

UNCOVERING THE RELIGIOUS DIMENSIONS OF
LEADERSHIP AND LEADERSHIP DEVELOPMENT

BY

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THESIS

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Introduction

Leadership is commonly understood as one's ability to influence and coordinate others in order to produce an intended result. Such an understanding of leadership sees leadership as a social function. But in the same way that religion scholars can observe and analyze religion for its functional qualities, this thesis proposes that there is a more substantive way to observe and analyze leadership. Without a substantive approach of leadership, one can miss the underlying meaning and drivers for being a leader and the way that leadership shapes our societies.

This thesis will demonstrate three central premises. (1) Leadership can be understood as a process of mutual self-actualization between leaders and the parties they interact with (i.e., followers or clients), and sometimes mutual self-transcendence, that is used to effect positive change among all parties and potentially society as a whole. (2) This process can function religiously by orienting people towards the Durkheimian sacred, i.e., the ideal, and consequently shifting how people understand themselves and their lives. (3) Consequently, leadership development needs to include paths for meaning-making that support one's self-actualization and the self-actualization of others.

The methodology for this thesis is first to provide a history of leadership theory throughout the twentieth century, then to expound upon the concept of transformational leadership, a style of leadership that has held prominence in leadership studies, and overlaps with other key styles. The analysis of transformational leadership will then be augmented by connecting it to the works of Émile Durkheim, Max Weber, and Peter Berger. This part of the analysis will end with the articulation of a triological model for observing leadership at an individual level. Since leadership often operates at a group level, the thesis will then look at workplace spirituality, a central mechanism by which leadership orients people to the sacred and therefore influences people's comprehensive system of meaning. Workplace spirituality will then be observed particularly through a Durkheimian lens, and a framework for observing workplace spirituality in organizations will be articulated.

This section will end with a case study of Danny Meyer and the organization he founded and ran for 37 years, the Union Square Hospitality Group. Upon presenting this case study, the thesis will present two novel avenues for leadership development: (1) mindfulness and (2) a leadership development model that directly takes advantage of the triological model. In the context of bringing mindfulness into the workplace, mindfulness is often presented as a tool for

wellness. In this thesis, mindfulness will be positioned as a tool that goes beyond the scope of wellness, and instead has direct implications for leadership development. As for the second avenue, a set of frameworks developed by Maria Nemeth, the founder and director of the Academy for Coaching Excellence, will be presented.

The thesis will conclude with implications for the present research, as well as considerations for additional research. Ultimately, broadening our understanding of leadership presents opportunities to reconsider a few key aspects of society. Leaders are often celebrated as exemplars of great possibility and promise, and people worth emulating. Accordingly, how societies conceive of leadership and understand leaders influences how societies choose to educate future generations of youth and young adults. Finally, how a society thinks about leadership shapes the way that people interact with each other in organizations, including workplaces, healthcare settings, and schools. In the final analyses, observing leadership in a substantive way provides opportunities for societies to consider how they will create and recreate themselves in coming generations.

Leadership Theory History

The term leadership had its inception in 1821. Leadership initially referred to the “position of a leader, command” (Harper), and later on within the nineteenth century it took on the meaning of “characteristics necessary to be a leader, [or] capacity to lead” (Harper). This thesis will frame leadership as the latter definition, specifically the “capacity to lead.” Using this definition of leadership, one may inquire into this question: how can someone develop one’s capacity to lead? There have been both commercial and scholarly responses to this question. Commercially, businesses across the globe have taken on this inquiry in order to discover how they can best support their employees in developing their leadership. These business inquiries have led to the creation of the leadership development industry. According to leadership trainer Chris Westfall, leadership development is a \$366 billion global industry that generates approximately 45% of its revenue from the United States (Westfall). Westfall also outlines that within this industry, the top four development priorities are the development of coaching skills, communication, employee engagement, and strategic planning and acumen.

As for the academic approach to understanding leadership, many theories were developed during the 19th and 20th century. Most of these leadership theories would fall into reductive

forms of leadership-analysis since they often reduce leadership to formulas based on individuals, relationships or circumstances. Leadership scholar Albert King provides a concise overview of the development of leadership theory. King's research indicates that the first era of leadership theory focused on personality, specifically analyzing historic people to understand how "a person who copied their personalities and behaviours would become a strong leader" (King 45). This idea was further cemented by research by A.O. Bowden in 1927 (King 45). Theory based on personality traits was later seen as inconsistent due to the significant differences found between the personalities of leaders such as, "Hitler, Gandhi, and King" (King 46). The first era of leadership theory also focused on trait analysis, shifting from focusing on individuals to searching for a "number of general traits which...would enhance leadership potential and single trait could be associated with good leadership.

Leadership theory then shifted into an era of analyzing "influence," focusing on the relationship between individuals. This era focused on the power of the leader, by first outlining dictatorial and authoritarian types of control. Over time, this top-down approach dropped out of favor and was "no longer considered effective" (King 47). This era of analyzing influence also generated a perspective that even without coercion, the leader was seen as the "dominant factor in the leader-member dyad" (King 46). In 1990, King indicated that viewing the leader as the dominant factor within the dyad is still widely implemented, despite limitations such as the lack of acknowledgement of the power of lower participants.

King identified seven other eras of leadership theory that emerged afterwards, each contributing to the complexity of how one might understand leadership. The most notable of these eras were the Behavior Era, the Transaction Era, the Culture Era, and the Transformational Era. Within the Behavior Era, leadership was reduced to a "subset of human behaviour" (King 46), and there was strong empirical support behind this framing of leadership. During this Behavior Period, King identified some of the strongest principles to be the behavior of "initiating structure (leader emphasis on accomplishment of tasks) and [having] consideration (leader concern for individual and group cohesion)" (King 46), as well as the development of Theories X and Y of management. Both of these theories have distinct cosmologies about employees being managed. Theory X's cosmology was that "people are passive and thus must be directed and extrinsically motivated to serve organizational needs" (King 46). Theory Y's cosmology was that "people are already intrinsically motivated and thus need only proper working conditions" (King

46). As for the Transactional Era, leadership was seen as a set of transactions between leaders and subordinates. In this case, influence was bidirectional – subordinates demonstrate favor towards the leader in order to receive support, and the subordinate’s “maturity, interpersonal skills, and competence” (King 48) can also influence and shift the way that the leader behaves. The Culture Era shifted its approach to leadership by seeing it as a phenomenon that does not exist within the “individual, the dyad, or even the small group, but rather is omnipresent in the culture of the entire organization” (King 49). This era also shifted the focus of leadership from increasing the quantity of work to raising the quality of work.

Finally, King identified the Transformational Era as the most promising phase of leadership theory. This era focuses on leaders being more “proactive rather than reactive” (King 49), as well as “more radical than conservative; more innovative and creative; and more open to new ideas” (King 49). Leadership within this era creates enthusiastic commitment from subordinates in contrast to “reluctant obedience or indifferent compliance” (King 49). Within this era, King identified two periods: the Charismatic Period, and the Self-Fulfilling Prophecy Period. The Charismatic period focused on seeing leadership as a phenomenon that rests “on all who share the mission and vision” (King 49). King stated that in this sense “leadership becomes a state of consciousness, rather than a personality trait or set of skills” (King 49). To enact this leadership, often strong executive leadership is needed in order to create the vision for the organization and to “empower subordinates to carry out that vision” (King 49). The Self-Fulfilling Prophecy Period contributes to the Transformational Era by suggesting that the source of the transformation may come from leaders, as well as from subordinates. Therefore, leadership then focuses on “building, monitoring, and reinforcing a culture of high expectations” (King 50). Within such an organizational culture, subordinates shift their concerns from affiliation and security to “concerns of self-actualization, recognition, and achievement” (King 50).

Though King published this article in 1990, approximately three decades later, it appears that we are still in the transformational era. According to the research of Marc H. Anderson and Peter Y.T. Sun, transformational leadership can be seen as the “dominant conceptualization of leadership” (Anderson and Sun 76). Over the last fifteen years alone, more than 2300 peer-reviewed articles have focused research on transformational leadership, in order to uncover the empirical strengths and nuances of this framework. Given the present relevancy of this

framework and era of leadership theory, it is imperative to further outline the nature of transformational leadership. This will draw on the work of one of the most prominent leadership scholars on transformational leadership, James MacGregor Burns. Upon completing this more comprehensive outline, the thesis will expand upon Burns's work by approaching transformational leadership through the lens of Durkheim, Weber, and Berger.

Transformational Leadership Framework

One of the most prominent leadership scholars on transformational leadership is James MacGregor Burns. In his book *Transforming Leadership*, Burns articulates a framework for leadership, using his disciplines as a historian and a political scientist. Burns uses the word "leadership" to make three distinctly different references. (1) Leadership may refer to the people who are in formal positions of organizing power. They are the ones expected to set direction, and hold the ultimate responsibility of realizing outcomes. (2) Leadership may also refer to the capacity for someone to lead, to inspire, to enact agency, to map values to people's wants and needs, and create the context for transformation. (3) Lastly, leadership may refer to an intricate process between people to realize certain outcomes. Specifically, Burns says, "...leadership is not a neutral, mechanical process, but the transforming human moral factor in converting values into outcomes...[The] change...[that leadership] fosters must be measured by the realization of values, above all happiness" (Burns 227).

Understanding leadership as an intricate process is at the heart of Burns's framework. Burns sees that when leadership is transformational, it exists as a dynamic process that "mutually empowers leaders and followers" (Burns 211), and which involves seven components: "wants and needs, motivation and creativity, conflict and power...[and at this process's] heart lie[s] values" (Burns 211). The foundation of Burns's framework is "wants and needs" (ibid.), and values, while motivation, creativity, conflict and power are secondary elements that emerge from that foundation. Therefore, to understand Burns's framework best, one should first consider its primary components (wants and needs, and values) and then note how the secondary components (motivation and creativity, conflict and power) emerge.

The primary components of wants and needs can be mapped onto Abraham Maslow's hierarchy of needs, which traditionally present the five following needs: physiological (survival) needs; safety needs; belonging and lovingness needs; esteem needs; and self-actualization (Koltko-Rivera 303). Once the wants and needs of followers have been identified, leaders often

cultivate influence by mapping these wants and needs to values. According to Burns, values have the role of “addressing the fundamental questions of human nature” (Burns 212), and “...values clarify the relations between individualism and collectivism, self-interest and altruism, liberty and equality” (Burns 213). Ultimately, “values are power resources for a leadership that would transform society for the fuller realization of the highest moral purposes” (Burns 213).

Burns states that the value with the greatest potency for realizing our highest moral purposes is “the pursuit of happiness.” According to Burns, this pursuit encompasses other transformative values: order and security within society; and “liberty, equality, justice, and community” (Burns 214). Burns maps out these values to one central want and need facing most people throughout the globe: “the opportunity [for people] to shape and direct the quality and meaning of their own lives” (Burns 214). Burns also posits that pursuing happiness creates both a profound transformation within societies, as well as an equally profound transformation within each individual involved. For example, Burns sees pursuing happiness as an act that generates collective leadership that can address global poverty and redistribute resources so that more individuals can have the means to pursue happiness (Burns 237).

Though the pursuit of happiness may have the greatest potency, the path to realizing the wants and needs ascribed to this value, and any value, is not always straightforward. Therefore, the secondary elements of Burns’s framework (motivation and creativity, conflict and power) arise along this path. Burns sees creativity as two-fold: (1) the ability to generate a vision, i.e., “a state of affairs not presently existing” (Burns 153), usually involving the interpretation or reinterpretation of values, wants and needs, and (2) the ability to generate ways of realizing that vision. Burns identifies crisis as the primary source of creativity that has the potential to transform. Crises often emerge when there is “explanatory collapse” (Burns 166), i.e., when wants are delegitimated or when values are declared to be realized, even though reality might demonstrate otherwise.

One can illustrate this with a present-day example: the tension between people who see that the policing system in the United States is just and unbiased, and people who see that the policing system disparages people of color, especially Black people. People who believe that the police system is unbiased might declare that they hold values of justice and fairness. Yet, one can see that justice and fairness likely are not upheld by the current system when considering various studies, such as the research from Harvard’s School of Public Health that indicates that Black

people are 3.23 times more likely to die during an encounter with the police than white people (“Black People More than Three Times as Likely as White People to Be Killed during a Police Encounter”). Out of this crisis, activists have used their creativity to reimagine policing in America, and these activists have oriented people towards their new visions through cries to “defund the police” or to abolish the police (Stockman and Eligon). As these cries spread across media, people generally position themselves as supporters, doubters or opposers to the ideas of defunding police, as exemplified in the New York Times article, “Cities Ask if It’s Time to Defund Police and ‘Reimagine’ Public Safety (Stockman and Eligon). This experience exemplifies a common phenomenon that Burns notes in his framework. In the face of activists, leaders or other individuals who are proposing significant changes, Burns states that people will then often divide into followers or opponents. Sometimes the opposition will exist with rivaling new visions, but in many instances the opposition will exist to maintain the status quo. This emerging division between supporters and opposition is the beginning of the framework component known as conflict. Within conflict, leaders will find ways to engage in dialogue and reframe values in order to garner further support and action, and sometimes create bridges across divides. Thus, effectively conducting dialogue is a significant aspect of transformational leadership.

Whether people are at the beginning stages of leadership by identifying their wants and needs or the wants and needs of others, the middle stages of being creative and being in the midst of conflict, or in the final stages of implementing and reiterating upon solutions, two components that cut across all of these stages are power and motivation. To understand the component of power, one must look at Burns’s distinctions between power and perceived power. Within Burns’s framework, power exists as a relationship “...based not simply on the possession of resources” (Burns 15), by people who have authority over decision-making and over people, but based on “the creative, dynamic interplay of wants and needs, motives, values, and capacities of both would-be leaders and their potential followers” (Burns 16). By framing power this way, Burns opens up a few distinct possibilities. One is that people individually can grow in power through the ways that they speak about values, connect with needs and wants, and grow in their ability to lead. Even more so, power is no longer a zero-sum game; one’s personal growth does not need to take away power from another. In addition, people can grow in power as individuals, regardless of their formal designation of being a leader or a follower. As people grow in power

and influence, Burns sees that it is important to understand the concept of perceived power. Perceived power can be “understood motivationally as the individual’s control of both self and other” (Burns 149). Even though Burns focuses this definition on the control of individuals, power is only a means, not an end. Specifically, Burns frames the assertion of power as “the effort to create change” (Burns 149). Hence, the goal of all framings of power are oriented towards the end-goal of creating change with needs, wants, and values in mind.

The remaining component of Burns’s framework, then, is motivation, exploring why people become leaders and look to effect change. Given the primary components of the framework (wants and needs, and values), Burns sees wants and needs, primary components of his leadership framework, as the fundamental source of motivation. He asserts that these foundational components are “powerhouses” that “motivate leaders and followers to struggle for social change” (Burns 144). When considering wants and needs, and distinguishing between the two, Burns references the scholarship of Jean-Jacques Rousseau and Karl Marx, and their investigations into the real wants and real needs of individuals. In the final analysis, Burns decides that distinguishing between wants and needs is too subjective to truly delineate between the two, henceforth, using the terms interchangeably. Burns indicates that Marx builds his scholarship from Rousseau’s work, and that Marx identifies real wants/needs to go “beyond the material—[to include] cultural aesthetic, political, and even romantic [wants]” (Burns 146). Through a Marxian lens, Burns sees that satisfying material wants is a basic part of human existence, and quotes Marx’s idea that “the rich human being is simultaneously the human being in need of a totality of human manifestation of life—the man in whom his own realization exists as an inner necessity, as need” (qtd. in Burns 146). Therefore, this need of a totality of human manifestation is the truest want and need driving motivation.

One can link this want to the other main framework of wants that Burns references: Maslow’s hierarchy of needs. Given the hierarchy’s comprehensive range of human needs from material provisions for survival and safety to esteem and self-actualization, Maslow’s hierarchy has the potential to capture Marx’s totality of human manifestation. Burns focuses on self-actualization, which sits at the top of the hierarchy, and connects it directly to the motivation for leadership, stating that “the qualities that motivate and characterize self-actualization—creativity, the capacity for growth and learning, flexibility, openness, and what psychologist Robert White called ‘effectance,’ skills in dealing with others or with the environment—are near

to those of leadership” (Burns 143). According to Burns, the key difference between the motivation for self-actualization and the motivation for leadership is that Maslow’s framing of self-actualization is “self-contained, autonomous, dependent on...[the person’s] own potentialities and latent resources” (Burns 143), yet leadership depends on “a process of mutual self-actualization with others, motivated in the words of political theorists Agnes Heller and Ferenc Fehér, by commitment ‘to a value or a purpose that stands higher than the person’” (Burns 143).

The challenge that Burns identifies with Maslow’s framework is that it did not account for external factors that shape the individual, such as “family, school, [and the] workplace” (Burns 144). When considering the external factors that influence motivation, Burns returns to and refines his notion of perceived power. Generally, when power is asserted, Burns states that power can be “directed both inward to the self, toward self-determination, self-esteem...and outward to the environment, including power over ‘fate’ or intransigent institutions or irreconcilable oppositions” (Burns 149). Burns posits that the bridge between these inwardly and outwardly directed motivations is efficacy, “the capacity to produce a final result or effect” (Burns 149). Burns indicates that efficacy, and therefore perceived power, is strengthened by success. This success then strengthens the person’s motivation to enact change. Burns expounds upon this stating “persons with a high feeling of efficacy have great confidence in their ability to make changes, to remain committed to goals, to overcome difficulties and failures, to exercise control. Those with little conviction that they have the capacity to master their fate characteristically lack the motivation to try” (Burns 149). By accounting for external factors, Burns creates a more comprehensive understanding of motivation, and how one grows in one’s motivation. Motivation also presents a significant opportunity to begin to move beyond a reductionist approach to leadership.

To begin to see leadership beyond a functional approach, it is important to first see the components of Burns’s framework as a system. One inference that can be drawn about this system is that since the system originates from wants and needs, wants and needs serve as the birthplace and origin of leadership. The system then uses values, creativity, and power as the means for leadership, especially transformational leadership. When enacting this kind of leadership, conflict is often a natural by-product, that then becomes part of the leadership process. Yet, it is motivation and the innate desire for self-actualization that may energize people

to enact leadership and to work towards effecting change. In fact, as mentioned previously, the only difference between the motivation for leadership and for self-actualization is that leadership is motivated by the idea of mutual self-actualization towards a higher purpose. Motivations are often the underlying causes of behaviors, oftentimes presenting a truer and more final reality than the behaviors that they generate. Leadership therefore can be understood as a symbol orienting people to society's collective desire for mutual-self-actualization. Understanding leadership this way presents significant contrast with the usual reductionist standpoint— leadership solely exists simply to organize people, organizations, and institutions across economic, political, and sometimes religious domains. Instead, leadership truly is the opportunity for people to work collectively towards self-actualization for a purpose that is positive and goes beyond themselves.

Seeing leadership as this particular opportunity aligns well with transformational leadership, but one can question whether it works with other styles. For instance, in an article reviewing styles of leadership, Marc H. Anderson and Peter Y.T. Sun reviewed several styles that have “been proposed to capture important missing aspects” (Anderson and Sun 76) of transformational leadership and transactional leadership. The reviewed styles included pragmatic leadership, servant leadership, authentic leadership, and distributed leadership. Pragmatic leadership complements transformational leadership by placing a strong focus on practical knowledge of “day-to-day problems that people and organizations face and a focus on identifying cost-effective solutions that address functional needs” (Anderson and Sun 80). Servant leadership is a style that focuses primarily on “the growth of those who are being simultaneously led and served” (Anderson and Sun 82), rather than primarily focusing on the vision of an organization. The expectation is that this shift in focus will still support organizations to realize their goals. Authentic leadership is a style that seeks to cultivate positive psychological strengths and a positive ethical climate. This style complements transformational leadership by putting a stronger focus on the relational aspect of leadership. Finally, distributed leadership is a style where “leadership influence” (Anderson and Sun 85) usually sits across multiple team members. This form of leadership is a departure from usual ways of framing leadership, since usually one assumes that there is an “external leader who is positioned hierarchically above the team members” (Anderson and Sun 86). These various styles demonstrate that it may not be sufficient to focus solely on transformational leadership.

Yet in their final analysis, Anderson and Sun posit that the leadership styles they reviewed mostly overlap with transformational leadership. This suggests that transformational leadership may be at the core of what it means to be a leader, including the aspect of supporting people to work towards mutual self-actualization. Furthermore, Anderson and Sun recommend that rather than continuing to proliferate different styles, it would be wiser to integrate these various styles into a “new ‘full range’ style” (Anderson and Sun 90) of leadership. Such a style would account for the overlaps between various styles, while accounting for new behaviors such as “environmental monitoring, strategy formulation, [and] path-goal facilitation” (Anderson and Sun 90), behaviors that are considered pragmatic. Throughout their analysis, Anderson and Sun also find that across styles leaders can demonstrate behaviors that are either “socialized charismatic” or “personalized charismatic”. The former is a focus on prosocial thinking and behavior as a leader, while the latter is self-centered and self-seeking. Across the styles, the socialized charismatic focus is either deemed to be more effective and ethical or is likely integrated into a leadership style due to the style’s focus on altruism.

In addition, Anderson and Sun suggest that leadership behaviors arise from five self-identities that leaders can hold: “visionary, relational, creative, manager and community-oriented” (Anderson and Sun 90). Self-identifying visionary leaders work as futurists who work towards a desired future. These futures can focus on values and standards. Relational leaders focus on cultivating positive relationships, while creative leaders focus on problem-solving. Manager leaders focus on “structures, systems and processes to aid and control outcomes” (Anderson and Sun 91). Community-oriented leaders seek to contribute to “the greater public good” (Anderson and Sun 91). Anderson and Sun assert that all of these identities can exist within one leader, and each identity may emerge depending on the context or situation.

In the end, transformational leadership tends to encapsulate many dimensions of other leadership. This allows it to be fertile ground for understanding the heart of leadership as posited earlier: the opportunity for people to work collectively towards self-actualization for a purpose that is positive and goes beyond themselves. This self-actualization may happen through a leader’s ability to be adaptable and flexible in which identities (e.g., visionary, creative, manager) one expresses within a given situation. Growing in one’s capacities to express these identities likely includes developing one’s intellectual capabilities, problem-solving creativity, and empathy.

The groundwork for this thesis rests on the Burns's extensive research and the multidisciplinary approach that he took as a historian and political scientist, as well as someone who engaged philosophy and psychology. To continue to expand the scope of Burns's framework, this thesis will propose an additional challenge by revisiting Maslow's hierarchy. Afterwards, this thesis will contribute new ideas through the lens of religion scholars: specifically, Durkheim, Weber, and Berger.

Broadening Leadership

To continue to expand the scope of Burns's framework, this thesis will propose challenges, and then contribute new ideas through the lens of religion scholars: specifically, Durkheim, Weber, and Berger. This section of the thesis will have four elements: (1) a challenge to Burns's understanding of Maslow's hierarchy (2) a Durkheimian consideration of leadership as a symbol,¹ and the identification of the symbolic principle; (3) a scholarly method that can expand on our understanding of this symbolic principle, including references and new connections to Burns's framework; and (4) a new triological model for observing and analyzing one's leadership and crucial factors that shape that leadership.

Challenging Burns's Framework

One challenge to Burns's framework is his use of Maslow's hierarchy of needs. Specifically, though he draws strongly from Maslow's hierarchy of needs to understand wants and needs and motivation, he actually uses an incomplete version of the model. In his work, Burns differentiates leadership from self-actualization due to leadership's ability to go beyond the individual in order to effect change. What Burns does not reference is that over twenty years after the original publishing of Maslow's hierarchy of needs, Maslow created a stage higher than self-actualization known as self-transcendence. In this stage, a person "seeks to further a cause beyond the self and to experience a communion beyond the boundaries of the self through peak-experience" (Koltko-Rivera 303). This connects well with Burns's differentiation, and may be used to extend the current understanding of leadership presented in this thesis. To incorporate

¹ In Durkheim's *Elementary Forms of the Religious Life*, the term Durkheim uses is "totem". When this thesis is looking at a context that doesn't originate in totemism, the term "symbol" will be used in its place. Similarly, when this thesis is not looking at totemism, rather than using "totemic principle", the term "symbolic principle" will be used in its place.

these insights, leadership can be proposed to be a symbol. Primarily, this symbol represents the opportunity for mutual actualization, and possibly mutual transcendence, in service of effecting change. Changing leadership to a symbol will still allow Burns's framework to exist as a base for understanding leadership, but exploring it as a symbol can lend itself to additional considerations. Since symbols can exist in different forms, mapping leadership to a specific type of symbol can lead to more profound insights on leadership.

Leadership as a Durkheimian Symbol

The Durkheimian model of totemism is an in-depth system that can lend itself to understanding leadership as a symbol. In his work *Elementary Forms of the Religious Life*, Émile Durkheim provides a reductive theory of the origin of religion modeled on Australian Aborigine totemism. In his model, a totem is a sacred element, usually the species of an animal or vegetation. Though totems are holy, the emblems that have figurative representations of the totemic species are deemed to be much holier than the living animals or vegetation. Durkheim explains that this turns out to be the case, because totems represent something even more sacred: the totemic principle. Though an actually invisible feature, the totemic principle is the most sacred element of a society, since the totemic principle represents society itself and its identity. The totemic principle represents a society's collective opinions and beliefs, and the collective's authority generated by the people within a society. The collective authority also deems the totemic principle as important. Without the collective authority claiming that the totemic principle and its totems are important, the totemic principle would no longer exist. The totemic principle is a significant component of this model, because it holds the identity and metaphorical spirit and essence of the society.

One can apply the model of totems, emblems, and totemic principles to discuss leadership, though out of respect for Aborigine culture and religion, instead of totems and totemic principle, the terms symbol and symbolic principle will be used, respectively. To apply this model, one can first establish leadership as the symbol. If leadership is itself a symbol, then leaders become emblems. Leaders can be designated by their formal titles or designated by people who recognize the person as someone with the ability to influence and effect change. The symbolic principle would then be the aforementioned refined definition of leadership: the opportunity for mutual actualization, and possibly mutual transcendence, in service of effecting

change. To further differentiate between the symbol and the symbolic principle, I would refer to the symbol as leadership, and propose the designation of “transformational presence” as the symbolic principle. This new designation may be effective for a few reasons. In Burns’s framework for leadership, leadership exists as a complex transformational process. Yet, Burns recognizes that the process involves the mutual actualization of leaders and followers. Accordingly, even though people may formally be designated as leaders and followers, it turns out that both categories of people have influence over the process, and contribute to creating change. Simply put, in some way everyone involved in a leadership process actually acts as a leader. Yet, if fundamentally actualization and even transcendence are at the heart of what is occurring in the process of leadership, it may be helpful to create a separate term that points to the consciousness of leaders and followers contributing to this process. Since Burns’s framework falls into the transformational era of leadership theory, one can propose the term of transformational presence as the symbolic principle. As a symbolic principle, the term transformational presence would represent people’s abilities to make, break, and transform their societies and world. This presence is enacted by intentionally living in a way that mutual actualization, and possibly mutual transcendence, occurs while effecting positive change to meet the wants and needs of people. Compared to Durkheim’s original use of the symbolic principle when describing religion, the use of the symbolic principle when describing leadership would represent the most altruistic, creative, and efficacious identity that someone can have in society.

If the symbolic principle of leadership is transformational presence, Burns’s framework offers a great starting point to describe the process of enacting transformational presence. Moving forward, other scholarship can be used to expand on Burns’s framework. One can begin expanding on Burns’s framework by connecting it with Max Weber’s framework of religious prophets and authority-types.

Integrating Weber’s Framework

Weber defines a prophet as a “purely individual bearer of charisma, who by virtue of his mission proclaims a religious doctrine or divine commandment” (Weber 256). Prophets usually have charismatic authority, a force that allows people to be influenced and governed by a prophet due to people’s “belief in the extraordinary quality of the specific person” (Weber 265). This extraordinary quality is usually “valued as supernatural” (Weber 265), and continues to be

valued through the specific person's "miracles...victories... and other successes" (Weber 265). If one were to adapt Weber's framework to transformational presence, charismatic authority can be redefined as a force that allows people to be influenced and supported in having their wants and needs met due to people's beliefs in a person's extraordinary qualities, including their Burnsian creativity, and their efficaciousness at creating change. In Weber's framework, charismatic authority is usually limited to singular prophets, where institutions are created around them. In this new framework that focuses on transformational presence, institutions do not need to be built around the transformative people. Rather, the greatest sign of a person who exemplifies transformational presence is the growth of the people around them, and the people's growing abilities to yield their own self-actualization, and to serve a purpose that goes beyond themselves. A person demonstrating transformational presence might not necessarily demonstrate charisma in the ways that it is traditionally conceived. For example, someone might enact transformational presence through a quiet, reflective, and generous way of being with others. Therefore, to differentiate between Weber's charismatic authority, and the version of this authority being used in this leadership framework, one can replace the term charismatic authority with individual authority.

In Weber's framework, prophets can be ethical prophets who renew and recreate religious doctrines or exemplary prophets that live in a way that embodies a new vision for life or a new set of values. Similarly, people may demonstrate their transformational presence in two ways: (1) by renewing and recreating visions for self-actualization or self-transcendence or (2) by embodying a new vision for self-actualization or self-transcendence through their behaviors and ways of being. It is also possible that one's individual authority represent a combination of the two ways, bringing together one's ability to articulate visions, and enact unique behaviors and ways of being.

Within Weber's framework, charismatic authority interplays with traditionalist authority and legal authority. In the domain of religion, legal authority emerges when religions emerge around charismatic figures. For instance, the original Christian church emerged as an institution centered around the charismatic figure of Jesus Christ. Notably the legal authority appoints staff to create structured ceremonies, practices and rules that allow the religion of Christianity to be accessible to people across the world. Legal authorities tend to differ from their charismatic authorities; the people appointed to be the legal authorities usually do not have the supernatural

qualities often associated with charismatic figures. The formation of legal authorities may also be shaped by the traditionalist authority that exists during the time of formation. The traditionalist authority is the mental and psychic attitude-set that believes that the everyday routine is “an inviolable norm of conduct” (Weber 265). It is often believed that these traditions have “always existed” (Weber 265). One example of this is that though there is no indication in the four canonical gospels that Christ believed that the emerging Christian church should be run solely by men, much of the power within the original Christian church, the Catholic Church, is patriarchal as men are the only ones who can be staffed as priests, bishops, cardinals, and popes.

Though Weber articulates the constructs of legal and traditionalist authorities to explain the ways that religious institutions are created, these constructs are still relevant to leadership as a whole. Within the context of business enterprises and similar organizations, the legal authorities and traditionalist authorities often are the middle managers of organizations. These middle managers are responsible both for receiving information, insights, and initiatives from their senior leaders, and distilling what they have received to their subordinates. As such, middle managers can serve as legal authorities by creating structures and team policies and practices that align with the vision of senior leaders. If these structures, policies, and practices also reinforce a traditional cultural context, then these middle managers function as both legal and traditionalist authorities. Though middle managers may serve as both types of authorities, they may also choose to act in ways that appear to counter the vision of senior leaders, often to protect their subordinates (Gjerde and Alvesson 126). The ability to choose between acting in ways to support senior leaders and acting ways that may counter senior leaders demonstrate the transformational presence of middle managers in action.

Integrating Berger's Framework

To build upon the idea of the symbolic principle of transformational presence, one can turn to the scholarship of sociologist Peter Berger. In *The Sacred Canopy*, Berger demonstrates a model that centralizes people as the deciding factor for society and its features. Berger theorizes that people have a dialectic relationship to society: people shape society, and society shapes people. The dialectic has a three-part process: (1) externalization, (2) objectivation, and (3) internalization. In Berger's framework, externalization is the “ongoing outpouring of human being into the world” (Berger 4). This outpouring can happen through one's mental or physical exertion, and likely someone's presence or behavior. Objectivation then describes the process

where one's exertion yields a product, such as values, ideas, objects, or even a set of interconnected ideas and objects that can ultimately be defined as a reality. Finally, internalization is the process by which people take objects and perceived realities of the objective world and transform them "into structures of the subjective consciousness" (Berger 4). This internalized reality can include society and its structures. In Berger's framework, society is "objectivated human activity....society is a product of human activity that has attained the status of objective reality" (Berger 11). This process of externalization, objectivation, and internalization can be used to describe how people enact transformational presence in society.

Within Berger's framework, anyone has the ability to enact this process; however, it is normal that people are unaware of this ability. Berger states that this is a result of alienation: a state of consciousness where people are no longer aware of the dialectic relationship, and therefore no longer aware of their ability to shape society. Alienation is often reinforced by legitimations, which are propositions of "what is" (Berger 30), and "what ought to be" (Berger 29-30). These legitimations are expressed in a range of ways that include affirmations of how things are done, moral maxims, and "specialized bodies of 'knowledge'" that are meant to explain why "specific sectors of the social order" (Berger 32) are the way they are. Berger identifies legitimations occurring outside of religion, though he asserts that religious legitimations have historically been highly effective. For example, in ancient China divine mandate was used as a legitimation to indicate who should be the emperor of China.

Berger also posits that though some legitimations can be used in alienating ways, others can be de-alienating. For instance, Berger asserts that the beliefs of mystical religions can have a de-alienating potential (Berger 97-98). For example, in Sufism, God is the ultimate and most sacred reality. According to Berger's framework, a practitioner of Sufism would then be less likely to see social institutions as divinely legitimated, and instead could be more likely to see such institutions as human-made. Seeing institutions this way would be de-alienating for the practitioner. Consequently, religions generally have the capacity to articulate legitimations that are either alienating or de-alienating.

Within the context of leadership, legitimations can also be alienating or de-alienating. For example, common alienating legitimations include maxims such as "this is just how we do things," limiting conceptions of what it means to be an employee (e.g., Theory X on management), and values that propose that accomplishment is all that matters (e.g., "you can

sleep when you're dead"). Yet, there are also de-alienating legitimations, for instance expansive conceptions of employees (e.g., Theory Y on management); the idea that everyone is a leader; and the value that work-life balance is important. Later in this thesis, when discussing leadership development, a series of de-alienating leadership legitimations will be presented. Such legitimations will be crucial for creating a social context where people can practice ideal leadership: working towards mutual self-actualization and more in order to create change. Practicing this kind of leadership will empower more people to enact transformational presence.

Bringing Durkheim, Weber, and Berger Together with Burns

Alongside Burns's framework, Durkheim, Weber, and Berger's scholarship provides deeper insight into transformational leadership. Burns's framework provides an enhanced way of defining leadership, as a process of self-actualization, and sometimes self-transcendence, used to effect positive change. Through a Durkheimian lens, leaders serve as symbols of a particular symbolic principle: transformational presence, or people's ability to make, shape or break their societies. Through a Bergerian lens, people can enact transformational presence through externalization, objectivation, and internalization. Yet people are often unaware of the ability to enact this due to alienation and de-alienation, both of which are empowered through legitimations. These legitimations can occur as people evoke at least one of the Weberian authorities (individual, legal or traditionalist). For example, when evoking a traditionalist authority, it is more likely that someone may assert alienating legitimations. Yet, if someone wants to be a leader and therefore act as someone who creates a context for mutual self-actualization, one wants to be mindful of how one is enacting any of the Weberian authorities. One can consider the following three questions: (1) How can leaders use their individual authority to embody and be role models of transformational presence through their words and actions? (2) How can leaders evoke their legal authority to create practices and policies that allow people to challenge and transform the status quo? (3) How can leaders use traditionalist authority to maintain empowering values?

It is also important to inquire further into where leadership takes place. It is common to assume that one can witness leadership in formal organizational settings such as businesses, healthcare environments, and churches. Yet, these are not the only settings where people experience self-actualization and work towards a positive change. Burns identifies other settings, including families and schools (Burns 144). Recognizing these various types of settings broadens

our map for observing leadership, and it can broaden one's thinking about leadership development. For instance, one can consider how in a family setting, older siblings can serve as leaders to their younger siblings. This may happen by evoking legal authority, where the older siblings hold a particular vision set out by their parents, and create practices and rules in order to support the younger siblings in following the parents' vision. Or in a different example, the older siblings may choose to evoke individual authority and offer a different vision altogether in hopes that the different vision will better support the younger siblings. In both examples, leadership and the enactment of transformational presence can be observed through how the oldest siblings interact with the youngest sibling.

Introducing the Trialogical Model

One limitation of using the works of Durkheim, Weber and Berger to challenge and expand Burns's frameworks is that most of the frameworks that were previously used are either reductionist/functionalist, e.g., Durkheim and Berger, or are slightly on the cusp of being substantive religion frameworks, e.g., Weber. As a result, these works leave little to no room to consider the role of the sacred in leadership. One way to address this limitation is to propose a counter-model to Berger's dialectic framework. Specifically, Berger's dialectic framework exists as a way of explaining religion's existence and governance over the world, and at the time of writing *The Sacred Canopy*, Berger saw religion as a creation of humans used to legitimate society's social structures. For Berger, religion does not have any real supernatural or spiritual value. In order to have a model that accounts for the possibility of a supernatural reality, one can consider a trialogical model of how people, the sacred, and society influence each other. The three points of the trialogical model would be (1) profound reality, (2) the individual, and (3) structural reality. Profound reality is that which is deemed as sacred. This may refer to any or a combination of the following: supernatural reality, including a god or gods, or the holy or the numinous; meaning derived from sacred texts and art; one's cosmology of the world; inspiration; or an ideal or purpose that goes beyond the individual human. These components of profound reality have the ability to directly influence the individual and society. In addition to these components would be one's beliefs, values, and knowledge that one uses to guide one's life. These aspects of profound reality primarily affect the individual, but have the power to influence others, either by being articulated to others or through the behaviors that result from them. As for the trialogical model component of the individual, persons have the ability to interact with and

potentially influence profound reality, and they have the ability to directly influence structural reality. Interacting with profound reality may include prayer, meditation oriented towards deities, being in spaces deemed holy, and orienting one's thoughts, feelings and actions towards ideals, beliefs, values or guiding knowledge. Structural reality can refer to society as a whole. It can also refer to any groups of people within a society, and the products, policies, and practices that are created or maintained by the people. Individuals interact with structural reality through their behaviors (i.e., actions and communication), and through the materials and systems that they produce. These products (e.g., art, poetry, retail, educational courses) and systems (e.g., laws, infrastructure, societal norms) then become part of structural reality. Structural reality can influence the individual, but most likely cannot influence the profound reality, though it can influence how an individual interprets three elements: (1) profound reality itself, (2) the role of the profound reality within the lives of individual humans, and (3) the role of profound reality within society. This model is depicted in Figure 1 below:

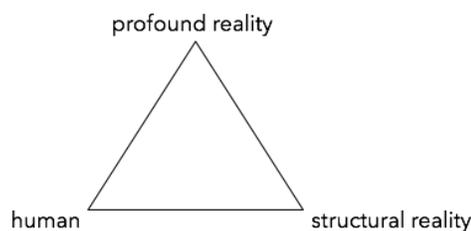


Figure 1 shows the triological model. Each element of the model exerts some form of influence on the other two elements, though this influence varies depending on which elements are involved. The variations are further articulated in this section of the thesis.

Shifting to a triological model can expand how one thinks about leadership in two ways. First, it offers a lens to understand how people might pursue self-actualization and self-transcendence through religious and spiritual paths. For example, for Roman Catholic persons, Jesus Christ could be the primary profound reality in their triological framework. For these persons, their path for connecting to their sense of transformational presence and developing their leadership would be clarified by considering Christ's role in their lives, and Christ's role in society. The persons may approach deepening their understanding of Christ's roles through prayer, reading the Bible, and practices such as *lectio divina*, a "slow, contemplative praying of

the scriptures, which leads us to union with God” (Paintner and Wynkoop 1). The insights that emerge from *lectio divina* may inform how persons want to lead their lives, as well as the way that persons want to contribute to society, and possibly transform society. These insights would also be a part of profound reality. As for the institution of the Catholic Church itself, this institution (i.e., the people who organize the Catholic Church and its material possessions, practices and policies) would be a structural reality of the triological framework.

Though religious institutions are part of structural reality, their concepts about what it means to be human, to lead one’s life, and to go through one’s self-actualization become a part of profound reality. For example, one of the concepts that shape how practicing Catholics can work towards self-actualization and self-transcendence is that of vocation, adapted from Lutheran and Calvinist theology. The Lutheran and Calvinist conception of vocation reimagines the monastic notion of “...religious devaluation of all earthly occupations” (qtd. in Dik et al. 426), and instead supports “the idea that ‘earthly’ occupations, too, can hold spiritual significance” (Dik et al. 426). Roman Catholics living in the United States discern their vocations and their careers, thereby opening up a path for self-transcendence by making their careers a way to serve God. These vocations also serve other people, and act as a path for self-actualization as the Catholic grows in intellectual, emotional, and career-oriented skills needed to fulfill the vocation. Ideas and concepts in profound reality can often shape how someone interprets other parts of profound reality. For example, the concept of vocation may also influence how the person understands Christ. One insight from my personal experience as an American Roman Catholic is that one way that I have understood Christ’s role in my life is seeing Him as a steward who shapes my career path, and my work. More broadly, the Catechism of the Catholic Church is filled with doctrines that can shape how one interprets Christ and His role in one’s life. Though the Catechism itself is a product that sits in structural reality, the ideas themselves sit in profound reality, because the ideas are considered sacred.

The second way that the triological framework can open up the overall leadership framework is that it can still be used to engage secular and non-religious people and their motives. The profound reality element can be used to account for inspiration, as well as any purpose that involves serving others. This element can often be seen in non-profit companies, and in mission-based companies and organizations. For instance, the American-based non-profit

charity: water² has a mission statement of “bringing clean and safe drinking water to people in developing countries” (“Our Mission”). This mission sits in profound reality, because though it was created by the organization, the mission statement articulates an ideal that the organization espouses about how the world should be. It specifically envisions a reality for the world where every human deserves easy access to clean water, as well as access to food, a strong economy, and schooling. In fact, charity: water states that “when a community gets access to clean water, it can change just about everything. It can improve health, increase access to food, grow local economies, and help kids spend more time in school” (“Our Mission”).

One can separate the values behind the purpose of organizations and designate the values as part of the profound reality element. For example, one can say that charity: water’s mission connects with the Burnsian value of “pursuit of happiness,” since creating access to clean water can help create more security and order within a community, and therefore make it more likely that people can “shape and meaning of their own lives” (Burns 214). Individuals who connect with this specific value may feel influenced by this value to donate to charity: water. This value may also influence people to consider other companies that are addressing global security issues. Therefore, when analyzing organizations, one can place the ideals and the underlying values behind mission statements or stated purposes in the element of profound reality.

As a tool for analysis, the element of profound reality presents the opportunity to understand the core components of how someone understands ultimate reality, regardless of whether that person deems ultimate reality in a religious or non-religious way. A person’s ultimate reality incorporates one’s understanding and internalization of the world, including its cosmology, and visions for its future. This ultimate reality can be informed by religious notions such as god, the numinous, and the sacred, and by not-necessarily religious notions such as values, the perceived wants and needs of people, and a purpose focused on serving people outside of oneself. This may be why Burns identifies values as such a powerful, transformative component of leadership. Values have the ability to shape not only how an individual understands the world, but also how an organization or how a society views and understands itself, and its own sense of purpose. Therefore, people practicing Burns’s transformational leadership articulate, define, and redefine values.

² The way that this organization brands itself is that it uses lower cases in the formal name of the organization.

This triological framework opens up ways of understanding oneself, people, and one's leadership, as well as ways of understanding how someone might enact transformational presence. Given that this framework uses Berger's dialectic framework as its initial foundation, the triological framework poses a unique paradox for understanding leadership. One of the presuppositions of Berger's dialectic is that every single human has access to this dialectic relationship; therefore, any human can influence, shape, and recreate society. Consequently, it is important to consider the following two questions: (1) Will the triological framework operate under the same presupposition about human influence? (2) If it does, then the model not only implies that everyone has the capacity to be a leader, but also that everyone is already a leader. If it is true that everyone is a leader, does this eliminate followers and in effect eliminate leaders given the traditional idea that leaders are people who have followers?

To address the first question, one can first refer to Burns's scholarship on leadership. Burns is keenly aware of the complex relationship that exists between leaders and followers. Burns notes that though it is tempting to believe that one can create transformation on one's own, ultimately the work of creating transformation for a community or society is "inevitably collective" (Burns 70). This work relies on "leaders [who] move and empower followers" and followers "who in turn empower and impel their leaders" and "become leaders themselves" (ibid. 72). This understanding of followers may already break away from traditional notions of followers, where followers might simply be seen as people who do what is demanded of them by their leaders. Yet, as a leadership development coach, I have worked with clients who have felt that they must do only what they are told to by their leaders, and that there is often no way to create a more empowering relationship between them and their leaders. This notion of being a follower may ultimately be a disempowering notion, beyond repair. Hence, rather than continuing to write through the paradigm of leaders and followers, it may be best to shift to a paradigm that builds on Berger's presupposition by stating that everyone is a leader. Every individual has the ability to influence, shape, and break society, though to do so effectively may take a more collective effort. This leads to the second question, which can be rephrased as this—does moving away from followership therefore eliminate leadership? The simple answer is no. Rather than eliminating leadership altogether, eliminating followership creates the opportunity to reinvent our notions of leadership, and to create new designs and systems for organizing and management.

In the business management book *Reinventing Organizations*, Frédéric Laloux provides case studies of new forms of management, and extracts central themes to outline new ways of conceiving businesses altogether. Throughout his book Laloux offers a framework for considering the different types of worldviews that shape business practices: from traditional and achievement-oriented worldviews to pluralist and evolutionary worldviews. In a synthesized version of his text, Laloux asserts that in businesses where employees hold the evolutionary worldview, employees see the world as a place for “individual and collective unfolding,” “taming one’s ego,” and using their sense of “inner rightness” (Laloux, *Reinventing Organizations: an Illustrated Invitation* 38) to make decisions, while they “yearn for wholeness” (ibid. 39), the feeling of rich interconnection to people and to nature. This evolutionary worldview aligns well with the perspective of seeing leadership as mutual actualization, and potentially can lend itself to a future worldview that includes mutual transcendence. Laloux presents case studies of twelve organizations that have at least 100 employees, and that have been operating for at least five years to see how these principles emerge in their practice. In many of these case studies, the organizations’ employees self-organize to set many of the parameters for how the company is run, how revenue is generated, sometimes even tasking themselves with the research needed to invent new products or forms of service.

One of the case studies is the Dutch healthcare company Buurtzorg. Buurtzorg’s profound reality has three central components: (1) The purpose of Buurtzorg is to provide patients with nurses who can support them in their homes. (2) Buurtzorg holds a specific ideal about people that centers the following beliefs: “People want control over their own lives for as long as possible[. They] strive to maintain or improve their own quality of life[.] People seek social interaction[.] People seek ‘warm’ relationships with others” (“The Buurtzorg Model”). (3) Patients receive the best healthcare when nurses work with them as collaborators to create plans for patients to practice self-management and to enlist support from their informal networks. This vision provides a path that shapes the way that the founder of Buurtzorg, Jos de Blok, designed his organization. De Blok created a model of organization where nurses would be on teams of about a dozen, “with each team serving around 50 patients in a small, well-defined neighborhood” (Laloux, *Reinventing Organizations: a Guide to Creating Organizations* 65). Each team had no manager nor team leaders, instead working together to decide on everything from managing nursing caseloads to scheduling vacations, to deciding which offices to rent, and

when to split a team because it had gotten too big. Also, rather than having decision-making rely on consensus, “for a solution to be adopted, it is enough that nobody has a principled objection” (ibid. 68). Laloux also states that despite the lack of a supervisor-subordinate structure, rather than every nurse being equal on the team, natural hierarchies emerge based on people’s experiences, and strengths. Laloux describes these hierarchies as “fluid hierarchies of recognition, influence, and skill (sometimes referred to as ‘actualization hierarchies’)” (ibid. 69). If the teams ever get stuck, Buurtzorg has a team of coaches who can be brought in to support the team. The coaches have no decision-making abilities when they are brought in; the coaches exist to help teams find their own answers, and occasionally offer advice based on solutions that other teams have found. The final decisions and responsibilities remain in the team’s hands. Over the past decade, Buurtzorg has won the national Best Employer of the Year, with staff reporting “8.7 [out of 10] for general satisfaction and a 9.5 [out of 10] for staff involvement (“Our Organisation”). By empowering the nurses to have decision making power to best serve their patients, and by pursuing paths to support patients in growing in their own autonomy and in their own ability to improve their quality of life, Buurtzorg exemplifies leadership that seeks out mutual actualization. In the end, each nurse is a leader, and practices leadership through work with patients, as well as through collaboration with team members.

Buurtzorg’s example is noteworthy due to the creativity and intellectual leadership used to implement novel decision-making structures and norms that facilitate the leadership of every employee. Consequently, even the organization is structured in unusual ways, such as having a back-office staff of 45 people to serve over 10,000 employees, therefore keeping their overhead rates at 8% of their budget rather than 25% of their budget (“Our Organisation”). Though the Buurtzorg model is unusual, it is quite effective. Patients need “40 percent fewer hours of care per client than other nursing organizations” (Laloux, *Reinventing Organizations: a Guide to Creating Organizations* 66), and patients “heal faster, and become more autonomous” (ibid. 66). Therefore, Buurtzorg is not simply a company with a fascinating design—from a pragmatic standpoint their work makes a difference, and the lives of nurses and patients are transformed for the better. Based on this case study, one might consider asking the question of how other organizations can implement similar structures around decision-making and organizational design. Yet, given that many of these practices emerged from a profound reality that includes the evolutionary worldview identified by Laloux, a better question for consideration might be what

is the profound reality of an organization, and how can that profound reality support the creation of novel structures and traditions that ultimately effect change? To look at this more in-depth, an organization can consider the following questions: What does an organization see as its service-oriented and self-transcendent purpose? What are the underlying values of that purpose? What do they hold to be true about people and the nature of humans? Upon defining the profound reality, the company can begin considering what types of norms and decision-making structures might demonstrate their profound reality, and might help employees understand that they truly are leaders within their organization.

Overall, the triological model provides a path for observing what one can call the religious dimension of leadership. As it relates to this model, religion can be defined as the comprehensive system of meaning that affects one's interiority and therefore one's practice of living. One's interiority is the combination of feelings, beliefs, and values that shapes the way that a person experiences life. The beliefs and values of one's interiority sit in the profound reality of the model. The strength of defining religion in this way is its ability to account for people with traditionally religious beliefs, as well as people who would consider themselves atheists. For people who do not believe in the supernatural and in deities, this definition specifically accounts for the beliefs and ideals that they hold about how the world and life should be. In the context of leadership, these beliefs and ideals would drive how a person approaches one's own growth and the difference one wants to make in the world. For people who have religious beliefs grounded in named religious heritages and institutions, their profound reality would be a combination of their traditional beliefs, alongside any other guiding ideas, values, and beliefs. As it relates to leadership, one's religion would also shape how one approaches self-actualization, and would guide the ways that a person aims to have an impact on others.

One challenge that can be proposed to the triological model is that it emphasizes the individual more than groups of people. To respond to this challenge, it is important to consider that individuals not only compose groups, but also individuals can shape a group's experience, and shape how a group understands itself. As this thesis proceeds, it will focus on a specific type of group: workplaces/organizations. Leadership and transformational presence strongly affect how people navigate workplaces and how they think about their work. The meaning that is ascribed to workplaces and to work as an overall concept, as well as the behaviors generated by that meaning, represents the religious dimension of leadership. To observe these meanings and

their associated behaviors, this thesis will introduce and examine the concept of spirituality and religion in the workplace (SRW). Upon presenting the history of SRW, a case study will then be presented observing workplace spirituality within a commercial business that is not associated to any particular faith traditions. This case study will demonstrate that such a business can demonstrate a workplace spirituality that has an impact on its employees and their profound realities.

History of Spirituality and Religion in the Workplace

SRW, also commonly referred to as workplace spirituality, is a construct that emerged out of management and organizational sciences during the 1990s (Benefiel et al. 177). Depending on the scholar, SRW can be defined in different ways. In a literature review by Margaret Benefiel, Louis Fry, and David Geigle, several definitions or frameworks are cited. Benefiel et al. cite Duchon and Plowman's work defining SRW in terms of three components: "(a) a recognition that employees have an inner life; (b) an assumption that employees desire to find work meaningful; and (c) a commitment by the company to serve as a context or community for spiritual growth" (Benefiel et al. 177). They also cite the work of Paloutzian, Emmons and Keortge where SRW also incorporates "dimensions of spiritual wellbeing" (ibid.). Benefiel et al. cite Giacalone and Jurkiewicz' definition of workplace spirituality as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy"³ (Benefiel et al. 177). Benefiel et al. finally posit that any definition of SRW requires two components at its foundation: a sense of calling or vocation to one's work, and "a need for social connection and membership" (ibid. 177). Though there is not one agreed-upon definition of SRW, many definitions incorporate a sense of social connection, and either a sense of calling (i.e., a mission or a purpose for work greater than what the day-to-day tasks of a job may entail) or organizational values that generate connection and vocation.

One of the key questions that scholars have debated is whether SRW does and should incorporate named religious traditions. For instance, when considering its historic roots, Benefiel et al. clearly establish some of the religious origins of SRW, by first referring to the sixth century

³ See Giacalone & Jurkiewicz's chapter in *Handbook of Workplace Spirituality and Organizational Performance* p. 13, for original quotation which Benefiel et al. included in the literature review.

Catholic monk, St. Benedict, who wrote rules for monastic life and saw “the work that comprised most hours of the monks’ day as just as holy as the regular hours of prayer that punctuated the work, because both provided discipline for body and soul and served a good end” (ibid. 176). Benefiel et. al. then discuss the Protestant Work Ethic of the Industrial Revolution, where each job or “worldly station” was meant to be seen as a “calling.” Some of the presuppositions underlying the Protestant Work Ethic are that humans are “basically sinful and must deny themselves earthly pleasures to avoid hell and reach heaven” (Benefiel et al. 176). Furthermore, Benefiel et al. assert that the Protestant Work Ethic was further reinforced by the Industrial Revolution that caused a cultural shift to seeing the world through an objective lens, including a shift to see humans as objectively materialistic, rather than seeing humans as agents with subjective and sometimes pro-social free wills. According to Benefiel et al., the resulting classical management theory that was rooted in the Protestant Work Ethic “asserts the need to exercise autocratic rule and power, thereby minimizing employee conflict and resistance to work” (ibid.). Benefiel et al. present this autocratic style as a problem, because, according to them, humans do not conform to autocratic rule and power and instead are “unpredictable and endowed with free will,” and “they possess imagination, hope, faith ambitions, creativity, and the capacity for growth” (ibid.). The final antecedent of SRW, according to Benefiel et al., is the “Faith at Work” movement. This movement emerged in the late nineteenth century and continued into the twentieth century in Europe and the United States. It was initially strongly informed by people such as Protestant clergyman Walter Rauschenbusch, and Protestant advertising executive Bruce Barton. Rauschenbusch called on Christians to “address both personal and societal transformation by entering the business realm and transforming it from the inside” (ibid.). Barton wrote a bestselling book, *The Man Nobody Knows*, in which Jesus is positioned as a role model for business leaders. Benefiel et al. also state that, in 1891, Pope Leo XIII released the encyclical “Rerum Novarum” that held complementary themes to Rauschenbusch’s ideas. The encyclical discussed that rather than having aiming to have one economic class, it is better to have harmony between the distinct classes. Specifically, Pope Leo XIII states that the proletariat, the rich, and the government should relate to each other in a way that honors God and human dignity. This dignity includes staying away from socialist ideals so that people can still own private property. Instead, people should be able to receive wages that allow them to live appropriately, and the rich should also have their needs met (Pope Leo XIII).

Throughout the twentieth century, the Faith at Work movement grew to focus on seeing the work of the laity as sacred. This was reinforced by Protestants and groups such as “International Christian Leadership” and “Full Gospel Businessmen’s Fellowship” (Benefiel et al. 176), as well as the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World” (Benefiel et al. 177). According to Benefiel et al., the scholar David Miller indicates that since the late twentieth century into the present, due to constant changing economic conditions, people desire to bring “their whole selves— body, mind, heart, and soul—to work” (ibid.). Though in the present moment, SRW offers people of various faiths an opportunity to incorporate religion into their work, the overall history and roots of SRW are based in Christianity.

Despite its religious roots, the role of religion in SRW has been contested. According to Benefiel et al.’s research, as the Faith at Work movement continued to grow throughout the 20th century, some people grew apprehensive of religion in the workplace, and concerns developed about possible discrimination and divisiveness caused by religious beliefs. The Catholic Church ended up abdicating its Faith at Work ideas, as the management academy took a stronger hold of this movement (Benefiel et al. 177). Benefiel et al. assert that the 1990s “saw the publication of books and articles in the popular press, primarily on spirituality...for the first time sans religion” (Benefiel et al. 177) in the workplace.

Among leadership scholars, the role of religion continues to be contested, though for the most part scholars appear to recognize SRW as a construct that does not require religion. One exception to this would be Douglas Hicks, who argues that separating spirituality from religion is ineffective because spirituality itself often does not have a precise definition, and when it does gain a definition sometimes the definition has theological implications. For example, he states that if one were to claim that spirituality is something that precedes and comes after creation, Hicks states that Jews and Christians would make this same claim about God (Hicks 54). Hence, defining this spirituality into the workplace, would inherently need to invite people’s religions into the workplace as well. Therefore, Hicks believes that workplaces should be places of “religious pluralism,” where employees can “express their own faiths and respect one another’s faiths” (Benefiel et al. 177). Hicks's framework of “religious pluralism” appears to hold a place of prominence for organizational scholars investigating SRW. For example, George Gotsis and Zoi Kortezi state that Hicks's framework is “the most elaborated and most well-defined

framework for justifying workplace spirituality (or SRW)” (Gotsis and Koretzi 576), yet they oppose his methodology because they seek to “elaborate and defend a more inclusive framework” (Gotsis and Koretzi 577). Gotsis and Koretzi’s methodology is one that functions by “universalizing ethical traditions that offer unique, albeit universally held viewpoints,” stating that “workplace spirituality may be properly founded on such universal conceptions” (ibid.). Remarkably, when considering ethical traditions Gotsis and Koretzi focus solely on philosophical traditions, including Kantian morality, utilitarianism and virtue ethics, thereby excluding institutional religions despite their intention to create a more inclusive framework. Fahri Karakas appears to support Hicks’s religious pluralism, asserting its value due to its ability to create more inclusive and diverse workplaces, especially when considering work in the post-September 11 era (Karakas 100-101). Karakas asserts that since the September 11 terrorist attacks in 2001, “debates over religious conflict and tolerance have become global” (ibid. 100), alluding to an increase in religious intolerance. Karakas sees Hicks’s religious pluralism as a way of resolving the debate over religious conflict in the workplace, by becoming more inclusive and embracing of people’s religious identities and practices. One can conjecture that the inclusion of religion in SRW will continue to be debated and to be investigated as scholars continue to conduct empirical research on the effects of SRW. For the scope of this paper, this debate does not need to be resolved. Rather this continued debate demonstrates that SRW has had and may continue to have an enduring role in how people think about and understand their workplaces. Therefore, the focus of this thesis will look beyond the scope of this particular debate while using some of the broad insights of SRW.

Given this difference in scope, moving forward in this discussion, the term workplace spirituality will be used rather than SRW. This shift in language will represent a stance on SRW that does not emphasize institutional faith-based religions, but also will not permanently exclude them. Despite the debate on the role of religion in the workplace, there are consistent empirical findings on the effects of workplace spirituality in organizations. Benefiel et al. cite several studies noting that measures of SRW are significantly⁴ and positively correlated to things such as employee altruism; conscientiousness; self-career management; reduced inter-role conflict; reduced frustration; organization-based self-esteem; employee retention and ethical behavior.

⁴ Significantly here means that there is statistical significance in the positive correlations that follows, meaning that there’s less than a 5% chance that any of these correlations could be due to chance.

Notably, these results occurred across various countries including “Brazil, China, India, Iran, Malaysia, Pakistan, Taiwan, and the United States” (Benefiel et al. 180).

In a related literature review, Jean-Claude Garcia-Zamor provides insight into another benefit to organizational performance through the lens of organizational culture. Garcia-Zamor starts by establishing a connection between spirituality in the workplace and organizational culture, stating that

spiritual needs [of employees] are fulfilled by a recognition and acceptance of individual responsibility for the common good, by understanding the interconnectedness of all life, and by serving humanity and the planet. Therefore, when one speaks about bringing spirituality into the workplace, he or she is talking about changing organizational culture by transforming leadership and employees so that humanistic practices and policies become an integral part of an organization’s day-to-day function. (Garcia-Zamor 360)

According to Garcia-Zamor, a growing number of organizations are looking to meet these spiritual needs by exploring “spiritual concepts such as trust, harmony, values, and honesty” (ibid.). Garcia-Zamor then makes the case that spirituality affects profit, citing a Harvard Business School study that investigated twenty companies: ten of which had the strongest corporate cultures and ten of which had the weakest corporate cultures out of a list of 207 leading corporations. Garcia-Zamor equates all corporate cultures with being “spirited workplaces” (ibid. 361), or places where workplace spirituality exists, and he asserts that stronger corporate cultures are therefore “more spirited companies” (ibid.). Garcia-Zamor then discusses the study’s finding: within an eleven-year period, “researchers found a dramatic correlation between the strength of an organization’s corporate culture and its profitability. In some cases, the more spirited companies outperformed the others by 400–500% in terms of net earnings, return on investment, and shareholder value” (ibid.). Therefore, according to Garcia-Zamor, if strong corporate culture is the same as workplace spirituality, commercial organizations may have strong incentives to strengthen the workplace spirituality within their organizations. Garcia-Zamor’s theory about strong corporate cultures may be further corroborated by the organizational benefits of workplace spirituality cited by Benefiel et al.

Given the potential benefits of workplace spirituality, one can raise the following two questions: (1) How does workplace spirituality become a part of an organization, and subsequently (2) Does leadership play a role in the presence of workplace spirituality and, if so,

what might this role be? Since workplace spirituality usually occurs as part of an organization's culture, one can answer the first question by looking at the specific elements that give rise to organizational culture. In a literature review analyzing the history of the construct of organizational culture as well as organizational climate, Benjamin Schneider, Cheri Ostroff, Vicente González-Romá, and Michael A. West indicate that leadership is the “antecedent” of both climate and culture (Schneider et al. 474) and that, for both climate and culture, a leader plays a “significant role in the development of cultures or climates of interest” (ibid. 476). In other words, leadership is an established “major driver of climates of all kinds” (ibid. 474). Though Schneider et al. make a distinction between organizational climate and organizational culture,⁵ they also indicate that “what researchers in neither culture nor climate realized was that culture and climate are features of the same elephant—together they represent the higher-order social-psychological fabric of the organization” (ibid. 471). Hence, since the medium for workplace spirituality is organizational culture, it is probable that leadership will play a significant role and will be a driver for workplace spirituality. Moreover, workplace spirituality may affect organizational climate by affecting an organization's policies, practices and procedures.

One of the forms of leadership closely linked to workplace spirituality is Louis Fry and John W. Slocum Jr.'s model of “spiritual leadership.” In Fry and Slocum's model, workplace spirituality does not focus primarily on formal religious institutions, though in his model, workplace spirituality “can be inclusive or exclusive of religious theory or practice” (Fry and Slocum 90). Workplace spirituality instead focuses primarily on “the pursuit of a vision of service to others; through humility as having the capacity to regard oneself as an individual equal...to others; through charity, or altruistic love; and through veracity,...engag[ing] one's capacity for seeing things exactly as they are” (ibid.). Fry and Slocum assert that religion depends on spirituality, but spirituality does not necessarily depend on religion. They define spiritual leadership as a process that “involves motivating and inspiring workers through a transcendent vision and a corporate culture based on altruistic values to produce a highly

⁵ Schneider et al. define organizational climate as a “summary perception derived from a body of interconnected experiences with organizational policies, practices and procedure (468). Schneider et al. define organizational culture as “the shared values and basic assumptions that explain why organizations do what they do and focus on what they focus on; it exists at a fundamental, perhaps preconscious, level of awareness, is grounded in history and tradition and is a source of collective identity and commitment” (468-469).

motivated, committed and productive workforce” (ibid.). In Fry and Slocum’s model, altruistic values of leaders are important for creating an organizational culture with workplace spirituality, since in Fry and Slocum’s framework organizational culture “stems from fundamental ethical values of top managers that affect employees’ behavior” (ibid. 87). In order to enact this spiritual leadership, Fry and Slocum identify two key processes:

1. Creating a vision wherein leaders and followers experience a sense of calling so that their lives have meaning and make a difference; and
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for BOTH self and others. (Ibid. 90)

In this model, the values of altruistic love include “compassion, patience, tolerance, forgiveness, contentment, personal responsibility, and a sense of harmony with one’s environment” (ibid.). Their research with “hundreds of leaders in over 100 government and for-profit organizations” (ibid. 91) leads Fry and Slocum to assert that this form of leadership creates the following organizational outcomes: organizational commitment; organizational productivity; profit and sales growth; employee well-being, and corporate social responsibility (ibid.). Notably, Fry and Slocum’s model of leadership supports organizations in realizing these outcomes in a way that is aligned with their specific definition of workplace spirituality, as well as the aforementioned definitions of workplace spirituality by Benefiel et al,⁶ Giacalone and Jurkiewicz,⁷ and Garcia-Zamor.⁸

Workplace spirituality and spiritual leadership likely influence the landscape of scholarship and business leadership. Inquiries into workplace spirituality have spurred empirical research and debate among scholars, while business leaders have created opportunities for their businesses to explore how they might integrate spiritual concepts such as altruistic love, leading

⁶ Fry and Slocum’s model especially fits Benefiel et al.’s second component of “an assumption that employees desire to find work meaningful” (Benefiel et al. 177).

⁷ Giacalone and Jurkiewicz define workplace spirituality as “a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy” (Benefiel et al. 177).

⁸ Fry and Slocum’s model especially supports Garcia-Zamor’s taken on the spiritual needs of employees that are fulfilled by a “recognition and acceptance of individual responsibility for the common good, by understanding the interconnectedness of all life, and by serving humanity and the planet...[whereby] humanistic practices and policies become an integral part of an organization’s day-to-day function” (Garcia-Zamor 360).

with a vision of service, transcendence through meaningful work, and working with the interconnectedness-of-people in mind into their organizations. Workplace spirituality has also likely informed the current moment of what it means for people to work. Multiple surveys have demonstrated that many employees in the United States (Achor et al.) desire to have meaningful work, and are even willing to take a pay cut to do that meaningful work. In addition, it is now common practice for organizations to position themselves as meaningful places to work by crafting and articulating vision statements, mission statements, or organizational values. Even some of America's highest revenue organizations articulate corporate values, including The Gap,⁹ Walmart,¹⁰ Microsoft,¹¹ and CVS Health.¹² Potentially, these organizations as well as organizations involved in these same practices may be unknowingly invoking workplace spirituality and sometimes spiritual leadership within their organizations.

Proposing New Inquiries into Workplace Spirituality

Exploring the concept that organizations may already be invoking workplace spirituality, even if it is unintentional, opens up further inquiries and possibilities for seeing leadership as a religious phenomenon. To explore this properly, it is first important to consider the possibility that corporate culture is not the same as workplace spirituality. At first, this might appear to be in conflict with Garcia-Zamor's presupposition, where he equates strong corporate culture with "spirited workplaces." To resolve this conflict, one can propose that workplace spirituality occurs not only when a corporation puts forward a meaning for its work through organizational values, organizational leadership, and related business practices, but also when employees have a strong desire for meaningful work. If this is the case, it is not necessarily the organizational practices and leadership that create workplace spirituality, but those practices and the leadership alongside the context of employees seeking meaning. If this is the case, then new possibilities are opened up for inquiring into workplace spirituality. Four initial questions can be proposed: (1) What meaning might an employee give to work? (2) Considering that, on average, a person works 80,000 hours (Herrera) in a lifetime, how does work shape one's outlook on life? (3) How

⁹ The Gap's values are "equality and belonging;" "gender equality and empowerment;" "sustainability" ("What We Value").

¹⁰ Walmart's values are "guided by good;" "service to the customer;" "respect for the individual;" "strive for excellence;" "act with integrity" ("The Business of Better").

¹¹ Microsoft's values are "respect," "integrity," and "accountability" ("Our Corporate Values").

¹² CVS Health's values are "collaboration, innovation, caring, integrity and accountability" ("Career & Personal Growth").

does work shape how a person thinks about one's own identity holistically? (4) How does work experience shape what a person thinks about one's role and place in the world? These questions are designed to look at an individual's higher-order system of meaning about life: the collective knowledge, understanding, beliefs, values, and guiding principles about how the world operates and how that individual therefore operates in the world. This higher-order system of meaning is a central part of one's profound reality. From this viewpoint, workplace spirituality takes on a new definition as a phenomenon that occurs when a business or an organization's structural components interact with an individual's profound reality. These structural components include the organization's leadership practices, mission, vision, policies, values, and climate.

There is a gap in current research concerning how businesses' structural components might interact with an individual's profound reality. We can speculate based on related inquiries about how work shapes individuals, such as inquiries into how work affects a person's personality, but further research would be needed to look at how a work-related change in personality reflects a change in one's profound reality. For example, research by Chia-Huei Wu, Ying Wang, Sharon K. Parker and Mark A. Griffin examines the effect of job-related stress and job insecurity on personality across approximately 1,000 employees in Australia. Job insecurity or "concern about the future permanence of the job" (Wu et al. 1308) can often be related to structural components of an organization. Results shows that chronic job insecurity predicts "a small increase in neuroticism and a small decrease in agreeableness" (ibid. 1308). Yet, this research does not investigate whether there are any changes in beliefs that contribute to this change in personality. A different study by Wen-Dong Li, Shuping Li, Jie Feng, Mo Wang, Hong Zhang, Michael Frese, and Chia-Huei Wu conducted longitudinal studies on how becoming a leader may change one's personality. Results show that becoming a leader can lead to "small but substantial increases in conscientiousness over time" (Li et al. 882). In order for this research to address profound reality, it would need to assess how leaders perceive conscientiousness playing a role in how they navigate the world beyond work. Research by Bart Wille, Joeri Hofmans, Filip Lievens, Mitja D. Back, Filip De Fruyt demonstrates how upward mobility can also be associated with increases in narcissism. Further insights could be derived on this phenomenon by investigating how an employee understands one's self in relation to the world due to one's upward mobility. These pieces of research regarding work and personality provide insights into how work can change a person, especially the components of a person that

can be experienced externally. Yet, these pieces of research still leave an opportunity to examine the internal components of a person, as well as the person's beliefs and values as it relates to those internal components.

Furthermore, exploring the new definition of workplace spirituality raises the question of where, if at all, religion fits in. As discussed above, different workplace contexts exhibit different religious dynamics. In the context of overtly faith-oriented business, leaders have traditionally defined religious identities and make it clear that their organization intends to ground their values and communal practices within that religion. In contexts de-coupled from traditional, institutional religions, religiousness might surface when an organization observes and accepts the integration of religious practices or religion-derived practices in the workplace. Examples of this include creating company policies that provide time for employees to pray; providing access to Mindfulness-Based Stress Reduction courses, which often adapt a secular form of meditation derived from Buddhist traditions; and providing access to yoga courses, most of which are originally derived from Indic religious traditions. In other contexts, organizations might demonstrate religious function without being connected to a religion through the ways that they create meaning for their employees. In order to explore this last context, the functionalist approach to religion offers a particularly useful methodology for how organized groups of people create meaning.

The Function of Religion

Émile Durkheim was one of the most prominent of sociological functionalists, whose ideas are still highly influential. In *Elementary Forms of Religious Life*, Durkheim initially asserts that religion's function is to socialize people, thereby shaping how they see themselves in the world and their behaviors within their world. In other words, religion functions to shape people's profound reality or people's particular collection of beliefs, values and knowledge about the world that guide how they live their lives. This collection is part of each individual's profound reality. If this is the case, one may ask if anything can be considered religious merely because it socializes people. In his final analysis, Durkheim clarifies that phenomena would be considered religious if they were to socialize people specifically with an orientation towards those social elements that a community regards as being of the highest importance: what Durkheim initially refers to as "the sacred," and ultimately refers to as "the ideal." Though the

word “sacred” is often understood to refer to overtly religious items, Durkheim understood this term to encompass any item that a community’s “interdictions protect and isolate” (Durkheim 56). In his concluding remarks, Durkheim clarifies his definition of the sacred as “something added to and above the real,” and he adds that “the ideal answers to the same definition [as the sacred]” (Durkheim 469). Furthermore, Durkheim sees the ideal as the religious work of societies, stating that “a society can neither create itself nor recreate itself without at the same time creating an ideal” (ibid. 470). As he puts it,

For a society to become conscious of itself and maintain at the necessary degree of intensity the sentiments which it thus attains, it must assemble and concentrate itself. Now this concentration brings about an exaltation of the mental life which takes form in a group of ideal conceptions where is portrayed the new life thus awakened; they correspond to this new set of psychical forces which is added to those which we have at our disposition for the daily tasks of existence. (Ibid. 469)

In other words, according to Durkheim, societies become conscious of themselves through the ideal: a set of concepts portraying what life and society has the potential to be. The ideal is then internalized by people, awakening additional psychical forces, or mental and emotional energies, that support people with their regular daily beliefs and actions. Durkheim saw this as the true function of religion—to orient and socialize people toward the ideal for the creation and recreation of society.

The Durkheimian function of religion relates directly to profound reality within the triological model, since the Durkheimian ideal itself would be a central part of profound reality. In his framework, the ideal functions as a set of concepts that are meant to be internalized into an individual’s profound reality, thereby shaping and energizing an individual’s actions within a community.

The Durkheimian ideal is well suited to lay the foundation for addressing the aforementioned gap in research¹³: addressing workplace spirituality as a religious phenomenon where a business or an organization’s structural components (e.g., organization’s leadership practices, mission, vision, policies, values, and climates) interact with an employee’s profound reality. Even in organizations that are not associated to a particular faith tradition, leaders present

¹³ Refer to page 45 of this document.

ideals to themselves and their followers through storytelling and through their organization's structural components. The Durkheimian ideal can then be built upon to analyze whether this ideal is becoming a reality in the organization. When analyzing if an ideal is becoming a reality, one can propose two questions: (1) Are the people within an organization behaving in a way that upholds the ideal? (2) Are the people within an organization experiencing changes within their beliefs, values or guiding knowledge of the world that align with or mirror the ideals presented by their organizations?

In order to gather data to address these two questions properly, additional elements need to be used alongside the Durkheimian ideal, since Durkheim's work originally focused on traditional notions of religion. When observing institutional religions, one often uses sacred texts, sacred objects, rituals and ceremonies as reference points. Within a non-faith-based business context, I propose four different elements or reference points: (1) narrative, rather than sacred texts; (2) enactment, rather than rituals and ceremonies; (3) results; and (4) (in)congruence.

Narrative and enactment often work hand-in-hand. Narrative is the collection of appeals by which leaders either explicitly state the ideal or imply the ideal of the communities they are endeavoring to cultivate. Narrative can be expressed in text, often through the articulation of organizational missions, visions and values. Narrative can also be expressed through speeches, stories, and in regular parlance as well. If narrative is the articulation and expression of the ideal, then enactment is how leaders and their followers take action in light of this ideal. Enactment ranges from individual behaviors within a given organizational context, to the creation and implementation of organizational structures and policies, e.g., hiring processes, onboarding and training, compensation plans.

Results are the collective assessment of the gap between the ideal and the current reality of a community. Results are often observed through the expressed perceptions of people within the community, including their perception of whether their communities' narratives and enactment are effectively moving the community towards realizing its ideal. In a commercial organization, these perceptions are often shared in conversations among employees, conversations between employees and other parties, as well as company review websites. Results also include how a person within an organization perceives oneself, including any changes to a person's profound reality given one's interaction with the organization. Since many

organizations establish contact with people outside of their organization as part of their regular functions, one can also look beyond the people within an organization to see if the ideal is being realized among the people whom the organization reaches. Hence, narrative, enactment, and results work together to create a way of observing and collecting data on how, even without formal religions, businesses function as religious spaces, by engendering workplace spirituality¹⁴ through the organization's leadership and the organization's structural components created or maintained by that leadership.

One can analyze the collected data by looking for congruence or incongruence. Congruence occurs when the narrative, enactment, and results of an organization's leader are aligned with the leader's ideal, whereas incongruence occurs when the narrative, enactment and/or results are not. As one may expect, when analyzing an organization, one can find a combination of congruence and incongruence across factors. For example, an organization may find congruence between narrative and enactment, and yet the results demonstrate incongruence. It is also possible that an organization may demonstrate congruence between narrative and results, but incongruence in enactment. If this were the case, one can then question whether the congruence between the narrative and the results will last long-term or if the lack of congruence with enactment may lead to incongruence with results.

Together, narrative, enactment, results, and (in)congruence function as a four-part framework for observing and analyzing the religious dimension of leadership at an organizational scale. Specifically, this framework provides four reference points needed to see how leaders evoke workplace spirituality in their organizations. As a result of workplace spirituality, these organizations have a religious function that can shape the profound reality of employees through its organizational cultures, climates, and structures. This framework could be used to identify the ideals presented by organizational leaders, and this framework can be used to collect data about organizations that include information on whether people within an organization are upholding the organization's ideals, and how people's profound realities are being changed due to these ideals.

¹⁴ Workplace spirituality here is now using the newer definition created on page 50, "a phenomenon that occurs when a business or an organization's structural components interact with an individual's profound reality."

Introducing the Case Study

Since this framework is a novel theoretical construct, it would need to be validated by seeing whether it can be effectively applied to organizations. In this thesis, I would like to present a case study for applying the framework to Danny Meyer and Union Square Hospitality Group (USHG). In this case study, it should be possible to observe narrative and enactment by referring to resources such as company websites, journal articles, and videos where company employees speak about their organizations. The most challenging component would likely be the results. One can imagine an additional project that would likely need to involve interviewing previous and current employees of these organizations in order to deeply assess how their profound reality was shaped by their time in the organization. Yet, at this time I shall present some baseline findings of results. Finally, when discussing congruence, I shall articulate whether there is congruence between the narrative and enactment, as well as whether there is congruence between the narrative, enactment and results. Since findings cannot be completely conclusive, I will propose next steps for how one can continue this research beyond this first phase. For this initial phase, I hypothesize that the analyses will show that Meyer and USHG demonstrate strong congruence between the narrative and enactment, as well as strong congruence between narrative, enactment, and results. With that said, there will likely be opportunities for USHG to grow, though in the context of this case study, growth specifically means opportunities to be closer to realizing its ideals.

Danny Meyer and Union Square Hospitality Group

CEO Danny Meyer founded USHG in 1985, when he opened the Union Square Cafe. Danny Meyer served as CEO of USHG for 37 years, stepping down in September 2022. This case study will focus specifically on USHG during Meyer's time as CEO, including narrative, enactment, results, and (in)congruence during his leadership. USHG was a parent organization that currently has twelve restaurants; a private event and catering business; an investment company; and an acquisition company. For twenty years, USHG has had restaurants that either have held the #1 or the #2 places in Zagat's Most Popular Restaurant ("About: Union Square Hospitality"). In addition, a few of USHG's restaurants have received Michelin stars.

Danny Meyer's leadership style is specifically a combination of primarily transformational leadership, bolstered by servant leadership. Meyer deploys transformational leadership to enroll his employees into a particular vision for customer service and employee

peer-to-peer support. Yet, his vision embodies servant leadership; the central component of his vision is putting one's employees before one's clients and customers. Meyer's unconventional focus on prioritizing his employees before clients is a central tenet of servant leadership: a leader's foremost priority is one's followers and their needs.

This specific combination of styles lends itself well towards a case study with the four-part framework, because often the vision that transformational leaders share with their employees is "the ideal" that this framework would observe. I had an opportunity to intern at Union Square Hospitality Group in 2016, and in one of his company talks Meyer articulated "enlightened hospitality" as the ideal for USHG. "Enlightened hospitality" is a holistic concept that entails narrative, enactment, and results. The interplay of these three elements functions to align Meyer's employees with the company's "ideal" and, in this way cultivates strong employee commitment, and shapes employee behavior, and also shapes how Meyer's employees think about themselves. From a triological standpoint, enlightened hospitality is part of Meyer's profound reality that serves as the antecedent for the organization's workplace spirituality.

Deploying Narrative at USHG

One of Meyer's primary strategies for deploying narrative is the dissemination of his book, *Setting the Table: The Transforming Power of Hospitality in Business*, where he presents the principles of enlightened hospitality. In this book, Meyer defines enlightened hospitality as a particular order of prioritizing and showing hospitality to people. One might first assume that the highest priority would be to show hospitality to your customers. Meyer subverts this assumption by stating that when practicing enlightened hospitality, hospitality is shown "first...[to] the people who work for me and subsequently for all the other people and stakeholders who are in any way affected by our business—in descending order, our guests, community, suppliers, and investors" (Meyer 2). Meyer wants his employees to feel "motivated, enthusiastic, confident, proud, and at peace with the choice to work on our team" (ibid. 238). Meyer sees the service of food as secondary to his business, stating that "what's most meaningful is creating positive, uplifting outcomes for human experiences and human relationships" (ibid. 3). According to Meyer, these employee feelings and uplifting outcomes happen due to enlightened hospitality, and Meyer believes that "enlightened hospitality can be applied far beyond the restaurant industry" (ibid. 239). Meyer offers the following thought-experiment for considering enlightened hospitality's broad-reaching application:

Suppose that you care for your investors' interests first. You can then potentially make a speedier financial hit for them, but it's not as likely to sustain itself over time. There will inevitably be a revolving door of staff members who, finding themselves in a business culture that does not place their own or the customers' interests ahead of the other key stakeholders, will quickly cease to feel particularly proud, motivated, or enthusiastic about coming to work. By contrast, prioritizing our way has enabled us to offer investors an opportunity to affiliate with a business known for outstanding employees, warm hospitality, strong ties with exceptional suppliers, and a solid commitment to playing an active, valuable role in its community. (Ibid.)

Meyer explains that when employees practice enlightened hospitality, they put into practice the "primary importance of being on each other's side" (ibid. 240). Being on each other's side includes "staff caring for each other," "waiters asking one another, 'is there anything I can do to help you with [a] table'" (ibid. 242), and Meyer says that mutual respect and trust builds "that infectious spirit [that] becomes the [organizational] culture" (ibid. 240). Meyer's ideal goes beyond how employees treat each other in the workplace to include employees' ability to sustain themselves outside of the workplace. He says, "It is critical to me that our wage scales be competitive with those of other restaurants, and that we provide the finest benefits we can afford, including medical and dental insurance for all our full-time employees" (ibid. 242). Supporting employees through wages and benefits are organizational structures that would be a part of the enactment component of the framework, but the articulation and publishing of this part of the ideal happens first, as narrative. As Meyer articulates his vision for employees, he indicates that despite being in an industry that is well known for high employee turnover, USHG has loyal and dedicated staff, because USHG understands that "what people want most from their workplace is to respect [others] and to be respected" (ibid. 242).

Finally, one of the factors that makes Meyer's ideal powerful is that he desires for enlightened hospitality to be genuine. He says, "There is no stronger way to build relationships than taking a genuine interest in other human beings and allowing them to share their stories" (ibid. 78). This desire for genuineness stands out, because one can imagine employees pretending to care, almost as if they were performing, in order to fulfill the needs of their job. But taking a genuine interest implies an intrinsic motivation and value. Such a value would either need to be or become a part of someone's profound reality in order for that person to fully live out this ideal

in one's work. Therefore, this desire for genuineness, immediately puts Meyer's ideal in touch with someone's profound reality, therefore evoking workplace spirituality. Being genuine then becomes the cornerstone for the rest of Meyer's ideal of enlightened hospitality, in which there is mutual respect among employees; employees put each other first, even before customers; and USHG and its restaurants are places where positive human relationships and experiences consistently occur, at least in theory.

Enactment at USHG

The enactment of Meyer's ideal primarily takes place through organizational hiring practices, individual employee behaviors, and organizational compensation structures. These structures alone are not inherently religious. Yet when these structures are understood to be a way of bringing a particular ideal to life, these structures become the vehicles for an ideal to function tangibly, and religiously. Understanding these enactments first involves identifying one of Meyer's key concepts at the heart of his ideal: the "51% Solution," Meyer's central philosophy for hiring and for employee behavior. When introducing this concept, Meyer states that people often say, "I love your restaurants and the food is fantastic. But what I really love is how great your people are" (ibid. 139). The 51% Solution holds a simple premise: hire people who have both innate emotional skills and strong technical skills. When prospecting potential employees, technical skills should only account for 49% of the assessment. If someone demonstrates a very strong technical capacity for a job, metaphorically the person would get the whole 49%, whereas someone who might have below average technical capacity might only get a third of the 49%, approximately 16%. The other 51% would assess a person's "innate emotional skills for hospitality" (ibid. 140). A person who demonstrates strong innate emotional skills for hospitality is referred to as a "51 percenter." Meyer identifies five skills that are central to being a 51 percenter: (1) optimistic warmth, defined as "genuine kindness, thoughtfulness, and a sense that the glass is always at least half full" (ibid. 143); (2) intelligence, including an "insatiable curiosity to learn for the sake of learning" (ibid.); (3) work ethic, defined as "a natural tendency to do something as well as it can possibly be done" (ibid.); (4) empathy, "an awareness of, care for, and connection to how others feel and how your actions make others feel" (ibid.); and (5) self-awareness and integrity, defined as "an understanding of what makes you tick and a natural inclination to be accountable for doing the right thing with honesty and superb judgment"

(ibid.). Meyer indicates that these emotional skills are more difficult to assess than technical skills, often requiring hiring managers to “spend meaningful time with people—often in the work environment—to determine whether or not they’re a good fit” (ibid. 146). Yet, Meyer also states that the critical starting point in implementing this key concept is “being explicit about which emotional skills you’re seeking” (ibid.).

As you will see in the next section, Meyer enacts the very idea of being explicit about the emotional skills that he is seeking. Before moving to the next section, it is important to note that these qualities of a 51 percenter are different facets of one’s intrinsic motivation, and thus one’s profound reality. If Meyer wanted to change this to be more extrinsically motivated, and to no longer be connected to one’s profound reality, he could do this by making each of the 51 percenter qualities more behavioral. For instance, rather than desiring insatiable curiosity, he could state that he desires someone who asks a lot of questions. The behavior of asking a lot of questions is generally fine, but simply demanding this can render the question-asking mechanical and ultimately meaningless if those questions are not tied to a particular purpose or value. Therefore, once again part of the power behind Meyer’s ideal is that it evokes workplace spirituality by directly engaging someone’s profound reality.

Organizational Hiring Practices

The 51% solution is enacted in the hiring process in three ways. The first way is through the design of USHG’s webpage entitled “Work With Us.” When you are on the page, you first see a slideshow of photographs of USHG employees. Right below the slideshow, there is a block of text with a header that says, “It Starts With You,” followed by a short paragraph sharing the philosophy of the 51% solution and the five qualities of a 51 Percenter, and then a button that says “apply now.” This overall design that explicitly centers the qualities that he is seeking is part of Meyer’s way of enacting his ideal.

After this, there are blocks of text that present information on vaccination status and information on USHG as an equal opportunity employer, as well as three blocks of photos and three blocks of text. But since the webpage design has the philosophy positioned towards the very top of the page, the philosophy is given a place of prominence. If someone were to apply for the job, it would be hard for that person to miss the philosophy, due to this prominence, as well as the fact that one cannot see the job listings until one clicks the “apply now” button right under the philosophy. The only other button on this page that will show job listings is at the very

bottom of the page where it says, “Explore Career Opportunities with USHG.” The act of designing and placing the 51% solution’s philosophy in such a prominent location on the web page is a form of enactment; it is an act that was taken in light of enlightened hospitality to raise the chances that someone who will embody these qualities will apply for a job. In addition to this webpage design, many of the job postings themselves also include the philosophy in their job descriptions, an organizational practice that would also be a form of enactment. Placing the 51% solution’s philosophy in prominent locations evokes workplace spirituality, by allowing prospective employees to encounter the ideal early in this process. As a result, people can internalize this ideal into their profound reality or people can reflect on whether this ideal aligns with their profound reality (e.g., their individual values and beliefs).

The second way that the 51% solution is enacted is through an organizational practice known as trailing, in which prospective employees intern with restaurants. Time spent trailing at USHG is akin to an audition, as the interns work in various parts of the restaurant, while often being asked interview questions. A prospective USHG employee may go through four, five, or six trails over a few days, usually during meal periods when the restaurant will be busy. All prospective employees are compensated for their time spent trailing. Meyer indicates that trailing provides a substantial amount of time to see not only technical skills that a prospective employee has, but also emotional skills. Therefore, this trailing period becomes another opportunity for enactment, whereby the enactment itself is the act of spending time with candidates and training them during the trails, as well as the act of asking questions that support their assessment of whether the person is a 51 percenter.

Behavioral Norms of Hiring Managers

The third way that the 51% solution is enacted is through two hiring behavioral norms: (1) Make charitable assumptions; and (2) Trust one’s intuition. A charitable assumption is a behavioral norm of practicing non-judgment and a spirit of generosity with people, especially if the person is exhibiting signs of going through a challenge. For example, when a hiring manager has a prospective employee going through the trailing process, if the prospective employee shows up late for a shift for the first time, Meyer states that rather than seeing this lateness as a sign of a negative work ethic, it would be best to assume first that there was an external circumstance such as an incident on the subway during the commute. As for trusting one’s intuition, Meyer identifies a set of three thought experiments that he would like hiring managers

to think through when assessing a candidate. The first situation is that hiring managers should think of someone whom they know well who has an “uncanny gift for judging character” (ibid. 148). This person will serve as the character judge in this thought experiment. The hiring manager then imagines inviting the candidate over for dinner with the character judge, having dinner, the three of them, for two hours. The hiring manager imagines the prospect leaving dinner, and reflects on the following question, “What will be the first thing your character judge says?” (ibid.). The second thought experiment is that the hiring manager envisions that the candidate gets a job offer from an opposing company. In envisioning this scenario, the manager should ask: is my immediate reaction a feeling of relief or regret for losing the candidate? The third thought experiment is that the hiring manager imagines a scenario where a person whose opinion has a significant weight (e.g., a restaurant critic) enters the restaurant, and the only table available will be one that is serviced by the candidate. The hiring manager should ask: is my immediate reaction a feeling of appreciation or apprehension? Meyer states that if any of these hypothetical situations yields a negative response, then the person should not be hired. In this case, the enactment itself is the act of thinking through each and any of these hypothetical situations in order to assess a candidate.

Similar to Weber’s legal authorities that systematize charisma, Meyer turns his ideal into a process that his hiring managers can internalize and enact. As a result, these managers do not need to have the same charisma or combination of leadership styles in order to support USHG in realizing this ideal. By having prospective employees trail at a USHG restaurant and experience its values and practices, prospects are more likely to begin to experience and to internalize the 51% Solution. Experiencing this could reinforce any similar values that a prospect holds or alert the prospect that in order to succeed one will need to take on particular values, consequently introducing new values into one’s profound reality.

Individual Employee Behaviors

The next primary place to observe enactment is in the behaviors of employees. Employee behavior is naturally connected to the five tenets¹⁵ of the 51% Solution, since this philosophy sets the foundation for how employees show up to interact with one other, and how they show up

¹⁵ Meyer articulates the five tenets as “optimistic warmth;” “intelligence;” “work ethic;” “empathy;” and “self-awareness and integrity” (Meyer 143)

to work. Yet, beyond these five tenets, one of the terms used throughout *Setting the Table: The Transforming Power of Hospitality in Business*, is the “athletic approach to hospitality” (ibid. 56). Meyer states that “providing exceptional hospitality depends on the alertness and instincts of empathetic staff members. We urge them to develop their own athletic style in actively looking for golden moments of opportunity to go above and beyond” (ibid. 249). Meyer’s book details some of the moments when this athletic approach was enacted. I will share three examples here. First, one summer, one of the restaurants’ air conditioning parts broke down, raising the temperature inside the restaurant to 80°F before noon. One of the managers of the restaurant immediately went out and bought oscillating fans for the reservationists working there, immediately enacting the enlightened hospitality concept of putting employees first (ibid. 228). Afterwards, the manager went out to buy battery-operated mini-fans for each of the guests who were eating at the restaurant. Second, a woman had left her wallet in a taxi as she entered one of USHG’s restaurants. When Meyer heard about this, he had the restaurant’s general manager take care of it, without prescribing a solution for the manager. The manager enacted an athletic approach by speaking to the woman to assess the situation, learning that she also left her cell phone in the car, having a staff member call the phone repeatedly until the taxi-driver answered, and then having a staff member meet with the taxi driver to retrieve the wallet and cell phone (ibid. 226-227). In the end, the wallet and cell phone were returned to the woman before she received her bill for lunch. Third, a husband and wife had come to one of USHG’s restaurants to celebrate an anniversary. While being served at the restaurant, the husband explained to the maître d’ that he was worried that a bottle of wine that he left in the freezer would explode while he and his wife were at the restaurant. This was particularly worrisome because he was saving this bottle of wine as part of the anniversary celebration. The maître d’ was certain that the bottle would likely explode, and said, “Listen...you’re here for your anniversary, and we want you to have a great night. If you’ll give me your address, I’ll gladly go over to your apartment and take the champagne out of the freezer” (ibid. 227). The maître d’ then took a cab to the person’s home, placed the wine into the refrigerator, and also left a small gift of chocolates and caviar from the restaurant with a note that said happy anniversary from the restaurant. The acts of proposing this idea, going to the husband’s home, moving the wine, and leaving gifts are all examples of enactment of enlightened hospitality. Meyer sees moments like these as part of the work that employees do at USHG, stating that “sometimes it is our job to go the extra mile for

guests to solve problems not of our making” (ibid. 226). These three stories exemplify an athletic approach that yield behaviors that are out of the ordinary. Yet, these stories are shared in a way that is meant to normalize moments like these. It is reasonable then to wonder if USHG employees enact behaviors like these on a consistent basis. If so, one can raise the following questions: What beliefs do USHG employees hold that drive them to take these extraordinary steps? Did USHG employees always hold these beliefs or did they obtain these beliefs as a result of working in Meyer’s company? Any ways that Meyer’s leadership and ideal served to introduce or strengthen particular beliefs would demonstrate how his leadership continues to interact with the profound reality of employees. This would be further cemented if USHG employees were to indicate that these beliefs have had an impact beyond their work lives.

Organizational Compensation Structures

Finally, one of the primary places to observe enactment is in USHG’s compensation structure, especially the policy known as “Hospitality Included,” in which USHG eliminated tipping from many of their restaurants. This policy started in 2015, and though it ended in 2020, it is still a substantial example of enactment, and an example of Meyer’s servant leadership and his commitment to create organizational structures that support his employees, and to create new ways of realizing his ideal of enlightened hospitality. In the results section, I will discuss whether the policy effectively realized his ideal, as well as how this policy relates to profound reality. In this enactment section, I shall articulate how Hospitality Included worked.

Context for Hospitality Included

To fully understand this policy, it is important to identify why Meyer implemented it, and then to explain how the new compensation structure worked. Meyer states that “tipping contributes to unequal pay, racism, sexual harassment and power disparities in the [restaurant] industry” (Moskin). Although Meyer does not talk about the history of tipping, nor does he articulate how tipping is racist or sexist, his statement has a number of supporting facts. In terms of racism, white employees tend to earn greater tips than black employees (Barber), and furthermore tipping in the United States has roots in slavery, since tips were used as a justification for paying newly freed black people sub-livable wages (ibid.). In terms of sexism, a 2018 report entitled *Take us Off the Menu* by The Restaurant Opportunities Centers United (ROCU) showed that women often felt as though they had to accept harassment as part of their jobs due to their dependence on tips. This would include harassment from guests “who would not

leave a tip if restaurant workers evaded their advances” (The Restaurant Opportunities Centers United 3) and from co-workers “who could sabotage service and the associated tip by ruining a meal if a tipped worker did not comply with their demands” (ibid.). As for unequal pay, Meyer has shared an observation that in USHG, before implementing Hospitality Included, tipped employees’ take-home pay had increased by 250% over thirty years, while non-tipped employees’ take-home pay had only increased by 20% over thirty years. Meyer states that this disparity is due in part to the nature of tipping, because as menu prices increased, people’s bills would increase, and they tip in the same proportion (e.g., 15% or 20% of their total bill). In other words, if a waiter was receiving \$20 as a result of receiving a 20% tip on a \$100 bill, if the menu prices were to increase by 25%, the waiter would receive \$25 as a result of receiving a 20% tip on a \$125 bill. Therefore, employees would receive tips that increased at the same rate as menu prices. But the untipped employees did not receive wage increases at the same proportion as menu price increases (“Danny Meyer Explains Why He Eliminated Tipping at His Restaurants”).

When Meyer was implementing Hospitality Included, he also believed that tipping was a demeaning practice, asserting that the underlying belief of customers who were leaving tips is that the employee “would not have otherwise been nice to them or given them good service or prompt attention at the bar or given them their coat back or given them the coffee they actually ordered” (“Danny Meyer on Why Tipping Is Unfair to Customers and Restaurant Employees”). He then asserts that the employee who takes pride in doing a good job would not want a customer to hold these underlying beliefs either. (ibid.) This underlying belief directly undermines the pride that employees put into their work, as well as their own sense of dignity. Finally, Meyer believed that eliminating tipping would allow people to be paid for “the merit of...[their] performance,” and that this would provide “a professional growth path” (“Shake Shack's Danny Meyer Sits Down with LinkedIn to Talk Leadership, Tipping and Career”) for the people who work in the Front of the House. At the time that Meyer was speaking, tipped employees were “actually making about 25% more than the managers” (ibid.) and Meyer asserted that people would not take a “25% pay cut to become a manager” (ibid.). Therefore, the act of creating a new compensation structure that eliminated tipping was an enactment of enlightened hospitality, in hopes that implementing this structure would do three things: (1) Eliminate economic, racial, and gender disparities; (2) Change the beliefs underlying how customers and employees relate to each other; and (3) Open up opportunities for career growth.

Ultimately, these outcomes would align with the central desire of Meyer's ideal, given that what Meyer holds as "most meaningful is creating positive, uplifting outcomes for human experiences and human relationships" (Meyer 3). Eliminating tipping could specifically change customers' belief that wait-staff are subservient to them, and instead humanize the staff, and see their behaviors as genuine rather than performative. This change in a customer's belief system would represent a difference in one's profound reality. This difference would also allow the employee to take and to express greater pride in one's work, which could strengthen a sense of meaning in one's work. If an employee were to express a change in this meaning, this would be an additional indication of Meyer's ideal affecting one's profound reality.

Structure of Hospitality Included

As for how the compensation structure worked, there were three central components to the system: (1) increased base wages; (2) a revenue sharing system; and (3) an experience-level system. Starting with the restaurant The Modern in 2015, USHG began by eliminating tips and raising the base wages of all of its hourly staff, regardless of whether they were previously tipped employees or non-tipped employees. For example, the base wage of the Service Team that was previously tipped was raised to \$9.00/hr., and the base wage of the Line Cooks which were previously not tipped was raised to \$14.00/hour (Union Square Hospitality Group 6). To compensate for the increase in wages, the cost of menu items was also increased, though the changes in pricing varied, depending on the item. Items that were perceived to be commodities experienced smaller increases of about 10%, while higher end items could have seen increases as large as 25-30% (Thorn). Overall, the average increase throughout the menu prices was approximately 20%, meant to reflect the amount that people would tip, if they were tipping (ibid.) In addition to the base wages, all employees were then added to a revenue-based sharing system. As the business generated increased revenue, employees would receive the surplus whenever revenues increased beyond a predetermined threshold. When USHG deployed this structure with The Modern, USHG anticipated that revenue would need to increase by 25% in order for tipped employees to make the same amount of money that they made when they were receiving tips (Krummert). Meyer needed to have a way to determine how much revenue each person would receive. He and his team decided to connect this to an experience-level system that he created. Each hourly job had three tiers of experience-levels: 100; 200; and 300. New employees would start at level 100, and the most experienced employees would be at 300. Based

on one's job and one's experience level, a certain amount of shares/hour would be allotted to the person. For example, a 200-level barista would earn sixty shares/hour of work (Union Square Hospitality Group 13). If one worked forty hours that week, the barista would earn 2,400 shares of surplus revenue. If the surplus revenue for the week was \$20,000 split among 100,000 total shares, the barista would earn \$480 that week. The experience-level system not only served the purpose of determining shares, it also served the purpose of delineating career progression. For each role, clear skillsets were explicitly articulated for each level of the role. If employees wanted to grow in their role, they would need to learn and demonstrate the skills required to enter the next level. USHG also made it clear that if employees wanted to work towards a higher position, they did not need to reach the highest level in their current role first. All of the employees at the Modern at the time of implementing Hospitality Included were placed at the 200 level or higher (ibid. 11). Overall, by implementing this three-part system for compensating hourly staff, Meyer was looking to support his "entire team to flourish" (ibid.). Feeling as though one can flourish can support a person to see themselves as a leader: a person who can work towards their self-actualization, and use this to yield a positive effect for someone else. Seeing one's self this affects one's self-conceptualization, and therefore one's profound reality. In addition, this system helps to create an organizational culture of equity that would also preserve the pride and dignity of his hourly employees, by protecting them from the tipping system that originated from the historical and systemic oppression of African Americans, and is presently linked to racial and gender disparities.

Congruence between Narrative and Enactment

Thus far in this case study, one can already begin to see that there is congruence between Meyer's narrative and Meyer's enactment. In his book, and in his interviews, Meyer clearly articulates his desire to put his employees first, and create opportunities for them to thrive. From the trailing experience to creating clear ways to grow in one's career, Meyer continues to create ways to put the employee first so that USHG can make the ideal of enlightened hospitality a reality. Given the congruence between narrative and enactment, it is important now to assess whether there is congruence or incongruence within the results. When observing results in this case study, the key questions are: How wide is the gap between the current reality and the ideal that Meyer holds? What are the perceptions of the employees, as well as the people that the organization touches? How might the profound reality of employees be changed due to their

experience working in USHG? It is important to note here that in order to fully ascertain a holistic understanding of employee experiences, it would likely be important to spend time with USHG employees in one-on-one conversations and focus group interviews. It might also be beneficial to shadow or trail with them while they do their work. Yet, data can be gathered from employees and former employees who have spoken to journalists and writers about their experience, especially in light of Hospitality Included. Some data will also be pulled from USHG's website, though that data will likely present limited perspectives, since a company would be most likely to publish positive stories rather than negative stories about its own organization. The combination of data will provide a baseline for understanding a range of employee experiences.

USHG's Congruence within Results

As a company that started in 1985, a study of the results of USHG could span over 37 years. In this case study, I will focus on results generated between 2015-2020, given that this is the timeframe in which Hospitality Included was implemented. The results that can be observed from this timeframe demonstrate a mix of congruence and incongruence to the ideal. To start with congruence, when reading reviews on *Glassdoor*, a website where current and former employees can leave reviews of their work experience in companies, USHG holds a total 3.9/5-star rating ("Review"). To observe results during the time that Hospitality Included was implemented, I isolated and analyzed reviews specifically from October 15th, 2016, when Hospitality Included was first announced, to July 20, 2020, when Meyer ended Hospitality Included. The average rating for the Hospitality Included segment of reviews is 3.44/5 stars. Though this rating is not very high, the organization demonstrates some congruence. For example, in this segment of reviews, many of the positive elements of enlightened hospitality appear to come into fruition: people consistently indicate that they have great peers at work, there's a great culture, and there are great employee benefits (e.g., 401k, health insurance). USHG's website also highlights the stories of some of the individuals working in their restaurants during this timeframe through a series of video-testimonies. Throughout these testimonies, people share that they are always learning in USHG ("Team Member Spotlight: Christine Espinal"), there is support for people of different gender and sexual identities ("Team Member Spotlight: Rocky Mays"), and there are constant promotions and an ability to grow in one's career ("Team Member Spotlight: Kameron Dixey"). One of the most notable testimonies

was the video of Jaybron Taylor. In his video, Taylor says, “People tell me...you have some charisma about yourself. I never thought of myself that way. This place must have brought it out of me, I guess” (“Team Member Spotlight: Jaybron Taylor”). This immediately points to a shift in profound reality — something about working at a USHG restaurant is shaping the beliefs that Taylor holds about himself. According to his testimony, part of this change is connected to receiving an opportunity to move from a back of house role to a front of house role. One day he was asked if generally he would be interested in trying a front of house role, and after expressing his interest, he was offered an opportunity to work in a front of house capacity the very next day. Taylor said that he was surprised to have received this opportunity in such a quick turnaround time, and he expressed that he was “shocked” when his team told him, “We believe in you...we’re glad to have you on the team.” Towards the end he says, “I appreciate the opportunity, [it] changed me, changed me a lot. This whole place changed me, changed my outlook on things” (ibid.). Though the video does not elaborate on how his outlook changed, it is clear that Taylor is being sincere, as the tone under his words appears to be a combination of joyful, excited and appreciative. Taylor’s testimony appears to be both an example of congruence where enlightened hospitality is being realized, as well as providing a baseline example of how workplace spirituality can shift one’s profound reality. This example would be strengthened if it were possible to interview Taylor and tease out a few additional insights. An example of a stronger case would be if Taylor stated that his outlook on how he would lead his life, and what he thought was possible led to greater insight, as well as new actions. For example, this change in outlook could lead him to enroll in professional development opportunities, where he could further develop his vision for himself and for the communities that he would like to support. He could articulate that as a result of this vision, he is working on developing his talents and capabilities, i.e., individual authority, in order to strengthen his ability to have an impact. This case would be strengthened even more if Taylor were to articulate that his beliefs on what it means to work has changed. For instance, he could say that he now believes that work is an opportunity to make contributions to others, while also growing in one’s abilities and realizing one’s potential. In addition, he might also indicate that this change in beliefs has changed the way that he converses with his friends and family about what it means to work. This hypothetical case would demonstrate that the impact of USHG’s workplace spirituality extends beyond

providing a service for clients. Rather it has an impact on employees holistically, shifting their beliefs and behaviors outside of the workplace.

USHG's Incongruence

Yet, USHG also has incongruence that appears in its results once one looks beyond the video series. The incongruence can be seen across a variety of online resources including *Glassdoor*, as well as articles by writers of online publications. A 2017 article by Keenan Steiner from *The New York Magazine's* food blog *Grub Street* indicated that after Hospitality Included was implemented in the restaurant Maialino, “the entire front-of-house staff turned over twice with the exception of a few people” (Steiner). Union Square Cafe suffered a similar fate, with one of the former managers indicating that “the majority of our strongest people have left.” One of the greatest contributors to this high turnover appears to be a pay cut. Though Meyer anticipated that previously tipped employees would make the same wage if not higher, the reality was that for some of his restaurants, servers indicated that “pay dropped by about \$100 per week after H.I. [Hospitality Included] was implemented” (ibid.). At the restaurant Gramercy Tavern, some of Meyer’s veteran servers who had stayed throughout the implementation of Hospitality Included had finally quit because “they couldn’t bear the pay cut anymore and...the situation was not going to improve” (ibid.). Steiner asserts that everyone who spoke with him for the article still appreciated the benefits that USHG had to offer such as “paid leave, 401(k)...health care...and flexible scheduling,” and that the managers had even “gone through great pains to explain the changes and react to employees’ concerns” (ibid.). Steiner asserts that employees pursued jobs outside of USHG due to the pay cut that they experienced, despite Meyer and his leadership team indicating that employees would not lose wages. Employees’ leaving USHG for better wages represents incongruence with Meyer’s enlightened hospitality, since part of Meyer’s narrative is that USHG’s “wage scales [should] be competitive with those of other restaurants” (Meyer 242).

Further incongruence can be observed through the negative elements discussed in *Glassdoor* reviews. In addition to reinforcing the challenge of low compensation named in the *Grub Street* article, many of the *Glassdoor* reviews in this segment discussed challenges with middle management, saying that middle management was inconsistent at leading with the same values that Meyer espouses in his 51% solution; there was a lack of accessibility to upper

management; and employees often experienced challenges when working with inexperienced colleagues and supervisors. When reading the reviews after the Hospitality Included segment, I noticed that two reviews touched on sexual harassment, indicating that chefs are protected from sexual harassment. Sexual harassment can be one of the most difficult organizational challenges to gather data on, because this type of harassment often goes virtually unreported across various industries (McCann and Tomaskovic-Devey). Since one of the reviews was from August 2020, the month following the end of Hospitality Included, I researched further into sexual harassment at USHG. A 2018 article by Serena Dai and Irene Plagianos discussed the plight of employees that submitted multiple sexual harassment reports throughout 2014, 2015, and 2016, the latter two years falling into the Hospitality Included timeframe (Dai and Plagianos). Yet, despite these multiple complaints that often focused on the same one-two chefs, the chefs named in the article still remained in the company for months, if not years, before they were finally fired (*ibid.*). Allowing these chefs to continue to stay in the company and harass fellow employees goes completely against Meyer's ideal. Sexual harassment alongside poor compensation, challenges with middle and upper management, and tensions between employees of varying experience levels show that there is incongruence with Meyer's ideal of enlightened hospitality. In order to understand how these elements affect profound reality, it would likely be beneficial to interview current and past employees to ask a variety of questions including those regarding experiences that have shaped their outlook on work at USHG, work outside of USHG, and how they think about themselves overall. But on the case of sexual harassment, the 2018 report by ROCU delivers some insights into how experiencing harassment can affect one's profound reality. Specifically, some of the key insights were that harassment often became normalized through a common refrain of "it's part of the job, take it or leave it" (The Restaurant Opportunities Centers United 2) shared often from older women to younger women. Also, several women who were surveyed for this report indicated that sexual harassment "impacted them in their life outside the workplace, whether making them uncomfortable in personal experiences with men, or...leading them to tolerate sexual assault associated with accepted workplace behavior" (*ibid.*). One of the women, Laurie Terrell, who worked in the restaurant industry for over twenty-two years, stated that dealing with sexual harassment from customers and management, and learning to see sexual harassment as "normal" not only caused her to flinch when she was "trying to date someone, and they put their arm around [her]" (*ibid.* 7), but it almost made her feel she had "to be super

compliant for people to love [her]” (ibid.). Dealing with incongruence through the forms of challenges like sexual harassment demonstrates the need for taking workplace spirituality seriously: recurring negative work experiences that are reinforced by organizational structures including cultural norms, and consistently protecting bad actors within organizations, can yield negative outcomes that affect one’s profound reality, and one’s quality of life. No employee should ever need to explain one’s work experience using these words shared by Terrell said towards the end of her written testimony, “It gets to a place where you are...dehumanized” (ibid.).

Concluding the Case Study

Using the four-part framework of narrative, enactment, results and (in)congruence, one can begin to see the religious dimension of Meyer’s leadership. Using his combination of transformational and servant leadership, Meyer has created and shared a holistic ideal, enlightened hospitality. Within USHG, there is strong congruence in the narrative and strong congruence in the enactment, but only some congruence in the results. When congruence is occurring, it is possible that there are more employees like Jaybron Taylor who feel inspired and empowered, and who experience themselves as having a new outlook due to their experiences. In experiences like these, Meyer’s ideal is perhaps becoming a reality, and a joyful and awe-inspiring experience of workplace spirituality occurs for the employee. Such experiences and changes would demonstrate USHG functioning as a religious space, where the central part of its religiosity is Meyer’s ideal engaging and shifting the beliefs and profound reality of employees.

Yet, results from the case study showed that there is also strong incongruence in USHG’s current results. For example, Hospitality Included was meant to eliminate discrimination and harassment, but harassment was present during the timeframe of Hospitality Included, and there may still be harassment given the fact that the August 2020 *Glassdoor* review (“They Ask a Lot for What They Give You in Return”), as well as an April 2021 *Glassdoor* review (“Review”) both indicate the presence of harassment. Meyer ended Hospitality Included and reinstated tipping in July 2020 due to the COVID-19 pandemic (Moskin), asserting that he needed to ensure that employees could make as much money as possible throughout the pandemic. Given that the years of Hospitality Included still had some incongruence, opportunities for growth will likely involve refining the Hospitality Included policy if it is going to be re-implemented, as well

as creating ways to resolve challenges with discrimination and harassment. Meyer will also want to focus on ways to strengthen relationships between employees and middle and upper management. When these challenges are truly resolved, Meyer will create congruence where more of his employees can feel “motivated, enthusiastic, confident, proud, and at peace with the choice to work on...[his] team” (Meyer 238). Until then, it is probable that many employees will experience frustration and even cynicism with Meyer’s ideal. In this case, this too can demonstrate the religious function of the ideal. If employees were to leave USHG having developed a cynicism that they bring into how they conceive of work overall or how they conceive of their lives, this development would be part of the person’s profound reality. The religious result of this could be that a former USHG employee now sees work as a means to an end, and that it is not worth the trouble to prioritize one’s colleague’s needs.

In the end, resolving the issues that USHG is up against may not appear to be easy. But it is possible that this framework not only highlights the challenges USHG faces, but also the strengths that it can rely on to move potentially through some of these challenges. It is clear from this analysis that one of Meyer’s strengths is likely his ability to engage with the intrinsic motivation of people in order to bring out the best in them. He also appears to empower his employees to be problem-solvers for one another and for their guests. One can hope that if the current executive leadership team of USHG continues to cultivate these strengths, this team can work alongside their employees to uncover the next best steps for USHG.

It is important to also consider a few key limitations to this case study. First, though a baseline of experiences was demonstrated, one can envision that interviewing current and previous employees would yield more valuable data. Second, given this novel theoretical approach to workplace spirituality that was proposed in this thesis, it may be important to consider alternative explanations for why and how work might shape the perspectives of employees. For example, it could be beneficial to look into stages of adult development, and to see how these stages might predict how someone’s profound reality changes with work experience.

Beyond this case study, it would be beneficial to do another case study using the four-part framework on a company that differs in leadership style. As mentioned earlier, Danny Meyer appears to practice a combination of transformational leadership and servant leadership. His transformational leadership style supports him in inspiring followers by appealing to their

emotions by presenting a vision, yet his vision itself is servant-leadership-oriented, as it primarily focuses on serving one another first as fellow employees, and then serving the customer. This unique combination of styles is easily conducive to analysis through this framework, since the presented vision of a leader will often be the ideal that one wants for one's organization, and the articulation of that vision immediately serves as an example of narrative. One could imagine studying a pairing such as Mark Zuckerberg and his company Meta (formerly known as the Facebook Company). Zuckerberg appears to have a pragmatic leadership style that focuses on deploying technical expertise and technical skill to solve problems. Such a case study would assess whether there is still an ideal that emerges for the organization, and whether one can identify narrative, enactment, and results. Some of the data for this case study would come from Meta's careers webpage, as well as the 2021 Senate hearings featuring Meta senior executives and former Meta employee and whistleblower, Frances Haugen. Data could also be gathered from reviews, and journal articles that feature perspectives of current or former Facebook employees, and gathered by conducting interviews and focus groups, with Meta employees.

The case study above demonstrates how workplace spirituality can be observed through organizational leadership, climate, culture, and practices, even in commercial businesses decoupled from any specific religion. Workplace spirituality ultimately evokes the religious dimension of leadership, because it interacts with people's most closely held systems of meaning—those which sit in each individual's profound reality. This interaction is crucial because profound reality includes the beliefs, values, and ideals that guide one's actions, including one's self-actualization. In earlier sections of the thesis, the focus on Burns's framework demonstrated that at its heart leadership is a process of mutual self-actualization, and sometimes self-transcendence, used to effect positive change. In light of this case study that demonstrated how one's leadership can serve as the antecedent for workplace spirituality, and the analysis on Burns's framework, it is important then to consider what are meaningful ways that one can approach leadership development? The next section will focus on this question by demonstrating one way that the dialogical model can be used to shape leadership development.

Introducing Leadership Development Interventions

The following sections of the thesis will focus on leadership development. It has two main components: (1) exploring mindfulness training as a type of intervention for leadership development, and (2) a case study of a set of frameworks with a unique approach to mindfulness training. The first component will involve defining mindfulness for the scope of this thesis, and discussing the ways that mindfulness relates to leadership. For this part, transformational leadership will continue to be the primary style that is engaged, as it is commonly discussed in the discipline of psychology. Since this thesis offers a way of seeing self-actualization as a central part of leadership, this component will also draw connections between mindfulness and self-actualization.

The second component will discuss frameworks created by Maria Nemeth and used by her organization, the Academy for Coaching Excellence. These frameworks incorporate a unique perspective on mindfulness, self-actualization, and leadership. Connections will also be articulated between these frameworks and the triological model, as a way to analyze potential underpinnings of leadership development. Finally, this thesis will conclude by discussing limitations and considerations for expanding upon this work.

Expanding Upon How We Approach Leadership Development

In this thesis, leadership is defined as a process of mutual self-actualization or self-transcendence used to effect positive change. Therefore, leadership development can be broken down into four components: (1) working towards one's self-actualization; (2) developing in one's ability to empower others to achieve their self-actualization; (3) creating and articulating a positive change to move towards; and (4) supporting a group to enact said positive change. When leaders are focused on cultivating their ability to enact one or more of these components, they are engaged in a process of leadership development. These processes often result ultimately in shifting leaders' mindsets; changing their social behavior; enhancing their communication; and sometimes strengthening their technical skills.

Leadership development can occur through various kinds of interventions, such as psychological assessments, executive coaching, and leadership training curriculum. Often interventions can take a targeted approach, where the program is likely to focus on one or two items, such as developing a shift in one's mindset or change in one's behavior. Yet mindfulness-based interventions are well positioned to affect mindset, behavior, and communication.

Mindfulness is a term that gets defined in a variety of ways based on its context. When mindfulness is discussed in relation to its ability to reduce cognitive rumination and negative affect in people, it can often be defined as “a state of awareness comprising an attentional focus on the present moment and a nonjudgmental stance” (Blanke et al. 1369). When psychology researchers focus on mindfulness as it relates to organizations, the term “trait mindfulness” is often utilized to specify mindfulness as a quality of an individual within that organization (Carleton et al. 185). Mindfulness is conceptualized differently in the Langerian model, where it is defined as “the simple process of noticing new things and drawing novel distinctions” (Davenport and Pagnini 1). For the purpose of discussing mindfulness as a type of leadership intervention, mindfulness will be discussed as a state, as well as trait mindfulness.

Analyzing mindfulness as it intersects with leadership development also requires identifying a framework for leadership that encompasses the four components of leadership development¹⁶ as previously described. Though the components are derived from the work of Burns’s model of transformational leadership whose primary disciplines were history and political science, framings of transformational leadership from the psychological discipline map well onto the components of leadership development. Transformational leadership as it is described in psychological literature consists of four elements: (1) “idealized influence;” (2) “individualized consideration;” (3) “inspirational motivation;” and (4) “intellectual stimulation” (Bass and Riggio 6-7).

When transformational leaders exhibit idealized influence, they behave in ways that people want to emulate, thereby being role models that are “admired, trusted, and respected” (ibid. 6). Idealized influence consists of two elements: leaders’ behaviors and the attributions ascribed to the leaders by others. Idealized influence relates well to the first component of leadership development, self-actualization, which is characterized by one’s “creativity, capacity for growth and learning, flexibility, openness...[and] skills in dealing with others or with the environment” (Burns 143). If leaders are effective at demonstrating these characteristics, they are well positioned to be seen as a role model by others.

¹⁶ These four components are (1) working towards one’s self-actualization; (2) developing in one’s ability to empower others to achieve their self-actualization; (3) creating and articulating a positive change to move towards; and (4) supporting a group to enact said positive change.

Individualized consideration is the attention that transformational leaders provide to each individual's "needs for achievement and growth by acting as a coach or mentor" (Bass and Riggio 7). As a result, individuals "are developed to successively higher levels of potential" (ibid.), therefore realizing the second component of leadership development of supporting others to achieve their self-actualization.

Inspirational motivation is the set of behaviors that transformational leaders enact to inspire the people that they lead. This often involves engaging people in "envisioning attractive future states" (ibid. 6), as well as communicating expectations for groups and organizations, and the leader demonstrating "commitment to goals and the shared vision" (ibid.). Inspirational motivation is often measured in psychometric questionnaires through an item such as "The leader articulates a compelling vision for the future" (ibid.). This item shows that inspirational motivation maps well onto the third component of leadership development: creating and articulating a positive change to move towards.

Finally, intellectual stimulation is enacted when leaders support individuals' "efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways" (ibid. 7). This support often includes avoiding behaviors such as "public criticism of individual members' mistakes" and criticizing ideas on the sole basis that "they differ from the leaders' ideas" (ibid.) Enacting intellectual stimulation works well with the fourth component of leadership development, as these behaviors support people to enact positive change.

When analyzing mindfulness as it relates to the development of transformational leadership there are three questions that can be considered. (1) Which of the four elements of transformational leadership does mindfulness enhance? (2) How does mindfulness negatively impact any of the four elements of transformational leadership? Finally, it is important to note that mindfulness is originally derived from religious traditions of Buddhism that were not particularly focused on mindfulness for the sake of leadership. Rather in these traditions mindfulness exists for the sake of one's enlightenment and compassion. Therefore, (3) might it be possible that mindfulness-based interventions have effects that are broader than leadership, likely working towards one's self-actualization overall?

Reviewing Mindfulness and Transformational Leadership

In an empirical study, Anna Sophia Pinck and Sabine Sonnentag examine the relationship between mindfulness and transformational leadership, and how these two factors relate to employee well-being. Pinck and Sonnentag hypothesize that though a leader's mindfulness can be empirically demonstrated to positively affect the well-being of those being led, mindfulness may be doing this through transformational leadership. In the context of this study, mindfulness is defined as a conscious state of being where one is "non-judgmentally aware of and attentive to current experiences or present-reality" (Pinck and Sonnentag 1).

To articulate the concept behind this study, Pinck and Sonnentag draw several connections between mindfulness and transformational leadership. They propose that leader mindfulness "should enhance transformational leadership" (ibid. 2), and they offer a few ways that mindfulness can facilitate this enhancement. Pinck and Sonnentag first state that when being mindful, people are aware of their internal thoughts and bodily sensations, as well as physical and social experiences. Pinck and Sonnentag also articulate that mindfulness supports people to have a non-reactive stance "towards both positive and negative experiences" (ibid.), therefore allowing people to be more objective and non-evaluative about their experiences. As it relates to leadership, they theorize that mindfulness facilitates "attentive, stimulating, and inspiring behavior that characterizes transformational leadership" (ibid.).

They postulate that mindfulness should help leaders practice three of the four elements of transformational leadership: (1) individual consideration; (2) intellectual stimulation; and (3) inspiring motivation. Mindfulness can enhance individual consideration by supporting leaders to be aware of the present states of the people that they lead, and to consider the needs and wishes of others before taking action. As for intellectual stimulation, leaders can enact this element by serving as role models that inspire thoughtful approaches to problems by demonstrating an openness to experience, curiosity, and a "willingness to face pleasant as well as unpleasant experiences" (ibid.). Finally, as it relates to inspiring motivation Pinck and Sonnentag postulate that because previous studies (Brown and Ryan; Glomb et al.) have shown that mindful leaders act in accordance to their values and goals, these leaders are able to better synthesize data according to these values and goals and translate them into a vision meant to motivate the people they lead. This vision is then articulated through "inspirational appeals and emotional talks" (Pinck and Sonnentag 2) in order to inspire others.

Since mindfulness is commonly known to benefit the wellbeing of practitioners, and sometimes the wellbeing of people around mindfulness practitioners, Pinck and Sonnentag's study focuses on whether transformational leadership plays a mediating role between leader mindfulness and employee well-being. To conduct this study, they sent out surveys measuring leader mindfulness and transformational leadership to leaders, and surveys measuring positive indicators of wellbeing, and negative indicators of wellbeing to employees who report to these leaders. The positive indicators that were measured were positive affect and job satisfaction. Gender, age, educational level, and working hours were also used as control variables for predicting the well-being of employees. The negative indicators were negative affect, emotional exhaustion, and psychosomatic complaints. Survey results were included in the overall analysis, if the leader had two-four employees who participated in the survey. If the leader had one employee or no employees, those results were excluded from the analysis. The final results of the study were that leader mindfulness was positively related to transformational leadership, and that leader mindfulness had an indirect positive correlation to employee positive affect and job satisfaction that was mediated by transformational leadership. In addition, leader mindfulness had an indirect effect on psychosomatic complaints that was mediated by transformational leadership.

Ultimately, Pinck and Sonnentag's study offers a unique perspective on mindfulness, because its results show that mindful leaders might benefit their employees' wellbeing through their leadership behaviors. In the context of this study, the behaviors of being a transformational leader correlated positively to job satisfaction and positive affect in employees. Though mindfulness had no direct effect on these two employee indicators, mindfulness did have a positive correlation to transformational leadership. Pinck and Sonnentag also further analyzed the indirect connection between mindfulness and employee well-being and found that five specific facets of mindfulness had statistically significant positive correlations to wellbeing via transformational leadership: (1) "inner awareness;" (2) "outer awareness;" (3) "openness;" (4) "acceptance;" and (5) "relativity of thoughts" (ibid. 6-7). Therefore, it is possible that mindfulness interventions that specifically support leaders with these facets may empower them to be transformational leaders. In their final analysis of the results, Pinck and Sonnentag restate their support for the concept that mindfulness supports transformational leaders with individualized consideration, idealized influence, and intellectual stimulation.

While Pinck and Sonnentag's study focused on a survey in which pre-existing mindfulness was measured, other studies focus on how mindfulness interventions support the development of leaders. For example, a study by Kelly Ihme and Peggy Sundstrom's assessed how a four-week Mindfulness-Based Attention Training supported military leaders' transformational leadership behaviors. Ihme and Sundstrom's study focuses on mindfulness adapted from the work of Jon Kabat-Zinn, and they define mindfulness as "a present-centered nonjudgmental awareness" (Ihme and Sundstrom 676). In this study, thirty-three participants partook in a four-week Mindfulness-Based Attention Training. Eight months after having completed the four-week intervention, a total of twelve participants volunteered to be interviewed about changes in their behavior. The results from the interviews showed that the greatest changes in transformational leadership competencies, were in idealized influence and intellectual stimulation. These results were consistent with one of the concepts proposed by Pinck and Sonnentag: the concept that transformational leaders can use mindfulness to be a role-model for intellectual stimulation. Specifically, Ihme and Sundstrom note that participants showed growth in "accepting feedback, (and) reflecting" (ibid. 682), and using both to foster self-improvement. As for idealized influence, much of this was developed through slowing down one's thoughts and actions in order to "prevent rash or emotional reactions to situations" (ibid.).

In a similar study by Silke Rupperecht, Pia Falke, Niko Kohls, Chris Tamdjidi, Marc Wittman, and Wendy Kersemaekers, leaders were brought through a ten-week mindfulness training program, and interviewed on the effects. This study, uses Jon Kabat-Zinn's definition of mindfulness: a state of "paying attention in a particular way: on purpose, in the present moment, and non-judgmentally" (qtd. in Rupperecht et al. 1). This program taught participants "a variety of formal and informal meditation practices including mindfulness meditation, walking meditation, pausing meditation, body scan and compassion meditation" (ibid. 4). Of the 143 participants who were invited to partake in this study, thirteen were interviewed for results. Participants were also required to practice ten minutes of mindfulness each day. Participants reported that their ability to relate to others grew as a result of buffered emotional reactivity, less judgment, listening mindfully, and a stronger awareness of the needs of those they lead. These abilities correspond well to individualized consideration, as participants reported that they "started listening to what people said and how people actually reacted" (ibid. 8), being "better able to let others have their own opinion" (ibid.). Participants also reported being better able to focus on solutions indicating

that they “have gotten a wider perspective and see more opportunities” (ibid.). This growth can support participants in modeling intellectual stimulation for those they lead.

Though the studies by Pinck and Sonnentag, Ihme and Sundstrom, and Rupprecht et al. demonstrate that there is strong correlation between mindfulness and transformational leadership, one can inquire into how mindfulness enhances the antecedents of transformational leadership. An empirical study by Anouk Decuyper, Mieke Audenaert and Adeliën Decramer theorizes that psychological needs are the antecedents of transformational leadership, and that mindfulness supports people in meeting these needs. They also theorize that needs satisfaction mediates between mindfulness and transformational leadership. The psychological needs that they outline are the three needs articulated in self-determination theory: (1) autonomy, (2) competence, and (3) relatedness. To conduct this study, Decuyper et al. administered surveys to 277 head nurses. These surveys measured for several variables: the four components of transformational leadership; needs satisfaction; mindfulness; and neuroticism. Results showed that autonomy, competency, and relatedness all served as mediators between mindfulness and transformational leadership, with competency serving as a full mediator. In other words, according to these results, mindfulness needs to meet these needs in order to enhance transformational leadership. In addition, without meeting a leader’s psychological need for competency mindfulness does not support transformational leadership at all. Meeting these psychological needs can support leaders in enacting transformational leadership. Decuyper et al. posit that leaders serve as role models within their organizations. Therefore, mindfulness can support leaders to be “more characterized by idealized influence, inspirational motivation, intellectual stimulation and individual consideration” (Decuyper et al. 13).

Decuyper et al. also analyzed their results to see how neuroticism might interact with mindfulness and the psychological needs. They found that neuroticism served as a moderated mediator between mindfulness and relatedness. When a leader was low in neuroticism, mindfulness had a small though statistically significant positive correlation to relatedness. Yet when a leader was high in neuroticism, the relationship between mindfulness and relatedness was statistically significant, positive and much stronger. In practical terms, mindfulness may have the strongest benefit for leaders who are high in neuroticism, likely supporting them in forming effective work relationships, and thereby enhancing individualized consideration.

In a different article, Annika Nübold, Niels Van Quaquebeke and Ute R. Hülshager posit that authentic leadership acts as an antecedent for “positive leadership behaviors like transformational (leadership)” (Nübold et al. 469). Nübold et al. state that authentic leadership is not a particular leadership style, and instead exists as “a leader’s way of being” (ibid. 470). This way of being has four core dimensions: (1) “self-awareness,” (2) “a trustful relationship with followers where one is able to share one’s true thoughts and feelings,” (3) “open and unbiased processing,” and (4) “strong moral values and congruency of actions” (ibid. 469). Nübold et al.’s research focuses on assessing how mindfulness plays a role in fostering authentic leadership, noting that when leaders are trained to behave in a particular way “without considering if this behavior is congruent or incongruent to with a person’s characters or values..., leaders themselves and followers...[may] perceive the trained behavior as inauthentic” (ibid. 470).

Nübold et al.’s research consists of two studies: (1) a survey assessing whether trait mindfulness is related to a leader’s authentic leadership, and (2) a field experiment of whether a mindfulness intervention raises both leaders’ level of mindfulness and their authentic leadership behavior. In the first study, leaders filled out surveys that measured their mindfulness as well as authentic leadership. Results from this study indicated that mindfulness and authentic leadership are moderately and positively related. In the second study, leaders completed a thirty-day mindfulness intervention using the app, Headspace. Leaders’ mindfulness and authentic leadership pre- and post- intervention were measured by surveys that were filled out by both leaders and the people they lead. In addition, those who were being led also filled out surveys measuring their own job satisfaction, and their own perceptions of interpersonal justice in the workplace. Interpersonal justice refers to whether people feel as though they are being treated with respect and dignity, especially their manager. Results showed that the mindfulness intervention predicted “significantly higher levels of both leader-rated...and follower-rated authentic leadership” at the end of the thirty days. Surprisingly, this direct effect was not mediated by leader-rated mindfulness, and Nübold et al. indicate that future research may consider also measure follower-ratings of leader mindfulness to explain this inconsistency. Results also did not indicate any significant change in job satisfaction, but there was a statistically significant positive effect on how people being led perceived interpersonal justice. This study demonstrates the possibility that mindfulness interventions may support leaders in developing authentic leadership, which Nübold et al. propose serve as a foundation for

transformational leadership. One can propose that developing this particular foundation would enhance idealized influence due to two dimensions of authentic leadership: self-awareness, and strong moral values and congruency of actions. One can also propose that developing authentic leadership supports individualized consideration through the development of authentic leadership's other two dimensions: "open and unbiased processing," and "a trustful relationship with followers" (ibid. 469).

The findings articulated in the previous studies are consistent with findings from other research. This includes the idea that mindfulness appears to support leaders in developing their individualized consideration by increasing "the value they placed on the opinions and contributions of their coworkers" (Lippincott 6); strengthening collaboration (Reitz et al.); and being flexible in how assertive or collaborative they need to be in a given situation (Baron et al.). In addition, mindfulness can support leaders in idealized influence by supporting them with their self-leadership. Self-leadership is the process of influencing one's self to increase "personal effectivity and performance" (Furtner et al. 353). This process has three types of strategies: (1) "behavior-focused strategies;" (2) "natural reward strategies;" and (3) "constructive thought pattern strategies" (ibid.). In a study by Marco Furtner, Laura Tutzer and Pierre Sachse, 174 students were surveyed for self-leadership and mindfulness. Results showed a statistically significant positive correlation between self-leadership and mindfulness (ibid. 356). Furtner et al. were also interested in seeing which facets of mindfulness were the strongest predictors of self-leadership, and found that the strongest predictor was one's ability to observe one's internal and external stimuli. This connects well to Pinck and Sonnentag's study that framed this observational ability as a combination of inner and outer awareness. Pinck and Sonnentag found that these forms of awareness had a statistically significant positive correlation to transformational leadership. Though Pinck and Sonnentag do not specify the forms of awareness with which components of transformational leadership correlate, it's possible that they may at least correlate to idealized influence given their impact on self-leadership.

Though there are consistencies across various studies and the results that are produced, it is also important to consider questions that are raised by various scholars about how mindfulness separated from religion. For example, Nübold et al. note that there has been increasing criticism to the effect that popularized mindfulness often lacks "the inherently genuine and ethical foundations that defined the original traditions" (Nübold et al. 483). In their conceptual paper,

organizational scholars Kathryn Goldman Schuyler et al. note that in cultures valuing mindfulness, it is seen as “a state of mind and also as a path toward awakening” (Schuyler et al. 45). As a result, they assert that mindfulness cannot be separated from Buddhism’s four immeasurables “love, compassion, joy, and equanimity” (ibid. 45). Many scholars make minor acknowledgements regarding the religious origins of mindfulness without criticizing the model of secular mindfulness (Brendel and Bennett; Sanyal and Rigg), while a few provide historical connections of mindfulness to Buddhism (King and Badham).

Other scholars have researched whether mindfulness produces results that generate not only changes in awareness, but also in ethics. For example, in a meta-analysis of thirty-one studies conducted by Daniel R. Berry et al., results demonstrated that single-session mindfulness trainings, more so than multi-session training sessions, demonstrated statistically-significant positive changes in prosocial behaviors and a reduction in antisocial behaviors. Berry et al. indicate that their findings “are consistent with previous research suggesting that secular forms of mindfulness training that do not include ethical concepts in didactic instruction promote prosocial behaviors” (Berry et al. 1263). They also note that the single-session interventions may be more effective because when measurements are being taken immediately after the single session trainings, people may be more likely to be in a mindful state, compared to studies that used multiple sessions and took measurements of prosociality after significant time (e.g., weeks) had passed.

Berry et al. theorize that in a mindful state people demonstrate an “empathic attentional set” (ibid. 1249), a state of attentiveness where people open themselves “in a deeply responsive way to another person’s feelings” (qtd. in ibid. 1249). Berry et al. posit that this empathic attentional set has two primary components: (1) “de-automization,” and (2) “(dis)identification” (ibid. 1250). De-automization is the process of consciously noticing natural and habitual “cognitions, emotions, and behaviors” (ibid.) that arise, and being able to “slow, interrupt, change or override” (ibid.) them. Disidentification is when one is able to increase one’s empathic accuracy, thereby being able to perceive and to understand someone else’s “internal frame of reference” (Rogers qtd. in ibid.) Ultimately, Berry et al. note that empathic attentional sets may explain people’s increase in prosocial behavior and reduce their antisocial behavior.

One may consider additional possibilities for why teaching secular mindfulness this way might yield prosocial behavior. One proposal could be that when people are learning mindfulness

practice, they begin to experience self-transcendence and de-centering, and as a result this may lead to prosocial behavior. A study by Hanley, Dorjee, and Garland demonstrated that mindfulness can induce self-transcendence through the mechanism of decentering. In their study, Hanley et al. cite a definition of self-transcendence as a transient mental state during which “the subjective sense of one’s self as an isolated entity can temporarily fade into an experience of unity with other people or one’s surroundings, involving the dissolution of boundaries between the sense of self and ‘other’” (Yaden et al. qtd in. Hanley et al. 2). Hanley et al. hypothesized that mindfulness can create the experience of self-transcendence via decentering. To test this hypothesis, Hanley et al. trained novice participants in mindfulness meditations for six days over a three-week period. Every student was trained one-on-one, and each day of training the student took assessments measuring decentering and self-transcendence. The first day, the measures were taken without the participants having any meditation experience, but on the second through the sixth day, the measures were taken five minutes after their time of instruction. An active listening condition was created as a control group, where participants did active listening exercises for the same amount of time as the meditation group was being instructed. Participants in the control group also took the same assessments. Results from Hanley et al.’s study indicated that decentering had a statistically significant positive correlation with self-transcendence. Hanley et al. indicate that decentering may be the mechanism by which self-transcendence occurs. Limitations of this study include a small sample size (N=26, split into the two conditions), and the homogeneity of the group (mostly Caucasian).

Another proposal is that perhaps it becomes easier for people to take on prosocial behavior when negative emotions are dampened. Mindfulness is generally known to dampen reactivity to negative affect for clinical patients, but Wenzel, Rowland and Kubiak conducted a study to see if the dampening of emotional reactivity would occur in a non-clinical sample. Results from Wenzel et al. demonstrated that for the nonclinical sample negative affect was decreased, and that the likely mechanism for this change is non-judgmental acceptance. A different study by Jesús Montero-Marín et al. demonstrated similar results after assessing mindfulness, wellbeing, prosocial personality traits, non-judgment, decentering and other psychological measures in experienced meditators attending a one-month Vipassana retreat. Retreatants were assessed before the retreat and afterwards. Montero-Marín et al.’s results demonstrated that retreatants experienced various changes including an increase in non-

reactivity, decentering, and prosocial personality traits. Both non-reactivity and decentering were found to be mediated by non-judgment, and prosocial personality was also moderated by non-judgment. Therefore, it appears that one of the key changes that occurs in the brain is a difference in how information is processed, especially when practitioners of mindfulness become more non-judgmental in how they process their thoughts and emotions.

As it relates to leadership development, Berry et al.'s findings demonstrate that mindfulness may support leaders in individualized consideration, by supporting them to take an empathic approach to understanding the people they lead. It is also reasonable to consider that a leader who is demonstrating strong individualized consideration may be seen as a role model leader, and therefore mindfulness training may also yield stronger idealized influence. One challenge that Berry et al.'s findings demonstrate is that their findings were strongest for single-session interventions compared to multiple-session interventions. This aspect of the findings presents the opportunity to raise a few questions. First, might multi-session mindfulness trainings be more effective at creating prosocial behavior when those sessions incorporate explicit ethical teachings? How about if these mindfulness training sessions explicitly incorporated Buddhist teachings on suffering, morality, and right action? Finally, if these trainings were facilitated with explicitly Buddhist teachings, how might these trainings enhance or change a leader across the dimensions of idealized influence, individualized consideration, inspiring motivation, and intellectual stimulation?

Thus far in the section of the thesis, research studies have demonstrated how mindfulness training interventions can enhance transformational leadership, as it and its four components are defined in psychological literature. It is also important to consider how mindfulness might change people more holistically, given that this thesis defines leadership as a process of self-actualization or self-transcendence used to effect positive change. As previously mentioned studies demonstrate, mindfulness can help people effect positive changes by strengthening their ability to demonstrate empathy for the people that they lead, and supporting others in their ability to resolve problems. It is also possible that as people are self-actualizing, they develop their ability to observe their own thoughts, feelings, and inner sensations, and as a result become more effective decision-makers in regards to their behaviors. To build upon how mindfulness supports self-actualization, one can look at several studies.

Mindfulness and Self-Actualization

Mark Beitel et al. conducted a study that analyzed the intersection of mindfulness and self-actualization. Beitel et al. assert that mindfulness as it has been adapted into the Western context and popularized by Jon Kabat-Zinn is an adaptation from “the Theravādan form of mindfulness” (Beitel et al. 190). As for self-actualization, Beitel et al. use a combination of Maslow’s work, and the work of American psychologist Carl Rogers. Self-actualization is seen as a process of self-fulfillment where a person aims “to expand, extend, become autonomous, develop, mature” and demonstrate “the tendency to express and activate all the capacities of...[oneself]” (Rogers qtd in Beitel et al. 191).

Beitel et al. assert that self-actualization may at first appear to be antithetical to the Theravādan mindfulness. The authors state that self-actualization “is predicated on getting one’s needs met” (ibid.) which would go against the notion of mindful “observation without craving or dread” (ibid.). In addition, Beitel et al. state that “in a strict sense, there is no Buddhist self to actualize” (ibid.). Finally, they posit that self-actualization requires attachments and relationships, which from the Buddhist perspective can lead to suffering. These differences demonstrate that initially mindfulness may not contribute to self-actualization, and therefore may not contribute to leadership and leadership development as it is articulated in this thesis.

Despite these differences, Beitel et al. see that mindfulness and self-actualization may still be related to each other. Beitel et al. indicate that Maslow added self-transcendence to his theory, and that Maslow noted that individuals who are high in self-actualization are “able to attend to objects intensely; perceive richly and with interest, (and) accept things as they are” (ibid. 192). Beitel et al. believe that this self-transcendence may allow someone to be more self-determined, and as a result demonstrate a “kind of detachment (that) is likely to enhance empathy with others, as one becomes liberated from self-preoccupation” (ibid.). This liberation from self-preoccupation aligns strongly with Theravāda mindfulness. Beitel et al. also establish connections between Rogers’ concepts of self-actualization, identifying that for Rogers self-actualization is “a fluid process, not a fixed and static entity” (Rogers qtd in ibid.), and that life is “at its best...a flowing, changing process in which nothing is fixed” (Rogers qtd in ibid.). These ideas connect well with the Buddhist concept of impermanence, one of the central concepts that mindfulness is meant to convey. Finally, Beitel et al. assert that how one experiences a moment of mindfulness and a moment of self-actualization may have similarities. They reference

Maslow's strategies for self-actualization: (1) "Experience things fully, vividly, selflessly. Throw yourself into the experience of something; concentrate on it fully; let it absorb you" (Maslow qtd in *ibid.*). This way of experiencing things shares similarities with focused attention meditation, where one places one's complete attention onto an object, to the point that one might let go of any sense of self, hence being completely absorbed. To see whether these connections are valid, Beitel et al. conducted a study surveying 204 participants to assess whether there are connections between mindfulness and Maslow's approach to self-actualization.

Beitel et al.'s survey used several scales to measure self-actualization, i.e., the Brief Index of Self-Actualization Revised (BISA-R) and the Short Index of Self-Actualization (SISA), and mindfulness, i.e., Kentucky Inventory of Mindfulness Skills (KIMS), and Mindful Attention Awareness Scale (MAAS). Results from the survey showed that there was a statistically significant positive correlation between mindfulness as measured by MAAS and self-actualization as measured by SISA. Beitel et al. also analyzed the subscales of mindfulness and self-actualization, and there were notable results. The Observe subscale of mindfulness which measure's people's ability to noticing changes in one's body and physical sensations demonstrated a significant negative correlation with Openness subscale of self-actualization, which measures people's ability to trust others. To delve further into their analysis, Beitel et al. ran a canonical correlation analysis, where sets of variables of mindfulness were measured for their correlation to other sets of variables of self-actualization. This analysis showed "high and positive associations between mindfulness and SA [self-actualization]" (*ibid.* 197). Specifically, mindfulness subscales of description, acting with awareness, and non-judgment correlate with high autonomy and core self-actualization. Core self-actualization is a subscale of BISA-R that focuses on how a person approaches one's future including whether the person prepares for the future, sees oneself as "a good problem solver," thinks that what one does "will benefit humankind," and if person thinks that "there is a special contribution...to make during...[one's] lifetime" (Sumerlin and Bundrick 260). The canonical correlation analysis found a small but statistically significant positive association between the set of mindfulness subscales of observing and describing with the set of self-actualization subscales: core self-actualization, openness, and comfort with solitude. Comfort with solitude measures one's ability to enjoy being alone, especially when that involves being with one's thoughts and ideas.

The results of this study demonstrate that despite a difference in philosophical approaches to mindfulness and to self-actualization, these two phenomena can be positively related overall. This was demonstrated through the statistically significant positive correlation that general mindfulness had with self-actualization. This was also demonstrated through the results of the canonical correlations analysis. Beitel et al. note that one surprising result was that mindful observing was negatively correlated to the subscale of openness to experience from self-actualization. They contrast this with a result from a different study in which mindful observing correlates positively to openness to experience from a scale measuring personality traits. Beitel et al. theorize that perhaps “self-actualizing openness is different than openness to experience in general” (ibid. 198). Beitel et al.’s theory is likely valid since self-actualizing openness focuses on engendering trust to people, whereas openness to experience is about demonstrating an interest in exposing one’s self to new opportunities or events.

Beitel et al.’s study demonstrates that mindfulness can contribute to leadership development in its broadened definition as a process of self-actualization used to effect positive change. Other researchers have demonstrated similar results, such as Yvonne Green and Bryan Hiebert’s study showing that meditation and cognitive self-observation can increase self-actualization including on dimensions of “innerdirected (*sic*) support,” “self-acceptance,” and “outer directed support” (Greene and Hiebert 29). As a result, it is possible that people experiencing self-actualization might grow in two components of transformational leadership: idealized influence due to their innerdirected support and self-acceptance, and individualized consideration due to their outer directed support.

In a different study, Richard Whitehead et al. surveyed 348 people to analyze the relationships between mindfulness, Buddhist nonattachment, and advanced psychological development. In this study, Whitehead et al. state that nonattachment “relates to a cessation of...suffering and refers to an interaction with experience without fixating on it needing to be a certain way, or needing to control it through clinging or avoidance” (Whitehead et al. 13). As for advanced psychological development, Whitehead et al. state that this development encompasses “increasing flexibility, conceptual complexity, and tolerance for ambiguity; recognition and acceptance of internal contradictions; a broader and more complex understanding of the self, others, and the self in relation others” (Hartman and Zimberoff qtd in ibid. 12). Whitehead et al. posit that this way of framing works well with three components of advanced psychological

development: (1) wisdom; (2) self-actualization; and (3) self-transcendence. In the context of this study, wisdom is defined as a construct with three facets: cognitive, reflective, and affective (or compassionate) wisdom. Cognitive wisdom relates to how one looks to understand problems, their lives, and how one thinks through decisions. Reflective wisdom is about one's ability to analyze problems, especially when someone is experiencing strong emotions. Affective wisdom is about understanding others and demonstrate compassion for them.

Results from this study demonstrated that both “nonattachment and mindfulness were positively correlated with all three measures of advanced psychological development: wisdom, self-actualisation and self-transcendence” (ibid. 16). Upon further analysis, Whitehead et al. also found that “greater mindfulness was associated with increased nonattachment” (ibid. 17). The researchers also found two mediation paths, one where nonattachment served as a partial mediator between “mindfulness and higher levels of wisdom, self-actualisation, and self-transcendence” (ibid.), and another where mindfulness was a partial mediator between nonattachment and the three components of advanced psychological component. This demonstrates that nonattachment and mindfulness “can both facilitate each other, and there may be multiple pathways to building nonattachment” (ibid. 18). This study demonstrates that mindfulness can help support someone's growth in self-actualization and even self-transcendence, and it demonstrates the importance of nonattachment in facilitating this growth.

The studies discussed in this section demonstrate that mindfulness may work well for leadership development, and it also demonstrates the possible religious functionality of leadership development. In terms of leadership development, mindfulness might first support people in developing antecedents of transformational leadership, specifically, authentic leadership (Nübold et al.), and meeting their own psychological needs for autonomy, competency, and relatedness (Decuyper et al.). Mindfulness can also support people in developing idealized influence by supporting people to develop their self-awareness, self-acceptance (Pinck and Sonnentag; Beitel et al.), and self-leadership (Furtner et al.). Studies also demonstrate how mindfulness might enhance individualized consideration, as demonstrated by strengthened active listening and strengthened collaboration with (Ihme and Sundstrom; Rupprecht et al.; Lipincott; Baron et al.; Berry et al.). Finally, mindful leaders can also serve as role models for intellectual stimulation (Pinck and Sonnentag; Ihme and Sundstrom; Decuyper et al.).

The religious functionality of leadership development can be demonstrated as interventions influence people beyond the intended outcomes of interventions. For example, Berry et al. demonstrated how mindfulness interventions can shape people's ethics without providing ethical teaching. This may occur due to the ways that mindfulness encourages self-transcendence and de-centering (Hanley et al.). Since religion in this thesis focuses on one's comprehensive system of meaning, interventions that shifts the way that a person creates meaning may demonstrate religious functionality. One of the studies demonstrated that mindfulness training may lead people to several facets of wisdom (Whitehead et al.). One of these facets of wisdom includes cognitive wisdom which directly relates to how people understand their problems, their lives, and their decision-making. Accordingly, the development of cognitive wisdom directly affects how people make meaning as they attend to their lives. If a person were to attend a mindfulness intervention that had the effect of enhancing one's wisdom, this wisdom could both affect the person's leadership, as well as one's life overall. Similarly, people who attend a mindfulness training and experience an increase in self-awareness and self-acceptance might experience changes in both their leadership, as well as how they experience their lives outside of formal organizational roles.

Considering the Neuroscience of Mindfulness and Leadership

Though further research could explore the behavioral changes that can occur outside of work as a result of workplace mindfulness training, it is worth considering the neuroscience of leadership and mindfulness. From a neuroscientific perspective, not only do leadership and mindfulness function as neurological phenomena, but they also can create changes in how one's brain functions. As a result, it is possible that as one grows in their leadership or in their mindfulness, the way that one functions can holistically change. If this is the case, then shifts in how one makes meaning as a result of leadership or mindfulness training may in part be due to neural changes.

A study conducted by Pierre Balthazard et al. looked for neural correlates to transformational leadership by recording electroencephalograms (EEGs) for 200 civilian and military leaders. An EEG detects changes in the electrical activity of the brain. For each of these leaders, their peers or followers assessed the leader's transformational leadership by completing a Multifactor Leadership Questionnaire. The intriguing component of Balthazard et al.'s study was that the EEGs were recorded for three minutes while the leaders were in a resting but alert

state, rather than taking recordings while the leaders were conducting leadership behaviors. Balthazard et al. chose this methodology given that “a growing community of neuroscience researchers suggests that the neural operations when the brain is in a baseline or at rest state (i.e., participant is in an alert but relaxed state with eyes closed) can most accurately reflect the brain functioning and capacity of an individual” (Balthazard et al. 248). Balthazard et al. also cited studies indicating that the brain in a relaxed but alert state is not in a resting state, but rather is involved in “its own set of meaningful operations” (ibid.), and that the neural activity associated with the self was found to be similar when doing a self-awareness task. The results of Balthazard et al.’s study were consistent with these ideas. Using the EEG recordings, Balthazard et al. were able to predict which leaders were transformational leaders with 92.5% accuracy. The coherence variables representing the left-front cortex were found to be negatively correlated with transformational leadership, but the coherence variables representing the right frontal, right temporal and right occipital lobe were positively correlated with transformational leadership. Therefore, according to this study transformational leaders tend to have less connectivity in the left hemisphere of their brains, but greater connectivity in the right hemisphere of their brains.

This finding also mirrors a similar finding in some of the mindfulness research. In a study by Gaëlle Desbordes et al., participants were put into either one of two eight-week mindfulness training conditions or an eight-week health discussion group (the discussion group serving as the control). The mindfulness training conditions were either a Mindful Attention Training (MAT) or a Cognitively Based Compassion Training (CBCT) that were based on Tibetan Buddhist compassion practices. All participants received functional magnetic resonance imaging (fMRI) scans three weeks before the eight-week training sessions, as well as three weeks after the sessions ended. fMRI scans measuring small changes of blood flow within the brain in order to see which regions of the brain might be responsible for particular functions of the body. During the fMRI scans, participants were in a non-meditative state, and were exposed to a total of 216 photographs, each photograph belonging to one of these three groups: (1) photographs with a neutral emotional valence; (2) photographs with a positive emotional valence; or (3) photographs with a negative emotional valence. Results showed that participants in the MAT condition had statistically significant decreases in the activation of the right amygdala, a region associated with “negative emotions such as fear and sadness” (“Amygdala”) across all valence conditions. This shows that those practicing mindfulness may experience negative emotions less intensely, even

when they are in a non-meditative state. The connection between this study, and the Balthazard et al study is that both of these studies demonstrate a connection between a resting state (i.e., non-meditative or relaxed yet alert) and a particular active state (i.e., meditative or enacting leadership behaviors, respectively). It appears that these active states may change the nature of the resting states themselves. Desbordes et al indicate that the findings from their research may indicate that mindful attention may change the way that the brain processes information itself. Potentially, it may also be the case that transformational leadership may change the way that the brain processes information.

Given these findings, one can raise the question of how leadership functions as a set of neurological phenomena overall. Scholars propose that leadership that is ethical often involves a balance between analytical reasoning and socio-emotional reasoning (Rochford et al. 760). As a result, Kyle Rochford et al. propose that due to this need for balance, ethical leadership may require the balance of opposing neural networks, specifically the task-positive network (TPN) and the default mode network (DMN) of the brain. The TPN is “composed of parts of the dorsal attention system,” “the frontoparietal control network,” and “the ventral attention network” (ibid. 758). This network is usually activated by tasks that include logical reasoning, mathematical reasoning, focused attention, and working memory. The DMN is composed of “the medial prefrontal cortex,” “the medial parietal cortex,” “the posterior cingulate cortex,” and “the right temporo-parietal junction” (ibid.). This network usually focuses on more of the socioemotional reasoning and plays a role in emotional self-awareness, social cognition, and likely ethical decision making. These two networks can function in opposition with each other, specifically when one of the networks is being used in a way that requires high effort and is not automatic. Therefore, when there are high levels of activation in the TPN there will tend to be deactivation in the DMN and vice-versa. Rochford et al. also indicate that these two networks can function together in ways that are not oppositional, i.e., both networks can experience low activation, or both networks can experience high activation. Figure 2 shows Rochford et al.’s diagram demonstrating the interaction between low and high levels of activation between each of the networks and the type of thinking that can result at each intersection.

		DEFAULT MODE NETWORK (Socio-emotional reasoning)	
		LOW	HIGH
TASK POSITIVE NETWORK (Analytical reasoning)	HIGH	<p>Mechanistic dehumanization: Humans as machines (e.g. surgeons see humans as biological machines during surgery)</p>	<p>Animalistic dehumanization: Humans as animals (e.g. Machiavellian thinking, intentional manipulation)</p>
	LOW	<p>Objectification: Humans as objects (e.g. humans are assets, resources)</p>	<p>Humanization: Humans as humans with intrinsic value, feelings, and potential and actual contributions to larger society (a priori ethical value)</p>

Figure 2. This figure from Rochford et al. (760) demonstrates the types of thinking and reasoning that results from varying levels of activation within the TPN and the DMN.

One observation that Rochford et al. share is that when the TPN and DMN are both highly activated, this dual high-level activation can result in Machiavellian thinking and the dehumanization of others. Therefore, Rochford et al. believe that it is best to “keep the activation of the networks distinct to maintain healthy and effective function” (760) rather than looking to train the brain to consistently go into coactivation of the networks. In their review, Rochford et al. find that ethical leadership may also rely on distinguished prioritization of the two networks in arriving at a moral judgment, citing a study by Borg et al. where results showed that when people were consciously or unconsciously weighting moral principles, the heuristics and concepts regions of the DMN were active. Yet when people came to a verdict of whether an act was morally wrong, regions of the brain more associated with the TPN were active. Finally, Rochford et al. indicate that dehumanization may sometimes support the performance of a task — for instance when surgeons are doing a surgery, they will often cover the patient’s face in order to enhance their effectiveness. Rochford et al. also indicate that it is important not to rely on dehumanization beyond situational necessities, because they find that dehumanization usually lowers effective performance. Therefore from a neurological standpoint, Rochford et al. are arguing that people who want to be effective ethical leaders will want to continue to have distinct

and often oppositional activations of their TPN and DMN. They also argue that in rare instances, such as surgery, leaders may benefit in either high-activation of the TPN or high-activation of both networks simultaneously. It is possible that part of being a leader that is effective at engaging people and proficient with technical problem-solving would involve having this well-rounded and balanced use of the TPN and DMN, where the DMN activation is high and TPN activation is low in order to enact transformational leadership, and where TPN activation is high and DMN is low in order to enact practical or technical solutions.

Though research into the neuroscience of leadership and mindfulness is still at its cutting edge, there are some important implications of the research that has been completed thus far. First, one's leadership may not solely be a set of behaviors, but rather a way of being that can be measured at a neurological level (Balthazard et al.). Mindfulness training can create similar results, where one's resting state may be changed as a result of their mindfulness training (Desbordes et al.). These findings demonstrate that the style of people's leadership as well as their mindfulness may change how they and their brains process information in resting states, i.e., states where they are not actively engaging in leadership or actively engaging in being mindful. These resting states may be also be one component of a dynamic system, where the brain activates and deactivates different sets of neural networks when actively engaging in leadership (Rochford et al.). As a result, it is possible that when considering leadership development trainings, one can consider training interventions that shape the way that people process information, including within their resting state. For example, researchers can consider how nonattachment may shift people's resting states, as well as the four components of transformational leadership. Researchers can also consider how training interventions that propose practices of mindfulness alongside philosophical systems can shift how people develop as leaders, as well as more holistically. Researchers can consider observing these changes at three levels: (1) behavioral; (2) neurological; and finally (3) philosophical. The philosophical level would demonstrate how people articulate why they approach their behaviors the way that they do.

With these implications in mind, I propose the creation of a leadership development intervention that bring together transformational leadership, mindfulness, and self-actualization. This intervention would center the work of the founder of the Academy for Coaching Excellence (ACE), Maria Nemeth. Holding a Ph.D. as a psychologist, Nemeth is also a Master Certified

Coach, therefore having over 2500 hours of coaching experience. The next section of this thesis will present the core concepts and frameworks of ACE. As we enter this section, it is important to note that I am someone who has gone through the ACE's coaching certification, and currently undergoing their Licensed Academy Trainer program. This thesis is not a part of any of ACE's programs, and I am receiving no compensation in writing about ACE. Throughout this section, I cite materials from ACE and Maria Nemeth's books to accurately present ACE's ideas and the underpinnings of their work, as well as a formal interview with Nemeth conducted for this thesis (Nemeth, Interview).

Consideration of Nemeth and ACE's Frameworks for Leadership Development

Established in 2002, and certified by the International Coaching Federation, ACE is an organization that focuses on training people to become coaches. The people who complete ACE's certification work with a variety of clients including entrepreneurs, social justice activists, artists and organizational consultants. When working with clients, coaches support clients to go after their goals, while supporting their clients to develop six competencies: (1) "mindfulness," (2) "resilience," (3) "authenticity," (4) "empowerment," (5) "growth mindset," and (6) "creative action" ("About Foundational Training"). Each of these competencies are defined as follows:

Mindfulness[: the ability to] quickly observe and rise above your self-limiting inner dialogue.

Resilience[:] stay[ing] centered and respond[ing] easily, no matter the circumstances.

Authenticity [:] act[ing] from your true nature, rather than from your doubts, fears, and anxieties.

Empowerment[: the ability to] create a context in which others can see and act from their greatness.

Growth mindset[:] continually and actively be[ing] "coached" by your life and all those in it.

Creative action[:] bring[ing] your most cherished vision to reality by taking small sweet steps. ("About Foundational Training")

To help clients develop these competencies, coaches introduce clients to tools developed by Maria Nemeth. As part of their training, coaches learn how to use these tools to practice these in their own lives. Though ACE is an organization that focuses on developing coaches, much of

what ACE offers in terms of concepts and tools is appropriate for leadership development as well.

There are three core concepts of ACE's coaching framework that work well for leadership development: (1) every person wants to be a contribution; (2) people can develop six transformational competencies¹⁷ that can support in their ability to be a contribution; and (3) coaches cannot take persons beyond a point that they have not gone themselves. The first core concept represents the idea that people want to create positive changes. The second represents the idea that when pursuing positive changes, there are certain competencies that can help people enact change in a personally meaningful way. The third core concept represents the idea that in order to be effective coaches, people will also need to develop the six competencies themselves, while also seeking to effect positive change. Together, these three concepts might position coaches and clients as leaders, as they go through a process of self-development while enacting positive change.

One key question to consider is whether the self-development that coaches and clients undergo can be a form of self-actualization. In the Burnsian model, self-actualization is defined as the process of developing one's "creativity, capacity for growth and learning, flexibility, openness...[and] skills in dealing with others or with the environment" (Burns 143). ACE's competencies align well with the Burnsian model, especially growth mindset, creative action, and empowerment.

The six competencies also have alignment with self-actualization as it is measured in the Brief Index of Self-Actualization (BISA). This index identifies seven factors for self-actualization: (1) "Core Self-Actualization," (2) "Jonah Complex," (3) "Curiosity," (4) "Comfort with Solitude," (5) "Openness to Experience," and (6) "Democratic Character," and (7) "Life Meaning and Purpose" (Sumerlin and Bundrick 260-262). Core Self-Actualization are the set of characteristics that support a person to move "toward attainment of [one's] full potential...[including] preparation for the future, contributions to humankind, [and] strength to face the future" (ibid. 265). The Jonah Complex is the "courage to accept one's potential and lack of fear of one's own greatness" (ibid.). Curiosity is an affinity for learning and exploring new ideas. Comfort with solitude is the ability to enjoy being alone, where a likely result of this

¹⁷ Maria Nemeth defines these competencies as follows: (1) "mindfulness," (2) "resilience," (3) "authenticity," (4) "empowerment," (5) "growth mindset," and (6) "creative action" ("About Foundational Training").

ability is the mental space “to make plans, and to construct...[one’s] life outlook” (ibid. 266). Openness to experience is a combination of “trust and lack of suspiciousness” (ibid.). Having democratic character is being sensitive to the needs of others. Finally, life meaning and purpose means demonstrating a sense of motivation to make a difference and to realize one’s capacity. ACE’s competencies may support people to develop several of these factors, especially core self-actualization, Jonah Complex, curiosity, democratic character, and life meaning and purpose. These factors would likely be developed through the competencies of resilience, growth mindset, empowerment, and creative action. Accordingly, self-development through the ACE framework may support a person in self-actualizing through a Burnsian lens, and across several factors in the BISA model.

As people go through an experience of self-development through ACE’s framework, they would likely develop multiple components of transformational leadership. Since ACE primarily trains people to be coaches, people would primarily develop the component of individualized consideration, growing in their ability to attend to others’ “needs for achievement by acting as a coach or mentor” (Bass and Riggio 7). People would also likely develop idealized influence as they develop their competencies in authenticity, creative action, empowerment, and resilience: sets of behaviors that people would likely want to emulate. The two components that the ACE model may not appear to focus on initially are inspirational motivation and intellectual stimulation. But the model may bolster aspects of each component. For instance, part of intellectual stimulation includes avoiding public criticism of individual members’ mistakes, as well as ideas solely because they are different from the leader (ibid. 7). A coach that seeks to practice the competence of empowerment would likely want to avoid these behaviors. As for inspirational motivation, though the six competencies may not relate directly to envisioning attractive future states, a leader may be more likely to demonstrate “commitment to goals and the shared vision” due to the competencies of creative action and resilience.

In addition to supporting the development of transformational leadership, the ACE competencies may also help people develop authentic leadership, the posited antecedent of transformational leadership. Nübold et al. assert that rather than being a particular leadership style, it is a way of being that involves self-awareness; a relationship with people being led that engenders trust; “open and unbiased processing;” and “strong moral values and congruency of actions” (Nübold et al. 469). Nübold et al. also posit that an intervention meant to increase

authentic leadership will “help individuals to find out who they really are, what they stand for, and how they can communicate that in an honest and transparent way” (Nübold et al. 470). ACE’s competencies that will likely support the development of authentic leadership are therefore authenticity, empowerment, and mindfulness. Authenticity will support people to know themselves well, empowerment can support people to have trustful relationships with others, and mindfulness may support people in developing self-awareness. Furthermore, Nübold et al. state that mindfulness “has been theorized to show a strong conceptual link to authentic leadership” (ibid.). Nübold et al. then elaborate that mindfulness promotes “self-discovery and self-awareness, leading to more self-concordant goal setting” (ibid.). Therefore, alongside ACE’s competencies of mindfulness and authenticity, creative action may also support with self-concordant goal setting, and as a result authentic leadership.

If ACE’s competencies can support people in developing their authentic leadership, transformational leadership, and self-actualization, it is important to consider how people develop these competencies. As part of the ACE methodology, the competency of mindfulness serves as the foundation for the other five competencies. Mindfulness as it is defined by ACE at first differs from its traditional definition as “a state of awareness comprising an attentional focus on the present moment and a nonjudgmental stance” (Blanke et al. 1369). Yet, as one begins to look at the frameworks in ACE’s methodology, one can see that they provide people with ways to develop awareness that supports people to observe their cognition, e.g., thoughts and feelings, in real time, with minimal judgment.

The next section will focus on outlining the essential frameworks that one needs to learn in order to develop skill in ACE’s six competencies. The section will first focus on a framework known as the “The Four-Box Model” (Nemeth, “The Four-Box Model” 1). This framework lays the groundwork for people to develop and demonstrate the competency of mindfulness, by giving people a way to observe thoughts, feelings, and overall cognition. The other frameworks exist to support people to observe disempowering ways of thinking, and to provide people with more empowering approaches to understanding their own lives, themselves, and other people. There are seven other frameworks in total: (1) Monkey Mind; (2) The Red Lens (3) The Green Lens (4) Standards of Integrity; (5) Life’s Intentions; (6) The Coaching Model; (7) The Coaching Arena. By learning these frameworks and focusing on the empowering ones, people develop the other five competencies.

The Four Box Model

The Four-Box Model is a framework for how the brain shapes one's behavior in the present moment. Figure 3 shows Nemeth's diagram of this model. The boxes follow a specific sequence, where box one is "Conclusion," box two is "Evidence," box three is "How I behave," and box four is "How others behave around me" (ibid.).

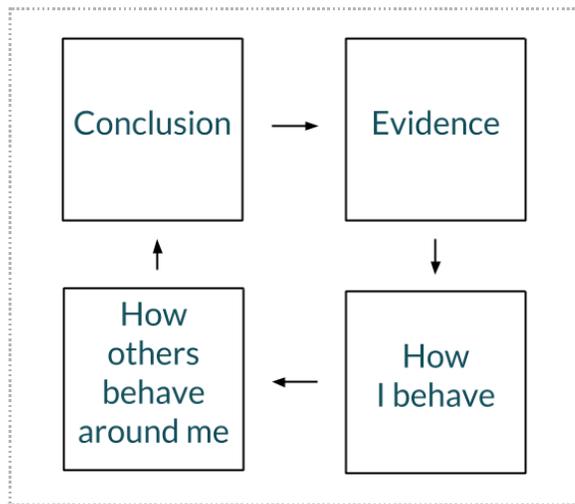


Figure 3 shows ACE's Four-Box Model for how the brain shapes one's behavior. (ibid.)

In this model, Nemeth defines a conclusion as "a mental model, a way of making sense of our world" (ibid.). In her book *Mastering Life's Energies*, Nemeth explains that "normally we think that a conclusion is an opinion we form after we've considered relevant facts or evidence. But here we put it first" (Nemeth, *Mastering Life's Energies* 103). She then explains that the mind is a "conclusion-manufacturing machine" (ibid.). In her experience of working with people, she has noticed that a conclusion is like a reflex that "takes very little to set...off" (ibid. 104). Once the conclusion is "triggered, the brain only looks for evidence that will validate that conclusion...therefore, our evidence is automatically and predominantly determined by the triggered conclusion, not the other way around" (ibid.). Nemeth posits that when someone is focused on a conclusion, the brain not only "is wired to automatically provide evidence for why that conclusion is correct," but the mind experiences it as "a matter of survival...to be correct about what it has deduced" (ibid. 105). As a result, someone focused on a conclusion is "not going to be interested in evidence that might contradict...[one's] assertion" (ibid.). Therefore, within the Four-Box Model, box one directly affects box two. Nemeth then states that box three is about "how you show up based on the evidence you're dealing with in the moment," and a

person “cannot help but act in ways that reflect the evidence...[that one is] focused upon” (ibid.). How someone shows up includes one’s observable behavior including one’s word choice, one’s facial expressions, one’s body language, and one’s emotionality. Examples of this emotionality can include whether a person appears to demonstrate “a generosity of spirit,” “compassion,” “spaciousness” (ibid. 106) or to be “judgmental” or “small-minded” (ibid.). Box three then directly affects box four. Nemeth says that as social animals, people are “attuned to verbal and/or nonverbal cues in other people...[and] these cues affect...[their] behavior” (Nemeth “The Four-Box Model ” 1). As a result, how Person B behaves in response to Person A’s behavior, will usually reinforce Person A’s conclusion. Nemeth states that “this creates a ‘loop’ over which we have no control” (ibid.). Subsequently if people want to change their behavior, Nemeth says “don’t concentrate on the behavior itself” (ibid.). Instead, people should “shift the focus of...[their] attention to a conclusion that interests...[them]” (ibid.). By doing this, people’s “behavior will naturally and effortlessly shift to conform to the new evidence that this conclusion generates” (ibid.).

The Four-Box Model provides people with a unique way to approach being mindful by providing a framework for observing their thoughts, and observing how their thinking shapes their behaviors. People’s thoughts can be understood to be a combination of conclusions and the resulting evidence. Nemeth asserts that “we live with a busy brain...[W]hen we don’t observe what it is doing — we may not discover that some thoughts are worth thinking and others aren’t” (Nemeth, *Mastering Life’s Energies* 118). She states that as someone learns to observe the contents of one’s mind “sometimes those contents don’t look so good” (ibid. 119). Yet, it is important for people to “be present to everything...You can’t choose to...[only be present] to the stuff you like” (ibid.). Instead, she asserts that “we cannot control what thoughts and feelings we have; we must observe all of them. But we do have the ability to then shift the focus of our attention to the conclusions that interest us more, letting those conclusions generate our experience” (ibid. 120). This ability to observe all thoughts and to choose which conclusions to focus on is the foundation of ACE’s competency of mindfulness.

To build upon this foundation of ACE’s competency of mindfulness, one needs to have not only a process of observing thoughts, but also a way of identifying “self-limiting inner dialogue” (“About Foundational Training”). The two primary frameworks for recognizing this dialogue are Monkey Mind and The Red Lens. The name for the first framework is borrowed

from Buddhism, and Nemeth describes it as “that aspect of the mind that is always chattering at us as it swings from doubt to worry and back to doubt again” (Nemeth, “Monkey Mind” 1). According to Nemeth, Monkey Mind is inevitable, and people tend to especially experience it “when engaged in an important project or working toward a significant goal” (ibid.). To learn some of the underpinnings of Monkey Mind, before coaches-in-training take the second course in ACE’s curriculum, they are required to read the first 200 pages of *The Tibetan Book of Living and Dying* by Sogyal Rinpoche. Intended for a Western audience, this book describes some of the core concepts of Tibetan Buddhism. Rather than saying Monkey Mind, this book calls this particular aspect of the mind, *sem*. Described as

the discursive, dualistic, thinking mind, which can only function in relation to a projected and falsely perceived external reference point... *sem* is the mind that thinks, plots, desires, manipulates, that flares up in anger, that creates and indulges in waves of negative emotions and thoughts, that has to go on and on asserting, validating, and confirming its ‘existence’ by fragmenting, conceptualizing, and solidifying experience. (Sogyal 47)

In her client handout describing this particular framework, Nemeth asserts that Monkey Mind is also what one experiences as the “‘Negativity Bias’ in psychology” (Nemeth, “Monkey Mind” 1), the principle that “in most situations, negative events are more salient, potent, dominant in combinations, and generally efficacious than positive events” (Rozin and Royzman 297).

Nemeth encapsulates the various aspects of Negativity Bias and *sem* into her framework by creating a Monkey Mind Symptoms Checklist so that people can observe when they are experiencing Monkey Mind. The checklist has twenty symptoms in total, which include experiencing “resignation¹⁸,” engaging in “either-or thinking¹⁹,” “comparison” of one’s self to one’s judgment of how somebody else is doing; “talking of the past or the future as if it is the present;” “taking things personally” and “being paranoid” (Nemeth, “Monkey Mind” 2). The thoughts produced by “Monkey Mind” would be observed in box one of the Four Box Model. Nemeth states that when one is experiencing Monkey Mind and tries to “analyze it, suppress it, or argue with it,” Monkey Mind “gets stirred up...[and] the more you focus upon it, the louder

¹⁸ An example of resignation includes thinking “It’s just too hard and I’m not sure it serves people anyway” (Nemeth, “Monkey Mind” 2).

¹⁹ An example of either-or thinking is “either I close this case by the end of the week, or I quit” (Nemeth, “Monkey Mind” 2).

and more complicated it gets” (Nemeth, “Monkey Mind” 3). Her solution has been to support people “to develop their ability to observe, rather than analyze what they are thinking,” (ibid. 1) and to support people to shift their attention away from it. Recognizing, observing, and shifting attention away from Monkey Mind is one way that people learn to move beyond their self-limiting inner dialogue.

Another form of self-limiting dialogue is the thinking one might produce about others under stressful conditions, because it limits the possibilities for how one relates to others. The framework that capsulizes this form of thinking is The Red Lens. This framework is a set of conclusions by which someone might see others when they are stressed or facing a new challenge. Nemeth asserts that this is because under those conditions, their “brains, before anything else, filter for danger” (Nemeth, “The Green Lens” 1). The five conclusions of the Red Lens are as follows:

1. *There’s something wrong with this person.*
2. *They do not have their own answers.*
3. *I do, and it’s my job to show them the answers or fix them.*
4. *This person’s commitment and motivation are questionable.*
5. *This person is a drain on me.* (ibid.)

Alongside Monkey Mind, the Red Lens exists as a framework for observing when the brain is engaged in unhelpful thinking. Both frameworks describe thinking produced by the brain filtering for danger where there is no danger. By creating these frameworks, Nemeth provides people with tools to discern the quality of their thinking, and more specifically, the quality of the conclusions that they are attending to in box one. Upon observation, people can shift to conclusions that are more empowering. In addition, by encouraging people to take an observational approach rather than an analytical one, people are less likely to spend time critiquing their thoughts, thereby minimizing judgment. Overall, the frameworks of The Red Lens, Monkey Mind, and the Four Box Model provide people with the ability to practice the competency of mindfulness.

Developing the Remaining Competencies

The Green Lens, Standards of Integrity, and Life’s Intentions are frameworks that consist of different sets of conclusions or mental models that can be placed into box one of The Four Box Model. Together, these frameworks support people in developing empowerment,

authenticity, and resilience. ACE also holds two other frameworks that exist as four-step processes: (1) the Coaching Model and (2) the Coaching Arena. The competency of creative action is cultivated primarily through the Coaching Model, whereas growth mindset is cultivated through the Coaching Arena.

Empowerment

In order to develop the competency of empowerment, one needs to be mindful of the conclusions that one is holding about other people. As mentioned earlier, under conditions of stress or challenge, people may see others through the Red Lens, as their brains filter for danger within their social interactions. Nemeth developed the Green Lens as a “more compassionate lens...[people] can use to empower others” (ibid.). To create this framework Nemeth reflected on the people and leaders that she admires, asking herself “what were they seeing, that has led them to act in such an empowering way” (ibid. 2). By looking at people such as Joseph Campbell, Mother Teresa, Nelson Mandela, and the Dalai Lama, she developed the five conclusions that comprise the Green Lens. These conclusions are:

1. *This person is a hero, whole and complete.*
2. *This person has goals and dreams and a desire to make a difference.*
3. *This person has their own answers.*
4. *This person is contributing to me right now.*
5. *This person deserves to be treated with dignity and respect.* (Ibid. 1-2)

The first conclusion is inspired by Joseph Campbell, a scholar whose work focused on mythology. Nemeth says that according to Campbell, people are drawn to heroic myths because they envision themselves in the myths. Nemeth asserts that “we all go through a ‘hero’s journey’ as we undertake new pursuits” (ibid. 2). This journey includes “depart[ing] from the familiar...enter[ing] unknown territory where we encounter fears and mysteries...[being] initiated into new skills; and finally, we gain new abilities to contribute to others.” (ibid.). As for the aspect of being whole and complete, Nemeth acknowledges that when seeing people through the Green Lens, “we are acknowledging the light and the dark...in ourselves and in others” (Nemeth, *Mastering Life’s Energies* 130), and yet we can still choose to see the “basic goodness...in others” (ibid.).

The remaining four conclusions focus on various ways to engage in seeing that basic goodness. The second conclusion comes from Nemeth’s understanding of Mother Teresa.

Mother Teresa was the founder of *The Missionaries of Charity*, a religious order that focused on loving and serving people whom “nobody was prepared to look after” (“Mother Teresa”). Nemeth states that Mother Teresa “saw each person’s life as having tremendous worth and value” (Nemeth, “The Green Lens” 2). This second conclusion is an expression of the core concept that every person wants to be a contribution. The third conclusion speaks to the idea that every person has “a wellspring of wisdom” (ibid.). Nemeth says that this was inspired by great teachers who “see their role as drawing out the innate wisdom and intelligence of their students” (ibid.). The fourth conclusion was inspired by Nelson Mandela. Nemeth states that Mandela’s “power came not from inspiring others but by being inspired by others” (ibid. 3). For example, Nemeth references Mandela’s ability to form friendships with prison guards during his imprisonment. The fifth conclusion was inspired by the Dalai Lama. Nemeth states that for the Dalai Lama, “every person is the Buddha, worthy of compassion, respect, and reverence” (ibid.).

When people shift their attention to these five conclusions, they develop the competency of empowerment. According to the Four-Box Model, these conclusions directly influence the evidence their brains collect, and as a result shape their behaviors. Nemeth says that when people practice seeing others through the Green Lens, they “are opening...[their] heart,” and can see “directly into the heart of who people really are” (Nemeth, *Mastering Life’s Energies* 128). Nemeth invites people not only to use The Green Lens as coaches, but to also consider copying the conclusions onto a card that they take to “staff meetings, client conferences...or the classroom” (ibid. 129). This implies that the competency of empowerment can be used beyond the realm of coaching, to support various kinds of work and other environments. Overall, empowerment can be used to support someone to see the basic goodness in others, and to allow the evidence of that goodness to shape one’s behavior.

Authenticity and Resilience

If the Green Lens is used to see the basic goodness in others, the Standards of Integrity framework is used to see the basic goodness in oneself, supporting a person in developing the competency of authenticity. Nemeth says that people’s Standards of Integrity are “the core values...[they] cherish in others, which reflect who...[they] really are” (Nemeth, “Standards of Integrity” 1). Nemeth states that when people act “in accordance with these qualities...[they] experience a sense of well-being” and “experience satisfaction and fulfillment” (ibid.). She refers

to this experience as “coherence” (Nemeth, “Coherence & Incoherence” 1). Likewise, Nemeth asserts that when people’s actions produce results that are not aligned with these Standards of Integrity, people “experience frustration, resignation, and cynicism in a developmental sequence,” which she calls “incoherence” (Nemeth, “Coherence & Incoherence” 1). In other words, when producing these particular results, people will first experience frustration. If they continue to produce results that are not aligned with their Standards of Integrity, they will experience resignation. If this continues, they will begin to develop cynicism. In order to move away from frustration, resignation and cynicism, Nemeth states that one start by reflecting on the actions that have produced a result that does not correspond with their Standards of Integrity. Then, the person can reflect on what someone who with two-three of the same Standards of Integrity do next, and then take action. This new action presents the opportunity for a person to return to experiencing a sense of well-being, satisfaction and fulfillment, as well as “harmony” and “meaning” (ibid.).

The experiences of coherence and incoherence are also connected to the framework known as Life’s Intentions. Nemeth defines a Life’s Intention as “an underlying direction, aim, or purpose that brings great meaning to your life” (Nemeth, “Life’s Intentions: How to find meaning and relevance” 1). As a resource for coaches-in-training as well as clients, ACE provides a Life’s Intentions Inventory that has twenty-five examples of Life’s Intentions. Examples include being “an effective manager,” “an effective change agent,” “a contributor to my community,” or “a visionary leader” (ibid. 3). Of the twenty-five examples, approximately 70% of them are intentions that involve directly making a positive difference that affects other people. In addition, one’s Life’s Intentions are not necessarily limited to those available in the resource. Nemeth asserts that when people produce results that are aligned to the Life’s Intentions that are important to them, they experience coherence. Similarly, she states that when people produce results that out of alignment with their Life’s Intentions, they experience incoherence.

Standards of Integrity and Life’s Intentions are frameworks meant to support people in developing the competency of authenticity. This emerges when people focus their attention on one or two of their Standards of Integrity that they are willing to demonstrate or one of their Life’s Intentions. Remaining focused on these may not always feel easy. One can imagine that it can be important to practice authenticity in the face of a new and important challenge. Yet,

encountering a new challenge is also when Monkey Mind is likely to emerge, according to ACE's frameworks. Therefore, in order to practice the competency of authenticity, one has to practice mindfulness to observe that Monkey Mind is happening, and then shift one's attention to either one's Standards of Integrity or to one's Life's Intention. Being mindful of Monkey Mind is a way for people to act from their true nature "rather than from...[their] doubts, fears, and anxieties" ("About Foundational Training").

To support people in making this shift, Nemeth provides a particular phrase meant to serve as a meditative anchor: the phrase, I am willing. Nemeth says that being willing is "our capacity to say 'yes' to whatever is before us on our life's journey, no matter what we are thinking or feeling" (Nemeth, "Being Willing" 1). She says that though people may not want to do something or may not think that they can, they can "nevertheless be willing" (ibid.). According to Nemeth, the capacity to be willing is a defining feature of what it means to be human (ibid.). For example, if people are facing a challenge and are observing that they are experiencing Monkey Mind, they can shift their attention by saying to themselves "I am willing to be," followed by one of their Standards of Integrity or Life's Intentions. The resulting statements, e.g. I am willing to be an effective manager, would create a conclusion that would go into box one of the Four Box Model.

Within ACE's frameworks, the ability for people to shift their attention to their Standards of Integrity or Life's Intentions will not only support them to develop authenticity, but also resilience. People are more likely to stay centered, if at a given moment, they can observe that Monkey Mind is coming up, and then shift their attention to either of the frameworks. One can also imagine that sometimes it is important to be resilient amidst times of challenge and frustration. In moments like these, people can possibly be experiencing incoherence, hence shifting towards coherence is another way to establish resilience. Nemeth posits that "one of the best ways to shift the focus of your attention is to ask yourself a question" (Nemeth, *Mastering Life's Energies* 121). Hence, to work towards this shift, one can ask the question:

What would someone who is _____ (insert 2-3 of your Standards of Integrity or one Life's Intention) do next? (Nemeth, "Coherence & Incoherence" 4)

This will both recenter the person, while also providing a sense of agency in light of challenging times.

Creative Action

Creative action relies on a combination of mindfulness, the previous frameworks, and a framework known as the Coaching Model. The Coaching Model is a four-step process that is meant to support people in going beyond their self-limiting inner dialogue in order to work towards their most meaningful goals. The four steps of the Coaching Model are: (1) “Look: shift your attention,” (2) “See: be curious about what is there,” (3) “Tell the Truth: what did or did not happen in physical reality,” and (4) “Take Authentic Action: a meaningful next step” (Nemeth, “The Coaching Model” 1). Step one means to direct one’s attention intentionally towards a topic or an area of one’s life. For instance, if someone is examining one’s relationship to money, it would mean keeping one’s “attention focused on how...[one] spend[s] money—no matter how inconvenient or uncomfortable it seems” (ibid.). Step two is to “notice, examine, or discern” (ibid.). Nemeth states that doing this can “give focus to the thoughts and actions that have been there all along but that may have been outside of your awareness” (ibid.). For example, if people are doing step two as it relates to their finances, they might take time to examine their spending habits over the next month. Step three is to tell the truth, i.e., “the accurate facts or reality of a situation” (ibid.). Nemeth notes that the truth is “measurable and objective and without thoughts, feelings, judgments, or emotions getting in the way” (ibid.). For instance rather than someone saying, *I spent way too much money on entertainment this week*, someone would say *I spent \$120 on dinners at restaurants this week*. The final step is to take authentic action, which Nemeth defines as “purposeful action that moves you toward realizing your goals and dreams” (ibid. 2). Nemeth asserts that “authentic action is simple and obvious” (ibid.). Yet, when people are consistently taking authentic action, that have resulted in taking the previous steps from the Coaching Model, they develop the competency of creative action. This competency is fully demonstrated when people consistently go beyond their self-limiting thoughts to examine their situations, see the truth, and choose an action that is meaningful rather than choosing actions that are based on Monkey Mind and a lack of discernment.

Though Nemeth illustrates the Coaching Model through the lens of finances, it can also be used in various leadership contexts. For example, if a leader is concerned that one’s team is disengaged during group meetings, the leader can use this model to examine what’s going on. In such a scenario, the leader can enact step one of the Coaching Model by first directing her attention to the meetings themselves. This may include envisioning and reviewing the most

recent meeting that occurred. The leader can then take step two by clarifying for herself what has been happening in the meetings. This may include taking note of who has been speaking during meetings, how frequently, and what are moments in which people interrupted one another. To enact step three, the leader can state the facts, e.g., *Josh interrupted Jillian while she was speaking. Stephanie and Melinda frowned when this happened.* Finally, in the fourth step, the leader can discern what action to take next, e.g., *scheduling a time to check in with Jillian one-on-one.* Though these steps are simple, at times leaders might not discern a need such as checking in with teammates due to pressures to meet other organizational goals. Yet, if leaders have not only aspirations to meet organizational goals, but also to have well-functioning teams, creative action can support leaders to act on this aspiration more consistently.

Growth Mindset

The growth mindset is developed by using the other frameworks in conjunction with a framework known as The Coaching Arena. This framework is a way to set the intention to enact the Coaching Model in one's life. Specifically, it is a four-step process by which people indicate to themselves that they want to be coachable as they approach a particular situation such as a workshop, a coaching session or a meeting. This process relies on people asking themselves four questions: (1) "Who am I willing to be in order to produce an extraordinary result out of this interaction?", (2) "Am I willing to systematically dismantle my structure of knowing?", (3) "Am I willing to be a demand for coaching?", and (4) "Am I willing to guarantee that whoever coaches me will be successful?" (Nemeth, "The Coaching Arena" 1). When responding to the first question, people select five qualities from a list of twenty-three. The complete list includes qualities such as "compassionate," "focused," "generous," "present," and "truthful" (ibid.). When responding to this question, people start by saying "I am willing to be" and then naming their five qualities. According to Nemeth, this process is meant to focus people's attention "on who they really are in their heart" (Nemeth, "Ontological Questions & Phrases" 2).

The second question is asking if the person is willing to observe one's "mental model of how things work" (Nemeth, *The Energy of Money* 177), which ACE calls one's "structures of knowing." Nemeth states that a structure of knowing "contains all of the thoughts, feelings, opinions, beliefs, attitude, memories, body sensations, and points of view that surround our present view of something" (ibid.). Nemeth differentiates observing from analysis. According to her, observation occurs when someone can "see something clearly and...attach words

to...[one's] experience" (Nemeth, "Ontological Questions & Phrases" 2). For example, if someone is about to lead a team meeting, an observation one might make is *I am noticing that I'm feeling some discomfort when I think about leading this meeting*. Analysis, on the other hand, is about "present[ing] our theories about why we are experiencing what we are" (ibid.). In the previous scenario, an example of analysis could be someone saying *I think I'm feeling discomfort because ever since I was a kid I have had trouble talking to groups*. Observation can include witnessing whether one is experiencing thoughts and feelings that are the result of Monkey Mind.

Through the third and fourth questions, one most actively practices and demonstrates the growth mindset. The third question asks whether people are willing to "separate the truth from...[their] justifications, reasons, explanations, interpretations, or opinions about what is so" (ibid.). Nemeth asserts that when people separate and tell the truth, it is easier to "be coached by it," hence "learn[ing] the lessons that...[they] need to learn" (ibid.). The fourth question then focuses on whether the person is willing "to take action based on seeing something that's the truth," and this action needs to be "measurable in physical reality" (ibid.). For example, if as a result of a coaching session, a client thought that he needed to heal a work relationship where he had done harm, the action of *apologizing to his colleague* is measurable in physical reality, compared to the action of *taking some time to think about the conversation*. In ACE's frameworks, authentic action is the result of the fourth question, and this action needs to be measurable in physical reality. Together, the third and fourth question allow people to take the insights from their observations, discern the truth from those insights, and take meaningful action. Each time someone takes authentic action as a result of the truth one sees, that person is completely demonstrating the Growth Mindset.

Forming a Comprehensive System of Mindfulness

ACE's frameworks can be used in conjunction with one another to create a systematic and unique approach to practicing mindfulness. This approach differs from traditional secular notions of mindfulness in two distinct ways: (1) the means for developing mindfulness and (2) the anchors or objects which one focuses upon to practice mindfulness.

In traditional forms, one can develop mindfulness through practices such as mental body scans, attending to one's senses, and practicing focused-attention meditation. These practices are meant to help people become aware of what they are experiencing in the current moment,

therefore helping them develop their ability to be present. ACE's framework specifically supports people to observe the thoughts, feelings and beliefs engage their attention in the present moment. To observe these phenomena, one does not practice meditation. Rather one practices generating awareness via questions asked by their coaches, or questions asked by oneself through frameworks such as the Coaching Arena.

The anchors between the forms of mindfulness also differ. Anchors are objects or points upon which people can place their attention in order to cultivate mindfulness. In secular mindfulness, a common focal point is one's breathing. For example, in a meditation where breathing is the anchor, people can place their attention on how air moves in through their nostrils and out through their mouth. In ACE's frameworks, the anchors are the various models outside of the Four-Box Model. For example, if someone is seeking to be compassionate in how one relates to another person, one can use one of the five conclusions of the Green Lens as an anchor. Or if someone is about to take a step towards a goal, one can use a Standard of Integrity as an anchor by saying, *I am willing to be (insert a Standard of Integrity)*. The Standard of Integrity can help the person take the step in a way that is authentic and that most probably creates coherence. One can also use a Life's Intention in a similar manner by saying, *I am willing to be (insert a Life's Intention)*, and then asking oneself, *what would someone who is willing to be (insert the same Life's Intention) do next?* These anchors are not necessarily meant to create stillness in the same way that a breathing meditation can. Rather, the ACE frameworks can be thought of as anchors that allow living and leadership to be forms of active meditation.

Novel approaches to mindfulness can sometimes yield new purposes for mindfulness. Many secular interventions, such as mindfulness-based stress reduction, are meant to support people in experiencing mental, emotional, and physical wellbeing. ACE's frameworks are intended to support people to live enriched lives, where they generate an experience of "meaning, satisfaction and fulfillment" (Nemeth, "Coherence & Incoherence" 1). Though such an experience may coincide with a sense of wellbeing, ACE's approach to mindfulness primarily intends to support people to take authentic and pragmatic action towards one's goals.

Developing a Leadership Program using ACE's Frameworks

The system of mindfulness created by ACE can also be used in a program that supports people to become effective leaders. First, ACE's frameworks have the potential to support people in developing the components of authentic leadership, a theoretical antecedent to

transformational leadership. Through the Four Box Model, people can develop real-time self-awareness due to their ability to observe their thoughts and experiences in the present moment. By utilizing the Standards of Integrity and Life's Intentions people can develop "strong moral values and congruency of actions" (Nübold et al. 469). As for "open and unbiased processing," the Coaching Model can be a way for people to separate bias from their thinking by supporting people to focus on the facts, rather than their interpretations. The Green Lens is a tool that one can use to understand people in a way that engenders trust. Together, these frameworks can support people to develop the four components that encompass authentic leadership.

As authentic leadership is developed, people will likely begin to immediately develop the idealized influence and individualized consideration components of transformational leadership. The Standards of Integrity can support people in developing idealized influence, as leaders begin to demonstrate qualities that they themselves admire. Leaders can develop individualized consideration by using the Green Lens, and seeing the Green Lens as a focal point for understanding someone else's frame of reference. For example, the second conclusion of the Green Lens, "this person has goals, dreams, and a desire to make a difference" (Nemeth, "The Green Lens" 1), orients leaders to understand the commitments that people have. The third conclusion, "this person has their own answers," orients leaders to understand the wisdom that others hold, as well as the capacity for growth. Understanding this capacity alongside the differences that people desire can help leaders remain open to seeing and meeting the wants and needs of others.

Since ACE's frameworks are meant to support people in their abilities to be personal and professional development coaches, ACE's frameworks are most suited for intellectual stimulation. When ACE coaches are working with their clients, they will often introduce their clients to the various ACE frameworks in order to support them in developing their own self-understanding. Leaders that intermittently serve as coaches to the people on their teams would benefit most from applying the Green Lens in how they see their team members. The Green Lens does not need to be used exclusively for coaching; it can be used as a compassionate way of understanding people more broadly. Therefore, leaders can first create compassion-based relationships with their team members by viewing them through this framework. Then, when coaching conversations need to happen, the Green Lens can further support people to feel

empowered to trust in their own wisdom, as they discern the next steps in the challenges they are facing.

Though the ACE frameworks discussed throughout this thesis are best suited for addressing three of the four components of transformational leadership, they can also support people with inspirational motivation. The Coaching Model and its ability to support leaders to discern and to take authentic action can support leaders in demonstrating “commitment to goals and the shared vision” (Bass and Riggio 7). The Green Lens may also support leaders to communicate the future states that they envision, in a way that engenders trust with others. Yet, one can also imagine that tools such as Standards of Integrity and Life’s Intentions can be imperative towards supporting someone in creating a vision. For instance, if someone is experiencing incoherence because one’s behavior is producing results that are not aligned with one’s Standards of Integrity and one’s Life’s Intentions, one would be experiencing frustration or resignation. In this case, the vision that a person creates might come from a context of resentment and hopelessness. Yet, if someone were producing results that are aligned with one’s Standards of Integrity and Life’s Intentions, one might be experiencing harmony, satisfaction, and fulfillment. In this instance, a person would be much more likely to create a vision that is grounded in possibility and meaning. Together, Standards of Integrity and Life’s Intentions can support people to generate a vision out of a context from hope, while the Green Lens can help leaders articulate their visions effectively.

The ACE frameworks can be used to support people to develop their skills to act as transformational leaders. In Figure 4, one can see a proposal for a leadership development program, where people in training meet on a bi-weekly basis. Each session would be ninety minutes. This program would work well for a group of fifteen - thirty participants.

Session	Learning Outcomes	ACE Frameworks	Transformational Leadership Component
Session 1: Introducing Transformational Leadership	1) Participants can identify the four components of transformational leadership 2) People know the core values that shape their authentic leadership and idealized influence	1) Standards of Integrity 2) Life’s Intentions 3) Coherence and Incoherence	Idealized Influence

Session 2: Empowering Our Teams	1) Participants can articulate how their brains shape their behaviors in the present moment 2) Participants understand how the Green Lens can support them in creating a context of trust with their team members	1) The Four Box Model 2) The Red Lens 3) The Green Lens	Individualized Consideration
Session 3: Generating Team Insights	1) Participants understand that the way they see their team members can influence how members respond to coaching 2) Participants have a strengthened understanding of when they are responding from the Red Lens or the Green Lens 3) Participants learn to ask coaching questions to elicit the wants and needs of their team members.	1) The Four Box Model 2) The Red Lens 2) The Green Lens	Intellectual Stimulation
Session 4: Creating a Powerful Vision	1) Participants learn about how their experience of coherence and incoherence can shape the visions that they create 2) Participants develop understanding of how to articulate, compassionately, their visions to team members	1) Coherence and Incoherence 2) The Green Lens 3) Creating Your Personal Vision ²⁰	Inspirational Motivation
Session 5: Leadership Development as an Ongoing Process	1) Participants understand that to continue in developing their leadership they will need to continue to implement the ACE frameworks 2) Participants learn how to use the Coaching Model to discern their next steps	1) Coherence and Incoherence 2) The Coaching Model 3) Any previous tool as needed based on the discussions that take place during this session	Idealized Influence

Figure 4: This is an outline for a development program that focuses on supporting people to become transformational leaders using ACE’s frameworks.

Though this proposal primarily focuses on developing the leadership of the individuals participating in the program, it serves a secondary purpose: providing frameworks that support the development of the people these individuals lead. Transformational leadership is meant to

²⁰ Though not discussed in this thesis, this is a handout created by ACE that provides instructions for creating a compelling vision for oneself, including making distinctions between project visions and personal visions. This could further help people in finding ways to articulate their visions in ways that are inspiring to others.

evoke not only a positive change in a particular circumstance, e.g., a problem that an organization seeks to solve, but also positive growth in the people who are being led. ACE's frameworks were developed both to support people to become coaches and to support their clients in their ability to develop. In this program, the main framework that leaders can implement that can foster mutual growth is the Green Lens.

This mutual growth would happen when three conditions are present: (1) team members learning to name their wants and need, (2) team members working in a social environment where they are consistently seen as trustworthy, and (3) team members working in a social environment where they are seen as capable of growth. To support leaders to create these three conditions consistently, leaders would be taught: (1) to ask coaching questions that support their team members to voice their desires and concerns; (2) to practice greater awareness of whether they are seeing team members through the Red Lens or the Green Lens in any given moment; and (3) to take an interest in seeing and acknowledging how team members are growing over time. Though this may seem overly simple, in my experience as a coach, I have witnessed how asking questions without embodying compassion and trust, i.e., without using the Green Lens, has been unsupportive to clients. Yet, by intentionally and consistently shifting my attention to the Green Lens, I have noticed how it has made a difference over months, and sometimes years, of working with a client. In my experience, clients feel a greater sense of agency and self-accountability for realizing their visions. They also develop greater self-awareness and self-understanding as they work towards the vision. They also tend to become more compassionate to themselves and others. These changes in clients likely reflect development in inspirational motivation and individualized consideration, as well as an increase in idealized influence. In this sense, clients undergo a process of self-actualization, while beginning to learn to be transformational leaders. People learning to use the Green Lens while undergoing this proposed leadership development program may likely learn to produce similar outcomes for their team members.

Connecting the ACE Frameworks to the Triological Model and the Religious Function of Organizations

This thesis has sought to demonstrate the religious functionality of leadership by examining the underlying meaning and drivers for being a leader. In the analysis of transformational leadership, one finds that leadership can be defined as a process of mutual self-

actualization, and sometimes mutual self-transcendence, used to effect positive change. This thesis has also demonstrated that, when incorporating the scholarship of Peter Berger, every person can be seen as leader with the capacity to influence society due to the dialectical relationship between the individual and society. This capacity can also be called transformational presence. Though Berger proposes a dialectic relationship, when one considers the sacred as an element that influences both individuals and the society, a triological model can be made. This model consists of three elements: (1) profound reality, (2) the individual, and (3) structural reality. Though the triological model speaks about societies more broadly, the thesis narrowed its focus to the phenomenon of meaning-making in workplaces. Much of this meaning-making occurs through the emergence of workplace spirituality. To observe this phenomenon, one can utilize a four-part Durkheimian framework. The four parts consist of narrative, enactment, results and (in)congruence. Given the creation of the triological model, the Durkheimian framework and transformational presence, one can consider how the ACE frameworks relate to each one.

As it relates to the triological model, many of ACE's frameworks and core concepts operate at the level of profound reality. As discussed in the earlier portion of the thesis, profound reality includes "one's beliefs, values, and the knowledge that one uses to guide one's life." One of ACE's core concepts is that every person wants to be a contribution. This concept is further articulated in the Green Lens, which offers people conclusions that they can use to see others by virtue of others' dreams, wisdom, and human dignity. Hence, both the core concept and the Green Lens would go into profound reality. Furthermore, the rest of ACE's frameworks are meant to provide guidance about how one can lead a meaningful life. Monkey Mind and the Red Lens provide people with ways of understanding how their brains shape their behaviors when their brains are filtering for danger in non-dangerous situations. As for Standards of Integrity, Life's Intentions, the Coaching Model and the Coaching Arena are meant to provide people with ways to understand how they can lead an authentic life, including understanding who they truly are as people, and how they can take steps to realize their dreams.

All of ACE's frameworks rely on the Four-Box model; hence, identifying connections between this model and the triological model is important. For example, both models propose that an individual can be influenced by concepts such as values and beliefs or what ACE referred to as conclusions. To get further clarification on ACE's frameworks and to explore the possible

relationship between the Four-Box model and the triological model, I conducted a series of small interviews with Maria Nemeth.

During the interview, there were a few distinctions that immediately emerged. First, Nemeth emphasized that the Four-Box Model, is about observing “the conclusions the brain manufactures in order make sense of the world around us...not in general, but in the experiential [present] moment” (Nemeth, Interview). This is different from the triological model that is meant to represent the general relationships between the individual, profound reality, and structural reality. These relationships are not specifically bound to the present moment, and the model can be used to represent longstanding relationships.

Nemeth also states that the Four-Box Model should specifically be used when someone is observing oneself as it relates to a particular result. For example, if a coaching client is focused on writing a book, the written pages would be the result. When clients are seeking to produce this result, it can be beneficial for them to see what conclusions they are focused on. They can also see how those conclusions are either supporting them to produce the result or not.

Since the triological model proposes that people can be influenced by values and beliefs, as well the supernatural, I asked Nemeth to discuss how one’s religion²¹ might influence the Four-Box Model. Nemeth said that “People [of] all religions use [the model] because it doesn’t conflict [with their religions]” (Nemeth, Interview). For example, someone “can have a deep relationship with God or Jesus...[and still] recognize the validity of the Four-Box Model” (Nemeth, Interview). Yet Maria notes that the Four-Box Model can help people see how their religious beliefs may function as conclusions that shape their behaviors in the present moment, if they are focused on those conclusions.

Nemeth illustrates this by providing a hypothetical example of a coaching client who is currently working on writing a book. As part of the client’s agreement with his coach, the client has promised to write three pages every day. Yet for an upcoming coaching session, the client has only written one page a day, and he expects his coach to be angry. The reason the client has this expectation can vary, but in this hypothetical situation Nemeth proposes that this client might be focused upon the idea that “God is going to punish me. I’m going to be sent to hell, if I

²¹ The triological model does not assert that one needs to have a religion to be influenced by the supernatural. Rather than conducting a conversation on the existence of the supernatural, other interview questions focused on a hypothetical scenario religious practitioner that believes in a deity.

don't follow certain rules" (ibid.). If this were the case, the client may believe that God's punishment may demonstrate itself through his coach's anger. If Nemeth were coaching this client, she could propose in a gentle manner that the client "consider the possibility that God is really on...[his] side" (ibid.). Nemeth then states that the person does not need to take this as a permanent religious belief, the client could simply see what would it be look like to be focus on this possibility as his conclusion in that present moment. The client could observe how this change in focus shifts his experience of the coaching session, including noticing if he no longer fears how his coach will react to the news that he has only been writing one page per day.

It is important to note that the Four-Box Model and people's ability to focus on different conclusions is only meant to shift their experience in the present moment. Yet in the interview (ibid.), Nemeth notes that it is plausible that if someone were to consistently shift from one religious belief to another, e.g., from God is going to punish me to God is on my side, in the future the person may find that the newer belief has become a more permanent belief. In this manner, the Four-Box Model might be used to demonstrate one mechanism by which people influence their own profound reality — by consistently shifting their attention to a specific belief or value over time, and therefore integrating it into one's profound reality. Yet, the Four-Box Model does not account for other ways that profound reality might influence individuals, e.g., inspiration or encounters with the sacred.

As for the four-part Durkheimian framework, ACE's frameworks likely influence all elements, but especially influence narrative and enactment. Defined as the appeals that leaders explicitly state or imply, narrative would likely be influenced by how leaders view the people they lead. Therefore, if a leader is seeing people through the Green Lens when crafting the appeals or articulating the appeals, one might create appeals that are marked by compassion, openness or generosity. Alternatively, if a leader is seeing people through the Red Lens, the appeals might be marked by frustration, resignation, and the implication that others need to be controlled. Even if a narrative is defined and shared while using the Green Lens, this does not necessitate that its ideas will be carried while using the Green Lens either. But since ACE's frameworks are meant to be used in the present moment to produce a particular result, it would be up to leaders to strive to enact narratives while using tools like the Green Lens or Standards of Integrity. As for results and (in)congruence, the Coaching Arena and the Coaching Model may support leaders to attend to the perceptions of people involved with the organizations. The

Coaching Arena could support leaders to be open to learning from the people they lead and uncovering (in)congruence. The Coaching Model could support leaders to take authentic action based on their learnings. To assess how ACE's frameworks influence an organization across the four elements, it would be beneficial to conduct a few case studies. These case studies can involve assessing an organization for the four elements before and after a leadership intervention, where the proposed leadership program is implemented for middle managers and senior executives.

The ACE frameworks can provide insight into how people enact transformational presence. When considering this construct, the ability for people to make, break, and transform their societies and the world, the ACE frameworks provide a unique perspective. First, the Four-Box model proposes a particular responsiveness in the world — one's behavior (box three) affects others' behaviors in response (box four). Though this does not imply control of others' behaviors, it does suggest the social and porous nature of human relationships. Since one's behaviors are influenced by the conclusions one is attending to in a given moment (box one), the Four-Box Model provides a way for people to practice a mindful sense of agency. As people are working with others to enact change, people can be intentional about what conclusions they are holding about others in order to be most effective.

Further, the model of coherence and incoherence can also play a role in enacting transformational presence²². As a person is engaging in making or breaking the world, one can be attentive to one's experience of the results being produced. If one is experiencing meaning, harmony, satisfaction and fulfillment, then one is producing results that are aligned with one's Standards of Integrity and Life's Intentions. In other words, this person is enacting transformational presence in a way that feels personally fulfilling. Yet, if one is experiencing frustration, resignation or cynicism, then the results being produced may be deviating from one's Standards of Integrity and Life's Intentions. The deviation and the experiences that occur may not change whether people continue to pursue change in the current fashion that they are using. Yet, one can imagine that continuously experiencing coherence may be de-alienating, while continuously experiencing incoherence can be alienating. Potentially, people who continuously

²² This term here is the symbolic principle presented earlier in the thesis. As defined on page 19, transformational presence is defined as "represents people's abilities to make, break, and transform their societies and world. This presence is enacted by intentionally living in a way that mutual actualization, and possibly mutual transcendence, occurs while effecting positive change to meet the wants and needs of people."

experience coherence may consistently feel as though they have and can exercise transformational presence.

Ultimately, the work of Maria Nemeth and her organization the Academy for Coaching Excellence provides a unique way to apply many of the ideas set forth by the thesis. The ACE frameworks provide people with different ways to approach enacting transformational presence by exercising mindfulness in the present moment. The frameworks support people to develop particular competencies that align well with conceptualizations of self-actualization and transformational leadership. Her frameworks also lend themselves well to further exploration of how the triological model and the Durkheimian model can be used to analyze and understand potential leadership interventions.

Final Considerations

Leadership continues to be an important present-day topic as various institutions including governments, businesses, religious organizations and more consider how to resolve the challenges ahead of them. Though at times these challenges may be ones that require technical expertise, the implementation of solutions often involve the consensus of various constituents. This is often the focal point for where one thinks of leadership, its associated behaviors, and its functions. Yet, when considering the importance of leadership, it is also important to consider that leaders can represent more than their abilities to resolve problems. They can represent the human endeavor to effect positive change, and at times shape societies for the better. This challenge often calls upon people to cultivate their greatest talents and characteristics while seeking to produce positive results. One can observe this process across a wide spectrum of human activity, from people serving at the highest levels of federal government to children developing themselves and their moral compasses during their educational years. Across these activities, one can envision that the people involved are experiencing a call to leadership.

The model of leadership that was discussed throughout this paper was transformational leadership, as it has served as a central focus of leadership for about fifty years. Yet, it is important to note that out of this form of leadership have emerged similar and related constructs such as spiritual leadership and authentic leadership. An additional form of leadership that holds similar priorities to transformational leadership is servant leadership, though a key difference is that it puts the wants and needs of people at the foreground of leadership, rather than the

difference that a leader is pursuing. Additional research can consider how servant leadership fits into the way that leadership has been defined throughout this thesis, as well as servant leadership's effect on workplace spirituality.

Future considerations can also look at other theories and forms of self-actualization. As it has been discussed throughout this thesis, self-actualization has mostly been engaged in Western terms through the perspective of Maslow. The construct of self-actualization can be further discussed in at least two approaches: (1) there is a self, and a way to help that self realize its potential; or a more Buddhist approach, (2) there is no self, and part of going through a process of actualization is coming to terms with this idea.

One way to further explore the first approach would be to consider the work of scholars such as Mark Fabian. Fabian proposes a conceptualization of self-actualization that integrates several ideas including eudaimonia, self-determination theory, and self-discrepancy theory. For example, Fabian frames self-actualization around the self-discrepancy theory, saying that it is a process of "harmonization of one's actual-self, ideal-self and ought-self" (Fabian 1497). Fabian further outlines that while the actual self is who a person is presently, the ideal-self is "who one wants to be" and the ought-self is "who one has a duty to be" (ibid.). Fabian posits that when one deviates from one's ideal self, "one experiences depression," and when one deviates from the ought-self, "one experiences anxiety" (ibid.). These constructs bear similarities to Nemeth's work on coherence and incoherence, though Nemeth might posit that there is only a true self that experiences incoherence and incoherence, rather than three distinct selves.

As for the second approach, one can consider the work of scholars in Buddhism who have sought to describe some of the Buddhist processes that one can undergo when pursuing nirvana. For example, in his book *The Foundations of Buddhism*, Rupert Gethin discusses how understanding the nature of the "self" centers the understanding of suffering or dukkha and Buddhism's four noble truths, as well other concepts such as the five aggregates that make up a being, and additional teachings from Buddhist scriptures. If Buddhist practitioners were to learn and embody these concepts, they may begin to undergo a process that is meant to end suffering and to realize nirvana, a state that may be parallel though distinct from self-actualization.

Lastly, one can consider the greater implications for approaching leadership more substantively. Leadership has the potential to shape the way that people think about themselves and society more comprehensively. This can range from people's sense of their own potential, to

what they think it means to be successful professionally. Yet, as one can begin to see the endeavor of leadership as the act of mutual self-actualization, and at times mutual self-transcendence, used to affect positive change, one can consider how framing leadership this way can affect the meaning that people can create. As Burns identifies, people are shaped by their families and schools (Burns 144). One can consider how the role of being a family member or a university employee can be a process of mutual self-actualization, while also mutually creating meaning that may affect people's lives holistically.

In the final analysis, leadership may be one of the central mechanisms by which a society creates and recreates itself. The process of leadership orients people to the ideal or to the sacred, and invites people to reshape their communities, and sometimes the ideals themselves. Hence, it will continue to be important to investigate and study leadership beyond its behavioral functionality. As people continue to study leadership, scholars can inquire into the behaviors, values, and ideas of leaders, and how these three elements influence others and their process of making meaning. By continuing to adapt a substantive approach alongside a functional one, the future of leadership and leadership development can be one that focuses on addressing three key questions. (1) What is the ideal that we are hoping to uphold? (2) How might this ideal make a difference for others? (3) How can we work with others to achieve that ideal, while bringing out the best in each other? Together, these questions bring together meaning-making and behavior as people pursue some of the greatest human desires: self-actualization, self-transcendence, and the pursuit of making a difference.

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