

APPLICATION OF SPIRITUAL PRINCIPLES
TO THE WORK OF TEACHING

CENTRE FOR NEWFOUNDLAND STUDIES

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APPLICATION OF SPIRITUAL PRINCIPLES TO THE WORK OF TEACHING

by

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Abstract

This paper admonishes school leadership to respond to today's rapidly changing world as interconnectedness sweeps the globe. While school reform continues amid confusion and diminishing public confidence, often because of weak leadership, organizations are transforming into 'learning organizations' through systems thinking and transformed leadership, all within natural law. This is part of a global metamorphosis as the Western psyche allows itself to respond to its inner, intuitive voice. This paper argues for school leadership and school leadership training institutions to break from tradition and thrust schooling to the fore as it initiates acceleration of school transformation into values-driven learning communities grounded in shared responsibility and framed within nature's 'spiritual templates'.

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I also wish to thank my parents and sisters for lovingly believing in me. They were, and remain, constant in that. My mother’s loving and gentle nature, and sense of humour, have instilled in me a capacity to empathize, and sensitivity to what it means to be humane. She has also has taught me to laugh, often at myself. My father has lead me to broaden my love to the natural world, instilling in me an affiliation with the land. This has been, and continues to be, a most loving experience. My sisters’ belief in me has been infectious, and by example, they have inspired greater personal expectation. Love has no bounds.

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Table of Contents

Abstract	ii
Acknowledgements	iii
Table of Contents	iv
List of Tables	vii
List of Appendices	viii
Chapter 1 Introduction	1
Background to the Study	2
A New Paradigm	2
Spirit, Soul, and Spirituality	4
Views on Spirituality in Education	6
Significance of the Study	7
School as Assembly-line	8
School as Learning Community: Leading from Who We Are	10
Research Questions	13
Chapter 2 Methodology	14
Design of the Study	14
Synthesis as a Methodology	14
The Core Collection	15
Analysis of the Core Readings	16
Organization and Analysis of Major Themes	17
Reorganizing Neal's Bibliographical Core	19
Section One: Overview of Spirituality in the Workplace	19
Book One	19
Book Two	24
Section Two: Leadership from a Spiritual Perspective	25
Section Three: Case Studies of Application of Spiritual Leadership	25
Section Four: Creativity and Spirituality in the Workplace	26
Section Five: Spiritual Principles for Career Development	26
Section Six: Spirituality at the Team Level	26
Section Seven: Systemic Approaches	27
Section Eight: The Role of Business in a Changing World	27
Limitations of the Study	28
Chapter 3 Analysis of the Literature	30
Nature and Source of Present Change	31

Table of Contents

Old Order Thinking.....	33
A World of External Objectivity.....	33
Material and Economic Measures.....	35
Breakdown of the Old Paradigm.....	36
Global Dilemmas	36
Demand for Personal Satisfaction.....	37
New Science of Open Interactive Systems	38
A World of Relationships, Perception, and Expectation	40
Interactive Fields of Influence	43
Self-organizing Capacity.....	46
Implications for Organizations	47
New Leadership and Organizational Transformation.....	49
An End to Business as Usual	50
Beginning of 'Soft' Business Practices.....	51
Redefining Success and Profit	53
Leadership as Values Orientation	57
Communities of Lifelong Learners	60
Common Themes and Dimensions	62
Common Themes	65
Enhancing Social Equity.....	66
Protecting Our Natural Environment	68
Enabling Human Creativity	69
Behaving Ethically	70
Consciousness Raising as Leadership Transformation.....	72
Serving Higher Purposes.....	74
Dimensions of the Merchants and Their Vision	77
Frames of Reference	77
The Merchants' Vocabulary.....	78
Characterization of Our Times.....	79
Contextual Circumstances	80
The New Role of Business.....	81
Continuous Learning.....	81
Chapter 4 Conclusions and Implications	84
Intersection of Spirituality in the Workplace and School Leadership	85
Three Images of Future Schools	86
School as Community	86
School as High Reliability Organization	89
School as Learning Organization.....	89
School Leadership from a Spiritual Perspective: Values Orientation	92
Implications: Need for Further Research.....	94
Implications.....	94

Table of Contents

Further Research	96
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List of Tables

Table 1	Core Collection: Neal's Organization of the Annotated Bibliography.....	20
Table 2	Outline of Neal's Section One: Overview of Spirituality in the Workplace	21
Table 3	Reorganization of the Outline of Neal's Section One: Basic Frame of This Study	22
Table 4	Common Themes of the Thoughts and Actions of the Merchants of Vision	67
Table 5	Implications for Leaders' Values for Three Images of Future Schools.....	87
Table 6.1	Interception of School as Community and Spiritual Themes and Dimensions	93
Table 6.2	Interception of School as Learning Organization and Spiritual Themes and Dimensions	93

List of Appendices

Appendix	Neal's Annotated Bibliography on Spirituality in the Workplace.....	105
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CHAPTER ONE

INTRODUCTION

This study is concerned with spirituality in the workplace. Specifically, it examines what is being written about spirituality in business or workplace administration and examines the implications for educational leaders.

Currently in the world of business and public administration there is a shift from a traditional bureaucratic approach to leadership, where economic concerns predominate, to a more humane approach, where the well-being of all, including the planet's natural environment, is more prominent (Fox, 1994; Liebig, 1994; Marcic, 1997; Ray & Rinzler, 1993; Renesch, 1992). In some instances, this shift is redefining business practices and providing new models for leadership in organizations. For example, in Holland, Eckart Wintzen, president of BSO/ORIGIN, is promoting environmental awareness and accounting through a system of "ecological accounts" (Liebig, 1994, p. 88) that take into account economic loss to the environment.

There is a considerable body of literature related to this shift. One only needs to visit a bookstore to be presented with many business and public administration books that have titles that reflect the new direction. For example, some titles include: *The New Paradigm in Business: Emerging Strategies for Leadership and Organizational Change*, edited by Michael Ray and Alan Rinzler; *Thinking in the Future Tense: Leadership Skills for a New Age* by Jennifer James; *Liberating the Corporate Soul: Building a Visionary Organization* by Richard Barrett; *The New Bottom Line: Bringing Heart and Soul to Business*, edited by John Renesch and Bill Defoore;

and *The Centerless Corporation: A New Model for Transforming Your Organization for Growth and Prosperity* by Bruce A. Pasternack and Albert J. Viscio.

Background to the Study

A New Paradigm

In these early days of the 21st century, there is a view emerging amongst some business women and men that ‘business as usual’ is not netting desired results in the development of human individual or collective potential (Neal, 2001). With concerns over the continued depletion of the natural environment (Gauntlett, 1993; Guillory, 2000; Liebig, 1994), and the continued disparity between the ‘have’ and the ‘have not’ countries becoming regular features of the news media, there seems to be growing awareness amongst many theorists (see Neal, 2001) that current Western thinking and related business practices need to change. As Daft and Lengel (1998), Ray (1993), and Wheatley (1999) point out, the mind-set of 17th century Newtonian linear thinking with its measurable cause-and-effect relationships and the rise of the organizational metaphor of machines is falling out of favor in business and is being replaced by a more holistic approach to organizational functioning.

Chatterjee (1998) similarly speaks of “recent breakthroughs in mind-body medicine [and its relationship to the] quantum nature of our inner reality, which modern sciences are beginning to acknowledge” (p. 24). A new paradigm, a mind-set grounded in what some refer to as the new science, (see Wheatley, 1999) is resulting in new metaphors and new images of leaders.

Wheatley refers to this as “the new scientific management” (p. 157) in a world where both science and business espouse parallel concepts. Two common concepts are “our

interconnectedness at the cosmic scale. . . . [and] recent work to understand living systems” (p. 158).

Ray (1993) defines ‘paradigm’ as “fundamental assumptions about the nature of the world, particularly in the sciences” (p. 1). These assumptions evolve as dissonance develops between established views and increasingly discordant findings, and eventually result in a paradigm shift, “a scientific revolution . . . [where] the old set of assumptions no longer holds true, and a small band of scientists develops a new paradigm that everyone recognizes and applies” (p. 1). This change is known as a “paradigm shift”. Though most definitions focus on fundamental assumptions and changes in science, this idea of change leading to a new paradigm of thinking is not restricted to science, and applies to “many other areas: education, economics, sociology, politics, health care, and our world view in general” (Russell, 1995, p. 167).

This study began as an exploration of a new paradigm in organizational functioning, grounded in the findings of post-Newtonian science. It was motivated by the recognition that connection, synergy, relationships and “systems thinking” are more natural ways to operate; that emphasis on values and attitudes is replacing the more individualized, bureaucratic top down approach; and that intuitive notions cannot continue to be dismissed (Barrett, 1998; Bush, 1995; Covey, 1991; Harman, 1992; Harman & Hormann, 1993; Ray & Rinzler, 1993; Renesch, 1992; Russell, 1998; Senge, 1990; Wheatley, 1999).

This growing focus on connection and inter-connection, and associated attitudes and values, suggests that the workplace can foster and support emotional and spiritual well-being, more than is currently happening. Bennis (1993) talks of how leaders can make work more exciting through a “fusion of work and play” (p. 80). There is growing evidence that the rewards of the workplace *must* respond to personal ‘spiritual’ needs in order to foster maximum personal

and organizational satisfaction (Barrett, 1998; Bolman & Deal, 1995; Fox, 1994; Maynard & Mehrtens, 1993; Whyte, 1996).

A basic understanding that is found throughout this literature is that improved personal workplace satisfaction is in the interest of all involved. For example, in discussing leadership and motivation theories, Lussier and Achua (2001, p. 80) claim that “an employee who has job satisfaction usually has a higher level of motivation and is more productive than a dissatisfied employee.” Reason dictates that this improved satisfaction includes improvement in the overall well-being of the individual, her/his family, the organizational community, and society generally.

Spirit, Soul, and Spirituality

The focus in this study, then, is spirituality in the workplace, and the terms “spirit”, “soul”, and “spirituality” appear throughout this document. Although these terms are expressed differently by different theorists, there are common characteristics and definitions that are inherent in the literature. One characteristic is the emphasis on wholeness and connectedness. Capra (1993) says that human spirit is understood “as the mode of consciousness in which the individual feels connected to the cosmos as a whole” (p. 233). Bolman and Deal (1995) believe that “spirit is transcendent and all-embracing. It is the universal source, the oneness of all things” (p. 9). Chappel (1993) similarly believes that soul is “what connects you to everyone and everything else. . . . It is where your beliefs and values reside” (pp. ix-x). He adds that it is soul as the expression of relationships that places it “at the center of the business enterprise” (p. x).

Bolman and Deal (1995) say that soul and spirit are “intimately connected. Each needs the other” (p. 9). When placing them within the organizational context, they say that “leaders

with soul bring spirit to the organization. They marry the two, so that spirit feeds soul rather than starving it and soul enriches spirit rather than killing it” (p. 10).

Zukav (1993) is more direct and adds a new dimension as he distinguishes soul from personality by claiming that “the personality is that part of an individual that is born into time, develops in time, and dies in time. The soul of an individual is that part of the individual that is immortal” (p. 241). He adds that growing awareness of the existence of soul is the cause of the current “thirst for meaning that cannot be filled with ordinary activities and accomplishments” (p. 241). In other words, once people believe in immortality, they seek meaning beyond the everyday.

In her discussion of leadership and spirituality in the workplace, Neal (2001) shares part of Fairholm’s 1997 definition of spirituality:

One’s spirituality is the essence of who he or she is. It defines the inner self, separate from the body, but including the physical and intellectual self. . . . Spirituality also is the quality of being spiritual, of recognizing the intangible, life-affirming force in self and all human beings. It is a state of intimate relationship with the inner self of higher values and morality. It is a recognition of the truth of the inner nature of people. . . . Spirituality does not apply to particular religions, although the values of some religions may be part of a person’s spiritual focus. (p. 464)

This encapsulation of ‘spirituality’ accurately expresses the meaning of the term as it is used in this study. This study is not about spirit and soul, per se; instead, it is concerned with spirituality in the workplace. It is a recognition and an external expression of ‘the inner self of higher values and morality’ and an expression of ‘the truth of the inner nature of people.’ It is also a recognition of the interconnected nature of reality. Reflecting this expression, this ‘spirituality’, Neil (2001) extends Capra’s (1993) earlier mention of an internal ‘mode of consciousness’ to include such external manifestations as workplace behavior that is about integrity, is caring and compassionate, and even results in changes in organizational structures to

better support the spiritual growth of employees. Lussier and Achua (2001) believe that satisfying belongingness, esteem, and self-actualization needs of employees motivates them to meet the organization's 'needs'. They indicate that satisfied employees are more productive, and that "if you want to have satisfied employees, you must meet their needs" (p. 80).

Views on Spirituality in Education

There seems little doubt that Western society is gradually changing perceptions of the nature of physical, mental, and emotional well-being. Leaders are beginning to think 'systemically' and 'wholistically' (Liebig, 1994) and as Guillory (2000) claims, society is already, and inevitably, becoming 'spiritual'. In his words, "the open expression of spirituality has become an ingrained part of our personal and professional lives. . . . Spirituality is inevitable" (pp. 40-41). This is, in part, evidenced by increasing recognition that "we are a force of nature" (Kiefer, 1992, p. 175) and that identifying "nature's templates: . . . the patterns that control events" (Senge, 1990, p. 93) and functioning within them is 'natural' and the direction in which society needs to evolve, is evolving, and will likely continue to do so (Chatterjee, 1998; Daft & Lengel, 1998; Liebig, 1994; Osterberg, 1993; Rabbin, 1998).

On the other hand, one result of continuing the still-prevailing, somewhat outdated, Newtonian picture of reality is the current "crisis of meaning. . . . [where] modern industrial society knows how to do almost anything that can be imagined, and is totally confused about what is worth doing" (Harman & Hormann, 1993, p. 23). They contend that public education can help to educate individuals to find meaning in their lives, but confusion will persist as long as the system in which they live does not reflect this meaning, and will continue doing so until underlying assumptions are changed, as part of whole-system change.

Current school reform efforts and leadership models seem inadequate, and teaching and learning in schools seems to have changed little from the 19th century “assembly-line” model (Fullan, 1999; Hargreaves & Evans, 1997, Leithwood, Jantzi, & Steinbach, 1999; Senge, Cambron-McCabe, Lucas, Smith, Dutton, & Kleiner, 2000). Owens (2001) hints at confusion in school reform when he states, “By the beginning of this century, school reform was a widespread and highly energized disarray of competing theories and calls for action” (p. 129). This is due, at least in part, to increased focus and emphasis on the interconnected nature of the intangible world of higher values, ethics, morality, empathy, and compassion, and recognition of the truth of the inner nature of others. This emphasis is leading to the formation of models and providing examples of the norms by which schools, too, can improve. This study provides an introduction to these models and practices.

Significance of the Study

Neal (2001) reveals that workplace retreats for corporate leaders and their personnel, where meditation, prayer, and quiet time are a practised response to stress, is becoming “more and more common in all kinds of workplaces” (p. 464). She points further to “a major change going on in the personal and professional lives of leaders [and that the integration of the two] is leading to very positive changes in their relationships and their effectiveness” (p. 464).

If Neil (2001) is correct, and spirituality in leadership, as it is used here, is resulting in more effective leaders, then this has great implications for school leadership. But what makes the ‘spiritual’ model of leadership likely to foster significant improvement in the educational workplace and promote improvement in teaching and learning and student performance? The thesis of this study is that this model of leadership could improve teaching and learning and

school performance because such a change in leadership approach would change the underlying assumptions of how humans react to and interact with one another. A spiritual approach to school leadership could be effective because it involves fundamental changes in inner perceptions. This is important because allowing current workplace and social trends to inform school evolution can mean that, perhaps for the first time, schooling will be at the leading edge of how humans are most effectively creative.

School as Assembly-line

No longer can isolation and fragmentation continue to be the norm of schooling, where teachers work in isolation. Glickman, Gordon, & Ross-Gordon (1998) describe current school practice in terms of classrooms being isolated from each other where “each teacher sees his or her students, within four walls, as his or her own school” (p. 16). More recently, Senge et al. (2000) claim little has changed in formal schooling in the past two centuries or so. This, they claim, is because of the predominance of inaccurate perceptions of how humans most effectively learn and resultant outdated models of formal schooling. Accordingly, they continue, the predominant assembly-line model of schools, based on a perception of organization as machine, permeates all aspects of schooling and contributes to many of the problems associated with today’s education system.

Asserting that this “machine-age thinking” (Senge et al., 2000, p. 31) was oriented to producing a “standardized product” (p. 31), they continue:

Like any assembly line, the system was organized in discrete stages. Called grades, they segregated children by age. Everyone was supposed to move from stage to stage together. Each stage had local supervisors - the teachers responsible for it. Classes of twenty to forty students met for specified periods in a scheduled day to drill for tests. The whole school was designed to run at uniform speed, complete with bells and rigid daily time

schedules. Each teacher knew what had to be covered in order to keep the line moving, even though he or she had little influence on its preset speed, which was determined by school boards and standardized curricula. . . . few of us today appreciate how deeply assembly-line concepts are embedded in the modern school. (pp. 30-31)

They add that, while this system did increase educational output,

it also created many of the most intractable problems with which students, teachers, and parents struggle to this day. It operationally defined smart kids and dumb kids. Those who did not learn at the speed of the assembly line either fell off or were forced to struggle continually to keep pace; they were labeled “slow” or, in today’s more fashionable jargon, “learning disabled.” It established uniformity of product and process as norms, thereby naively assuming that all children learn in the same way. (p. 31)

In recent years, definitions of intelligence and learning have broadened to include, for example, Howard Gardner’s (see Goleman, 1995) contribution to such concepts as multiple ways of leaning/remembering, multiple ways of expressing one’s intelligence, and emotional intelligence. Despite this, little has changed in the basic approach to formal schooling and the assembly-line education system remains “under stress” (Senge et al., 2000, p. 32). They observe that under pressure to change, to improve the ‘product’, the education system is “doing what it has always done but harder. Workloads increase. Standardized testing is intensified. . . . When we are fearful, we revert to our most habitual behaviors” (p. 32). They conclude:

Whether they espouse it or not, educators are responding to the extraordinary anxiety and stress they are experiencing by turning up the speed of the assembly line. While this might produce a bit more output, all of us — students, teachers, and parents — should be asking whether it produces more learning. (p. 32)

Current trends toward increased spiritual orientation in the workplace generally, guided by personal values and, for example, Leithwood et al.’s (1999) belief that values “have never been more important to school leaders” (p. 223), have inspired the author of this study to build upon and add to the accumulating body of research data in this area by further exploring the

spirituality aspect of organizational leadership with a view to informing educational leadership practices.

School as Learning Community: Leading from Who We Are

Spiritual principles in leadership are not new and are included in current approaches to school leadership, variously referred to as cultural, transformational, and moral and ethical, (Avolio, 1999; Bass, 1997; Bush, 1995; Leithwood et al., 1999). Leithwood et al. quote Dillard as claiming that transformative leadership can “reach the souls of others in a fashion which raises human consciousness” (p. 9). In speaking of those who espouse moral leadership, Leithwood et al. say they believe “values are a central part of all leadership and administrative practice [and that] . . . the critical focus of leadership and administrative practice ought to be on *the values and ethics of leaders themselves*” (p. 10). Neil (2001) similarly supports the idea of attempting to live one’s values “more fully in the workplace” (p. 463).

Among others, two common themes in the current study are the notion of workplace as community and workplace as learning organization. Leithwood et al. (1999) similarly identify these as images of future schools, as well as identifying related values associated with future school leaders. This study shows how leading from a spiritual perspective satisfies this call for future school leaders to reflect those values.

Reverting to ‘our most habitual behaviors’ and other forms of resistance are often associated with change, or proposed change. In promoting the expression of ‘spiritual’ values amongst school leaders, this thesis suggests concepts that can act to temper the reflex response of returning to the familiar, and perhaps less effective approach to organizational leadership and functioning when facing the unfamiliar (Ray, 1993; Senge et al., 2000) - something many past

theories seem not to have been able to do, as evidenced by continuing calls for school reform. This thesis suggests practices which might diminish the inertia of fear and resistance often associated with change (Cashman, 1998; Guillory, 2000; Jones, 1995) by providing concepts of group functioning that inherently diminish the discomfort and fear of change. These are universal concepts that can help those in the education organization to recognize, work with, and profit from all forces coming into play, including the often less-apparent 'invisible' energies that inform change. Bolstered by current scientific theory, this potential positive impact on the education organization includes impact on both the day-to-day *practices* of education institutions, and their teacher education and leadership *programs*.

Fostering the spiritual maturing of educational leadership can be a way to respond to teaching and learning where it is; that is, it can be a way of improving teaching and learning without waiting for changes in governmental economic or political climate, or changes in local social climate. Developing leadership qualities cannot be mandated through further development, refinement and promotion of the formal technical aspects of leadership, regardless of how well this is done. As Thompson (1992) reveals, "the leadership qualities that will now be required . . . are *not* skills that can be learned. Our research reveals that these qualities are latent capacities that rest unused, and often unsuspected, in the recesses of the human mind and spirit" (p. 210). He continues, "leadership is not exceptional, but the natural expression of the fully functional personality" (p. 210). Cashman (1998) believes that leadership is about leading "from who we are" (p. 18), and that it is "authentic self expression that creates value" (p. 20). He agrees with Thompson in claiming leadership "exists everywhere in organizations" (p. 20).

Western culture is slowly changing its view of the machine metaphor of the world and is realizing that in order to live more harmoniously, people must view the world differently

(Wheatley, 1999). Despite this trend, if more conscious, informed, and efficient and effective moves to connect with the needs of society are not made, too much potential in education will continue to fall by the wayside. Too many teachers and administrators will continue “complaining and counting the days until vacation, the days until the weekend or summer, the days until their next day off, the hours to the end of the school day” (Finney & Dasch, 1998, pp. 95-96). Too many will allow middle age to be the beginning of a retirement mode, already too focussed on winding down, instead of seeing this age and experience as an opportunity “to birth ourselves into a new kind of usefulness” (Whyte, 1996, p. 208). Perhaps more importantly, too many students will continue to drone their way through the public education system, ill-prepared for graduation into a rapidly-evolving world of work, naively caught in a dying 19th century momentum that, shockingly, seems to be running out of relevance.

This study is significant in that it offers an avenue through which those in the education system can more consciously accelerate evolution of the current ‘assembly-line’ model of schooling toward schools as learning communities. This thesis can be an avenue for allowing personal underlying assumptions and resulting beliefs and behaviours to evolve in informed, conscious ways. In writing of the culture in which schools exist and the role the individual can play in her/his career through greater awareness of the assumptions, beliefs, and behaviors influencing organizational behavior, Owens (2001) points out:

Everyone in every culture accepts certain implicit basic assumptions about people, their human nature, the nature of human relationships, the nature of human activity, and the nature of the relationships between people and their environment. These assumptions are called basic assumptions because they give rise to our beliefs and values and, ultimately, the way we behave toward others. . . . The assumptions become an invisible part of the warp and woof of life, and they are rarely thought about enough to be considered or discussed. (pp. xvii-xviii)

This study can serve to help the reader think about, consider, and discuss the ‘basic

assumptions' underlying her/his personal, and collectively, organizational behavior as a base of engagement in the evolution of schooling practices. This seems prudent, for as Owens (2001) admonishes:

If we want to make a difference in the organization we call school it is first necessary to carefully make our basic assumptions manifest and consider how logical the connections are between those assumptions, our publicly espoused values and beliefs, and the organizational behavior in which we engage in professional practice. (p. xviii)

Research Questions

The research questions which guided this study are:

1. What are some trends in the current evolution of the workplace, as revealed in the core literature identified in Neal's (2001) annotated bibliography?
2. How have current trends in this literature informed the development of values-based leadership in the school as a community and the school as a learning organization?

CHAPTER TWO

METHODOLOGY

Design of the Study

Synthesis as a Methodology

This study is modelled after Leithwood et al.'s (1999) research on approaches to school leadership "published in four representative English-language educational administration journals" (p. 6), dating back to 1988. The method they used was to synthesize work published from North America, England, Australia, New Zealand and other countries which "reflects contemporary thought on leadership" (p. 7). Trusting the reputation of the four journals and the broad theoretical perspectives reflected in a total of 121 articles, they believed that collectively these journals would express "the most significant contemporary conceptions of leadership in the English-speaking world" (p. 7).

Leithwood et al. (1999) reviewed approximately eight volumes for each journal, with adjustments made for balance amongst the four. Of the 121 articles reviewed, they extracted 20 specific leadership concepts explicitly mentioned in the articles. These 20 leadership concepts were then placed in one of six categories or 'models'. These six models of school leadership are: instructional, transformational, moral, participative, managerial, and contingent leadership. They then describe, as separate categories, the 'clusters' of leadership concepts "sharing the same primary focus and key assumptions" (p. 7) in each model.

The purpose of Leithwood et al.'s (1999) study was to "offer a comprehensive approach to leadership that will help those in, and served by, current and future schools respond productively to the significant challenges facing them" (p. 21). As a point of departure for

building a “post-transformational” (p. 21) approach to leadership, they begin with “transformational leadership” (p. 21), believing it best served the purposes of those engaged in school restructuring. Beginning with a definition of transformational leadership as it is used in the non-school context, they then reveal the “dimensions and effects” (p. 22) of this leadership in schools. Readers wishing to learn more about this leadership are referred to Leithwood et al., (1999), *Changing Leadership for Changing Times*.

The Core Collection

To review the key ideas on spirituality in the workplace, I have chosen, as my ‘representative sample,’ the complete core of 31 books identified by Judith A. Neal (2001) in an annotated bibliography on spirituality in the workplace. Neal’s bibliographical list appears in Appendix A of *Leadership: Theory, Application, Skill Development* (2001) by Robert Lussier and Christopher Achua. This is a book targeting a suite of “leadership courses offered at the undergraduate and graduate level in schools of business, public administration, health care, education, psychology, and sociology” (p. xiii).

The first two (edited) books provide an overview of spirituality in the workplace and include contributions from more than 40 authors. In all, the core collection of 31 books draws upon the contributions of more than 70 authors who “value the human spirit and believe that modern society must change in a deep and fundamental way the way it thinks, if we are to have a sustainable future” (Renesch, 1992, pp. 1-2).

Just as Leithwood et al. (1999) believed that collectively their material would be “a representative sample of contemporary international literature” (p. 6) and would express ‘the most significant contemporary conceptions of leadership’, so too does this study trust Neal’s

(2001) bibliographical selection as being ‘a representative sample’ of literature on spirituality in the workplace. This is partially based on her claim that these annotated materials “were selected for their ability to inform the leader about issues related to spirituality in the workplace” (p. 467). It is also based on Ray’s (1993) claim of book one that “we have collected in this book the best thinking about the new paradigm, as well as indications of the best practice of it” (p. 10). The first two books of the core collection provide an overview of spirituality in the workplace, as well as a guiding frame for my analysis of this literature collection.

Analysis of the Core Readings

Neal (2001) grouped the core 31 books into eight sections or categories, each of which deals with an aspect of spirituality in the workplace. I use those eight categories to help me focus my research, but this is not a rigid adherence and they have been modified as themes and major categories became more apparent.

The first two books of the bibliography comprise Neal’s (2001) first category, “Overview of Spirituality in the Workplace” (p. 467). Not surprisingly, a review of the contents of the remaining 29 books, when cross-referenced with these two books, reveals many repeated themes and ideas. Framed by the focus and order revealed in Neal’s first ‘overview’ section, and further informed by the patterns and trends of the table of contents and in-text headings of the remaining books, I read all 31 books and made note of trends, common themes, notions, ideas, and principles; I also recorded my thoughts and ideas as they occurred during the readings. I adjusted and evolved my initial understandings by adding new themes and common ideas as they surfaced from the remaining 29 books. I also drew upon related writings for support, where it seemed appropriate. For example, I drew from Herbert’s (1985) contribution to an understanding of the

theories of the quantum nature of reality; Leithwood et al.'s (1999) research into transformational leadership and its place in the education organization; Senge et al.'s (2000) insight into the current school model, and how schools learn; and Goleman's (1995) explanation of what it means to be intelligent. Prior to reading the core literature, I was aware of patterns and trends throughout the material; after reading this material and making notes, I used the first two overview books, especially book one, as a frame for the incorporation of the remaining material in my analysis and presentation of this material.

In addition to drawing upon Neil's (2001) organization and the work of Leithwood et al. (1999), I review this literature through a personal development lense as well as filter it through my experience as a school teacher. Within the frame of Neil's bibliographical literature, while drawing on Leithwood et al.'s research methodology, to further refine this data I draw on more than 20 years as a public school teacher, most recently working with Native Canadians.

Just as Leithwood et al. (1999) "rely on a synthesis of research evidence about facets of transformational leadership" (p. 29), this study synthesises research evidence about facets of spirituality in the workplace as it might inform the nature of future schools and school leadership.

Organization and Analysis of Major Themes

Based on the universal nature of spirituality, as it is used in the current study, and an analysis of the core material, I concluded that the general approach taken by the 'new paradigm' business leaders in this study was not restricted to the corporate world. Their approach was to allow their own emotional 'spiritual' maturity, and application of their personal as well as collective values, to direct their interaction with others. The very personal nature of the emerging

new approach to business leadership made it evident that this approach, including guiding spiritual principles, had universal application. In essence, a spiritual approach to business leadership had a lot to do with fostering emotional, psychological, and physical well-being, more than the traditional financial, material-oriented bottom-line approach. This new business approach is guided by an increase in focus on the personal values of leaders and workers and results in improved productivity by increasing the intrinsic motivation and creative output of those involved. This spiritual approach appeared to have application to non-business organizations, including public education whose mandate has always included fostering improved human interaction, creativity, and productivity.

Having concluded that this core material had potential application for the education community, I sought an avenue by which I could apply the findings to schools and school leadership. Leithwood et al. (1999) and their work on leadership provided that opportunity. Just as the major thrust of the core literature reveals that the new paradigm workplace is resembling workplace-as-community and will be a collection of lifelong learners, so too do Leithwood et al. identify two designs of future schools as: (1) school-as-community and (2) school-as-learning organization. Based on my research, it seemed as though a spiritual approach to school leadership was comprehensive enough to move it into the realm of 'post-transformational' leadership, at least in terms of "values to which those exercising leadership will need to adhere in order to help transform schools" (p. 205).

Once the determination was made, that the future business workplace and the future school were projected to resemble communities of lifelong learners, I refined, distilled, and directed the core material in terms of: (1) the values demonstrated by new workplace leaders and (2) those values projected as being the 'tools' of future school leaders.

Reorganizing Neal's Bibliographical Core

Neal (2001) grouped the core collection of 31 books (see Appendix) into eight sections (see Table 1). Beginning with an overview of spirituality in the workplace in the first two books, this core collection then supplements this introductory frame through the remaining 29 books by providing a more in-depth understanding of the main ideas and themes of the first section.

Section One: Overview of Spirituality in the Workplace

The two books in this overview section provide an introduction to spirituality in the workplace, and form the frame of both Neal's (2001) and my presentation. Therefore, I review the content of these two books in some detail. The comprehensiveness and organization of book one was more useful in providing a frame for understanding this core material than was book two. Book two played a more supplementary, supportive role. Where appropriate, I explain my reorganization of this overview section to suit the more limited purposes of this study. I provide less information on the remaining seven sections because they are used to 'flesh out' the basic framework. See Table 2 for the frame of Neal's first two 'overview' books.

Book one. The first book of this overview, *The New Paradigm in Business: Emerging Strategies for Leadership and Organizational Change*, explores "the path toward [the] new paradigm in business" (Ray, 1993, p. 10). The first of the five parts comprising this book, "The Roots of Present Change", reveals that there is a shift in thinking occurring in the world generally, and how business practices are being altered by the demands of this changing world.

Just as Neal (2001) begins her presentation of the overview of spirituality in the workplace with this look at the 'roots' of the current change, so too do I begin my data review

Table 1

Core Collection: Neal's Organization of the Annotated Bibliography

Section titles	Books	Main thrust
1. Overview of Spirituality in the Workplace	2	Identifies the main components and sources of the current shift in approach toward fostering a more humane workplace and society.
2. Leadership from a Spiritual Perspective	8	Provides a scientific grounding for, and broadens understanding of, the significance of incorporating body, mind, heart, and spirit into leadership, mainly from an individual spiritual perspective.
3. Case Studies of Leaders Who Have Applied Spiritual Principles to Their Work	3	Provides concrete examples of leaders who are integrating spirituality and work.
4. Creativity and Spirituality in the Workplace	5	Shows how leaders are building artistic approaches into their leadership style, including poetry and music.
5. Spiritual Principles for Career Development	3	Suggests that the goal is to choose work that is in alignment with your soul's path, as informed by self-knowledge.
6. Spirituality at the Team Level	1	Identifies a book on teams and spirituality that provides a training program that is used in organizations.
7. Systemic Approaches	3	Looks at the concept of spirituality in the workplace from an organizational perspective with a particular emphasis on how to incorporate attention to spirit in organizational transformation.
8. The Role of Business in a Changing World	6	Provides a comprehensive look at spirituality and business, including the need to change the usual approach to business, and offers a vision of what the world can be in the new business era.

Table 2

Outline of Neal's Section One: Overview of Spirituality in the Workplace

Title and author	Focus
<i>The New Paradigm in Business: Emerging Strategies for Leadership and Organizational Change</i> . Edited by Michael Ray and Alan Rinzler	Part 1. The Roots of Present Change Part 2. The Beginning of New Leadership Part 3. Organizational Transformation Part 4. Social and Environmental Responsibility Part 5. Visions of the Future
<i>New Traditions in Business: Spirit and Leadership in the 21st Century</i> . Edited by John Renesch	Part 1. The Contextual Shift: A Time for New Possibilities in Business Part 2. The New Business Community: Leaders in Social Transformation

with a look at the nature and source of the present change in business and society. In section one of my analysis of Neal's literature (see Chapter Three), titled "Nature and Source of Present Change" (see Table 3), I attempt to remain faithful to the main points and order of Neal's overview. I focus on how a new order is emerging as individuals demand personal 'spiritual' satisfaction in the workplace, and life generally, as their basic understanding of reality and the nature of human interaction changes. This understanding is supported by a new science that promotes a more 'organic' reality of participation and interconnectedness that is slowly replacing a long-standing perception of a mechanical reality of discreet separate parts forming machine-like wholes. This demand for a new and improved workplace is also a response to long-standing degradation of the natural environment. I draw upon related material from the remaining books in Neal's core to support claims made in my first section.

Table 3

Reorganization of the Outline of Neal's Section One: Basic Frame of This Study

Thesis section title	Focus
Nature and Source of Present Change	Identifies the components and sources of the current shift toward a new perception of reality and emerging new order, partially in response to current environmental and social ills and the need for personal satisfaction in the workplace; Reveals the new scientific foundation of the 'relationship' nature of leadership.
New Leadership and Organizational Transformation	Reveals a 'softer' workplace approach to human interaction as informed and empowered individuals and organizations evolve into communities of productive lifelong learners.
Common Themes and Dimensions	Identifies and summarizes guiding themes and dimensions of the spiritual approach of the merchants profiled in this study.

Part Two of Neal's (2001) first book, "The Beginning of New Leadership", reveals that some organizations are "exploding our very concept of leadership" (Ray, 1993, p. 10) as their leaders change personally in order to lead their organizations through this transition. This is a leadership "that operates from compassion and community" (Ray & Rinzler, 1993, p. 65), that speaks of love, vulnerability, integrity, service, employee ownership, and reverence for life. This part reveals that "leadership is becoming a context in which all participants are leaders . . . at the appropriate time" (Ray & Rinzler, 1993, p. 65).

Part Three of *The New Paradigm in Business*, entitled "Organizational Transformation", moves from focus on individual change to the impact rapid change is having on organizational

transformation. It reveals how some companies are being successful “in terms of the standard business measures ” (Ray & Rinzler, 1993, p. 123), but have broadened this to include “measures of human values and environmental effects” (p. 123) where the new currency includes trust, equality, teamwork, and caring. The successes reported in this section are attributed to a move, by business, in the spiritual direction in the face of constant and rapid change. This is done by trusting the “essential constant: the human spirit. . . . by applying [the] inner resources of consciousness and creativity” (p. 123).

In further developing my frame, I combine Part Two and Part Three of this first book. This is because of the intimate relationship between individual orientation and organizational change. In addition to combining these two parts, I intersperse information from the remaining seven bibliographical core sections into my second category of chapter 3, “New Leadership and Organizational Transformation”, also adding information from outside the core where appropriate. In this second section of my analysis, I talk of the impact personal, individual change, especially by leadership, can have on organization transformation. I conclude that a new ‘softer’ business community is emerging with new definitions of success including the emotional well-being of individuals and the health of the planet’s natural environment. This is a business world increasingly directed by individual personal values, where continuous learning is standard fare in a rapidly changing world.

Part Four of Neal’s (2001) first overview book, “Social and Environmental Responsibilities”, broadens the view from personal and organizational development to how business can improve the welfare of society. This part had limited application here. The fifth and final part, “Visions of the Future”, offers a future vision of “what business and the world can be” (Neal, 2001, p. 10) if allowed to be guided by the “directions” of the paradigm shift. I relied

extensively on Zukav and Capra in this final part of the first overview book for their insights into the trend away from sole reliance on the five physical senses to greater trust and use of intuition and internal values in redefining business success.

Book two. The second book of Neal's (2001) overview section, *New Traditions in Business: Spirit and Leadership in the 21st Century*, is also an edited collection of writings and is organized into two parts. Similar to book one, this second book presents the notion that "the days of doing business as we have in the past are gone" (Renesch, 1992, p. 1), asserting that a "fundamental change of mind . . . must occur at a deep personal level" (p. 5) in order to make lasting organizational improvement.

Part One is entitled "The Contextual Shift: A Time for New Possibilities in Business." This first part of book two includes a look at the roots of present change, both in business and worldwide, and provides a glance into the future. Renesch (1992) believes sustainable improvement in business and society can occur through individual personal empowerment. He claims this can be accomplished mainly through "a change of consciousness - a contextual shift in how we think" (pp. 7-8), from a context "fueled by fear and doubt, competition, and domination to one of cooperation, vision, and responsibility" (p. 8). In essence, the thrust of this first part is premised on the notion of individual personal empowerment "in which everyone feels a sense of responsibility to the whole" (p. 8).

Part Two of *New Traditions in Business* is entitled "The New Business Community: Leaders in Social Transformation". It moves the focus from broader general trends in business and societal change to "more specific methodologies and strategies for achieving a new way of thinking for mainstream business practitioners" (Renesch, 1992, p. 79). The main subjects of this

part include “visionary leadership, the learning organization, corporate tribes, and the healthy company” (p. 79).

This second book was helpful in further revealing the nature and source of present change, especially in revealing the emerging new workplace as a learning organization guided by “leaders in social transformation” (Renesch, 1992, p. 79).

Section Two: Leadership from a Spiritual Perspective

Neal (2001) bolsters her introductory frame with a more in-depth look at the main themes introduced in section one. She begins this support in this second section by looking at “leadership from a spiritual perspective” (p. 468). This section narrows the focus from an overview to a better understanding of spiritual workplace leadership, especially the role of the individual. Neal chose the eight books in this section because “they are among the best on the topic” (p. 468). I extensively use one of these eight, Wheatley’s (1999) material on the ‘new’ science, in providing a scientific grounding for the main tenets of the new paradigm business.

Section Three: Case Studies of Application of Spiritual Leadership

Following the first two sections, which are meant to introduce and tell about most aspects of spirituality in the workplace, with a particular focus on the personal individual aspect of leadership, the next four sections in this core bibliography bring the focus to the practical application of spirituality at work. This is still at the individual level. Section three, consisting of three books, is “Case Studies of Leaders Who Have Applied Spirituality Principles to Their Work” (Neal, 2001, p. 468). This section bolsters the claim that a ‘softer’ spiritual approach to workplace leadership is currently being successful. I draw extensively on Liebig (1994) in

identifying the main themes expressed by the visionaries in this study (see the final section of my analysis in chapter three).

Section Four: Creativity and Spirituality in the Workplace

The five books comprising this fourth section are collectively called “Creativity and Spirituality in the Workplace” (Neal, 2001, p. 469). This section promotes the creative, artistic aspect of spiritual leadership where workers and leaders engage in work-as-art, drawing on their natural talents in story-telling, music, and celebrations. This gives work personal meaning and solidifies worker-organization relationships.

Section Five: Spiritual Principles for Career Development

The three books in this section focus on the “most important management principle of all . . . ‘know thyself’” (Neal, 2001, p. 469). They suggest that in developing one’s career, it is important to “choose work that is in alignment with your soul’s path” (p. 469), and add that key to this is self-knowledge. This section supported two of the basic notions throughout this literature, that of developing awareness of personal basic assumptions, “personal mastery” (Senge, 1993, p. 132), and of being guided by forces outside oneself (Liebig, 1994).

Section Six: Spirituality at the Team Level

This section consists of one book on a training program for team building. Though it is beyond the current study to offer a training *program* for team building, the material in this book added weight to several areas of focus throughout this literature. It added to the notion of organizations evolving in stages through team building, as opposed to being created. It also

supported the idea of the “interplay of organization, science, and spirit” (Heerman, 1997, p. 18) and the notion of values and spirit being “at the heart of high-performing teams” (p. 20).

Section Seven: Systemic Approaches

The three books of section seven in this bibliographical core, “Systemic Approaches” (Neal, 2001, p. 469), focus on the interconnected nature of organizational function and change. They are mainly concerned with “how to incorporate attention to spirit in organizational transformation approaches” (p. 470). Barrett (1998) provided information on the creative potential that seems to go untapped as a child moves through school and later in the workplace.

Section Eight: The Role of Business in a Changing World

Section eight, the last of Neal’s (2001) core categories, is “The Role of Business in a Changing World” (p. 470). The six books in this final section present a view of what the world can be in the new paradigm, and how to get there. This information ranges from individual personal change, to organizational transformation, to a global perspective. The broad nature of the subject matter of the six books in this section helped broaden understanding of most aspects of spirituality in the workplace.

In the next chapter, I analyze the workplace literature, providing a brief background to the current evolution of the business workplace and outlining the main tenets of this new paradigm. Finally, I identify some common themes and dimensions of the leadership revealed in this study.

Limitations of the Study

The material used in this thesis is not necessarily representative of all new and emerging business and workplace environments. Much of what is reported in this study is subjective and nearly 'invisible' to traditional quantitative measurement and study. It is viewed through my unique lenses. Because I rely on Liebig's (1994) research on the emerging workplace leadership, it needs to be pointed out that, as Liebig admits, the material in his study is similarly filtered through and subject to his own experiences and personal interests, which make his book "to some extent autobiographical" (p. xii). He acknowledges that it is autobiographical in "how interviews were conducted, what [he] chose to emphasize, and the decision to include [his] own personal comments and observations in the profiles" (p. xii).

This is admittedly a similar limitation of my study. Neal (2001) states that her list of core 31 bibliographical materials "is not exhaustive" (p. 467) but, 'were selected for their ability to inform the leader about issues related to spirituality in the workplace.' So from the perspective that the core of my research material was chosen *because* its subject matter is spirituality in the workplace, the books were not 'randomly' chosen, nor are they meant to represent more than a growing trend in the workplace toward a more spiritual orientation. The material in my literature review, including Liebig's (1994) research, is a sample of convenience.

Even the very nature of this study is obviously unique to me, as it would be to any author, in that there are no hard and fast rules by which subsequent researchers of the same core material can perceive the trends and common themes in the same contextual way I have experienced them. These are filtered through all that I am, as it would be uniquely so by subsequent researchers. In this sense 'observer bias' would seem to restrict the application of my findings.

Liebig (1994) is very open about the subjective nature of the reported experiences of those he interviewed - to the fluid, contextual nature of perception, and the likelihood of the findings expressed here being less current in the near future. He writes of them, "Their perspectives are, of course, subject to change. What they said to me and what I have written about them is time-bound, shaped by their dispositions of the moment, my interpretations, and other prevailing circumstances" (p. 6).

I differ with Liebig on one point; I believe these are more than time-bound 'snapshots'. It is my belief that the perspectives shared by the visionary leaders in this study reveal more than 'dispositions of the moment'. I believe they represent, fundamentally, what it means to the individual to be human, and collectively what a more humane workplace and society can look like.

CHAPTER THREE

ANALYSIS OF THE LITERATURE

In this chapter I review the literature on current trends in the world of business, as gathered and presented by Neal (2001) and outlined in the previous chapter. At the heart of Neal's (2001) literature collection is the notion that a fundamental shift is occurring in the industrial societies of the world, a paradigm shift. There is a shift away from sole reliance on outer knowledge and senses, where the predominant business model is dominated by separation, control by hierarchy, and success is measured solely in financial terms. The current shift is a reorientation toward the inner world of human consciousness and interconnection with others. It is about reason, but also includes trust in intuition and emotions, personal empowerment and creative freedom, and is guided by personal 'spiritual' values. Under the new model success continues to be measured in financial terms, but has broadened to include stewardship of the earth, including the health of society and the natural environment, and the well-being of individuals (Autry, 1991; Daft & Lengel, 1998; Liebig, 1994; Rabbin, 1998; Ray, 1992; Ray & Rinzler, 1993).

In the first section, entitled "Nature and Source of Present Change," I reveal that changes are occurring in the perception of the nature of human interaction. I conclude that a long-standing perception of mechanical separation and clockwork predictability has given rise to current bureaucratic 'assembly-line' structures of the workplace, and of society generally. Framing virtually all aspects of the industrialized world, according to the literature in this study, this perception has resulted in many of the current environmental, economic, and social ills of the planet. These 'ills', in great part, have helped precipitate breakdown of the old paradigm.

Finally, supported by discoveries in 20th century science, this change recognizes that a long-standing mechanical perception of physical reality is flawed, and is being replaced by the notion that nature's open interconnected organic systems of interaction, including the interaction of 'invisible' energies, apply to human reality.

In the second section of this chapter, "New Leadership and Organizational Transformation," I reveal that the business world is beginning to respond by wisely allowing revised underlying assumptions about human interaction to reorient the workplace to more resemble communities of interconnected lifelong learners, with 'success' broadening beyond the local economic bottom line to include the personal well-being of individuals. A key component of this reoriented workplace is the personal transformation of individuals, beginning with transformed individual leaders who espouse and practice 'softer' approaches to human interaction.

Finally, in the third section, "Common Themes and Dimensions", I summarize the basic themes and dimensions of the spiritual leadership analyzed in this study.

Nature and Source of Present Change

In the introduction to the book *New Paradigm in Business: Emerging Strategies for Leadership and Organizational Change*, co-editor Michael Ray (1993) speaks of a "profound change . . . happening in the business world" (p. 1). He elaborates:

Throughout the world, people in business – including owners, managers, and employees – are changing the way they think and work. They are engaged in a transformation that some have said is as great as any in history. This shift is leading to the new paradigm in business. (p. 1)

The claim that business thinking and practice are changing throughout the world is a prevalent thread throughout the literature in this study; indeed, it is the premise of Neal's (2001) literature collection and a major focus of this study. Expressions like "new paradigm management" (Weiffering, 1993, p. 161), "a new paradigm is clearly emerging" (Kelly, 1993, p. 193), "guiding new paradigm principles" (Ray & Rinzler, 1993, p. 227), "new paradigm . . . represents a new synthesis" (Henderson, 1993, p. 272), "midst of entering a new era" (Renesch, in Rabbin, 1998, p. xiii), "in the midst of a stretch of the human mind" (Osterberg, in Liebig, 1994, p. 23), "new management paradigm. . . through love and spirituality" (Marcic, 1997, p. 45), and "the whole nature of work is being changed" (Finney & Dasch, 1998, p. 39) predominate in the literature.

In quoting Alvin Toffler, Harman (1993, p. 282) reveals the breadth and depth of the current upheaval. He writes that Toffler "finds us facing 'the deepest upheaval and creative restructuring of all time. . . . The transformation of the corporation is part of the larger transformation of the socio-sphere as a whole. . . . Taken together, they add up to a massive historical shift.'" Scott Peck (in Barrett, 1998, p. xiii) more succinctly claims, "The human race is in the midst of making an evolutionary leap."

This study concludes that, at least within the industrialized world, there is a shift occurring in fundamental underlying assumptions about what is good business. It also concludes that this change in the workplace is one facet of a broader mind-shift within industrial society.

If the current long-standing approach to business is changing, then knowledge of the foundation of this past, and still-predominant, industrial world mind-set should help clarify and solidify understanding of this shift. This understanding also should add perspective to the nature of the paradigm that is replacing it.

Old Order Thinking

Essentially, the literature claims that breakdown of the current paradigm is, for the most part, the result of strict adherence to a scientific mindset that originated some 300 years ago, but which was flawed in its assumptions.

A World of External Objectivity

Broadly speaking, the traditional and predominant perception of physical reality, sometimes referred to as “Newtonianism” (Wheatley, 1999, p. 10), is based on modern-day application of Isaac Newton’s 17th century scientific version of the nature of reality which is focused on the world of observation and outer experience. It is premised upon the perception of an objective, stable, predictable, mechanical clockwork universe (Fox, 1994; Harman & Hormann, 1993; Maynard, 1992; Sanford, 1992; Wheatley, 1999). This orientation applies assumptions about machines to all physical reality - that logic, reason, and data can understand, control, and predict the nature of things (Daft & Lengel, 1998). It also assumes that separation and the study of separate parts leads to an understanding of the whole (Wheatley, 1999).

Richards (1995) conveniently summarizes the following beliefs as being old paradigm,

Newtonian thinking:

Objectivity is possible; the world is arranged mechanically; change occurs through evolution; the cause of events can be understood as a linear, mechanical process; nature can be understood in a rational way by manipulating it in experiments; nature can be controlled and dominated; the world we know is ‘out there’ and we are ‘in here’ in a separate and distinct way; truth, the whole truth, can be known. (pp. 2-3)

These beliefs and their eventual “prototypical embodiment in the assembly line” (Senge et al., 2000) have dominated thinking and functioning for more than 300 years, and predominates in much institutional and individual orientation today. For example, Daft and Lengel (1998)

speak of formal “control-based organizational structures” (p. 32) as permeating schools and forming the basis of family hierarchy. More specifically, in speaking of “how we are reared as children and later educated,” Thompson (1992, p. 214) claims child-rearing practices are based on “rules that . . . have largely not changed for the last 150 years . . . that arose from Isaac Newton’s view of the world” (p. 215). He continues, “this kind of approach . . . [requires] children to disorient from their own values, intuition, thoughts, and feelings and orient themselves around the parents’ view of what is right and wrong” (p. 215).

Thompson (1992) also reveals the influence of “the Newtonian model” (p. 216) on the education system: “Our education system is structured around *what* to think rather than *how* to think” (p. 216). He shares the following quote from Abraham Maslow:

Educators focus on implanting the greatest possible amount of information in the greatest number of children, with a minimum of time, expense and effort. . . . Children in the usual classroom learn very quickly that creativity is punished, while repeating a memorized response is rewarded, and concentrate on what the teacher wants them to say, rather than understanding the problem. Since classroom learning focuses on behavior rather than on thought, the child learns exactly how to behave while keeping his thoughts his own. (pp. 216-217)

Senge et al. (2000) write extensively on the impact this model is having on schools. They too claim that today’s schools continue to be modelled after those of the 19th century, which borrowed their design from the assembly line model. They even assert that “school may be the starkest example in modern society of an entire institution modelled after the assembly line” (p. 30).

Finally, when considering that “the bulk of our corporate leaders today were educated in this system” (Thompson, 1992, p. 217), the corporation is organized around authority and control, where “performance is managed primarily by punishment and reward. . . . Authority figures (managers) become parents and subordinates become children, functioning largely out of

the frozen false self that precludes the possibility of expression of spirit or the act of leadership” (p. 217). This ‘disorientation’ amounts to the loss of “the natural expression of our own inner values and desires, . . . [which] is the source of intuition, creativity, curiosity, enthusiasm and *all other qualities that have come to be recognized as visionary leadership*” (p. 216). He defines visionary leadership as “the free and authentic expression of our true inner spirit” (p. 216).

In summarizing his argument for the broad influence of Newtonian thinking, Thompson (1992) concludes, “Collectively, conditions within [the] three institutions – the family, the educational system, and the corporation – represent an unconscious cultural conspiracy, held in silence, that deadens the human spirit and precludes the possibility of leadership” (p. 218).

The visionary leaders in this study collectively believe the current business model was spawned from the 19th century scientific model along with its inherent “flawed way of thinking – a mind-set that needs to be shifted if problems are to be resolved” (Renesch, 1992, p. 3).

Material and Economic Measures

One development in business, of this ‘flawed way of thinking,’ is a narrow focus on financial and material parameters as measures of success. Harman and Hormann (1993) conclude that material growth and economic parameters have become the measure by which an individual defines himself or herself. He further indicates that this measure has magnified to the point where “economic growth [is] the primary measure by which societies judge their progress” (p. 19). Maynard and Mehrrens (1993) similarly claim that “the old paradigm always has measured wealth strictly as financial assets derived from productivity and profit” (p. 36). Ferguson (1993), also echoes the notion that old paradigm business narrowly measured profit in economic and

material terms, operating from “strictly economic motives, [and] material values [where] progress [is] judged by product [and] content” (p. 33).

Breakdown of the Old Paradigm

Narrow focus on material gain, this “addiction to materialism” (Russell, 1998, p. 70), often through co-opting the earth’s natural resources, has resulted in deterioration of the world’s natural environment. Russell believes that “looking to the world to satisfy our inner needs [has resulted] in an exploitative mode of consciousness. . . . [that] puts us in competition with Nature itself” (p. 69). He extends this to say that the planet is experiencing a crisis brought about by such things as global warming, chemical garbage, and thinning ozone. Harmanm and Hormann (1993) believe that “most of today’s critical societal and global problems have come about, directly or indirectly, because of the successes of the Western industrial paradigm” (p. 19).

As with all paradigm shifts, the current change from narrowly focussing on short-term material measures of success to greater awareness of the broader impact and implications of the economic and material gains of the current industrial paradigm is propelled by crisis and breakdown of the old belief system (Harman & Hormann, 1993; Hubbard, 1998; Ray, 1992; Russell, 1998).

Global Dilemmas

Under the old system the world finds itself beset by many global problems. As Harman (1992) notes:

The world is beset with a complex of global problems including environmental degradation, resource depletion, toxic chemical concentrations, man-made climate

change, chronic hunger and poverty, species extinction, and the threat of modern military powers to obliterate whole populations in the name of “national security.” (p. 12)

He adds, “These problems are probably no longer solvable within the framework of the established, traditional, and industrial order” (p. 12). Brutoco (1993) similarly believes that “it is no longer possible to continue . . . employing the same business model, . . . [which is] destroying the planet” (p. xi). The notion that global problems are prompting a paradigm shift is a common refrain in the literature. Some examples include: Fox, 1994; Harman and Hormann, 1993; Hubbard, 1998; Liebig, 1994; and Russell, 1998.

Demand for Personal Satisfaction

In addition to global environmental, social, and economic threats, another often-cited reason for the breakdown of the current paradigm is lack of creative freedom and personal satisfaction in the workplace. As Ferguson (1993) points out, “one of the most significant characteristics of the new paradigm is the struggle of individuals to find higher purpose and meaning in work” (p. 28). She adds that “the result has been the gradual emergence of new values reflecting authentic needs and desires for work as a vehicle of transformation” (p. 28).

In support, Autry (1991) hints at the potential for the work institution to be a place for personal growth and satisfaction when he speaks of it as “a human community held together by . . . the work bond” (p. 40), claiming this bond to be second only to family ties. Brutoco (1993) similarly reveals the influence of the workplace and its potential for creativity and personal growth:

Business is the place where most of us have our greatest daily contact with other human beings. . . . It is also in business that most of us expend our creative energy and where we form the relationships that most influence our daily conduct. (p. xii)

Because of the intrinsic personal nature of the workplace, in contrast to the current, seemingly less humane, bureaucratic model, Brutoco speculates that “many leaders will soon come to see the primary role of business as incubators of the human spirit” (p. xii). It is assumed in this study that there is room and growing demand for greater personal satisfaction in the workplace.

New Science of Open Interactive Systems

The idea that fundamental changes are occurring as natural responses to stress, where the usual way of operating no longer satisfies, is supported by similar changes in science. In particular, throughout the 20th century, quantum physics has proposed theories of the nature of physical reality that fly in the face of well-established Newtonian perceptions.

A cursory look through the literature reveals that more than half of the books in Neal's (2001) collection make direct reference to ‘new science’ and the quantum nature of organizational leadership and change. A few, for example, are Chattergee (1998); Daft and Lengel (1998); Hubbard (1998); Joba, Maynard, and Ray (1993); Ray and Rinzler (1993); Sanford (1992); Vaill (1996); and Wheatley (1999).

It should prove useful to review the main tenets of this ‘new science’, which is essentially a look at the scientific foundation of the current paradigm shift and the implications this new science has for organizations and organizational leadership. It is a look at the main tenets of quantum physics, field theory, and chaos theory, the new science that began to emerge shortly after the turn of the last century, which predominates in physics today and is gaining momentum in other disciplines, including chemistry and biology. These new scientific principles are also being reflected in social and organizational function and change.

For the purposes of this study, the collective term ‘new science’ encompasses quantum physics, field theory, and chaos theory. For an understanding of this science, I mainly draw on Margaret Wheatley’s (1999) seminal offerings on leadership and the new science. I interject this with Herbert’s (1985) explanation of quantum theory and Prigogine and Stenger’s (1984) offerings on science and change; I add support where appropriate. This is with the belief that together these writings present an accurate representative encapsulation of post-Newtonian scientific thinking and its place in the organizational setting.

In the workplace literature Wheatley (1999), especially, married organizational leadership and new science. Informed by this application of quantum thinking to the workplace, quantum physics offers a more comprehensive theoretical explanation of physical reality than the one that has dominated science and the industrial societies of the world. The familiar perception of scientific reality speaks of simplicity, order, and predictability, whereas new science presents a world of complexity, chaos, uncertainty, and self-organizing capacity (Chatterjee, 1998; Vaill, 1996; Wheatley, 1999; Whyte, 1994).

There are varying versions of quantum reality; indeed, Herbert (1985) identifies eight views. Where there is controversy, it seems most of it is about “what’s really going on behind the scenes” (p. 16) despite the fact that quantum theory itself is sound physics and offers a sound grounding for physical reality. Physicists themselves are aware of the unusual nature of their studies and findings, but make it clear that they “do not put forth these quantum realities as science fiction speculations . . . , but as serious pictures of the one world where we actually live in: the universe outside your door” (p. 27). At the risk of overplaying my effort to quell doubts and decrease confusion over the various presentations of quantum reality, it is worth adding Herbert’s contention that:

since these quantum realities differ so radically, one might expect them to have radically different experimental consequences. An astonishing feature of these eight quantum realities, however, is that they are experimentally indistinguishable. For all presently conceivable experiments, *each of these realities predicts exactly the same observable phenomena.* (p. 28)

According to Herbert (1985), quantum theory has a history of successes and is withstanding the test of time. In his words, “quantum theory boldly exposes itself to potential falsification on a thousand different fronts. Its record is impressive: quantum theory passes every test we can devise. After sixty years [now more than seventy-five years] of play, this theory is still batting a thousand” (p. 94).

Trusting Herbert’s (1985) claim that “quantum theory works no matter what one believes” (p. 93), the following three components of quantum reality are relevant to this study because they offer the current presentation of reality, and offer a fresh effective approach to human interaction. Given the propensity of research to draw upon ‘scientific’ evidence to inform theory and policy, it seems prudent to base one’s interaction with others, as an organization member and leader, on a more comprehensive understanding of reality than the one based on assumptions of Newtonian thinking, slowly being superseded in organizational functioning as a new paradigm shifts into place.

A World of Relationships, Perception, and Expectation

At the beginning of the last century, physicists began to discover a radically different nature of physical reality, a picture which presents the world as “nothing but energy, one whole with an infinite number of intimately connected, always varying parts, rather than discrete permanent entities” (Ray, in Ray & Rinzler, 1993, p. 2). This new physics is known as “quantum” physics because of its initial focus on packets of energy called quanta (Zukav, 1979).

Quantum theory presents a world of participation, where observer and observed interact, where objectivity fails and the process of observing interacts with the object of observation, where the observer may be considered co-creator of reality (Herbert, 1985; Prigogine & Stengers, 1984; Wheatley, 1999; Zukav, 1979). Wheatley reiterates the interrelationship nature of quantum reality when she claims that “one of the first differences between new science and Newtonianism is a focus on holism rather than parts. Systems are understood as whole systems, and attention is given to *relationships within those networks*” (p. 10). She goes on to say that from a systems perspective, “it becomes critical to sense the constant workings of dynamic processes, and then to notice how these processes materialize as visible behaviors and forms” (pp. 10-11).

The notion that belief and expectation influence outcome, this self-fulfilling prophecy, is common in many leadership writings (Chatterjee, 1998; Liebig, 1994; Russell, 1995; Wheatley, 1999). The idea that expectation greatly influences outcome, and as Wheatley claims, determines outcome, is supported by quantum physics, field theory, and chaos theory.

A basic principle of quantum physics revolves around the notion of the universe being systemic and participative in nature (Wheatley, 1999) where “the act of looking for certain information evokes the information we went looking for - and simultaneously eliminates our opportunity to observe other information” (p. 65). Essentially, this theory presents a reality where observer and observed both participate in creating that reality, where perception and expectation influence and form reality (see Wheatley, chapter 4). Herbert (1985) likewise supports the notion “that reality is observer-created” (p. 199). In referring to Werner Heisenberg’s presentation of quantum reality, he shares Heisenberg’s belief that “there is no

deep reality - nothing down there [in the subatomic, quanta world] that's real in the same sense as the phenomenal facts are. The unmeasured world . . . achieves full reality status during the act of observation" (p. 26).

The essence of this claim is that all potential possibilities in any situation exist until the moment of observation, of observer participation, when all but one of those potential possibilities collapse. According to quantum physics, the one that remains, the observable 'reality', is a product of observer expectation and influence. As incredible as this claim seems, it is not the product of an overly-imaginative and grasping mind, nor has it devolved from organizational lore. Instead, startlingly, it is drawn from actual quantum experiments where light behaves as a particle when observed for that property, and conversely behaves as a wave when that property is being tested. (For an explanation of this now-famous double-slit experiment, see Wheatley, 1999, pp. 63-64). This experiment, and the considerable weight given it in quantum physics, gives credence to the notion of self-fulfilling prophecy and has great implications for individual and collective vision developing the creative potential of organization members.

It seems beyond question that expectation greatly influences performance. Wheatley (1999) adds support when she poignantly writes that "in human organizations, we . . . [determine] the fate of all of us - our quality of aliveness or deadness - by what we decide to observe in one another" (pp 62-63). Barrett (1998), Senge et al. (2000), and Sinetar (1987) share the observation that preconceived notions and expectation greatly influence student school performance. Where teachers and others expect little of some students, those students often expect little of themselves and "go unobserved, forever invisible, bundles of potential that no one bothers to look at" (Wheatley, 1999, p. 62). Underestimated creative expectation would seem to

be perpetuated where students' preserved cumulative records reflect past mistaken observation or underperformance (Sinetar, p. 63).

Barrett (1998) supports the claim that much creative potential goes undeveloped and even diminishes as the child passes his or her formative years through formal schooling when few believe in that potential. He reveals that in a longitudinal study of 1600 children, despite 98 percent of those children ages three to five scoring "in the genius level" (p. 47), their 'genius' diminished throughout their formal schooling, where by ages 13 to 15 only 10 percent scored at the creative genius level. Of more than 200,000 adults over age 25, around 2 percent score at that level. It is Barrett's belief that this natural creativity is "socialized out" of children at an early age, or later in the workplace "it is not appreciated by our employers" (p. 47). He concludes that "our education systems have much to answer in this arena" (pp. 47-48).

Interactive Fields of Influence

If quantum physics is accurate in its observation of the participative and relationship nature of reality and the influence expectation has on outcome, then field theory offers a glimpse of the nature of the arena in which the invisible forces at work produce a 'self-fulfilled' reality. According to field theory, "space everywhere is now thought to be filled with fields, invisible, non-material influences that are the basic substances of the universe" (Wheatley, 1999, p. 50). Continuing, she adds that "fields encourage us to think of the universe [as being] filled with interpenetrating influences and invisible forces that connect" (p. 52).

Jones (1996) similarly speaks of "subatomic particles that hover in and around everything that exists" (p. 72), adding that "one interesting characteristic of these particles is that they seem

to take on the properties or expectations of the scientists studying them” (p. 72). More broadly speaking, Jones surmises that “if these particles surround us all, then each of us is currently and constantly creating the future by what we say and think *whether or not we are aware of doing so*” (p. 73). Obviously, if Jones is correct, it is a great understatement even in saying that this has tremendous implications for all of human interaction and the role consciousness has in consciously unfolding future lives and future physical reality, including organizational reality.

From the basic premise that the universe is filled with fields, the idea of “morphic fields” developed (Hubbard, 1998; Russell, 1995; Sanford, 1992; Wheatley, 1999). According to Sheldrake (as cited in Wheatley, 1999), “morphic fields are built up through the skills that accumulate as members of the same species learn something new” (p. 53). Wheatley goes on to say how an individual can access this collective information and acquire the new skill through “morphic resonance” (p. 53) where the field of the individual absorbs or ‘takes up’ information from the collective field. Sanford (1992) speaks of Sheldrake’s morphic field theory as “a concept of change as transmittable through an invisible nonmaterial field of living energy” (p. 203). In referring to Sheldrake’s description of the process, she writes:

We create a kind of memory, a set of assumptions and patterns in our social fields, which conditions the way everyone in that field sees things. When a shift in these patterns reaches a critical threshold, it becomes pervasive beyond any space and time connection. In effect, it creates a new field to which people resonate, causing new habits for the social group. Learning becomes easier for each succeeding group because the field in which they exist is forming a new pattern and reconditioning the whole Once the threshold has passed, the new learning does not even need to be taught — it is just known by all within the field. (p. 203)

This concept of morphogenic fields supports Jung’s notion of the collective unconscious (Cowan, 1992; Fox, 1994; Harman & Hormann, 1990; Jones, 1995), variously known as “innate wisdom” (Jones, p. 114) and “communing with God” (Cowan, p. 153). Adding a distinctly

Christian slant, Fox, in speaking of “the traditional seven sacraments” (p. 302) (baptism, penance, confirmation, eucharist, marriage, ordination, and healing the sick), writes that “the concept of seven sacraments is archetypal It taps into what Rupert Sheldrake calls the morphic field or the collective unconscious of our ancestors” (p. 306). There seems little doubt as to the existence of collective knowledge and its resembling innate knowing.

The nature of these fields being such that the individual ‘takes up’ information or energy from the collective field or from another individual’s field, offers an explanation of the medium that connects one person’s expectation to another’s performance. Accepting the existence of fields, it is not difficult to imagine one’s individual field absorbing the energy contents of another’s field as these fields interact or intercept each other. This flow of ‘field’ energy offers an understanding, for example, of the mechanics of how a teacher’s ‘positive’ preconceived expectation of a child’s abilities and performance can add supportive energy to the child’s positive self-beliefs. Conversely, it can result in the opposite effect as both fields interact if there is little expectation from the teacher of student success. In the context of field theory, it is similarly understandable why sharing a creative idea with those who do not support or ‘believe in’ the idea can diminish or interfere with the positive field energy already accumulated around the idea. This happens as their ‘negative’ field energy interacts with, and ‘negatively’ influences the likelihood of the creative idea field becoming physical reality. In this instance, sharing the idea has ‘jinxed’ its likelihood of happening in the physical world. On the other hand, sharing it with those who are supportive at their deepest level adds their supportive, resonating field energy and increases the likelihood of the idea manifesting physically.

The participative, interactive nature of fields of energy speaks of interactive living systems, not unlike Senge's (1990) notion of "business and other human endeavors . . . [being] . . . bound by invisible fabrics of interrelated actions" (p. 7). He refers to awareness of these 'interrelated actions' as "systems thinking" (Senge et al., 2000, pp. 77-93). New science offers an explanation of the mechanics of systems thinking.

Self-Organizing Capacity

The notion of 'self-organizing capacity' is a characteristic of organic structures where "disequilibrium is the necessary condition for a system's growth" (Wheatley, 1999, p. 79). Because of the interconnected "network" nature of systems, when a system is far from equilibrium, a small fluctuation within the system becomes amplified. Wheatley explains that "as different parts of the system get hold of it, interpret it, and change it, the disturbance grows. Finally, it becomes so amplified that it cannot be ignored" (p. 87). She goes on to say that "if the amplifications increase to the level where they destabilize the system, the system can no longer remain as it is" (pp. 87-88). She adds that at this point the system will either evolve into new directions or die. This amplification suggests a diminished place for predictability and predetermined outcomes as other ongoing field influences continuously interact with the disturbance.

The idea of disorder and chaos creating new ordered systems is revealed by Nobel Prize winner Ilya Prigogine through his work in chemistry. Prigogine and Stengers (1984) write that "in far-from-equilibrium conditions we may have transformation from disorder, from thermal chaos, into order. New dynamic states of matter may originate states that reflect the interaction

of a given system with its surroundings” (p. 12). These new structures are called “dissipative structures to emphasize the constructive role of dissipative processes in their formation” (p. 12). Opening the door for broader application of this notion of chaos working within self-organizing systems, they write, “the key words . . . nonlinearity, instability, fluctuations . . . have begun to permeate our view of nature even beyond the fields of physics and chemistry proper” (p. 13). Fluctuation, disorder, and change are the essence of chaos theory.

Wheatley (1999) provides a succinct explanation of chaos theory and the relationship between order and chaos:

These two forces are now understood as mirror images, two states that contain the other. A system can descend into chaos and unpredictability, yet within that state of chaos the system is held within boundaries that are well-ordered and predictable. Without the partnering of these two great forces, no change or progress is possible. Chaos is necessary to new creative ordering. This revelation has been known throughout time to most human cultures; we just needed the science to help us remember it. (p. 13)

Implications for Organizations

Wheatley (1999) applies field theory and self-organizing capacity to general organizational functioning in speaking of the role field theory plays in organizational vision when she writes of “the notion that organizational vision and values act like fields, unseen but real forces that influence people’s behavior” (p. 15). She broadens this to include ways new science can inform concepts of contemporary organizations:

Our concept of organizations is moving away from the mechanistic creations that flourished in the age of bureaucracy. We now speak in earnest of more fluid, organic structures, of boundaryless and seamless organizations. We are beginning to recognize organizations as whole systems, construing them as “learning organizations” or as “organic” and noticing that people exhibit self-organizing capacity. These are our first journeys that signal a growing appreciation for the changes required in today’s organizations. My own experience suggests that we can forego the despair created by

such common organizational events as change, chaos, information overload, and entrenched behaviors if we recognize that organizations are living systems, possessing the same capacity to adapt and grow that is common to all life. (p. 15)

The idea of the tenets of new science forming the foundation of contemporary organizational leadership and change theory is not as novel as it might seem at first blush. The role of collective belief, shared vision, and dissonance and chaos in organizational change form the frame for some current seminal writings on organizational leadership and change theory. Notable, is Covey's (1989) presentation of expectancy theory, the "Pygmalion effect" (p. 17), where perception becomes reality and where satisfying long-term 'outward' personal and organizational change flows from internal changes at the level of individual thinking. Senge's (1990) notion of people being "prisoners of our own thinking" (p. 27) and "seeing the world anew . . . [through] a shift of mind" (p. 68), and his notion of human interaction being bound by 'invisible fabrics of interrelated actions' similarly reflect new science field theory and the interconnected nature of reality. Fullan's (1999) use of "a combination of new theories (in particular, chaos theory) . . . [where] . . . we learn . . . [that] . . . learning occurs on the edge of chaos" (p. ix) draws on new science as it is reflected in organizational change theory. Similar to Senge, Fullan also presents the idea of seeing "conflict, diversity and resistance as positive, absolutely essential forces for success" (p. ix).

As is becoming clear, Wheatley's (1999) overview of this new science provides a scientific explanation and grounding for effective 'new order' organizational leadership, encompassing the concepts explored by Covey, Senge, and Fullan.

Without meaning to dwell on this, I would like to emphasize the startling nature of this claim by quantum physics, that this is a participative universe, that reality flows from perception,

and the implications this has for organizational functioning, including the education organization. It certainly is a stark departure from Newtonian mechanics and the predominant thinking still continuing throughout the West. Wheatley (1999) recognizes the strength of this departure in referring to it as an “admittedly bizarre . . . [view of reality which] . . . startles us out of common notions of what is real” (p. 11) where “it is not possible to observe reality without changing it” (p. 30). Danish physicist and Nobel Prize winner Neils Bohr (as cited in Wheatley, pp. 32-33) adds that ““anyone who is not shocked by quantum theory has not understood it.”” Wheatley insists that it is the “unseen *connections* . . . [that] . . . are the fundamental ingredients of all creation” (p. 11).

In other words, according to quantum theory, reality is contextual, surfacing as the product of the melding of all underlying energies of perception and expectation. It is this interrelationship systems nature of reality and the ‘intimately connected, always varying parts’ and the ‘unseen connections’ within the workplace context that provides the foundation of the new ‘spiritual’ approach to workplace leadership. New science offers an explanation of the nature and source of present changes in organizational functioning, an explanation of why predominant seventeenth-century perceptions of closed systems of predictability and order are running out of momentum, especially when applied to human interaction in today’s world of rapid change.

New Leadership and Organizational Transformation

In this section, the literature reveals the nature of the emerging transformed world of work. This is a workplace that has a holistic orientation that considers the physical and emotional

well-being of individuals as well as broad long-term impacts of current workplace policy and practice. This is a work world where intuitive notions, informed by personal values, are gaining prominence in organizational leadership and functioning. The new workplace is a world where developing learning capacity and functioning as community are the ways to effectively operate in a world of constant change.

It seems undeniable that mankind finds itself faced with ever-worsening environmental, economic, and social problems of global proportions. The media keeps us, as concerned citizens, ever aware of this. Some believe these problems and accompanying human misery are a “crisis of perception” (Capra, 1993, p. 231) where a persistent outdated world view amongst political, corporate, and academic leaders failed, and continue to fail, to recognize the interconnected “living systems” nature of reality, including the interconnection of these very problems (Capra, 1993; Daft & Lengel, 1998; Osterberg, Makray, & Mollner, 1993).

An End to Business as Usual

Fortunately, there are encouraging signs that the tide of environmental and social deterioration is turning through world-wide communication and information-sharing. The solution seems to lie in a fundamental change in mind-set. According to Albert Einstein (as cited in Chatterjee, 1998), problems “cannot be solved at the same level of thinking we were at when we created them” (p. 21). Mankind is now being forced to face the dilemma of reframing its basic beliefs and assumptions about the very nature of reality. Harman and Hormann (1993) suggest there needs to be identification of “underlying [pathogenic] assumptions . . . [and thinking] in more whole-system terms” (pp. 19-20). In this way, they claim, undesirable

characteristics of the system will more easily be identified and solutions proposed in terms of whole-system change. Senge (1993) similarly believes that solutions can be found through system thinking because this perspective “offers a vital set of tools for understanding complex policy and strategy issues” (p. 135). He explains:

systems thinking is a discipline for seeing wholes. It is a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static “snapshots.” It is a set of principles . . . spanning . . . the physical and social sciences, engineering, and management. It is also a set of specific tools and techniques . . . that have been applied to understand a wide range of corporate, urban, regional, economic, political, ecological, and even physiological systems. And systems thinking is a sensibility - for the subtle interconnectedness that gives living systems their unique character. (pp. 68-69)

Beginning of ‘Soft’ Business Practices

A scan of the titles in Neal’s (2001) collection of business literature reveals ‘soft’ values-oriented approaches spread among the business leaders in this study. For example, these titles include: *Managing from the Heart*; *Leading with Soul: An Uncommon Journey of Spirit*; *Merchants of Vision: People Bringing New Purpose and Values to Business*; *The Soul of a Business: Managing for Profit and the Common Good*; *Love and Profit: The Art of Caring Leadership*; and *Managing with the Wisdom of Love: Uncovering Virtue in People and Organizations*.

In this emerging era of the new paradigm workplace, leaders and organizations are beginning to function more and more with “soft skills” and “feminine principles” (Daft & Lengel, 1998; Liebig, 1994; Ray & Rinzler, 1993; Richards, 1995; Whyte, 1994). Such organizations are characterized by trust, caring, altruism, connection, and cooperation, where success is increasingly being measured in terms of humanistic, individual well-being as well as

responsibility for the larger community, including creating social and cultural environments that encompass long-term considerations for future generations (Barrett, 1998; Capra, 1993; Chappell, 1993; Daft & Lengel, 1998; Guillory, 2000; Mandel, 1993; Maynard & Mehrrens, 1993; Ray & Rinzler, 1993). These organizations are proving to be more productive and sustainable than the more traditional patriarchal system of domination, aggression, stoic individualism, competition, and a narrowly-focused economic bottom line (Albert, 1993; Chappell, 1993; Daft & Lengel, 1998; Harman & Hormann, 1990). But the transition to this new 'soft' approach seems slow, and devoid of balancing feminine energies, many organizations still remain "lifeless structures, skeletons stripped of all vibrancy and aliveness" (Mandel, 1993, p. 169). Key to rejuvenating these organizations is the development of integrity through reinstatement of these 'soft skills' and principles. The "receptive and contextual energy of the feminine" (p. 169) needs to be integrated with the "dynamic and direct energy of the masculine" (p. 169).

Still a minority in many male-dominated corporations, many ambitious women are gravitating to positions of influence, but in doing so are "violating their sense of being female" (Albert, 1993, p. 49). They feel forced to play by firmly entrenched 'masculinized' rules in order to compete in this predominantly male work world, a world where the media reinforces male stereotype beliefs and orientation (Albert, 1993; Eisler, 1993). Eisler sees, as a sign of hope, an increase in the amount of teamwork and increase in the numbers of "nurturing leadership styles" (p. 279) amongst corporations and individual entrepreneurs.

Men and women are beginning to re-frame their accepted definitions of success in terms of personal growth beyond the institution. Albert (1993) contends that growing numbers of

“well-established, high-achieving” (p. 45) women are no longer willing to allow career ambition and success to exclude doing other, personally enriching work. She adds,

Increasingly they are insisting on a new work ethic, one that does not require them to spend the most productive years of their lives working sixty- and seventy-hour weeks, leaving no room in their lives for anything but the career chase. (p. 45)

This new work ethic is less competitive and promotes the whole person through independence and cooperation.

In a study of the relationship modes of competition, cooperation, and co-creation, the World Business Academy concluded that co-creation is the most productive of the three because it “combines the best of competition and cooperation with a balance between goal and process orientation” (Joba et al., 1993, p.55). They claim that sole reliance on competition has proven to be destructive, while evidence in science supports the idea that “cooperation is a superior form of relationship in nature and organizations” (p. 51) and that the universe is creative. They suggest what is needed is development of competition, cooperation, and co-creation together, claiming that “the ideas of wholeness and connectedness. . . . [indicate that] no one mode can be considered in isolation from the others” (p. 56). They caution, however, that in this time of transition, the world is still not yet ready to allow itself the kind of vulnerability needed, especially in a work world where stoic individualism predominates and the education system still teaches that it is a ‘failure’ to need help from others.

Redefining Success and Profit

Within old paradigm business, wealth was measured in terms of short-term financial profit gained through competition and exploitation. In the new paradigm, workers who are no

longer satisfied with merely making a living, are looking to the workplace as an avenue through which to create personal value as they “realize their personal vision, serve others and the planet, and make a difference in the world” (Maynard & Mehrtens, 1993, p. 37).

The terms ‘profit’ and ‘success’ are being redefined as business is being called to assume responsibility for individual, social, and environmental well-being (Chappel, 1994; Liebig, 1994; Marcic, 1997; Maynard & Mehrtens, 1993).

Zukav’s (1993) explanation of the emerging definition of success and profit accurately captures the sentiments of the business leaders in this study. He believes that the emerging economy based on abundance, contribution, cooperation, and mutual support “will redefine [the basic concepts of] ownership, productivity, and profit” (p. 243). As the soul and personality align, according to Zukav, individuals “automatically” develop the internal values of “harmony, cooperation, sharing, and reverence for Life [as opposed to] those that are based upon the perception of power as external” (p. 241). Consequently, the need for ownership will disappear since ownership usually involves hoarding, prevention of co-operation, and “obstructing the aspirations of others” (p. 244).

Zukav (1993) believes that productivity will be measured less in terms of physical needs and more in “the ability of enterprises to fill spiritual needs” (p. 246). A spiritually productive enterprise is one that promotes the authentic empowerment of its people, where people at all levels are given “freedom to choose and responsibility for the consequences of the choices” (p. 247). He summarizes productivity in material and spiritual terms as one takes responsibility for one’s own empowerment and for one’s actions:

Individuals working together, each with the realization that authentic empowerment is an individual responsibility, and, therefore, each taking responsibility for his or her actions

and interactions, creates an environment from which both material and spiritual productivity can spring in an abundance. (p. 247)

He also sees success and profit in the emerging workplace in broader terms, as being measured in terms of "the spiritual development and physical well-being of all those whom the business touches" (pp. 247-248). Individual fulfillment and personal gratification are becoming the broader measure of success (Autry, 1991; Lub, in Liebig, 1994; Marcic, 1997; Sinetar, 1987; Zukav, 1993).

Despite evidence that business is beginning to recognize the futility of maintaining the status quo, there is still "extremely strong" (Harman & Hormann, 1993, p. 21) resistance to attempts to re-examine the fundamental characteristics of the world economy and the nature of work generally. Zukav (1993) believes this is because the corporate world is not keeping pace with the general shift in mind-set and ways of knowing and relating. He believes that business is lagging human evolution and that "commerce as we currently experience it is a product of an evolutionary mode that is now obsolete" (p. 240). Capra (1993) believes political leaders seem "not yet capable" (p. 234) of global, systemic thinking because they, "as well as the scientific advisors to our governments, the grant-giving foundations, the established political parties, and the majority of the corporate community are captives of the same outdated perceptions that have brought about our global crisis" (p. 232).

For example, the focus in the North American business and political world still seems short-sighted and practiced in terms of the financial "bottom line". This can be seen in recent resistance in the United States and hesitation in Canada to implementing environmental protection laws, seemingly for economic and political reasons. In March of 2001, president Bush of the United States announced his refusal to ratify the Kyoto treaty - a pact amongst

industrialized nations to reduce their emissions of greenhouse gases - saying it was harmful to the U. S. economy. He expressed “doubts about some of the scientific research on global warming” (CBC News Online Staff, 2002). Maynard and Mehrtens (1993) believe that even “good deeds” (p. 40) and investment in the environment are done so as financial investments out of self-interest.

It is Capra’s (1993) observation that, in addition to not reaching corporate leaders, “the recognition that a profound change of perception and thinking is needed . . . has not yet reached . . . the representatives of our large universities” (p. 232). If so, this has significant implications for the general orientation of these institutions, and of the social and political orientation of their graduates. Is it likely that feeder secondary schools are much differently oriented?

Many businesses are already answering the call for change by becoming more socially accountable leaders that view corporate wealth in much broader terms. There is a trend in business toward redefining wealth in terms of its “human capital” (also known as intellectual capital and social capital) as it realizes that investment in its workers is an investment in the future well-being of the corporation (Harman, 1993; Henderson, 1996; Maynard & Mehrtens, 1993; Marcic, 1997). New definitions of wealth increasingly include “peace, service, personal fulfillment, planetary and personal health, justice, and sharing, in addition to financial rewards for stakeholders” (Maynard & Mehrtens, 1993, p. 42).

Even though he believes that, generally, the workplace is not keeping pace with social transformation, Zukav (1993) predicts how current changes in society will likely impact the nature of the workplace of the future. Despite the difficulty in predicting what the workplace will look like, given the magnitude of the current change, he believes that “understanding the nature

of the changes that are underway within humanity” (p. 240) provides insight into the nature of the future workplace. One very significant change, according to Zukav, is the growing awareness amongst ‘multisensory’ humans of the existence of an ‘immortal’ soul. He feels that internal values will come to redefine productivity and product.

Leadership as Values Orientation

In trying to determine the reasons for the gap between new paradigm concepts and their practice, Mandel (1993) suggests that fear and resistance to change can be overcome by improving communication and by building more integrity into workplace practices. In his words, “Communicating our values consciously and comprehensively through our work and workplaces can only bring us closer to our colleagues, corporations, customers, and communities” (p. 167).

A close look at the characteristics of the new paradigm reveals a world of improved communications and information sharing and that already “there is a ‘change of mind’ taking place in the modern world” (Harman, 1992, p. 12). This is an emerging world where, as Ferguson (1993) suggests, the belief that human beings are primarily motivated by material interests is being replaced by the more accurate understanding that “other strong needs clearly take precedence: the desire to be healthy, to be loved, to feel competent, to participate fully in society, to have meaningful employment” (p. 29). To emphasize the significance of this shift, Ferguson suggests this “turn inward marks a cultural reversal” (p. 32) from denial of the significance of the inner world to “making value judgements” (p. 32). Miller (1992) adds inner peace, truth, right-conduct, nonviolence (well-being) to Ferguson’s list and suggests these “have

their source in the Divinity that is at our deepest core” (p. 71) and that these values are natural to humans.

Capra (1993) also sees values being linked to change in thinking when he describes changes in values in terms of “a corresponding shift from competition to cooperation, from expansion to conservation, from quantity to quality, from domination to partnership” (p. 236). Miller (1992) adds that putting these values to use “is innately *natural* to us, rather than needing imposed rules” (p. 71).

Jaffe and Scott (1993) believe that organizational empowerment, and improvement in leadership generally, begins with managers seeing their own need to change, and focusing on improving themselves through “conscious and careful planning” (p. 145). There is much support for this notion of the leader transforming self before being able to effectively transform others (Cashman, 1998; Chatterjee, 1998; Guillory, 2000; Senge, 1990). Changing self, or “personal mastery” (Senge et al., 2000, pp. 59-65) speaks of understanding and working with internal processes, including changing one’s values system.

Being aware of and respecting the unseen energies associated with higher values, morality, empathy, and compassion, and encouraging the participation of others is proving to be creatively successful in ‘new’ workplace leadership. Capra (1993) speaks of values as “the most important aspect of the current paradigm shift . . . [and of the need for] not only an expansion of our perceptions and ways of thinking, but also of our values” (p.235). Also, Villares (as cited in Liebig, 1994, p. 147) places personal values at the forefront of workplace leadership when he claims, “The paradigm of the future will be based on values. Our purpose is to facilitate the change of consciousness of the persons leading the company.” Bloom (as cited in Liebig, 1994,

p. 175) sees a shift from “*will-dominated values* towards *heart-dominated values*.” In speaking of corporate survival and prosperity in the next century, Barrett (1998) says the corporations of the future will need to “transform their corporate values radically” (p. 3). He continues, “Corporate transformation begins with a shift in the values and behaviors of the leadership. . . . Corporate transformation is fundamentally about personal transformation” (p. 3). He projects that “only when the leadership walks the talk and the espoused values and behaviors are fully integrated into the human resource systems will the culture change cascade down through the organization” (p. 3).

Based on the evidence, it is apparent that recognizing the truth of the inner nature of others, and affirming others through dignity and respect are becoming standard fare with ‘new order’ organizational leadership. The notion of personal transformation leading to organizational transformation is a common theme throughout the workplace literature. Barrett (1998) concluded that organizational change begins with a change in the personal values of its leadership so that it becomes “values-oriented leadership” (p. 2).

In addition to a shifting emphasis toward personal values, Capra (1993) similarly sees this change in thinking as “a shift from the rational to the intuitive, from analysis to synthesis, from reductionism to holism, from linear to nonlinear thinking” (p. 236). Similar to Capra’s assertion that non-linear, intuitive thinking is endemic to new paradigm thinking, Zukav (1989) claims that humans are moving away from the limitations of the five senses to becoming “multisensory”. In speaking of the distinction between the terms ‘five-sensory’ and ‘multisensory’, he writes:

Multisensory is not better than five-sensory. It is simply more appropriate now. As one system of human experience winds down and another, more advanced system emerges

the old order system may appear by comparison to be lacking, but from the perspective of the Universe, the language of comparison is not the language of lesser and better, but of limitation and opportunity.

The experiences of the multisensory human are less limited than the experiences of the five-sensory humans. They provide more opportunities for growth and development and more opportunities to avoid unnecessary difficulties. (pp. 13-14)

Chappel (1994); Chatterjee (1998); Liebig (1994); Rabbin (1998); and Richards (1995) similarly speak of the growing place of intuition as a way of knowing.

Communities of Lifelong Learners

In today's constantly evolving world, it seems evident that the workplace of the future will be an organization embroiled in constant change that requires less rigid boundaries. According to Haas (1993), such an organization will be one that is flexible, innovative, and in a position to "seize the moment" (p. 106). Without stiff boundaries, a corporation is able to promote, develop, and utilize the talent, energy, and commitment of its people. In other words, it is an organization that is building its capacity to learn.

Capacity to learn is especially necessary in today's world of constantly dissolving boundaries where globalization and technology are providing access to new resources through the electronic transfer of information, capital, and even cultures. This is a world where technology and rapid change require empowered, "well-informed employees who can be trusted to make decisions and accept responsibility for results" (Haas, 1993, p. 103). Haas further suggests that in order to succeed in this environment, organizational leaders need to be able to think globally, workers must be willing to be life-long learners where work is also school and workers are students. Such an environment requires an approach to leadership far different from

the traditional “clenched fist” (Daft & Lengel, 1998, p. 30), strong force management style “deeply rooted in an individualistic and nonsystemic worldview” (Senge, 1992, p. 83). This requires belief and trust in the creative potential of others. Beyond belief, the challenge would also lie in developing that potential.

Barrett (1998) revealed that children have an innate thirst and ability to learn and that this is ‘socialized’ out of them by adulthood. Senge (1992) recognizes this potential and suggests that the challenge of workplace leadership is to figure out “how to harness the collective genius of people” (p. 82). By so doing, they can capitalize on intrinsic motivation and desire to learn through channeling it into the process of building a “learning organization” (Senge, 1993, p. 126). If Senge and Barrett are correct, this suggests that people are innately open to the notion of being more consciously life-long learners (Daft & Lengel, 1998; Haas, 1993; Henderson, 1996; Vaill, 1996).

In speaking of organizational learning, Senge (1993) claims that in most organizations, learning is primarily about gathering information. But he insists that “real” learning goes beyond taking in information; it “involves a fundamental shift or movement of mind . . . metanoia” (Senge, 1990, p. 13). Kiefer (1992) similarly uses the term “metanoic organization” (p. 175) when referring to an organization whose members have “undergone a fundamental shift of orientation . . . to the conviction that they are collectively empowered to create their own future and shape their destiny” (p. 175). In describing learning as metanoia, Senge (1990) suggests genuine learning involves “awakening shared intuition and direct knowing” (p. 13) in a process of re-creating oneself. Shared intuition and direct knowing speak of Sheldrake’s morphic field theory and Jung’s collective unconscious. Continuing, Senge extends learning to include

increasing one's "capacity to create, to be part of the generative process of life" (p. 14). He believes it is the role of the new leader to build such an organization, one "that is continually expanding its capacity to create its future" (p. 14).

It is evident that developing an organization's full capacity to learn and its capacity to create its desired future requires the empowerment of all involved. According to Ray and Rinzler (1993), an empowered organization is one that has successfully negotiated a shift in power from old paradigm power-management to sharing responsibility through new concepts of communication and joint decision-making. But it seems likely that before traditional organizational management relinquishes and shares power and control, it will need a shift in mind-set, beginning with changes at the individual leader level.

Common Themes and Dimensions

The following is a brief summary of some common themes and dimensions of the spiritual leadership expressed by the workplace leaders in this study. For this, I draw from one of three books in Neal's (2001) third section presenting case studies of leaders who have applied spiritual principles to their work. Based on my analysis, this book, Liebig's (1994) *Merchants of Vision: People Bringing New Purpose and Values to Business*, is an encapsulation of the principles revealed throughout the workplace literature.

Having been chosen by the World Business Academy (WBA) to conduct research into the emerging workplace, beginning in 1990 Liebig (1994) "conducted empirical research by interviewing 90 business men and women, most at their places of work, in 70 organizations from 14 countries" (p. 2). Both members and non-members of the WBA were included. The WBA is

an international membership organization “of progressive business leaders committed to creating a positive future for the planet” (p. xi). Members meet locally, nationally, and internationally “to hear from experts and from each other regarding the dramatic changes occurring in the world today and what these imply for the conduct of business” (p. xi).

Merchants of Vision represents the “visionary observations and actions” (Liebig, 1994, p. 2) of 39 of those people. Liebig believes those interviewed represent only “a small fraction of the visionary business leaders that increasingly are becoming apparent today” (p. xii). He also claims that those interviewed “are outstanding examples of a significant transformation in progress in business thinking, and in many cases, business action” (p. xii). He consciously chose not to interview leaders “who have already been broadly recognized for their progressive views and actions” (p. 5) in an attempt to demonstrate that business transformation “is now accelerating and widening beyond the efforts of an elite” (p. 5). He wished to demonstrate “the pervasive character of this growing phenomenon” (p. 5).

Liebig (1994) states that the purpose of his book is “to describe how these leaders were thinking and often acting as they interpreted the changes occurring in the world today” (p. xi). As one objective, he is attempting “to demonstrate that there are creative ways to deal with the forces of change that can positively serve the needs of humanity and the natural environment while promoting the well-being of business enterprises” (p. xi). A second objective is “to enlarge the participation in discussions regarding the appropriate contributions of business to the future of life on this shrinking planet” (p. xi). Similarly, an objective of this thesis is to enlarge the consciously informed participation and contribution of current and future schools to more effectively prepare students for an ever-evolving world of work.

Early in the interview process Liebig (1994) noticed a commonality amongst the subjects; they “began to express deep feelings about the meaning of life, their purposes for living, and of being guided by something within, yet a force beyond themselves” (p. xii). This lead him to the conviction “that business is far more about growing people than it is about just making money [but that] money has to be made as well” (p. xii). The workplace generally, perhaps *especially* the education workplace, similarly is about growing people. This is with the belief that the thoughts, feelings, and practices of those being interviewed are not confined to their particular context, and therefore have universal application - certainly application in contexts other than strictly the ‘business’ workplace. For this reason, I use the terms ‘business’ and ‘workplace’ interchangeably.

Also, in the following presentation of the experiences, perspectives, and thoughts of the 39 subjects, I attempt to allow the reader to hear their words, or Liebig’s paraphrasing, as often as is reasonable. This is to diminish further ‘dilution’ of this data by my rephrasing. All references to ‘Liebig’ pertain to his 1994 book *Merchants of Vision: People Bringing New Purpose and Values to Business*. To diminish clumsiness, I omit the year of publication with each in-text reference. Also, to diminish the clumsiness of continually writing “as cited in Liebig (1994)”, to identify the words spoken by each visionary, I enclose each interviewee’s quote with single parentheses within double parentheses according to the convention established by the American Psychological Association, as identified in section 3.36 of the fifth edition of the *Publication Manual of the American Psychological Association*.

Common Themes

Liebig begins his presentation of the “merchants and their vision” (p. xv) with the following quote by a past vice president and current company president, claiming that it “exemplifies observations made to me everywhere I interviewed” (p. 9): ““There is no doubt that today we find ourselves in a state of profound worldwide crisis. It is a crisis of intellectual, moral, and spiritual dimensions; a crisis of scale and urgency unprecedented in recorded human history”” (Taggart, in Liebig, p. 9). This ‘worldwide crisis’ reveals itself, at least in part, as a ““[crumbling] of everything that seems stable”” (Hormann, in Liebig, p. 17), including degradation of the natural environment and loss of faith in political, educational, and financial systems. Osterberg (in Liebig) offers an explanation for this ““rather difficult period of . . . discontinuity and alienation”” (p. 24). He believes people are changing their ““core beliefs”” (p. 24), those at the subconscious level. For example in business, while the ‘old’ company continues to believe its purpose is primarily about economic outcomes and getting power, the ‘new’ person is beginning to look to work as ““an arena where he can develop as a human being”” (p. 25). Osterberg suggests that as this occurs more and more, business will have ““to go through its own existential crisis, redefining the purpose of business”” (p. 25). This observation and belief that all-encompassing change is currently sweeping the globe – that this kind of redefinition of purpose and resultant period of ‘discontinuity and alienation’ is occurring on a worldwide scale in many institutions and organizations – is reflected in the views and practices of the visionary leaders interviewed by Liebig, who collectively believe workers of the world are beginning to see the role of the workplace differently.

The comments from the 39 subjects in this study have been categorized and placed into six groups of themes for the sake of analysis and presentation. It needs to be noted, though, that this does not imply that their thoughts, beliefs, and actions are restricted to only the theme within which each appears in this presentation. Indeed, they all share concerns about social equity, the environment, creative freedom, and behaving ethically. They also share a common sense of serving higher purposes as each transforms personally.

In identifying some common threads amongst the thoughts and actions of these 39 visionary leaders, I use Liebig's characterization. Major themes addressed by them include: (1) enhancing social equity, (2) protecting the world's natural environment, (3) enabling human creativity, (4) serving higher purposes, (5) behaving ethically, and (6) transforming personally. The final two themes of ethical behavior and personal transformation, Liebig points out, are "prerequisite to the accomplishment of [the first] four" (p. 2). See Table 4 for a summary encapsulation of these themes and associated values actions.

Liebig begins his presentation with an overview of "what in the world is happening" (p. 9) in an effort to "sort out the issue" (p. 9) of the current paradigm shift. Because this is an echo of Neal's (2001) overview section, I omit the views of the first four visionaries in Liebig's presentation. Otherwise, I make my presentation of Liebig's findings in the order in which he does, beginning with five visionaries who focus on social issues.

Enhancing Social Equity

Liebig has identified five of his interviewees as being representative of concerns over the issue of social inequality. They are prompted into action by such growing issues "begging to be

Table 4

Common Themes of the Thoughts and Actions of the Merchants of Vision

Major theme addressed	Associated values actions
Enhancing Social Equity	Promotes acceptance of cultural and racial diversity; Promotes enfranchisement of women in business; Recognizes the feminine principle.
Protecting Our Natural Environment	Raises environmental protection standards; Seeks alternatives to natural resource depletion; Voluntarily recycles materials and products; Develops creative opportunities to improve the natural environment.
Enabling Human Creativity	Enables all personnel to participate in all aspects of the organization through reorganizing the hierarchical and bureaucratic structures. By so doing, this <ul style="list-style-type: none"> - identifies new business opportunities - enhances business effectiveness - fosters human growth and development - satisfies the individual's need to contribute.
Serving Higher Purposes	Inspires achievement of challenging objectives while fulfilling most basic needs; Provides models of a more inclusive community, fostering growth of the human spirit through supportive social connectedness; Enables recognition of the universal 'oneness' of life; Brings the attributes of love and service into the workplace as participants participate in building a better world.
Behaving Ethically	Honors traditional virtues and living through consciously developed principles of conduct; Helps participants come to understand clearly who they currently are and establish what they wish to become; Promotes consciousness of the social impact of their operations, culture, and products; Assumes responsibility for all actions.
Transforming Personally (as pre-condition to organizational transformation)	Leads to new levels of personal consciousness through revised personal views of the nature of reality, by merging reason and scientific knowledge with practiced intuition.

understood and dealt with as: cultural diversity, ethics education, nationalism, racism, ideologies, and North/South relations” (p. 37). Contrary to many who see social inequality as problematic, these five see this as “new opportunities for business, or for business to be conducted in more equitable ways” (p. 37). Their idea of success goes beyond the economic “bottom line” to broader considerations of social and cultural diversity; ethics; and national, racial, and gender equality.

These visionaries have married business opportunities with their social conscience, in the interest of society. Within the context of the “socio-economic arena”, (p. 61) as visionaries, each is responding to a call to address the issues of social equity.

Protecting Our Natural Environment

The driving force behind each of the next six business leaders is the health of the natural world. They promote environmental awareness and action designed to “protect life’s *contents* . . . [through protecting] . . . the physical *context* within which all of . . . the natural wonders we often take for granted . . . flourish” (p. 63). For example, Cabell Brand created the “Cabell Brand Center for International Poverty and Resource Studies . . . to introduce and help educate young people to environmental circumstances and the conditions of poverty both here [United States] and abroad” (p. 67). In Holland, as president and public relations officer of BSO/ORIGIN, Eckart Wintzen is promoting environmental awareness and accounting through a system of “ecological accounts . . . that . . . use and perform calculations on environmental data in the same way as their existing financial data. . . that . . . can no longer be related to sales alone, but has to be offset against the loss of environmental value” (p. 88).

Liebig observes that there are few obstacles that need to be overcome in order to address the issue of the deterioration of the world's natural environment. However, he notes, progress is slowed because many of the issues are mainly "the property of opposing special-interest groups" (p. 90). Each of the conscientious business visionaries in this section attempt to bring the issue into mainstream business consciousness.

Liebig predicts that issues revolving around the state of the natural world

are more likely to determine the course of human civilization than the ethnic warfare and regional conflicts that preoccupy world political leaders today. It is altogether appropriate, even necessary, under these circumstances for far-sighted business women and men, seeing the problems of the environment close at hand, to become leaders in resolving them. (p. 91)

Though this opinion was expressed more than a decade ago, daily international news broadcasts make it abundantly clear that these comments are prophetic, given continuing and seemingly escalating worldwide conflicts. These often seem to distract from issues of the natural environment.

Enabling Human Creativity

The six visionary leaders profiled in this third common 'thread' promote teamwork through a demonstrated willingness to relinquish creative control to their employees. This is with the understanding that business survival depends on people's ability to freely exercise their talents. Liebig comments, "freeing people to be creative is . . . imperative if business is to recognize that its fundamental purpose is to serve people at least as much as it is to be served by them" (p. 93).

In recapping the central message of this section, Liebig writes, “Human assets can measurably leverage the financial assets of an organization given value coherence, encouragement, and the freedom and responsibility to do so. In the process, the human assets are enriched as well” (p. 122).

Liebig concludes that success in a constantly changing world requires trust in human nature and reducing, even relinquishing, management control:

These visionaries embody the attributes of leadership many view as essential to empowering employees to meet the challenge of an ever-changing environment. Their successes point to the most fundamental barrier to achieving creative enterprises: the traditional management attitude that numerous controls and rules of conduct are required because without them employees would act irresponsibly. (p. 123)

The six leaders in this section reveal visionary approaches to fostering human potential through creative freedom. They understand that survival depends on embracing change through the practice of “organizational learning” (Senge et al., 2000, p. 19) directed, in great part, by the creative talents of empowered employees working with “inspired human spirit” (Liebig, p. 93). Each promotes creative freedom in his or her unique way, but “openness and the reduction of externally imposed controls have led not to anarchy but to the establishment of flexible, responsive, self-organizing companies” (p. 122).

Behaving Ethically

This fourth common theme draws upon interviews with six visionaries who believe in a strong value base in business that translates into ethical behavior. They believe that ethics is about attitude and behavior, “mostly the latter” (p. 125); it is “primarily how people treat people”

(p. 125). One leader, Keith Darcy of The Leadership Group, Inc., in New York, cautions that, though ethics are about behavior, stated values are often not reflected in ethical behavior.

Though business ethics derive their external foundation from the expectations of all stakeholders, including society-at-large, it is Liebig's conclusion that "it's specifically the attitude and behavior of the CEO that sets the tone" (p. 125). Joseph Jaworski states, with a sense of urgency, that "'it's absolutely crucial that we find a way to maintain a very strong value base in business. And the people who have to exercise it in the very first instance are those at the top'" (p. 125).

Values-guided companies are engaging in such behaviors as "participative transformation" (p. 126). In a world where conditions are continually changing, resulting in less predictable control, Ricardo Guimaraes, of Guimaraes-Professionals in Communications and Marketing, in Sao Paulo, Brazil, for example, assists clients respond through values-based self-referencing. Essentially, this means assisting clients to be more fluid through trusting in their own sense of fairness, and allowing this to be the essence of their leadership philosophy, as well as informing policy and practice. Guimaraes begins by helping clients determine the larger objective of the company, their 'raison d'etre'. This is with the belief that, as Liebig observes, "the most important attribute for the producer to have is a clear identity, both internally and externally. . . . [where] identity is a system of values . . . that determines the quality of . . . relationships" (p. 136).

Premised on the belief that organizational transformation follows personal transformation, Keith Darcy's company assists clients "'get in touch with who they are, not who they project themselves to be'" (p. 132). Echoing Darcy's approach, Luiz Villares, of Villares

Institute, in Brazil, assists people develop ‘a clear identity’ through leadership training programs that help clients distinguish their *actual* personal values from those they would like to have. This is followed by determining how personal values overlap company values.

Liebig observes, “The common thread running through all of these profiles is the call to be responsible to the whole, . . . [with] concern first for the health of society and culture rather than for maximizing of profits without considering the total costs” (p. 158). Noting the interconnectedness of various aspects and issues of ethics, he adds, “the subject of business ethics is open-ended. It readily encompasses leadership, identity, values, relationships, quality, and broadening responsibility for society” (p. 158).

Darcy’s description of his company is indicative of the general ‘flavor’ of all the businesses profiled in this section: “‘We are a . . . consulting and training firm working for major companies on workplace values, leadership, ethics, diversity, [and] corporate social responsibility’” (p. 132).

Changes in society, and subsequent higher expectations of business, are focusing more and more on “what a company *really is*, not what it would like its image to be” (p. 126). Social evolution may be stimulating organizational ethics, but as Liebig learned from one visionary, “they issue from stirrings within individual human souls.” (p. 126). In other words, there is a recognition of spirituality among individuals in the workplace.

Consciousness Raising as Leadership Transformation

If ethics is a focus of visionary leaders, then personal transformation seems to be the point of departure. During the many interviews for his book, Liebig “repeatedly [and

consistently] heard the words *transformation* and *consciousness*” (p. 159). Noting the subjective nature of their transformation, he writes, “Being visionaries, what they see as the process of achieving new levels of consciousness has most often been gained subjectively, through experiential and intuitive means” (p. 159).

One leader’s approach to helping others to similarly become more ‘conscious’, that of Maria Adela Palcos of Rio Abierto Institute, in Buenos Aires, involves reestablishing the “central self. . . . [by exorcising] false personalities” (p. 162) developed through absorbing the wishes and impulses of others. She assists clients ‘cure’ this through physical fitness and body awareness, by helping them become more conscious of blockages alienating them from their environment and their “true selves” (p. 163). Her approach is premised on her belief “that we are energetic beings immersed in and not separate from a universal field of energy. . . . therefore we are continually linked to others” (p. 162). She assists clients discover internal laws that have been replaced by those imposed by others, noting that young people are more accepting of this idea. Palcos also notes that the “‘feminine principle. . . . the receptive and contemplative . . . energy and attitude’” (p. 165) is becoming more accepted by both men and women in the new paradigm.

Kathy Gardarian of Qualis International, Inc., in Los Angeles, similarly questions a belief system imposed upon her as a child, “that limited her self-image” (p. 172). She has built a successful business by challenging and overcoming the belief that women could not be successful in business. She stresses the importance of men and women balancing both the masculine and feminine energies within themselves, but believes it is the feminine energy that is key to solving the planet’s ills. “‘The feminine energy in business needs to be there, and I really

feel it's the feminine energy that will heal the planet'" (p. 174). Lawrence Bloom, of Fortus Investments Ltd., in London, England, sees this currently happening in the form of "'a shift from . . . *will-dominated values* towards *heart-dominated values*'" (p. 175).

All of the business visionaries in this section have found joy through their struggle to solve a personal crisis. They have determined that the only way to convince business women and men that their own transformation "is essential for the future of business as well as the world . . . [is] by example and consciousness raising, rather than by the old paradigm of dictatorial and/or manipulative means" (p. 160). Through raising their own consciousness, they all experienced personal transformation as each found a path to their humanness. Subsequently, so too did their businesses transform into more humane organizations.

Their paths to organizational transformation differed, but common to all is the notion of individuals taking responsibility for their own futures. These visionaries have a wholistic approach to human development, which is reflected in their business philosophy. Personal authenticity, authentic personal power, fosters changes at the micro level, which is prerequisite to systemic improvements. They reveal that diminished hierarchy and true workplace democracy, when combined with will and heart, result in workplace satisfaction and personal joy.

Serving Higher Purposes

The final six business visionaries profiled by Liebig crystallize a theme common to spiritual leadership – the notion of work and leadership practices "serving higher purposes" (p. 191). Liebig's opening remarks express this well:

The term *serving higher purposes* is meant to connote the difficult to describe: namely, those thoughts and actions which enhance the affective, intuitive, and spiritual aspects of

the human experience. Whether consciously or unconsciously grasped, these elements of every human life ultimately determine whether we know who we are, what we are here for, and whether we have any sense of having fulfilled our destiny. Hence, they are “higher” in that they transcend the visual, the material, and the rational. (p. 191)

The people profiled in this final section echo some of the views revealed by the previous 33 business visionaries. Notable is their propensity for being “systemic, wholistic thinkers and actors” (p. 192), learning from observation and experience, and their determination to pursue their vision through their workplace.

Christian Forthomme in California and Meryem Le Saget of Paris, France both experienced a “spiritual awakening” as part of developing a sense of being drawn toward something larger than themselves. For Forthomme, it manifested in “the realization that love was a key value and the purpose of my life” (p. 205). Le Saget’s sense of serving a higher purpose stems from her faith that “we have divinity in us and if we would dare to be who we truly are, we could change the world” (p. 202).

Jacqueline Cambata in Arizona and Ricardo Gandolfo in Buenos Aires are expressing their contribution toward building a better world through healthy relationships within workplace communities. In speaking of human growth that goes beyond intellectual growth, Cambata says that “the nurturing of the human spirit in each individual soul . . . is the objective. . . . but it has to happen within relationships. A community is needed to enable the spirit and feed the soul” (p. 210). In summing up his company’s vision, Gandolfo concluded, “What we are trying to do is to build a better world. . . . We need to respect the environment; to work in a nonviolent way; to have a community in the factory. We see everything as a whole” (p. 215).

The common theme expressed by those who feel propelled by a purpose that goes beyond material rewards is that “business success enables the pursuit of their visions” (p. 222). Liebig

cautions that serving higher purposes might not be appreciated by those who are more focused on material rewards. Drawing on quantum theory and echoing the sentiments of Margaret Wheatley, he recognizes the unconventional nature of the dynamics of this process, not readily lending itself to “objective” analysis:

In a world of rational disciplines and subdisciplines, wherein fragmented parts separated from systemic wholes have been subjected to minute “objective” analysis, the creative dynamics of “energy” and “spirit” these visionaries talk about could be discounted as being irrelevant. However, in a world increasingly informed by quantum theory, the implication is that these dynamics are the very stuff of life, of creation itself. (p. 159)

He adds that a measure of society having “moved past adolescence and into a new era of consciousness as a human race will be the extent to which we can publicly celebrate our common good fortune in having about us those who serve and achieve higher purposes” (p. 222).

In commenting on the major themes exhibited by the 39 visionary men and women in this survey, Liebig identified six commonalities, or areas of focus, all of which exist “within a web of interdependence” (p. 223).

The first two common threads are “enhancing economic and social equity, accepting diversity, and freeing humanity from the heavy yoke of patriarchy” (p. 223) while protecting and improving the natural environment.

A third commonality is their interest in nurturing human creativity by recognizing and understanding “the unique potential of each individual . . . to contribute to society” (p. 223).

Another common area of focus is the idea of human effort being nurtured and sustained within organizations that are “open, trusting relationships within communities of common interest” (p. 223).

Finally, these visionaries recognize that all of the above, in addition to “achieving the higher purposes that maintain as well as strengthen the fabric of society” (p. 223) through ethical behavior, require the transformation of organizational leadership “to a higher level of consciousness” (p. 223).

Dimensions of the Merchants and Their Visions

In addition to the six common themes identified above, Liebig also extracted six other “dimensions” from these merchants which he categorizes as: (1) Frames of Reference, (2) The Merchants’ Vocabulary, (3) Characterization of Our Times, (4) Contextual Circumstances, (5) The New Role of Business, and (6) Continuous Learning.

An encapsulation of relevant themes and dimensions and their characteristics, juxtapositioned with Leithwood’s images of school as community and school as learning organization, as well as values associated with leaders of these future school images, appear in the final chapter in tables 6.1 and 6.2.

Frames of Reference

In addition to her or his frame of reference flowing from individual experience and genetic predisposition, these business leaders share a common interest. They all believe in “the conscious use of business to create a better world” (pp. 223-224).

Liebig observes that they are transcending the current scientific/industrial era, with its focus on the “externalities of the physical dimension of living” (p. 224) such as technological developments, material consumption, and quantitative measurement. These

visionaries move beyond the test of the five senses in determining what is 'real'. They stress the "internalities of life. They include the qualitative, the emotional, the intuitive, the nurturing - in short, the spiritual nature of human existence" (p. 224). This recognizes "humankind as being part of and dependent upon the invisible web of nature" (p. 224). Liebig further notes that "these attributes are considered irrelevant, if not 'unreal' in the scientific/industrial paradigm" (p. 224).

These transcending elements have implications, not only for business leadership, but for human society.

The Merchants' Vocabulary

The language used by those profiled, words such as: "rebalancing, rethinking, community, experiential, diversity, purpose, responsibility, evolution, dematerialized, dialogue, transcultural, integrity, spirituality, and consciousness" (p. 224), suggest a change in society. Such words indicate a move away from "our present ethos of individualism, consumerism, and materialism" (p. 224) toward a more inclusive, values-oriented society.

In discussing the 'new' business, these merchants use such words and phrases as: "trusting, sharing, ethics, democracy, partnership, decentralized, aligned, self-management, individuality, low profile, learning organizations, human growth, recognition, nurturing, cooperation, relational, entrepreneurial, identity, service, self-regulating, agent of change, long-term, feminine principles, environmentally responsible, bottom up, crossfunctional, communications, circular structure, and love" (p. 224). These words, again, stand out when considered in relationship to "traditional companies, addicted to ever increasing growth and short-term profitability" (pp. 224-225).

A key to organizational transformation is the transformation of individuals. Again, in contrast to the image of business leader as “a privileged controller and commander” (p. 225), these visionaries have a very definite set of words to describe the new leader: “servant, enabler, supportive, coach, trustworthy, intuitive, compassionate, sharing, integrity, guide, optimist, respectful, caring, listening, open, clear, community builder, empathetic, conscious, communicating, and balanced” (p. 225).

As a note of caution, it should be pointed out that ‘old’ and ‘new’ leadership practices need not be mutually exclusive, nor be thought of in absolute terms. Liebig succinctly explains:

The current transitional era reminds us that TRUTH is dialectical and paradoxical. It’s not *either/or*; its *both/and*. Within the scientific community, the revelations of quantum physics have aptly demonstrated this repeatedly as correctives to the absolutist theories of the scientific/industrial era.

The challenge of the spiritual to the exclusivity of reason and materiality as the source of meaning is leading us to a new synthesis of understanding. This synthesis provides us the foundation for building a new level of human consciousness. If this sounds strange, it is a measure of our spiritual poverty, because we have been immersed in a culture defined almost exclusively by economic and material progress. (p. 225)

Characterization of Our Times

Pointing to the ‘fall’ of the Soviet Union and the economic merger of many European countries “in almost perpetual conflict for the past several centuries” (p. 225), Liebig notes that in today’s ever-changing world, nothing is constant, other than unpredictability. He further reveals that, closer to home, “in the United States, corporate giants, once considered indestructible, are having to reorganize or die while new, flexible structured entrepreneurship sprout around them” (pp. 225-226).

The recurrent theme that business is best suited to adapt in these turbulent times “because of its relative freedom from ideological constraints” (p. 226) has implications for other institutions. Liebig continues, “All other major institutions of society are now coming under increasing pressure to rethink their social purposes and to change accordingly” (p. 226). This certainly has ramifications for an education system steeped in 19th century science and still predominantly grounded in that mindset.

Contextual Circumstances

This fourth dimension derives from the particular contextual circumstances of these leaders. They discussed a wide range of issues, but upon close scrutiny, there surfaced three different tendencies. Merchants in the United States tended to focus more upon the creativity of the people within organizations, perhaps as Liebig speculates, because issues of financing and technology were not as big a concern as with other locations.

With high population densities, European visionaries seemed to be more aware of the impact neighboring countries were having on each other's environment, and tended to emphasize the world's environment.

Despite high levels of material poverty on their continent, the third group of business visionaries, in South America, remained rich in spirit. They were more focused on “enabling the wholistic development of humanity in general” (p. 226).

The New Role of Business

The fifth dimension, the new role of business leadership, is a recurring theme throughout the core books of Neil's (2001) annotated bibliography, and is repeatedly demonstrated by the visionary business leaders profiled by Liebig. He calls this new role "stewardship", which he describes as "encompassing, yet transcending, traditional philanthropy, transitional business social responsibility, and the internal transformation of business" (pp. 226-227). He distinguishes between "passive stewardship" and "active stewardship", saying the latter is

being conscious of what is happening and then, as co-creators of the future through the conduct of business, deliberately working to change conditions to enhance both the social and natural ecologies upon which life depends. Stewardship means "being responsible to the whole." It reaffirms that the primary purpose of business is to serve human needs. Stewardship is only possible when business men and women have either sought or otherwise acquired that higher level of consciousness observed in these Merchants of Vision. (p. 227)

Continuous Learning

The sixth and final dimension revealed by these visionaries arises from the recognition that "continuous, evolutionary change is the central fact of the Universe" (p. 227).

Acknowledging this, Liebig asserts that "it follows that the essential task of humankind must be continuous, insightful learning which goes beyond absorbing facts and knowledge in the 'information age'" (p. 227). He explains, "It is more akin to the acquisition of wisdom, to marveling at Creation, which has produced the uniqueness of every human, indeed every living thing" (p. 227). But Liebig believes continuous learning goes further, "to that higher level of consciousness implied by various of the leaders profiled here. They say in effect, 'Trust the Universe; trust Creation. It will supply what you need. Just ask for it'" (p. 227). It also

acknowledges the idea of everyone being in charge of her or his own future, as suggested in such statements as ““what we believe is what we see”” (p. 227).

I share Liebig’s afterthought, that it is a challenge to trust completely, and that there is a link between trust and action, for as he remarked, “I believe in *active* rather than *passive* trust. I trust something will happen. I expect it to happen. But then I work to make it come true” (p. 227).

The world seems to be slowly awakening to the fact of interdependency, to the systemic nature of physical reality, grounded by less visible energies. In a more complex future it seems prudent to be open to the needs of others, as “their burdens . . . become our burdens, . . . and our hearts are opened” (p. 228). Some pockets on the planet seem more aware than do others. It seems foolhardy for the Western world to continue denying this ‘systemic reality’, a denial which appears “inherent in the adolescence of individualism” (p. 228).

There is a momentum inherent in individualism that propels individuals to “logically” wish to avoid such a demanding future. But, as Liebig points out:

The process of differentiation and increasing complexity proceed without asking permission. It is our choice whether we will continue to deny them and live increasingly in the chaos of obsolete systems, in disharmony with nature, or whether we will embrace these processes as realities within which we can participate and find fulfillment in service to a new and global community. (p. 228)

It is my experience that current teacher and other school leadership training programs already recognize the systemic nature of the earth’s global community. My hope is that this study will encourage the development of programs of study that will more fully alert current and future school leaders to the ‘spiritual’ underpinnings of physical reality. It seems prudent, and likely far

less painful, to learn the 'rules of the game' of social maturation and to consciously cooperate with the current shift, informed by those visionary business leaders who are showing the way.

CHAPTER FOUR

CONCLUSIONS AND IMPLICATIONS

This study was undertaken to study a current trend in the evolution of the world of business and how this might be providing new workable models for future schools. For this, I drew from a body of literature on spirituality in the workplace collected by Judith A. Neal (2001) as it appears in an appendix of Lussier and Achua's (2001) *Leadership: Theory, Application, Skill Development*. My analysis of this data was modelled after Leithwood et al.'s (1999) synthesis of published articles on contemporary leadership.

I conclude that 17th century 'Newtonian old order' thinking that dominated the mindset of the industrialized world for more than 300 years is undergoing a metamorphosis. Under this system the predominant mindset is one of external objectivity and measurable, linear cause-and-effect relationships, giving rise to the organizational metaphor of machines. Within this mindset, the bureaucratic assembly-line model predominates in the workplace and success is measured mainly in material, economic terms.

Bolstered by recent trends in contemporary science, a new mindset is emerging as people reorient from sole reliance on the physical senses of the outer world of separation, toward the inner world of intuition and interconnection. Under the new model, guided by personal 'spiritual' values, there is greater focus on the well-being of individuals and the health of society and the natural environment. As a result of changes in individual orientation, workplaces are growing to resemble holistic learning communities lead by values-oriented leadership where long-term individual, community, and planetary well-being are gaining prominence in broader measures of

success.

Analysis of the literature reveals six common themes and six dimensions. Four themes revolve around issues of *social equity*, *the natural environment*, and *creative freedom*, all within a sense of *serving higher purposes*. Liebig (1994) observes that two other themes, *ethical behavior* and *personal transformation*, are foundational to the accomplishment of the other four.

In addition to common themes, six 'dimensions' emerge. Those interviewed operated their businesses within a personal 'spiritual' *frame of reference* guided, in great part, by intuition and emotion. Their *vocabulary* reveals a 'softer', more nurturing workplace orientation than the traditional more bureaucratic frame. A third dimension is, as Liebig (1994) labels it, *characterization of our times*. One fundamental characteristic of the day is unpredictability, which often results in the reorganization of a business or, failing that, its demise. There was a tendency for the *contextual circumstances* of the leaders from the United States, Europe, and South America to respectively orient them toward concern for individual creative freedom, the state of the natural environment, and the 'wholistic development of humanity in general.' A fifth dimension is the idea that a *new role for business leadership* - stewardship - is to actively enhance the social and natural components of the planet. The final dimension revealed by these visionaries is the notion of continuous change and the need for building capacity to adjust, for *continuous learning*.

Intersection of Spirituality in the Workplace and School Leadership

One of the questions framing this study relates to whether or not current trends in business leadership can inform school leadership. This thesis concludes that leading from a

spiritual orientation satisfies Leithwood et al.'s (1999) call for future schools and school leadership to be communities of lifelong learners, where leadership employs an 'array' of personal values in leading the school to become more reliably efficient.

Just as I rely on Liebig's (1994) research findings in distilling spiritual principles from my research data, I similarly draw from Leithwood et al.'s (1999) *Changing Leadership for Changing Times* in placing spiritual leadership within the education organization. All reference to "Leithwood et al." and all page citations will be in reference to the above text, unless otherwise stated. To avoid the awkwardness of repeatedly saying "Leithwood et al., (1999)," I will simply state the page number of that text.

Three Images of Future Schools

In reporting their research on approaches to school leadership, Leithwood et al. discuss "broad trends . . . impinging on the direction of future school designs" (p. 205) and extract three images of future schools: (1) school as community, (2) school as high reliability organization (HRO), and (3) school as learning organization. In developing these three design images, they concentrate on two areas within each image: design criteria for each image and leadership values-implications of each criterion. The focus of this thesis is on the values of future school leaders. See table 5.

School as Community

School as community, as Leithwood et al. use it, is a "small, intimate, person-centered structure where solidarity is most effective and most genuine . . . where persons are created and

Table 5

Implications for Leaders' Values for Three Images of Future Schools

	School as Community	School as High Reliability Organization	School as Learning Organization
Implication for Leaders' Values	<p><u>Inclusivity:</u></p> <p>Caring and respect for others, grounded in integrity through compassion, generosity, and dignity</p> <p>Participation by consensus through freedom, equality, social justice, and democracy</p>	<p><u>Efficient Reliability:</u></p> <p>Equity – equal access to knowledge</p> <p>Knowledge – about effectiveness of educational practices</p> <p>Dependability - rewarding people for implementing effective practices</p> <p>Persistence - recognizes initial failure and is willing to change one's approach</p>	<p><u>Generativity:</u></p> <p>Openness to new ideas</p> <p>Tolerance for divergent points of view</p> <p>Tolerance for strategic failure – failure as a source of learning</p> <p>Questioning of basic assumptions - surfacing 'mental models' of reality</p> <p>Speculative thinking - imagine and speculate in preparation for the future</p> <p>Personal mastery - mastering the principles underlying the way you produce results</p> <p>Interconnectedness - recognizes the complex relationships nature of the organization</p>

nurtured, where they become situated beings and implicated selves” (Selznick, as cited in Leithwood et al., p. 212). They conclude that the main benefit of school as community is that communities of learners “provide students the social capital” (p. 212) that might not be as readily available outside the school setting today as it might have been assumed in the past. As it is used here, ‘social capital’ “consists of the norms, obligations and trust that are developed among people” (p. 212). They add that through such intimate relationships, “and the sense of stability, security and positive self-concept typically engendered . . . in such relations . . . , social capital thereby offers many of the personal and social prerequisites for successful mastery of the challenges provided by the school’s curriculum” (p. 212). They credit “the social capital provided through community in school . . . as the explanation for apparent achievement of students in some types of schools, especially for students from disadvantaged backgrounds” (p. 212).

They draw attention to “*inclusivity* in the design of future schools” (italics added) (p. 212) and the implications this has for the expressed values of school leadership. They see inclusivity as “a broad category of values encompassing such related values important to reflect in school leadership as . . . caring and respect for others, and participation” (p. 212). In caring and respecting others, they add, “integrity of human relationships . . . [through] . . . compassion, generosity and dignity . . . should be held sacred” (p. 212). They believe participation encompasses “consensus, . . . freedom, equality and social justice” (p. 212).

School as High Reliability Organization

There seems little doubt that schools are being asked and expected to be more reliable in developing basic skills, such as learning to read at an early age. For a “traditional school” to become a ‘high reliability organization,’ it would, for example, have to develop the capacity to be “alert to surprises or lapses” (p. 214). Premised on the notion of a school being a system of interconnected influences, “small failures can cascade into major failures” (p. 214). For example, difficulty in early grades can have a compounding effect as the child progresses through subsequent grades, to the point where it might result in the student dropping out of high school.

Just as inclusivity is a major design feature of the school as community, according to Leithwood et al. *efficient reliability* is the ‘broad category of values’ associated with high reliability organizations. They add that allowing such values as equity, knowledge, dependability, and persistence to inform policy and practice can result in efficient reliability when recognition, for example, of the differences in ability amongst individual students allows for “inequitable distributions of . . . resources . . . [to provide] . . . equal access to knowledge” (p. 214). Finally, schools exhibit efficient reliability when they are able to realize that when initial attempts fail, they need to be persistent and apply various approaches in “accomplishing outcomes as complex as those addressed by schools” (p. 214).

School as Learning Organization

Echoing a sentiment of Neal’s (2001) workplace literature, Leithwood et al. claim that the future school needs “to be designed so that changing is considered an ordinary activity . . .

[and that] at the heart of an organization's capacity to change is the individual and collective learning of its members" (pp. 214-215).

They draw attention to shared vision, collaboration, authentic participation, and resources needing to be built into the design of schools as learning organizations. They claim that these foster a professional culture with "strong norms of continuous professional growth" (p. 215) and build capacity to continually respond to the circumstances they will face, without needing accurate predictions about those circumstances. It is assumed by those schools that they "will face a steady stream of complex problems" (p. 216).

Schools as learning organizations have an ability to be *generative*, or "a propensity to produce new ideas" (p. 216). Leithwood et al. identify "at least" seven specific values associated with such organizations. Openness to new ideas, tolerance for divergent points of view, and questioning of basic assumptions allow for "discarding preconceived beliefs" (p. 216) and thereby avoiding too much conformity or consensus for the sake of consensus. Tolerance for strategic failure means valuing mistakes "as a source of learning rather than something to be avoided" (p. 216). Speculative thinking anticipates the challenges of the future rather than responding after the fact. Personal mastery refers to the individual members of the organization becoming "as skilled and knowledgeable as possible" (p. 216) and learning how to contribute individually and collectively. Interconnectedness "encourages members to appreciate the complex nature of the relationships among different aspects of the organization" (p. 216).

In discussing a synthesis of these three images into a 'comprehensive' image of future schools, Leithwood et al. assert that it is "both possible and desirable" (p. 216). It is desirable because such a comprehensive design encompasses their various "assumptions about human

learning, motivation and organizational mission and goals” (p. 217). For example, drawing on Maslow’s needs hierarchy, they illustrate how each of the different images of future schools respond to each of their different assumptions about human motivation. School as community, high reliability organization, and learning organization satisfy affiliation, achievement, and self-actualization needs respectively. Also, they believe that “there is an important sense in which all of these assumptions can be justified at some point in time, for some people, in some context” (p. 218).

They summarize the three images nicely:

School-as-community acts as a foundation for the organization by providing the psychological stability and sense of mutual trust required for organizational members to be willing to risk making changes in their practices. *School-as-HRO* offers the conditions to ensure that students achieve the basic capacities or gateway achievements that parents and the wider community have always expected, and continue to expect, schools to develop. Finally, *school-as-learning organization* works to accomplish those ambitious and/or novel student outcomes for which schools have not, as yet, developed reliable and effective practices. Both ‘school-as-HRO’ and ‘school-as-learning organization’ build on the foundation provided by ‘school-as-community’. (p. 218)

They refer to this more comprehensive image as “school as *high reliability learning community*” (p. 223). They finish:

To create and sustain such a school design requires the practices of stakeholders in the school, especially the practices of those offering leadership, to be governed by a complex array of values,

Such values . . . have never been more important to school leaders as they face the swampy problem of moving their present schools towards a defensible vision of future schools. . . . values are substitutes for knowledge in the swamp. . . . they are the leadership tools of postmodern organizations. (p. 223)

School Leadership from a Spiritual Perspective: Values Orientation

By recognizing the specific 'related values' associated with the three images of future schools, especially those associated with school-as-community and school-as-learning organization, in effect, Leithwood et al. are promoting, however inadvertently, the spiritual nature of future school leadership, as understood in the current study. The values they attribute to future school leaders and those related to leading from a spiritual perspective, as identified in the current study, move school leadership into the 'spiritualist' camp. Conversely, the claim in Neal's (2001) literature that spirituality in business leadership is at the core of a sense of community and its propensity to promote individual and collective capacity to continuously learn in the workplace, places 'spiritual' leadership into future schools (see Tables 6.1 and 6.2).

It seems self-evident that businesses, or any other organizations, necessarily need to be efficient and reliable in order to thrive, or even survive in a world of competition and change. Leithwood et al. indirectly suggest this exists in current school models when they speak of how it is "imperative that we respect the durability of today's schools. . . . [and] . . . that we recognize just how remarkably effective schools have been in meeting the ambiguous, slippery and wildly ambitious expectations of their many masters" (p. 221). On the other hand, in speaking of the need for change to be incremental in nature, they hint at the tendency for schools to be slow to improve, acknowledging that the "present design of most schools, unlike many private enterprises, is 'overdetermined'. There are many interests to be satisfied before a significant change in their design can be even adopted, much less implemented" (p. 220). That notwithstanding, leading from a values-driven, spiritual perspective provides an avenue for drawing all three future school images "toward a comprehensive image" (p. 216).

Table 6.1

Interception of School as Community and Spiritual Themes and Dimensions

Future School Leaders' Values	Merchants' Common Themes	Dimension of Merchants' Vision
<u>Inclusivity:</u> Caring and respect for others, grounded in integrity through compassion, generosity, and dignity Participation by consensus through freedom, equality, social justice, and democracy	<u>Serving Higher Purposes:</u> Provides models of a more inclusive community Brings the attributes of love and service into the workplace <u>Behaving Ethically:</u> Honors traditional virtues and living by consciously developed principles of conduct <u>Enhancing Social Equity:</u> Acceptance of social and cultural diversity Enfranchisement of women in business	<u>The Merchants' Vocabulary:</u> Community, diversity, transcultural, integrity, trusting, sharing, ethics, democracy, partnership, aligned, recognition, nurturing, cooperation, bottom up, circular structure, communication, love, compassionate, respectful, community builder, empathetic

Table 6.2

Interception of School as Learning Organization and Spiritual Themes and Dimensions

Future School Leaders' Values	Merchants' Common Themes	Dimension of Merchants' Vision
<u>Generativity:</u> Openness to new ideas Tolerance for divergent points of view Tolerance for strategic failure – failure as a source of learning Questioning of basic assumptions – surfacing 'mental models' of reality	<u>Enabling Human Creativity:</u> Enabling all personnel to participate in all aspects of the organization through reorganizing the hierarchical and bureaucratic structures, systems, and attitudes - fosters human growth and development - satisfies the individual's need to contribute	<u>The Merchants' Vocabulary:</u> Learning organization, human growth, rational change, self-regulating, agent of change, feminine principles, crossfunctional, communication, enabler, supportive, intuitive, optimist, conscious, listening, open, rebalancing, rethinking, experiential, diversity, dialogue

Table 6.2 (continued)

Future School Leaders' Values	Merchants' Common Themes	Dimension of Merchants' Vision
<p>Speculative thinking – imagine and speculate in preparation for the future</p> <p>Personal mastery – mastering the principles underlying the way results are produced</p> <p>Interconnectedness – recognizes the complex relationships nature of the organization</p>	<p><u>Transforming Personally:</u> New level of personal consciousness involving revising personal view of the nature of reality by merging reason and scientific knowledge with practiced intuition</p> <p><u>Enhancing Social Equity:</u> Acceptance of cultural and racial diversity</p> <p>Recognition of the feminine principle</p>	<p><u>Continuous Learning:</u> Essential task of humankind is continuous, insightful learning - acquisition of wisdom</p>

Implications: Need for Further Research

Implications

It is the conclusion of this thesis that individual whole-person growth and, collectively, organizational growth are best fostered within communities of people who have freed and continually nurture their intrinsic creativity. This has implications for the training of current and future education leaders and the very orientation of these training institutions themselves.

Daft and Lengel (1998) suggest an approach to developing leadership qualities which they call “leadership enhancement [where] people discover their own leadership potentials through guided conversation with others” (p. 226). More specifically, Barbosa (in Liebig, 1994), believes the training of leaders to be more consciously spiritually oriented can effectively be done through exposure to others’ thoughts and ideas rather than through courses developed to

formally teach spiritual skills. This exposure would be an effort to release, coordinate, and integrate ““what is already there”” (p. 100) within each individual. These suggest an approach that, as Daft and Lengel offer, “differs substantially from traditional classroom training” (p. 226).

Before ‘teaching’ current theories of human creativity and effective learning, training institutions might be wise to engage in sincere reflection on their own orientation in an effort to close any gap existing between the content of these programs and the context through which they are being delivered. In referring to the gap between theory and practice, Harman and Hormann (1993) contend that confusion will persist as long as the societal system in which students live does not reflect these new meanings being taught in school. Implicit in this is the notion of the training institution reflecting these ‘new meanings’ through *being* the change it proposes in its leadership training programs.

Given the synoptic nature of a spiritual orientation, a renewed spiritual approach to schooling in general orientation, methodology, and content focus could cut across ethnic and cultural barriers. Ironically, as Leithwood et al. (1999) indicate, such grounding could complement the more cognitive ‘academic’ component of formal schooling; it could enhance the effectiveness of the current approach of continuing to teach separate subjects in an effort to understand the whole. This is with the recognition that, as Ricardo Gandolfo (in Liebig, 1994, p. 215) states of his business orientation, “We see everything as a whole. Division is something the brain does to understand.”

A formal and systematic exposure to the thoughts and ideas of those who are living and working within a spiritual orientation could help students, indeed, could *orient* students to automatically connect the parts, or *only* see interacting wholes. This would seem to be especially

so for those already predisposed to such an orientation. This certainly has the potential to help these students enter the post-school world of work with an orientation that is more in alignment with the underpinning of truly successful organizational functioning - the spiritual well-being of those who *are* the organization.

Admittedly, the world of work will continue exhibiting many symptoms of the bureaucratic, hierarchical, 'Newtonian' world, despite the current (seemingly torpid) metamorphosis. But through systematized exposure to visionary leadership, students would be more focused on, and functioning at, the systemic, interconnected, invisible energy level from which the visible material world seems to flow. Students who have been given a healthy exposure to the thoughts and ideas of those at the leading edge of the current spiritualization of the workplace would become change agents, and schools could be at the leading edge of how people most effectively learn. As new employees, these students would be oriented toward more confidently promoting and fostering the emotional and psychological well-being of those already in their place of employment - those 'seasoned' co-workers perhaps caught up in the momentum of out-dated orientations.

Further Research

The findings in this thesis imply that research is needed in order to inform ways for:

1. exposing student teachers and other potential education leaders, more than is currently the practice, to the thoughts and ideas of those currently successfully employing a spiritual approach to organizational leadership.
2. teacher and other school leadership education institutions to allow the form and

functioning of the new business workplace to form a more 'organic' blueprint for their own form and functioning.

3. post-secondary teacher education programs to formally train student teachers and other potential school leaders to accelerate emotional maturation, both their own and others'.
4. future teachers and school leaders to become familiar with the literature on, and otherwise be exposed to ways to grow leaning communities. This includes ways of fostering continuous individual evolution.

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Appendix

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