

Integral Learning:

A New Look at Management Development in Public Administration

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ABSTRACT

Based on Wilber (1996, 2000), this paper argues that it is important to educate leaders in public administration positions through helping them to: (1) increase their physical well-being through exercise and nutrition, (2) enhance their mental abilities through traditional learning and through increasing awareness about how the mind works, (3) nourish their emotional well-being through understanding the importance of emotional intelligence and their own emotional patterns, and (4) develop their spiritual well-being through an understanding of their core values and their sense of purpose in life. Using examples from management education in the corporate world, the non-profit world, and academia, an integral approach is proposed for management education in public administration.

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The majority of management education for public administrators takes place in a classroom setting, whether it is in a university or a workplace classroom. Participants sit in rows facing forward while the ‘expert’ pontificates in front of the room. More enlightened public administration educators find ways to involve the course participants in experiential exercises, team projects, online simulations, discussions and other innovative approaches. But all of these pedagogical tools are based on the premise that we are educating the mind of the leader only. Of even more concern, the focus of management education is based on a completely economic-driven, materialistic set of values that does not appear to be healthy or sustainable for individuals or organizations in the long run.

In a very strong criticism of current management educational systems, Meg Wheatley says:

This is a dark age, when everything must justify its existence in terms of how it benefits the economy. The economy is no longer seen as the means to create just and good societies; it has become the end in itself. Nowhere is this clearer than in the field of education.

We educate participants so they can get jobs; we collect statistics that demonstrate the monetary benefits of education to the individual; we increasingly focus schools and higher education on training, teaching those subjects defined as important by the workplace. As with all other aspects of modern life in the era of globalization, education has become just one sector of the economy.

(Wheatley, 2001)

This article makes the argument that it is important to educate the leaders in public administration positions in an integral or holistic way. This is done through helping them to (1) increase their physical well-being through exercise and nutrition, (2)

enhance their mental abilities through traditional learning and through increasing awareness of how the mind works, (3) nourish their emotional well-being through understanding the importance of emotional intelligence and their own emotional patterns, and (4) develop their spiritual well-being through an understanding of their core values and their sense of purpose and meaning in life. This is the definition of “Integral Learning.” It is learning for the whole person, in the context of whole systems; learning that educates and nourishes body, mind, emotion and spirit.

This paper begins with a critique of current management education approaches. This is followed by a brief history of the evolution of management education. Wilber’s Integral Approach and Four Quadrant Model are presented in the context of management education, and then an exploration of the concept of spirituality is offered. Examples of an integral approach from the corporate world, the non-profit world, and academia are provided, and this is summarized into a template for Integral Learning for public administration leaders.

Critique of Current Management Education Approaches

Management Education curricula tend to be based on a fairly narrow paradigm and a limited knowledge base. Frances Bacon observed, “There is no great concurrence between learning and wisdom.” Course participants learn theories and concepts developed in the Western Industrial world in the last one hundred years. Little, if any, of these theories and concepts help participants to develop “managerial wisdom.” (Malan and Kriger, 1998)

Diana Bilimoria, former editor of the Journal of Management Education, raises many issues about the current relevance of management education. She says,

Although the challenge for individual instructors is to have the courage, discipline, and endurance to experiment with a variety of relevant insights and learnings from ancient traditions and knowledge systems in the management classroom despite everyday pressures not to stray from modernist narratives, the more fundamental change needed is at the level of the discourse sanctioned in the academy. As a profession, then, management education's most important task may be to create and engage in a new management discourse that is holistic, uplifting, nature sensitive, visionary, poetic, selfless, and future preserving.

(Bilimoria, 1998a: 450-451)

Bilimoria (1998b) also critiques the state of organizational behavior theory, sharing her observations about four potential sources of a general dissatisfaction that people are experiencing in management development. First of all she is concerned that despite the fact that the world is changing dramatically, the theories that are taught in management education remain more or less constant. Secondly, the assumptions underlying many management theories are no longer valid for the ways in which people live and work (for example, the popularity of telecommuting, and the ubiquitous use of virtual teams). Thirdly, the theories and models taught are based on contradicting research studies that each addresses a singular (rather than a holistic) view of the organizational phenomena being studied. Lastly, most of the theories, models, and research have been based on a white male model of business, and current faculty and course participants now represent a wide diversity of demographic and ethnic characteristics. All of these factors call into question the current theories being taught in management education and point to the need for more relevant and holistic content and processes in the classroom. She says,

...[A]s management educators we are faced with the important task of encouraging our participants to bring their fullest, highest selves to their organizations and work, and to inspire them to create the kinds of workplace environments that allow and even abet others to bring forth the best of themselves as well. As teachers of future and current corporate and civic leaders and managers, we cannot afford to forget that we are charged not only with providing participants with knowledge, technical and administrative skills, and strategies, but also to help them acquire and enhance effective, aesthetic, intuitive and evocative skills. Thus, for example, we are also charged with equipping participants with awareness of the nobility in the work, facility in working with emotions and conflict, attentiveness to imbuing fun and play and enjoyment in work, consciousness of the modeling effects of their own actions and values, mindfulness about their own and others' efforts and limitations and challenges, discernment about everyday opportunities and choices, appreciation of the complex relational contexts of work, attention to their own and other's developmental paths, and recognition of the need for a higher calling from work and for persistent optimism and hope.

(Bilimoria, 1999: 465)

Even in Executive Education, we are often missing the boat. Jay Conger and Katherine Xin co-authored an article with the promising title of "Executive Education in the 21st Century." (2000). Conger was one of the first people to publish a book on the field of spirituality in the workplace. His book was titled Spirit at Work: Discovering the spirituality in leadership (1994). Although Conger and Xin state that executive education is "undergoing a gradual but radical transformation," (2000: 73) the entire emphasis of the article is on education for strategic purposes. They describe the shifts that are taking place as shifts from "functional knowledge to subjects such as leadership and organizational change; programs changed from teacher-centered to learner-centered and from general case studies to real-life problems the company faced." (2000: 76) The whole focus of the article is on programs that only develop the thinking or "mind" aspect of executives. No mention was made of the many transformative executive programs that take a much more Integral Learning approach.

Part of the problem in management education's narrow focus may be due to the short-term thinking and demands for immediacy from most organizations. According to Raelin, there is a growing demand for pedagogical techniques that focus on immediate problems rather than on 'lofty theories' or even case studies. (2000).

A Brief History of the Evolution of Management Theory

Most introductory management training provides an overview of the history of management theory, so that participants understand how theories have evolved over time. I would like to do that now, putting these theories in the context of Integral Learning.

The Classical School of management thought was based on the idea of the "economic man." The belief was that employees were motivated by money only. The classical theories were developed around the turn of the 20th century, when many workers were illiterate, and when there was a huge influx of immigrants who may not have spoken English. Taylorism, or the notions of scientific management, which suggested that the "one best way" to accomplish a task could be scientifically measured and defined (Taylor, 1911), focused on efficiency and on keeping work instructions simple and repetitive. That made sense at the time because of the nature of the workforce and the relative simplicity of the technology. Man was viewed as an extension of the machine, and Classical Theories focused on time and motion studies and other efforts at making the physical body of the worker more efficient.

The Human Relations School developed in the 1930s, most notably with the Hawthorne Studies. The lighting studies at the Western Electric Plant in Chicago, Illinois were designed to be a form of efficiency study. However, anomalies developed in the

studies that led researchers to hypothesize about the social nature of workers. It was discovered that they were not motivated by money alone, but that social needs were also an important part of the work experience. The view of “Man” was expanded from a focus on efficiency of the physical body, to a focus that also included the emotional nature of the worker. Researchers were surprised to find that workers were not just motivated by money and that relationships and a sense of participation could have a significant impact on productivity.

Beginning in the 1970s, with the advent of Quality Circles and later with the Total Quality Management programs, we saw an expansion of the view of “Man.” Workers used to joke that management wanted you to check your brains in at the door, and just do as you were told. But an underlying premise of these quality approaches, with a heavy emphasis on worker participation, is that the worker is the expert at his or her job. A new awareness of the intellectual capabilities of workers began to emerge. Workers were not just physical bodies that were extensions of the machines, or emotional beings with social needs, they also had minds that were valuable to tap into. Their expertise and knowledge was a goldmine if you could provide tools and techniques to help them use these abilities to improve productivity and quality.

I worked as an internal organizational development consultant and manager during the 1980s. I was involved in Quality Circles, in Total Employee Involvement, in Statistical Process Control, in Total Quality Management, and in Self-Managing Work Teams. With each new managerial approach I could see that management was taking a more encompassing view of what was valuable about workers. Yet, none of these managerial approaches ever reached its fullest potential, and none of them are in

operation in the facilities that I worked with. And none of the above management processes were sustainable.

For the longest time I asked myself what was missing. Each of these approaches had so much possibility, and they were quite visionary and progressive. The organizations invested heavily in an effort to make them successful. And they each were successful for a while.

Then, while reading spiritual literature about the four aspects of being human, I saw what was missing. Most spiritual traditions speak of the human being as made up of body, mind, emotion, and spirit. Each of the stages of evolution of management thought had focused on one of these aspects. The Classical School focused on the body. The Human Relations School focused on the emotions. The Quality Movement focused on the mind. What was missing was an incorporation of the spiritual nature of human beings. We are just now beginning to see that emerge in management education.

Pattakos (2004) argues that there is a need to restore the “soul” of government and to find a greater sense of meaning and purpose in government work. He states that the search for meaning “involves aligning our core values, which are effectively, manifestations of our inner work, with our beliefs and actions in the workplace, that is the empirical evidence or products of our outer work” (Pattakos 2004: 107). Government service and public administration are essentially about “Service.” Not coincidentally, almost all spiritual teachings encourage us to develop an attitude of service to our fellow man.

Wilber's Integral Approach

The challenge now is for management educators to take an integral approach to management education, an approach that honors the participants as whole persons and considers the consequences of managerial theories and practices on whole systems. Ken Wilber, who is considered one of the leading philosophers of our time, describes an integral approach as one that incorporates body, mind, soul, and spirit (Wilber, 1996, 2000). He defines soul as the deeper emotional and psychic nature of being human.

Wilber developed the Four Quadrants model (Wilber, 1996:74), which provides a classification system for all developmental hierarchies, referred to as “holarchies.” The basic structure of the Four Quadrants is divided into two continua: (1) individual – collective, and (2) interior – exterior. In A Brief History of Everything (1996) he claims that all fields of human endeavor and development can be mapped into these Four Quadrants.

Paul Gibbons (2000: 5) utilized Wilber's Four Quadrants to map an organizing framework for the field of spirituality at work. (Wilber refers to spirituality at work as “Integral Business,” (2000: 74) and both terms will be used interchangeably in this article.) For the first continuum Gibbons used “Individual - Organizational,” and used “Interior – Exterior” for the second continuum. Table 1 provides examples of different aspects of spirituality at work.

Table 1: A proposed organizing framework for Spirituality at Work

	Interior	Exterior
Individual	<ul style="list-style-type: none"> • Private meditation and prayer • Practising spiritual attitudes toward work and colleagues • Deep beliefs about the nature of God, the Universe, Humanity Order/ Chaos, Grace, etc 	<ul style="list-style-type: none"> • Observable behaviors • Spiritual symbols and talk • Spirituality and leadership development • Spirituality and career development • Spirituality and team development • Empirical research (e.g. well-being, task effectiveness, motivation)
Organizational	<ul style="list-style-type: none"> • Organizing principles (Mitroff & Denton, 1999) • Values programs • Climate, attitudes • Organizational history and mission • Culture, stories, myths 	<ul style="list-style-type: none"> • Structural features (e.g. hierarchies, reward systems, measures) • Spiritual goals (multiple stakeholders, non-material outcomes) • Spiritual means (participation, no layoffs) • Boundaries/ statements of policy on Spirituality at Work • Nurturing individual spirituality (e.g. time and space)

Modified from Gibbons (2000)

Gibbons says that there is likely to be a great deal of resistance from both the academic and professional communities to concepts such as Spirituality at Work.

“Among the challenges will be that our findings are not ‘real world,’ or are not ‘rational.’

Other challenges may be of a more emotional nature resulting from the threat that

Spirituality at Work may pose to established ‘knowledges’ or power structure (in the

Foucauldian sense). Still other challenges may come if our work resembles ‘old wine in

new bottles’ or has the appearance of yet another fad.” (Gibbons, 2000: 2)

Spirituality and Spirituality at Work: The Missing Pieces

In Wilber's developmental models, he describes the process of evolution to higher stages as a process of "transcending and enfolding." We transcend the inherent paradoxes of an earlier stage of development, while at the same time enfolding what is valuable about the stages we have gone through. You can see that in the description of the evolution of management thought. Management educators have not thrown out what was good about Frederick Taylor's efficiency studies or what was good about the Hawthorne Experiments. We transcend the inherent contradictions of efficiency vs. human social needs, and enfold them into theories of leadership that include an emphasis on task and process.

As we begin to incorporate a more spiritual paradigm of management into our practice, we must transcend what has gone before and develop a higher order form of integral learning. We enfold what has gone before and integrate it into this newer, more sophisticated and holistic view of learning. When we add spirituality as a key variable in leadership development for public administrators, we are not proposing to throw out earlier models, but instead to integrate this new way of thinking and being into our field.

It will be helpful to provide a little bit of background on the concepts of "spirituality" and "spirituality in the workplace."

Religion vs. Spirituality

Religion and spirituality are not the same thing, although they are highly interrelated. In most of the literature, authors state that religion is one path to spirituality,

but that people can be spiritual without being involved in a particular religion (c.f. Hawley 1993, Fox 1994, Gibbons, 2000). It is extremely important to be able to make the distinction between these two concepts because many people think you are talking about “religion in the workplace” when you mention “spirituality in the workplace” and they become resistant. They are concerned about religious conflict, about proselytizing, and about moral judgments. The majority of the people who are incorporating spirituality into management education are not talking about “religion in the workplace.” However, it is also important to remember and respect that many people in the workplace are deeply religious and that their faith helps them immensely in the work that they do. So to speak of “spirituality in the workplace” does not mean that one is anti-religious. Religion has been and will continue to be a major source of spiritual wisdom and practice.

Defining Spirit

The word “Spirit” comes from the Latin words “*spirare*,” to breathe and “*spiritus*,” the breath. Without breath, we would not be alive. So “Spirit” has something to do with the energy or force that gives us the gift of life. Scott (1994) defines spirituality as: “That which is traditionally believed to be the vital principle or animating force within living beings; that which constitutes one’s unseen intangible being; the real sense or significance of something.”

In most spiritual traditions, people believe that the spirit leaves our body when we die, and that it continues to develop. Russ Moxley, the author of Leadership & Spirit, writes that spirit helps to define the “true, real, unique self that is us. It confirms our individuality....We are who we are because of spirit.” (Moxley, 2000)

Defining Spirituality

Most of the authors and consultants who work in the field of spirituality in the workplace define the human being as consisting of four parts or four types of energy which this paper has talked about as the four aspects of being human (c.f. Moxley, 2000; Fox, 1994). Moxley refers to them as physical, mental, emotional, and spiritual energies.

To some degree, the workplace tends to pay attention to the first three energies, but spiritual energy encompasses these other three and brings in the intangible, life-affirming energy that Fairholm (1997) describes as follows:

One's spirituality is the essence of who he or she is. It defines the inner self, separate from the body, but including the physical and intellectual self.... Spirituality also is the quality of being spiritual, of recognizing the intangible, life-affirming force in self and all human beings. It is a state of intimate relationship with the inner self of higher values and morality. It is recognition of the truth of the inner nature of people.

Defining Spirituality in the Workplace

The following is an academic definition of spirituality in the workplace:

Spirituality in the workplace is about people seeing their work as a spiritual path, as an opportunity to grow personally and to contribute to society in a meaningful way. It is about learning to be more caring and compassionate with fellow employees, with bosses, with subordinates and customers. It is about integrity, being true to oneself and telling the truth to others. It means attempting to live your values more fully in your work. It can refer to the ways in which organizations structure themselves to support the spiritual development of employees. (Neal, 1997)

A simpler definition has been provided by Gibbons (2000: 4): "A journey toward integration of work and spirituality, for individuals and organizations, which provides direction, wholeness and connectedness at work."

The key thing to keep in mind is that this is a newly emerging field, one that basically did not exist before 1990. As such, it has the normal problems of definition,

confusion with other concepts, and difficulties with operationalization and implementation.

Does Spirituality Have a Place In Public Administration?

In a qualitative study of over 200 public servants, mostly from North America, Pattakos (2004) found that the reason people enter and remain in government service was because it gave them a deep sense of meaning and purpose. Their primary desire was to “make a difference.” Thus, people choose and remain in public service for reasons that could be identified as “spiritual.” Bruce (2000) conducted a random sample of ASPA members about their views of spirituality, and reported that:

- 73% considered themselves as a spiritual person
- 83.4% believe that they “have a soul or spirit or some part of me that is eternal.”
- 45% associate spirituality with their work
- 48% see their work as a part of their own spiritual path
- 60% feel that public service is a spiritual calling
- 74% state “I am afraid if we bring spirituality into the workplace, people will try to force their beliefs on me.”
- Conversely, 84% disagreed with the statement, “I try to convince others that my beliefs are the right beliefs
- “Almost half believe their spirituality influenced their career and professional choices, and about two thirds believe it led them to public service.”

(Bruce 2000: 466-468)

It most certainly appears that a significant number of public servants see themselves as spiritual and see some connection between their spirituality and work. I believe that we can effectively tap into their hunger for meaning and purpose if we are to create more Integral Learning experiences. At the same time, it is important to note that 74% are afraid of having someone force religious beliefs on them if spirituality is brought into the workplace. Effective facilitation of management development programs can help to allay this fear. It is extremely important that the management educator create a safe

environment that is built on inclusive language (Manz, Marx, Manz, and Neal 2005). Participants should be encouraged to discuss what is true and meaningful for them without judging or arguing with others who believe differently. It should also be okay for someone to say that spirituality and religion are meaningless and irrelevant to them.

There is much to be learned from the ways in which the corporate world and the academic world have begun addressing more integral methods of training and education for leaders and potential leaders. This next section provides some examples of approaches that could be used in public administration settings.

Integral Approaches to Management Education and Development

As is so often the case, university teaching and public administration training fall far behind some of the innovative work being done in corporations. Independent consulting firms are offering most of the integral management education that is currently taking place, although some in-house corporate programs are attempting to be more holistic. The following section describes management education programs from different settings that focus on the four continuums identified by Wilber (1996) and modified by Gibbons (2000).

1. Individual-Interior

The Individual-Interior quadrant focuses on personal and private inner experiences that the person experiences in his or her work. Management education in this quadrant will emphasize personal growth, values clarification, and helping someone find their calling. Courses and workshops in this quadrant tend not to be related to making the organization or the individual more efficient but are focused more on issues

of meaning and purpose. Management education in this quadrant can be very integral, helping the individual to develop a healthy balance of physical, mental, emotional, and spiritual energy.

The Individual-Interior quadrant is the most important quadrant to start in when developing management education processes. Gibb (1978) coined the term “proximo-distality” to describe the theory that all lasting change begins within and expands outward. The examples that follow mostly come from my interviews with the change leaders in these organizations and from personal observation.

Sounds True is an audio, visual and music publishing company that was founded to preserve the wisdom of spiritual traditions from all over the world. They offer classes such as yoga and other mind-body practices to help nurture employee physical development. The company has a meditation room and offers meditation classes on a regular basis to help nurture employees’ mental and emotional well-being. When spiritual teachers come to the company to make recordings, any employee may come and meet the speaker and sit in on his or her session as a way of nurturing their spiritual development. In addition, there are a number of organizational practices that support these educational and development programs, such as the use of feng shui in the offices, and the way the company welcomes dogs in the workplace.

It is absolutely essential, when implementing any kind of integral learning experience, that people have complete freedom to opt into or out of the activities. One of the things that Human Resource Director does at Sounds True is during the day at random times, a meditation bell is struck gently and the chime is sent over the PA system. For those who are meditators, they can take this cue to take a moment and just be present

and aware, the way they learn in their meditation practice. Non-meditators can just ignore the non-intrusive sound of the chime.

Sounds True is a privately held company and that makes it easier for them to be more openly nurturing of body, mind, emotion, and spirit, and it fits with their corporate mission. While some of their employee and management development practices may seem “out there,” they are nonetheless a thriving, growing business that must serve customers, meet payroll, and pay their bills.

Independent consultants seem to be the most innovative about creating programs that integrate personal transformation and organizational transformation through attention to body, mind, emotion, and spirit. There are literally thousands of people in the North America, Europe, India, Australia, South Africa, and many other places, who are quietly implementing these kinds of programs. The Spirit at Work website, <http://www.spiritatwork.org>, has web links to a number of these consultants.

For example, Ed Quinn is an organizational consultant who has helped people and organizations develop integral approaches to management education. He believes that in order to develop your full potential as a leader, you must gain mastery in five domains: Mental Mastery, Emotional Mastery, Physical Mastery, Relationship / Team Mastery, and Organization Mastery. Mastery in these domains leads to increased personal and professional effectiveness, reduced stress, and increased enjoyment of life and work.

The basic premise of the Path to Mastery model is that the only way true organizational change takes place is through profound personal transformation (Individual- Interior) and gaining mastery in these five areas. Quinn’s description of the five types of mastery can be found on his web page at <http://www.innerwork.com>

I worked with Ed Quinn to help facilitate two different groups of leaders through this process and was very inspired at the personal and professional transformations that took place. The program consists of a weekend retreat, three months of online learning and discussion with weekly coaching, and is closed by another weekend retreat. The retreats included yoga and meditation training, nutritional awareness, mindfulness, emotional awareness, and spiritual reflection. At the end of the three months, people were reporting significant health improvements, an increase in energy and creative thinking, improved business relationships, and measurable improvements in business results in their work units.

2. Individual – Exterior

The Individual – Exterior quadrant consists of activities that focus on the public and professional experience of individuals in their workplace. Integral management education activities in this quadrant consist of organizational programs designed to help the individual be more effective in his or her work. Group and team development activities also fall into this quadrant, since the focus is on the individuals in the team and their connection to each other, rather than on the organization as a system. The majority of integral learning approaches in organizations currently fall in this quadrant, so there are many more examples of Individual-Exterior types of learning experiences in organizations.

Human Resources professionals tend to be responsible for most of the innovative management education taking place in organizations that use an Individual – Exterior approach to management education. Sanford Pearlman (2000) at the Learning and Development Group at American Express reports that they are offering a number of

managerial courses that are unique and innovative. Taken together, these courses provide an integral curriculum that is aimed at body, mind, emotion, and spirit learning. He writes:

We have been instrumental in institutionalizing several spiritually based programs for our internal clients. Some of the programs include:

- Grounding and Centering - a program that uses a simple model to teach the ability to connect with our feelings and return to "I AM" consciousness.
- Firewalking - Firewalking has been a major part of our leadership approach and has been successful with several of our largest clients. One particular group walked 500 salespeople across the coals.
- Personal Mastery / Finding your calling - Approach for finding your true essence and bringing your whole self to work.
- Leadership training - Leadership based on the archetypal "hero's journey".
- Community service projects - all large meetings have a community service element
- EQ - Emotional Intelligence self-leadership training has been successfully rolled out in several of our largest business units.
- Dialogue - Our group has conducted several dialogue groups internally and has facilitated dialogue for other groups as well.
- Our health and fitness center also offers several quasi-spiritual programs: Meditation, stress reduction, and Yoga

Hospitals have been early adopters in management education programs that incorporate integral approaches, particularly religious-based hospitals. The Methodist Health Care System in Houston, TX offers a course called "Spiritual Integrity at Work," developed by Cindy Wigglesworth. The Wheaton Franciscan Services in Wheaton, IL have developed a competency-based approach to management education that includes a "Spiritually Grounded" component.

In another example, Memorial Hermann Hospital, which is the largest hospital in the United States, has developed the Institute for Spiritual Leadership, headed by Dr. Steve Byrum. It provides training in core spiritual values for healthcare professionals.

Each cohort meets three times over a period of 18 months. The first session defines spirituality and explains its importance in business. The second session

moves from concept to reality and illustrates ways of implementing spirituality as an organizational norm. The third session examines spirituality as a problem solving methodology for social, political, economic and ethical problems. Hundreds of managers have completed the program and given it very high marks.

(Kaiser 2000)

Not all management education is in the traditional program format, as mentioned above. Kenny Moore (2000), a former Catholic priest, is now the Vice-President of Human Resources at Keyspan Energy, a major New England utility. His approach to management education is to create meaningful and transformative experiences for employees that are connected to the needs of the business. For instance, after a major downsizing effort, he held a “funeral” for the survivors to allow them to honor and mourn those who were gone. He facilitates monthly dialogue groups between the CEO and groups of employees, and coaches the CEO so that he can learn from employees and so that he can contribute to a culture of openness and caring. During a merger with another company that led to a lot of redundancies in the information technology area, Moore hosted an Open Space Technology session (Owen 2000) to help the two information technology groups learn about each other’s issues and to resolve them in a way that resulted in a sense of ownership of the merger and significant dollar savings. (Catell and Moore, 2004)

Although this last example is not strictly “management education,” it is an indication that in the future corporate education may be more focused on creating transformational experiences that lead to a higher order learning (Argyris & Schon, 1995; Senge, Kleiner, Roberts, Ross, Roth, & Smith, 1999).

Team Spirit Training, developed by Barry Heerman (1997), is a spiritual approach to team development and customer service utilizing the Team Spirit Spiral. At the center of the Spiral is the concept of service, which is also a central concept in all spiritual traditions. The premise of Team Spirit training is that everything a team does must be in the spirit of service; to each other, to the customer, and to a sense of “something greater than oneself.”

There are five aspects of teams that are covered in the training, all centered on the spirit of service. They might be thought of as phases of team development, but not in a linear sense, since teams can spiral through all the phases several times throughout the life of the team. Heerman calls these aspects “qualities of spirit.”

1. Initiating phase: *Quality of spirit*: A profound sense of relationship exists, wherein team members feel belonging and trust in their work together.
2. Visioning phase: *Quality of spirit*: An extraordinary sense of possibility for what can be created is alive and present for the team.
3. Claiming phase: *Quality of spirit*: The team experiences solidarity, single-minded purpose, and assurance about what needs to be accomplished.
4. Celebrating phase: *Quality of spirit*: There is a presence of awe, wonder, and an appreciation for the contribution of the team and team members.
5. Letting Go phase: *Quality of spirit*: A sense of freedom and completion arises from being forthright and sharing with full integrity.

(Heermann 1997: 22)

The actual process of Team Spirit Training includes lecturettes and discussion, experiential exercises, use of art and poetry, dialogue, and time in nature. Body, mind, emotion and spirit are engaged in the different activities. This management education program has been used successfully by AT&T, Volkswagen, Ford, and many other organizations around the world.

One other newly developing approach to management education offered by consulting firms is the utilization of the arts in training programs. John Cimino, of

Creative Leaps, uses opera to motivate, inspire and open participants to greater creativity. Their programs have been particularly successful in governmental organizations, where public administration leaders have the opportunity to use the arts as a way of exploring powerful leadership issues. Music, photographs, poetry, and other art forms are used to create deep dialogue among government leaders about issues they face and then are used to create positive visions for the future.

Paul Kwiecinski has a program called “Face the Music” that teaches participants how to write the “Corporate Blues,” and uses blues music to help organizations to identify and work on difficult issues. Michael Jones (1995) utilizes his marvelous piano playing ability to help people realize their own creative spark, to understand how to improvise in today’s turbulent environments, and to introduce the concept of the “Gift Economy,” that underground economy in organizations where people do things out of love. DramaWorks, an improvisational theater group of four consultants, offers interactive plays, body-mind exercises, and Playback Theater to organizations that focus on uncovering deeper truths and deeper meaning in the organizational purpose.

Even though universities tend to lag corporate approaches to management development, there are several interesting and innovative things going on in universities that are more holistic (Neal, 1997; Dehler and Neal, 2000, Neal, 1998). A few of these will be highlighted here.

Mark Maier is the Director of the Organizational Leadership Program at Chapman University in Orange, CA. This degree program is designed around the concept of Servant Leadership by Robert Greenleaf (1997). Included in the program are courses such as “Leading From Within,” and “Spirituality in the Workplace.”

Maharishi University of Management in Fairfield, Iowa, offers degree programs in management that are grounded in the concepts and practices of Transcendental Meditation. Participants have a daily spiritual practice and learn about spiritual traditions of the world along with their studies of management theories and concepts.

Gary Boelhower was awarded the Virginia L. Duncan Chair on Leadership and Spirituality, and created a program called “Authentic Leadership” that was a year long Integral Learning experience for corporate and non-profit leaders.

There are over 50 universities offering courses and programs related to spirituality in the workplace, and many of these are highly integral in nature.

3. Organizational - Interior

The Organizational – Interior quadrant describes programs and approaches aimed at improving the culture and values of an organization. Management education activities are targeted towards the organization as a system, not just at helping an individual or small group of people to develop. Integral activities in this quadrant tend to involve all, or a large representative body, of the organization’s members.

Living Systems, a consulting group made up of Robert Ott, Colleen Kelly, and Marlow Hotchkiss, were the creators of “The Box.” The Box was a beautiful collection of books and support materials that guided the reader on a yearlong spiritual journey. John Elter, an executive at Xerox, learned about The Box and asked Living Systems to put together a management education program that was based on the materials in The Box. This program was used very successfully in one division of Xerox, helping the division to launch a completely recyclable and environmentally friendly product.

The program consists of a week’s retreat in the wilderness where the group learns indigenous contemplative practices, wisdom council practices, environmental

information, dialogue practices, and self-awareness and reflection practices. During the retreat the attendees go on a 24-hour solitary vision quest in the wilderness for themselves and the organization. Follow up to the program includes ongoing wisdom council facilitation, and the creation of a Council of Elders to guide the organization according to the values and history of the organization.

What makes this particular example an Organizational – Interior example is the fact that all 300 employees in the plant went through this program over a period of a year or so, and that the intent was to have a positive effect on the culture and values of this entire plant. As a result of the Living System programs, a major shift in values occurred towards a deep commitment to being more ecological, and honoring the planet. All new copiers that were designed by this facility were designed to be completely recyclable, with manufacturing processes that had minimal impact on the environment.

Perhaps the most widely known corporate example of an Organizational – Interior approach to management education is the efforts undertaken by Tom Chappell (1993), CEO of Tom's of Maine. As is the case with many leaders who take this approach, Chappell had a spiritual crisis in his life. He realized that even though his business was doing well and he had a wonderful marriage and family, something was missing in his life. He felt called to sell his business and go to divinity school. His Board of Directors asked him not to be so hasty and they agreed to an arrangement where he would still be involved in the business part-time while he devoted several days a week to his studies at Harvard Divinity School.

One of his professors at Harvard helped Chappell to see that his work at Tom's of Maine was actually his ministry, and he began applying the things he learned at divinity

school to the way he ran the business. At each Board meeting, he would bring in one of his professors from Harvard to talk about spiritual principles and practices. The Board would then explore how these ideas or approaches might be incorporated into the business. Two key ideas that were implemented was giving all employees direct access to customers and empowering them to serve customers the way they feel is best. The company lets each employee take up to four paid hours per week to do community service. This company is an example of an emergent form of management education that grew from one man's sense of calling. It was not a program managed by Human Resources, but rather an organic form of integral education.

4. Organizational - Exterior

The fourth quadrant in Gibbons (2000) adaptation of Wilber's Four Quadrant model pertains to management activities aimed at improving organizational systems and structures. These activities have as their dual goal the nurturance of the human spirit and the improvement of overall organizational effectiveness, and they see these dual goals as integrally related. There are very few organizational examples in existence at this point in time, although a handful of exemplary organizations are beginning to emerge. Because the focus of this quadrant is on systems change, the management education activities of the first three quadrants become preparation and support activities to facilitate this kind of systems change.

The Association for Spirit at Work (www.spiritatwork.org) created an award called the International Spirit at Work Award for organizations that have explicit policies, procedures and formal systems in place that nurture the human spirit. Some of the examples in this article are organizations that have received this award, including Sounds

True, Methodist Healthcare System, Hermann Memorial Hospital. It is beyond the scope of this paper to describe the systemic change activities that are happening but several of the organizations that have received this award are undertaking policy and system change activities that fit in this quadrant.

For example, Eileen Fisher, Inc., a 2002 award honoree has changed its reward systems to nurture the human spirit. Each employee in the company is given \$1000 per year to be used for professional development. In addition, each employee is also given \$1000 per year to be used for personal development and “radical self-care” (Richardson 1999). Each employee is held accountable for both personal and professional development goals in his or her performance appraisal.

Times of India, the largest media company in India, received the award in 2003 for the way it aligns all its systems with overarching spiritual values. Times of India believes that every person is born perfect but that each of us travels to imperfection via the pressures and compulsions that we face as consumers. Their goal is to provide customers with the products they will need to make a spiritual journey back to perfection so that they can discover their inner worth, and the true happiness that comes along with it. The philosophy and core values at Times of India have been to better the lives of the people within and outside of the company through providing them with a place in which they can seek self actualization. They believe that, “God is energy; it has no shape, color, race, country, or continent. It is omnipresent, omniscient, and omnipotent.” Their use of the term God is in no way a forum to honor or dishonor any individual, organization, or nation. Employees are encouraged to self-motivate and to work from a drive that begins with their inner values. The organization views its customers as God to remind

employees that their purpose is not solely to make money, but to provide this God (customer) with the best possible service in the most efficient timeframe.

Methodist Healthcare System has appointed a Vice-President of Spiritual Care oversee system-wide initiatives that foster a “spiritual environment of caring” for every stakeholder. Most religious-based hospitals have systems in place to support the spiritual life of patients, but Methodist Healthcare System has extended that to systems that support the spiritual life of employees and other stakeholders.

The programs described here are only the tip of the iceberg. There are many exciting management education innovations going on that offer integral learning and have the promise of creating powerful personal and organizational transformation.

Making Management Education in Public Administration More Integral

If you peruse any standard management or organizational behavior textbook, the lack of any theories, models, and concepts related to Integral Management Education, Integral Business or Spirituality in the Workplace is notable. The only traditional style textbook that I am aware of that incorporates integral theories is Designing Effective Organizations (Banner & Gagne 1995), an organizational theory text. More recently, Biberman & Whitty (2000) have edited Work & Spirit: A reader of new spiritual paradigms for organizations. There are other popular press books that have been used as texts in Spirituality in the Workplace courses, such as Bolman & Deal’s (1995) Leading With Soul: An uncommon journey of spirit and Moxley’s (2000) Leadership & Spirit: Breathing new vitality and energy into individuals and organizations. However, the Banner & Gagne text is the only text that was designed as a standard textbook for a

mainstream course. The other books mentioned are not traditional textbooks designed for traditional courses.

The following is a list of Integral Business concepts and theories that I believe belong in our management and public administration textbooks, and in our management development programs:

- Servant Leadership (Greenleaf, 1977)
- Stewardship (Block, 1993)
- Emotional Intelligence (Goleman 1994) and Spiritual Intelligence (Zohar 2000)
- Appreciative Inquiry (Cooperrider et al.)
- Open Space Technology (Owen 1997, 2000)
- Reinvention of Work (Fox 1994)
- Finding Your Calling (Finney & Dasch 1998; Levoy 1997; Boldt 1991)
- Team Spirit (Heerman 1997)
- Complexity Theory and the New Sciences (Wheatley 1992, Lewin & Regine 2001, Hock 1999)

All of these concepts have a place in the standard curriculum. But I would argue that we need to expand the traditional curriculum and to be asking ourselves, as management educators, much deeper questions about the nature of the topics we teach and the processes we use to teach them. Current management models are not sustainable for people, cultures, or the environment. Theories and practices that take a more integral approach, that incorporate knowledge from spiritual traditions, from sociology, anthropology, environmental studies, and other related areas, are needed in our education of current and future government leaders.

There is much that we can learn from the corporate, consulting, and educational practices described in this paper. Following are some suggestions to consider in designing management education curricula for public administrators:

1. **Body:** Incorporate physical activity into the educational process. Help participants learn how to take care of their physical well-being and how the body-mind-spirit connection is related to their ability to attain peak performance and to manage stress. Use outdoor exercises such as low-ropes experiences for more holistic forms of learning. Provide time for participants to be in nature.
2. **Emotion:** Create an environment where participants can talk or write about feelings. Provide journal assignments. Create role plays or use playback theater techniques or other artistic approaches to examine emotions. Provide content on emotional intelligence. Teach communication skills that teach people how to listen for and to communicate about feelings at a deep level. Utilize music, drawing, and other art forms for expression of concepts and theories discussed in training sessions or classes.
3. **Mind:** Teach non-religious meditation or other reflective/contemplative practices and show their relevance for the workplace. Provide information on the research related to the mind-body connection and its impact on performance. Discuss the positive benefits of reflective practices. A number of resources exist including the research on meditation done by Maharishi University of Management, and numerous business magazine articles on managers and meditation (c.f. Blumenthal, 2004; Conlin 2004; Karcher 2004.)

4. **Spirit:** As an integral educator, it is of the utmost importance to do your own inner work first, before guiding others. See Neal (1997) for recommendations on how to do this. Create time for silence in the class or training room. Create a safe place where people can talk about their spiritual journeys and the connection to work. Be willing to share (without proselytizing) your own beliefs and practices and the impact that has had on your work. Pray or meditate before going to class.
5. **Integration:** Most of all it is important to remember that participants and the educator bring body, emotions, mind, and spirit to class. The most powerful and lasting learning experiences are those that affect the whole person.

McLaughlin and Davidson (1994) founded the Center for Visionary Leadership to provide spiritually- based consulting and leadership development primarily to government leaders. I would like to end this article with their list of “Principles for Public Life.” (132-133):

Principles For Public Life
“May the Best Person Serve”

1. Upholding the Highest Good
 2. Resolving Conflict for the Good of All
 3. Furthering Cooperation for Mutual Benefit
 4. Sustainability for Future Generations
 5. Co-creative Relationship with the Natural World
 6. Upholding Human Rights
 7. Supporting Sharing and Human Initiative
 8. Honesty and Personal Responsibility
 9. Being an Example of Service
 10. Serving the Whole and Not Oneself
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Summary

Management educators have the opportunity to touch, inspire and motivate people who are in leadership positions in governmental organizations that have a major impact on the world. Pattakos (2004) says, "...the spirit of public administration demands public servants who are driven by the search for meaning and who seek a noble calling through government service. It is the role of all of us to support them (and each other) in the quest" (112)

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