This viewpoint is also integrally woven

into Terry's (2001) views on zones (or specific development phases) in business leadership.

4.4 SUSTAINABILITY: BUILT TO LAST LEADERSHIP

The notion is that leaders who portray the qualities of spirituality in business are conscious of the potential impact of both their personal as well as the organisational shadow. This stand requires conscious reflection on issues that would lead to wholeness and fulfilment.

In the context of “the distancing between the Net and the Self”, the relevance of leadership's “new” consciousness has led to exploring the phenomena of “enduring, visionary companies” and exceptionally “great” companies and the correlation with the perceived leadership style and leadership's development of new consciousness.

Collins and Porras (1994) investigated the phenomena of enduring visionary (lastingly or sustainable successful) companies¹⁴, and presented the results of their seven-year study on eighteen long-lasting companies that have existed for more than 45 years. Their findings were published in their bestseller, titled *Built to Last* (Collins & Porras, 1994). Their research into the enduring, “built to last” companies included a comparative model of pre-determined criteria, primarily measuring stakeholder perceptions and comparing qualitative results. The criteria included companies that were widely admired, had a significant impact on the world, and maintained a superior level of financial performance. By applying the specific measurement criteria, their model focused on comparing the “winning” companies to a selected control group of companies.

Their first publication *Built to Last* (Collins & Porras, 1994) was later followed by a sequel *Good to Great* (Collins, 2001). In their first publication, Collins and Porras (1994:1-2 and xvii) explain the outstanding characteristics of enduring, visionary companies as being “premier institutions - the crown jewels - in their industries, widely admired by their peers

¹⁴ Collins claims that, although their research on the enduring, visionary and the good-to-great companies focused mostly on companies with “their headquarters in the USA”, their concepts and results “are applicable worldwide, across cultures and in multicultural environments” (Collins, 1998: xvi). This claim seems to portray hubris, yet for the purposes of this reflection, is accepted as plausible.

and having a long track record of making a significant impact on the world around them”. They emphasise that the term “visionary” particularly refers to “enduring” and “entails more than successful”. “The key point is that a visionary company is an organisation - an institution” (Collins & Porras, 1994). They claim that a global visionary company separates operating practices and business strategies (which should vary from country to country) from core values and purpose (which should be universal and enduring within the company, no matter where it does business) (Collins & Porras, 1994). The results for the eighteen winning companies that Collins and Porras (1994) had investigated showed that over a period of 64 years, they had outperformed the comparison companies by a factor of 6, and had outperformed the American stock market by a factor of 15.

Collins and Porras’ (1994:17) research “kept looking for underlying, timeless, fundamental principles and patterns that might apply across eras”, and specifically focused on companies’ performance across their entire life span.

Collins and Porras (1994) assert that their research into the “built to last” companies emphasised the importance of paradox and polarities, in what they then referred to as “both-and” thinking. Collins and Porras (1994:42) conclude that in their research into sustainable, enduringly successful businesses they discovered that the outstanding leaders were “deliberately steering away from the “tyranny of the OR” .

Their research is relevant in the context of this thesis, and their findings on the characteristics of visionary companies are described as follows:

Table 4.4 Characteristics of visionary companies

The Tyranny of the OR		
On the one hand		Yet, on the other hand
- purpose beyond profit	AND	- pragmatic pursuit of profit
- a relatively fixed core ideology	AND	- vigorous change and movement
- conservatism around the core	AND	- bold, committing, risky moves
- clear vision and sense of direction	AND	- opportunistic groping/experimentation
- Big Hairy Audacious Goals	AND	- incremental, evolutionary progress
- selection of managers steeped in the core	AND	- selection of managers that induce change
- ideological control	AND	- operational autonomy
- extremely tight culture (almost cult-like)	AND	- ability to change, move, adapt
- investment for the long term	AND	- demands short-term performance
- philosophical, visionary, futuristic	AND	- superb daily execution, “nuts & bolts”
- organisation aligned with a core ideology	AND	- organisation adapted to its environment

The research team led by Collins (Collins & Porras, 1994), during the process of investigating the visionary “built to last” companies, however, found a “number of surprising and counterintuitive discoveries”. Collins and Porras (1994:7-9) describe these “discoveries” as “common myths” that “were shattered during the course of our research”.

In terms of this hermeneutical journey of this thesis, and the reflections on “spirituality and business leadership”, Collins’ discovery of the myth in the role of leadership in enduring, visionary companies is relevant: The identity of the leadership, as described by Collins (Collins & Porras, 1994), is understood as being “transpersonal” and one that has evolved beyond the boundaries of ego to a higher, meaning-giving, spiritual dimension.

Collins and Porras (1994:8) explain the “discovery” in the above as follows:

Myth: Visionary companies require great and charismatic visionary leaders;

Reality: A charismatic visionary leader is absolutely not required for a visionary company and, in fact, can be detrimental to a company’s long-term prospects. Some of the most significant CEOs in the history of visionary companies did not fit the model of the high-profile, charismatic leader - indeed, some explicitly shied away from that model. Like the founders of the United States at the Constitutional Convention, they concentrated more on architecting an enduring institution than on being a great individual leader. They sought to be clock builders¹⁵, not time tellers ...”

Collins and Porras (1994:33) however point out that: “Were not claiming that the architects of these [successful] visionary companies were poor leaders. Were simply pointing out that a high-profile, charismatic leadership style is clearly not required for building a visionary company ... Were also pointing out that both sets of companies [the winners and the comparative group] have had strong enough leaders at formative stages [and that] great leadership, be it charismatic or otherwise, cannot explain the superior trajectories of the visionary companies over the comparison companies”.

It seems that Collins viewpoints were limited to the leadership qualities that he describes (yet does not define) as “visionary and charismatic”, and therefore seems to be excluding a widely acceptable range of alternative and effective business leadership characteristics. (Collins & Porras, 1994).

In reflecting on Collins and Porras’ (1994) findings in “built-to-last” companies, a plausible hypothesis is made that those “enduring visionary” companies provide some analogy to Stacey’s (2001:70-73) theory on “complex adaptive systems”, and the latter’s views on “human agency”. Stacey’s theory on complex adaptive systems refers to

¹⁵ “clock building”: Collins seems to have received his inspiration for this analogy from a lecture series on intellectual history and the Newtonian Revolution entitled *The Origin of the Modern Mind*, taught by Alan Charles Kors, Professor of History, University of Pennsylvania (Collins, 1998:308). He uses the analogy to distinguish between charismatic visionary leaders (“time telling”), and the ability to build a company that can “prosper far beyond the presence of any single leader and through multiple product life cycles (“clock building”)”.

“nothing more than the abstract sets of relationships that demonstrate possible properties of those relationships. These are relationships completely devoid of the attributes of any real processes ...” (Stacey, 2001:71).

The analogy of this theory to Collins’ (Collins & Porras, 1994) findings lies in the hypothesis that “human [employee] relating, intrinsically patterns that of living human experience, as the coherence of continuity and transformation”. It could mean that this coherence arises without any blueprint, plan or vision. Perhaps the plans and visions are simply the form that the local interaction of the more powerful takes. This systems’ concept of complex adaptive systems is further described by Stacey as “trying to simulate the process of evolution as a dynamic internal to evolution that expresses identity and difference at the same time ... the “system” [therefore] has a life of its own, and is perpetually constructing its own future as continuity and transformation” (Stacey, 2001).

Stacey (2001:70) argues, “The system does not provide an analogy for human action but that the process of interaction does”. This argument also seems to be aligned with Giddens’ (1976) structuration theory that moves away from splitting the individual and the social.

Collins findings (Collins & Porras, 1998) of no clear visionary leadership, proved to have directly influenced the endurance of the visionary companies, and are therefore interpreted as the absence of a single “human agent” and the “emergence of spontaneous self-organizing processes”, as described by Stacey (2001:70). This is a plausible hypothesis and seems relevant if one refers to Stacey’s (2001:71) summary of a complex adaptive system:

“The system comprises large numbers of individual agents; These agents interact with each other according to rules that organize the interaction between them at a local level. In other words, an agent [in this context, a leader], is a set of rules that determines how that agent will interact with a number of others and this interaction is “local” in the sense that there is no system-wide set of rules determining the interaction. The only rules are the rules located at the level of the agent itself;

Agents [employees] endlessly repeat their interaction referring back to their rules, that is, interaction is iterative, recursive and self-referential;

Agents' rules of interaction are such that the agents adapt to each other. The interaction is non-linear and this nonlinearity is expressed in the variety of rules across the large number of agents;

Ongoing variety in the rules is generated by random mutation and cross-over replication”.

This “built to last” research project (Collins & Porras, 1998) was followed by a study by Collins and a research team of one thousand four hundred and thirty five Fortune 500 companies, exploring qualities that had enabled companies “to break through from *good to great*”. These results are presented in Collins book *Good to Great* (2001). Their research study involved a wide range of “both qualitative and quantitative analyses”, including measuring extraordinary financial results, and in particular investigating a concept of those leadership qualities and the fundamental variables that enable companies to make the leap from “good to great”. The “good to great” companies that had managed to make the “breakthrough leap” had sustained their results for a period of at least fifteen years.

However, despite Collins’ discovery of the profound “shattered myth” regarding the role of visionary and charismatic leaders in enduring visionary companies (“built to last”), his research into “good to great” companies offered alternative insights. Collins (2001) describes these alternative viewpoints, as the “overwhelmingly convincing, empirical (not ideological) data”, that “spontaneously emerged on the importance of leadership during the research teams investigation into the “good-to-great” companies” (Collins, 2001:20-30). During the second research project into “break-through” companies, Collins (2001) viewpoints changed and he emphasised that “a symbiotic relationship between Level 5 leadership traits and good-to-great companies were found.

Level 5 leadership qualities were found that embody a paradoxical mix of leadership qualities”. The level of consciousness of leadership in the business influenced the “greatness” of the business. The leadership traits differentiating the business led Collins (2001) to design a model of hierarchical leadership capabilities that distinguishes the good-to-great companies. His research reflected these as follows:

Table 4.5: Level 5 Hierarchy model

-	Level 5 Executive: Builds enduring greatness through a paradoxical blend of personal humility and professional will
-	Level 4 Effective Leader: Catalyses commitment to and vigorous pursuit of a clear and compelling vision, stimulating higher performance standards.
-	Level 3 Competent Manager: Organises people and resources toward the effective and efficient pursuit of pre-determined objectives.
-	Level 2 Contributing Team Member: Contributes individual capabilities to the achievement of group objectives and works effectively with others in a group setting.
-	Level 1 Highly Capable Individual: Makes productive contributions through talent, knowledge, skills and good work habits

Collins (2001:21-23) emphasises that Level 5 leadership refers to the highest level in a hierarchy of executive capabilities. “Fully developed Level 5 leaders embody all five layers of the pyramid”. He continues by describing the qualities of Level 5 leadership as follows: “Level 5 leaders are a study in duality: modest and wilful, humble and fearless”(Collins 2001). Level 5 leaders appear to portray a “compelling modesty ... good-to-great leaders continually used words like *quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-effacing, understated, did not believe his own clippings*, and so forth” (Collins, 2001).

In summary, the following diagram illustrates the paradoxical qualities of Level 5 Leadership:

Table 4.6: The two sides of Level 5 leadership

The Two Sides of Level 5 Leadership	
Professional Will	Personal Humility
Creates superb results, a clear catalyst from in the transition from good to great;	Demonstrates compelling modesty, shunning public adulation, never boastful;
Demonstrates an unwavering resolve to do whatever must be done to produce the best long-term results, no matter how difficult;	Acts with quiet, calm determination; relies principally on inspired standards, not inspiring charisma, to motivate;
Sets the standard of building an enduring great company; will settle for nothing less;	Channels ambition into the company, not the self; sets up successors for even greater success in the next generation;
Looks in the mirror, not out the window, to apportion responsibility for poor results, never blaming other people, external factors or bad luck	Looks out the window, not in the mirror, to apportion credit for the success of the company - to other people, external factors, and good luck

Collins (2001: 87) concludes his theories on Level 5 leadership as follows: “The good-to-great leaders were able to strip away so much noise and clutter and just focus on the few things that would have the greatest impact. They were able to do so, because they operated from both sides of the Stockdale Paradox¹⁶, never letting one side overshadow the other. If you are able to adopt this dual pattern, you will dramatically increase the odds of making a series of good decisions and ultimately discovering a simple, yet deeply insightful, concept for making the really big choices ...” The good-to-great leaders, Collins (2001) claims, apply this principle, and “live” according to the Stockdale Paradox:

¹⁶ The Stockdale Paradox is based on the traumatic life-threatening experience and eventual survival of Admiral Stockdale, prisoner of war (POW) during the Vietnam War. Stockdale designed and applied a unique communications technique whilst in prison, thereby saving his own life and the lives of his subordinates. He claims that his visionary mindset AND simultaneously his realistic awareness of his responsibility towards his subordinates and others, saved their lives. The paradoxical nature of his mindset is relevant to this study.

“Retain faith that you will prevail in the end,
regardless of the difficulties, AND at the same time,
confront the most brutal facts of your current reality,
whatever they might be.”

It seems plausible that Stacey’s (2001) alternative perspective that focuses on self-organising interaction, “with its intrinsic capacity to produce emergent coherence” seems to create an analogy to Collins (2001) viewpoints. In the “winning” companies that Collins had researched, the success seems to have been created by what Stacey (2001) calls “the quality of the relationships”. Stacey’s (2001:216) viewpoint states that the “individual [the leader] and group are the same phenomenon and there is no transcendent whole, or group mind, or common pool of meaning outside of them”. Of interest is Stacey’s reiteration of the paradox of interaction among people in organisations “that is competitive and cooperative at the same time”. Concurrently, these leaders ability to “strip away clutter and noise” is understood in line with Weick’s (1995) theories on sense-making and the provision of cues.

4.5 TRANSFORMATIONAL LEADERSHIP IN THE NEW CONTEXT

In further exploring the theme “spirituality and business leadership”, this study explored the critical factors in leaders who are successfully transforming and sustaining businesses. This has been done in line with the transformational leadership theory, as defined in “Leadership in Tomorrow’s Company” (Stadler, 1999). The definition of transformational leadership, and its relevance in terms of “servant leadership” and “spirituality and business leadership”, are understood within the context of this thesis.

Barrett (1998:210) describes the critical factors in successful business transformations as being:

- The management teams commitment to modelling new values and behaviours;
- Integrating new values into the structural incentives of the human resource practices of the organisation;

- Building psychological ownership by involving employees in defining the mission, vision and values, [etc.];
- Helping employees to think like owners;
- Assigning responsibilities and developing structural mechanisms to support innovation, learning and cultural renewal.

Barrett (1998) claims that “spiritual well-being is the cultural glue that makes the difference between a good company and great company”. His claims are based on the following proposition: “as we move into the twenty-first century it is clear that the old paradigm of business is foundering ... We are entering into the era of compassionate capitalism” (1998:1). This seems to be in alignment with the theories of other contemporary leadership development authors such as Handy, Wheatley, Moss-Kanter and Ferguson.

In exploring Barrett’s (1998) theories and their probable relation to the general theories contained in this thesis, as well as the specific theories of Terry (1993; 2001) and Collins (1998; 2001), a number of prevalent similarities have been found. Barrett (1998:2) argues, “the world is searching for a new type of corporate leadership...”, and asserts, “c]orporate transformation is fundamentally about personal transformation”. This theory is, *inter alia*, an analogy to Jung’s individuation theory, and to Graves’s spiral dynamics theory. The dynamics of transformation, both on a personal and an organisational level, are therefore understood to be an integrated and reflective process. Barrett (1998:14-15) describes this as a “five-stage process”, which he illustrates as follows:

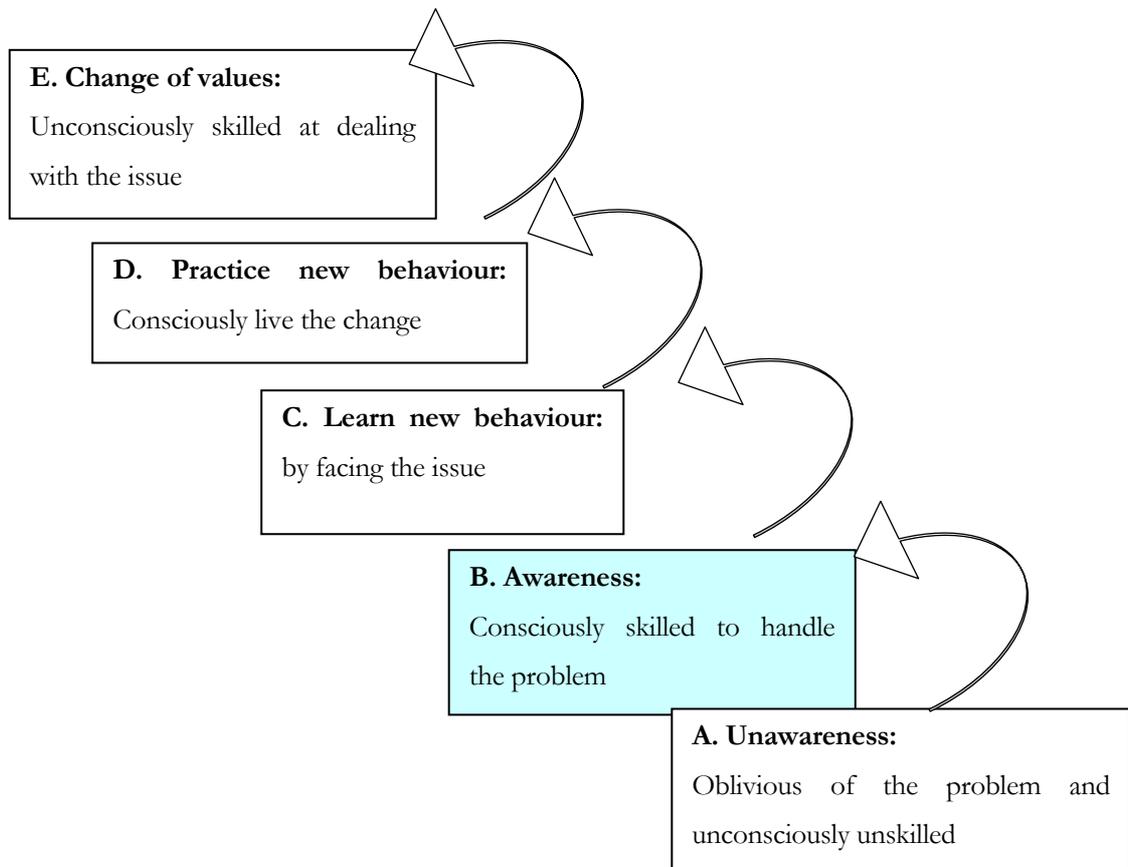


Figure 4.2 The “five-stage process”

“This continual state of transformation is called evolution. As you learn to accept evolution as a new way of being, transformation occurs naturally”, claims Barrett (1998:15).

Barrett’s (1998) theories can be compared with Collins (2001) theories, and the latter’s findings on enduring, “built-to-last” companies, as well as with those of De Geus (1997)¹⁷ and those of Fitz-Enz (1997)¹⁸. These theorists all examined the key factors contributing to corporate longevity and in this case specifically the relevance thereof to best practices in “human asset management” (Fitz-Enz, 1997). Barrett has found the results of these

¹⁷ Arie de Geus(1997) examined the key factors of corporate longevity by referring to a Royal Dutch/Shell study of 27 international companies that had been incorporated before 1913. He published the results in the book *The Living Company: Habits for Survival in a Turbulent Business Environment* (Boston Harvard Business School Press: 1997).

¹⁸ Jac Fitz-Enz (1997) researched best practices in human resources management and published the results in *The 8 Exceptional Practices of Exceptional Companies: How Great organisations make the Most of Their Human Assets* (New York: AMACOM, 1997).

studies very similar, and he (1998:16-17) summarises the key characteristics of long-lasting companies that have superior financial performance as follows:

- A strong, positive, values-driven culture;
- A lasting commitment to learning and self-renewal;
- Continual adaptation based on feedback from internal and external environments;
- Strategic alliances with internal and external partners, customers and suppliers;
- A willingness to take risks and experiment;
- A balanced, values-based approach to measuring performance that includes such factors as:

Corporate survival (financial results)

Corporate fitness (efficiency, productivity, and quality)

Collaboration with suppliers and customers

Continuous learning and self-development (evolution)

Organisational cohesion and employee fulfilment

Corporate contribution to the local community and society.

An interesting correlation seems to emerge in terms of the characteristics of long-lasting, sustainable companies and the evolutionary development process of living entities, i.e. transpersonal transformation. In transpersonal transformation, the focus moves away from the egotistical toward the societal (community); an evolution to spiritual, meaning-giving, values-based needs. Whilst in the evolutionary development of long-lasting companies, the developmental process seems to focus on “self-knowledge, self-renewal and recognizing the long-term futility of corporate self-interest and embracing the common good” (Barrett, 1998:17).

The principle of holism and a systemic approach to business is relevant in the comparison between Barrett’s (1998) theories and personal or transpersonal transformation of self and of business. Barrett claims that one needs to explore Vedic science²⁴ in order to “get a

clearer idea of the needs and motivations of the higher or spiritual states of the consciousness” (Barrett, 1998). Each level of “spiritual state” or spiritual consciousness “corresponds to an increasingly enlarged sense of personal identity, brought about by a greater sense of connectedness to the world” (Barrett, 1998:59).

A specific correlation between Barrett’s theories and those explored throughout this study, are his views on the “seven levels of organisational consciousness”¹⁹ (Barrett, 1998:55-76). Barrett’s (1998) theory on “seven levels of organisational consciousness” shows a direct correlation to Terry’s (2001) “seven zones of leadership in organisations”, yet with clear and distinct differences and nuances. The “organisational consciousness” that Barrett (1998) refers to is understood as the intra-, inter- and external relationships in an organisation. The organisational consciousness that Barrett (1998) refers to was interpreted as the “collective consciousness” of its business leaders.

Barrett summarises the different stages of his evolution theory by showing the relationship between the “Seven Levels of Employee Consciousness” and the “Seven Levels of Corporate Consciousness”. This is illustrated as follows (Barrett, 1998:67):

¹⁹ Barrett (1998:56) defines “consciousness” as “a state of awareness of self (thoughts, feelings, ideas) based on a set of beliefs and values through which reality is interpreted. A shift to a higher state of consciousness involves a change in beliefs, values and behaviour. The values at the higher level of consciousness promote greater inclusiveness and connectedness and less separation and fragmentation.”

Table 4.6 The relationship between the “Seven Levels of Employee Consciousness” and the “Seven Levels of Corporate Consciousness”

Human Needs	Seven Levels of Employee Consciousness		Seven Levels of Corporate Consciousness	
Spiritual	Service	Society	7	Common good
	Make a difference	Community	6	
	Meaning	Organisation	5	
Mental	Personal Growth	Transformation	4	
Emotional	Self-esteem	Self-esteem	3	Self-interest
	Relationships	Relationships	2	
Physical	Security	Survival	1	

Barrett (1998:67-71) describes the seven levels of consciousness in organisations as follows:

(1) Survival Consciousness: The basic need for the organisation is to survive financially, i.e. to make profit, ensure a stable cash flow, etc. The focus of the organisation is fundamentally to make money, regardless of limitations, regulations or compliance. Barrett sees these organisations motivation as driven by fear and a “deep-seated insecurity about the future” (Barrett, 1998:68). “Businesses that operate from this level of consciousness are not interested in strategic alliance - takeovers are more their game ... They see people and the Earth as resources to be exploited for gain” (Barrett, 1998). Businesses in the first level or basic consciousness mode are entrenched in survival at all cost.

(2) Relationship Consciousness: Organisations seem to evolve from the survival consciousness to the need to establish harmonious relationships, both internally with employees as well as externally with stakeholders such as customers and suppliers. The purpose of establishing harmonious relationships however is not “for what they [the

business] can give, but for what they can take” (Barrett, 1998:68). “Companies at this level are strong on tradition and image and weak on flexibility and entrepreneurship. Rules are important because there is little trust” (Barrett, 1998).

(3) Self-esteem Consciousness: This level of consciousness manifests in the organisations desire for greatness, wanting to be the best or the biggest in what they do (and which they probably also state in their company’s mission, vision and values). These businesses are highly competitive, and focus energy and time on improving productivity, efficiency, time management, and quality control.

Barrett (1998:69) claims, “these organisations are ready to train staff as long as the training has a direct impact on the [financial] bottom line. These organisations are managed mostly by hierarchical power structures “that often do little more than cater to the managers’ needs for status, privilege and recognition. Unless the organisation embraces transformation, it is doomed to fall into bureaucratic red tape and inefficiencies, and ultimately degenerate into failure or collapse”.

These first three levels of consciousness, as described by Barrett (1998), seem in alignment with the spiral dynamics theory of Graves, and particularly the red (second), blue (third) and orange (fourth) memes. The first three levels of organisational consciousness seem to align with the following reference by Graves (in Wilber, 1996): “The world is understood as a rational, well-oiled machine with natural laws that can be learned, mastered, and manipulated for ones own purposes. Highly-achievement oriented, mostly toward materialistic gains”.

The organisation - and leadership - seems to realise the importance of transformation by virtue of specific or various interventions, including the effect of the stirrings or the shadow to which Stacey (2000) and Terry (1993; 2001)refer. Often, however, businesses seem to suffer from the “fallacy of centrality”²⁰ referred to by Weick (1995:2). The influences of internal and external dynamics seem to be hidden from leaderships making process”.

²⁰ Weick (1995:2) quotes Westrum (1982), who describes the phenomenon “fallacy of centrality” as “passive social intelligence about hidden events [which is] often too slow to develop because there are barriers to reporting the events”. The conclusion is that, despite radical external changes and dynamic influences, organisations are often too slow to adapt, renew or reinvent themselves in order to ensure sustainability.

Following Barrett's (1998) line of argument on the third level of consciousness in organisations, it would appear that during this phase, leaders become sensitive to autonomic arousal²¹. Business leaders who show the ability to enact, increase the frames (of reference) and the ability to ignite cues, and are therefore catalysts that enable the organisation to involve itself in a process of transformation. Wick's (1995) theory on bridging also seems relevant to the process of transformation, as "the quality of the interaction in the organisation encourages [the role players] acting in ways that have mutual relevance" (Weick, 1995:73).

(4) Transformation Consciousness: Transformation is induced by leadership in the fourth level of consciousness, and "is the bridge that companies must cross if they are to create organisational cohesion and shift their belief systems from self-interest to the common good" (Barrett, 1998:69). Jung's theory on the individuation process in personal development aligns with Barrett's (1998:69) viewpoint that "The principal focus at this level of consciousness is self-knowledge and renewal". This viewpoint also concurs with Goleman's (1996; 1998) definitions of emotional intelligence, as previously described (Chapter 2). Barrett (1998) claims that organisations enter the process of transformation either because it is the "next natural step in their evolution, or because their viability is threatened". During the business transformation process, employee participation and involvement is understood as vitally important, and the responsibility of each member in making success inevitable. Barrett (1998) observes that "During transformation, the culture of the organisation shifts from control to trust, from punishment to incentives, from exploitation to ownership, and from fear to truth. Mechanisms are put in place to promote innovation and learning". A fundamental shift during the transformation process seems the organisations focus on a broad set of alternative indicators for success, away from "the tyranny of the financial bottom line". Leadership installs internal cohesion and a strong core identity by means of employees' involvement in creating, and recognising, a shared vision, mission and values.

²¹ Weick (1996:45-46) describes this as follows: "arousal is triggered by interruptions of ongoing activity, and is linked to the relation between emotion, sense-making and the interruption of ongoing events ... Arousal occurs 2 to 3 seconds after an interruption has occurred, and this delay gives time for an appropriate action to occur."

(5) Organisation Consciousness: Evolving to this level of consciousness seems to be the entry to spiritual consciousness in business. Barrett (1996:69) refers to the “internal connectedness” as being a primary focus in organisations that have evolved to Level 5. Generally, these organisations seem to achieve interconnectedness through the “development of a positive culture that supports employee fulfilment” (Barrett, 1996). A climate is created to fulfil employees’ needs for finding meaning and purpose through their work. The paradigm shift is one that “encourages higher levels of personal productivity and creativity. This occurs as a natural by-product of building trust, community spirit, and internal cohesion” (Barrett, 1998:70). There is an alignment of the employees’ personal motivations, to the organisation’s vision, mission and values, and employees are encouraged to learn, grow and develop professionally and personally. Organisations that operate from this paradigm practise leadership through such competencies as pattern recognition, framing, scenario planning and the generation of new insights. These organisations seem to focus on core principles, one of which is “care”, with an emphasis on listening to the needs of their people (employees).

(6) Community Consciousness: The organisations that function on this level of consciousness have shifted from a solely inward-looking perspective to “external connectedness” (Barrett, 1996:70). Their focus is on creating partnerships or strategic alliances with external stakeholders, often with the emphasis to serve and support their local community. Social responsibility is a primary focus of these organisations and their actions portray the behaviour of “good global citizens”. On this level of consciousness, businesses adhere to the triple bottom line requirements of financial, social and environmental responsibilities. Their own employees are regarded as an important stakeholder in their business, and the organisation shows care for the “whole employee - for their physical, emotional, mental and spiritual needs”(Barrett, 1996:70).

(7) Society Consciousness: This level of organisational consciousness focuses on serving humanity and the planet, with a recognition of the interconnectedness of all life and the need for both individuals and institutions to take responsibility for the welfare of the whole. Leadership has awareness of sustainable development and “at this level of

consciousness organisations care deeply about ethics, justice, human rights, peace, and the impact of present day actions on future generations” (Barrett, 1998:70). The modus operandi of these businesses is similar to that of charitable organisations and they measure their success in terms of the outcomes for others (“the greater good”) as well as for themselves. Barrett (1998) claims that these organisations understand the importance of societal goodwill in building a successful organisation. By observing high ethical principles and by “taking a strong moral position, they are able to garner the respect and goodwill of their employees and society at large” (Barrett, 1998). Barrett’s viewpoint on “society consciousness” in organisations could be linked to a recent phenomenon in the Information Age, known as “venture philanthropy”²².

The conclusion made is that the last three levels of Barrett’s definition of “organisational consciousness” (Level 6, 7 and 8) correlate with the “second-tier thinking” described by Graves’ (Beck and Cowan, 1996) spiral dynamics theory.

On reflection, the higher levels of consciousness in organisations and leadership, as described by the Barrett (1998), Collins (1994; 2001) and Terry (1993; 2000), all posit the qualities of authenticity, servant leadership and “transformational leadership” as the premise for spirituality in leadership. The issue of sustainability, and the many paradoxes faced by contemporary leadership, are interpreted as the generic thread of thought in all three of the author’s theories on leadership and organisational development.

²² The term “venture philanthropy” was introduced by a Harvard Business Review (November 1999) article, and has since become a buzzword in non-profit organisations (along with “strategic philanthropy”, “e-philanthropy”, and “social entrepreneurship”). Where traditional philanthropy is based on a “pull” process of funding, in contrast, venture philanthropists use a “push” process, whereby they identify an area and particular charities they think would benefit from funding. The funding is then pushed from its source to the non-profit organisation. An example is the perceived severe consequences of the disease HIV/Aids - venture philanthropists see this as an area of opportunity to push funds into NGOs, thereby also benefiting themselves.

CHAPTER 5: SPIRITUALITY AND BUSINESS LEADERSHIP AS A PROJECT

“The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.”

-Marcel Proust, Remembrance of Things Past, 1913-1925

In order to interpret the various theories as discussed in this study, and correlate the different strands into a congruent whole, the various theories and viewpoints are narrowed down to spirituality and business leadership in the twenty-first century.

What will the future business look like? How will business leadership be acting? Prospective visions, specifically of twenty-first century business, and society in general, can only be understood retrospectively. The frame of reference for visualising the future business landscape is built on the interpretation of megatrends over the past number of decades, as well as on major societal and scientific changes that are currently observable.

5.1 SCIENCE AND SPIRITUALITY

“Both science and spirituality are the search for truth. One is the search for the truths of the physical world; the other the search for the truth of the nature of consciousness. As such, there is no conflict between them”, argues Russell (2002). From a scientific viewpoint, physicists predict a future that will be influenced by three pillars or revolutions of science, and which Kaku (1998) describes as “The Quantum Revolution²³, The Biomolecular Revolution²⁴, and The Computer Revolution²⁵”. These scientific revolutions will be typified

²³ Physicists like Michio Kaku (2002), Erwin Schrödinger and Werner Heisenberg reduced the mystery of matter to a few postulates, referred to as the Quantum Revolution, including energy is not continuous, but occurs in discrete bundles called “quanta”. That sub-atomic particles have both particle and wave-like qualities (the Schrödinger wave equation) which determines the probability that certain events occur the way they do. Quantum physicists postulate that, in the 21st century, matters will be understood – and manipulated – into new forms of matter, almost at will.

²⁴ The Biomolecular Revolution refers to scientists’ ability to determine the position of practically all the individual molecules in the genetic code, and to reconstruct the detailed atomic structure of a DNA molecule. The complete human genome will be decoded by 2005, which would allow scientists to manipulate life almost at will.

²⁵ The Computer Revolution relates to the quantum theory, and the fact that electricity can be understood as the movement of electrons, with “bubbles” or “holes” in the current, which allow transistors to amplify tiny electrical signals. Microchips

by synergy, and the cross-fertilisation between all three fields ... “The cross-pollination between these three revolutions will be vastly accelerated and will enrich the development of science, giving us unprecedented power to manipulate matter, life, and intelligence” (Kaku, 1998:12).

Moreover, these three scientific revolutions are “not only the key to scientific breakthroughs in the next century; they are also the dynamic engines of wealth and prosperity” (Kaku, 1998:13).

Therefore, the acceleration of science and technology will have repercussions on society, business and the general standard of living. In future, the wealth of nations will be moving away from natural resources and capital to knowledge and intelligence. “In the same way that shifts in the earths tectonic plates can generate powerful earthquakes, this scientific shift in wealth will reshape the distribution of power on the planet.. In the twenty-first century, brainpower and imagination, invention, and the organisation of new technologies are the key strategic ingredients” (Lester C Thurow, former Dean of MIT's Sloan School of Management, as quoted by Kaku, 1998:13). “Today, knowledge and skills now stand alone as the only source of comparative advantage”, Thurow (as quoted by Kaku, 1998:13) asserts.

In the euphoria over the burgeoning global interconnectivity via satellite networks and sophisticated telecommunication systems, all indications are that the world of business will generally also wish to follow a more synergistic, integrated approach. Despite the understanding of the value of interdependency, diversity and inclusivity, the importance of holistic thinking, based on universally accepted values, and importantly – a new spiritual consciousness – will become more prevalent than before. The relevant outstanding questions remain: “What will be of most benefit to this global society of which we are part?” and “How will the new “global mind” create a common consciousness that is based on universally accepted values?”

(“crammed transistors”) will allow intelligent systems to increasingly enter our daily lives and the environment. Precious intelligence could therefore be manipulated, due to the easy accessibility to microchips.

The key themes with which post-industrial, new world business leaders seem to be coping, include:

- Interpreting the transformations of the external environment sensibly and act upon them congruently in order to catalyse transformation on various levels;
- Understanding systems thinking, chaos and complexity and the value of self-organising systems in business;
- Finding effective and meaningful ways to enhance personal transformation;
- Encouraging change as the evolution of new meaning through participative processes and dialogue;
- Understanding, embracing and utilizing diversity as a probable solution, not as a problem.

5.2 A NEW PARADIGM: PROJECT IDENTITY FOR BUSINESS LEADERS

The institutions of civil society, such as business, need to introduce an alternative social logic. One such “re-constructed” principle could include “spirituality” in business leadership. The premise is that business retains a catalyst-role in society as a whole, and therefore business leaders new spiritual consciousness could positively influence the greater whole.

In this context, “a new paradigm for project identity” is built on the premise that individual business leaders take accountability for continual personal growth and the development of a new self-identity and a consciousness of spirituality. Giddens' (1991) viewpoint is as follows: “Self-identity is not a distinctive trait possessed by the individual. It is the self as reflexively understood by the person in terms of his or her biography”. And “to be a human being is to know ... both what one is doing and why one is doing it ... in the context of post-traditional order, the self becomes a reflexive project” (Giddens, 1991:32). The reflexivity of the self is interpreted in terms of the “inner world” of the individual (the Self) and how it may manifest in the “outer world” of the individual. Russell (2002) reflects on this as follows: “We have come a long way in our understanding of the physical world around us. But as far as our understanding of the worlds within is

concerned, we have not progressed very far at all. We still know very little about how we think, about why we feel the way we do, or about how our attitudes and beliefs affect our perception, and hence our reality – (this is) “A crisis of consciousness” ”.

The essence of spirituality and business leadership is therefore understood as the search to know our true selves, and to discover the true nature of consciousness. This viewpoint is in line with the foundations of most of universally accepted spiritual teachings.

The self we know, or the individual ego, is often a very limited form of identity. A new project identity, built on a growing understanding of our true selves, is essential in the understanding of the new context of business. This means a search for and a continual growth towards authenticity, and a drive away from a false sense of identity that is derived from what we have, or what we do, or from our possessions, our role in the world, how others see us, etc. This continual search for a new project identity is understood within the context of an external world that is ever-changing, chaotic and complex, where this derived sense of identity is always under threat, and our attempts to maintain it are often responsible for “self-centred” behaviour. This is interpreted in terms of the current patterns of behaviour observable in business, as well as in the political arena, and in community and other leadership generally. The power of business leaders, and also of nations in general, is often founded on a behavioural pattern of self-centeredness.

To the contrary, spirituality is understood as a deeper project identity, or a growth towards the “true self”. This relates to the essence of consciousness, which is understood as being the same for all people. Embarking on this journey requires vision, courage, taking risks and challenging ones own mental models, whilst retaining universally sound ethical values.

Spirituality, as a new consciousness or a new identity, is furthermore understood as reflexive in the sense that business leaders who portray this value, could influence and affect the culture of the organisation as a whole.

5.3 PROBABLE IMPLICATIONS FOR BUSINESS IN THE TWENTY-FIRST CENTURY

The fact remains that businesses in the twenty-first century are regionally, culturally, economically and spiritually diverse. Businesses and business leaders operate from various, and often opposing levels of development and consciousness.

Globalisation, as it has manifested in the latter part of the twentieth century and beginning of the twenty-first century, is met with scepticism and discontent. Despite the fact that globalisation has increased living standards for most people in those countries that have been able to engage in establishing new markets and attracting new foreign investment, it has also increased poverty and despair for many others. This globalisation paradox is real and has enhanced social seclusion issues and has emphasised the divide between the developed and developing countries and businesses worldwide. The risk is that businesses and societies in both the developed and the developing countries mostly stand to lose economically, which would plausibly result in broader and greater political ramifications worldwide. Business leaders worldwide therefore play a vital role in ensuring that the globalisation process is transformed and reformed more effectively in order to prevent the creation of more poverty and instability.

Joseph Stiglitz, previous Economic Advisor to the Clinton Administration in the USA and Chief Economist of the World Bank, writes in his book *Globalization and its discontents* as follows: “What is needed are policies for sustainable, equitable, and democratic growth. This is the reason for development. Development is not about helping or creating a handful of pointless protected industries that only benefit the country's elite ... Development is about transforming societies, improving the lives of the poor, enabling everyone to have a chance at success and access to health care and education” (Stiglitz, 2002:251).

The traditional system of capitalism is questioned and is perceived as at a crossroads. Capitalism, as it has been understood and practiced in the industrial era, portrays business as being linear, rational and non-caring of sustaining enduring values and sustainability. “Pure” capitalism portrays humanity as primarily economic creatures, and assumes that

human beings will behave in ways that would ensure and protect their own rational self-interest. Human beings are purely measured by profit and their consumption capacity. In Darwinian terms, capitalism is understood as manifesting its own “laws of motion” (laws of competition, profit maximisation and capital accumulation) and that business life is driven by the survival of the fittest. Zohar (2004:14) criticises that “capitalism is an economic theory, not a moral or social philosophy”. Business in the pure capitalist world is seen as an island in itself (or law unto itself), careless about the external communities, and without regard for wider issues. Business is viewed as mostly focused on short-term results, and work is defined as production for optimal monetary results. Business ethics are perceived as an oxymoron. This scepticism is substantiated by growing and frequent examples of fraud, corruption and white-collar crime; resulting in what Zohar (2003:14) refers to as “There is indeed a crisis of legitimacy in modern capitalism”.

In general, business in the post-industrial era is considered to be chaotic, complex and unpredictable. Post-industrial business finds itself increasingly more boundary-less, with a greater interdependence that manifests in strategic alliances and joint ventures. In the virtual reality of the Net, “*co-opetition*” (cooperating with the competition) is an integral component of business” new standard operating procedures. With corporate business information being available online, on time, worldwide, the intranet and internet are increasingly used to reinforce the business philosophy and values. The Net demands that employees are multi-skilled and are actively part of a process of information sharing and knowledge management. Leadership therefore is faced with the challenges of sense-making and decision-making in a world where there is no grand narrative and where the business shared ethics reflect leaderships own personal values and their ability to ensure sustainability. The relationship with oneself, with families, communities, colleagues and other stakeholders demonstrates leaderships ability to create and sustain *trust*. These challenges require that business leaders develop and practically demonstrate multiple levels of intelligence, e.g. mental, emotional and spiritual intelligence. It demands the evolvement of consciousness and of personal and transpersonal development to co-create enduring businesses and societies.

In this context, Zohar and Marshall (2000:154) designed the following “Organisational Flow Model”: This flow diagram effectively illustrates and supports an integrated approach to business, incorporating the three intelligences.

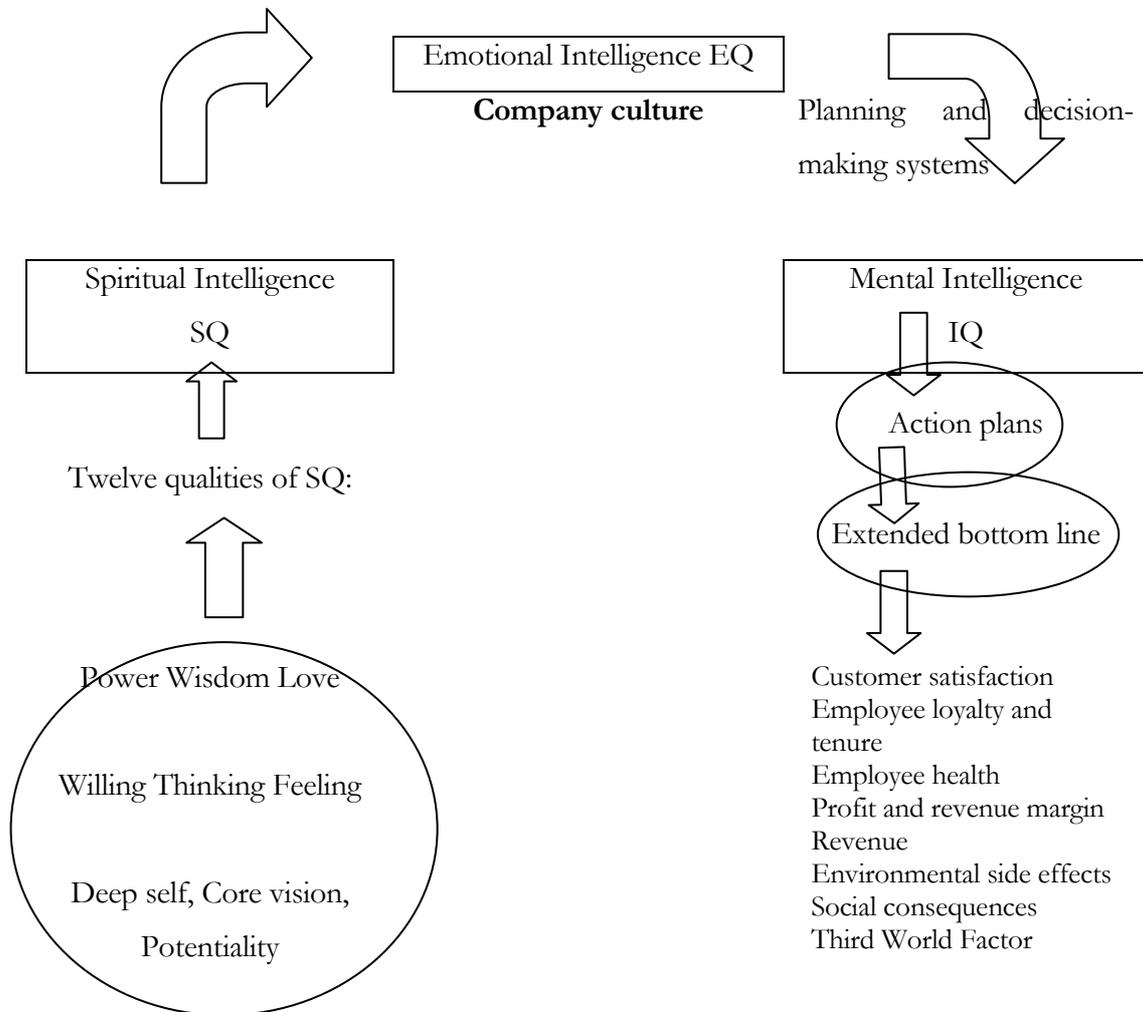


Figure 5.1 Organisational Flow Model

5.4 FINAL CONCLUSIONS

“That which one can deviate from is not the true Tao.” - Zen saying

The Universe in which we are living, at the start of the third millennium of the Western calendar, offers exciting and complex challenges, and the “new science” knowledge has unsettled “the entire bedrock” of twentieth century physics. The understanding and interpretation of quantum physics is that a particle can also simultaneously be a wave unless observed and then measured, when all its tentative possibilities collapse into a set entity. The implication of this new science knowledge includes the shift away from the law-abiding, rational, dualistic thinking and the theories of Newton, Descartes and others. The post-industrial landscape, depicted by “the Net” has been turned into a holistic web of interconnected understanding and consciousness by pioneers such as Schrodinger, Heisenberg, Bohr, Bohm and others. Quantum physics theories have integrated new equations into our thinking, known as Zero Point Field - an ocean of microscopic vibrations in the space between things. Our Universe is an ocean of energy, holistically inter-connected in the web of life into one vast quantum field. Human beings are part of this quantum energy and are constantly exchanging information with this inexhaustible ocean of energy. These new discoveries by quantum physicists and the new understanding of the inter-related web of life, the life force itself, can be linked to a “collective consciousness”.

Integrated into the new science is a continuous process of understanding of our world in general, the business in which we operate, and ourselves. Part of this knowledge is the responsibility to explore a new consciousness and shift to new levels of motivation and behaviour. Wilber (1996) refers to this deeper level of understanding as a “deeper Current of the Kosmos, the Tao”.

Business, as a catalyst for societal and other systemic changes, is affected by our understanding of the new science and of leadership. The corporate theorist, Earl Latham (*The Corporation in Modern Society*) refers to a corporation [business] as “a body politic”, with all the characteristics of such bodies, including systems of command, systems of rewards and punishments, and systems of collective decision-making. “A system of organized human behaviour which contains these elements is a political system, whether one calls it the state

or the corporation” . Business in the post-industrial era is therefore understood as having an increasingly important role in re-forming the larger community of which it is part.

In the greater globalised context of “the Net”, business leaders have a responsibility to interpret complex issues, to make sense of them, and ultimately to co-create a business environment where people experience a sense of meaning. Business leaders are continuously challenged to ensure sustainability by:

- Predicting and controlling complexity and change;
- Mutually grasping a world of multiple values;
- Empowering and emancipating in a world of inequality;
- Creating meaning and fulfilment in a world without grand narratives.

Within this new context, business leaders are increasingly confronted with complex issues that require from them to probe more deeply and to challenge their own paradigms. It implies an ability to re-configure life as a paradoxical puzzle. Business leaders are furthermore confronted with decision-making issues that pertain to a wider context of meaning and value, and therefore they have to constantly also reframe and re-contextualise their environments in which they operate.

Making sense of this world needs rethinking and a shift in consciousness. One significant dimension of the evolution of this consciousness is understood to be “spirituality” and refers to leaders’ demonstration of spiritual intelligence, and the ability to demonstrate holistic, systemic strategic thinking in their vision, values and in decision-making. An imperative for meeting these challenges is that business leaders take responsibility for personal and/or transpersonal transformation of “the Self”, and consciously create a new project identity. The ultimate goal is establishing and ensuring trust.

Transformational and servant leaders who portray the ability to understand paradoxes and systemic processes seem more apt at creating a business culture where values are integrated into everyday decision-making processes.

The enduring, successful-on-the-triple-bottom-line leaders seem to show a greater sense of compassion, greater understanding for diversity, and the ability to continuously create value and meaning for stakeholders. These leaders portray an understanding of the Gaia principles in ensuring sustainability. These leaders could be categorised as functioning on the Level 5 leadership defined by Collins and Porras (1994), Zone 7 as defined by Terry (1993; 2001), and Level 7 and 8, as defined by Barrett (1998).

The ability of business leaders to make sense of the flow of information and interpret the transformations sensibly and meaningfully - with a new sense of the true self - will impact on the well-being and sustainability of business and society alike. There is however a paradox in this in the sense that despite the fact that personal and transpersonal transformation is understood as an imperative for spiritual awareness, the focus of this is not to be merely on the “I”, yet rather on the “we”. Business leaders who deliberately develop their spiritual intelligence, and who shift their motivational consciousness onto the level of “higher needs” are grounded in spiritual meaning. These are the leaders who seem to resonate with the Universe in a meaningful way, and who grasp the meaning of synchronicity in a complex system.

Ultimately, living ones own authenticity is an integral, continuous process that supports organisational transformation.

Jung’s wisdom is apt here (as quoted by Terry, 2001):

“In our most private and subjective lives we are not passive witnesses of our age, its sufferers, but also its makers. We make our own epoch”.

The complexities, risks and challenges facing society and business in the Network Society of the future are enormous and not under-estimated. Castells says of this: “Which way we will go depends on society’s institutions, on people’s values, and on the consciousness and determination of social actors to shape and control their own destiny” (Castells, 1998:373).

Castells (1998) concludes:

“This might lead to a new business and social context where there would be a revolution (that) may heal, fight pollution, improve life, and save time and effort from ‘survival’, as to give us the chance to explore the largely unknown frontier of spirituality”.

end

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