

Contemplative Leadership in Organizations

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Introduction

Leadership today requires a broad range of skills, including the ability to anticipate, innovate, question, and adapt. If we consider that the most important leadership tool is first and foremost the leader's self, it becomes critical to assist leaders in becoming more conscious of who they are, as well as the motivations influencing their leadership. Through purposeful, conscious direction of attention, we are able to see things that we might normally pass right by. For a leader, each conversation and exchange is an opportunity to gather valuable information about people, groups and cultures. When leaders become fully present and develop the awareness to notice subtle patterns of their own and other's behavior, group dynamics and organizational processes, they are better able to make decisions and manage situations simply because they see details and what is really going on more clearly. Among other things, contemplative leadership enlarges one's capacity for awareness, living with the unknowns of change, managing negative emotions, and staying grounded in one's values and purpose.

There are a growing number of leaders and organizations that are acknowledging the importance of contemplative leadership to overcome blind spots, promote consciousness, self-regulation, and problem solving. By deepening awareness and loosening the grip of old habits, leaders are freed up to think, relate, and act in new and more effective ways both individually and collectively. While contemplative leadership assists personal development and self management, it also seeks to enlarge leaders' capacity to influence and improve the human condition. Contemplative leadership intentionally focuses on strengthening four essential relationships as the source of a leader's awareness, influence, and vision.

In this paper, I will 1) describe contemplative practice and its relationship to contemplative living and leadership in organizations; 2) discuss lessons learned in exploring approaches to contemplative leadership; and 3) suggest opportunities, challenges, and future directions for contemplative leadership.

What is Contemplative Practice?

Contemplation is primarily *awareness* to the present and to the stirrings of God (or however one names the transcendent) within and around us. It is the process of awakening, of developing habits of noticing, of experiencing ourselves as part of a larger whole, and of penetrating the illusions beneath what we identify as "self" and "reality".

Thomas Merton describes contemplation as "the highest expression of [human] intellectual and spiritual life. It is that life itself, fully awake, fully active, fully aware that it is alive. It is spiritual wonder. It is spontaneous awe at the sacredness of life, of being. It is gratitude for life, for awareness, and for being. It is a vivid realization of the fact that life and being in us proceed from an invisible, transcendent, and infinitely abundant Source. Contemplation is, above all, an awareness of the reality of that Source."ⁱ

Contemplative practice can be anything that helps us to penetrate illusion, wake up, and see the fullness, unity and sacredness of life. Examples might include meditation, centering prayer, lectio divina (meditative reading of scripture), being with nature, journaling, breathing, sacred dance, art, yoga, labyrinth, retreats, study and reflection, dialogue, etc. Contemplative practice supports a way of life called *contemplative living* and seeing that our everyday, active life is our spiritual life. Contemplative living calls us to unified relationships with self, others, nature, and God. Contemplative living calls us to responsible action in the world.

Meister Eckhart states that “what we have gathered in contemplation, we give out in love.” Constance FitzGerald, OCD says: “...contemplation is not a validation of things as they are...but a constant questioning and restlessness that waits for and believes in the coming of a transformed vision of God...a new and integrating spirituality capable of creating a new politics and generating new social structures.”ⁱⁱⁱ

“Contemplative” and “Leadership”

When considering a topic such as “contemplative leadership”, it is important to acknowledge that we are bringing together worldviews, perspectives and experiences that seem initially incompatible and incongruent to many. There may be as many people who have concerns about “contemplative leadership” as have interest in this topic.

There are those who are naturally drawn to the “contemplative” aspect of this phrase because they have personal experience with contemplative practice or see the need for transformation in others and the larger society. Yet in this same population, I can encounter a resistance or negativity toward “leadership”. The source of this resistance may be negative or limiting stereotypes about leadership or experiences of failed leadership. Resistance can also be more subtle—a preference for the inner and more subjective experiences of personal and communal living and a resistance to a strong external focus on behaviors, skills, processes, and structures.

Similarly, many on the “leadership” side have concerns about “contemplative”. For leaders in the public sectors, leadership means attention to performance, accountability, measurement, bottom line, and quality. Competition is fierce, and as one leader asked, “Who has time for introspection when I’m barely keeping my head above water”? Or the question asked by someone: “When I already deal with so much outer ‘chaos’, why would I want to add to this chaos and explore my own?” Contemplation seems too “soft” and subjective to be useful for the complexities of organizational life. Some leaders fear that “contemplative” may be connected to religiosity and proselytizing, and really has no place in the post-modern social environments in which we work today. Or if it does, it belongs in the realm of one’s personal life, spirituality, and/or religious practice, but not in the public arena of work so influenced by scientific materialism.

Yet it is the very contradictions that are created by contemplative leadership that seem to hold the potential to address the leadership crisis found throughout the guiding institutions of our society today. Beatrice Bruteau in *The Grand Option* writes, “Many people say that it is difficult to practice contemplation in our secularized society. But our society is ‘secularized’ precisely because contemplation is not adequately practiced. These two work in a circle: the general environment of our consciousness either supports or hinders our contemplative life, and our contemplative life (or lack of it) gives (or fails to give) spiritual dimensions to the surrounding world.”ⁱⁱⁱ

Instead of trying to resolve the questions or resistance toward contemplative leadership in favor of one side or the other, contemplative leadership invites us to move beyond dualistic thinking about being either contemplative OR active, and to engage the tensions created. We are invited to live contemplatively in the midst of active daily life and leadership. Not possible? It is true that the ability to live within the tensions requires a human and spiritual maturity that many have yet to develop. Our natural tendency is to dissolve the tension prematurely before it can teach us. Yet successful leadership today requires a willingness to develop a level of inner growth and awareness capable of meeting the complexity of today's world. The promise and opportunity of contemplative leadership evolves as a new consciousness transforms our presence and intentional action in the world.

Lessons Learned While Exploring Approaches to Contemplative Leadership in Organizations

1) “You cannot enter any world for which you do not have the language” -Ludwig Wittgenstein

When I began exploring approaches to contemplative leadership, I quickly learned the importance of language. The nuanced language of spiritual development and contemplative living has little to do with the day-to-day practical concerns of many leaders and complex organizations. Some leaders do not have a personal language for the religious, spiritual or contemplative dimensions of their lives. Further, there is great concern about religion and spirituality in the workplace. I began searching for language that was universal enough for the diversity of workplaces, credible enough to speak to the experiences of people who work in leadership and organizations today, faithful to the depth of contemplative spirituality expressed by monastic and wisdom traditions, and able to speak to people with different maturation levels.

I'd like to acknowledge the years of work by key members of the International Center for Spirit at Work^{iv} for laying the groundwork in this regard. I picked up many useful ideas from this group to get me started. The work of Ken Wilber, various Integral^v communities and evolutionary spirituality provide important resources for developing a language that can connect many dots from human experience and practice areas. Authors and teachers of both contemplative spirituality and leadership practice (as well as other areas) continue to draw upon and further develop this work.

2) Integral Quadrants and the “Both-And” Paradoxes of Contemplative Leadership

The first element of Wilber's Integral framework—the Four Quadrants—speak to the contradictions and paradoxes that are created with contemplative leadership. The quadrants describe four lenses of “reality”, with quadrants 1 and 3 focusing on the subjective internal reality as experienced by individuals and groups, and quadrants 2 and 4 focusing on objective external reality as measured by individuals, systems and structures (see graphic on page four).

The quadrants remind us that in any situation, all four of these perspectives co-exist and are important to consider in creating a complete picture of “reality”. Individuals and groups tend to have their favorite perspective, and often leave out or diminish the value of other perspectives.

Four Quadrants of “Reality”



Ken Wilber, An Integral Approach

For example, leaders and coaches who view reality primarily through quadrant 1 (individual/internal), tend to place a great deal of emphasis on introspection and awareness and may give less attention to developing behavior and skills. Similarly, leaders and coaches who see/act primarily from the perspective of quadrant 2 (individual/external) may focus primarily on behavior and skill practice, while giving little attention to reflective time or the consciousness that may be inhibiting a leader or group. Quad 3 leaders and coaches (collective/internal) may focus on lots of meaningful group work with little focus on developing personal awareness or individual practice. Quad 4 leaders (collective/external) may be great at designing systems and processes, but may ignore introspection or group culture.^{vi}

The four quadrants framework challenges all leaders and organizations to step back and view the lens through which they perceive “reality”. A helpful question that I am learning to ask myself and others within situations is: *What perspective(s) am I leaving out?* This question points to contemplative practices of mindfulness; developing the habits of seeing our seeing, seeing our relationship with others and to the “whole”; letting go of attachments, illusions and worldviews that are limited; and moving toward more responsible or effective awareness with action. This is a useful contemplative practice for both individuals and groups.

Contemplative leadership recognizes that in order for leaders to effectively work with “reality”, they must be aware of their own preferences and blind spots. Contemplative leadership promotes ongoing awakening, developing habits of noticing, and penetrating strong attachments to points of view and opinions related to favored external and internal “realities”. Instead of protecting opinions, conclusions and certainties, contemplative leaders stop reacting, open, observe themselves and others, and seek to respond with greater consciousness, freedom and agility.

3) The Need for Greater Maturity: Engaging A Developmental Approach

In some circles, it is common practice to use different “stage” theories to teach about how children and adolescents are developing physically, cognitively, emotionally, psychologically, morally, and spiritually. Yet as adults, it is not a common practice to think/speak about aspects of our own development in terms of unfolding stages. Integral theory points to the importance of considering different “lines” of human development as well as the progressive levels or stages of adult development.^{vii} In each unfolding stage, an individual or group evolves toward greater complexity/maturity/ capacity/capability. Different lines of development can be at different stages. For example, a leader can have a very high level of cognitive development, and at the same time a much lower level of moral or ethical development. Contemplative practice helps to promote adult development. (More on this below.)

In recent years, a growing number of developmental researchers who are working from an integral perspective are pointing to the increased need for individual and social development. In many situations, leaders and groups simply do not have the level of consciousness needed to deal with the complexity of issues before them. There is no “quick fix” to many of the problems we face. While cognitive development is often present in leaders, it has been shown that greater emotional development is key to successful leadership. There is growing evidence that spiritual development is necessary in assisting leaders to reach higher stages of maturity.

Leadership, Change, and Contemplative Practice

In their book, *Immunity to Change*, Robert Kegan and Lisa Lahey describe a problem for leadership. “...We can learn and reflect as much as we want, but the changes we hope for, or that others need from us, will not happen because all the learning and reflecting will occur within our existing mindsets.”^{viii} Kegan and Lahey go on to describe how a focus on adult development has “never been more important than the present, as leaders increasingly ask people to do things they are not now able to do, were never prepared to do, and are not yet developmentally well matched to do. The field of ‘leadership development’ has overattended to leadership and underattended to development. ...We ignore the most powerful source of ability: our capacity (and the capacity of the people who work for us) to overcome, at any age, the limitations and blind spots of current ways of making meaning. ...True development is about transforming the operating system itself, not just increasing your fund of knowledge or your behavioral repertoire.”^{ix}

Susanne Cook-Gueuter, a renowned developmental and integral researcher began to notice in her studies of higher development, that “some individuals expressed a simplicity that emerges on the other side of complexity, allowing for integration and depth that she identified as a new order of higher development. The recognition of this higher-order simplicity begins to acknowledge a dimension of the self that goes beyond cognition, one that could be called spiritual.”^x

Other researchers and authors are helping to provide growing evidence of the importance of integrating contemplative practice with leadership. Bill Joiner and Stephen Josephs describe how the cultivation of attention and awareness impact leadership, in their 2007 book entitled *Leadership Agility*:

“Attention is the direct, non-conceptual awareness of the physical, mental, and emotional experience in the present moment. (Other terms sometimes used for attention are

‘presence’ and ‘mindfulness’). Everyone has some degree of free attention. But our attention is usually so absorbed in our experiences and reflections that we’re not cognizant of it as a distinct mode of awareness. Yet it’s by developing this capacity to live ‘in attention’ that you can move into and through the post-heroic [higher] levels of leadership agility. ...One of the most reliable ways to cultivate this quality of attention is through a meditation practice that emphasizes present-centered awareness. ...When you repeatedly cultivate a new level of awareness in the midst of your action, your mental and emotional capacities develop accordingly. These capacities, in turn, support more agile leadership behavior.”^{xi}

In a September 2010 on-line issue of Harvard Business School (HBS) *Working Knowledge*, Harvard professor and leadership development expert, William George writes about the importance of Mindful Leadership and a recent Mindful Leadership retreat held in Minneapolis.^{xii} “Gaining awareness of oneself—our motivations, our destructive emotions, our crucibles, and our failings—is essential to being an effective leader. Based on my research into leaders, I have found the greatest cause of leadership failures is the lack of emotional intelligence and self-awareness on the part of leaders.”^{xiii}

Nearly all Wisdom and monastic traditions (both eastern and western) include a path to cultivating present-centered contemplative awareness. Through contemplative practice, we gain access to a deeper wisdom and reality not accessible through our rational minds or emotional attachments.

4) Emotional Intelligence

In 1995, Daniel Goleman published his groundbreaking book entitled *Emotional Intelligence*.^{xiv} Since then a growing number of organizations and people use his framework as a measure for leadership success. Emotional intelligence is comprised of various skills that are grouped into four areas:

- a) Self awareness
- b) Self management
- c) Social awareness
- d) Relationship management

A basic premise in this framework is that we can’t manage what we are not first aware of in ourselves and relationships. However, self-awareness and awareness of the worldviews of others are not skills that are well developed in all leaders. And the lack of these skills is often a cause for leaders failing to adequately serve others or accomplish goals. It is fair to ask how one develops “awareness”. The answer is very much tied to contemplative practices and contemplative living as Richard Rohr suggests:

“The ability to stand back and calmly observe my inner dramas, without rushing to judgment, is foundational for spiritual seeing...The growing consensus is that, whatever you call it, such calm egoless seeing is invariably characteristic of people at the highest levels of doing and loving in all cultures and religions. They are the ones we call sages or wise...They see like the mystics see. Once you know that the one thing the ego hates more than anything else is change, it makes perfect sense why most people hunker down into mere survival...defended and defensive selves will do anything rather than change—even acting against their own best interests. Ego is just another word for blindness. The ego self is by my definition the unobserved self, because once you see it, the game is over. The ego must

remain unseen and disguised to be effective in protecting itself. Most people have not been offered a different mind, only different behaviors, beliefs, and belonging systems. They do not necessarily nourish us, much less transform us. But they invariably secure us and validate us where we already are.”^{xv}

5) Spiritual Intelligence

In 1997, Danah Zohar introduced the term “spiritual intelligence” in her book, *Rewiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organizations*.^{xvi} Together with Ian Marshall, they later defined spiritual intelligence as “the intelligence with which we access our deepest meanings, purposes, and highest motivations.”^{xvii} According to bestselling author Steven Covey, SQ is becoming a more mainstream component of leadership development and is the “central and most fundamental of all the intelligences, because it becomes the source of guidance for the other[s].”^{xviii}

In 2008, I discovered an integral assessment for spiritual intelligence developed by Cindy Wigglesworth, Deep Change, Inc.^{xix} Cindy defines spiritual intelligence as “the ability to behave with Wisdom and Compassion while maintaining inner and outer peace regardless of the situation.” The model introduces 21 skills in four quadrants that are very complimentary to the four competency areas of emotional intelligence:

- a) Self/self awareness
- b) Universal Awareness
- c) Self/self Mastery
- d) Social Mastery/Spiritual Presence

The competencies of SQ focus on expanding awareness (ego self and Higher self, core values, purpose, perspectives, what others need, etc.); as well as transforming behavior (to more effective, compassionate, wise, and socially responsible behaviors). For those already familiar with emotional intelligence, the introduction to SQ can be fairly seamless. Spiritual intelligence provides a very important framework for developing the awareness and skills needed by leaders to meet complex challenges today. In the context of contemplative leadership, we integrate spiritual intelligence with experiential practices such as contemplative dialogue and short periods of silence to disengage the chatter of an active mind and attachments to various emotional states. This combination can become an effective introduction to contemplative living and leadership.

“In order to see, you have to stop being in the middle of the picture.”

-Sri Aurobindo

6) How Do We Create Real Change?

An important question that exists at the heart of both leadership and contemplative spirituality is “how do we create real change”? This question is growing louder as we experience the breakdown of present ways of being, knowing, and doing personally, socially, and globally. I’d like to briefly address three areas that are important to contemplative leadership and its ability to transform:

a) *Ground of Being – Wisdom and Monastic traditions*

From circles of interreligious dialogue, we discover spiritual seekers from many religious and wisdom traditions in search of a contemplative path that goes beyond belief to an experience of God (or however the transcendent is named) in everyday life. The experience and discipline of contemplation is less about our action and more about opening, accepting, and responding to what is already present. Through contemplative practice, we seek to disengage from our thoughts and emotions and move with courage into the unknown. Beneath the chatter of everyday life, we discover a still place from which we can discover what Thomas Merton identified as the “true self” and a unity that we share with God, others, and the entire universe.

While some groups are using secular approaches to contemplative practice, there is a deep, rich resource in monastic and wisdom traditions that have stood the test of time and that are still relevant and important for today’s world. In “*The Common Heart*”, Father Thomas Keating describes Points of Agreement that emerged from spiritual teachers from a variety of world religions—Buddhist, Hindu, Jewish, Islamic, Native American, Russian Orthodox, Protestant, and Roman Catholic—dialoguing and meditating together in silence over a 20-year period of time.^{xx}

- The world religions bear witness to the experience of Ultimate Reality, to which they give various names.
- Ultimate Reality cannot be limited by any name or concept.
- Ultimate Reality is the ground of infinite potentiality and actualization.
- Faith is opening, accepting, and responding to Ultimate Reality. Faith in this sense precedes every belief system.
- The potential of human wholeness--or, in other frames of reference, enlightenment, salvation, transcendence, transformation, blessedness—is present in every human being.
- Ultimate Reality may be experienced not only through religious practices, but also through nature, art, human relationships, and service to others.
- As long as the human condition is experienced as separate from Ultimate Reality, it is subject to ignorance and illusion, weakness and suffering.
- Disciplined practice is essential to the spiritual life; yet spiritual attainment is not the result of one’s own efforts, but the result of the experience of oneness with Ultimate Reality.

The work of the Merton Institute is guided by a rich Christian monastic tradition based on the Rule of St. Benedict and the writings of Thomas Merton, a Cistercian monk. Merton sought for himself and encouraged others to pursue ongoing spiritual transformation and a life of contemplation in a world of action.

b) *The Modern Ego is a Problem*

The modern ego has become a big problem. In order to embrace change on a personal and social level, we have to find more effective ways to disengage the individualist “I” that has taken hold in so many ways and is almost snuffing out a perspective of “the common good”. The problem of ego is actually a problem of motivation.^{xxi} Individually and collectively, we lack the motivation to go beyond self preservation, comfort, safety, security and control to put ourselves in a relationship with life and God that compels us to do the inner and outer work that is needed in our time. At the heart of creating

change and transformation is awakening a higher motivation that is more compelling than the ego.

Both the contemplative monastic tradition and the skills of spiritual intelligence provide ways to speak about the ego and concrete examples of how the “ego self” creates limits and drama. Whatever the approach, it is important to find ways to do the difficult work of moving beyond the unhealthy ego or we will not get very far with the work of change.

c) Evolutionary Development

At the heart of creating change in our lives and for our times, is an ability to awaken an impulse to see our lives as part of a larger evolutionary whole that has been unfolding since the beginning of time. From this perspective, our values and motivations shift dramatically.^{xxii} We engage in the difficult work of individual and collective transformation because we see that our lives and our leadership have a much bigger purpose than serving our own desires for comfort, safety, esteem, or power. From an evolutionary perspective, we begin to see from the perspective of co-creating with God and begin to realize that the work of transforming the human condition is ours to do. We see that personal transformation is the foundation for social and cultural transformation and that our spiritual formation cannot take place in isolation. Our spiritual formation is grounded in the experience of relationships and community. Leaders carry a special burden for engaging in this transformative work because of the power they hold to cast a light or shadow over many others.

Contemplative Leadership Merton Institute for Contemplative Living

Goal of Contemplative Leadership: To influence the direction of leadership in all its manifestations, by integrating the principles and practice of contemplative living into mainstream leadership thinking and training.

A Description of Contemplative Leadership:

Leadership can be described as the process of influencing the direction, actions, and opinions of others to achieve the purposes of a group or organization. If we consider that the most important leadership tool is first and foremost the leader’s self, it is critical to assist leaders in becoming more conscious of who they are, as well as the motivations influencing their leadership.

Contemplative Leadership is an approach to leadership that evolves as one seeks to live in right relationships with self, others, nature and Ultimate Reality. Contemplative leadership strengthens the inner life of leadership and strives toward meaning, purpose, ethics and trust in a world of action. It results in a conscious use of power and presence to influence the work of a group or organization, realize human potential, and improve the human condition. Truly effective leadership is undergirded and informed by contemplative awareness.

Guiding Principles

- Contemplative leadership begins with “self leadership,” a focus on who the leader is rather than what the leader does
- Contemplative leadership is grounded in relationships, including relationship with God.

Anticipated Structure and Approach

- Retreats
- Conference presentations
- On-site support for leaders/organizations
- Courses; seminars
- Creating awareness (articles, communications, group dialogue)
- Collaboration – forming non-competitive relationships that advance a shared vision for the greater good
- Online courses
- Webinars

Contemplative Leadership retreats

Throughout 2009, a series of six pilot retreats were held as a means of exploring the concept of contemplative leadership and defining it; determining appropriate content and structure for a program; identifying the benefits to individuals and organizations; and determining for whom it is intended and where there would be interest in such a program. The thirty-eight participants came from a variety of backgrounds and leadership experience - business, military, religion, education, agriculture, law, healthcare, social services and the non-profit sector. Some represented organizations such as the National Alliance for the Public Trust and Christian Leadership Concepts.

The first Contemplative Leadership retreat was held in January 2010, with subsequent retreats scheduled. Retreats typically begin mid-day on the first day and conclude mid-day on the third day. Participants include leaders from healthcare, business, education, social science, ministry and non-profit sectors. Ages have ranged from late 30's to 70. Participants tend to be professionals with higher education. The retreat process includes group contemplative dialogue sessions, presentation, communal contemplative experiences, and individual contemplative time to rest, reflect, read, walk.

Retreats serve the following purposes:

1. Providing renewal time for leaders to relax, reflect, awaken or re-claim their spirits, and renew themselves (typical things one might expect from a retreat to nurture ourselves right where we are at).
2. Experience and introduce the concepts of contemplative living and contemplative leadership.
3. Promote adult development and growth in contemplative awareness. (Built on the premise that we need more leaders today who are willing to awaken and develop an inner life of consciousness capable of addressing the complexities of today's world.)

Looking to the Future

In this paper, I have attempted to describe contemplative practice and its relationship to leadership in organizations, as well as lessons I have learned in exploring approaches to contemplative leadership. As we look to the future, what will be needed to nurture the growth and development of a contemplative movement in America, and specifically contemplative leadership? I suggest that attention is needed in the following areas:

- **Greater awareness of contemplative living and its relationship to contemplative practice.**

Awareness of contemplative living will come through *experience*—not more information. We can't "think" our way to contemplative living, but rather we must learn to "live" our way to a new way of thinking and behaving. As we awaken to our true selves, bring an experience of God (or however we name the transcendent) into our lives through contemplation, and develop compassionate relationships with others and the environment, we experience a life of unity that reflects the undeniable and essential interconnectedness of life itself.

- **Attention to the transformation of the ego or false self**

The ego self has become a problem for individuals and postmodern society as a whole. Finding ways to explore this phenomenon together and awaken the personal and social motivation and courage to face ourselves and one another honestly is critical. Unless individuals and groups are willing to shift personal and collective motivations beyond ego, we will continue to act in defended and defensive ways creating more drama than shared understanding or solutions that serve the common good. The hope of contemplative leadership lies with our willingness to transform motivations and work together with greater emotional and spiritual maturity to improve the human condition.

- **More collaboration between people and organizations working with one aspect or another of contemplative living and leadership.**

By many indications, a contemplative movement is emerging in America. A growing number of people and groups are feeling drawn to various forms of contemplative practice and a unified way of living and leading. As a means to provide the fullest support for this emerging contemplative movement, it is important to deepen an understanding of what others are doing and explore where additional collaboration could better serve. The dialogue sponsored by the Fetzer Institute on the "State of Contemplative Practice in America" was an excellent starting point.

End Notes

ⁱ Merton, Thomas, *New Seeds of Contemplation*. Abbey of Gethsemane, 1961.

ⁱⁱ FitzGerald, Constance, OCD. "Impasse and the Dark Night". An article from *Living with Apocalypse, Spiritual Resources for Social Compassion* (pp 93-116). San Francisco: Harper & Row, Publishers, 1984. Quoted by Nancy Sylvester, IHM. Institute for Communal Contemplation and Dialogue. www.engagingimpasse.org.

ⁱⁱⁱ Bruteau, Beatrice, *The Grand Option*, Notre Dame, IN: University of Notre Dame Press, 2001.

^{iv} International Center for Spirit At Work, www.spiritatwork.org. *The Center is now dormant, but its work continues through key staff. Contact Judi Neal, PhD, Director of the Tyson Center for Faith and Spirituality in the Workplace, Sam Walton College of Business, University of Arkansas.* <http://tfsu.uark.edu>

^v See http://en.wikipedia.org/wiki/Integral_Theory for additional references and information. Also www.integralenlightenment.com

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- ^{vi} Integral Coaching Canada, Laura Divine and Joanne Hunt, www.integralcoachingcanada.com
- ^{vii} See http://en.wikipedia.org/wiki/Ken_Wilber#AQAL:_22All_Quadrants_All_Levels.22 for additional references and information.
- ^{viii} Kegan, Robert, and Lisa Laskow Lahey, *Immunity to Change*. Boston, MA: Harvard Business Press, 2009. p. 6.
Note: Richard Rohr provides an excellent exploration of this dilemma from a contemplative perspective in his book, The Naked Now: Learning to See as the Mystics See, Crossroad Publishing Company, 2009.
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- ^{xvi} Zohar, Danah, *Rewiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organizations*. San Francisco: Berrett-Koehler Publishers, Inc. 1997.
- ^{xvixvii} Zohar, Danah, and Dr. Ian Marshall. *SQ: Spiritual Intelligence, the Ultimate Intelligence*, New York, Bloomsbury Publishing, 2000.
- ^{xviii} Covey, Stephen. *The 8th Habit: From Effectiveness to Greatness*. Simon and Schuster, 2004, p.53.
- ^{xix} Cindy Wigglesworth is founder and President of Deep Change, Inc. www.deepchange.com. (Originally founded in 2000 as Conscious Pursuits, Inc.) Deep Change is a network of consultants, coaches, facilitators, and trainers experienced in cutting edge theories of adult development, integral theory, spiral dynamics, emotional intelligence, spiritual intelligence and cognitive complexity, the business lifecycle model, and the stakeholder model of business.
- ^{xx} *The Common Heart: An Experience of Interreligious Dialogue*. Netanel Miles-Yepetz, Editor. 2006. "The Points of Agreement", p xvii by Father Thomas Keating.
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