

# THE CONSCIOUSNESS OF TRANSPERSONAL LEADERSHIP

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## DEDICATION

This dissertation is dedicated to Sandi for making sense out of this  
and Monika for supporting me through it.

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## ABSTRACT

This dissertation examines demands of the post-modern world on organizations, leading to a call for transpersonal leadership (Gozdz, 1999). Aspects of transpersonal leadership are examined: (a) the primacy of consciousness, its causal nature and fundamental wholeness are explained, (b) Being and Soul are identified as beyond the mind and ego, providing the required grounding for transpersonal leadership, and (c) the epistemology of consciousness is described.

Three models of consciousness (Beck & Cowan, 1996; Hawkins, 1995a, 1995b 2001; Wilber, 1996, 2000) provide an understanding of levels of consciousness, including the transpersonal. The development of consciousness is described with special attention being paid to dialogue as a process for this development (Bohm, 1992; Isaacs, 1999; Kegan, 1994; Neilsen, 1991). Six authors theories on leadership and its relationship to consciousness are examined (Beck & Cowan, 1996; Chatterjee, 1998; Harung, 1999; Owen, 1997, 2000; Palmer, 1993, 1998, 2000; Torbert, 1991).

Findings from this literature were used to create a curriculum for facilitating the development of a consciousness of transpersonal leadership. The curriculum was then implemented using 15 participants who engaged with the curriculum over three weekend sessions. A heuristic methodology (Moustakas, 1990) was used to understand the participants experience of the curriculum implementation.

Overall, the findings indicated a positive experience for participants.

Characteristics of a consciousness of transpersonal leadership were drawn from the data, including self-disclosure and authenticity, integrity, humility, a capacity for holding space, and a dialogical orientation. Implications of the conclusions drawn from this study articulate that leadership training could benefit from attention given to and developing leaders inner capacities for consciousness.

# TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION .....	1
Background to the Problem.....	1
Transpersonal Psychology and Consciousness .....	4
Leadership and Consciousness.....	7
Purpose of the Study .....	8
Overview of Methodology .....	9
Overview of the dissertation .....	10
CHAPTER 2: LITERATURE REVIEW .....	11
Consciousness .....	11
Consciousness and the Wholeness of Reality .....	11
Being and Soul .....	14
The Epistemology of Consciousness .....	17
Three Models of Consciousness .....	20
Wilber s Model of Consciousness.....	21
Beck and Cowan’s Spiral Dynamics.....	28
Hawkins Model of Consciousness .....	31
Synthesis and Comparison of the Models.....	36
Development of Consciousness .....	37
Bohm and Thought as a System.....	43
The Practice of Dialogue.....	44
Transpersonal Leadership and Consciousness.....	50
Beck and Cowan’s Spiral Wizards.....	51
Torbert and the Power of Balance.....	52
Harung and Invincible Leadership.....	55
Chatterjee and Leading Consciously.....	58
Owen and the Power of Spirit .....	61
Palmer and We Lead Who We Are.....	66
Summary .....	68
CHAPTER 3: A CURRICULUM ON TRANSPERSONAL LEADERSHIP.....	71
Focal Points of the Curriculum .....	72

Readings.....	74
Process .....	76
Curriculum Outline .....	78
Session 1 .....	78
Session 2 .....	81
Session 3 .....	83
CHAPTER 4: METHODOLOGY .....	86
Heuristic Inquiry .....	87
Further Aspects of Research Method.....	91
Participants.....	94
Data Collection and Analysis.....	95
CHAPTER 5: DESCRIPTION OF CURRICULUM IMPLEMENTATION .....	97
Session 1 .....	98
Description and Analysis .....	100
Reflection on Research Questions .....	112
Session 2 .....	113
Description and Analysis .....	116
Reflection on Research Questions .....	120
Session 3 .....	121
Description and Analysis .....	123
Reflection on Research Questions .....	131
Follow-up Interviews .....	132
Reflection on Research Questions .....	140
CHAPTER 6: CONCLUSIONS .....	142
Discussion of Conclusions .....	146
Recommendations for Future Research .....	148
REFERENCE LIST .....	150
APPENDIX: PARTICIPANT CONSENT FORM .....	158

## **LIST OF FIGURES**

Figure 1. The basic levels of consciousness and corresponding areas of study. ....	P. 22
Figure 2. The four quadrant model with the basic levels of consciousness. ....	P. 24
Figure 3. Lines and levels of development. ....	P. 25
Figure 4. Lines of development through holarchic levels of development. ....	P. 26
Figure 5. Hawkins map of consciousness. ....	P. 33

# CHAPTER 1: INTRODUCTION

*You knock at the door of reality,  
shake your thought-wings, loosen  
your shoulders,  
and open.*

(Rumi, 1997, p. 200)

Reality today has been characterized as post-modern (Bergquist, 1993). Elements of this post-modern reality include a loss of objective certainty and a move towards relativism and diversity. Honoring diverse voices and perspectives has added significant complexity to our attempts at understanding society. Listening to perspectives such as ecologically sustainable development, environmental issues, feminist issues, the effects of globalization and the internet economy, and third world development, all in the context of ever increasing rates of change, can easily overwhelm our mind's capacity to make sense, order, and intelligent decisions. Rumi's call to "shake loose your thought-wings" invites us to find new ways of knowing, to be open to different perspectives on reality.

Unlike the modern age, where objective certainty led to leadership centered on taking charge, telling people what to do, and being in control (Owen, 2000), leadership in the context of the post-modern age is not about having such easy answers (Heifetz, 1994). It is recognizing that our lives are already in chaos – and not just occasionally, but all the time" (Briggs & Peat, 1999, p. 1), and that we need new ways of knowing and being that fit with this world of chaos (Owen, 2000). Meeting the need for a new kind of leadership with the capacity to meet uncertainty has been characterized as transpersonal leadership (Gozdz, 1999), or leadership with a consciousness grounded in a beingness beyond the mind and ego. Consciousness is characterized as the causal field of the ground of existence. Consciousness in transpersonal leadership brings into awareness a profound depth of reality at the core of our existence. This study focused on the qualities and characteristics of the consciousness required for such leadership.

## **Background to the Problem**

The problems of our post-modern society "require us to learn in new ways" in order to handle complex issues like "uncompetitive industry, drug abuse, poverty, poor public education,

environmental hazards, ethnic strife, budget deficits, economic dislocation, and obstacles to constructive foreign relations” (Heifetz, 1994, p. 2). We have not been able to solve these issues with our current levels of thought, and can even see them as symptoms of the fragmentation and incoherence of this thought (Bohm, 1992). Harman (1988) sees these issues requiring a fundamental shift in how we perceive reality, leading to a global mind change. He has suggested that “it is impossible to create a well-working society on a knowledge base which is fundamentally inadequate, seriously incomplete, and mistaken in basic assumptions” (p. 101). These statements point to a profound need to expand our capacities for learning and ways of knowing as human beings.

One response to handling these complex post-modern issues has been the “re-engineering” of organizations. This response can be characterized as trying to re-arrange existing ways of thinking to gain greater efficiencies through such means as streamlining processes or flattening hierarchies. However, Davenport (1995) followed 99 completed re-engineering initiatives, noting that sixty-seven percent reported that re-engineering efforts produced “mediocre, marginal or failed results” (p. 71), indicating that the re-engineering response was inadequate. Barrett (1998) notes that one of the principal reasons for why these re-engineering efforts failed was “the lack of attention given to the human dimension” (p. 4). Re-engineering can be choosing to simply re-arrange one’s thinking, and can miss some key elements of the human dimension of learning (Hawkins, 1991).

Another response to the complexities of post-modern organizational life has been to create what many authors, such as Senge (1990), refer to as learning organizations, or “an organization that is continually expanding its capacity to create its future” (p. 14). A learning organization “facilitates the learning of all its members and continuously transforms itself” (Hawkins, 1991, p. 173). The language of continual transformation, as well as the language of the spiritual dimension of learning organizations, points to the need for a qualitatively different way of knowing, or a different epistemology adequate for this depth of transformation and learning. A way of knowing characterized as a transpersonal epistemology (Braud & Anderson, 1998b; Gozdz, 1999) is conducive to the depths of “profound change” (Senge et al. 1999, p. 14) learning organizations can undergo.

Emerging from his study of organizational leadership, Drucker (1998) argues that most prevalent beliefs and practices about organizational leadership are either wrong or seriously

behind the times. Harung, Heaton, and Alexander (1995) note that the shift from manual work to sophisticated knowledge work calls for “more widespread self-management . . . [and] the development of leadership in every member of an organization” (p. 44). One way in which prevalent beliefs and practices are outdated is in failing to take account of workers’ capacities. Kegan (1994) shows that two thirds of the population does not have the level of cognitive development necessary for the ways of knowing and being in the world asked of them in such post-modern organizations. Jensen (2000) cites a similar figure based on his extensive research.

The issue of cognitive development becomes a major part of any learning organization’s ability to expand its capacity and transform how well individuals, especially in positions of leadership, can learn to create what Senge, Kleiner, et al. (1999) call profound change, or “organizational change that combines inner shifts in people’s values, aspirations, and behaviors with ‘outer’ shifts in processes, strategies, practices, and systems” (p. 15). Senge notes the importance of developing sufficient learning capabilities to produce this level of change, stating that “growing people and aligning their creative capacities is now a strategic imperative, perhaps the strategic imperative, for many enterprises. . . . The maturity and happiness of those people set the tone and determine the capabilities and limitations of that enterprise” (in Chatterjee, 1998, p. xiv). In today’s complex post-modern world, the imperative to “grow people” requires a deep understanding of human nature, and of how we gain new ways of thinking that can lead to new knowledge. A transpersonal view of human nature and epistemology would facilitate such growth.

Gozdz (1999) inquired into a transpersonal view of human nature and its impact on a post-modern learning organization attempting to undergo profound change. His research identified elements of a transpersonal approach to the organizational change, leading him to call for a “transpersonal organizational psychology, and research on transpersonal leadership and organizational learning” (p. viii). Transpersonal leadership is grounded in a beingness beyond ego, personality, and the mind. Gozdz characterized executives displaying this kind of leadership in his study as those “who exercised self-awareness and leadership attributes of vulnerability, authenticity, humility, and a posture of not knowing and openness” (p. viii). Similarly, Bolman and Deal (1995) talk of leading with soul, describing how leaders need to go beyond the capacities of their heads and to listen with their hearts. These descriptions point to capacities

involved in transpersonal leadership that can meet the demands of today's complex issues by providing sufficient depth of cognitive, as well as emotional, and spiritual intelligence.

Beyond our minds, our emotions and our spiritual nature also impact our efforts. Barrett (1998) notes that "people and organizations grow and develop only to the extent that they are willing to confront the emotional issues" (p. 9), because human behavior is governed as much by emotion as it is by reason. In exploring the limits of reason as a governing factor in human behavior, Goleman (1995) describes how standard measures of cognitive intelligence have little to do with our effectiveness in human relationships. Instead, emotional intelligence is needed to build strong interpersonal skills such as empathy, compassion, and the ability to respond appropriately to pain or pleasure. These skills improve the quality of attention given to the human dimension in organizations by their capacity to deal with emotional issues. The value of this in organizations was revealed in a study done by Kaye and Jordan-Evans (1999), where 50% of workers' satisfaction was determined by the quality of the interactions with their boss. While in the past human relationships have been considered a "soft" issue in organizational leadership, they will become more important in the future as human capital becomes a company's most valuable commodity (Barrett, 1998).

Our spiritual nature, or our "spiritual intelligence," is our ability to be creative, change the rules, alter situations, and question why we are here (Zohar & Marshall, 2000). Hawkins (1991) describes this spiritual dimension of organizations as involving triple loop, or level III learning, pointing to the transcendent nature of spiritual intelligence. He characterizes this transcendent, level III learning as "a higher logical level of awareness [than level II learning], where we have the space to become free enough of our normal perspectives and paradigm constraints to see through them rather than with them, and thus create the space to change them" (p. 177). The spiritual intelligence of learning organizations is transpersonal in nature, calling for an examination of this area of consciousness.

### *Transpersonal Psychology and Consciousness*

Goetz (1999) describes four forces in psychology, the psychoanalytic, behaviorist, humanist, and transpersonal, showing how they reflect different orientations within psychology. The psychoanalytic school emerged from Freud's (1965) work involving the unconscious realms of human experience. Behaviorism, reflecting the Enlightenment view of science, "proposed that

human nature was the product of external deterministic forces” (Gozdz, 1999, p. 17). The humanistic approach focuses “on what it means to be fully human, healthy, motivated, and fulfilled” (p. 18). Introduced by James (1902) in the late 1800's as a psychology of the soul, transpersonal psychology came under serious study in the early 1970's (Maslow, 1971; Tart, 1975). It is distinguished from humanistic psychology by its acceptance of the spiritual aspects of existence (Moustakas, 1985). Anderson (1998) provides this description of the term transpersonal: “The word transpersonal has its etymological roots in two Latin words: trans, meaning beyond or through, and personal, meaning mask or façade – in other words, beyond or through the personally identified aspects of self” (p. xxi).

Gozdz (1999) further notes that “transpersonal psychology incorporates quantum physics as a metaphor for consciousness” (p. 25). Physicist Goswami (1989, 1993) identifies consciousness as the causal force in the creation of material reality. Hawkins (1995a) also views consciousness as causal, and describes it as a non-local field of energy. These views show how the invisible, transpersonal domains of human consciousness are not simply esoteric concepts, relevant to only a few, but are actively present in the creation of all human experience.

Incorporating this perspective, Gozdz (1999) identifies an emerging transpersonal paradigm in the field of business. He states that consciousness operates through the effects of invisible fields, or “forces of unseen connection that directly influence our experience and behavior can be used in the transformation of traditional corporations” (p. 26). Similarly, Wheatley (1993) describes how organizations appear from a field perspective, noting that we become “broadcasters, tall radio beacons of information, pulsing out messages everywhere. . . . If we do that, fields develop, and with them, their wonderful capacity to bring energy to form” (p. 56). Applying this to leadership, Gozdz shows how “relying on the concept that non-material realities create action-at-a-distance effects, trained leaders can lead the development of learning organizations by ‘being’ as well as doing” (p. 26).

The field of transpersonal psychology operates at the end of a wide spectrum of consciousness. Hawkins (1995b) identifies a range of approaches to the question of what is consciousness, including the philosophical (Freeman, 1994; Goldman, 1994), medical or neuroscience (Cork, 1994; Hameroff, 1994; Henniger, 1994; Kasniak, 1994; Mark, 1994), or even computer science (Conrad, 1994). Wilber (1996, 1997, 2000) shows how theories of consciousness can be classified by whether they focus on the functions of consciousness, its

structures, various states of consciousness, or modes of consciousness such as aesthetic, moral, or scientific. He also describes the relational and behavioral, or sociocultural aspects of consciousness, as well as the development of consciousness spanning an entire spectrum from pre-personal to personal to transpersonal.

Wilber (1997) suggests an integral study of consciousness that recognizes correlations among its different aspects, and the need for sufficient cognitive capacities for perceiving the different levels that exist across all of these aspects. A trans-rational mode of knowing (Braud et al. 1998a) is called for in this context. This leads Wilber to call for a methodology for studying consciousness requiring “the interior transformation of the researchers themselves” (p. 68). The need for this transformation is drawn from recognizing the need for subjective or interior development to match the external or objective growth in complexity of conditions in the world.

The transformation of the researcher involves an individual, interior process. While transformation in organizations requires such an individual interior process, it is also a collective endeavor. Looking at this in terms of psychosocial evolution, Beck and Cowan (1996) describe how cultural “memes,” or biopsychosocial systems, function as strange attractors, acting as the source of world views, values, and behaviors.

Transformation in an organization is seen to require leadership working with these “meme” systems to shift the underlying causes of the organizational issues. This kind of transformation or evolution of consciousness creates greater complexity of systems, along with increasing subtlety of the attractor patterns. This leads to the need for ever greater complexity of thinking, demanding a requisite growth in capacity of leadership.

Another perspective on the connection between consciousness and leadership comes from Hawkins (1995a, 1995b, 2001), who shows how levels of consciousness function as the determinants of human behavior. His description of these levels illuminates causal factors behind different world views, emotional states, perspectives on God, and life processes. Hawkins’ anatomy of consciousness provides a template for understanding the relationship between our ability to meet the demands of tasks before us and our level of consciousness. The higher our level of consciousness, the greater our capacity to meet the demands of today’s world. The ability to match capacities and tasks is critical in creating organizational effectiveness (Jensen, 2000; Kegan, 1994).

### *Leadership and Consciousness*

There is a growing body of literature specific to the topic of leadership and consciousness. There is also literature that, while not addressing the topic of consciousness directly, provides insight relevant to this study. A brief survey of some of these writings highlights their importance to this study.

Harung (1999) notes that “that how people perform, individually and collectively, is fundamentally controlled by one factor – human development” (p. 7). From his research on world class leaders and peak performing organizations, Harung ties human development directly to transforming the consciousness of the leader to a transpersonal level. Similarly, Chatterjee (1998) states that “leadership is not a science or an art, it is a state of consciousness” (p. xix). This points to the essence of leadership being contained in the particular quality or subjective state of beingness. He explores how leadership based in an awareness of the consciousness of divine love reflects the deepest manifestation of this quality of leadership, and leads to increased capacity and effectiveness. Likewise, Torbert (1991) puts forward a model of organizational development, and leadership based on a need for "the true sanity of natural awareness of the whole" (p. 35), suggesting that a coherent perception of reality, emerging from higher states of consciousness, is needed for leadership today.

Looking at the development of the higher states of consciousness, Kegan (1994) describes the evolution of consciousness as involving a transcending of the self as a subject. This enables the leader to have a relationship with that self, leading to the capacity to handle more complex perspectives. In a similar vein, Beck and Cowan (1996) describe the capacity of “spiral wizards” to use “second tier” thinking, described in a manner that implies a transpersonal consciousness. This ability to hold and manifest multiple complex perspectives simultaneously is seen as an important capacity for dealing with the complexity of issues present in a post-modern world.

In looking for a central focus, or leverage point for leadership to embody this transpersonal consciousness, Owen (2000) sees Spirit as an active life force bringing vitality to us and our organizations. This Spirit is “the most important thing. . . . When Spirit is fully present and working well, . . . good things happen. Organizations become exciting, alive, and profitable” (p. 201). Owen’s focus on Spirit as a quality of presence, a kind of witness consciousness, is described by Wilber (1996) as transpersonal. Similarly, Palmer (2000) says that we lead by who we are, and relates the quality of our consciousness to our effectiveness as leaders. His

perspective on the quality of our consciousness goes beyond the rational paradigm, reflecting a transpersonal orientation.

Both Isaacs (1999) and Neilsen (1991) follow a transpersonal orientation in their examination of dialogue and its implications for leadership. Isaacs shows how the consciousness of the leader can create a container for dialogue in which the transformation of consciousness in self and others can occur. Neilsen highlights the effectiveness of using a dialogical approach in difficult and complex situations, given its capacity to sort out threads of thought and emotion that have become entangled over time.

There are many implications for the development and training of leadership that emerge from examining a transpersonal perspective. Harung (1999) talks about the work of “transforming performance by transforming the performer” (p. 177). He sees the development of higher states of consciousness as the most effective approach to leadership development. While there is an entire industry devoted to leadership development, from a brief survey of offerings, very little of it approaches the development of consciousness, or attempts to explicitly engage the transpersonal element of leadership.

### **Purpose of the Study**

The needs of our post-modern world call for a new quality of leadership. Transpersonal leadership has been identified as a form of leadership that has the capacity to meet these needs. This points to a need to better understand the consciousness, qualities, and characteristics of transpersonal leadership, by drawing on theories and relevant research from the fields of developmental and transpersonal psychology, as well as literature from leadership studies. The purpose of this study was twofold. One was to identify qualities and characteristics of the consciousness required for transpersonal leadership, and then to develop a curriculum to facilitate the development of these qualities and characteristics. The second purpose was to implement this curriculum and observe how participants engage with it. Specific questions answered about the curriculum implementation were: (a) Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership? (b) Were the processes used to implement the curriculum appropriate? (c) Did participants feel they experienced a growth in consciousness around transpersonal leadership?

The initial idea for developing this curriculum came from a conversation with an individual about the need for developing leadership capacities appropriate for newer kinds of organizational designs. This person, along with friend from the same area, became the “gatekeepers,” (Creswell, 1998) who extended contacts to me they felt would have an interest in this work. Interviews with these referrals, and further contacts generated from them, eventually led to a group of 15 participants who expressed a willingness to participate in the study.

### **Overview of Methodology**

For studying the application of this curriculum I employed a heuristic methodology. Moustakas (1990) describes heuristic research as referring to a “process of internal search” (p. 9), where the source of research and methodology “flow out of inner awareness” (p. 11). In this process both self and subject are illuminated, and tacit knowledge becomes explicit. As a part of the heuristic approach, I took a dialogical orientation to the research, which is an integral aspect of heuristic inquiry. This orientation emerges from Bohm’s (1992) description of dialogue as a flow of meaning that can access insight to bring greater coherence to thought. Researchers cannot simply observe data objectively, but must allow the subject of inquiry to transform them in order to truly understand it (Braud & Anderson, 1998b; Palmer, 1993; Wilber, 1996, 2000).

This study also involved aspects of what Torbert (1991) and Heron (1998) describe as action inquiry methodology. It is a way of bringing inquiry into the action of doing research, and not merely as a reflection afterwards. This method’s emphasis on being present in the moment requires a critical subjectivity in line with the transpersonal nature of this study. My role as both facilitator and participant in the curriculum placed me in the role of an active participant observer (Creswell, 1998; Wolcott, 1988). In this role, issues of bias (Osborne, 1993) related to the heuristic nature of the inquiry were aided by the process of suspending assumptions involved in dialogue (Bohm, 1992; Isaacs, 1999).

As an active participant observer, I facilitated the curriculum, observing its effects on participants. I also engaged in the material with the participants, experiencing it firsthand. Journal notes made during the implementation of the curriculum and during the review of videotapes from the implementation were the first source of data. The second source of data was semi-structured email interviews with participants. These data were reviewed to identify themes emerging from the implementation of the curriculum.

I paid explicit attention to the demands that this subject material, and the process of creating curriculum and implementing it, has made on me as a person. This was a great challenge at times, to experience the demands of the subject in a very personal way. It has also been tremendously rewarding, bringing unexpected benefits to my own growth in these areas.

### **Overview of the dissertation**

In Chapter 2, the literature review begins with an examination of consciousness, focused on three areas; its wholeness and reality, the nature of Being and Soul, and the epistemology of consciousness. Three models of consciousness are examined and compared, followed by a discussion of the development of consciousness, thought as a system, and the practice of dialogue. Literature specific to leadership and consciousness is explored, focusing on the work of six authors. A summary of the literature review concludes the chapter.

Characteristics of consciousness associated with transpersonal leadership are incorporated into a curriculum. Chapter 3 discusses relevant pedagogical and content issues and describes the curriculum structure. A rationale for choices of readings, processes, and activities to be used in its implementation is also presented.

In Chapter 4, the methodology for studying the implementation of this curriculum is articulated. This covers relevant dimensions of heuristic inquiry, with a particular focus on the dialogical approach utilized within this method. It also describes aspects of action inquiry, and participant observer research. Participants in the study are introduced, and the methods of data collection and analysis are described.

The implementation of this curriculum is described in Chapter 5. Variations in the implementation are noted and discussed. Curriculum implementation is described using journal notes, reflections on video from the program, and statements from participants from post implementation interviews.

Chapter 6 presents conclusions drawn from the study, and explores their implications. It also acknowledges limitations of the study, both in the development of the curriculum and in the method of evaluation of its implementation. Finally, it presents suggestions for future research and further exploration of this aspect of the field of leadership studies.

## CHAPTER 2: LITERATURE REVIEW

This literature review covers four main areas. First, consciousness is described. Second, three models of consciousness that pay particular attention to the transpersonal levels are described. Third, approaches to the development of consciousness are examined. And fourth, qualities and characteristics of transpersonal leadership and consciousness are identified.

### Consciousness

This section is organized around three general themes on consciousness. The first is that the nature of consciousness itself is characterized by wholeness and reality, and that this nature does not change. The second is that the universal and primary state of consciousness is Being or Soul. The third is that there is a qualitative, or subjective, aspect to consciousness that includes its own epistemology.

#### *Consciousness and the Wholeness of Reality*

Chatterjee (1998) notes that consciousness is not the result of processes in the human brain, but rather “an integral, unchanging entity characterized by the qualities of wholeness and indivisibility” (p. 36) that orchestrates all of the complex tasks of the human brain. This attribution of causality to consciousness is clearly distinguished from medical and neuroscience perspectives that say consciousness is caused by material processes in the brain. Chatterjee goes on to explain that while “there can be various states of consciousness, . . . these different states do not alter the fundamental nature of consciousness. . . . it is not consciousness that changes, but it is our way of becoming conscious that changes from one human being to another” (pp. 35-36). This reflects the self’s personal experience of consciousness as changing, contrasted with the impersonal nature of consciousness itself as unchanging. Thus the various states of consciousness that we can experience do not change the nature of consciousness itself.

This unchanging nature of consciousness becomes the basis of reality. Twitchell (1987) describes reality as being beyond the dualities of the mind, beyond any description it can be given. It is beyond the names given to it in various cultures and religions. Twitchell is clear that our minds can do no more than point to reality like a finger pointing to the moon, and are separated from it by an immense gulf. The separation of mind from reality has important

implications for understanding consciousness. It indicates a need for an epistemology grounded in the reality of consciousness, a reality connected to Self and Soul, rather than in the mind. Twitchell states, “Reality is One, though religions call it by various names. This is what the sages have said to be One in asserting the interiority of divinity in Soul” (p. 27). He further explains that the oneness of reality “has but one attribute and that is love” (p. 137). This love is not of the human variety, but a divine love that is all pervasive, and is the essence of the wholeness of reality. Divine love is omnipresent, giving it a capacity for knowing reality directly, unmediated by the mind, a unified, unbroken wholeness.

Wholeness also emerges in Bohm’s (1980) work as a quantum physicist. At the furthest reaches of science, reality is not made of material particles, nor is it divisible in any way. This indivisibility appears in the intrinsic interconnectedness of the observer and the observed in quantum physics, a blurring of the boundary of the subjective and objective worlds. This oneness of reality indicates a fundamental wholeness at the ground of existence.

Bohm (1992) considers how this fundamental wholeness relates to the mind and thought. He views ‘thought’ as being inherently incapable of grasping wholeness of reality. This perspective is supported by Hawkins (2001), who states that reality “lies just beyond the mind” (p. 300), and that “reality is beyond even existence itself” (p. 288). This places the mind and thought in a context of wholeness, even though they are inherently limited.

Bohm (1980) uses a holographic metaphor to convey his sense of order within this wholeness of reality, which he refers to as the implicate order, “where in some sense each region contains a total structure ‘enfolding’ within it” (p. 149). This total structure or a “total order is contained, in some implicit sense, in each region of space and time” (p. 149). The implicate order is in a continual process of unfolding into an explicate order, or the everyday order of time and space and the material world. The explicate order then enfolds into the implicate order, creating a continuous movement that Bohm refers to as a holomovement, showing the dynamic nature of the holistic, holographic qualities of reality. Bohm describes the relationship of reality to thought as a flowing movement of wholeness, or holomovement:

In the implicate order the totality of existence is enfolding within each region of space [and time]. So, whatever part, element, or aspect we may abstract in thought, this still enfolds the whole and is therefore intrinsically related to the totality from which it has been

abstracted. Thus, wholeness permeates all that is being discussed, from the very outset. (p. 172)

Bohm's view emphasizes the primacy of wholeness, in contrast to the Newtonian assumption of a primacy of the parts. The relationship of thought is one of an abstraction from this wholeness. Yet it is seen to be inherently permeated by wholeness.

Bohm (1980) proposes "that the more comprehensive, deeper, and more inward actuality is neither mind nor body but rather a yet higher-dimensional actuality, which is their common ground and which is of a nature beyond both" (p. 209). In this view, consciousness is the ground from which mind and body are projected into the explicate order. Its essence is, however, fundamentally beyond both and is grounded in the implicate order.

Bohm (1980) notes that we do not generally notice the primacy of the implicate order, wholeness, and consciousness because "we have become so habituated to the explicate order, and have emphasized it so much in our thought and language, that we tend to feel strongly that our primary experience is of that which is explicate and manifest" (p. 206). This capturing of our attention by the explicate order, thought, and the feelings associated with our bodies is seen to fool us into thinking that thought and the material world are all that is real. The need to develop a capacity for awareness of these higher-dimensional realities of consciousness, Soul, and Self becomes apparent from this, and brings us back to the subject of reality.

To come to know reality, DeMello (1990) advises us to drop our words and concepts and the images the mind creates of reality. He calls this process detachment. This is not a withdrawing from the world, but is having a sense of self that is not grounded in the explicate, or everyday material world. He advocates engaging the world from this place of detachment. If we are able to practice this detachment, DeMello suggests that we will fall into pure happiness, not grounded in anything in the world, but grounded in divine love. "Happiness is a state of non-illusion, of dropping the illusion" (p.138). "An attachment destroys your capacity to love. What is love? Love is sensitivity, love is consciousness" (p. 140). Making contact with reality as DeMello suggests brings us to a state of consciousness as love.

Divine, or unconditional, love is seen as the deepest and best that we can aspire to being (DeMello, 1990; Klemp, 1996). St Paul talks of this love when he said, "If I have the gift of prophesy and comprehend all the mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing" 1 Cor. 13:2 (The Catholic Study Bible). This

passage points to the fundamental nature of love above any capacities or powers of mind. The nature of this love is not dependent on conditions in the world, rather it transcends other modalities of being in the world based on mind or body. The divine nature of love points to a reality and Self that is beyond worldly conditions.

### *Being and Soul*

A second theme of the universal and primary state of consciousness addresses self in relation to consciousness. In saying that consciousness is universal, and “a primary state of our being” (Chatterjee, 1998, p. 35), Chatterjee points to the fundamental and essential nature of who we are. This primacy transcends the body, mind, and emotional aspects of self, and grounds us in a Self that is described as Being or Soul. We must look to consciousness for the source of Being and Self rather than to the material self. The material self includes the body, mind, and emotions. The essential Self is found in consciousness, and in this sense is clearly distinguished from all of the material aspects of self. Chatterjee says that “consciousness is pure potentiality whereas becoming conscious is the process of actualizing this potentiality” (p. 35). The pure potentiality of Self as consciousness is contrasted with the self as a process of actualizing the potential of Self.

The ground of our being is associated with reality as divine love, Soul, our essence. “Soul is that divine part of God which dwells in every man. . . . The body and mind are but the outer and inner garments of soul” (Twitchell, 1987, p. 30). Klemp (1996) distinguishes between our having a Soul, which implies we are our body, mind, and/or emotions, and being Soul, while having a body, mind, and emotions. Soul is transcendent of the mind, emotions, and body. Soul exists because of God’s unconditional love, creating a causal connection between ultimate reality and our essence (Klemp, 1996).

There are many ways that people have described the reality of Self as Soul and to distinguish it from mind, thought, or ego. Wilber (1996) makes this distinction by stating, “The self is usually called the Self with a capital S, or the Witness, or pure Presence, or pure awareness, or consciousness as such, and this Self as transparent Witness is a direct ray of the living Divine” (pp. 197-198). Wilber’s use of “consciousness as such” distinguishes it from the contents of consciousness. “A direct ray of the living Divine” supports Klemp’s view of Soul existing

because of God's love. The term Witness is used in the context of pure awareness "witnessing" the activity or contents of consciousness.

DeMello (1990) distinguishes between "I" and "me." The "me" aspect of self reflects the self with a lower-case 's.' The "I" reflects Self with an upper-case "S." DeMello poses some questions to make this distinction.

Am I my thoughts, the thoughts that I am thinking? No. Thoughts come and go; I am not my thoughts. Am I my body? They tell us that millions of cells in our body are changed or renewed every minute, so that by the end of seven years we don't have a single living cell in our body that was there seven years before. Cells come and go. But "I" seems to persist.

So am "I" my body? Evidently not! "I" is something other and more than the body. (p. 48)

The Self, or "I," is our essence and is not the mind or the body. DeMello sees the mind and body as part of the "I," but a changing part. The "I" itself persists through all of the changes occurring in our mind and body.

Deikman (1996) brings out a similar view, equating "I" with pure awareness. He distinguishes between "I" and self, saying that "This 'I' should be differentiated from the various aspects of the physical person and its mental contents which form the 'self' (p. 350). He explains that awareness is "the subjective sense of our existence" (p. 350), and "our sensations, our images, our thoughts—the mental activity by which we engage and define the physical world – are all part of the observed. In contrast, the observer – the 'I' – is prior to everything else" (p. 352). This prior nature of the "I" places it in a qualitatively different dimension, an awareness transcending the activity of mind and body.

Awareness is seen as the most fundamental ground of life and reality by Hawkins (1995a), who views consciousness as the causal source of our experience in this world. He describes consciousness as a non-local attractor field that shapes perception, thought, and behavior. This attractor field operates in the implicate order, through variations in its vibrational energy. These variations give rise to how the explicate order unfolds, providing the context for the forms it takes. This use of the word consciousness is to be distinguished from the common usage of the term as "the mental activity of which an individual is aware," or "all the thoughts and feelings of a person." (de Wolf, Gregg, Harris, and Scargill, 1997, p. 331). The common usage refers to the "consciousness" of the self. Hawkins' sense of usage refers to the "consciousness" of Self, and is impersonal.

Higher levels of consciousness are viewed as providing a greater context on how self and life are perceived (Chatterjee, 1998; Hawkins, 1995a; Wilber, 1996, 2000). These levels of consciousness reflect the degree to which our perception is capable of grasping greater portions of the wholeness of reality. The lower the level of consciousness, the more distant our perception is from reality.

Quantum physicist Goswami (1989, 1993) reiterates the primacy of consciousness, showing that it is the ground of reality. Goswami found that matter does not have an independent existence of its own. It is given existence and form through consciousness. Within the quantum field of probabilities, or the implicate order, consciousness shapes the form in which matter appears, or the explicate order, by determining the collapse of the wave function. Goswami is clear that it is not the everyday consciousness of the self that produces this collapse, but the consciousness of our “quantum self,” or the Self.

Exploration of the casual effect of consciousness has been done by researchers coming from the Transcendental Meditation (TM) movement. One such study has been done on social groups by Dillbeck, Cavanaugh, Glenn, Orme-Johnson, and Mittlefehldt (1987). They describe the results of studies on the effect of the TM program on quality of life indicators of a community. They predicted that if a group the size of the square root of 1% of the population of a community were practicing TM, there would be a measurable effect on the quality of life of that area. Five studies were conducted in various locations around the world, and a rigorous methodology for measuring changes in the crime rate during the period of the study was used as an indication of quality of life. Each of the studies found a significant reduction in the crime rates of the areas during the period under study.

Hagelin, Orme-Johnson, Rainforth, Cavanaugh, and Alexander (1994) documented similar research undertaken by the Institute of Science, Technology and Public Policy on the effects of large groups of TM practitioners on crime rates and governmental effectiveness. This comprehensive report begins by addressing the theoretical foundations for how the collective field of consciousness can affect individuals and larger populations. This study considered numerous variables, and used multiple statistical approaches in analyzing the data. The data analysis showed a reduction of up to 18% in the violent crime rate during the period in which the largest group practiced TM. This finding was shown to be statistically significant, and not able to be explained by any other means. The study also reported an improvement in public approval

and confidence in the president during this period. Previous to the study, the measure of approval had been in decline, and this reversal was not able to be accounted for by any traditional factors. This was correlated with the view that the group of TM meditators facilitated more effectiveness in government leadership.

The relationship of consciousness to self and Self, its primacy and causal nature, and its effect on social systems and the material world indicate the central role consciousness plays in transpersonal leadership. How we come to know self, Self, and the world, or epistemology, is relevant to this study and is explored in the next section.

### *The Epistemology of Consciousness*

The epistemology of consciousness, or how we come to know ourselves, is a self-referring process. Chatterjee (1998) explains that consciousness in itself, as an impersonal field, has little need for reflection, because “that for which we are looking is indeed that which is looking” (p. 36). Consciousness requires a capacity for self awareness that is not reflective, but immediately present. The implications of this epistemology has profound effects on how we come to know ourselves and the world.

The relationship between the knower and the known, or between the subjective and objective domains, involves the principle of adequatio. Schumacher states that “this is the Great Truth of adequatio . . . the understanding of the knower must be adequate to the thing to be known” (in Palmer, 1993, p. 51). Isaacs (1999) describes a similar view, saying that “for us to perceive something, it must somehow be in us, or it literally would not connect to anything in us” (p. 125). This means there needs to be an adequate understanding pre-existing within a person in order to know the unknown. A view of pre-existing knowledge is found in Plato’s (Trans. 1956) dialogue *The Meno*. Plato uses Socrates to show how knowledge pre-exists in the soul, and that learning is a process of remembering this knowledge. The way to know lies in gaining an awareness of soul (Klemp, 1989, 1996).

Gadamer (1993) perceives that “all understanding is ultimately self-understanding” (p. 260), or the ontological mode of Being in the world. He sees Being as conveying itself through understanding, so what is understood is always the Self of what is being known. Similarly, Braud and Anderson (1998a) note that “we can perceive and know only that for which our sensitivities have prepared us, and these sensitivities depend on aspects of our being” (p. 22). And Osborne

(1993) states that “we cannot inductively derive an essence from examples unless we can already intuit that essence” (p.171). These views reflect the Socratic conception of knowing pre-existing in the Self, or Soul.

Epstein (2001) describes the character of the relationship between Being and truth from a Buddhist perspective. He notes that "when I learned to restrain my own patterns of reactivity, my identity had a chance to reveal itself, not as a fixed entity, but as a flow and potential" (p. 213). This suggests a fluid nature to Being and to the understanding of truth, in contrast to a notion of truth as a fixed concept. Palmer (1993) describes truth in a similar manner, as a verb rather than a noun, something with which we engage in a living relationship, or “troth.” Knowing, or understanding, is not a static process of a subjective knower coming to grasp some objective facts, but a fluid, dynamic process of relationship between the selves of knower and known.

The more modern, objectivist view of knowledge or truth is of a noun, a static thing over which we can have power and control through our reasoning (Capra, 1982; Capra & Steindl-Rast, 1992; Palmer, 1993). Prior to modern times, however, reason was associated with the “eternal truths” (Scheurich, 1997, p. 69). The tendency of modern science to rely almost exclusively on a reduced version of reason can have disastrous effects. “Adequatio teaches us that restriction in the use of instruments of cognition has the inevitable effect of narrowing and impoverishing reality” (Palmer, 1993, p. 53). Plato (Trans. 1992) uses the allegory of the cave to illustrate this point. In the cave, people could only see the shadows on the wall, and when told of a reality beyond the shadows they were not able to believe it. They had developed the ability to understand the illusory nature of the shadows on the wall, but not a reality beyond that.

Wilber (2000) moves beyond this reduction of reason, stating that “the entry into post-modernism begins with an understanding of the intrinsic role that interpretation plays in human awareness” (p. 160). Palmer (1969) makes it clear that “the ‘understanding’ that serves as the foundation for interpretation is itself already shaping and conditioning interpretation” (p. 22). Reason is seen as having an a priori foundation, a tacit, or implicit knowledge that is operating prior to the explicit act of interpretation.

To better understand the distinction and relationship between tacit and explicit knowledge, Nonaka and Takeuchi (1995) suggest that knowledge be classified into two kinds:

One is explicit knowledge, which can be articulated in formal knowledge including grammatical statements, mathematical expressions, specifications, manuals and so forth.

This kind of knowledge can be transmitted across individuals formally and easily. . . . A more important kind of knowledge is tacit knowledge, which is hard to articulate with formal language. It is personal knowledge embedded in individual experience and involves individual factors such as personal belief, perspective, and the value system. (p. viii)

The tacit, implicit filtering of perception is referred to as the horizon of our preunderstanding, or the hermeneutical circle from which we view the world (Palmer, 1969).

Palmer (1969) makes clear the relationship between rational analysis as interpretation, and the horizon of pre-understanding:

Analysis is interpretation; feeling the need for analysis is also an interpretation. Thus analysis is really not the primary interpretation but a derivative form; it has preliminarily set the stage with an essential and primary interpretation before it ever begins to work with the data. This is unfortunately as true of the 'new analysis' that interprets the events of the day as it is of scientific analysis in the laboratory or literary analysis in the classroom. The derivative character of logic as it depends on the propositions is clear enough; the characteristically derivative character of the explanation or analysis is not so obvious, but no less real. (p. 23)

This suggests a more fundamental mode of understanding than rational analysis, based on the element of tacit understanding.

The limitations of rational analysis as a tacit form of knowing is also seen in Hawkins' (1995b) observations of the different levels of consciousness. In discussing the level of reason he states,

At this level it is easy to become infatuated with concepts, ideas, and theories and miss the essential point. At this level intellectualizing can become an end in itself. At this level a limitation is that it does not afford the capacity for the discernment of essence or the critical point of a complex issue. Reason does not in itself provide a guidepost to truth. (p. 110)

Our tacit understanding is present as a kind of pre-understanding, or prejudgement, from which we perceive. Gadamer (1993) describes this as prejudice, as enabling us to look out into the world as well as putting limits on our perception. Similarly, Bohm (1992) identifies this issue of prejudice as the images of thought that become implicit in our perception. He sees the process

of rational analysis as a function of the mind and, that left on its own, is not sufficient to produce a fundamental change in our tacit knowledge.

Becoming aware of the tacit level of understanding gives us access to the immediacy of our lived experience, prior to thought's reflection on it. Heron (1998) makes a clear distinction between thought mediating experience, and the immediacy of lived experience. Similarly, Palmer (1969) identifies the reflexive nature of thought as a secondary form of knowing, fundamentally removed from lived experience. Van Manen (1990) also emphasizes the pre-reflective, immediate consciousness of life. These views point to the value of awareness of our tacit understanding as a fundamental epistemology.

Braud and Anderson (1998b) inquire into how a variety of trans-rational modes of knowing can be used in qualitative research. Based upon findings in transpersonal psychology, and emerging perspectives from the "new paradigm" sciences, they describe a number of approaches to research beyond conventional methods. These include integral inquiry, intuitive inquiry, transpersonal awareness in phenomenological inquiry, and organic research. These approaches share an element of transcending, yet including, rational analysis.

This view of epistemology emphasizes an immediacy of connection with consciousness. It sees reason based in the mind as once removed from consciousness. Gaining awareness of consciousness provides the most direct form of knowing. In the next section three models of consciousness are examined to see how different levels of consciousness appear to function.

### **Three Models of Consciousness**

There are numerous approaches to the study of consciousness, ranging from neuroscience to mysticism (Hawkins 1995b). Each approach has its own models describing the workings of consciousness. The three models explored here provide insights relevant for this study. Wilber's (1996, 1997, 2000) integral model of consciousness synthesizes a wide range of models and perspectives on consciousness. His model covers ancient, modern, and post-modern perspectives, and provides a context for understanding the place and value of the full range of approaches to consciousness. Wilber is also a long-time practitioner of meditation, allowing his insights into the nature of transpersonal consciousness to emerge from experience as well as literature and research.

Beck and Cowan's (1996) Spiral Dynamics model focuses on the evolution of consciousness as an expression of the cultural responses to life conditions. It provides a richly detailed account of the patterns of attraction that shape thinking, values, and behaviors on each level of consciousness. It has been researched over decades, and used in practical applications on a large scale around the world. For this study, it provides a framework for understanding how different levels of consciousness evolve and shape values, patterns of thinking and behaviors.

Hawkins' (1995a, 1995b, 2001) anatomy of consciousness lays out a map of the full range of levels of human consciousness, and how they are experienced at each level. It also provides a method of verification and testing of levels of consciousness in a quantifiable format. Hawkins' model illustrates how consciousness is causal in shaping experience and perception. It also demonstrates the nature of the relationship between consciousness and experience.

#### *Wilber's Model of Consciousness*

Wilber (2000) takes an integral approach to the study of consciousness, aiming to integrate all aspects of it into a holistic model. He begins his approach to an integral psychology with this overview:

Psychology is the study of human consciousness and its manifestations in behavior. The functions of consciousness include perceiving, desiring, willing and acting. The structures of consciousness, some facets of which can be unconscious, include body, mind, soul and spirit. The states of consciousness include normal (e.g., waking, dreaming, sleeping) and altered (e.g., non-ordinary, meditative). The modes of consciousness include aesthetic, moral and scientific. The development of consciousness spans an entire spectrum from pre-personal to personal to transpersonal, subconscious to self-conscious to super-conscious, id to ego to Spirit. The relational and behavioral aspects of consciousness refer to its mutual interaction with the objective, exterior world and the sociocultural world of shared values and perceptions. (p. 1)

This overview details the variety and complexity present in the study of consciousness. Wilber covers the full spectrum of these aspects of consciousness. While all of the aspects of consciousness listed above play a role, this study focused on the developmental aspects of consciousness, especially in the transpersonal realms.

Wilber (1996) describes the developmental levels of consciousness in terms of a ladder, with the rungs representing the different levels, or stages of consciousness. First, the rungs themselves represent the various levels of consciousness as fulcrums, or centers of gravity in the stages of evolution of consciousness. It is the self, or ego, that climbs the ladder. This self has complex levels of development within itself, but tends to be centered around one particular rung at any given time. As this self climbs the rungs on the ladder, it gains a world view corresponding to that rung. Thus there is the ladder, the self that climbs the ladder, and the world view from each rung.

Wilber (2000) relates to the wholeness of consciousness by describing its levels as holons. Holons are a whole that is a part of other wholes, and are arranged in holarchies, similar to hierarchies but not as linear. The evolution of consciousness proceeds in a manner of transcending and including previous levels so that each new development of consciousness includes all the capacities from previous levels and adds new capacities.

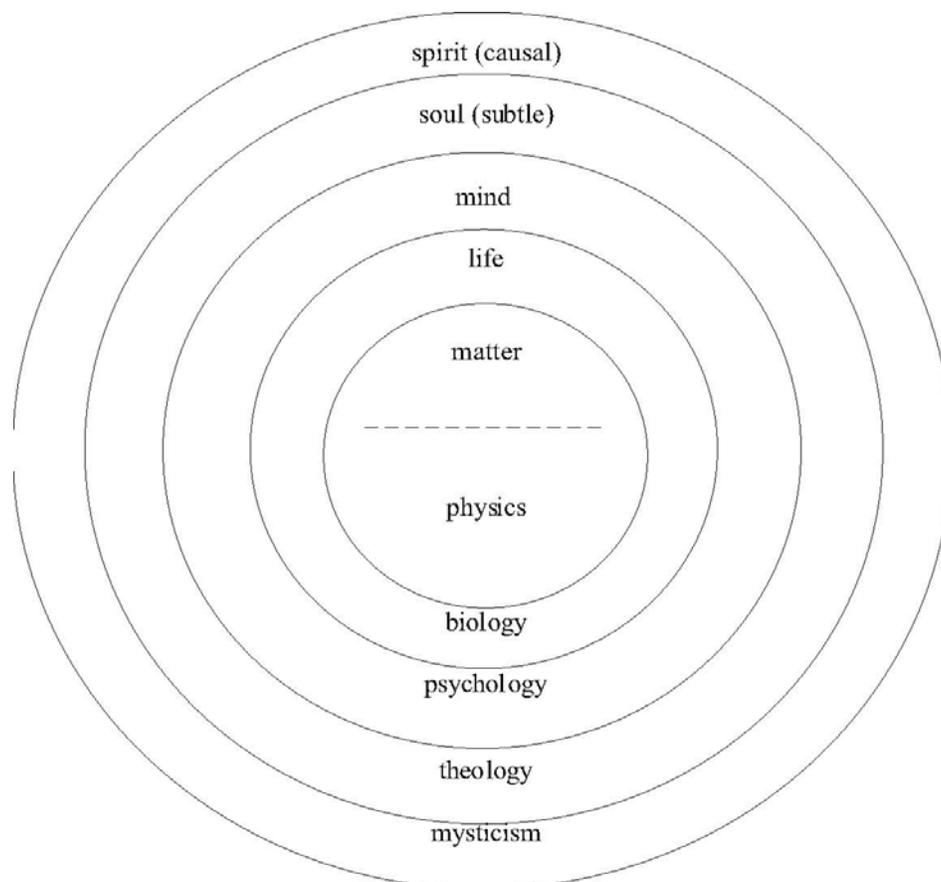


Figure 1. The basic levels of consciousness and corresponding areas of study. (Adapted from Wilber, 2000, p. 6).

Wilber (1996) describes the levels of development as concentric circles, with each level transcending and including the previous ones (see Figure 1). These levels begin with matter as the most basic, or least complex level, and Wilber says that physics is the field of inquiry there. Transcending and including matter is life, and biology is its field of study. Then comes the realm of the mind, the study of psychology. Beyond the mind Wilber lists the soul as the purview of theology. Finally, spirit and mysticism. This development of consciousness mapped out by Wilber (2000) reveals a movement, or growth from simpler to more complex forms of understanding. He cites Laszlo's (1987) summary of the modern scientific view of evolution, noting that as evolution progresses "the vertical depth becomes greater, but the horizontal span becomes less" (p. 35), suggesting that at higher levels of development of consciousness, there are generally fewer individuals.

A dynamic tension exists in this evolution, as the dialectic within each level or stage. Wilber (2000) notes that historically this has driven a collective evolution of consciousness in Western Society. This evolution began with the pre-modern era's understanding of levels of existence. In the modern era, the church's domination of knowledge was challenged, leading to the differentiation of the arts and sciences from morals. This differentiation, however, became a fragmentation of knowledge, and allowed for the success of modern science to dominate knowledge. Wilber sees the post-modern era as attempting to honor and give voice to the arts and morals as equally valid forms of knowing. Yet "extreme post-modernism thus went from the noble insight that all perspectives need to be given a fair hearing, to the self-contradictory belief that no perspective is better than any other" (p. 170). This leads to a general denial of depth, or even reality, in the interior realms of art and morals, and is reflected in the relativism of post-modernism.

Wilber's (1996) approach to consciousness tries to understand patterns in all the maps of consciousness and development, "conventional and new age, Eastern and Western, pre-modern and modern and post-modern" (p. 72). What emerged was that there were actually four very different types of holarchies (p. 73). These four different areas of development related to each other in simple patterns. There were inside, or interior areas of development such as cognitive psychology. There were outside, or external world areas, such as the physical sciences. There were also collective areas of development such as sociology. Wilber makes a map of these, placing the individual areas on top, the collective areas on the bottom, the interior areas on the

left, and the exterior areas on the right, producing a four quadrant model. These four quadrants are laid over top of the levels of consciousness, indicating two points. First is that within each quadrant development proceeds along the basic levels of consciousness. Second is that each level of consciousness spans all four quadrants.

The upper left hand quadrant covers the interior individual aspects of experience, which Wilber (2000) describes as intentional. The lower left hand quadrant covers the interior collective aspects, and is described as the cultural world space. The upper right hand quadrant covers the exterior individual, which Wilber says is behavioral. Finally, the lower right hand quadrant is the exterior collective, or social system. Each of these quadrants represents an area of development, or aspect of consciousness (see Figure 2).

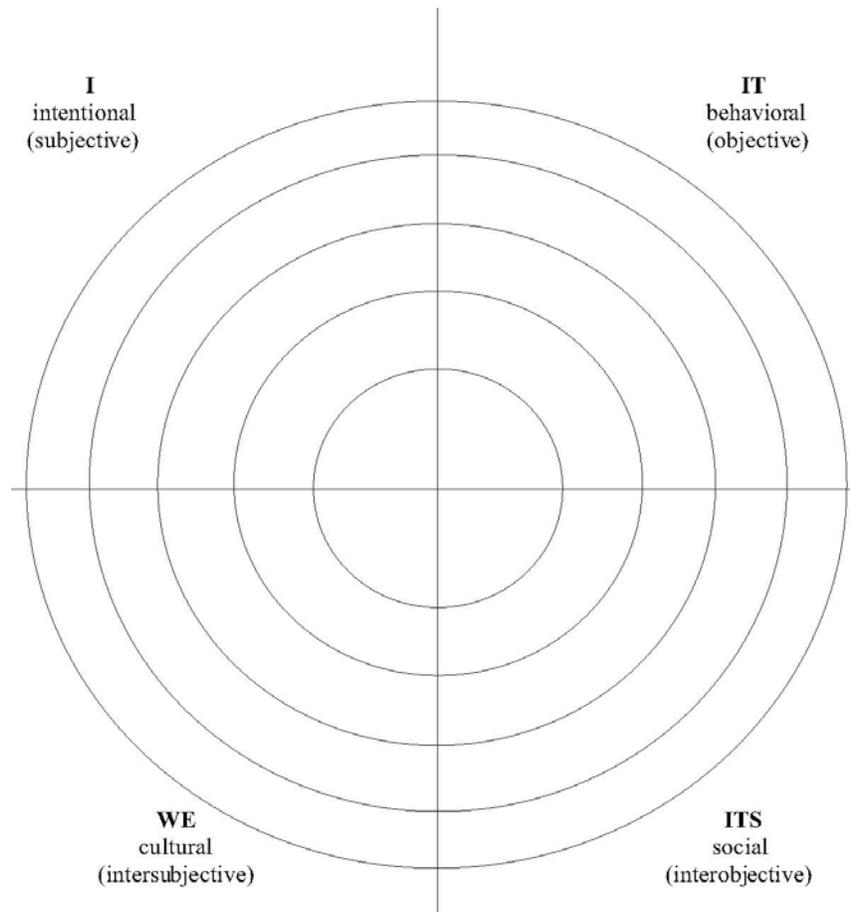


Figure 2. The four quadrant model with the basic levels of consciousness. (With descriptions of the levels removed for clarity). (Adapted from Wilber, 2000, p. 67).

Within the holarchic levels of development, Wilber (2000) identifies numerous lines of development. He mentions the cognitive, moral, interpersonal, spiritual, and affective as distinct lines of development. Thus we can have very well developed cognitive capacity, with poor moral development. Or we can have high levels of affective and interpersonal development attainment, but have stunted spiritual development (see Figure 3). Thus the “the overall self, then, is an amalgam of all these ‘selves’ insofar as they are present in you right now . . . all of them are important for understanding the development or evolution of consciousness” (p. 34). These lines of development run through the basic holarchic levels of consciousness (see Figure 4).

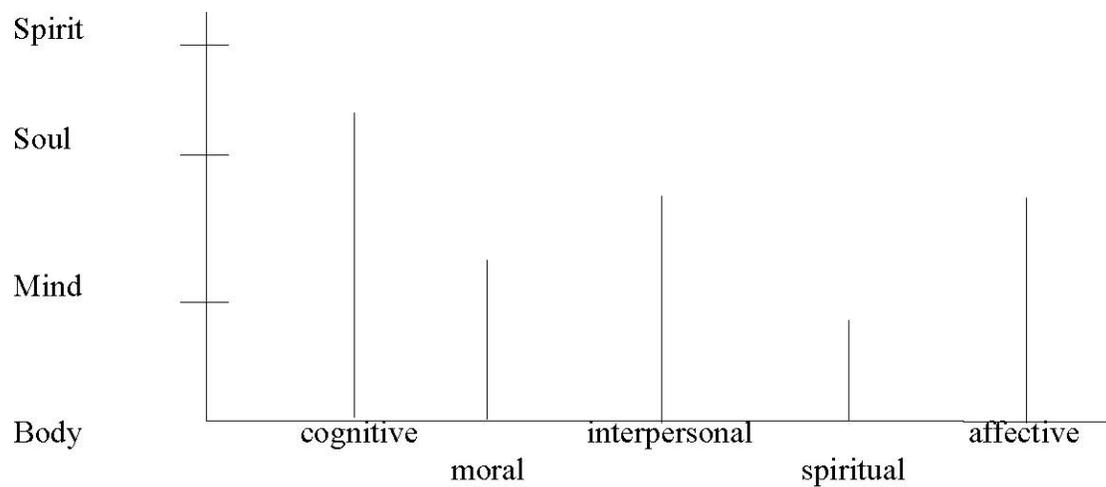


Figure 3. Lines and levels of development. (Adapted from Wilber, 2000, p.30).

An intrinsic, fundamental interconnectedness is reflected in Wilber's (1996) understanding of the four quadrants. He notes that “a pathology, a ‘sickness,’ in any quadrant will reverberate through all four quadrants, because every holon has these four facets to its being” (p. 138). An example he gives is of a society with slave wages for dehumanizing labor (lower right quadrant), reflecting in low self-esteem for laborers (upper left quadrant), and corresponding dysfunctions in brain chemistry (upper right quadrant), leading to alcohol abuse becoming institutionalized (lower left quadrant). Thus a dysfunction in any one quadrant can have an effect on the entire system. Wilber explains: “We are fast approaching an understanding that sees individual ‘pathologies’ as but the tip of an enormous iceberg that includes world views, social structures, and cultural access to depth” (p. 138).

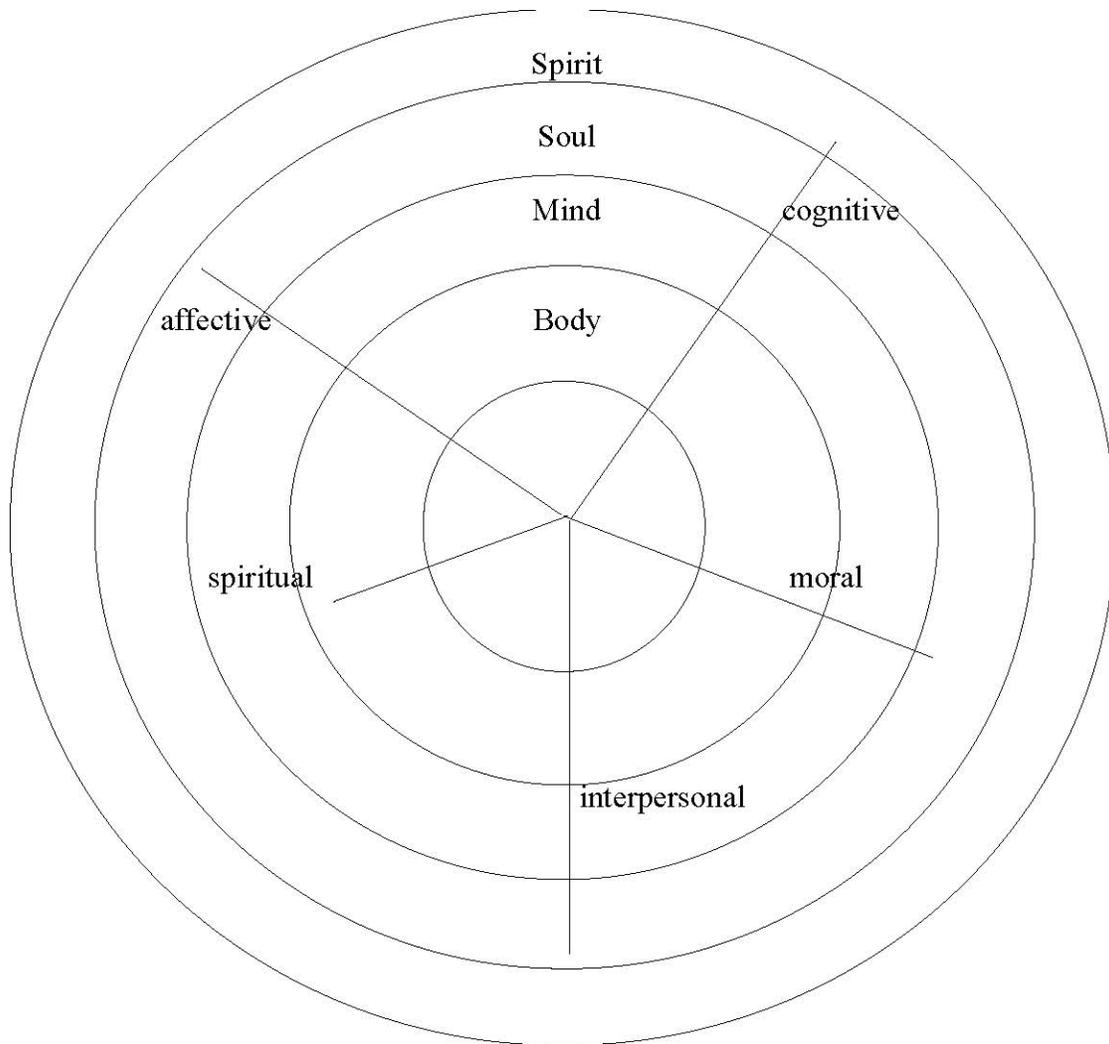


Figure 4. Lines of development through holarchic levels of development. (Adapted from Wilber, 2000, p.31).

Wilber (1996) provides a detailed description of higher stages of individual development to illustrate the transpersonal levels of consciousness. Going beyond Piaget's (1954) formal operational stage, considered to be the "center of gravity" (Wilber, p. 139) of our current society, Wilber lists psychic, subtle, causal, and non-dual levels as levels of transpersonal consciousness. These levels can be temporarily experienced by a person centered on any level, but are generally maintained only by a few.

Wilber (1996) locates the existentialist perspective between the formal operational and the transpersonal stages. He describes this stage as "the observing self becoming aware of both mind and body, and thus beginning to transcend them" (p. 197). This level is where conventional

views of society no longer provide comfort or meaning to individuals, thus leading them to existential angst. The tension created from this can lead a person to transcend the existential level and enter the transpersonal realms.

Wilber (1996) characterizes the first of the transpersonal levels, the psychic realm, as “having one foot in the gross, ordinary personal realm, and one foot in the transpersonal realm . . . the transcendence of the ordinary body and mind and culture” (p. 207). The sense of self expands beyond its identification with social roles, values, and physical boundaries to a realization where “there is no separation between subject and object, between you and the entire natural world ‘out there,’ . . . [yet] you can still tell perfectly well where your body stops and the environment ends” (p. 202). Wilber says world views such as deep ecology and ecofeminism emerge here, as they reflect a sense of interconnectedness with the natural world characteristic of this level of consciousness.

The next level is the subtle realm. Wilber (1996) refers to the subtle as processes “that are subtler than gross, ordinary waking consciousness. These include interior luminosities and sounds, archetypal forms and patterns, extremely subtle bliss currents and cognitions” (p. 211). This goes beyond the union with the gross, material world found in the psychic nature mysticism, to a deity mysticism, “a deeper union with the subtler dimensions” that results in a “union of fusion with Deity – union with God, by whatever name” (p. 211). People experiencing this union interpret it into the everyday world, where factors of one’s background will have an essential role in how meaning will be given to the experience. Wilber states that the ontological reality of these experiences “do not exist in the sensorimotor worldspace, they do not exist in the rational worldspace, they do not exist in the existential worldspace. So you can find evidence for them in none of those worldspaces” (p. 212). This means that an adequate state of consciousness is required to perceive these levels. The relative rarity of people at these levels of consciousness explains why many mainstream world views deny the existence of such realms, and reduce reality to the visible, everyday material realm that is commonly accessible.

The third transpersonal level Wilber (1996) describes is the causal: “A discrete state, which is often likened to the state of deep dreamless sleep, except that this state is not a mere blank, but rather an utter fullness . . . of Being, so full that no manifestation can even begin to contain it” (p. 220). It is the Self that sees, the Witness of all of the objects of awareness, or awareness itself (Deikman, 1996). Wilber notes that “most people can connect fairly quickly with the Witness.

Living from that Freedom is something else” (p. 224). It is “not a thing, not a process, not a quality, not an entity – it is ultimately unqualifiable – it is ultimately pure Emptiness” (p. 225). This is seen as formless mysticism.

Emerging out of the causal level is non-dual awareness, where “as you inquire into the Witness, and rest in the Witness, the sense of being a Witness ‘in here’ completely vanishes itself, and the Witness turns out to be everything that is witnessed” (Wilber, 1996, p. 226). This is where “Form is Emptiness and Emptiness is Form” (p. 227). Wilber describes how awareness is no longer split into seer and seen, but becomes just pure seeing. This pure seeing is present to us all the time, simply needing to be pointed out for us to catch a glimpse.

Wilber’s (1996) descriptions of transpersonal levels of consciousness help identify the characteristics and qualities present at those levels. He provides insight into the larger scale collective processes of consciousness at work in our society as well as how those processes work in individuals. The holarchical model of levels of consciousness permeating the four quadrants provides a map for understanding the domains of various kinds of inquiry and their interconnectedness. The next section examines a model of how the specific levels of development that are in operation in our society function, both individually and collectively.

#### *Beck and Cowan’s Spiral Dynamics*

Beck and Cowan (1996), building on Graves’ (1945, 1966) work on the psychosocial dynamics of human systems, created a complex and sophisticated model of the evolution of human consciousness and behavior for both individual and social systems. Their work elaborates on the areas of individual development Wilber (1996, 2000) focuses on, and adds a detailed model of, how consciousness evolves in cultural systems. This section explores the aspects of this model relevant to this study.

Beck and Cowan (1996) draw on Dawkins’ (1989) work describing genes as the information units of our physical nature derived from biological parents, and from the larger pool of the species as a whole. From this, Beck and Cowan use Csikszentmihalyi’s (1993) expression of “memes” as a parallel concept to describe human behavior instead of physical characteristics. Csikszentmihalyi notes that memes are created “when the human nervous system reacts to an experience” (p. 120). Beck and Cowan describe memes as “information units in our collective

consciousness [that] transport their views across our minds” (p. 31). Building on this, they propose the existence of meta-memes that are “systems or ‘values memes’” (p. 31).

The <sup>v</sup>MEME, or value meme, is the basic unit that Beck and Cowan (1996) use in their framework for exploring the evolution of consciousness and social systems. These <sup>v</sup>MEMEs “act as the magnetic force which binds memes and other kinds of ideas in cohesive packages of thought. . . . <sup>v</sup>MEMEs establish the pace and process for gathering beliefs. They structure our thinking, value systems, political forms, and world views of entire civilizations” (pp. 31-32). <sup>v</sup>MEMEs are thus the “strange attractors beneath our values, beliefs, and ethical structures” (p. 1). Also, a “MEME transposes itself into a world view, a value system, a level of psychological existence, a belief structure, organizing principle, a way of thinking, and a mode of living” (p. 40). This indicates the fundamental nature of <sup>v</sup>MEMEs as causal agents in both individual and societal evolution.

Beck and Cowan (1996) use an arbitrary designation of colors to label the <sup>v</sup>MEMEs that they see in operation in society. They further characterize the <sup>v</sup>MEMEs on the spiral according to two main orientations. One is an individual, or elite, orientation. These <sup>v</sup>MEMEs are “focused on the external world . . . and how to gain power over it, to master it, to change it. . . . [They] markedly increase our degrees of behavioral freedom when awakened “ (p. 57). The other is a communal or collective orientation. In these <sup>v</sup>MEMEs, “control is anchored in something more powerful than any individual – the kin and folk, the unifying Higher Power, the community of mutual interest, or Earth’s living system. . . . [They promote] surrender of immediate self-interest for what is in the best interest of one’s reference group(s)” (p. 58). Beck and Cowan describe the warm colored <sup>v</sup>MEMEs as creating hierarchies. They say that beige is the survival sense, red the powerful self, orange the enterprising self, and yellow the integrated self. They describe a fundamental tension between the warm-colored <sup>v</sup>MEMEs and the cool ones, in which purple represents the tribal order, blue absolute order, green egalitarian order, and turquoise global order. These two poles exist simultaneously within us, and manifest in different areas of our lives.

Beck and Cowan (1996) begin their model of the spiral with beige. This <sup>v</sup>MEME is described as survivalistic, using instincts and habits to meet basic needs for food, water and shelter. The concept of self is barely awakened, and people form bands for survival. The next <sup>v</sup>MEME is purple, where the term magical characterizes this level. Obedience to chiefs and elders, and the

observation of sacred rites to keep the spirits happy, are key elements. Red represents the third vMEME. It is characterized as impulsive, a world of eat or be eaten, of doing whatever you want to do. It is dominating and aggressive in its attitudes and actions.

Beck and Cowan (1996) describe the next vMEME as blue. Here life is described as purposeful, as having “meaning, direction and purpose with predetermined outcomes” (p. 46). Sacrifice of self to a transcendent cause, or system of beliefs or values, is ordered by strict codes of conduct. This is the domain of religious fundamentalism. The next vMEME is labeled orange, and characterized as “achiever” (p. 48). This is the entrepreneurial level where self-interest playing to win fosters manipulation and risk-taking to advance within the system. It is reflected in the historical era of the Enlightenment, and in much of modern business. The next vMEME is green and is characterized as communitarian. It emphasizes seeking peace within oneself and building caring relationships in community. An aversion to dogma, greed and divisiveness is apparent as are egalitarian values. Reconciliation and consensus are also valued.

Beck and Cowan (1996) describe these six vMEMEs as first tier, or subsistence vMEMEs. There are two emerging second tier vMEMEs, the first of which is labeled yellow. It is characterized as integrative, as being able to “live fully and responsibly as what you are and learn to become” (p. 47). Existence, or being (as opposed to doing), is valued over material possessions. Qualities of spontaneity and flexibility, knowledge and competency, and the integration of natural systems and flows are elements of this level. The last level Beck and Cowan describe is turquoise, or the holistic vMEME. They identify its imperative theme as being able to “experience the wholeness of existence through mind and spirit” (p. 47). Qualities include intuitive thinking, perception of a fundamental interconnectedness in life, and seeing self, guided by compassion, as both individual and part of a larger whole.

Beck and Cowan (1996) note that individuals within the first tier are embedded in their particular vMEME, and will see it as the only one. This embeddedness can lead to conflicts between people and even whole societies. Beck and Cowan see that second tier vMEMEs have a qualitative difference in perception, being able to recognize the value of all the vMEMEs. This difference in perception allows them to work more effectively with the entire spiral of vMEMEs.

While both Beck and Cowan's (1996) Spiral Dynamics and Wilber's (2000) integral model provide insights into elements of consciousness relevant for transpersonal leadership, they have been criticized for being impressive theoretical edifices lacking sufficient empirical grounding

for the scope of the model (De Quincey, 2001). De Quincey notes that Wilber himself admits that his model cannot deal with the mind-body problem, or how interior dimensions causally affect exterior dimensions. The overwhelming complexity of mapping the evolution of consciousness in this way is also criticized for reducing life into neat rational categories, “missing what is most precious and vital about lived experience” (p. 39). These criticisms suggest the need for a more empirically grounded method of assessing the relative value of such levels of consciousness, while at the same time showing the causal nature of consciousness. It is this need that Hawkins (1995a, 1995b) addresses in another approach to looking at levels of consciousness.

### *Hawkins Model of Consciousness*

Wilber sees that while modern science has developed good measures for evaluating the objective physical world, and even for the less tangible worlds of electromagnetism, field theory and quantum physics, these measures are not appropriate for doing more than reducing the richness of human experience to acts of “frisky dirt” (Wilber, 2000, p.72). Subjective barriers to assessing levels of consciousness come from the mind’s inherent limitations, and tendency to project its own creations into the very act of perception (Bohm, 1992). To overcome these barriers Hawkins (1995a, 1995b) developed an empirical method of assessing levels of consciousness. His work with this method resulted in a map of the levels of human consciousness. This section describes the development of Hawkins’ method, the resulting map of levels of human consciousness, and some of its implications.

Hawkins (1995b) explains how during the nineteen seventies Diamond (1979) and Goodheart (1976) expanded on Kendall, Kendall, and Wadsworth’s (1971) discovery of the kinesiological muscle response. This response showed that an indicator muscle would remain strong if the associated body organ was in good health, and go weak if not. Goodheart also discovered a similar correlation between muscle response and Mann’s (1974) work on acupuncture meridians. Diamond further found that this correlation extended to environmental stimuli such as art, music, facial expression and voice modulation. Each of these elements was found to have produced a binary response in an indicator muscle, indicating if the particular element was good for a person or not.

Hawkins (1995b) replicated these findings during numerous clinical trials he conducted. He found that test subjects went go in response to certain stimuli, most notably a lie, and strong in

response to a true statement. This was found “to be independent of the test subject’s conscious awareness, knowledge or opinion of the subject in question” (p. 39). Further testing led to finding a dividing line between positive and negative, or life-affirming and life-destroying states of consciousness.

Hawkins (1995b) noted Burns’ (1994) claim that there was “no empirical test that demonstrates the relationship between consciousness and the brain or physical world” (Hawkins, p. 43). However, Hawkins’ research contradicted Burns’ assertion, showing numerous statistically significant correlations between levels of consciousness and the kinesiologic response of the physical body. His research covered testing involving 4,844 subjects over nearly 20 years. He constructed hypotheses to do statistical analyses on the kinesiologic response to a variety of stimuli ranging from different emotions through thinking of historical figures to different kinds of music. Each hypothesis dealt with the probability of a particular subject group (small groups, large groups, “normal” subjects, subjects in mental health and drug dependency groups) having equally positive and negative kinesiologic responses to specific stimuli. Each hypothesis was tested on multiple groups of subjects in different contexts. Preliminary research indicated which stimuli were positive and which were negative. Primary attitudes identified as positive included acceptance, reason, love, joy and peace, while guilt, shame, anger, fear and pride were some of the negative attitudes identified. One sample chi-square tests were used to analyze the data. Correlations between the stimuli identified in the preliminary research, and test subject responses were between 92 and 100%, resulting in the rejection of all six null hypotheses, and indicating “strong support for the kinesiologic testing theory” (p. 59). This finding provided Hawkins with empirical evidence for the validity of the kinesiologic test.

Hawkins (1995b) continued to investigate the relationship between the kinesiologic response and various levels of consciousness. “A team of five mental health professionals supplied an extensive list of human emotions, attitudes, and feeling states which resulted in 440 mental states divided into 220 contrasting pairs which were tested” (p. 63). These were pairs such as forgiving and judgmental, trust and doubt, and humility and prideful. The results of multiple trials of testing were grouped as positive or negative, and then further tested based on a logarithmic scale starting at one equaling bare physical existence, with 1000 being the limit of human consciousness. The resulting scale was also expanded to correlate a person’s view of life, their

emotional state, and the process of consciousness, producing a comprehensive framework of the levels of human consciousness (see Figure 5).

<b>Energy level (log)</b>	<b>Description</b>	<b>Process</b>	<b>Emotion</b>	<b>Life view</b>
700-1000	Enlightenment	Pure consciousness	Ineffable	Is
600	Peace	Illumination	Bliss	Perfect
540	Joy	Transfiguration	Serenity	Complete
500	Love	Revelation	Reverence	Benign
400	Reason	Abstraction	Understanding	Meaningful
350	Acceptance	Transcendence	Forgiveness	Harmonious
310	Willingness	Intention	Optimism	Hopeful
250	Neutrality	Release	Trust	Satisfactory
200	Courage	Empowerment	Affirmation	Feasible
175	Pride	Inflation	Scorn	Demanding
150	Anger	Aggression	Hate	Antagonistic
125	Desire	Enslavement	Craving	Disappointing
100	Fear	Withdrawal	Anxiety	Frightening
75	Grief	Despondency	Regret	Tragic
50	Apathy	Abdication	Despair	Hopeless
30	Guilt	Destruction	Blame	Evil
20	Shame	Elimination	Humiliation	Miserable

Figure 5. Hawkins map of consciousness. (Adapted from Hawkins, 1995a, pp. 52-53).

Hawkins' (1995a) measurement of the relative energy levels of various states of consciousness provided a simple means for the linear logic of the left brain to comprehend the holistic nature of levels of consciousness. Using this scale, he calibrated the relative energy level of shame to be 20. At this level, life is viewed as miserable, and felt as humiliation, and the process in consciousness is one of elimination. At an energy level of 30 there is an experience of guilt, where the world is viewed as evil, there is a sense of blame for our life situation, and a process of destruction. At 50, consciousness is experienced as apathy, feeling despair, viewing

life as hopeless, and as a process of abdication. At 75, the experience is of grief, life is viewed as tragic, filled with regret, and the process is one of despondency. At 100, there is fear, feeling anxiety, viewing life as frightening, and a process of withdrawal. At 125, consciousness is experienced as desire, feeling a craving that makes life appear disappointing, and is a process of enslavement. At 150 comes the experience of anger. The emotion here is hatred, life is seen as antagonistic, and is full of aggression. At 175 there is a consciousness of pride, where there is a feeling of scorn, life is demanding, and there is a process of inflation of self. These are the levels of negative consciousness Hawkins' research identified.

Hawkins (1995a) determined that the critical point in terms of moving from negative life-suppressing to positive life-supporting states of consciousness comes at 200. At this level there is an experience of courage; life is seen as feasible, and a feeling of being affirmed. The process associated with this level of consciousness is one of empowerment. Moving up through the positive levels is a state of neutrality at 250. Here there is a feeling of trust, a view of life as satisfactory, and a process of release. At 310, there is an experience of willingness, a view of life as hopeful, feeling optimistic, and a process of intention. At 350 there is a consciousness of acceptance, experiencing forgiveness, seeing life as harmonious, and the experience is of a process of transcendence. At 400 is the consciousness of reason, where life is experienced as understandable, becomes meaningful, and is a process of abstraction.

The next major level of consciousness Hawkins (1995a) identifies comes at 500, where the limits of linear reason and logic give way to the experience of love. There is a deep reverence for life, which is viewed as benign, and experienced as a process of revelation. At 540 there is a state of joy, seeing life as complete and feeling serene, and the process is one of transfiguration. At 600 comes peace, in the sense of a peace that passes all understanding. Life is seen as perfect, emotionally there is an experience of bliss, and the process is of illumination. From 700 to 1000 are the levels of enlightenment, where emotions are ineffable, life just is, and the process is an experience of pure consciousness.

Hawkins (1995b) follows this mapping of the levels of human consciousness by exploring its implications in a number of areas. He begins by noting that his findings indicate that the relationship of consciousness to individuals is "that brain function is personal, local and limited, whereas consciousness is impersonal, non-local and unlimited" (p. 129), making it inherently transpersonal. He sees a "database of consciousness" (p. 189) that is similar to Jung's (1973)

conception of a collective unconscious. This collective unconscious is the repository of all of the human and pre-human experience, coming from the levels of the psyche beyond the personal unconscious. Jung saw the archetypes emerging from this realm as primordial images that could not be traced to an individual's personal experience.

Hawkins (1995a) ties consciousness with causality using Bohm's (1980) implicate order model of reality, where "a holographic universe with an invisible implicate (enfolding) and a manifest explicate (unfolding) order" (p. 34). Recall that Bohm describes the implicate order as the domain of existence that is non-local, outside of time and space, a level deeper than the quantum level physically observable with today's technology. The explicate order unfolds from the implicate order, and is the everyday time and space world we are accustomed to. From this, causality is seen in Newtonian terms to be  $A \rightarrow B \rightarrow C$ , a linear causality where one physical event is seen to cause subsequent events. Hawkins sees causality as ABC, holistically existing in the non-local implicate order, causing the  $A \rightarrow B \rightarrow C$  perception of causality in the explicate or everyday linear order. Thus causality operates by moving from consciousness and the implicate order downward to the external, explicate order.

A similar view of causality has been put forward by Sheldrake (2000), coming from a biological perspective. Sheldrake explains how invisible "morphogenic fields" hold the information used by physical genes to determine how the genetic information is used to shape physical growth. A similar view of causality is also held by Goswami (1989, 1993), whose interpretation of quantum physics has shown consciousness to be the ground of reality, and to be causal in the creation of experience and the matter. This implies that consciousness is primary, and matter a secondary phenomenon. This reversal of the conventional perception of causality has deep implications for almost every area of inquiry (Goswami, 1993; Hawkins, 1995a; Pribram, Sheldrake, Grof, and Goswami, 2000).

Hawkins' (1995a) mapping of the levels of human consciousness provides a form of external evaluation for research methods and epistemologies. It also reveals a corroboration of perennial philosophy approaches. While it is acknowledged that one can experience the full range of levels of consciousness, temporarily progressing or regressing up and down the holarchy, Wilber (2000) states that "empirical evidence has consistently demonstrated the self's center of gravity, so to speak, tends to hover around one basic level of consciousness at any given time" (p. 35).

This perspective of a consistent level of consciousness for self was validated by Hawkins using the kinesiologic testing methods.

### *Synthesis and Comparison of the Models*

Each model described above presents a view of the evolutionary nature of self through levels of consciousness. Each shows how individuals relate to, or view the world from various levels of consciousness. Changes in perception of self, the world, and the ways in which meaning is made, are all indicative of the particular level at which an individual is operating.

Wilber (1996, 2000) and Beck and Cowan (1996) see that individuals can operate at several different levels simultaneously. Wilber shows how the different streams of development have a horizontal span across the levels of consciousness that are vertically oriented. Spiritual, moral, cognitive, aesthetic, and other lines of growth can be advanced, behind, or even with the center of gravity of the self. Beck and Cowan note that the vMEMEs within an individual tend to respond at different levels in relation to different aspects of our lives. Thus we may have blue religious values, a red orientation to sports, and an orange vMEME in relation to work.

Hawkins (1995a, 1995b, 2001) also shows individuals experiencing a range of levels of consciousness. However he sees this fluctuation as more transient, showing that the base level of consciousness of individuals actually changes very little during their life. This less transient basis for consciousness indicates a different, and possibly deeper, aspect of life being examined. Further research based on Hawkins' model (Reams, 1999), indicated that the level of consciousness measured in this manner usually only changes between lifetimes. This view is reflected in Hillman's (1996) model of psychology, where he uses Plato's myth of Er to describe how soul chooses what kind of life it will take based on what it has managed to learn in its past incarnations. In this way, Hawkins' model may represent a deeper grasp of the relationship between Self as Soul and the transient nature of human personality.

Another comparison is in looking at the similarities between Wilber's (1996, 2000) description of the transpersonal levels of consciousness and Beck and Cowan's (1996) second tier vMEMEs. There are some similarities apparent in these two areas. In terms of post-conventional capacities of knowing, the transpersonal levels of consciousness represent a capacity to operate in relation to a variety of conceptual paradigms, rather than being embedded within one particular way of thinking. This is similar to the description of second tier vMEMEs,

in that Beck and Cowan describe them as having a capacity to operate at any of the earlier MEME levels, taking on the characteristics of each level as conditions necessitate.

This is also reflected in Hawkins' (1995a, 1995b, 2001) view of the higher levels of consciousness. He sees that beyond 500 there is a transcendence of the limitation of rational analysis similar to the way Wilber (1996, 2000) describes the early transpersonal stages. Beyond 600, Hawkins says that form is transcended, echoing Wilber's description of the higher transpersonal levels. The qualities of these higher stages does not seem to be present in Beck and Cowan's (1996) model.

Of particular relevance for this study is the similarity of qualities described in the models about the higher, or transpersonal, levels of consciousness. All three models make clear that the transpersonal, second tier, or above 500 or 600 levels of consciousness differ from the levels below them in significant ways. These levels are not simply more sophisticated, more complex, bigger and better versions of what went before. They are qualitatively different in ways radical enough to not be visible from the more conventional societal norms of consciousness. The assumptions about reality, self, and how one knows at these levels all offer extended possibilities for expression.

Of relevance to this is an understanding of the ways in which our experience of self can move through these levels to gain access to the capacities present in the transpersonal realms. To understand the development of consciousness, exploring how this process operates and can be facilitated is explored next.

### **Development of Consciousness**

There are numerous models of the development of consciousness. Much of modern psychology focuses on abnormal development, aiming to treat dysfunctions (Wilber, 2000). More recently, there has been work completed on levels or stages of normal development, especially during childhood. Some of these models end at the onset of adulthood, while others show distinct stages possible throughout adult life. Cook-Greuter (1999) describes some of the recent developments in the study of positive adult development. She lists three types of theories within psychology that aim to distinguish categories of development.

- (1) Phasic theories differentiate among adults according to their personality characteristics,
- (2) trait theories according to specific periods and age spans, and (3) state theories

according to structural differences in how people view their experience and how they make sense of it. (p. 11)

Phasic theories explore the phases, or sequences, of events in the human life span. They provide both cultural specific and universal patterns describing these phases. Their emphasis is on how these patterns in life affect people, rather than how people deal with them, and are of little use for this study. Trait theories classify and define personality characteristics, or traits. Wilber (2000) describes trait theories as horizontal typologies that lack depth, or vertical development, and are not relevant to the development of consciousness.

The state theories are of direct relevance for this study, because they focus on depth of qualities and how an individual makes meaning and organizes behavior. Cook-Greuter (1999) describes the foundational work of Piaget (1954) in developing “a stage model of mental growth or what he called a genetic epistemology” (p. 12). Piaget discovered that children’s reasoning was coherent and meaningful in its own way, and not simply incorrect adult thinking. He “observed that reasoning changed in terms of quality over time” (p. 12), leading to the description of four major stages; sensorimotor, pre-operational, concrete-operational, and formal operational. Each of these levels is marked by levels of increasing differentiation and integration.

The formal operational stage was seen to be “the prototype of mature reasoning” (Cook-Greuter, 1999, p. 13), and adults with this level of development were (and still are) considered to have a “modern mind” (Kegan, 1994) (p. 13). With this “modern mind,” individuals “think of themselves as separate, . . . [and] make decisions based on rational analysis” (Cook-Greuter, 1999, p. 13). This “modern mind” has been shown above to be inadequate for the complexities of post-modern issues. The limitations of rational analysis were also explored above, showing the need for the development of consciousness to go beyond the formal operational level.

In the late sixties the works of Loevinger (1976), Perry (1968) and Kohlberg (1969) began to question Piaget’s assumption of the formal operational level being the highest stage of development. The idea that cognitive development could continue in adulthood into areas beyond formal operations led to theories about post-formal, or post-conventional, stages. These theories opened up new territory, expanding the range of consciousness explored by psychology.

While psychology was expanding in this way, other researchers were seeing the possibility of even further stages of development. Also dissatisfied with the limitations of conventional psychology, Maslow (1966, 1971), Tart (1975), and others opened up the study of transpersonal

psychology. The stages of development explored in transpersonal psychology differed from those of other post-conventional views in that they were seen not as stages of ego development, but as stages beyond the ego itself.

These post-conventional and transpersonal stages of development “explain why people develop contextual, process oriented, and dialectical forms of knowing that integrate affect, intuition, and rational thought” (Cook-Greuter, 1999, p 16). These qualities describe a post-modern world view that is a level of development needed for meeting the demands of today’s world (Kegan, 1994). The view that a higher level of development is necessary to hold the context for change at this level (Hawkins, 1991) means that even more advanced, or transpersonal, capacities are needed for this work.

Cook-Greuter (1999) describes this by stating that “at the most advanced levels, whole systems of human behavior and thought – for instance moral reasoning, physics as a discipline, or language as an automatic habit – are taken as objects of reflection” (pp. 17-18). This degree of capacity for reflection is not available at the formal operational stage of development. It requires stepping outside the boundaries of one’s own thinking within a given area, to be able to see the whole system in relation to itself, and this capacity only arises at the post-conventional, or the transpersonal stages.

Capacities for transpersonal levels of consciousness are developed through means that are both similar to, and different from, those for ego development. They are different in that the transpersonal is not grounded in individuated ego, or self, but in Self as spiritual essence. The patterns of development for both ego and Self, when examined from the perspective of self as a locus of experience, are similar in how they use a process of evolution through both transcending and including previous levels of development. This process is perceived through the individuated self, allowing for principles of the development of self to be applied to transpersonal development.

Kegan’s (1994, 1982) work describes principles and processes of self development that fit with the three models of consciousness described above. Kegan lists five “orders” of consciousness, wherein the self as a subject evolves in its ordering of itself from perceptions or fantasy, through concrete or actuality, to abstractions or ideality, to abstract systems or ideology, finally to a dialectical or trans-ideology order (Kegan, 1994, pp. 314-315).

Kegan (1994) describes how two basic personality structures relate to each other as development evolves. One structure is our sense of self as an object, something which one can consciously examine, suspend, or have a relationship with. The other is our sense of self as subject, or the structure from which we construct order from experience. The relationship between the subject and object fluctuates. Overall, this relationship is dynamic and evolving continuously in various dimensions. Within this dynamic evolution, there are periods of relative stability during which the self has a period of identification with each level, or order, of consciousness.

The nature of the evolution of this subject-object relationship is one where what is at one stage the self as subject, the frame of reference one experiences the world from, becomes the self as object, open for conscious examination. As an example, at one stage adolescents define self as subject through relationships. They have a relationship with their needs, which they can suspend or delay for the sake of friends. At some point, the stage of ordering will shift to a self as subject based on values. At that point, they will be able to suspend their relationships, making choices about relationships according to their values. Kegan (1982) notes:

Subject-object relations emerge out of a life-long process of development; a succession of qualitative differentiations of the self from the world, with a qualitatively more extensive object with which to be in relation created each time; a natural history of qualitatively better guarantees to the world of its distinctiveness; successive triumphs of ‘relationship to’ rather than ‘embeddedness in.’ (p. 77)

This qualitative differentiation allows for distinct qualities and characteristics to be recognized as gains of each level. The “more extensive object” that we gain the capacity to be in relationship to at each level continually enlarges our capacities for acting in the world. This qualitative growth in capacity to deal with ever increasing complexities of the external world is what is needed to keep pace with the demands of our world today. Cook-Greuter’s (1999) earlier description of how at the most advanced levels people develop a capacity for reflecting on entire systems of human thought is a good example of this capacity to have a relationship to a more extensive object.

The generic process of movement from one level of development to the next is marked at its beginning by a sense of crisis, when the patterns of thinking and making sense of the world stop being effective (Kegan, 1994). After a period of frustration, anxiety, and possibly even

depression, a search for a new operating logic is undertaken. During this time, the self as subject begins to learn this new logic, at first by beginning to notice its old logic in a new way. What was at first completely subjective, is now gradually able to be noticed as an object. As it is noticed, the self begins to differentiate, noticing it as something outside one's self, something that one has as a possession or tool.

At the beginning of this process, there is no clear recognition of the nature of the self that is observing, no markers to understand itself. Instead, there is a good deal of defining self by what one is not, mainly not the old patterns of thinking and behaving. People around those who have not yet begun this transformation, but are still embedded in the old consciousness, are "seen as a loser, an incompetent person, and one who, by reason of stubbornness, inability or illness, is unable to come through for us, evoking our pity or hostility" (Kegan, 1994, p. 38). This differentiation stage of the process can be full of anxiety because while there is plenty to be against, there is little as yet to be for.

Eventually, one begins to settle into a new logic and pattern of making meaning and order out of experience. There is a growing awareness of the elements of this level of consciousness, a familiarity and identification. Wilber (1996) describes this pattern as one of a fusion or identification with the level one starts the process at, a differentiation or transcendence of that level, and an integration and inclusion of the new level. Hawkins (1995a) provides an example of this kind of shift in consciousness particularly relevant to transpersonal leadership, noting that "from thinking that we 'are' our minds, we begin to see that we have minds" (p. 205).

In order to facilitate growth in the development of consciousness, Kegan (1994) suggests examining the means by which we use to teach (or in this case lead) others. In recognizing the particular cognitive capacities present at a given level of consciousness, a leader/teacher has two distinct kinds of approaches. Kegan characterizes one as a developmental approach, the other a non-developmental one. With a non-developmental approach, one tries to work by shaping cognitive, social, and/or emotional behaviors, engaging learners in rote learning or teaching by persuasion and social pressure, increasing the amount of knowledge and information available or using quasi therapeutic interventions, and teaching cognitive, emotional or social skills as separate operations to be built up in a linear fashion.

Kegan (1994) sees the developmental approach as being better able to provide the skillful means of facilitating the evolution of consciousness. This is accomplished through providing

support for cognitive, emotional and social constructions, the exercise of such cognitive, emotional and social structures, opportunities for making objects of such structures, and the integration of such newly objectified structures to reflect a new level, or order, of consciousness.

Kegan (1994) gives an example that serves to illustrate the workings of the developmental approach. In looking at teaching adolescents in a way that will help them in the transition from one order of consciousness to the next, he describes what techniques a good teacher uses in this process:

What makes him a good teacher of the mind is that he has devised a way to engage both the strengths and limits of the students' current epistemological predicament. He engages them "where they are" but invites them to step beyond their limit. How? The little rule teacher B' adds to the "game" of class conversation ingeniously transcends mere classroom management and joins the students' natural consciousness curriculum. Their categorical capacity to take another's perspective allows them to stand in a classmate's shoes and restate the classmate's position; but their incapacity to either hold multiple points of view simultaneously or to integrate them means that when the student does stand in his classmate's shoes he experiences the temporary surrender of his own preferred view. He will not necessarily enjoy doing this, as the initial attempts to distort tendentiously the other's view demonstrates, but out of desire to express the view he favors will accept the unwelcome route. The trick is that this unwelcome route, first seen as merely a means to an end, has the promise of becoming an end in itself, since the continuous consideration of another's view in an uncooptive fashion, which requires a continuous stepping outside one's own view, is a definite move toward making one's own view object rather than subject and toward considering its relation to other views. (p. 55)

Kegan's example provides a way for leaders to facilitate the growth and development of the people with whom they work.

At each of Kegan's (1994) levels of consciousness, the self takes on a new perspective of the world. The self also appears different to itself, creating a new self-image congruent with the world view of each level. The process of creation of this world view and self-image by thought is central to understanding the nature of the evolution of consciousness. To explore this issue more fully, Bohm's (1992) perspective on the nature of thought working as a system is examined.

### *Bohm and Thought as a System*

Bohm (1980, 1992) talks about reality as viewed from his exploration of quantum physics. He concludes, in accord with other physicists (Capra, 1975; Goswami, 1993; Stapp, 1993; Wolf, 1988), that at the most essential level, the universe is an undivided whole. To measure an aspect of reality is to draw a line where none ultimately exists. However, the images thought creates of reality require these kinds of measurements, because thought is inherently limited and unable to grasp the wholeness or undivided nature of reality. Bohm (1980) notes that the root of the word “measure” is the same as the root of the Indian word “maya,” or illusion. There is something inherently illusory about thought’s process of image construction and reality not fully comprehensible by thought or the mind.

Bohm (1992) sees that it is our lack of awareness of this limitation of thought that allows thought to grow. We do not keep track of where the incoherence of thought enters into perception. This is what Bohm shows to be the reflexive nature of thought, operating as a system that functions, if left on its own, primarily by defending and reinforcing the images it creates. Similarly, Lear (1998) talks about the problems associated with this process of thought creating images of reality:

We think we are looking at something “obviously true.” What we do not understand . . . is that we are being persuaded, not by obvious truth, but by the force of our own projective identifications. We are creatures who cannot help but create mythic accounts of how our mind works, of how we hook onto the world, of what reality is really like. We project this imaginative activity onto the world and then mistake it for the way things really are. In this way, we systematically mistake a bit of ourselves, our imaginative activity, for the world.

(p. 12)

This view of how we construct images of reality challenges us to look closely at what we assume to be “obvious facts” about the “world out there.” Bohm’s view extends this to questioning the “obvious facts” about our identity as well. Sustaining an inquiry into how this imaginative activity constructs our self image, or identity, is difficult, as it goes against the stream of our taken-for-granted experience of self and the world.

Bohm (1992) sees the transformation of thought, and its conception of self necessary for transpersonal beingness to emerge, as being possible only through insight coming from a source unconditioned by thought. His perception of the limitation of thought leads him to seeing the

process of identification as being a key blockage to the emergence or revelation of insight. He states, “The point is to have a notion of creative being, rather than of an identified being” (p. 169). The identified sense of being is seen as relatively fixed, and filters perception to reinforce its identity or self-image. This does not allow for a clear flow of insight from beyond thought, but rather manipulates thought to maintain its existence. A creative sense of being is open to a recreation of itself in each moment, allowing insight from beyond the self-image and thought to flow unhindered by the embeddedness and resistance of the self-image.

Bohm (1992) sees dialogue as a method for countering the tendency of thought to reify or reduce reality to its images, and for allowing the flow of insight. Bohm tried to counter this inertia of thought by using dialogue to slow down and observe the process of thought constructing perceptions. He talks about how we have proprioception, or an immediacy of awareness of the movement of our physical body, yet seem to lack this awareness with thought. By slowing thought down, illuminating deeper layers of the constructed images of the world and self, Bohm sees that thought can be transformed into being more coherent, or more inline with the wholeness of reality. This process of dialogue has profound implications for our epistemology.

A need for a mode of knowing not grounded in rational analysis was noted above in exploring the nature of a transpersonal epistemology. The limitations of reason and thought as the source of knowing were described, with an understanding of the need for a mode of knowing that has a sense of revelation, creativity, and flow. Dialogue is seen as a means of providing an adequate epistemology for the consciousness of transpersonal leadership. The next section explores the nature and practice of dialogue.

### *The Practice of Dialogue*

Leahy (2001) explores the subject of dialogue in depth. He followed Stewart and Zediker (2000) in recognizing two main approaches to dialogue. One is labeled descriptive, based on an assumption of people as individuals, and describing “a fact: people are fundamentally relational” (Leahy, 2001, p. 42). The other is prescriptive, seeing dialogue as an “identifiable and achievable quality of moments of contact . . . an edifying and enhancing communicative ideal” (Stewart & Zediker, 2000, p. 229). Within this tradition, Leahy sees Bohmian dialogue as “a means for developing a new level of consciousness” (p. 48), meeting the needs identified in this study.

Bohm, Factor, and Garrett (1992) describe dialogue as a flow of meaning that can access insight and bring greater coherence to thought. It is a way of countering the tendency of the system of thought to embed itself within its own images rather than being open to reality. Dialogue can illuminate the tacit dimensions of knowledge, seen above to include the “personal belief, perspective, and the value system,” of an individual. Bohm et al. see dialogue as a way “a group of people can explore the individual and collective presuppositions, ideas, beliefs, and feelings that subtly control their interactions” (p. 1). The process of dialogue facilitates the explication of the tacit dimension of our knowledge, making it accessible to our conscious awareness. This access to our tacit knowledge becomes a way of developing a greater level of consciousness, or a way of facilitating the evolution of self to transcend what was previously only subjective, making it an object that we can examine.

Bohm (1992) sees the suspension of thoughts, judgments, and assumptions to be central to the process of dialogue. This suspension involves a quality of attention similar to that described by Moustakas (1990) in heuristic research and Gendlin (1981) in his articulation of focusing as a way to bring healing to underlying emotional conditions. This act of inward listening, or focusing, allows “a display of thought and meaning . . . [that] creates the opportunity for each participant to examine the preconceptions, prejudices and the characteristic patterns that lie behind his or her thoughts, opinions, beliefs and feelings” (Bohm et al. 1992, p. 3). This describes a movement away from dependence on thought, towards a deeper level of understanding.

As noted above, the main tools of modern western scientific research have been the use of logic, analysis, and rational thinking (Palmer, 1969). Bohm et al. (1992) state that “even what we call rational thinking can be seen to consist largely of responses conditioned and biased by previous thought” (p. 2). Similarly, Osborne (1993) describes the process of bracketing in qualitative research as a way of “continually identifying one’s presuppositions about the nature of the phenomenon and attempting to set them aside” (p. 170). These perspectives emphasize an orientation towards knowing involving a humility of mind, an openness to expanding one’s horizons of understanding.

Bohm’s (1996) work with the process of dialogue has influenced a number of theorists and practitioners in the field of business and leadership development. Senge (1990) based his approach to the discipline of team learning around Bohm’s model of dialogue. Ellinor and

Gerard (1998) explore the use of dialogue in a number of settings including non-profits and community building work. To explore the application of dialogue, two main pieces of work will be used. Isaacs (1999) has further explored the philosophical foundations of dialogue, building on and clarifying Bohm's earlier work. He has developed a deep understanding of the process of dialogue that has strong implications for leadership. Neilsen (1991) examined how applications of dialogue have worked in historical situations. He approaches dialogue from a tradition used by Quakers that, while having similar qualities to Bohm's approach, has more emphasis on the framing of relationships and untangling of threads of thought and feeling.

Isaacs (1999) describes dialogue as "a conversation with a center, not sides" and that its intention "is to reach new understanding" (p. 19). He describes an "ecology of thought" (p. 35) and principles of dialogue that can bring greater coherence to thought. Isaacs explores the "architecture of the invisible," (p. 29) and how the practice of dialogue is seen to be grounded in a "process of movement through different fields or spaces of conversation" (p. 253).

Isaacs (1999) draws on Bohm's (1992) view of thought as a system described above for the notion of an ecology of thought, or an "inner ecology" (p. 301). He follows Bohm in seeing that our patterns of thought, feelings and actions are not only integrally interconnected within us, but are also interconnected throughout our society and culture. Isaacs and Bohm both consider the common perception of thought as independent of feelings and physiology, and the notion of reality being grounded in a sense of individual self, to be an illusion. The inner ecology they describe is based on a transpersonal world view emerging from the unbroken wholeness of reality found in quantum physics.

From this, Isaacs (1999) describes how "our thoughts and feelings have a magnetic influence on our worlds. . . . We can have a definite influence on our own experience" (p. 304). This reflects Hawkins' (1995a) and Goswami's (1993) view of consciousness creating our experience. In looking at the impact of this magnetic quality of thought, Isaacs sees how they attract similar ideas and repel dissimilar ones. This leads to our inner ecology "continuously organizing the material of our awareness" (p. 305). In light of previous findings, this view implies a need to have some way to escape being totally determined by our inner ecology or system of thought.

Isaacs (1999) sees this as the challenge of transforming our inner ecology, and that the principles of dialogue can facilitate this. He notes that we most often operate "to some degree

hypnotized by our memory” (p. 307), allowing the images stored there to dominate our perception. To enable our perception to go beyond memory requires awareness that lies beyond thought (Bohm, 1992). Only by stepping outside the system of thought can we hope to change it. Isaacs lists four principles of dialogue as being in line with “the nature of creative awareness” (p. 308). These principles are voicing, listening, suspending, and respecting:

To cultivate your capacity to speak your voice, you must develop a sense of the unfolding nature of things; to develop your capacity to listen, you must cultivate an appreciation for how you participate in creating your own experience; to develop your capacity to suspend assumptions and certainty, you must develop your awareness; and to develop your capacity for respect, you must cultivate your sense of the underlying coherence of Life. (p. 308)

The development of these capacities for dialogue suggests not only an opportunity for better conversation, but also an overall development of awareness and quality of being in the world.

These capacities also point to characteristics of the quality of transpersonal leadership. Developing a sense of the unfolding nature of things was alluded to above as a transpersonal epistemology involving insight or revelation. Speaking your voice reflects a quality of authenticity. Listening and the understanding of our participation in creating experience, as well as the respect that comes from a sense of the underlying coherence of life, reflect the kind of knowledge of transpersonal realms of consciousness and the world view emerging from them/it. Suspending assumptions facilitates a capacity to allow insight to emerge in awareness.

In addition to these capacities, Isaacs (1999) relates his experience of working with dialogue in groups, providing examples of the characteristics of transpersonal leadership in action. He shows how four distinct fields of conversation provide the invisible architecture for supporting dialogue. Each of these fields has its own characteristics and crises that enable, or block, movement to the next field. Isaacs describes fields as “spaces in which there is a particular quality of energy and exchange” (p. 257). He notes that while one cannot create a field, one can create a container, “a setting in which the intensities of human activity can safely emerge” (p. 242). The job for the leader is to create each container, which then has the potential for the field of dialogue to emerge. This reflects Gozdz’s (1999) and Wheatley’s (1993) descriptions of the operation of fields described earlier as a transpersonal approach to leadership.

The first field involves the instability that is present when a group first gets together. Politeness characterizes the nature of the field, and people’s conversation could be described as

serial monologues. There is a kind of primacy of the whole, since this politeness respects social norms of the group. There is also a non-reflective quality to the conversation. Isaacs (1999) identifies the point during this field when the realization occurs that no one can make dialogue happen, and labels it the crisis of emptiness. Expectations for easy movement into dialogue are lost, and eventually someone speaks to this, and the group can shift into the second field.

The second field involves more of people speaking their minds, breaking down the barriers imposed by the politeness of the first field, and often becoming very blaming. The social cohesion that was present in the first field is now replaced by a fragmentation and primacy of the parts. The group engages in controlled discussion, advocating for positions that are often embedded in positionality. Isaacs (1999) identifies the crisis in this field as one of suspension. Participants need to go from the non-reflective, blaming discussion to the realization that they are not their point of view.

The third field brings true inquiry and reflective dialogue. Isaacs (1999) says that curiosity becomes dominant and people speak more in first person voices than third. This curiosity and reflection allows people to begin to identify how they came to the particular positions they have. While this field allows for a much greater degree of dialogue than the previous two, it still has an emphasis on the primacy of parts. Isaacs describes the crisis of this field as one of fragmentation, where participants begin to “loosen their preconceptions about who they think they are and what they think they are doing together, enough so that they may see a much wider set of possibilities” (p. 279). This realization opens the possibility to move into the fourth field, and allows the transpersonal aspects of consciousness to emerge more fully.

The fourth field is one of generative dialogue, where creativity is present in the field. Here Isaacs (1999) sees the return of the primacy of the whole, now combined with the group’s ability to be reflective collectively. The field is characterized by a state of flow, where synchronicities are able to arise easily. Isaacs notes that in this field people often cannot find words for their experience. People are able to move into truly uncharted territory, experiencing a transcendence of the patterns of meaning dominated by memory. The crisis of this field is one of re-entry into the everyday world of civility and politeness.

Isaacs (1999) notes that what is most important is not the attainment of a particular field, but rather the process of movement through them. This fits with an unfolding of Being, or a creative sense of self (Bohm, 1992). In this context, Isaacs describes the leadership of dialogue as “the

capacity to hold the container for gradually larger sets of ideas, pressures, and people as the different crisis points unfold” (p. 255). This process of holding the container relates to Kegan’s (1994) evolution of self, and Wilber’s (1996) Witness capacity. The capacity to hold space for the unfolding of a process of evolution of self, rather than for a fixed result, is a central quality of transpersonal leadership.

Isaacs’ (1999) inquiry into the nature and practice of dialogue brings new possibilities for the issue of bringing coherence between our tacit and explicit knowledge, and understanding the characteristics of a transpersonal consciousness in action. He states, “If there is any one thing that dialogue has to offer above all else, it is a process and method by which awareness and understanding that you already possess may surface in you and be acted upon” (p. 386). Isaacs notes the qualitatively different nature of this consciousness and epistemology when he says that “the paradox here is that in the end dialogue is a quality of being, not a method at all” (p. 75).

This quality of being is explored by Neilsen (1991), who describes a dialogical orientation to the world, based in a transpersonal sense of being, in “I Am We' Consciousness and Dialogue as Organizational Ethics Method.” He describes a five step method of ethics dialogue used by Greenleaf (1977) and developed in the 18th century by Woolman. This method of dialogue is premised on a type of consciousness in which "I" is conscious of being grounded in a more fundamental and prior "We." This reflects a transpersonal orientation, going from Beingness grounded in an individual self, to a Beingness grounded in the quality of Self that appears as collective due to being beyond individual personalities.

The work of Woolman in the 18th century to end slavery in Pennsylvania and New Jersey can serve to illustrate a number of principles of this dialogical orientation, and reveal the way in which it characterizes a transpersonal consciousness and epistemology (Neilsen, 1991). Concerned about the moral issues involved in slave holding, Woolman first approached those with whom he was seeking to resolve these issues in a friendly and respectful manner, rather than as an adversary. This attitude was facilitated by a consciousness that perceived the slave owners with “tenderness in our hearts toward our fellow creatures entangled in oppressive customs” (p. 653). This heart-based approach was not based upon ego, personality or beliefs. Woolman’s epistemology allowed him to see the entanglements of thought acting upon others:

Conversations with slave owners and their children was that as children and neighbors of other slave holders, they accepted slavery in significant part because their love and respect

for their parents and community had become “entangled” with “oppressive customs” and implicit and explicit “teachings” that accepted slavery. . . . [Woolman noted that] their “entangled with oppressive customs” love for parents and community leaves “less room for that which is good to work upon them.” (p. 654)

The second point Neilsen (1991) makes is that Woolman would review commonalities of experience and concerns about the issue with the slave holders, helping to make the “I am we” aspect of their relationship explicit, rather than only tacit in his own understanding. He would then ask for their help in understanding the entanglements, both the good and bad aspects. Insight would emerge from these dialogues that would help everyone concerned understand the issues more clearly. Then Woolman would propose experiments to help disentangle the issues, and finally he would clearly and gently explain his perception of what was successful in the experiments, and propose potential solutions to the issue. With this method, Woolman was successful in “almost completely eliminating slavery from Pennsylvania and New Jersey long before the laws were changed” (p. 654).

Neilsen’s (1991) approach to dialogue helps reinforce the need for consciousness adequate to perceiving the subtle meanings of experience. Using the example of Woolman, we can observe how a transpersonal consciousness was able to perceive the subtle nature of entangled thought patterns, leading to effective leadership on a controversial issue. From these examples, dialogue can be seen as a central quality of the consciousness of transpersonal leadership and of developing consciousness in general. Its characteristics help identify some of the aspects of a transpersonal epistemology that can be used by leaders to facilitate growth in transpersonal levels of consciousness.

### **Transpersonal Leadership and Consciousness**

Having laid out a description of consciousness, examined three models of consciousness, and examined the development of consciousness and self, some literature specifically related to the area of leadership and consciousness is explored. There are few authors explicitly using the term transpersonal in relation to leadership. There are a number of authors, however, whose work represents a transpersonal perspective. This section focuses on the work of six main authors: Beck and Cowan (1996), Torbert (1991), Harung (1999), Chatterjee (1998), Owen (1997, 2000),

Palmer (1993, 1998, 2000). Their views relating to leadership and consciousness will be framed to relate to the transpersonal concepts covered thus far.

### *Beck and Cowan's Spiral Wizards*

The complex system of  $\forall$ MEMEs Beck and Cowan (1996) lay out includes a similarly complex view of leadership. They use the term “wizards” to describe “those very special people who have insight, powers and skills that transcend more common folk” (p. 105). They list three kinds of wizards:  $\forall$ MEME wizards who are adept at nurturing the psycho-social landscape of one particular  $\forall$ MEME; change wizards who have mastery of the dynamics of change at the cusp between  $\forall$ MEMEs; and spiral wizards, whose second tier perspectives allow them to move throughout the spiral of  $\forall$ MEMEs, and “constantly survey the whole while tinkering expertly with the parts” (p. 107). The qualities and characteristics of spiral wizards are relevant to examining leadership and transpersonal consciousness.

Beck and Cowan (1996) list seven qualities of spiral wizards. First, they think in open rather than closed systems. Beck and Cowan recommend that they be involved in think tanks and scenario planning in organizations, where they can “scan for patterns, relationships and messages from the future” (p. 109). Second, they live and work within natural flows and rhythms. Spiral wizards have the patience to allow events to unfold in their own time, and to be comfortable with both chaos and order. Third, their goal is to keep the entire spiral healthy. They see through surface level distortions to work at helping each  $\forall$ MEME maintain a healthy level of life conditions.

Fourth, Beck and Cowan (1996) describe how spiral wizards are comfortable interacting in a number of different conceptual realms. By respecting the value and integrity of each  $\forall$ MEME, and working quietly behind the scenes, they can solve difficult problems or align systems that are out of balance. Fifth, they have a full complement of resources, strategies and skills. This allows them to use whatever approaches are needed for a situation in any particular  $\forall$ MEME. Sixth, they are systemic thinkers and integrative problem solvers. They tend to look for high leverage solutions rather than simplistic or linear quick fixes. Seventh, spiral wizards have a unique combination of personal beliefs and values that allow them to “dream like poets and plan like computer programmers” (p. 112). Beck and Cowan make clear that they “are not better people.

They are not even necessarily more ‘intelligent’ in the usual sense; they are simply different kinds of minds” (pp. 112-113).

There are transpersonal connotations to the characteristics Beck and Cowan (1996) use to describe spiral wizards. Being comfortable in multiple conceptual realms indicates a consciousness that is not embedded within the mind but is capable of having an object relationship with it. Being comfortable with both chaos and order implies a level of consciousness that has a capacity to transcend apparent opposites. Being able to draw on a full range of skills also implies a consciousness with an object relationship to sets of skills, and could indicate a transpersonal consciousness.

The capacity to match leadership qualities with system conditions requires an ability to understand the full range of Spiral Dynamics. The articulation Beck and Cowan (1996) provide can help a person gain an intellectual knowledge of this system of <sup>v</sup>MEMEs. Yet it is also clear from their descriptions that second tier thinking, with its advanced complexity, is necessary to actually be able to do this matching. They describe how one quality common to the first tier <sup>v</sup>MEMEs is that persons embedded within a given <sup>v</sup>MEME see it as the only way to do things. It is only in the second tier that the ability to hold multiple perspectives and values becomes available. In Kegan’s (1994) terms, first tier people’s <sup>v</sup>MEMEs are the self as subject, the foundation or filter through which they view the world. With the evolution to the second tier, the first tier <sup>v</sup>MEMEs are available as a form of self as object, something with which the self as subject can have a relationship. It is this capacity to be detached from an identification with a particular <sup>v</sup>MEME that allows spiral wizards to best match leadership qualities with system conditions, and represents a transpersonal consciousness.

### *Torbert and the Power of Balance*

Torbert (1991) puts forward a model of organizational development, leadership, and scientific inquiry based upon the premise of a need for "the true sanity of natural awareness of the whole" (p. 35), suggesting that a coherent perception of reality, emerging from higher states of consciousness, is needed for leadership today. Torbert’s model explains the need for leaders to have a balance between four modes of power: unilateral, diplomatic, logistical and transforming. He ties these modes of power to different levels of cognitive development. He also shows how a

leader can balance these modes of power with a continuous process of action inquiry aimed at bringing about a transformation to higher developmental levels.

In examining how leaders gain power from being able to achieve this balance, Torbert (1991) draws on Plato's (Trans. 1992) concept of power from the *Republic*. Torbert talks about the 50 year education Plato outlines for philosopher kings and queens as producing an increase in awareness and integrity. This education reveals the need for constant attention towards correcting the incongruity between our knowledge and reality. Self-transcendence is seen here, as "this awareness generates ever self-renewing learning, responsibility, integrity, and mutuality" (p. 35). This becomes a built-in, self-reflective process that brings leaders power through balance and awareness.

The quality of this awareness is such that it "can follow the interplay that occurs at each moment (and across great periods of time) in oneself, others, and institutions among mission, strategy, operations and outcomes" (Torbert, 1991, p. 35). This description indicates a level of consciousness that is not embedded within a particular personal state, and is thus transpersonal. This kind of awareness is also the focus of a number of other authors.

Rabbin (1998) states that to truly be a leader one needs to be a mystic. He sees expanding awareness of self to the level of consciousness of Self, or a transpersonal state of being, as the essence of leadership. He sees this awareness helping leaders sort out how their own projections are blurring their perception of reality. Gaining detachment from our projections, which are tied to our self-image, is seen as a significant way to transform ourselves. Through personal experience and stories from his consulting work, Rabbin shows how this awareness is the most effective leadership possible, getting us in touch with reality, and answering Torbert's (1991) call for a "true sanity of natural awareness of the whole" (p. 35).

This sense of sanity, or clarity of perception, Torbert (1991) calls for is also reflected in DeMello's (1990) view of the quality of such awareness:

When we look at a person, we really don't see that person, we only think we do. What we're seeing is something that we fixed in our mind. We get an impression and we hold onto that impression, and we keep looking at a person through that impression. And we do this with almost everything. If you understand that, you will understand the loveliness and beauty of being aware of everything around you. . . . In awareness is healing; in awareness

is truth; in awareness is salvation; in awareness is spirituality; in awareness is growth; in awareness is love; in awareness is awakening. Awareness. (p. 103)

DeMello's view shows how allowing our awareness to detach itself from being embedded in the images our mind-constructs opens up a myriad of possibilities of experience. It also makes possible a perception of reality that is coherent and capable of transcending our personal viewpoints.

Torbert (1991) has constructed his own developmental model showing how each governing frame or level of consciousness works. Torbert's levels go from opportunist through diplomat, technician, achiever, strategist, magician and ironist. At the opportunist stage, making up only 2% of managers in Torbert's study, a short-term perspective focused on concrete things and held together by a fragile self-control dominates. With the diplomat, making up 8%, self-sacrifice and conformity to rules and group norms, stereotypical thinking and status seeking are trademarks. For the technician, the largest group at 45%, there is an interest in solving problems through efficiency over effectiveness, perfectionism, a kind of craft logic, and a longer time horizon. Achiever s make up 36% of managers in the study, and are results-oriented, using initiative and inspiration towards long-term goals. They respect individual differences and prefer collegiality to hierarchy. Strategists made up only 9% and have the ability to re-frame situations, define new goals, and be flexible in their roles. They are creative at conflict resolution, have awareness of paradox, and tend to empower others. Torbert describes six different studies that show the distribution of managers within this model. He notes that the first six stages, up to and including the strategist stage, account for 91% of the managers in the six studies.

Moving beyond the strategist stage, Torbert (1991) examines the magician and ironist stages. Here he parallels Bohm (1992) in noting the need to not allow past images created from experience, or memory, to dominate or frame future experience. This is described as the cultivation of active attention, and developing an awareness of the present moment as reality rather than relying on memory or a mediated image of reality. Torbert describes the transition from strategist to magician as going "from being in the right frame of mind to having a re-framing mind" (p. 62). This relates to Kegan's (1994) fifth order of consciousness, where one has a relationship to one's mental constructs.

Torbert (1991) further describes the use of power at these higher stages: "Transforming power cannot be insolently and unilaterally wielded. Instead, it requires a continual, humble effort – not

just to be rational, but to be aware of the present moment in all its fullness” (p. 57). He explains how a leader operating from the power of balance would have a relationship to each of the four subordinate types of power, but not identify exclusively with any of them. This suggests that the successful use of power by a leader will depend on having a transpersonal level of consciousness.

Torbert’s (1991) work describes a direct link between the development of consciousness and awareness with successful leadership at higher levels in organizations. The nature of this awareness is highlighted through others’ work, and the evolution of this awareness is related to the process of self-transcendence. This factor of human development through self-transcendence is the focus of the next section.

### *Harung and Invincible Leadership*

Harung’s (1999) primary principle for invincible leadership is “that how people perform, individually and collectively, is fundamentally controlled by one factor – human development” (p. 7). Harung uses Torbert’s (1991) description of levels of leadership and consciousness as a basis for showing how the practice of Transcendental Meditation (TM) can have a positive impact on leadership development. He explores the relationship between consciousness as the causal factor in human activity, and individual and organizational effectiveness. Further studies on the effect of collective meditative practice on society are also reported on in this section, reinforcing Harung’s view that performance is fundamentally determined by the level of development of consciousness.

Harung (1999) describes how deeper levels of consciousness narrow the gap between mind and matter, until the transcendent level of consciousness creates a unified field where unity, harmony, and synchronicity operate. This transcendent level of consciousness correlates with Wilber’s (1996) description of transpersonal levels of consciousness. This consciousness helps bring about coherence and integrity in the perception and actions of leaders.

Harung (1999) follows Kegan (1994) on the distinction between who we “are,” or self as subject, and what we “have,” or self as object, in terms of development through these levels. Harung shows how movement to higher levels of development expands the repertoire of appropriate thoughts and actions available to leaders. A danger in not encouraging this development is revealed by Drath (1990), who shows how organizations reward managers who

self-differentiate and form strong identities. This tends to fix managers at that particular stage of development. In order to empower managers, Drath says organizations need to help managers continue on to the next stage of development.

Harung (1999) outlines seven states of consciousness available to leaders. He begins with the three common states we experience: sleeping, dreaming, and waking. He then goes on to include transcendental, cosmic, refined cosmic, and unity consciousness. Harung's descriptions of these higher states matches closely with Wilber's (1996) descriptions of the four levels of transpersonal consciousness covered above. Harung sees these higher states as changing the motivation of leaders to "act with universal love for the welfare of the world" (p. 43). Glimpses of these higher states can profoundly affect one's life, having a significant impact on a leader's abilities.

In a study of world class leaders, Harung, Heaton, Graff, and Alexander (1996) describe how peak performance was related to experiences of these higher states of consciousness. Findings showed that, compared to people in a normal population, a significantly higher percentage of world class performers had frequent experiences of higher states of consciousness. Descriptions of these experiences listed awareness as the major focal point. Harung et al. also noted a generalizability of peak performance to a wider range of activities, indicating that these higher states of consciousness were not tied to specific forms of activity or training. Harung (1999) cites Mararishi Mahesh Yogi, founder of the TM movement, as saying that such a performer's "activity will not be conducted by his limited individuality, but it will be administered by his unbounded Cosmic intelligence" (p. 55). This suggests that a transpersonal state of consciousness will enable leaders to go beyond their personal abilities or capacities in significant ways.

This ability to transcend one's personality is clearly shown in Harung's (1999) distinction between common approaches to developing effective leadership and his own approach. He mentions a popular belief that positive attitudes or strong desires are sufficient to produce deep change, that they can be a "magic switch" (p. 57) for turning on effective leadership. Harung shows how this belief has contributed to an 80% failure rate for change initiatives (Jones, 1995; McMaster, 1996; Smith and Peters, 1996). Harung states that this belief in positive attitudes and strong desires is an illusion, with the development of consciousness being the only truly effective

source of change. He notes that “enlightenment is very real and practical in terms of capacity for leadership, performance and well being” (p. 62).

Harung (1999) reports on further studies conducted on the effectiveness of managers practicing the TM program. A number of organizations offered managers the opportunity to take the TM program. The studies looked at the practical outcomes for the organizations of the daily practice of TM. The benefits noted included increases in performance measures, organizational contributions, less stress, more holistic thinking, and more emotional stability (pp. 224-243). Harung also cites Drucker (1967) on the issue of time management, showing that time is a manager’s most important limiting factor. The subjective ability to stretch time, especially evident in higher states of consciousness, is shown as being tied to the effective usage of time, which provides further evidence of the practical value of awareness at these higher levels of consciousness.

This approach for the development of consciousness is shown to work for organizations as well as individuals. Harung (1999) sees organizations as fields of consciousness. Organizations are made up of people, and the culture of an organization will have its source in the collective consciousness of those people. How much leaders, or relatively small groups of individuals, can have an impact on the collective consciousness of an organization, or even an entire city, has been studied by Dillbeck, et al. (1987) and by Hagelin, et al. (1994). The results described the positive effect of the TM program on quality of life indicators of a community, and were noted above.

These studies indicate the causal nature of consciousness in relation to quality of life in communities and organizations. Harung (1999) explains how to go about the work of “transforming performance by transforming the performer” (p. 177). He shows that the appropriate role of intellectual understanding of these higher realms of consciousness, that are themselves beyond the intellect, is in providing a cognitive framework for facilitating ease of movement during periods of transformation. This transformation is seen to involve discontinuous changes, whereas most change is continuous. Goswami (1999) uses quantum physics to show how creativity and transformation involve discontinuous change emerging out of the realm of quantum potential. Continuous change only allows for extrapolation from the past, or the reinforcement or rearranging of elements within a level of consciousness. This understanding of

discontinuous change supports Harung's view that the transformation of performance occurs only through the transformation of consciousness.

Harung's (1999) model of invincible leadership further demonstrates the correlation between the development of consciousness and effective leadership. The specific levels of consciousness seen as being most effective are transpersonal in nature. Studies examined also indicate a causal relationship between consciousness and leadership capacity. The next section will explore another perspective on the ties between consciousness and leadership.

### *Chatterjee and Leading Consciously*

Chatterjee (1998) states that "leadership is not a science or an art, it is a state of consciousness" (p. xix) and that "we can now begin to grasp the phenomenon of leadership as the field of awareness rather than a personality trait or mental attribute" (p. 24). This section will examine issues of personal mastery, perspective, presence, and how identity blocks the flow of spirit, from the perspective of Chatterjee and others.

Senge (1990) describes personal mastery as one of the core disciplines necessary for a learning organization. For Chatterjee (1998), personal mastery includes being able to still the restlessness of the mind and tame the impure emotions such as anger, arrogance, indecision, opinionatedness, and attachment, that can derail our best intentions. He sees personal mastery as a journey toward integral beingness, or being in harmony with ourselves and the universe. He says that "personal mastery is a function of the quality of our seeing" (p. 1).

Seeing is a form of perception, and Bohm (1992), Wilber (2000), Hawkins (1995a), and others make it clear that levels of consciousness affect perception in a fundamental way. In talking about "dharshan," the Indian word for seeing, Chatterjee (1998) says that "sight as well as insight constituted a perspective" (p. 2). This combination of sight, or observing the world around us, and insight as the depth or quality of our interpretation of what we observe, create the meaning and order we give to experience. As the level of our consciousness shapes our perception, it will also shape our depth of interpretation and meaning.

Chatterjee (1998) connects the depth of seeing emerging from our level of consciousness with the presence of a leader. "High-energy seeing enables you to touch events or persons with a quality of awareness" (p. 3). This presence, or quality of beingness of the leader, has its own kind of intelligence: "Practical intelligence is a function of this integral vision – the ability to

integrate sight with insight” (p. 5). This holistic integration includes elements of emotional and bodily intelligence. “The participation of the body in problem solving is sometimes as important as the mind’s engagement with the context of the problem” (p. 14). Peat (1997) describes how Bohm used long walks as a way of using the felt sense of knowingness in his body as a means of problem solving. This suggests that the presence and consciousness of leaders is not an abstract, ethereal matter, but is present in their physical body and accessible in tangible ways.

The depth of seeing is also tied to a leader’s degree of awareness. This is also seen by Greenleaf (1977), who says that one qualification for leadership is to be able to sustain a high degree of perception and awareness of the world as it truly is, rather than through the usual very narrow filters that we tend to live with. Greenleaf also warns that opening up to this greater perception too rapidly, or without sufficient preparation, can be dangerous. From this he sees that a leader needs to engage in self discipline, or personal mastery, as a way of preparing for this growth in perception and awareness. Harung’s (1999) argument for an intellectual component to the transformation of consciousness prepares the individual for his or her new experience, mitigating suffering arising from the resistance of thought to changes in its system. This resistance has been shown above to be connected with an attachment to identity.

Quoting Gandhi, Chatterjee (1998) describes how one can lessen this resistance by getting self, or our identity, out of the way to allow the higher Self, consciousness, or Spirit to flow through. “There comes a time when an individual becomes irresistible and his action becomes all pervasive in its effect. This comes when he reduces himself to zero” (p. 51). Similarly, Senge (1990) notes the problems caused by people identifying with their roles at work. Bohm (1992) sees how thought constructs an image of self as an object or thing, which “may be very close to the source of the major block” (p. 170) to the coherence of thought. Chatterjee notes that “in reality an object is something that objects or hinders the flow of consciousness” (p. 52). In this way self, our self-image, or personality, is an identified sense of being. This implies that the very process of identification itself is the greatest source of resistance to transformation.

A main insight mentioned above emerging from Bohm’s (1992) inquiry into the nature of thought is that “the point is to have the notion of a creative being rather than of an identified being” (p. 169). He sees that the identified sense of being has only a limited significance, but that we tend to give it a “fundamental deep eternal significance” (p. 170). This reification of self is one of the central means by which incoherence enters into perception. The reduction of this self

to zero will reduce the filtering and blockages imposed by the limited images of thought, and create the greatest flow of the creative sense of being or spirit.

In all the views described above, self, or the ego or personality, is seen to be the major blockage of our effectiveness as not only leaders, but as human beings. In the moments of flow or higher consciousness Harung (1999) describes, there is a transcendence of self. Similarly, Carey (1992) emphasizes self-transcendence as the fundamental option, or deepest orientation, we can have towards life. This is not to say that self disappears, but as in Wilber's (2000) approach, it is transcended and included.

A questions that arises from this perspective is how can self best be of use? Chatterjee (1998) answers this question by saying: "Transcendence in the context of leadership does not mean transcendence of action; it simply means the transcendence of self to Self while in action" (p. 73). What can be seen to get in the way is the mind being in charge, with the lower case "s" self it creates being the master. When the self is the master, by its very nature it will give emphasis to the mind's creations, giving them an ontological status as a world out there that it is simply perceiving. This fundamental incoherence cannot help but block the flow of spirit. The best use of self is in service of Self.

In this context, Vaill (1990) sees executive development as spiritual development. Vaill is adamant that "we cannot afford the luxury of silence about the spiritual condition of our leaders" (p. 333). He frames spiritual condition as "the degree to which the person acts on values that transcend the sheer material events and conditions of the world" (p. 334). In a similar vein, Cashman (1999) talks about leader's unconscious competence in the area he calls Being mastery. He notes that when asking executives about "their experiences of inner silence supporting their effectiveness, they often give me a puzzled look. . . . In spite of this lack of awareness, effective people often have a degree of competence in this area. Aspects of their lives reflect mastery of Being" (p. 145). These views imply that the non-material values and qualities of spirituality and Beingness are both central to leadership and possibly more present than is commonly thought.

In contrast to this, Chatterjee (1998) describes the effects of organizations such as special-interest groups that are driven by ego, or self. "All these groups only help distort the flow of unconditional love" (p. 165). This attachment to identification with ego creates an illusory fragmentation, bringing divisions and conflicts rather than this flow of divine love. Similarly, Lonergan states that "the group, like the individual egoist, tends to have a blind spot for "

insights that reveal its well-being to be excessive or its usefulness at an end "" (in Meynell, 1991, p. 116). This relates to the defensiveness of thought about its own creations that Bohm (1992) talks about, or Carey (1999) in talking about how self-embeddedness orients one away from self-transcendence. What would it look like for leaders to see and act in the world in a different way? Krishnamurti (1994) states, "When we remove the division between the 'me' and 'you,' the 'we' and 'they,' what happens? Only then and not before can one perhaps use the word 'love.' And love is that most extraordinary thing that takes place when there is no 'me' within its circle or wall" (in Chatterjee, 1998, p. 165).

Chatterjee (1998) focuses on leadership as this kind of selfless love. He describes how Mother Teresa built her organization based upon "small work with great love" (p. 150). He notes that in the context of work this love is a verb rather than a noun, echoing Palmer's (1993) view of truth as a verb. From this we can see the "state of consciousness" or "field of awareness" Chatterjee describes as leadership to be grounded in this kind of love in action. This consciousness has many characteristics and qualities of a transpersonal view. It is also grounded in the idea of this love as grounded in Spirit. The power of this Spirit is the subject of the next section.

### *Owen and the Power of Spirit*

Owen (2000) writes "from the belief, and experience, that Spirit is the most important thing" (p. 1). He notes that "when Spirit is fully present and working well, transforming in an ongoing search to more adequately fit its environment, good things happen. Organizations become exciting, alive, and profitable, if profit is a major concern" (p. 201). Owen focuses on a common sense approach to Spirit as the vitality of our beingness in the world rather than as an esoteric concept. Owen sees the constraints on Spirit imposed by command and control structures leading to "soul pollution," (p. 1) which is characterized by everything from a lack of fun at work, to exhaustion from stress and to abuse of everything possible. This section examines Owen's understanding of Spirit in organizations, the beingness of leaders and how they relate to organizations, and how creativity arises out of chaos. It also explores the role of myth and story in this context, and looks at an approach to organizational design that reflects many of these principles.

Owen (2000) looks at the relationship between spirit and organizational culture, outlining three fundamental propositions. "1 – Culture is the dynamic field in which Spirit dwells. 2 – The

power, focus and integrity of culture is maintained by the stories we tell. Their proper name is myth. 3 – Myth manifests Spirit in time and space” (p. 160). In making a distinction about what is meant by myth, he states: “In actual fact, myth is never true, indeed it goes beyond truth. The function of myth is to create the context in which truth may be perceived as truth” (p. 162). This suggests that we use stories to transcend our intellectual awareness of reality, and bring coherence to our mental conceptions. The stories people tell about their organization reveal the nature and condition of Spirit in that organization. They go beyond the statistics and flow charts to connect us with the sources of our culture and the deeper causal factors in how organizations operate.

Owen (2000) emphasizes that the idea of control by leaders in organizations is an illusion. His definition of leadership is that “leadership appears where passion appears and takes responsibility” (personal communication, September 28, 2001). These principles shape how Owen views Open Space Technology (OST). OST is a facilitation process that creates space for Spirit to appear and be present in what people do. It is based on people’s natural tendency to self-organize (Owen, 1997). Owen (2000) is emphatic that “there is no such thing as a non-self-organizing system” (p. 56). His experience is that any true productivity does not result from well-thought-out planning that creates rules or procedures. Instead, productivity, creativity, and innovation all occur when space is open and Spirit can flow. He notes that for leadership to open space like this, “What it’s really all about is to let go” (personal communication, September 27, 2001).

Owen (2000) says the opposite of control is chaos. Leaders need to be comfortable with chaos and have an awareness that recognizes it as a natural and essential part of all living systems. Briggs and Peat (1999) note that "our lives are already in chaos – and not just occasionally, but all of the time" (p. 1). The ability to live with an awareness of chaos is linked to the creative process and to organizational transformation. Owen describes the experience of this transformation as stages of angst or anxiety, followed by total chaos in the moment of transformation, then relief or triumph, and the emergence of a radically different perception. This process is not subject to controlled planning; it requires a degree of trust and surrender by the leader. This trust and surrender implies a transpersonal consciousness, being able to step outside of the mind’s inherent tendency to want to know and control, into a level where the mind can operate in service of the Self or Spirit.

Owen (2000) shows that there is a stable process at work in chaos that allows for this transformation and for creative insights to emerge. This is also found in Goswami's (1999) approach to creativity through his study of quantum physics. Creativity is seen as a discontinuous process of second-order change or transformation. The space between one level of consciousness and another, or one form of order and another, is one of chaos, ambiguity, and turmoil. It is out of this chaos that new order can emerge. It is also where the influence of initial conditions, which will be described below, can have a great impact on a system. Understanding this process can enable leaders to effectively work with chaos.

Owen (2000) sees that out of this chaos, we can get "order for free" (p. 8). An example of a process for creating organizations that illustrates this is Hock's (2000, 1999) chaordic design process. Hock, the founder and CEO emeritus of VISA, the credit card organization, says that the problems in our society are fundamentally institutional problems. He suggests an approach to structuring institutions based on a balance between chaos and order, or a chaordic approach. Hock sees chaordic as being "characteristic of the fundamental organizing principles of evolution and nature" (p. i). He designed the chaordic process from this view and his experience in creating VISA.

This process is driven by a conscious awareness of the fundamental purpose and principles of the organization. Hock (2000) states,

The first step is to define, with absolute clarity and deep conviction, the purpose of the community. An effective statement of purpose will be a clear, commonly understood statement of that which identifies and binds the community together as worthy of pursuit.

When properly done, it can usually be expressed in a single sentence. Participants will say about the purpose, "If we could achieve that, my life would have meaning." (p. 2)

The critical importance of getting the purpose of an organization clear reflects an understanding of the importance of initial conditions in chaos theory. The purpose becomes the "strange attractor," that which sets the boundary conditions within chaos, that guides the development of the organization in all its phases. This is reflected in the construction of the principles. In this phase, principles are clearly articulated to guide the pursuit of the purpose. This is seen to require "high ethical and moral content, and developing them requires engaging the whole person, not just the intellect" (p. 2). Together, the purpose and principles become what creates the

community that will gather and become the standards that all decisions and actions are measured against.

Following this, Hock (2000) says that participants for the organization need to be identified and brought together. This means “to identify all relevant and affected parties – the participants whose needs, interests and perspectives must be considered in conceiving (or reconceiving) the organization” (p. 2). This inclusivity of stakeholders ensures a fair and equitable distribution of power. Once these stakeholders have been identified, the organizational concept and structure needs to be developed. The team working on this must “seek innovative organizational structures that can be trusted to be just, equitable and effective with respect to all participants, in relation to all practices in which they may engage” (p. 2). This often means creating something new, since most existing structures are not oriented in this way.

Hock (2000) then says that a constitution needs to be written that clearly expresses the organizational form and structuring. It will “embody purpose, principles and concept, specify rights, obligations and relationships of all participants, and establish the organization as a legal entity under appropriate jurisdiction” (p. 2). Once this is in place,

practices will naturally evolve in highly focused and effective ways. They will harmoniously blend cooperation and competition within a transcendent organization trusted by all. Purpose is then realized far beyond original expectations, in a self-organizing, self-governing system capable of constant learning and evolution. (p. 3)

This kind of self-organizing, self-governing organization represents the kind of “order for free” that Owen (2000) describes as being possible when space is open for Spirit to appear. Hock’s application of how this order evolves in the creation of an organization provides an illustration of what an organizational design that incorporates transpersonal concepts might look like.

The kind of awareness needed to implement this kind of organizational-design process is what Owen (2000) wishes leaders to have; it allows them to hold the space for transformation. The quality of presence, or consciousness, of the leader becomes central to their capacity to facilitate this process of transformation. Recalling the previous theme of leaders getting out of the way to create space, and the quote from Gandhi about effective leaders reducing themselves to zero, Owen says: “To be honest I enjoy the limelight as much as the next person, but in terms of accomplishing my ‘job’ for my clients the faster I get out of the way the better. And better still if I hardly even show up” (personal communication, September 12, 2000). In reflecting on his

experience of facilitating and consulting, he notes that “had I to do it over again, I think I would have spent a lot more time on my practice – not to be confused with the details of Organization Consultation, management theory and the like” (personal communication, September 12, 2000). This kind of practice refers to the pursuit of a disciplined spiritual path that reduces the attachment to identity and brings a greater awareness of a grounding of Being as Self, beyond self or personality.

In examining the nature of this transpersonal consciousness in action, the qualities of this Beingness surface. When asked about his presence during facilitation, Owen replied that it had more to do with witnessing that anything else (personal communication, September 12, 2000). This relates to Wilber's (1996) description of a transpersonal consciousness functioning as a Witness rather than a personal point of view. This also fits with Bohm's (1992) and Chatterjee's (1998) idea of an identified sense of being becoming an object that obstructs the flow of Spirit. It also ties the quality of Beingness and consciousness of the leader to the capacity for Spirit to bring life to an organization.

The development of this capacity means that leadership may need to go beyond even second-order change. Hawkins (1991) describes the spiritual dimension of learning organizations as requiring a capacity for third-order change. He relates Argyris' (1982) model of single-loop learning as applied to organizational operations. To be effective, this single-loop level of learning requires a context of double-loop learning that focuses on strategy and process for accomplishing operations. Hawkins then explores how a context for understanding how strategy and process work is necessary for the further evolution of learning. He describes this “triple-loop” learning as an integrative awareness, or the spiritual quality of Beingness of the leader. This awareness holds the space for the creative flow of Spirit to allow for coherent and effective action on the levels of strategy, process, and operations.

Owen (2000) also presents his own taxonomy of levels of organizations. He borrows from Wilber's (1996) notion of an evolution from body to mind to intellect to Soul to Spirit, to show the organizational equivalents of these levels. He sees the interactive organization as the next step in our collective evolution, moving up from the reactive, the responsive, and the proactive. The requirements of leadership in the interactive organization are where “the state of our being becomes of critical concern. It is not so much what we do that matters, it is rather how we are” (p. 118). Owen also emphasizes how this is a natural, open state or space, not something we

create or organize by controlling reality with our minds. “Open Space adds nothing, it simply uncovers what is already present. . . . This is not a new way of being in organization, but rather a new and deeper awareness of what we already are – naturally occurring self-organizing systems” (p. 127).

All of the areas Owen (2000) inquires into bring out the fundamental value of Spirit and the need to ground our Beingness in Spirit. This reinforces the need for leadership today to develop a capacity for a transpersonal consciousness. The next section looks at one last view of how leaders’ Beingness affects their capacity to lead effectively.

### *Palmer and We Lead Who We Are*

Coming from the field of higher education, Palmer’s (1993, 1998) fundamental premise is that we teach, or lead, who we are. He states that “as I teach, I project the condition of my soul onto my students, my subject, and our way of being together” (p. 2). This section explores how Palmer’s ideas of the centrality of self relates to truth, knowledge, and integrity.

Previously, Self was identified with the act of understanding (Gadamer, 1993). This view of the relationship between Self, truth, and method is echoed in Palmer (1993); “authentic . . . spirituality does not dictate where we must go, but trusts that any path walked with integrity will take us to a place of knowledge”(p. xi). The relationship between self and truth has many implications for how we lead. Palmer talks of the ethics of knowledge saying that it “begins not in a neutrality but in a place of passion within the human soul. Depending on the nature of that passion, our knowledge will follow certain courses and head toward certain ends” (p. 7). Carey (1992) also addresses the ethics of how self can tend towards self-embeddedness, leading to a dysfunctional growth of, and attachment to, identity that brings out the dark side of leadership. This process of identification has been shown above to block the flow of Spirit, which in itself has ethical implications. Who we are is thus the central issue in the quality of our leadership.

Palmer (1993) makes an important contribution to understanding how self can relate to the world: “A self and a world that do not allow themselves to be known by love have a distorted self-image” (p. 12). Being known by love is something that is not simply rational. Nor is it an emotional kind of love, but an unconditional, divine love. It implies a surrender of identification, an emptying of self, that allows this love to fill our Being. This is also reflected in Lonergan’s fifth transcendental precept – be love (in Meynell, 1991). This suggests that Self is love. If Self is

also understanding as Gadamer (1993) says, then there is a relationship implied between Self, truth, and love.

Palmer's (1993) view of truth begins to address this relationship. Palmer sees truth as troth, a living pledge. "We find truth by pledging our troth, and knowing becomes a reunion of separated beings whose primary bond is not of logic but of love" (p. 32). He illustrates this with a story of an early Christian desert father whose students came asking him to speak. He was silent for a long time, finally saying that because his students did not act upon the words they were given, God had taken the words away from their teacher. This story illustrates the integrity between knowing and truth, between self and our being in the world, and how when this integrity or troth is missing, the flow of love or Spirit is blocked.

Palmer (1993) relates how personal truth is based upon lived experience, and how propositional truth is limited to rationality. He distinguishes between mere curiosity for propositional truth as a symptom of our need for control, and personal truth as praying for grace, which "has often gone by other names, like 'serendipity' or 'flash of insight,' but it is grace nonetheless, breaking through our preconceptions and allowing truth to speak to us" (p. 113). This act of obedience to personal truth that Palmer advocates, going beyond our conceptualizations to live out the implications of this knowledge, is like surrender to Spirit. We surrender our attachment to the illusion of the self-image, the identified sense of being. Palmer says that this personal truth is a verb rather than a noun, something that we need to listen to carefully in order for it to reveal itself to us.

The hermeneutical position of Heidegger (1962) and Gadamer (1993) has a similar view, where Being is always seeking to reveal itself. Palmer (1993) states that "we must remember that truth seeks us as well" (p. 72). In relation to how this truth or Beingness seeks us, Palmer clarifies the difference between conforming to otherness and being open to the mystery of the other, while being obedient to the truth within us citing Dewart (1966):

Conformity is a relation towards another which is owing to another by reason of the other's nature. Fidelity is a relation towards another which one owes to oneself by reason of one's own nature. Conformity obligates from the outside. Fidelity . . . obligates from within. (In Palmer, 1993, p. 90)

Palmer ties the listening with our own fidelity to being "in fidelity to the other's truth" (p. 90). In line with the dialogical view explored above, the truth that emerges in dialogue is "a quest for

truth as troth. . . . not only within us but between us” (p. 90). This dialogical orientation allows a leader to go beyond the limitations of an identified self, and be open to the revelation of Being.

Palmer (2000) also applies his views directly to leadership. He states that leaders lead from within, and that the work of leadership is developing the capacity to live truth. This personal work is central to a leader’s integrity and also requires us to deal with our shadows: “A leader is someone with the power to project either shadow or light . . . [and is] intensely aware of the interplay of inner shadow and light, lest the act of leadership do more harm than good” (p. 78). Palmer explains that only by allowing ourselves to become fully aware of these shadows can we know the depths of our being. If we deny these aspects of our self, they will find inappropriate means of expression. Leaders who do not do this work risk lacking integrity and having these shadows project themselves out onto the world and organizations.

Palmer’s (1993, 1998, 2000) perspective of leading who we are conveys a sense of the subtle yet powerful impact a leader’s quality of presence and Beingness has on their ability to lead. This theme has been present in many of the authors examined in this literature review. The concept of developing a transpersonal consciousness for leadership has led me to search for ways to convey this view to others so that it can be of use in some way. The words used to convey it, however, are themselves only gateways to experience (Chatterjee, 1998; Maslow, 1966). They will also be perceived and interpreted, as will this study, according to the state of consciousness of the reader (Beck & Cowan, 1996; Hawkins, 1995a; Palmer, 1969; Wilber, 1996). This implies that the value of such a concept is not inherent in the concept itself, but lies in its ability to facilitate a revelation of Being in the space between itself and its reader.

## **Summary**

This literature review has covered four main areas: the nature of consciousness, three models of consciousness, the development of consciousness, and leadership and consciousness. This summary presents a brief overview of the main themes explored in these sections.

The first section explored the nature of consciousness through three general themes. The first theme was the character of wholeness and reality present in consciousness. It was noted that consciousness itself is impersonal and unchanging, while our experience of it is what changes. The fundamental wholeness of reality, based in findings from quantum physics, was tied to

consciousness, while thought was identified as being incapable of grasping this wholeness. Finally, this wholeness of reality and consciousness was shown to be grounded in divine love.

The second theme was how consciousness is the universal and primary state of our Being. Our Being was equated with Soul, a Self that was distinguished from the self created by the images of thought. This distinction was also made in terms of “I” and “me,” with the “I” being equated with pure awareness, and the “me” with the objects of awareness. The primacy of consciousness was also shown, as well as how consciousness is causal in creating experience and the material world.

The third theme involved the epistemology of consciousness. The kind of knowing involved in consciousness was characterized as being immediate, unmediated by thought. The need for an understanding adequate to the thing to be known was demonstrated and tied to the concept of knowledge pre-existing in the Soul. The secondary nature of rational analysis was noted, and the relationship between tacit and explicit knowledge was explored.

Next, three models of consciousness were explored to provide more detail on different levels of consciousness. First, Wilber’s (1996, 2000) integral model was examined which described basic levels of consciousness that exist over four quadrants or areas of consciousness. It also described how different streams of self move through the levels of consciousness. Special attention was paid to describing four levels of transpersonal consciousness.

The second model examined was the Spiral Dynamics of Beck and Cowan (1996). In this model, <sup>v</sup>MEMEs were seen as attractor fields that shape world views, value systems, belief structures, ways of thinking, and modes of living. Six first-tier, and two second-tier <sup>v</sup>MEMEs were described, noting the characteristics present at each level. Characteristics of second-tier <sup>v</sup>MEMEs were noted to be especially relevant to this study.

The third model explored was Hawkins’ (1995a, 1995b, 2001) kinesiologic testing derived map of levels of consciousness. Background on the development and testing of the methodology were covered, and a description of the map of levels of consciousness was provided. Implications of this model were also explored. This was followed by a brief synthesis and comparison of the three models.

The next section focused on the development of consciousness. It explored the evolution of developmental theories, especially into stages beyond societal norms. The work of Kegan (1994) was used to explain the process of growth through stages or levels of having a self as subject

become a self as object. This process was described as one of differentiating, transcending, and integrating at a new level.

From this, Bohm's (1992) explanation of how thought works as a system was related. The process of thought creating images of reality, and then projecting those images into perception, and then taking the images to be reality was shown to be inherently incoherent. To counter the resistance of the system of thought to seeing this incoherence, the process of dialogue was explored. In addition to Bohm's seminal work in this area, Isaacs' (1999) and Neilsen's (1991) contributions were used to deepen the understanding of dialogue.

For the fourth section, the work of six authors was used to explore the relationship between consciousness and leadership. Characteristics of the consciousness of transpersonal leadership were noted, such as awareness, humility, self-transcendence, integrity, and the capacity to hold space. The value and advantages of higher, or transpersonal, levels of consciousness for leadership were described through a number of studies. The quality of Being or presence of the leader was seen to be the most fundamental determinant of leadership.

In order to facilitate this quality of presence in leadership, a curriculum for the development of the consciousness of transpersonal leadership was created. Material from this literature review, and processes identified as coherent with this material were used to create a space to facilitate the translation of these concepts into practice. The next chapter outlines the curriculum developed for this purpose.

## **CHAPTER 3: A CURRICULUM ON TRANSPERSONAL LEADERSHIP**

This chapter describes a curriculum on transpersonal leadership consciousness based on theories presented in Chapter 2. The implementation of this curriculum design, and deviations from it are described in Chapter 5. The goal of the curriculum is to facilitate the development of consciousness, specifically in relation to the notion of transpersonal qualities of leadership.

The movement of consciousness into a transpersonal orientation involves more than the mere changing of ideas. It calls for a profound level of transformation of consciousness, a second-order change. Bohm's (1992) view of how thought resists changing its own creations makes clear the resistance inherent in the mind to this level of transformation. To move towards a transpersonal approach to leadership means finding a way past this resistance. Harung (1999) notes that the role of providing an intellectual framework for the transformation of consciousness is to allow the mind to relax, to not be as resistant to change. If the mind can understand some of the markers and signposts of how things will look and operate at this new level of consciousness, it will be less resistant to such transformation. It is in this context that the intellectual content of this curriculum is presented.

There are three main themes for the content of this curriculum. The first theme centers on what consciousness is and on the nature of self. The second theme focuses on how we become more conscious, or how we raise our personal consciousness. The third theme is how we can apply this to organizations, allowing them to become more conscious. These themes thread throughout the curriculum.

The first theme provides a foundation for the other two themes. It covers material that examines a number of views on consciousness and the nature of self (Beck & Cowan, 1996; Bohm, 1992; Carey, 1999; Hawkins, 1995a; Pribram, et al. 2000; Wilber, 2000). The exploration and familiarization of participants with these perspectives aim to develop a greater awareness and sensitivity to the full range of levels of consciousness available to them. Examining perspectives on the nature of self and the distinctions between self and Self enhances knowing the transpersonal and its relationship to the everyday self or personality.

The second theme of becoming more conscious at a personal level builds on the material in the first theme and applies to it concepts and practices related to the development of self consciousness. Readings explore models and practices aimed at facilitating the development of consciousness (Carey, 1999; Chatterjee, 1998; Harung, 1999; Palmer, 1993; Wilber, 2000). This material covers topics such as integrity, dialogue, and self-transcendence. Exploring these topics engages participants in finding ways to apply them to their own lives. Reflection on this engagement helps participants integrate and bring their experiences to a conscious level of awareness.

The third theme explores ways in which the personal development of consciousness can be applied to the transformation of organizational consciousness. Readings examine a number of models of organizational transformation and concepts of how organizations might operate from a transpersonal consciousness (Harung, 1999; Hock, 1999, 2000; Pogacnik, 1999; Owen, 2000; Senge et al. 1999). Participants explore parallels and intersections between their personal growth and how organizations transform.

### **Focal Points of the Curriculum**

The curriculum is organized around three sessions. Each session is on a weekend, going all day Saturday and half of Sunday, adding up to 36 hours of contact with participants. There is approximately one month between each session. Session 1 centers on the following focal points: (a) an introduction to a dialogical orientation, (b) leading from within as the nature of integrity and the relation of our shadow side to it, (c) knowing each other through storytelling and (d) leadership as creating space.

Session 1 begins with a general overview of the curriculum and how it will be implemented. The role of dialogue in the development of consciousness is noted to provide participants with a sense of reality, wholeness, and epistemology underlying the curriculum. The orientation to learning inherent in dialogue provides participants with means and processes to engage with curriculum throughout all three sessions.

This introduction to the curriculum is followed by exploring integrity, which is viewed as coherence between Self and self. Integrity follows from the assumptions implicit in the dialogical world view, in that both involve coherence between the transpersonal and the personal, and it brings the transpersonal aspect of leadership into relationship with participants everyday actions.

Participants are asked to explore the depths of their own shadows, which can block our ability let light, or truth, shine through us (Palmer, 2000). Bringing our shadows to awareness can help us remove blocks to living with integrity and allow us to begin to see self as a core tool for leadership.

The next focal point of session 1 uses storytelling to explore how the limitations of rational analysis can be transcended. The spirit of an organization is understood through listening to the stories people tell; getting to know people in ways that go beyond their role in an organization is important (DePree, 1989; Owen, 2000). Storytelling allows participants to increase the depth of the learning community, taking time to get to know each others' passions.

The last focal point for the first session centers on the concept of creating space. This concept looks at how the invisible qualities of consciousness in a leader affect the organizational environment. Palmer's (1993) approach to teaching as creating "a space in which the obedience to truth can be practiced" (p. 69) is used as a seed for a conversation exploring how our actions create a hidden curriculum far more powerful than our words. We can begin to see how our shadows and strengths create implicit curriculum or agendas. In this context, leading is seen as a form of self disclosure going on implicitly. By bringing explicit awareness to this process, we see integrity in action.

Session 2 includes three focal points: (a) chaos and control, (b) the process of transformation, and (c) how we participate in the transformation of organizations. Session 2 opens with exploring the topic of our relationship to chaos and control. Work in Session 1 on integrity and creating space provides the basis for seeing control as an inherent mode of functioning of the mind, and how the ability to be open to working with chaos needs to be grounded in Self beyond the mind (Bohm, 1992; Owen, 2000). Becoming aware of how our minds function by control aims to prepare for allowing the mind to let go of control and act as a tool of Self.

The next focal point in session 2 is on the process of transformation, beginning with personal transformation and moving to organizational transformation. Models of organizational transformation and taxonomies (Hock, 2000; Owen, 2000) of how organizations function at different levels of consciousness are presented. The relationship between personal and organizational transformation is the last focal point of session 2.

Session 3 covers four focal points: (a) the role of personal mastery in the development of consciousness, (b) how we can participate in conscious organizational design, (c) leadership as

unconditional love, and (d) integration and sustaining inquiry. The first focal point for session 3 covers material on personal mastery (Chatterjee, 1998). The focus on personal mastery and how we perceive context and meaning deepens the previous work on integrity and creating space. The perception of context and meaning is grounded in the experience of perspective as sight plus insight. The exploration of this allows for the observation of the mind by Self, providing further support for letting go of control by the mind.

The next focal point for session 3 is on bringing consciousness to organizational design. This focuses on exploring information about how chaordic processes work. Specific attention is given to the role of purpose and the perception of vision in this process. The role of awareness and intention in relation to how we design organizations is also explored. How chaordic principles of organizations reflect a transpersonal perspective on creating organizations is also noted.

The third focal point in session 3 is on leadership as unconditional love (Chatterjee, 1998). This way of describing leadership shows how leaders can open up space for transformation to occur. Grounding leadership in unconditional love allows Spirit to be present and increases organizational capacities (Owen, 2000). This description provides a context for the intellectual understanding of transpersonal leadership, which can anchor new levels of consciousness experienced by participants.

The final focus for session 3 is on integrating the material covered throughout all three sessions. This work of integration is tied to examining challenges of bringing transformation to organizational life (Senge et al. 1999). The question of how to sustain insight and inquiry as we go out into the world is critical in bringing relevance to this work. Learning ways to ground changes in consciousness in our everyday experience are explored, including anchors, personal practices, and ways to expand our community of learning and practice. The readings assigned for the curriculum also support this process and are explored in the next section.

## **Readings**

The readings chosen for this curriculum are based on their capacity to highlight the specific focal points for exploring the three main themes of the curriculum. Participants are to have four readings done prior to the first session. The first is Palmer's (1993) *To Know as We are Known*. This book provides an explicit way to orient the group to the principles of education guiding the

program, and it provides key descriptions of central issues such as integrity and creating space used as focal points throughout the curriculum.

Supplementing this book are three articles. One is Palmer's (2000) "Leading from Within." This article makes explicit the ideas of consciousness preceding being and how leadership proceeds from the human heart. It also introduces the value of doing work on the shadow side of our selves. The second article by Bohm et al. (1992) is "Dialogue, a Proposal." This reading introduces the foundations of a dialogical orientation that is used throughout the curriculum. It also introduces aspects of the world view underlying this dialogical orientation. DePree's (1989) story "The Millwright Died" from *Leadership* is an Art highlights the significance of knowing people as fully as possible. There is untapped energy and potential in people that can be unleashed through opening up avenues of relationship that are not bound by our role in an organization.

Supplemental readings are assigned for the time between the first and second sessions. These readings provide an in-depth look at the models of consciousness (Beck & Cowan, 1996; Hawkins, 1995a; Wilber, 2000). Participants are to gain a greater understanding of the richness and complexity of the inner landscape from these readings. Another reading by Carey (1999) introduces Kegan's (1994) description of the evolution of consciousness, and Bohm's (1992) reading brings participants a look at how a fixed sense of identity can be a source of limitation, shadows, and resistance to the evolution of consciousness.

The second session also focuses on Owen's (2000) *The Power of Spirit*. Owen views Spirit as the most important thing, providing a foundation that resonates with the transpersonal orientation of the curriculum. In addition, Owen's book provides a good working description of chaos versus control in organizations that becomes a focal point of the session. Finally, he talks about how leaders can allow open space for Spirit to be present in organizations, further developing Palmer's (1993) concept of leadership as creating space.

In addition, Hock's (2000) material on "Chaordic Design Processes" is included as an example of an organizational-design process in line with many of the concepts of transpersonal leadership. Hock's (1999) *The Birth of the Chaordic Age* provides a conceptual framework behind the handout on chaordic processes. Finally, Pogacnik's (1999) article on "Music, Listening and Freedom" introduces how to increase sensitivities and capacities for creativity in leadership.

Readings assigned for the time between the second and third sessions cover further material on the nature of consciousness and organizational transformation. The reading by Pribram et al. (2000) gives an overview of some of the leading thinking on consciousness, providing breadth of scope and depth of content. This reading is a transcript of a panel discussion among four leaders in the field of consciousness studies, who come from a variety of backgrounds. It provides participants with some exposure to the deeper aspects of how consciousness operates, leading to a greater awareness of issues covered in class. Harung's (1999) reading covers aspects of research done on consciousness and leadership from the basis of Transcendental Meditation. It follows up on the exploration of the effect of personal consciousness on organizational transformation done in this session, and aims to expand participants' awareness of the mechanisms and processes by which this transformation occurs.

For the third session, Chatterjee's (1998) *Leading Consciously* serves as the main reading. This book is used to integrate many of the themes of the curriculum. The explicit use of insights from Eastern wisdom traditions and their integration with leadership brings the spiritual component of the curriculum into focus. Seeing leadership as unconditional love provides the focus for the final integration of the course. In addition a reading by Senge et al. (1999) outlines issues that arise as resistance to creating transformation in organizations. It brings some balance to the curriculum, showing ways in which this kind of work is challenged in the world. The next section covers the processes used in implementing the curriculum.

## **Process**

The demands of a post-modern world call for an education that “must be visionary and transformative and must clearly go beyond the conventional educational outlooks” (O'Sullivan, 1999, p. 3). In attempting to be true to this call, I examined influences that have guided my creation of this curriculum and the processes that I use in implementing it. I sought to find a way to create a curriculum that engages participants in more than just an intellectual study of ideas. Themes such as recognizing the limits of rational analysis (Palmer, 1969), and how knowing truth requires an integration of our knowing with our doing (Palmer, 1993), led me to looking for ways of integrating content with processes for transformation.

Palmer (1998) talks of a community of learners growing through “the grace of great things” (p. 89). In this learning community, learners gather around a subject that sits in the center. This

subject is not transmitted through the sterile mechanisms of an objectivist pedagogy, an object to be reduced to our capacity to understand it. Rather, it exists as a subject of its own, alive and capable of a relationship with learners. The “great things” that guided the design and implementation of the curriculum were the qualities and characteristics of the consciousness of transpersonal leadership.

Listening for the voice of these great things called me to explore how to create a space in which obedience to the truth of these qualities and characteristics could be practiced. This process comes from Palmer’s (1993) definition of teaching, that “to teach is to create a space in which the obedience to truth can be practiced” (p. 69). It guides both the design and implementation of the curriculum, and also serves as a focal point for the first session.

Using processes that have integrity with the content led me to choose readings that I felt could best “open the space” (Owen, 2000) for participants to engage in a living relationship with the material, and to select activities that facilitated participants’ ability to take their learnings beyond cognitive representations to more a embodied knowingness. These activities included using periods of silent reflection, small groups to relate the concepts with participants lived experience, and storytelling. In these ways a dialogical revelation of the truth of these great things, going beyond a mere intellectual knowledge about the content may be realized.

The quality of self-transcendence is reflected in Shor and Freire’s (1987) call for a pedagogy for liberation. This liberation is also tied to Wilber’s (2000) description of the process of the evolution of self and consciousness as one of dis-identifying with one stage of identity, or being liberated from it, and transcending to the next stage. This liberatory pedagogy is approached by Shor and Freire through a dialogical method of teaching. A dialogical orientation is central to the consciousness of transpersonal leadership. This orientation is used both implicitly and explicitly in implementing this curriculum. Engaging participants in the practices and principles of dialogue provides the framework for how we proceeded as a community of learners engaging the various foci of the content.

Qualities identified as important for the implementation of this curriculum include: the pace of the program, having plenty of “open space” for attention to be given to what emerges from participants, time for the building of quality and depth of relationship of the learning community, and grounding theory in experience. The pace of the program is designed to give participants time to process and integrate both experience and theory, and to allow for fresh insights to

emerge. This pace is complimented by the openness of the program. This openness is reflected in long breaks, and having sessions that go deeply into one focus to allow participants time to uncover the depths of their own experience.

The long introductions and beginning each subsequent session with check ins, as well as the evening storytelling sessions, are all aimed at building a depth of relationship and community. The initial introductions provide participants with the first stage of building the community of learners. The time spent checking in on the subsequent days serves two main purposes. One is that it allows participants to bring themselves into being present in the space by naming, and setting aside, the things in their lives that are going on outside the class. The other is that it allows them to reflect on the ways in which they have observed the curriculum at work in their lives between sessions.

There also are elements of the curriculum that provide direct experience of some focal points. The process of group formation and dynamics provides participants with a direct experience of aspects of organizations. The focus of parts of the curriculum on these points is enhanced by reflection on the group experience. This reflection helps to ground learning in the lived experience of the group itself. The details of the curriculum implementation are covered in the next section.

## **Curriculum Outline**

The implementation of the curriculum is described in detail below. It covers the times for each section of the sessions: what the focus for that section is, what activities are used, and a the rational for these activities. It also provides a sense of flow of the conceptual building blocks of the curriculum.

### *Session 1*

Saturday morning 9-10 am – Coming Together.

Participants begin the program with an experience of self-organization and group consciousness. I ask them as a group to introduce themselves by first name only, alphabetically. No further instructions are given. The intention of this exercise is to begin to create an experience of collective consciousness. By having to be aware of themselves in relation to the

group as a whole, paying attention to the flow of names being spoken, they can have an initial experience of the group as a whole entity.

This is followed by an exercise where participants introduce themselves without reference to things like geography, role in work or life, or other conventional identifiers. They are to focus on qualities of beingness. The purpose and benefit of this exercise is to begin taking people beneath the surface of identity which they normally associate with. It focuses awareness on the experience of qualities of beingness that can serve as a basis for the dialogues on this subject during the program.

10:15 - 10:45 am – Introduction to the Program.

I provide a brief background and overview of the entire program and then describe how I frame the approach to the program in a dialogical manner. I describe my view of dialogue as grounded in the metaphysical assumptions of wholeness and a search for integrity between Self and self. I use a section of a video interview with Bohm (1994) to bring more of the qualities and assumptions of this dialogical orientation to the group consciousness.

10:45 - 12:00 pm – Exploring Integrity.

This section explores the issue of integrity in leadership. It examines ways we can develop greater wholeness within ourselves by understanding the relationship between our access to knowledge and meaning with our behaviors. Palmer's (1993) story of Abba Felix is used to seed a dialogue on the value of integrity between knowledge and action. A clip from Palmer's (1995) video presentation is used to highlight the issue of integrity. A rationale for starting with this focus and content is that the curriculum has an emphasis on bringing alignment and coherence between theory and practice. Beginning the program this way makes an implicit statement about the value of integrity, and sets the tone for the rest of the program.

Saturday afternoon

2 - 5 pm – Leading from Within.

After exploring the issue of integrity between knowledge and action, I ask participants to explore the depths of their own shadows. Palmer's (2000) article "Leading from Within" describes how shadows within us block our ability let light shine through us. Bringing these

shadows to awareness can help us remove the blocks to living with integrity and allow us to begin to see self as our core tool for leadership.

A process of personal reflection, followed by working in trios, with one witness, one questioner, and one questionee, using honest and open-ended questions, allows participants to go deeply into identifying their own shadows. The value of the witness function in this process emerges from Wilber (1996), with the power of awareness being used to bring greater wholeness and a capacity for healing to the shadows identified. The use of a section of Levine's (1995) video where he talks about bringing compassion and forgiveness to our shadows focuses this process in a way aimed at bringing integrity and wholeness rather than repression or dissociation from our shadows.

#### Saturday evening

7 - 9 pm – Knowing Others as Whole People.

During the evening we share with each other stories about our passions, artistry or whatever aspect of our lives comes to the surface. I read the story “The Millwright Died” to highlight the significance of knowing people as fully as possible. The use of storytelling facilitates the building of greater depth of the community of learners. Using stories also takes us beyond the rational analytical mind to using our heart to be more fully present.

#### Sunday morning

9 - 9:30 am – Checking In.

The second day begins with a check-in, allowing the group consciousness to reconstitute itself, and participants to share their insights from the first day's activities.

9:30 - 10:30 am – Mapping the Inner Landscape.

In this section, I introduce the writings that are to be read in the time between sessions. I preview work by Bohm (1992), Beck and Cowan (1996), Hawkins (1995a), Kegan (1994), and Wilber (2000) on the processes of thought and developmental levels of consciousness to orient participants to the exploration of the nature and evolution of consciousness.

11 am - 12:30 pm – Leadership as Creating Space.

In this section, I open with another video clip of Palmer (1995) that brings into focus knowing as “intimacy that does not annihilate otherness.” Participants work in trios to integrate and explore the insights from this video. After this, the whole group uses Palmer’s (1993) “to teach [lead] is to create a space where the obedience to truth can be practiced” (p. 69) as a seed for a conversation exploring how our actions create a hidden curriculum that is far more powerful than our words. This follows the work on integrity and truth as truth because we can begin to see how our shadows and strengths create implicit agendas with those we are around. Leading is shown as a form of self disclosure going on implicitly. By bringing explicit awareness to this process, we can see how integrity and truth as truth look in action.

## *Session 2*

Saturday morning

9 - 9:45 am – Reconnecting and Reflecting.

This section opens with spending time allowing participants to settle in and become fully present to each other. Spending time checking in and letting go of the worries of everyday life removes possible distractions and prepares participants to be focused on the process at hand. This is followed by exploring how participants recognize life experiences that related to the curriculum covered so far.

9:45 - 10:15 am – Review of Dialogical Orientation.

This section session reorients participants to the principles and qualities of dialogue being used in implementing the curriculum. This aims to deepen the learning of this topic through repetition, as well as reinforce the process being used throughout the program.

10:30 - 12:00 pm – Chaos and Control.

This section opens with an exercise that brings awareness to the different levels of self that were explored during the last part of session 1. This exercise brings the previous material back into focus and grounds it in participants’ sense of themselves and their experience. There is a brief revisiting of the dialogical orientation, reinforcing the previous experience and helping to make the field explicit.

Then we draw on Owen's (2000) examination of chaos and control. The previous session's work on integrity and quality of beingness, as they relate to the development of consciousness, is related to seeing how control is an inherent mode of functioning of the mind, and how the ability to be open to working with chaos needs to be grounded in Self beyond the mind. We use individual reflection time to prepare for whole group dialogue by coming up with stories that illustrate our experiences of chaos and control. We endeavor to use these stories to link experience with conceptual knowledge. Bringing awareness of how our minds function through control further prepares for allowing the mind to let go of control.

Saturday afternoon

2 - 5 pm – The Process of Transformation.

This section begins with a video of Pogacnik's (2001) "Tiger on the Wall" presentation. This presentation provides an archetypal level of presentation of the process of transformation that applies to both individuals and organizations. The group dialogue moves from a focus on individual processes of transformation to how these principles apply to organizational transformation. Models of organizational transformation (Hock, 2000; Owen, 2000) and how organizations function at different levels of consciousness are used as a focus for group dialogue. The combination of the music and art in the video with group dialogue helps to ground conceptual knowledge of the process of transformation and allows participants to expand their understanding of experience.

Saturday evening

7 - 9 pm – The Power of Myth.

This section uses storytelling, carrying on continuity with the previous time in session 1. This time stories are used to frame an understanding of our organizational experiences. This follows the intellectual exploration of the topic in the afternoon to deepen the form of knowing used to understand experience. The use of stories is seen by Owen (2000) to be the means by which Spirit reveals itself. This goes beyond rational analysis, fitting with the transformative orientation of the program. Spending the afternoon focusing on a cognitive approach to organizational transformation, and then doing storytelling in the evening, provides a more integral and balanced approach. A video clip of Whyte (1995) talking about the use of poetry in organizations brings

more support for alternatives to strictly cognitive understanding. Further benefits of this process include deepening the sense of relationship and community through the knowing of each other through the sharing of these stories. It also aims to reveal archetypical levels of processes that are at work in our lives and in the journey of transformation.

Sunday morning

9 - 9:30 am – Checking in.

9:30 am - 1:00 pm – How We Participate in Transformation.

The theme framing this exploration is the integration of how we as individuals contribute to the transformation of organizations. A framework based on the work done so far is laid out to provide elements of transpersonal leadership such as quality of beingness, capacity to hold space, and how getting out of the way can make for better leadership. The deeper purpose of this time is to allow space for the group to transcend its previous consciousness and boundaries of learning. There also is time spent preparing to apply the group learnings to the lived experience of participants during the time between sessions.

### *Session 3*

Saturday morning

9 - 10:15 am – Checking In.

The last session begins in the same way as the previous one, with time to check in and become present to the learning community. There is also time for stories of how life experiences in the past month have reflected and deepened learning. The repeating of storytelling helps to reinforce a habit of paying attention to life in a non-rational way.

10:30 am - 12:00 pm – Personal Mastery.

In this section the group dialogue process is used to provide a tangible experience of insight revealing itself. The focus on personal mastery and how we perceive context and meaning deepens the previous work on integrity and quality of beingness. It grounds the reading of Chatterjee's (1998) work in an experience of how perspective equals sight plus insight. Dialogue is framed as a flow of insight, with the content or topic being that which is focused on by sight.

This process also allows for the observation of the mind, further providing support for letting go of the normal degrees of control by the mind.

Saturday afternoon

2 - 3:20 pm – Conscious Organizational Design I.

This section covers information about how chaordic organizations function, the role of consciousness and intention, purpose and the perception of vision, and the role of awareness and attention. Material from Chatterjee (1998), Hock (1999) and Owen (2000) on consciousness and organizational creation is used to stimulate dialogue.

3:40 - 5 pm – Conscious Organizational Design II.

Processing and integration of previous material is facilitated through the use of small-group dialogues to allow deeper insights about this topic to reveal themselves. It builds on the work done in the same period during the second section, adding more information about the relationship of consciousness to the creation of experience. Material from consciousness studies and quantum physics is used to supplement Chatterjee's (1998) approach to conscious organizational design. Specific attention is paid to how chaordic principles of organization reflect this knowledge and can be applied. Small groups and dialogue help deepen and integrate understanding, with the use of silence and deep listening being emphasized.

Saturday evening

7 - 9 pm – Leadership as Unconditional Love.

This section is an open forum to explore the ways in which the essence of leadership as an expression of divine love is expressed in our experience. We can experience how leaders operating from this place open up space for transformation to occur. This time of open sharing through stories, and whatever emerges as appropriate, provides a simplification of the intellectual content and grounds the process in the heart center. This also provides the necessary context for making proper use of the intellectual content gained, as well as any new levels of consciousness experienced.

Sunday morning

9 - 9:45 am – Checking In.

9:45 - 10:40 am – Going out into the world; building communities of practice.

The questions of how to sustain insight and inquiry as we go out into the world, to integrate, and to ground learning in everyday experience is the focus of this time. This includes anchors, personal practices, and ways to expand our community of learning and practice.

11 am - 1 pm – Closure and Celebration!

The final section of the program focuses on tools and awareness for recognizing life as an ongoing curriculum, and ways of carrying on and supporting this learning. This is seen as appropriate to bring participants to a place of closure in the program, and to find ways of self-organizing ongoing support for the long-term integration of the learning. The next chapter will address the methodology used in studying the implementation of the curriculum.

## CHAPTER 4: METHODOLOGY

The purpose of this study was to identify qualities and characteristics of the consciousness required for transpersonal leadership, develop a curriculum to facilitate the development of these qualities and characteristics, implement this curriculum, and observe how participants engage with it. The first two parts of this were covered in Chapters 2 and 3. This chapter describes the heuristic methodology I used to describe participants' engagement with the curriculum. It also covers how I gathered participants for the study, along with a brief description of them. How I gathered and analyzed the data is described, along with the limitations associated with this study's design.

I eventually chose an heuristic methodology for this study. As the nature of the study unfolded over time, I explored both phenomenology and hermeneutics before deciding on heuristic inquiry. Leahy (2001) notes that phenomenology and heuristics both involve wanting to understand human phenomenon, and aim to discover essences. However, phenomenology has a greater emphasis on "the essential, invariant structure (or essence) of the experience" (Creswell, 1998, p. 55). This focus on invariant structure differs from the heuristic inclusion of the subjective aspect of the researcher as an equal focus (Leahy, 2001). Leahy also notes that phenomenology does not require the researcher to have had the experience being investigated. This lack of researcher experience does not meet the epistemological demands noted in Chapter 2.

Leahy (2001) also notes similarities between heuristics and hermeneutics. In Chapter 2 I noted aspects of hermeneutics, such as the limitations of rational analysis (Palmer, 1969), that fit with the epistemology of consciousness being explored. The concept of the researcher's having an adequate familiarity with the experience being studied fits with Gadamer's (1993) concept of a fusion of horizons. It also fits with Palmer's (1993) notion of having a deep sense of relationship with the subject of inquiry. In such an approach, the world views of both subject and researcher can be transcended in a transpersonal consciousness. Leahy states: "I believe that humans can discover a place where they as persons and their world views are included yet transcended" (p. 152). Yet Leahy is clear that hermeneutics is most often focused on text rather than persons as in heuristic inquiry.

Leahy (2001) goes on to say that “Heuristics seems to be a bridge between the hermeneutic and the phenomenological, between understanding and explanation, between idea and form, between spirit and phenomenon and person, since it acknowledges all of those and therefore allows for the possibility of both/and” (p. 152). While phenomenology and hermeneutics focus more on representational kinds of knowledge, heuristics also emphasizes the relational more through its use of dialogue as an essential element.

The above mentioned factors contributed to my choice of a heuristic methodology (Moustakas, 1990; Moustakas & Douglass, 1985). The transpersonal aspects of consciousness being explored are not easily represented in a textual format, making hermeneutics challenging. The need for myself as a researcher to have an experiential capacity for engaging the implementation of the curriculum, rather than only needing to describe the experience of others, made phenomenology inappropriate. Heuristic research’s focus on the essence of the experience for both participants and researcher thus seemed to be the best choice for this study. Within the heuristic approach, I focused on a dialogical orientation (Bohm, 1992; Isaacs, 1999; Neilsen, 1991), applied as action inquiry (Heron, 1998; Torbert, 1991), with attention to relevant issues in participant observer ethnographic research (Creswell, 1998; Ely et al. 1991).

### **Heuristic Inquiry**

Heuristic inquiry is:

A process of internal search through which one discovers the nature and meaning of experience and develops methods and procedures for further investigation and analysis.

The self of the researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self-awareness and self knowledge. (Moustakas, 1990, p. 9)

Heuristic inquiry involves researchers in an issue that is of passionate concern to them, and demands that they commit to living with the question in a rigorous and disciplined way.

Heuristic inquiry’s approach of coming to know the essence of the phenomenon being studied through self-inquiry and self-knowledge fits with the epistemological concerns raised in Chapter 2. The concept of *adequatio*, or needing to have an adequate capacity within the knower to be able to grasp the essence of that to be known, is relevant to the heuristic approach. The capacity of heuristic inquiry to recognize how the essence of the experience being studied can be found

within the researchers themselves is congruent with the transpersonal nature of the subject matter.

An heuristic research method also fits with Palmer's (1993) view of truth as troth. In this view, we enter into a relationship with the subject of our knowing, and this subject changes us in some way. In a trothful relationship with the subject of inquiry, there is a deep sense of listening for the voice of the subject. Building on that listening is a requirement to act in accordance with the essence of that which is known. In this manner, heuristic inquiry binds the researcher to the subject, providing the researcher with an intimate and essential lived-experience of the subject rather than mere knowledge about the subject.

Moustakas (1990) lays out the variety of processes heuristic inquiry uses. One is that the researcher identifies with the focus of the inquiry. They aim to "get inside the question" (p. 15) using means such as imagining themselves to be in the position of the subject of inquiry, "becoming one with what one is seeking to know" (p. 16). This process entails using open ended inquiry through a self-directed search.

Another process researchers use is self-dialogue. They enter into a dialogue with the phenomenon, listening carefully to allow "the phenomenon to speak directly to one's own experience, to be questioned by it" (Moustakas, 1990, p. 16). Self-disclosure is key to this, and Moustakas and Douglass (1985) stress it by saying that "at the heart of heuristics lies an emphasis on disclosing the self as a way of facilitating disclosure from others – a response to the tacit dimension within oneself sparks a similar call from others" (p. 50). This process of self-dialogue and disclosure is repeated in iterative cycles, allowing the uncovering of multiple meanings and greater depth of experience.

Moustakas (1990) also tells how "underlying all other concepts in heuristic research, at the base of all heuristic discovery, is the power of revelation in tacit knowing" (p. 20). Tacit knowledge is described by Polanyi (1983) as "we know more than we can tell" (p. 4). It also "is personal knowledge embedded in individual experience and involves individual factors such as personal belief, perspective, and the value system" (Nonaka & Takeuchi, 1995, p. viii). Heuristic research utilizes a combination of the subsidiary and focal elements of tacit knowledge. The subsidiary factors include those elements of experience that stand out in examination and attract immediate attention, are visible, part of conscious awareness, and can be described. The focal elements include the unseen and invisible, and make possible access to the wholeness of the

phenomenon. These elements are essential in achieving an integration of knowing with the subject of inquiry. This combination of elements facilitates the researcher's task of making tacit knowledge of the subject explicit and communicable.

Another process in this method is intuition which is defined as "immediate perception or understanding of truths, facts, etc. without reasoning" (de Wolf et al. 1997, p. 805). This immediacy also points to how "the bridge between the explicit and the tacit is the realm of the between, or the intuitive" (p. 23). Franquemont (1999) describes intuition as "a sense, just like sight or smell, a perception that brings you information" (p. 1) and that can be exercised and tested. Its capacity to access the tacit dimension of knowing allows an holistic perception to emerge.

Moustakas (1990) describes indwelling and focusing as a turning inward to seek a deeper, more extended comprehension of the experience being inquired into. They can involve an almost meditative or mindful quality of unwavering attention, with an understanding of the phenomenon's constituent qualities in their wholeness. Focusing, developed by Gendlin (1981) for therapy purposes, uses an inner attention to bring information or qualities about tacit knowledge to conscious awareness (Moustakas & Douglass, 1985). Focusing results in the naming or explication of this tacit knowledge, moving it to the realm of formal language and allowing it to be communicated. Focusing also involves dwelling in the subsidiary and focal elements of our lived experience to draw out the depths of articulation of our experience.

These processes at the heart of heuristic inquiry are applied in cyclical phases during the research. In the beginning, there is the initial engagement where a question of passionate interest to the researcher is found to address a social need. This is followed by a period of immersion in the subject. The researcher lives the phenomenon under question day and night, waking and dreaming, being alert to anything that might relate to the question. This period is characterized as one of intense and intimate attachment to and identification with the question.

Moustakas (1990) indicates that a period of incubation is next. During this phase there is a retreat from the intense engagement of the previous phase. Attention is removed from deliberate and calculated mental efforts to study the subject, allowing for an unconscious re-organizing of understanding. This is not a product of conscious effort, and implies a trust in a capacity beyond the conscious mind to work with our understanding to deepen it in ways that our conscious mind cannot.

This period of incubation opens the way for illumination to emerge. Intuition and dialogue are processes through which new breakthroughs in awareness or growth in perspectives can emerge. This can take the form of an expansion of understanding, a modification of our concept of the subject, or a synthesis of something present but beyond our awareness. From this phase of illumination, Moustakas (1990) describes how the researcher moves into explication, where there is a full examination of what has emerged in consciousness. This is done through attention to the researcher's own thoughts, feelings, beliefs and judgements about the subject, preparing for dialogue with others about it. This includes a written depiction of the core themes experienced by the researcher.

The final phase is one of creative synthesis. Here the researcher moves beyond the strict attention to the data, and uses solitude and meditation to allow the inward life of the question seed an inspiration that emerges in an artistic account of the themes.

My own experience of this study has followed this pattern. I began this study with a passionate interest in the relationship of higher states of consciousness to leadership. Prior to formalizing this interest into a dissertation question, I spent a couple years exploring relevant issues in the fields of leadership studies and consciousness studies. This was followed by a period of rest from immersion in the subject that allowed a new, deeper, and more focused perspective on the subject to emerge.

I followed this by entering into another immersion in the literature, with a greater focus on those writings at the juncture of leadership and consciousness. After a second period of incubation, the view of the subject resulted in the development of the curriculum. This became the first form of explication of the subject material, translating the findings of the immersion in the literature and my lived experience into a process to facilitate the development of consciousness and leadership.

This was followed by an immersion in the experience of the curriculum itself. Planning, organizing, gathering participants, and facilitating the implementation kept me immersed in all aspects of the curriculum. After the finish of the implementation, I allowed the experience to incubate for a period before engaging in interviews with participants and reviewing the video footage and my journal notes made during the implementation. I then immersed myself in the data, exploring it through the processes of self-dialogue, intuition and focusing described above. Another period of incubation was followed by the explication of what the data revealed to me.

Finally, in the last chapter of this study, I engaged in a creative synthesis. Moustakas (1990) describes how this

invites a recognition of tacit-intuitive awarenesses of the researcher, knowledge that has been incubating over months through the process of immersion, illumination, and explication of the phenomenon investigated. . . . The researcher taps into imaginative and contemplative sources of knowledge and insight in synthesizing the experience, in presenting the discovery of essences. . . . In creative synthesis there is free reign of thought and feeling that supports the researcher's knowledge, passion, and presence; this infuses the work with a personal, professional, and literary value. (p. 52)

This creative synthesis "is a snapshot of the current understanding of the researcher and co-researchers of the essence of the experience" (Braud et al. 1998b, p. 199).

#### *Further Aspects of Research Method*

"Words are metaphors for real experience. By themselves words mean nothing, but if you connect your words to your experience, they can set you on course toward a transformational journey" (Chatterjee, 1998, p. xvii). In Chapters 5 and 6, I attempt to use language to represent my current understanding of the subject of this study. By themselves these words have no meaning, unless they can connect with the experience of the reader. It was my intention to convey the greatest sense of connection between the experience of myself and participants with the experience of the reader. The transpersonal nature of the subject has made the limitations of mental constructs and language clear.

In trying to overcome these limits, I have paid extra attention to specific elements of my research. In addition to the heuristic elements of my methodology, the dialogical orientation described in Chapter 2 was central to my engagement with the research. This orientation provided a framework for bringing coherence between the transpersonal and the everyday world of using language and rational analysis. The principles noted in Chapter 2 of voicing, listening, suspending, and respecting (Isaacs, 1999) became the ground rules not only for my approach to the research, but in how I framed the approach to the curriculum to the participants. The details of this dialogical orientation have been covered in Chapter 2.

In addition to dialogue, elements of this engagement in research with participants is also characterized by Torbert (1991) and Heron (1998) as action inquiry. Heron describes how action inquiry addresses the issue of the inherently reflective nature of analysis:

What we need is an action inquiry useful to the actor and the point of action, rather than a reflective science about action. His [Torbert's] account of action inquiry is that a person is conscious in the midst of action, seeing and correcting incongruities among the goal of the action and wider purposes within which it is nested, the strategic means, the immediate behavior, and outcomes in the world. (p. 239)

This description of action inquiry fits the transpersonal nature of this study, in that it requires a capacity for a "critical subjectivity" that "involves a self-reflexive attention to the ground on which one is standing" (Heron, 1998, p. 240). It describes elements of the implementation of the curriculum wherein I had to be "conscious in the midst of action" and able to correct incongruities between my original plans and how the implementation was unfolding in reality. There was no time for analytical reflection, but a need to act with conscious awareness of the whole in the moment. This consciousness is described as a reframing mind by Torbert (1991), level-three learning by Bateson (1972) and Hawkins (1991), and a fifth-order trans-paradigmatic consciousness by Kegan (1994).

The implementation of this curriculum with participants embodied the characteristics of being attentive to incongruities between the present time experience of the group and the curriculum design. While the design of the curriculum emerged from deep reflection and immersion in the literature by myself as the researcher, it was essentially a conceptual construction representing an idealized notion of what an imaginary group of participants might benefit from. Adapting the intention behind the actual layout of the curriculum to the real-time lived experience of the group embodied the nature of Torbert (1991) and Heron's (1998) concept of action inquiry.

Another aspect of this research was my role as a participant observer. My role as facilitator of the curriculum allowed me to witness the effects of the curriculum on the participants, and also to reflect on my own capacity to manifest the qualities and characteristics of transpersonal leadership. As a participant observer, there were a number of issues I needed to be aware of for the purposes of this research.

Participant observation is an aspect of ethnographic research "in which the researcher is immersed in the day to day lives of the people" (Creswell, 1998, p. 58). For this study, I was not

primarily doing ethnographic research in that I was not immersing myself in the day to day lives of the participants. However, the time I spent with participants during the curriculum implementation was an immersion into the formation of a group that came together specifically for the purpose of this study. In this sense, I did not concern myself with the entire culture, but only one limited aspect.

Wolcott (1988) describes three varieties of participant observer. The limited observer mainly observes and asks questions but does not have a role other than that of researcher. The privileged observer is known and trusted by the group and has easy access to information. The active participant has a specific job or role to play in addition to that of researcher. For this study, I was definitely an active participant.

One of the main issues facing me in the role of an active participant observer is noted by Spradley (1980) who states that the researcher “will have to maintain a dual purpose: You will want to seek to participate and to watch yourself and others at the same time. Make yourself explicitly aware of things that others take for granted” (p. 58). During the curriculum implementation I had the primary responsibility for the event as the facilitator. This meant that I had to participate in leading the group through the processes and exploration of the subject material, while simultaneously holding an awareness of how the group and individuals were relating to the material.

Another relevant aspect of participant observer research is dealing with bias. In many kinds of qualitative research, bracketing is used as a procedure for attempting to identify and set aside one’s biases (Osborne, 1993). “That process entails becoming increasingly more aware of our own ‘eyeglasses’, our own blinders, so that we do not color unfairly what we observe” (Ely et al. 1991, p. 54). In light of the nature of transpersonal consciousness as described above, it seems that such a consciousness has a greater capacity than the more normative levels of consciousness usually employed in research to be able to suspend bias. To the degree that I had an object relationship (Kegan, 1994) with my personal biases and blinders, I could bracket them.

A core element of the issue of bias is captured by Ely et al. (1991) when they say that “all research is me-search.’ Me-search, including one’s personal biases, is certainly part of the ethnographer’s pursuit of knowledge” (p. 124). This reflects the heuristic nature at the heart of this study. It is also seen in Gadamer’s (1993) sense of all understanding ultimately being self understanding. In addition to this, the dialogical aspect of the research states that an important

aspect of such learning is in the illumination of assumptions, or implicit biases, that are embedded in our system of thought (Bohm, 1992; Isaacs, 1999). All of these elements assisted in being mindful of bias.

## **Participants**

To find participants for this study, I began by discussing the research project with two contacts who had previously expressed interest in the subject area. Creswell (1998) refers to “gatekeepers” (p. 117) as individuals who have access to a cultural group, and are “the initial contact for the researcher and lead the researcher to other informants” (p. 117). These initial gatekeepers provided me with contacts in a wider circle of people who had the necessary interest in this research.

I followed my initial contact with participants with interviews by phone to establish a rapport and relationship with them. Creswell (1998) also notes the importance of establishing rapport with participants. A number of areas of this curriculum, such as the shadow work and dealing with issues of integrity, meant that participants had to have a good deal of trust in me as the facilitator/researcher to feel comfortable in engaging deeply in the curriculum. This rapport was furthered with face to face meetings with most of the participants a few weeks before the implementation began.

The participants came from a variety of backgrounds. I have used pseudonyms for each of them to protect their privacy. Gary came from a long-time consulting background. Rick and Bill both worked in a software company. Dave ran his own company. Don had worked with an innovative non-profit organization focused on fostering new kinds of organizational structures. Jessica worked in a religious non-profit. Joe and Evelyn both came from higher education, while Dolores had recently moved from consulting to higher education. Jane was starting her own healing-arts business and was involved in a leadership role in a religious non-profit organization. Craig had been running a training and consulting business. Joyce was an actor who was moving into community development work. Ray did consulting work. Cynthia, as well as her friend Andrea were in transition in life, interested in moving into capacity building work in communities.

All of the participants, other than Craig, were present on the first weekend. Gary, Rick, Bill, Ray, and Andrea were only able to make the first weekend. They all had intentions to attend all

the sessions, but health, work, and life issues precluded their subsequent involvement. Jessica was away on business during the second weekend. Joe, Evelyn, and Dave all had work commitments come up to keep them away from the third weekend.

### **Data Collection and Analysis**

Data for this study were collected from two main sources. One was field notes I made during the curriculum implementation, and notes taken during a review of video footage of it. The field notes I took during the implementation helped me to identify events that occurred during the project that stood out for me as significant at the time.

They also helped me to recall some of the feelings and perspectives I experienced during the implementation of the curriculum. The other source was from interviews with participants. These interviews were conducted during the period between two and six weeks after the finish of the curriculum. With two of the participants I conducted telephone interviews. With six others I engaged in a series of emails for the interview process. Some of the participants who dropped out were too busy to be interviewed. Another experienced a death in the family and was not available. Another left to travel overseas and was out of contact during this time.

The review of the video from the project provided the richest data. First of all it allowed me to transcribe and cite the actual language of the participants. This allowed me to record my direct observations without having to rely on memory. The interviews also allowed me to capture the direct language of the participants.

The reviewing of the video also allowed me to reflect on my observations. Being able to watch participants, and myself as well, engage the curriculum was immensely beneficial. Being able to infer meaning from the combination of vocal intonation and body language gave a depth of richness to my reflections that words alone could not have provided. This reflection was also aided by my journal notes, giving me access to my own perspectives on events at that time.

During the review of the video footage, I watched for a number of things. I looked for elements of language that seemed to reflect the qualities and characteristics of the consciousness of transpersonal leadership identified in Chapter 2. I also looked for exchanges between participants that reflected a dialogical orientation, marked by such things as a deepening of questioning or distinct aha's. Along with this, I paid special attention to parts of the video that showed a high level of energy. I had noted some of these in my journal and could look for

corroborating evidence on the video. In addition, I looked for moments of reflection by the entire group on its own process to see how the group saw itself.

There was approximately twenty hours of video footage. There were times when a camera was not present, along with times of small-group and individual reflection work and meals and storytelling that did not get recorded. In reviewing it, I made notes as to the nature of the conversation and activities, and transcribed selected sections that met the above criteria. I ended up with about fifty pages of notes and transcription from this review. My journal notes amounted to another six pages, and the interviews added up to about twenty-five pages.

All of this material was reviewed over a period of several weeks. This immersion in the data helped me to gain a deeper sense of how the qualities I was looking for were actually present. It also allowed for new insights to emerge about what was going on. The act of writing out the story of what happened helped to bring together elements I had previously considered to be unrelated. Further iterations of the review of interview and video data helped to deepen my capacity to understand and describe what my findings were. The next chapter will describe the story of the implementation of the curriculum and the insights that emerged for me around this story.

## **CHAPTER 5: DESCRIPTION OF CURRICULUM IMPLEMENTATION**

This chapter describes the implementation of the curriculum presented in Chapter 3. There are four main sections. The first three sections describe events for each of the weekend sessions. Each begins by covering the basic description of what happened. Then transcripts from the sessions give an in-depth description of key moments during the program. Along with these transcripts are my commentary and analyses of what occurred, and the relation to themes and focal points of the curriculum. Finally, results from each session are related to the research questions. The fourth section covers the follow-up interviews that were conducted. It uses transcripts, commentary, and analysis to describe the perspectives from participants after the completion of the program.

Things never go quite as expected. This is especially true when one undertakes to experiment and explore unfamiliar territory. It is clear to me that in creating this curriculum, I was doing my best to imagine what would be of benefit to a group of people I did not know in advance. The challenge during the implementation of the curriculum was to find a balance between what I had envisioned as being the optimum content, processes, and timing with the needs of the group. What emerged from the experience of implementing the curriculum provided me with innumerable lessons of great value. The story of how those lessons unfolded is the subject of this chapter.

The research questions I used for this study were: (a) Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership? (b) Were the processes used to implement the curriculum appropriate? (c) Did participants feel they experienced a growth in consciousness around transpersonal leadership? I will look at how the data from each session, and the follow-up interviews address these questions, aiming to develop a rich picture from repeated reflection.

The participants were introduced and described in Chapter 4. The gradual reduction in the size of the group, going from fourteen in the first session to ten in the second to seven in the third had various effects. On the one hand, it made the group more intimate over time. On the other hand, the group lost some of its dynamics and diversity. The first and third sessions were at Jessica's

workplace. The non-profit organization for which she works allowed us to use their meeting room while she was able to be present. Since she had to go away on business during the second session, we used a meeting room at the office where Joe and Evelyn work. Both of these rooms had enough space for the group to sit in a circle of chairs. Both locations had easy walking access to food and beautiful settings for small-group walks.

## **Session 1**

The first session aimed to cover these focal points: (a) introducing a dialogical orientation, (b) leading from within as the nature of integrity and the relation of our shadow side to it, (c) knowing each other through storytelling, and (d) creating space as leadership. I began the morning by asking participants to do the alphabetical, first-name only introductions. The group performed this exercise in a playful manner. I asked them to reflect on how the experience was different from simply going around in a circle. They noted things like having to pay attention to the whole group, maintaining awareness, and knowing the alphabet.

I then asked them to introduce themselves by describing qualities of their being rather than things like what they did for work or where they lived. As people did this, I noticed a deep sense of collective community beginning to be present. There were many times when people were nodding and commenting in ways that showed that they felt themselves to be in a group that had a great deal of common interest, values, and passion in life.

The brief overview of the entire program was somewhat sketchy in hindsight, and there was some feedback and comments related to this on the last day that will be described below. I then moved into introducing David Bohm, giving participants some background and context on his life. This led into a description of qualities of a dialogical orientation and watching a video clip from an interview with Bohm. After the video I asked participants to talk about what they heard and how they saw dialogical qualities. This conversation went on for about twenty minutes and drew out a number of things, such as how Bohm's assumptions of wholeness related to dialogue and how that related to learning to think together.

After a short break, I introduced Parker Palmer to the group and set the context for watching a clip from a video presentation of his. In this clip Palmer talked about how his education had disconnected him from his own experience in life. After a brief discussion about the video, I read participants the story of Abba Felix from *To Know as We are Known*. I then had participants

explore the relationship between knowledge and actions. This conversation went on until past noon, when we broke for lunch. In my journal, I noted a gradual deepening of the conversation. There were periods of natural silence, as well as observations made by participants on the group process unfolding. The session closed with a recognition that participants did not truly know the meaning of integrity.

After lunch, I described how I wanted participants to break into trios to do the shadow work. There was a brief conversation about Parker Palmer's article "Leading from Within" and the kinds of shadows we might be exploring. Then we broke into groups of three. Then participants spent about twenty minutes in personal reflection prior to getting into the small groups. The small groups went on for about an hour, and then people gradually drifted back into the main meeting room.

The next period of time was the most intense of the entire program. In the two hours we met as a whole group after the shadow work, there was a desire to bring to the whole group the depth of intimacy and authenticity that participants experienced in the small groups. This came out of some of the groups' reflections on their own process. The first half hour was a conversation that started out as a de-briefing on the experience of doing the shadow work. The content of the conversation shifted at one point when a question was asked about dialogue in relation to what we were doing. The group gradually moved into being more present with itself, in that questions and comments centered around participants' present states rather than abstract ideas. This period will be explored in detail below. Eventually the group reached a state of equilibrium and hunger that led to ordering in dinner.

Eating dinner together in the meeting room was helpful in giving participants opportunities for side conversations and getting to know each other better. The idea for ordering in rather than going out to a restaurant came from one of the participants, and everyone agreed that it facilitated the building of a group consciousness. After dinner, I read Max DePree's story "The Millwright Died." Participants then began to tell stories from their lives, some of which were incredibly moving. This went on for about an hour and a half, and then the group broke for the evening.

The next morning, the group assembled and welcomed Dolores, who had been unable to attend the first day. She introduced herself to the group, and then we began with participants' check-in on how the previous day had gone for them, and how they were feeling at the moment.

This activity lasted almost 45 minutes, and I noted in my journal that it brought up some of the energetic tensions that had been present the previous afternoon. I also noted that the group appeared to be able to quickly re-establish the field of the group consciousness, and had the capacity to hold many different energies participants brought to the group. After the check-in, Dolores commented on the quality of the field of the group. She said that she could feel it energetically as soon as she entered the room, and that it was very apparent during the check-in.

I then took some time to hand out and preview the readings for participants to do before the next session. I also showed them the online discussion board I had prepared for carrying on conversations in this period. It was interesting to note that while enthusiastic about it at the time, the group did not make use of this online bulletin board. Only one person posted one message, saying “hi.” The non-use of the bulletin board was commented on during the second session, and the consensus was that what participants were drawn to was the richness and depth of the face to face communication, and that the online format was not of interest. The lack of interest in the online bulletin board was also noted to be related to the busyness of the participants’.

After the readings were introduced, we took a short break. I then described the concept of leadership as holding space. This was followed by viewing another section of Parker Palmer’s video where he described an example of education and a kind of knowing, that he felt illustrated this idea. I then had the group break into groups of three again, go for a walk, and talk about Palmer’s ideas. The group came back together and had about an hour of conversation on truth, integrity, and holding space. We ended about 1 pm.

### *Description and Analysis*

There were many issues that arose during the first day in dealing with a group of that size coming together to form a learning community. Expectations about the curriculum and reactions to other participants’ expectations both contributed to issues arising for the group. Following the small group shadow work the conversation danced around a desire to bring the depth and quality of exchange that had been going on in the small groups to the whole group. The issues of how people come to doing shadow work, and the importance of it, was reflected in this exchange.

Dave – It’s foundational that it is such an important part of our whole wholeness. That’s a piece I’m not bringing to the relationship currently. The vulnerability and that aspect of myself. So you need a certain level of security. . . . You cannot ask everybody to hang their

lower floors out on the first day of a meeting. There needs to be some kind of relationship there to do that.

Ray - I want to respond to that, because on the one hand I agree with you, and on the other hand, here we are and it's the first day of our workshop. So I guess my experience is that we oftentimes feel as though it isn't possible to go to a level of depth that is possible if we create the space and have the right intentions.

The value of intention and space mentioned here points to the importance of these qualities for leaders to create space for authenticity in an organization. Dave points to the value of shadow work allowing wholeness to be present in how we bring ourselves to relationships. He describes the quality of vulnerability needed for this work, and the trust that needs to be present for vulnerable self-disclosure to happen. Ray notes that the group has built the trust Dave saw requiring something prior in terms of relationship. Ray points to the possibility of these prerequisites being covered through attention to our attitudes and intentions, and trust being a quality of the space that is created.

Following this, there was a period where the conversation became further reflective on the conversation. Cynthia spoke to being confused by what was happening in the conversation:

It's interesting; I don't know what it means. An awful lot is happening now, but I'm curious about that and what's happening in this field now.

Gary – It's a different resonance. It's a different energy level. Cynthia and Gary's comments noting a shift in the quality of energy present in the group-consciousness voiced the general felt sense of the group. There was a nodding of heads with these comments.

Following this, I asked the group to think about how this kind of quality of space we were experiencing related to leadership and organizations.

Jonathan - So being mindful of that collective experience, what does that tell us about how as leaders, or just human beings in relationship, our ability to risk vulnerability, to be whole people in different ways, creates an opportunity for a different quality of resonance in relationships. . . . The other thing that occurs to me is that we come from small groups with a deep intimate space, and we come back into the whole group. How do we recreate that, or allow it to expand into the whole group. And within an organization, we may have isolated relationships within an organization that creates that safety and nurturing and

support for us. How do we allow that to ripple out so it expands throughout the whole organization?

Dave - I would suggest that authentic disclosure is a common attribute to creating that quality of field.

Dave's response brings the importance of authenticity to the foreground, and indicates that the shadow work done in the small groups had created an opportunity for some of this authenticity to emerge in the group. Dave's comment also points to how it takes integrity to have that kind of authentic disclosure.

At one point, Dave asked a question about our group process as it related to Bohm's idea of dialogue: "How does what we are experiencing today tie to your [Jonathan's] sense of the use of dialogue as Bohm presented it?" I responded by distinguishing between dialogue and having a dialogical orientation that tried to simply use the qualities of dialogue to create a deeper space for inquiry. This led to a conversation, initially between Dave and me, that took the group deeper into the subject. We talked about the quality of presence this authenticity brought, and how we needed to "manage" our state of being to allow for this. This was then related to Bohm's notion of how the system of thought operates.

Dave – I'm not clear how to frame this. But I have questions about the thought system that uses managing your state of being to evoke something in a group of people, and what the source of what its evoking is. Is it that in managing our being we get out of the way psychologically for something to emerge at the human psychological level? Or is managing our state accessing that other source, the source of what Bohm talks about?

Jonathan - And is even the language of managing our state problematic? You know, who is doing the managing? One of the handouts is the section in Thought as a System on how thought takes a image of reality and mistakes it for reality itself and applies it to a self image. It creates a sense of identity to which it then attributes things like thinking, or even managing our state. And I think in the best literature I've been reading, and encounters with people, and experiences I've had, say that it's when you get out of the way. When this self with a small s gets out of the way. It s not so much a sense of managing, it's more a sense of surrendering and trusting that that self with big S or collective wisdom or whatever somehow knows better than what we can think what is needed.

Dave - So I'm posing this to suggest that if we are not currently engaged in dialogue, are we only engaged in sourcing that kind of cyclical activity, and therefore are we predetermining to a certain extent the nature and scope of what we could reveal?

Jonathan - My guess would be 80 or 90 % that's true. . . . Our observation at that point that the group was mainly operating within the constraints of the system of thought brought a degree of perspective to the group, suggesting that we were not yet very far into actually doing dialogue. Dialogue did seem to be happening in this section of the conversation when assumptions about the issue of identity and attribution of causality or choice to that identity emerged. Dave's proposition that what we were engaged in was not dialogue, but simply cycling through layers of the system of thought, helped the group reflect in a profoundly deep way about the nature of our conversation. That this activity was putting limitations on the scope of our inquiry was made explicit, helping the group become aware of the conversation as a product of the system of thought rather than as insight. Making the distinction between dialogue and working through layers of thought seemed to help the group deepen the conversation and kept the inquiry moving deeper.

This movement of the group inquiry happened in a gradual fashion, going in various directions over the next half hour. Different group members began to engage in the conversation, broadening and deepening it.

Joe - Seems like somewhere this is like when we started out today. One of the things I was really impressed with was the opportunity to kind of back away from thinking about what was going on, and really trying to get into it. And in listening to this conversation the two of you are basically having at this point, I feel like I'm being dragged back down into the undertow. You know, lots of thoughts and all that. I'd like it if you could just work the process. I enjoy that. Whew.

Jonathan - What I'm experiencing is that Dave's raising a really profound question, calling into question assumptions we might be making about what we're experiencing. That we could easily slip into attributing value and meaning to this experience that maybe isn't what is coherent or true.

Dave - How is this unlike that which we are professing to be incoherent?

Joe - I like that. I understood that. [Lots of laughter]. The answer maybe, maybe not?

Jonathan - How do other people feel about that? Calling all of this into question and saying is this sufficient?

Joe - According to whose world-view?

Jonathan - Our own.

Dave - I think what I'm probably holding onto is the explicit suggestion that dialogue would be part of what we are doing. I hear that term used everywhere today. I have never been in a dialogue, and so part of my expectation, whether it was appropriate or not, was to be involved in dialogue.

Jane - Me too.

Dave - What I'm suggesting is that Bohm has very clearly put a stake in the ground around group exchange and its qualities and byproducts. And what he's saying is that dialogue is one means to get beyond that, to source something that is beyond potentially what has created all these things we are out to face. And he points to dialogue as a mechanism for that type of inquiry. And I am, for my own personal interest today, interested in seeing if we will be engaging in dialogue. This weekend or at some point. Because if we're not, that's okay too. I do it all day, my whole life. But it re-frames, you know, what I'm doing here.

Dave's response to Joe and myself – "How is this unlike that which we are professing to be incoherent?" – invited the group to further reflect on its own experience to see if we could detect qualities of our experience that were distinct from what we were understanding to be incoherent. It also implicitly asked the group to question whether what we were saying was in fact incoherent, or if our point of view making the judgment was itself incoherent.

I responded to Dave by describing some of my understanding of how the group needs time to move into the different fields of dialogue. I indicated that we would try to move towards dialogue, but not attempt to force the process. This elicited further questions by participants less familiar with the process that helped to further draw out the qualities we were looking for.

Jane - Will I know when it is happening?

Gary - Jane, no. You won't have a clue.

Dave - Well, I don't know. I think there are attributes of dialogue that you would see are absent. That what is absent in what is happening today would indicate that we are closer to dialogue. And I 100% understand the agreement, and that I'm questioning from a standpoint of if that statement could be made explicit in the beginning or not.

Jonathan - I kind of did, but maybe it went by, or wasn't explicit enough.

Dave - Maybe I just didn't get it.

Joe - See, my impression of dialogue as a process is rather than him coming back with content information is that what you do is to begin to start asking questions. That's the impression I have from reading the material, and started to go with that, and that there would be room for you to, if you wanted to ask questions of other people.

Dave - I think that's what I'm sensing would be best. I've found myself with people saying very profound things, and I want to question it to understand it, and we're just moving right by those. That was life changing, but you know, we can Gary over that. Oh, that's an answer I've been trying to find for six years but never mind, lets not bother with that right now. [Lots of group laughter].

Joe's articulation of his sense of dialogue created an explicit sense of permission for the group to note how a dialogical way of conversing might look in relation to what had been happening. Dave's characterization of how the pace of the conversation did not allow space for this kind of deep follow-up appeared to resonate with the group from their laughter and general comments.

At this point, the group began to experience another shift in the quality and pace of conversation. The growing energetic tension around wanting to slow down and go deeper into the beingness of the subject was articulated by Cynthia. She displayed a sensitivity to the quality of energy in the group throughout the program. At this point, she began to express a need to deal with the state of her feelings.

Cynthia - I just want to say to you, Dave, I really felt what you said. I just really wanted to acknowledge that. That was really important for me. That you shared that it really mattered for you that you have not been able to go deeper into these really profound things that have happened. And I feel that there is some sadness and loss. Whew [lots of deep breaths from the group].

Jane - Thank you for voicing that. I was sitting here also feeling sad.

I then described how I saw the group creating the container for the next level of dialogue. I also told about a group I had been in trying to do dialogue where someone had said they were bored, and how that had catalyzed shifting the group to another level.

Dave then introduced the concept of voices that could be used in the group process. Making explicit the use of voices such as a process voice, or a meta-voice, allowed people in the group to

make statements about what they were feeling needed to be expressed, without having to make it a personal judgment. The meta-voice was a tool for people to be able to make observations, or draw the group's attention to its own process, that shifted the group's awareness to a more reflective level. This helped participants speak more freely and use their felt senses of the group experience to deepen the collective reflection.

At this point, the group moved more into unknown territory. Cynthia's struggle to articulate her felt sense of uneasiness with the group energy became very apparent.

Cynthia - Well, I still feel incomplete here with what you've (Dave) brought to our attention. It keeps wanting to move away from it. I want to come back to it because it doesn't feel like it's been fully listened to.

Dave - And, um, this is interesting. There is a caretaker voice in our group that is often mine, coming from where I'm feeling Cynthia is coming from. I've had to be clear about where that caretaker voice has its place or where it's my own. For me right now, I'm feeling that bringing this to the attention of the group met my needs. The subject has been introduced, and I have no compulsion about making it go either way. In fact, if I move one way it would be to continue on in whatever way you [Jonathan] have planned. I'm very comfortable with that. Now that its present, that was my objective. So I'm feeling okay with that if it helps at all. [To Cynthia]

Cynthia - I'm not.

Dave - Do you have a sense of what it would take to have that addressed for you?

[Cynthia]

Cynthia - Silence. Maybe this - silence. I don't know.

Evelyn - Was your concern more for Dave, or is it more for your own sense of what the group should be?

Cynthia - I don't know.

Ray - I can't answer that question, but I can speak for myself and say I really feel that excitement about what you [Dave] evoked in me. And I noticed it in others including you [Cynthia], and you [Jane], and that excitement I think also came out of what immediately preceded this. There was something about being in the small group that I find myself wanting to create here. [Lots of hmmmms and nodding of heads of agreement]. And that's hmmm.

Dave - The hmms are just kinesthetic. [Lots of laughter].

Gary - A newer version of the aha. [More laughter].

Cynthia's willingness to stay with her discomfort and unknowing helped to produce a felt sense of the excitement in the group that Ray named, and which also resonated deeply with the group. During the next period of time, the group continued to move back and forth while engaging the conversation at different levels.

Jessica - I have a question. I'd like some help on how what we're doing now is, in talking about having a dialogue, connected to talking about our shadow? That whole effort to sort of be more closely aware of your shadow side and all that. Help me make the bridge between what we talked about when we first came in here and what we're talking about now.

Dave – It's possible that the group's shadow side was the denial of this potential other what if engaging. That it's easier to not be in dialogue; that it's easier to not put aside all of our needs to really tease out some of the intention behind a certain topic. So that might be one connection.

Cynthia – It's interesting. I didn't hear what you [Dave] said at all. [Lots of laughter].

Dave – Don't take it personally. [Lots of laughter and humorous comments about shadows being present, by Dave and others].

Cynthia - Would you repeat that? [Still lots of laughing].

Ray - Are you really wanting him to repeat that or are you actually asking if you could share where you were?

Cynthia - Yea. Well, I m not sure. It s like it was either really profound, or I m just spacing it.

Dave - You can tell how profound it is if you ask someone else to repeat it.

Cynthia - I think maybe I didn't hear because I'm still feeling at a place of where something is not congruent here for me, here. [Pointing to her torso].

Gary - So maybe something is not congruent here. [Pointing to the whole group].

Cynthia - Yea, maybe. I am part of this field.

The movement between questions relating to thinking about what was happening, a reflective quality of conversation, and speaking directly to the felt sense of incongruence in the field of the group continued.

Joe - I was sitting here thinking about how when I used to teach sociology classes students would enroll and there was the syllabus. And they would walk into the class, and I would say we aren't going to deal with that today. And there would be a feeling the students would have that what. This is what we came to cover and that's not what you're going to deal with. And I'm just kind of wondering if there is the wonderful opportunity to think and talk about this stuff. And then there is the other opportunity which is to move into the beingness of it. And if sort of being on the edges of moving into the beingness of it is what folks would like to play with this weekend. And I think you [Dave] articulated what you said very wonderfully, but I'm not sure if I'm able to exactly say what that is, but I'm ready for it. Maybe that's where it is now. Are we ready to play with this dialogue that. With the hope and faith that by the end of this weekend that it will enhance this inner landscape? The curriculum is out here, and it's the inner curriculum.

Joyce - Jessica, you haven't had your question answered.

Jessica - Well, Dave offered one idea. I'm sure there are others.

Gary - I think we're experiencing the connection. [Between dialogue and the shadow work.]

Joyce - Maybe it's a kind of masterful listening. Where there is total acceptance. That might be an ingredient in dialogue. That a deep listening opens up the space. Looking at the idea of dialogue as something you can't think about, it just happens. So you can't seek it through thought. Maybe it's sort of when mystery farts. [Laughter] That's just what my mind thought. Where mystery just makes itself known.

[General laughter and humorous comments, along with Joyce trying to cover and re-word what she said].

Gary - We heard what you said.

Cynthia - I need to speak again. I feel like that we're such on the edge of something. We're flipping in and out of it, and it's just driving me nuts. It's not driving me nuts, but it's very challenging for me each time we go out. It's not reading about it. It's here now and its

happening. We're dancing around it, and we jump out, and it's very challenging for me to deal with this energy right now. Deeply challenging.

Gary - So what is it you want us to do?

Cynthia - Be silent. I don't know. I don't know. Come in. [Pointing to body]. Get out of here. [Pointing to head]. Forget the word dialogue, forget it. [Deep breath]. I'm trembling. I can barely be here.

Joe - To follow up on what you're saying, I'm feeling just a lot of energy that's coming through, so that the field, or whatever it is that's about to manifest, has a tremendous amount of energy about to blow through it.

Dave - Maybe we can just take a minute or two of silence in whatever way you want. [Group is silent for a few minutes].

The group holding silence for a period of about three minutes was pivotal. The notes I have about my experience after Dave's question indicate that the desire of the group to move into the depth of communication, authenticity, and integrity apparently experienced in the small-group shadow work had begun to take the group to a deeper level. The group began to engage the curriculum in a different way, allowing responses to form more fully, and the questions appeared to be more authentic and related to people's felt sense of the moment. The feeling of tension and energy around moving into unknown territory became palpable, with Cynthia articulating her experience of it in a powerful way. This came to a focus with the period of silence.

I have a powerful memory of questioning what role I should play during that time. The group had been running its own process for some time. An intervention to disrupt that process could have closed down the space for authentic inquiry, and not come across as consistent with my stated goals and curriculum. At the moment before Dave called for a minute of silence, I intuitively felt that what I needed to do most was simply be as present as possible to holding my own center, to be holding the space for the group. At that moment I experienced a sensation of a huge increase in the feeling of energy flowing through me.

After this moment of silence, the group gradually regained a sense of balance. There was an offering by Dave that brought Andrea out of her quietness to reflect on the nature of the field or space that the group was in.

Dave – I'm having my first visceral connection with what is the quality of something that would be worthy of being presented into this field? And how that would distinctively

change the byproducts of what everybody is doing today. This field is a filter that we share in common. Can we let the noise of our minds sit, and allow the field to draw something out of whoever. [More silence].

Andrea - I feel like we have this kind of distinction we are trying to make where there is this line we are walking around, and on this side of the line we experience essence revealing itself. There is more depth and trueness behind the words. And on this side of the line we have a kind of rampant mental activity that is very fun. I mean, after the introductions this morning it was, hey, it's going to be pretty wild; we're all pretty mental folks, and we hit the ground running and can get ahead of ourselves. And I see the dialogue process trying to slow that down so we can experience ourselves. So we're at this point where we're starting to have that deeper experience maybe. And I feel caution about putting too much importance on this space, and then, well, what's to be said. Or we all get into some kind of emotional tyranny, going, oh, you're just being mental again off with your head. Like airplanes get to their destination by going off course. They go off course and they correct. They go off course and they correct. It feels like our group here is going through that process. That there has to be room for both deep spaces and as we need to whoosh, and that we kind of constantly have to correct, and not get too flipped out about breaking the space with something trivial. You know what I mean because that is part of it too.

Jonathan - This space can just expand to include all of that.

Ray - I think what I heard from you [Cynthia] wasn't so much any attempt to, to use your [Andrea] words tyrannize, but rather the profound depth of the want to experience the work that was set out in the invitation to allow me in my case to feel that depth.

I experienced Andrea's comments as helping bring a greater degree of scope and stability to the field. Dave's trying to bound the field by defining what kind of offering would be appropriate, or would maintain the field, seemed to close the space. Andrea's comments appeared to open the space and helped to stabilize the field by recognizing that a wide variety of offerings could fit within it. In my notes I noticed how it appeared that after this experience, the group, while not able to get to this same place of intensity again, was able to have easier access to a deeper quality of conversation in subsequent days of the program.

During the check-in the following day, Dave described that period:

How Andrea spoke in the heat of the moment. How I qualified the moment by what I said, and how she [Andrea] cautioned that, and I could see my role in it. That what I said implied that contributions had better have some certain quality to them. If we take that too seriously, we are imposing something on what might emerge there. And to recognize myself in that. So why is it in this intense moment, you know, for me I thought we were like dancing with divinity. I just thought if we're this uncomfortable, if we're this agitated, this group, who spends in their own ways such intense, not intense but just quality focus time with people, there is something unusual going on here. And so in the midst of that to qualify that really says something about myself, why I would need to have a certain, why I would need to label that? Saying that the group was dancing with divinity was a powerful statement about the quality and depth of experience that was present in the group that day.

This story of the experience of the group on its first day shows the power of this kind of inquiry to take a group beyond the known, rational, intellectual boundaries of experience. As much as anything, the first day was an intense group experience of a transpersonal consciousness. The dance up to the edge of it, and subsequent backing away and looking at it, seemed to have touched the group in a profound way. It seemed to expand the capacity of the group to hold space for exploring the unknown in new ways that, while never re-visited in such an intense way, did allow the group to move to new levels of learning.

The comments and behavior of participants suggest that this experience provided deep and rich learning experiences for participants, taking them to a place where conventional intellectual understanding was clearly insufficient. There was a strong emphasis on being aware of, and present to, a felt sense of the quality of energy present in the group.

This transpersonal quality was also present in the way participants learned to articulate their sense of what was present in the group as a whole. "Voicing" is one of the key elements of dialogue, is a form of connection to the group consciousness, and transcends speaking from within one's personal consciousness. Five of the participants had spent some time together in another group over the previous year and had been working with the concept of using voices during a process of group inquiry. Their contribution of this technique added value to the group's capacity to engage in the deep inquiry that occurred.

### *Reflection on Research Questions*

The first research question asked: “Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership?” I wanted to give participants more than an intellectual knowledge of the subject. The curriculum was designed with the intention that the combination of content and activity would allow participants to have direct experience with the subject during the program. The description given above of the first afternoon of the program indicates that there was at least a period when the group moved beyond simply talking about the subject of inquiry to experiencing it more directly.

A first step in developing a consciousness of transpersonal leadership would be to have an experience of it. From that, reflection on the experience to discern and distinguish its qualities, and to enable one to recognize it in the future, would be an appropriate step. Practice involving techniques such as voicing would further assist its development. The presence of these elements in the first session of the program suggest that the curriculum was appropriate and useful for this goal.

This affirmative response to the question is qualified by knowledge of the limitations of the study. It is not clear how many of the participants actually experienced the depth and quality of experience that was articulated by some. While there was a general sense of agreement about some of the qualities of the experience, that does not indicate a clear sharing of experience at the same level by everyone. The constraints of time, and the scope of this project, did not allow me to do an extensive assessment of this issue in depth.

The second research question was: “Were the processes used to implement the curriculum appropriate?” The mix of formats and processes used in the curriculum implementation make it challenging to find a clear answer to this question. The use of small groups in doing the shadow work appeared to have the most visible impact on the group. That benefit however, may have also come partially from other activities such as the dialogical orientation conversation and the inquiry into integrity. This experience could have helped lay the foundation for the more visible experience later in the day. The resulting exchanges described above would indicate that the process for that day was indeed appropriate.

Another indication of appropriate process was the space created for the group to take the time to reflect on its own experience. This was evident in how the check-in on the second day helped the group re-establish the group consciousness. There were also times throughout the session

where participants' voicing of how they were understanding the group experience enabled integration and a deepening of learning. The need to go slow and allow learning to proceed beyond the level of information was important. It may also be true that the curriculum processes did not do this enough, and that deliberately slowing things down even more would have been more appropriate.

The third research question was: "Did participants feel they experienced a growth in consciousness around transpersonal leadership?" This question is the most difficult to provide an assessment of from looking at only the first session. While there were many interesting comments made by participants during breaks about their experience that could be construed as showing a growth in consciousness in this area, there was no direct questioning on this. Extrapolation from comments made during the check-in on the second day and during the breaks would indicate that at least some participants felt themselves to have experienced growth in this area.

## **Session 2**

As noted in Chapter 4, a number of participants were unable to attend the second session. Session 2 began with introducing Craig as a new member of the group and having him describe himself. I then asked participants to do a check-in on how they had experienced the curriculum relating to their lives over the past month. In my journal I noted that this went well, eliciting personal disclosure by some participants.

After the check-in, I asked participants to generate a list of what they perceived as qualities of a dialogical orientation. They came up with a number of things: (a) a suspension of knowing through managing ourselves and our compulsion to know; (b) a belief that what is true is jointly created among members of the group; (c) a capacity for feeling questions or ideas in the body, demonstrating a dialogical quality of listening; (d) validity, allowing, and the practice of checking in; (e) getting in the way of dialogue; (f) hearing thoughts, and then listening and checking in as a way of being in a group; (g) practicing in this space allowing the capacity for dialogue to manifest in other contexts; and (h) voicing something that wants to be said in the group. These qualities and characteristics both validated what was found in the assigned readings, and deepened their understanding of the readings through personal experience.

After a brief break, I had the participants do a deep relaxation exercise using the movement of attention to allow the body to relax. Then I directed their attention through various levels of being, beginning with observing their emotions, then memories, then mind. This capacity to witness the mind was used to help participants be aware of their mind in a context that would allow them to see it in relation to issues of control. I did this to prepare participants for individual reflection and for working in pairs to tell stories of how they experienced chaos and control in their lives.

After the group rejoined, we shared what we had learned from our reflection and sharing stories. This led to a conversation around what was meant by my use of the term “self-transcendence” that will be described in more detail below. The conversation arose in the context of examining the idea of transcending the mind in order to let go of its need for control. From conversation about control, personal issues of discomfort or unease of some participants came forward, related to the energetic quality of the group. The group responded by acknowledging their discomfort, but did not move to fix or rescue participants feeling this way. In this manner, the group appeared to allow chaos to emerge, did not control it with force, yet also did not allow it to redirect the group.

Near lunch time, Dolores talked about self-disclosure and courage, and that wrestling with those things felt vulnerable. She talked about naming and being present to an unseen, hidden level of group dynamics, and how she wanted to get to that level rather than engaging only at the intellectual level. She said that trust was essential for this, and then took the plunge into disclosing her own feeling of being less engaged with the group than she wished to be. This brought the group to closure in time for lunch.

After lunch, we watched a 45 minute video of Miha Pogacnik doing his *Tiger on the Wall* presentation. The group decided that following the video they would stay together as a whole rather than breaking into small groups first. I noted in my journal that the conversation stayed at an intellectual level for almost an hour after the video. Participants also commented on this after a break. The break became an extended open space for participants to engage in a number of activities. Some participants reported having dealt with specific issues they were having with other participants. Others enjoyed one-on-one conversations around the curriculum topics, while others simply got to know each other better. There was also some body massaging going on, easing physical tension for a couple of the participants.

After the break, I noted in my journal that the group resumed the conversation at a deeper level. Cynthia commented that she noticed how her personal issues got in the way of being present in the group. A conversation ensued around the tension between needing to attend to the emotional and relational needs of people, and the need to avoid emotional or relational needs taking over the curriculum. Attending to the emotional and relational needs of people was viewed as being critical for organizational performance. This led to a lively exchange around the distinction between feeling and emotion that is described below.

My journal notes that in the hour or so after the break we managed to cover all of the aspects of the intended curriculum for the afternoon. This was partially accomplished through telling stories of organizational transformation that was to have been left for the evening. Near the end of the afternoon, participants commented on how much more vital and alive the conversation had felt than it had earlier in the afternoon.

At the close of the afternoon session, we went out for dinner. The intention was to tell stories at the restaurant, but the atmosphere there and the long narrow table were not conducive to whole-group conversation. Good food and animated conversations were enjoyed by all. The video of David Whyte was saved until the next day.

The next morning during check-in, a conversation arose around the nature of the group. It was noted that its only purpose was to study the curriculum I had developed. The conditions of the group were short term, and relationships were bound by the context of the purpose of the group. Cynthia noted how the quality of content improved after moments of self-disclosure and the work on feeling/emotions. Joe noticed less reactivity in the second session, more just listening and being.

The focus for the first part of the morning on the second day of session 2 was on the relationship between personal and organizational transformation. I asked participants to take some individual reflection time to examine the difference between the first and second sessions as an example of organizational transformation. This led to a whole group conversation reflecting on the qualities of the group experience and how the group had evolved through changes.

After a short break, participants reflected on why they had come to this program and how it related to their personal passions. I then showed the David Whyte video clip.

His recitation of David Wagoner's poem "Lost" brought out the need for stillness and silence when one is faced with being lost in the complexities of life. This induced a quiet, reflective conversation in the group that brought us to the end of the second session. Before leaving, I asked participants to use the metaphor of the forest from the poem over the coming month to listen to how the forest knew where they were, and to be ready to report back during the next session on their experience of this.

### *Description and Analysis*

During the Saturday morning of the second session, the conversation appeared to move into the area of self-transcendence while on the subject of chaos and control. The issue of how self-disclosure could allow the group voice or consciousness to appear had been a focal point in this conversation. At one point I used the term self-transcendence, and Joe asked me to speak a bit about how I understood the term.

Jonathan - I use self-transcendence as a quality of energy present in authentic moments of self-disclosure. Not getting fixated on the form of disclosure, but on some invisible aspect of it that seems to open space in a way, and transcend the given form that it takes at that time. There is something about this that is not contained within the form that we experience here in this world. Immanence is then the expression of it in this world.

Dolores - How do you see the dance between immanence and transcendence?

Jonathan - The dance for me is you have to have that experience of transcendence and somehow it enables the outflow into the world to transform in some way, to allow more space, more openness, more spirit to manifest.

Joe - In that transcendent moment I am able to allow something to show up without feeling that I am responsible for it, or that somebody else is responsible for it, or that it has to go anywhere, but that it is just present. And then that may allow those of us that are present to have our own experience with it, or to follow up and find out more about it.

Jonathan - It seems to expand for me into seeing that by being able to be present, you are opening a space that allows others to also be present. It creates a field of authentic presence that is like a morphogenic field.

Cynthia - For me, the immanent part is like the integrating of the transcendent or

the experience. It's like bringing it fully in and integrating it, embodying it. Jonathan - It transforms the embodiment. And in terms of dialogue even, Bohm will talk about insight as coming from that which is unconditioned by thought. So there is a transcendent element, that is outside of the system of thought, and it comes in, it re-configures the hardwiring.

Cynthia - And that's experiential.

Jonathan – That's immanent.

There are a number of points that emerged from this dialogue. Self-transcendence as “a quality of energy present in authentic moments of self-disclosure,” that is an “invisible aspect” of disclosure, frames transcendence as a quality of consciousness rather than being tied to any particular form of consciousness.

Joe saw that how this quality of self-disclosure “opens space,” and that the open space could “allow something to show up” in a way that did not have a sense of attachment to it. This detachment from what emerges was seen to open space by allowing others to have their own experience, rather than trying to fit their experience into someone else's.

The relationship between this transcendent quality of consciousness and our personal self is similar to the notion of how insight changes the system of thought. Cynthia noted how the immanent aspect of the dance brings about integration. She described this as embodying it, and that such learning is experiential. The dynamic between immanence and transcendence shows how dialogue enables a transpersonal quality of consciousness to have a transformative effect on an individual.

Later that morning, there was an incident when Cynthia's personal issues came to the foreground. Concern over how her personal issues were getting in the way, and bringing her energy down were brought to the attention of the group. The group found a way to handle her needs without allowing her issues to take over the curriculum. The pivotal point of the group evolution in the first session was facilitated by Cynthia's bringing her felt sense of issues to the group. The group took the time to struggle with her energy, and while it was generally seen as a positive moment, many in the group also expressed how challenging it was for them.

During the second session, Cynthia's energy was experienced differently by the group. This shift led to a group reflection on the dynamic between the curriculum and individual needs. It was noted that the curriculum could bring up the need for a therapeutic intervention for an individual, but that meeting this need could take the curriculum off course. Participants

expressed the need for individuals within a group to feel safe and to have attention paid to the quality of their relationships. Such attention was seen as being very important to group learning. Yet it was also noted how it could bring up reactive patterns of rescuing behaviors that could equally take the curriculum off track. The conversation was also characterized as the dynamic tension between the health of the individual and the needs of a group task. The difference in how the group dealt with Cynthia's energy, along with their reflection about it, may have indicated growth in the group's learning.

This group learning emerging from its own experience was further stimulated Saturday afternoon by something that was noted after watching Miha Pogacnik's video. Miha made a comment about distinguishing between feelings and emotions. He described emotions as juvenile reactivity, and feelings as perceptiveness. Dave asked a question about this distinction in the context of intellectual conversation. He noted emotions as being tied to memory, and feelings as being open to the unknown. Joe noted the same thing about emotion, and also noted that feeling is based in the present moment. The dialogue moved from there into looking at the relationship between these two elements.

Dolores - How do any two individuals operate in a group? My experience of groups is always two levels. There is a feeling level and the content level. When the feeling gets broken, the content tends to kind of spin out and weird disruptions seem to happen. So it seems for me then that the emotional work of keeping that feeling web intact, keeping it going, is really important to getting anything of value with the content level. And I'm trying to think if that's always the case, but I can't think of any times when it isn't.

Cynthia - Is the group afraid of the emotional level taking over?

Jonathan - I'm curious about feeling and emotion. And then my distinction around that now having observed the exchange between Joe and Craig, and we [Craig and I] were talking about this last night, where I was describing a situation where over last weekend some real intense emotions came up and I had to sit with them. But what I recognized was the pattern where I could see that this was the active response of memory. This was a parallel to a previous situation with an outcome to it that I wasn't looking forward to, and here I was in the same situation. Suddenly memory was bringing up an anticipation. It was reacting. So when I hear Miha say emotions are reactive things, I'm experiencing that and saying, oh yea, I was reacting to a memory of an experience. I was not necessarily being

present to the moment. So then for me feeling is more about being present, in my body, to what is now. Then how I was present to that emotion coming up from memory, and that being present to it and holding it, allowed that energy to dissipate, and was followed a day or so later by an overwhelming experience of unconditional love. . . .

Don - Just to bring up a further distinction to the feeling part. I have come to understand that feeling is the physical feedback mechanism. That its literally your body is giving you clues - aha - aha - and then the emotion is how you react to that. And that could be from memory, there could be all sorts of stuff going on, but the feelings are just feedback mechanisms, indicators popping up and asking you to pay attention. And you have a choice as to how to react. . . .

Joyce - So the emotional thing seems to be a triggering of a drama cycle, of a past experience that's being triggered. Like it will start a reflex response to something that happened in the past.

Don - You get a feedback, and then you go into your automatic response to it.

I then noted how this conversation reflected the concept of dialogue as a method for untangling threads of experience. We had taken something we were experiencing and, rather than assuming we knew what we meant, we had taken the time to make distinctions relating to our group experience.

Before the above conversation, the group had been trying to understand its reaction to dealing with emotional energy in the context of this curriculum. There was a mixture of reactions to this issue, ranging from wanting to focus on the personal, emotional, and relational elements almost exclusively, to wanting to spend much less time on emotional and relational elements and much more time on the readings and intellectual content. This mix of personal relationships to the curriculum could have easily led to fragmentation in the group or to disengagement by some participants. Instead, by inquiring into the subject, the group was able to come to a new understanding of how it was experiencing this tension.

This new understanding appears to have transcended the personal understanding of the participants prior to this dialogue. This was reflected in how the group was able to shift the quality of its engagement with the curriculum. The stated agenda for the afternoon was to watch Pogacnik's video and then have a whole-group dialogue on how individual processes of transformation apply to organizational transformation. The initial conversation following the

video went on for approximately 45 minutes and was characterized by participants as flat, abstract, intellectual, and heady. It was noted above that this was followed by an extended break.

After the break, the energy of the group was described as much more alive and vital. At the end of the session before dinner the group reflected on how it saw the difference between the two periods. It was noted that the time spent attending to the group's experience of tension between individuals' emotional needs and the content of the curriculum seemed to have facilitated this shift. It was noted that the shift occurred in a way that did not bog the group down in personal emotional processing.

### *Reflection on Research Questions*

The first research question – “Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership?” – is more easily answered in the affirmative after the second session. The description of how the dialogical orientation facilitated the distinctions between feeling and emotion appears to show participants beginning to transcend their personal viewpoints. The group reflected on the changes in the group's capacity to handle the intensity of emotional energy that arose in a way that indicates a growth in consciousness, in both individual participants and the group as a whole.

The extent to which this growth in consciousness can be seen as transpersonal is unclear. There are indications of participants' accessing levels of consciousness beyond the personal. In line with the observations on the first session, it does seem that participants were being exposed to experiences of transpersonal consciousness. This appears to have happened most in relation to the periods of dialogical inquiry. The capacity of the group as a whole to move to levels of consciousness beyond those present in individual participants appears to be the most effective vehicle for providing this experience for participants.

The answer to the second research question – “Were the processes used to implement the curriculum appropriate?” – is connected to the answer to the first question. The dialogical process used throughout the program appears to provide the best access to the experience of transpersonal consciousness. Not only did the dialogue process appear to allow participants to transcend their personal levels of consciousness by participating in a collective consciousness, it also appeared to enable them to experience insights related to the curriculum content and their experience of it.

Other aspects of the processes used included periods of personal reflection, storytelling in pairs, and input from videos. The personal reflection was designed to allow participants to access the depths of their own experiences and to share their experiences with as much clarity as possible. Silent reflection can prepare them for being able to listen deeply during the periods of dialogue. The activity of storytelling aimed to get participants to relate to their experience in a way not totally governed by an analytical, rational mode of knowing. The storytelling activity may have been helpful in providing a foundation for participants to engage in the dialogue. Having participants watch videos was intended to stimulate their perception and understanding through exposure to music and poetry that related to the themes being explored. Watching the video could have helped to open them to a more creative sense of being in relationship to the curriculum and to each other. In these ways, these processes are seen to have been appropriate for implementing the curriculum.

The third research question – “Did participants feel they experienced a growth in consciousness around transpersonal leadership?” – is difficult to answer. The three-weekend format did not provide a normal setting for leadership. The follow-up interviews allowed for some reflection on how participants applied the session to their work environments.

One sign of growth in transpersonal consciousness, however, may lie in how participants noted changes in their capacity to handle the emotional energy arising in the group. The ability to suspend their personal reactions and hold a space that allowed a constructive inquiry to emerge can be viewed as the emergence of transpersonal leadership. A number of comments by participants reflected on their observation of themselves in relation to the group dynamic, and on how the group dynamic shifted from the first session. Their comments also described their perception of this in a way that indicated that they had gained an objective relationship to their personality and its normal reactions. The actual application of this capacity to outside leadership is beyond the scope of this study.

### **Session 3**

The third and final session of the program saw a further reduction in attendance. There were seven participants for this session, changing the group dynamics yet again. In my journal notes, I observed that during the check-in on the Saturday morning for the third session the group was able to focus their comments directly on the curriculum. The opening session began with a

check-in, and participants appeared to have again re-created the sense of group consciousness begun on the first day of the program. The conversation moved to the subject of personal mastery, and there was focus on the nature of awareness. The group also began to make reference to elements of the curriculum from past sessions, especially related to organizational transformation and consciousness.

My journal notes also indicated that in the afternoon the group moved away from the agenda I had planned. My agenda was not the explicit focus of the group, yet they managed to cover it in indirect ways. I noted that the groups' agenda touched on many aspects of the entire program curriculum, covering them in a holistic and integrative manner. I also noted that the group moved into and away from periods of deeper engagement, and that some of the movement away caused by my actions. This move in and out of that deeper space was reminiscent of the first afternoon session. Some of the results of these conversations are reported in more detail below.

After a break during the afternoon session, Craig took the initiative to facilitate focusing the group in a direct and sustained way. He asked the group to respond to "what is the question around how you engage the world?" He kept the group on task in this, making sure that everyone stayed with addressing the question only, and not commenting on others' answers. After everyone had responded to Craig's question, there was a period of sharing and questioning. Some of the insights from this will be described in more detail below.

This afternoon session lasted until 6 pm. At this point, it was decided to have take out dinner at a participants' nearby home. Rather than the formal storytelling as planned, I allowed the informal sharing and conversation to proceed. I noted in my journal that after the intensity of the afternoon, and the smallness of the group, it did not seem appropriate to do formal storytelling. However, the good quality of sharing and comradery was noted by the participants.

The last day of the program was intended to help the group integrate the curriculum and focus on ways to sustain the learning. This would include exploring techniques for integrating learning in everyday practices and finding communities of support. After a brief check-in, I asked participants to reflect on their learning and compare it to their expectations coming into the program. Some of the results of these reflections will be described below.

After this, I provided an overview of my research and how it related to the program curriculum. Many of the participants noted how helpful this was and wished that I would have done such an overview at the beginning of the program. I commented on two things in response

to their observations. One was that I consciously chose to engage participants in the curriculum in a way that was not directive on my part. I explained that if I had said “this is what we will be studying” that it would have biased them. I wanted to have the participants engage and explore the curriculum and see if what emerged for them matched my expectations.

The second part of my response was that I did not think that at the beginning of the program I could have provided the articulation I was able to do during the third session. My own understanding of the nature of the subject was shaped and informed to a great extent by my participation in the curriculum and by my observation of their learning. While I might have been able to give a reasonable explanation of my objectives at the beginning, my capacity to know the subject had been significantly enhanced through both facilitation and participation.

The group spent the final period of time focused on how to go out into the world with what they had learned. They generated suggestions for how to deal with resistance to change, talked about ways they could increase their capacity to hold their own space in the face of others’ expectations of them, and ways to make small but meaningful changes in their workplace dynamics.

This last session deviated the most from my planned curriculum. Factors contributing to this were the smaller size of the group leading to a more informal dynamic, and the growth in the group’s capacity to manage itself. These deviations led to the most insight for me on how future applications of this program could benefit from revision.

### *Description and Analysis*

During the check-in on Saturday morning of this session, Cynthia mentioned that she was struggling with not knowing how she fit into the group or what she was getting from being there. She also recognized how her personal issues at times got in the way of being present in the group. Her sensitivity to the energy of the group was pronounced and at times had a significant impact on the group. This self-disclosure was responded to by a couple members of the group, who noted that while she may not feel that she was getting something from the group, maybe she was giving something to it. They then presented their views of the value she brought to the group, describing how her sensitivity was like a barometer that measured the degree to which the group was off into abstract, conversations that were ungrounded in their experience. This

contribution, while apparently challenging for some members of the group, was seen by others as useful.

A conversation around knowing how we each process and input from the external world came from this, which led into an experience for one participant of knowing herself through how others saw her.

Craig - And you see for me because seeing - visual for me, I am highly visual →visual is fast, it's big and it has lots of color. I have to go to my feelings, which is why it's been great that you've [Cynthia] been part of the group. . . . Feelings slow me down and allow me to see it differently. So instead of hear, see, it becomes hear, breath, feel it, see.

Jessica - That's kind of interesting just in itself. Just to stop and say what is the process that is natural to us. I would say I hear, hear, hear, feel, hear. And then think. I sort of feel weak on the think part. You know I don't have this highly verbal capacity and my mind doesn't go fast. It doesn't. I'm just thinking what do I do, and so I like to listen, and then I like to listen some more, and then I often judge myself as "she's so boring because she doesn't say anything" because the words . . . it's just so much easier for me to listen than to initiate conversation. I just want to say I carried that all my life. Isn't that interesting.

Craig - I don't experience that from you at all. You are one of the most clear verbal people I know.

Jane - You know how I said something and then, gosh, it was just a bunch of, . . . well, it all just flew out and then I don't know what. Then you were saying right after me, and it was "yes" she scraped it together and made a sand castle out of it. It was beautiful.

Jessica - Thank you. I like the idea of reviewing ourselves, what we think we are doing. . . .

Jonathan - You [Jessica] just described a subjective view of yourself with all sorts of value judgments and so on and so forth. Then you hear back from others. We have these things, and yet we are not really knowing ourselves because the way we are experienced in the world is by other people. And having that reflected back hopefully allows us to shift and recognize some these other aspects of self, to bring awareness to them so that maybe we are able to take a deep breath and feel okay. And not have all the mental baggage of the subjective mental self-image judgmental stuff taking up energy and attention.

Jane - Do you [Jessica] think that our feedback has changed your perception of your self?

Jessica - Yes. It has. I just wrote down “clear verbal” like “don t forget – that s how it s coming across.”

Jessica’s experience in that exchange appeared to be coming to know herself in a new way through being open to hearing how she was known to others in the group. This can be seen as an insight emerging through dialogue. Jessica’s self-image was “I don’t have this highly verbal capacity” and “she’s so boring because she doesn’t say anything.” Using the dialogue allowed insight to come from the group.

The process of transformation is transpersonal, since to create change in personality, or self-image, one must step outside of one’s self-image. To do this by oneself requires a high degree of consciousness. The suspension of one’s self-image can be accomplished through the vantage points provided by the group. These vantage points transcend one’s personal perspective and also the personal perspectives of others. The group perception can be voiced through individuals. In this way, the use of dialogue can facilitate a transpersonal consciousness.

One of the elements mentioned in participants’ descriptions of a dialogical orientation during the second session was “to see how much we get in our own way.” This idea of how we get in our own way relates to the topic of personal mastery. In the third session, this was the focus of the curriculum for Saturday morning. The description of how our quality of seeing affects our capacity for personal mastery was described by Dolores in this way:

The quality of seeing is to watch my actions from a witness perspective. To be able to see what I am really doing, not just reacting unconsciously to things from old patterns, but to be very cognizant and aware of exactly what I’m doing in each situation. And then the consequences of that - does that help? It’s a little bit of what you [Jonathan] were talking about: being embedded in a situation or stepping out to look at it.

This statement about a witness perspective implies a transpersonal consciousness developed through an evolutionary process of self-transcendence. The capacity to step outside of a situation, or to transcend it, is something that helps us get out of our own way.

Personal mastery was also seen as tied to the issue of integrity. Don’s definition was that “personal mastery is when you can make authentic promises.” A lack of integrity was further defined as making promises to people to follow through and do certain things, but then often either allowing other things to come in between us and what we promised, or we don’t really intend to follow through, but simply want to be polite. This lack of integrity was seen to make it

difficult to get things done in an organization, making this aspect of personal mastery essential to organizational effectiveness.

In the afternoon, there was a long exchange that covered a number of aspects of the curriculum. Part of how the curriculum was covered has been described above in talking about dialogue's capacity to help us know ourselves in new ways. Part of it will be described later in relation to my own learning of how others knew me. This section of that dialogue focused on Craig's discovery of how he related to the issue of integrity on a deep level.

Craig - We started out this morning talking about personal mastery: what it is, what does it mean. So then what came up for me was how does that relate to transformational leadership? I mean it's easy for us to go mental and say that the leader should have all that going on. But I'm actually kind of thinking in myself: okay, so how does that relate in my being? Like let's say I was out in the world and I wanted to be a positive force for transformational leadership, either as a leader or as a consultant or as a follower. How would personal mastery, or other people's personal mastery, how does raising consciousness intersect with the actions of people in groups? Because leaders are leaders of groups. And in answering that question at a very deep level that is real and authentic for me will tell me - now I know exactly what I need to do. If I don't answer it authentically, then I'll have lots and lots of knowledge and I'll be able to leave here and go, ahhh, that was great, and nothing will ever happen. And what I want is to explore this at a level where my beliefs get changed enough by noticing my own perceptual filters, or getting really good information from other people who have authentic testimony. Where my beliefs get changed enough, where my inner space re-organizes, and I go yeah, hmmm.

Jonathan - The inner landscape of leadership!

Craig - Here's something I could do, or a place I could be that would help me to go forth and be congruent. . . . Because I do have an agenda. . . . That agenda is to surface my own perceptual filters that are causing me limitation. Through just perceiving them directly or hearing other people's take on things that come from a deeply authentic place and touches my heart, and then my unconscious beliefs magically change. So either consciously having insights, or unconsciously being shifted by other people's deep experience.

Jonathan - And you described dialogue. In a sense of the suspension of assumptions, the illuminating proprioceptiveness about those perceptual filters in action. As they are in action, that simply bringing awareness to those, is transformative.

Craig - And the main thing that I do, the way I notice that I block myself, is that somebody says something and my mind responds.

Don - Whether you are verbal about it or not.

Craig - Correct. Whether I am verbal about it or not.

Don - So it is engaging your consciousness.

Craig - And what I notice is, that keeps me from perceiving what's all behind this, all the driving force. So when my mind responds, now I stop myself and say: wait, wait, wait. I don't have to say anything here. Is it possible for me to get in that person's position, under their skin. Or could I be wrong about something, where things haven't worked in my life. What if I saw it from their point of view? Or instead of going to where I was going to say this, could I say that. To me that's the dialogue piece, the real movement.

Don - So really see the possibilities, not just the immediate where your mind is drawn: you see the whole gamut.

The kind of personal mastery being described here integrates the process of dialogue and issues of integrity and authenticity.

Craig points out the relationship of leadership to the value of raising consciousness in groups of people. He described how “answering that question at a very deep level that is real and authentic for me will tell me – now I know exactly what I need to do.” His knowing is explicitly not just intellectual, and authenticity is linked to a level of knowing beyond the intellect. In contrast to an authentic answer he says, “if I don't answer it authentically, then I'll have lots and lots of knowledge, and I'll be able to leave here and go, ‘ahhh, that was great,’ and nothing will ever happen.”

This kind of deep authentic knowing is then described more explicitly: “What I want is to explore this at a level where my beliefs get changed enough by noticing my own perceptual filters, or getting really good information from other people who have authentic testimony.” This kind of change of beliefs occurs through two main methods: either deep internal awareness, or deep levels of feedback from others. The first of these refers to a transpersonal, or witness consciousness, where one can step outside of their beliefs and perceptual filters. Beliefs are

normally embedded in our self as subject and not available to observe as an object. Such a change in beliefs is also a matter of self-transcendence, requiring the expansion of awareness beyond the normal consciousness of self.

The second of these methods for receiving deep and authentic feedback from others, has been explored above in relation to Jessica's insight about herself emerging from feedback from the group. Craig also points to the aspect of this transformation that is beyond intellectual or rational knowing: "Hearing other people's take on things that come from a deeply authentic place and touches my heart, and then my unconscious beliefs magically change." The other indicator of transpersonal knowing is that then his "unconscious beliefs magically change." A "magical change" implies an effortlessness, without personal will and action. The reference to effortlessness goes back to the earlier comments by Joe that self-transcendence creates a space for "something to show up . . . that is just present."

The dialogue also touches on another transpersonal aspect of dialogue. Craig noted, "The way I notice that I block myself, is that somebody says something and my mind responds." This response of the mind to external input is seen by Craig to be almost automatic, and a blockage to deep listening. He went on to note that this response of the mind "keeps me from perceiving what's all behind this, all the driving force." The aim of getting behind the responses of the mind appears to allow Craig to see another person's perspective in a new way.

The time where this happened most vividly for me was just prior to the above exchange. During the Saturday morning of the third session, Craig had been relatively quiet and reflective. After lunch, the group asked him what had been going on for him. He talked about three levels of experience. On the first level Craig described feeling disconnected from the group's conversation, feeling that it was not achieving the depth of the previous weekend. He thought that the conversation was "zooming around intellectually," and he wasn't interested in participating in that. The second level of Craig's experience was looking at his part in not achieving the expected level of conversation. He talked about observing people not being self-aware, and then seeing that he was not self aware. He wondered how to engage the group in an elegant way that could help shift the quality of conversation.

These two levels of observation were followed by a third, where Craig offered his observations on what he perceived me to be doing:

I became aware of how Jonathan would model certain behaviors, offer them to the group, and if they weren't acted on he would move on. And I became aware of him doing it consciously. I went wow, that's pretty high. I've always been aware that Jonathan tends to be like that: but there wasn't the surety of the consciousness behind it. But then I started to think how would I act elegantly. I noticed, oh yea, something like that. So that was great. To be able to model something that was so transparent, that the other person gets it at an unconscious level without consciously realizing they are being spoken to. And then if they don't get it, he wasn't really saying: oh man, they didn't get that. He just went somewhere else and kept going. And I thought that was just great. . . . I began to realize: wait a minute, this is about self-awareness, and I got to like that. [Pause] Because a lot of spaces are not like that.

This description of my facilitating activity helped me to understand what I was doing in a new way. While I was conscious of offering different things to the group to try and open space in certain directions, I was not aware of doing it in such a transparent manner. I had thought that members of the group were generally aware of what I was doing, and that they simply were not interested in some of the directions I tried to take them. From Craig's reflection back to me, I could gain a clearer awareness of how others experienced me. I was able to see why many things I said in the group appeared to go unnoticed or ignored, not as rejection but as being invisible or transparent.

There was some time during the last morning reflecting on ways what they experienced differed from what they had expected at the beginning of the program. One of the themes that emerged was about how much was learned from how the group itself dealt with things. Don noted that he "didn't anticipate the experience of being together, how we dealt with things as a group." Dolores noted that she had very much liked the readings and the stimulation they provided, and that during the sessions she had hoped for a more content driven experience. The intensity of the group dynamic was challenging for her. She said:

Issues around vulnerability, issues around disclosure, issues around control, chaos you name it. That's been huge. I've never been in a group that had this set of dynamics and set of self-managed group process. . . . I got some big aha's [about how we as individuals relate to organizational transformation] that I wouldn't have come to any other way. How we are in this group is how organizations are. And then what do we do about that, and how

do we affect it? . . . Learnings were very unintended and unexpected and powerful. I really had to look at a lot of my own stuff just in the midst of the situation, and it was real valuable.

Saying that her insights would not have come in any other way is a powerful indicator of the value of this experiential aspect of learning.

The value of learning in a group rather than on one's own was indicated by Don during his reflection:

I just realized now that the number-one struggle in personal mastery is the role of will. . . . I just had an 'aha' about this whole thing in terms of detachment and will. It's actually much easier to deal with that in a group than in a one-on-one setting because it's head to head. But when you're in a group then all of the sudden there is a whole dynamic happening there. And it's actually much more holistic to do it in a group because it's much more transpersonal, because you're dealing with a much larger community and consciousness. So that was a big aha for me. So if you're having a conflict it may be interesting to see, what kind of group can we pull into this. Who are the relevant and affected parties, as we say in the chaordic commons. Who would be able to bring something to bear on this conversation and actually have some investment as to how it came out?

The explicitly transpersonal nature of group learning is apparent in Don's comments. The application of a transpersonal approach to conflict situations shows how the aspects of personal mastery, dialogue, and self-transcendence can all come together to contribute to resolving such situations.

Craig reported growth in an unexpected area. Craig's description of his growth:

Coming closer to a feeling of being able to handle my life in real time. That the depths of unconscious material which used to seem endless, that you could never get to the bottom of it, and could never have the consciousness I wanted in social situations, seems like there will be a point where I can be in real time all the time. Whereas I used to always look back on things and have a lot of regret about how things went. There is more of an ability to address it.

This statement indicates that the dialogical orientation of suspending filters and assumptions was effective for him. The increased capacity for being able to deal with issues in the present moment apparently allowed him to be present in an authentic way.

### *Reflection on Research Questions*

The first research question asked was this: “Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership?” At the end of the third session, having gone through the entire program, and having spent some time having participants reflect on their experience, I recognize answers this question. One indication I see is a significant increase in the group’s capacity to take over its own learning. This capacity to take over its own learning showed a consciousness that transcended individual participant’s consciousness. The group effort at modifying the curriculum to meet their needs showed leadership.

A number of the participants’ reflections displayed positive signs of the development of a consciousness of transpersonal leadership. Craig’s statement about being able to authentically answer the question of what to do and have his unconscious beliefs “magically” change reflected a transpersonal consciousness, and dealt specifically with engaging that consciousness in a leadership capacity. Don’s comment on personal mastery and will brought out explicit descriptions of how transpersonal leadership could be enacted.

There is also more evidence to support an affirmative answer to the second research question: “Were the processes used to implement the curriculum appropriate?” Don’s comment on how he hadn’t anticipated how much he would learn from the group dynamic indicated that the goal of basing the curriculum on more than just intellectual content had been met successfully. Dolores’s description of the value of the experiential aspect of the learning being crucial to her deepest insights also indicated that the processes used were appropriate for her.

By the end of the third session there was also a clearer answer to the third research question: “Did participants feel they experienced a growth in consciousness around transpersonal leadership?” Craig’s saying that he felt that he could better handle his life in real time after this experience indicates a growth in his capacity for transpersonal leadership. Don’s indicating that he understood how to apply the consciousness gained from dialogue in a group to conflict situations to another situation is an indication of growth in this area.

One of the most important lessons for me was from Craig's statement about my leadership of the group. His perception of my role helped me to see my growth from being engaged in this process. I had noted in my journal that on the first day I felt that I had at times reverted back to older patterns of behavior. From that point, I had noted occasions of growth in my capacity to engage the group in ways that did not depend on my personal knowledge as an expert in this area of content. This perspective was also reflected to me by one of the participants, who made mention of the shift in my facilitation over the sessions. In terms of being engaged as a participant and recognizing the heuristic element of the research, I needed to experience this growth to be able to have the capacity to recognize it in others.

### **Follow-up Interviews**

The follow-up interviews began about three weeks after the program's completion. Most of the interviews were conducted by email, with two being done over the phone. Not all of the participants responded. One left for Australia the week after the program finished. Another had a death in the immediate family. Most of the participants who only attended the first session did not respond to my request for a follow-up interview. Those who did respond participated in the interviews to varying degrees. The most relevant findings from these interviews are described in this section. The follow-up interviews, while not having the same intensity as the sessions themselves, did offer feedback on participants' experience of the program.

Almost all of the responding participants mentioned how much they liked the readings. Dolores said, "I loved the readings and found them very useful. I would rate this part of the curriculum a 5 out of a possible 5." Evelyn said, "The readings were wonderful. . . . They stimulated my thinking in countless ways. . . . I will continue to read and think in this area." Jane noted: "The reading materials opened a window onto the architecture and landscape of leadership as it is evolving in this world today." Gary said that "the breadth of exposure to ideas in this area was great." This feedback indicated that the reading material resonated with participants.

The process of the program was seen to have generally good value, with some experiences of frustration. Jane noted: "The curriculum helped me to illuminate my strengths AND my stretches in my field of service. The movement of the group from 'dialogue' through shadow to exploring self mastery was effective and satisfying for me." At the same time, she noted her frustration

with some of the group-dynamic work. “I did not enjoy the chaotic process – the group rolled Sisyphus's boulder, Lost Icarus's wings, rebuilt Milerepa's house, and had ‘Itsy Bitsy’ go up the spout again and again! – I wanted to lead dammit. But [I eventually] settled into a state of deep listening.” This comment reflected a movement from a desire to lead by taking charge and doing, to a recognition of the value of listening as a key element of leadership.

Dolores also noted some frustration with the process. During the last morning she noted how some of her deepest insights could not have emerged without the kind of experiential learning the group went through. In the interview she stated:

The weekend meetings were challenging for me because I wanted more discussion about the content of the readings and a deeper sharing among the group itself. The meetings seemed to spin off into a life of their own. . . . I also struggled with the lack of directed leadership. While I realize this was done purposefully – and it did provide me with some personal insights about my own process – I also found it quite frustrating.

The frustration arising from wanting more explicit guidance and structure, mixed with a recognition of the value of the process, illuminated one of the struggles I faced. While participants would desire the gains and insights possible from the curriculum, comments like Dolores’ and Jane’s indicate a competing desire to have the curriculum delivered in a form with which they are familiar and feel comfortable.

The issue of a lack of directed leadership also appeared in Joe’s interview. He felt that the whole group conversations allowed more of a group-formation activity orientation than a content-driven orientation. The group formation orientation led to his perception of a lack of clarity of purpose for the group activities at times. He also noted challenges I faced in dealing with some of the participants’ responses to these conditions. Other participants made comments during the program about their perception of the lack of clarity of group activities. There was diversity of reactions to some of the directions the group took.

I came away from the process of facilitating the curriculum implementation with a greater appreciation for, and insight about, the role of the group dynamic in the process. My exploration of the curriculum was very much experimental, and I did not have previous experience at taking a group into these areas. This lack of experience created some stress for me, especially during the first day. Joe noted how during that first day I “over relied on personal knowledge of theory to establish self as authority on subject rather than helping to bring out participants’

understanding.” This comment was also made to me between sessions, and I recognized my behavior as a regression to an older pattern where my security was based on my being the expert. Gradually, I was able to make adjustments and moved into a more dialogical style of facilitating.

Another frustration of participants that was noted, especially on the last day, was the lack of pre-framing of the curriculum. Participants described how at the beginning they would have liked to have been given more of an overview of what we were going to do and why we were going to do it at the beginning. Craig commented how he felt the need for a sense of purpose in order to best engage in the learning situation. During the interview he noted how his memory of the last two days of the program was poor. He commented that “here you see the proof of my intellectual pudding. . . . I don't remember the content clearly, because I did not have a purpose to which the info could apply.”

On the final day, I gave an overview of my ideas and how they applied to the curriculum. As noted above, a number of the participants indicated how they would have found that valuable at the beginning. My response was that I did not know if I could have provided the overview at the beginning without having gone through the experience. The clarity I was able to provide was a product of the experience facilitating the curriculum. My clarity was not an intellectual knowledge that I had before I started the process. While I certainly did have a good deal of intellectual knowledge about the material in the curriculum, it was not yet deeply ingrained in the way that only experience can do. Subsequent workshops based on this material showed benefit from this increase in my capacity to provide a cognitive framework to orient participants' experiences.

Some participants noted that the curriculum validated their own knowledge of leadership. They indicated that they did not always have a framework for understanding their knowledge or practices in the past, and how the curriculum had helped. Evelyn noted:

The curriculum recalled me in ways from which I have been separated for years to an awareness and a trust in my inner voice and in speaking and knowing from my heart, from my total being. Being recalled and re-centered was my experience of the two weekends. The re-centering brought a sense of integration, peace and trust – in myself and in others – that was welcome as we have moved through a particularly stressful period in my work place/life. There has been a carry-over effect for me that has resulted in more careful listening and more openness to others' agendas, space, needs, that helps me tune in more to

the group and the group's movement, and less to myself and my ego needs. I think I listen a little differently now.

These comments indicate an awareness of a way of being that Evelyn suggests can have a positive impact in her life. The capacity to be present for others in a more centered way, to “speaking and knowing from my heart, my total being” and to be in tune “more with the group and the group’s movement and less to myself and my ego needs” indicated a shift that has implications for her leadership ability.

Gary stated that a “shift in state of being is the single most important thing and the most difficult.” He characterized his experience of the first session by saying it “drove my thinking deeper in many ways” and “continues to open my mind.” Joe commented:

The workshop validated the intuitive knowing of transpersonal leadership, which has always been a part of my awareness, and provided me with theoretical frameworks and applications of ideas which I have been attempting over the years in a variety of settings. Most importantly, the workshops gave me a strong and clear sense of next steps in my own development and application of transpersonal leadership, and a clearer sense of the tools and techniques at my disposal.

His comments indicate a positive value gained from the program. The linking of intuitive knowing with a theoretical framework supporting it appeared to give Joe a sense of direction in his own development.

Jessica noted that her “soul gets freer to enjoy a wider space of expression when with someone who opens space for me to just be.” She noted that taking this space and being painfully open in the group helped in terms of learning to be with her beingness. She expressed how she noticed changes in her contributions at work. She tried to insert simple but poignant moments into staff meetings to create a subtle shift in the group experience. She also noted how a transpersonal view of work helped her to see the growth of “to do” lists and agendas as the product of personality, and how the ego’s perceived need to be doing a job meant creating “stuff.” Creating stuff was tied to the need to justify one’s position, salary, and even existence. According to Jessica this tendency needed constant pruning, which a transpersonal perspective could facilitate.

In his interview, Craig expressed his challenge in starting with the second session. "I think I spent more than 3/4 of my time trying to understand how to 'fit in' energetically." His expectations of the curriculum shifted rapidly:

Most of the "adjustment" I experienced was switching from a "content" or "problem-solving" mode to a "self-awareness" mode less "doing" and more "being." I became aware of several of my long-standing habits of thinking and acting that I came to feel were too directly concerned with content, and not concerned enough with detached awareness and relationship. So there was an impetus to change or evolve around those issues.

This shift in focus reflected the impact the curriculum had on Craig, and reflected the orientation of the program focused on raising awareness. An observation he made about his own process focused on the value of relationships and the diversity of consciousness that was present in the group:

I was more acutely aware of the different "mind sets" of individuals (at least my projections of their mind sets as implied by their use of language and non-verbal communication), and the broad-brush distinction between those whose speaking was couched in intellectual vs. "heart-centered" language. It seemed to me that when I got involved in my own intellectual analysis of the discussion, I lost the power to connect with people. So again, I spent time trying to raise my own consciousness of relationships, and what kinds of perceptual filters I was experiencing in myself and others. It seemed to me that, as people, our discussions were driven by so many different internal factors at multiple levels of purpose. This was a great learning day for me.

The distinction between intellectual and heart centered approaches to learning, and between community and relationship, are found throughout the program. Craig's experience of how his tendency toward an intellectually oriented relationship was not effective in facilitating the deeper learning that was available in the program was also noted in the reflection of others in the group.

Of all the interviews, Dave's was a particularly thorough one, and his reflections provided a number of insights. He noted the tension between my preconceived ideas about the optimum curriculum, and the emerging needs of the actual group of participants. I asked him about his view on the processes used to implement the curriculum, and he responded:

This is an interesting question. I know you felt the tension between covering a certain range of questions and information, while at the same time honoring the needs of the

group. [We discussed this at the event]. I have thought a lot about the processes of education, especially now, as I am back at JFKU. How do we "draw out" from people and offer our own unique perspectives and experience, while introducing certain existing works on an issue. In this workshop, I felt like the group influenced the curriculum a little more than was necessary. By this I mean, we had selected into an experience around exploring the inner landscape of leadership. We did not select an inquiry into group dynamics, the attributes of dialog, the potential of emergence, etc. I say this recognizing that I was the catalyst for many diversions around these topics specifically. (However, I did recognize my self-interest and the hijacker role and took responsibility for it in the 2nd session). The balance may have been to recognize the value of these practices, but to encourage the group to more actively explore their application in leadership.

There are many things I have gleaned from this response. One thing that stands out for me is how the curriculum could be implemented as a personal agenda of mine, or as a transpersonal agenda, modeling the subject itself.

The dialogical orientation of the curriculum means that the subject is metaphorically placed in the center of group and that my role as facilitator was to help build a community of truth in relationship with the subject. The topic of the consciousness of transpersonal leadership was the subject in the center of our circle. While this is clear and easy to state here, it is evident from Dave's comments and those of others that there were other factors at work. His reference to hijacking the agenda to cover some of his "personal" interests around dialogue illustrates one way that the personal was in tension with the transpersonal. The "needs of the group" were often driven by personal issues.

In exploring how to deal with personal needs that arose, I searched for ways to make those needs part of the curriculum. Dolores noted that what we experienced as a group in this learning community was the way things happen in organizations. The way in which personal interests, filters, and perceptions engaged the group became our lived experience. Periods of reflection on our activity allowed us to go deeper and gain insights based more on the context of the group's engagement with the content than on the content itself. Dave noted that the reflection could have been focused more on relating it to leadership, suggesting an area of improvement.

Dave queried about "how do we 'draw out' from people and offer our own unique perspectives and experience, while introducing certain existing works on an issue." This question

was also at the heart of the dynamics at work in the implementation of the curriculum. In my attempts to draw out and highlight the transpersonal qualities present in people and the group as a whole, I drew on the personal elements while pointing to how the personal elements related to the literature the participants had read. The drawing out of personal issues, perspectives, and experiences through dialogue and group dynamics provided a process for evolving consciousness.

I believe that the most intense period of evolution of the group consciousness happened on the first day, which has been described above. Dave's response to my question on whether he had experienced a shift in his understanding during the program was:

Yes. I experienced growth in understanding the range of levels that different people are willing and ready to engage at, in the inquiry of the subject matter. Also, I had new insights around THE EDGE, for lack of a better term. You captured this point in the video, where the group was vibrating with a high frequency of uncertainty. I think this is rich ground for transformation. However, I know very few who could help group navigate that uncertainty, I think we experienced something very unique that day. It is my favored take away from the workshop.

When questioned further during the interview about his perception of that experience, Dave responded:

We talked about the shift catalyzed by my pushing on the nature of Dialog and in particular, to what degree we were going to attempt the conditions that Bohm talks about. My experience was that this triggered a cascading series of questions that led us to a place where we really couldn't determine precisely why we were all there. Around that time, one of our group expressed some very profound somatic sensations she was feeling and this destabilized the group further. We moved from cohesion in some form of knowing what we were up to together intellectually, to a kind of cohesion of "unknowing". I am sure I projected a number of things onto this experience, but the few minutes we spent in this pregnant time of angst, emotion, uncertainty, vibration, seemed to be a place where something new could emerge. I think we would have had to sit in silence for an appropriate amount of time, as anything intellectual here seemed inappropriate. However, rather quickly, the dis-ease of ego moved us back to something we could hold onto intellectually, and we spiraled back up to a safe zone of more traditional inquiry and experience.

The movement of the group into a collective space of unknowing provided a powerful learning opportunity. The quality of consciousness that was present appeared to transcend the personal consciousness of individual participants.

Dave's view that we moved back to a more traditional mode of inquiry suggested that an opportunity had been lost for an even more transformative experience. However, simply getting to the initial stage of unknowing as a group allowed participants to experience the power of a transpersonal consciousness at work. The effects of the experience during the first session permeated the rest of the program, and was instrumental in opening a space for participants to engage at a more transpersonal level throughout the program.

Another way that a transpersonal consciousness was described by participants was through the use of voices. Dave commented on how the use of voices fit with the nature of dialogue:

I really believe that this scenario is an example of what Bohm and others are talking about when they are encouraging the more reflexive nature of true dialog. There is tremendous value in the freedom, even invitation to engage with oneself deeply, while engaging with a group. This is why I like the explicit use of "voices" in group work. It provides a method for our observations, experiences, and insights to be introduced to the group from various levels of personal and group awareness. Because the "voices" are an explicit tool of the group, they can be used to convey information to the group about oneself, or the members of the group and its dynamic, without "personalizing" it and making it some form of attack or criticism. Used properly, the "voices" are a bounded role we can step into in order to convey vital information to the group. As we step into our voice role, we are compelled to check ourselves as well, to ensure that we are honoring the nature of the tool and our state of being, before communicating through/from that voice. That is, that we are not using the voices as leverage or for manipulation over the group.

His description of "stepping into" voices as a bounded role reflects a characterization of a transpersonal consciousness. This capacity to take on a role, without "personalizing" it, suggests the development of a consciousness based on an objective relationship with one's personality.

Dave's comments also speak to the issue of integrity. "As we step into our voice role, we are compelled to check ourselves as well." Having integrity with the consciousness of the group in order to use a voice also reflects the need for integrity or coherence between self and Self.

Dialogue and the use of voices in a group consciousness offers the opportunity to experience and gain greater facility with a transpersonal consciousness.

### *Reflection on Research Questions*

The follow up interviews provide a different perspective on the three research questions. While they do not have the immediacy of the video transcription material, they did allow participants to look at their experience in a broader context. They also enabled a more direct focus on the research questions themselves.

The first question asked: “Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership?” There were many responses during the interviews that indicated an affirmative answer to this question. The choice of reading material was viewed almost unanimously as being appropriate and useful for developing transpersonal leadership. Joe’s and Evelyn’s comments on how the readings helped to validate previously-held intuitive knowledge about leadership.

Dave’s comments on the period during the first day about the intense experience of fertile unknowing describe the group’s tangible experience of transpersonal consciousness. That this experience came out of the curriculum points to a positive relationship with the stated goal of developing a consciousness of transpersonal leadership. The shift of Craig’s focus from an intellectual focus on content to a focus on raising awareness, also points to the appropriateness of the curriculum. Jane’s description of a shift from wanting to be in the active doing of leadership to a more reflective listening also supports the appropriateness of the curriculum.

The second question was: “Were the processes used to implement the curriculum appropriate?” Some of the interviews indicate a frustration with the process. Dolores and Jane both expressed a desire for a more directed process. Craig indicated his need for a clear sense of purpose around which to organize his learning. I noted above how this was one of the greatest lessons for me. This was one area where the program could have been improved. I also noted however, how I did not have the experience necessary to provide this direction at the beginning of the program.

This direct feedback during the interviews from participants’ on the process’ weaknesses helped me to understand where growth and changes were needed. It also provided a different

perspective than participation in the process of the video. It is clear to me from this that more direct feedback on the process by participants would be beneficial.

The third question was: “Did participants feel they experienced a growth in consciousness around transpersonal leadership?” Not everyone indicated such growth. Many participants however, either responded positively to this question or made comments indicating a growth in consciousness of transpersonal leadership. Evelyn’s comment on being able to move beyond her ego needs at work certainly indicated a growth in transpersonal leadership. Joe’s comments about increasing his awareness of a transpersonal consciousness he already had but how he had a clearer sense of direction for continuing to nurture and develop it, also indicate growth. Craig’s description of his growth in consciousness also supports the growth of transpersonal leadership. Jessica’s comments about using a transpersonal viewpoint at work point to a growth in consciousness as well. Dave’s affirmative answer to the question of whether he had developed more of a consciousness of transpersonal leadership, followed by his description of the transpersonal nature of his favorite experience from the program, also affirms the growth facilitated by the curriculum.

These comments from the follow-up interviews helped to clarify the other data on the implementation of the curriculum. The transpersonal nature of the curriculum’s content meant that many of the issues relevant to it were not readily apparent. The processes used were experimental for the most part, and combined with the content took the group to new and unknown places of group dynamic, energy, and consciousness. The conclusions drawn from this experience are the subject of Chapter 6.

## CHAPTER 6: CONCLUSIONS

*You knock at the door of reality,  
shake your thought-wings, loosen  
your shoulders,  
and open.*

(Rumi, 1997, p. 200)

Rumi's lines have been with me, hovering in the depths of my consciousness, throughout this study. I began by knocking at the door, asking the question: what is the consciousness of transpersonal leadership? To prepare myself, I had to shake my thought-wings. The preconceived ideas I came to this study with, while guiding me to the door, had to be shaken out. I had to loosen my shoulders, and relax the grip of my thought-wings on my capacity to perceive reality. I had to listen deeply to the literature and participants, to ready myself to being open to the answers when they appeared.

Some of the answers that appeared confirmed my understanding of the subject, while others brought new light. I spent about five years prior to this study thinking and reading in a general way about the relationship between consciousness and leadership. During the last two years, I underwent an intense immersion in the subject, and this brought a new level of focus and clarity to my understanding. This chapter covers the conclusions I have drawn from this study, a discussion of the implications of those conclusions, and recommendations for future research.

The research questions I used for this study were: (a) Was this particular curriculum appropriate or useful for the stated goal of developing a consciousness of transpersonal leadership? (b) Were the processes used to implement the curriculum appropriate? (c) Did participants feel they experienced a growth in consciousness around transpersonal leadership? I will identify conclusions from the study for each question. I will then attempt to draw overall conclusions.

The three research questions dealt with the relationship of the curriculum to the goal of developing a consciousness of transpersonal leadership. It was noted that one of the limitations of this study was the lack of an in-depth assessment tool for determining the degree to which participants actually experienced transpersonal levels of consciousness. Without an assessment

tool, the evaluation of whether the curriculum facilitated the development of the consciousness of transpersonal leadership must be based on my experience as a participant observer and the behavior and statements of the participants on the study. The application of the heuristic methodology to this process of interpretation provided guidance in this task.

It is difficult for me to determine the degree to which my presence, skills, or lack thereof contributed to the program. There was a degree of self-responsibility taken by the group that enabled its experience to not be totally dependent on my abilities. The research question on the appropriateness of the process was especially likely to be affected by my presence. Some participants noted that they would have preferred me to have been more directive, and to have provided more direct context and framing for the program. The lack of capacity to provide context may have limited participants in getting the most out of the curriculum.

The first question focused on whether or not the curriculum was useful or appropriate in developing a consciousness of transpersonal leadership. I noted a progression of responses to this question during the program. In the first session, there was an experience by the group of a transpersonal level of consciousness. In the second session, I noted signs of this consciousness appearing in moments of dialogue. At the end of the program, I noted language used by participants that explicitly indicated transpersonal levels of consciousness and experience. In the follow-up interviews, I heard many indications of affirmative responses to this question.

The development of a consciousness of transpersonal leadership assumes responses going beyond a conceptual or intellectual knowledge, to the group's having a direct experience. While I intended the curriculum to be experiential as well as intellectual, I cannot say that I planned or knew how to elicit the kind of experience the group had. I would attribute the experiential results to a combination of the nature of the curriculum, the quality of engagement by participants, and an openness to grace.

Another affirmative response to the question on whether the curriculum was useful in developing a consciousness of transpersonal leadership came from participants' descriptions of their experience on the final day of the program. One example was Craig's answer to the question concerning the value of raising consciousness in groups. He described how "answering that question at a very deep level that is real and authentic for me will tell me – now I know exactly what I need to do." His answer suggests his recognition of authenticity. "If I don't answer it authentically, then I'll have lots and lots of knowledge, and I'll be able to leave here

and go, ‘Ahhh, that was great,’ and nothing will ever happen.” The kind of knowing and integrity with action described by Craig is an indication of a consciousness of transpersonal leadership that appears to have been facilitated by his participation in the curriculum.

Finally, there were direct positive responses to the first question by a number of participants during the interviews. The readings and the intellectual framework they provided, were described as validating previously-held convictions by some participants. The readings were viewed as stimulating and useful by all participants.

The responses provided by the participants gave me confidence in concluding that the curriculum was appropriate and useful for developing a consciousness of transpersonal leadership.

The second research question focused on the appropriateness of the processes used in implementing the curriculum. The responses of participants to this question in the follow-up interviews differed from my interpretation of the data from the sessions. A distinction can be made between the processes I planned to use and my skill in implementing the planned process. The request for more direction and framing by some participants was a sign of a problem in this area. One conclusion that I reached immediately following the program was that it would have been useful for me to have had more experience at this kind of facilitation prior to implementing the program.

Looking at the data from the three sessions, I noted a number of ways in which the processes appeared to have been appropriate. The balance of intellectual material with periods of silent reflection and small-group work was noted by the participants to have contributed positively to their ability to engage the curriculum. The time spent in storytelling was viewed by participants as a positive contribution to building a learning community. The time allowed for the group to reflect on its own experience, both during the check-ins and throughout the sessions, appears to have contributed significantly to the growth in consciousness of the group. It was noted during the final session by some participants that the depth of their learning was based significantly on the experiential aspects of the program.

A dialogical orientation was used throughout the program. It was the backdrop for most of the activities and interactions. It was noted in the findings that this process appeared to provide the greatest opportunities for participants to access a transpersonal level of consciousness. The application of the dialogical orientation was not done in a forced manner but as an orienting

attitude. It was sometimes the subject of direct attention and at other times it operated in the background. I concluded that the use of a dialogical orientation, bringing the principles of dialogue into play during the implementation, was the most significant factor in terms of process. The transpersonal nature of dialogue and its capacity to facilitate growth in that level of consciousness in a group are critical for the process.

From this evidence generated by implementing the curriculum I concluded that the processes used were appropriate but that the implementation could be improved.

The third question looked for evidence of growth in consciousness around transpersonal leadership. Growth was evident in both the direct responses and from interpretation of data from the sessions. As anticipated, the answer to the third research question did not emerge until the end of the program. It was noted that during the third session a number of participants described their experience in terms that indicated significant growth in the consciousness of transpersonal leadership.

It was noted that most participants indicated during the follow-up interviews that they had grown in their consciousness of transpersonal leadership. The feedback showed that they attributed some of the growth in the area of transpersonal leadership to the program. As was noted above, the lack of an in depth assessment tool to evaluate growth in transpersonal consciousness was a significant limitation of this study. Despite this limitation, my conclusion was that participants did experience growth in the consciousness of transpersonal leadership, but that the depth of this growth was not clear, nor whether it is sustainable over time.

Before summarizing the overall conclusions from this study, I note three limitations. Some of the limitations have already been discussed, such as the lack of an external assessment tool for evaluating participants' level of consciousness. Another limitation is that these participants self-selected into this study. This was by no means a representative group. They were highly-skilled people already inclined towards a transpersonal approach to leadership. Thus conclusions drawn may not be applicable to another group.

The first main conclusion is that holding an open space for exploration is a primary requirement for developing capacities of transpersonal leadership. The holding of open space requires allowing the group to experience many things, without trying to take control of events. Thus the consciousness of the facilitator of this work, in how the facilitation provides and holds space, is of crucial importance.

The second main conclusion is that dialogue, and a dialogical orientation, are suited to facilitating the growth of consciousness of transpersonal leadership. A dialogical orientation was shown to give participants access to insight beyond personal levels of consciousness. The assumption of wholeness behind dialogue allows participants to access the wholeness of Self that is transpersonal.

The third main conclusion is that it is possible to facilitate the development of consciousness around transpersonal leadership. While the need for a transpersonal level of consciousness in leadership may not be widely recognized in organizations at this time, an experience of it can at least be provided.

### **Discussion of Conclusions**

The complexities of today's issues for leaders is greater than has ever been (Beck & Cowan, 1996), and beyond our ability to control (Owen, 2000). The need for a consciousness adequate to meet these challenges has been clearly established (Chatterjee, 1998; Gozdz, 1999; Harung, 1999; Torbert, 1991). There is growing support for the notion that a transpersonal consciousness can meet this challenge. One of the conclusions of this study is that it is possible to facilitate the development of a transpersonal consciousness in leaders.

The transpersonal consciousness leaders' require for dealing with today's post-modern issues involves transcending the self in order to allow the greater intelligence of Self and Spirit to creatively transform conditions (Chatterjee, 1998; Harung, 1999; Owen, 2000). This transformation is facilitated by a dialogical orientation which provides access to insight from Self or Spirit and is the source of transformation. The personality, or identified self-image (Bohm, 1992), is transformed through the process of dialogue, and the transformed self-image becomes less of an impediment to the leader's capacity to allow Self, Being, or Spirit to reveal itself (Chatterjee, 1998; Owen, 2000).

The quality of presence, or Beingness, of leaders is thus central to their capacity to be effective. Beingness takes the form of holding space (Owen, 2000; Palmer, 1993).

A leader with a transpersonal consciousness will perceive Self or Being in others, and will allow others to come to a greater awareness of themselves. Leaders with a transpersonal consciousness will be of service to the good of the whole (Greenleaf, 1977).

This view of leadership is described by Jaworski (1996):

True leadership is about creating a domain in which we continually learn and become more capable of participating in our unfolding future. A true leader thus sets the stage on which predictable miracles, synchronistic in nature, can – and do – occur.

The capacity to discover and participate in our unfolding future has more to do with our being – our total orientation of character and consciousness – than with what we do. Leadership is about creating, day by day, a domain in which we and those around us continually deepen our understanding of reality and are able to participate in shaping the future. This, then, is the deeper territory of leadership – collectively “listening” to what is wanting to emerge in the world, and then having the courage to do what is required. (p. 182)

Carey (1999) identifies the orientation we must take to do this listening. He states:”Journeying on the path of leadership also requires a choice for self-transcendence” (p. 104). Self-transcendence has been identified as a fundamental option, an orientation to the world and our lives that allows self to operate in service of Self and Spirit. It is also the process by which we evolve (Kegan, 1994).

There are implications of this study for gaining an orientation of self-transcendence. If consciousness is causal in shaping our experience in life (Goswami, 1989, 1993; Hawkins, 1995a, 1995b), and higher levels of consciousness are required to deal with the complexities of modern life, then leadership training should focus more attention on developing inner capacities associated with a consciousness of transpersonal leadership.

Leadership training programs may need to be assessed according to a criteria based on a consciousness development driven model. Using an outcomes assessment based model for training requires follow up evaluation, tracking, and other time consuming activities. Evaluating programs with attention to post program impact could increase the effectiveness of programs and limit spending on ineffective programs.

Another implication from this study is that leadership training needs to focus more on developing a capacity for holding space. A capacity for holding space requires more listening and being than telling and doing. The conditions of the post-modern world have moved beyond being able to manage complexity through control by leaders. The capacities of the individual mind are unable to grasp the whole sufficiently to step outside the system in order to facilitate

transformation (Hawkins, 1991). The ability to hold space consciously is critical for the transpersonal consciousness necessary to begin to step outside systems.

The holding of space also is related to a dialogical orientation. A dialogical orientation allows the leader to receive insight from beyond themselves. This transpersonal capacity allows the wisdom of the collective (Hawkins, 1995a) or cosmic (Harung, 1999) consciousness to be the source of perspective and decisions. Leaders can use dialogical insight to provide a context for decisions that go beyond dependence on information systems and knowledge management.

The work of Hawkins (1995a, 1995b, 2001) provides a powerful tool for assessing consciousness in many areas. His methodology for assessing levels of consciousness, along with his map of consciousness, has numerous implications for leadership. One use of Hawkins' work is for assessing the level of consciousness required to do a certain job, and to making sure that individuals given that responsibility have at least the level of consciousness for the job. Consciousness level assessment could supplement similar tools such as personality and aptitude tests, IQ tests, and other methods for assessing capacity for leadership.

Hawkins' (1995a, 1995b, 2001) work could also provide a means for evaluating the viability of programs. Examining the level of consciousness required to successfully deal with an issue facing any organization, and then evaluating the level of consciousness of programs designed to deal with those issues, could ensure greater potential for success.

One final implication of Hawkins' work is its capacity to assess integrity in a leader. Integrity was identified as crucial for leadership, and having a tool for assessing integrity in a leader could be valuable. This brief discussion of the conclusions and findings of this study point to numerous opportunities for further study. I examine some of them in the final section.

### **Recommendations for Future Research**

This study has explored dimensions of leadership that have only recently been identified. In this study I began the task of understanding the nature of transpersonal leadership. This understanding was developed through exploring and interpreting what others have said, and then seeing if immersing a group of people in a curriculum focused on transpersonal leadership could, in fact, facilitate growth in consciousness relevant to transpersonal leadership. The initial conclusion that this is possible opens the way for further study.

There are many possible directions that future research could take. One would be to repeat this same study under a variety of different conditions. Different groups of participants, drawn from a variety of populations, could explore the suitability of the curriculum for a wider range of people. The curriculum could also be explored under more controlled conditions, such as ensuring continuity of participant attendance.

A pre-existing group from within an organization could go through the curriculum to see the impact of group dynamics on the outcome. The use of a pre-existing group might also allow for a longer-term study of the effectiveness of the program.

The use of assessment tools for evaluating the levels of consciousness of program participants has been noted as something to be consider for future research. Combining the use of an assessment tool with a longer-term study could also be useful. Further refinement of this curriculum, based on research, could further improve its effectiveness.

Another area that would be helpful to explore in future research is the impact of different facilitators. There is a need to examine the relationship between the consciousness of the facilitator of the curriculum and the impact the curriculum has on participants.

Further research in the area of assessing the impact of leadership in organizations according to the kinds of qualities and characteristics identified here as being associated with transpersonal leadership is needed. Finding ways to assess the relationship between the field of consciousness of transpersonal leaders and organizational values and effectiveness would also be helpful.

One area of this study that holds particular interest for me is using Hawkins' (1995a, 1995b) model of consciousness and kinesiologic testing to explore relationships between leadership and organizations. There is also a need to integrate Hawkins' model with those of Wilber (1996, 2000) and Beck and Cowan (1996) so as to further examine the relationships between them.

The need for a consciousness of transpersonal leadership is clear. The results of this study show that it is possible to facilitate the development of a consciousness of transpersonal leadership. It is also clear that there is a need for additional research on ways to develop transpersonal consciousness in leadership.

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## APPENDIX: PARTICIPANT CONSENT FORM

Consent form for the Inner Landscape of Leadership dissertation project.

Thank you for consenting to be a part of this inquiry into the Inner Landscape of Leadership approach to leadership training. As a co-researcher, your participation in this program will add value and insight to the research findings.

By signing this consent form, you agree to allow your contribution to be used as part of my dissertation data. This will include contributions made during the program, including video taping of the program. Follow up email interviews will ask for your opinions, insights and suggestions about the program.

Questions about this study are welcomed at any time.

Signed \_\_\_\_\_

Print Name \_\_\_\_\_

Date \_\_\_\_\_

In writing up data from your contributions, I will respect the confidentiality of any personal statements made. I will also use pseudonyms in place of real names, unless it is otherwise agreed upon.

The video tape of these sessions will be used as a supplemental source of data for evaluating this program, and also as supplemental material in presenting the research findings to my committee and fellow doctoral students. If you do not wish to have your contribution presented in the video segments used, you may choose to have any such portions edited out of the video presentation by making such a request to me personally within one month of the end of the program.

Signed \_\_\_\_\_

Jonathan Reams

Date \_\_\_\_\_

Thank you

Jonathan Reams