

# KNOWLEDGECONNECT

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## FROM THE EDITOR

### Autumn 2013: Intelligence for purpose and meaning: foundations for achieving social impact

It is appropriate that this *Knowledge Connect* follows Issue 16 on Leadership and Systems Thinking.<sup>1</sup> The guest editor of that issue defined systems thinking as entailing a 'consideration of the whole and its parts, and the complexity, paradox and interconnections within them. It also involves examining a situation from multiple perspectives, looking for long term as well as short-term effects and consequences, and recognizing patterns, cycles and relationships'.<sup>2</sup> Many people would not dispute the power and insight that taking a systems approach brings to a wide range of issues, but most struggle to bring systems thinking to life, it eludes them conceptually, practically and experientially.

The view that humanity and the planet are facing some of the most significant challenges in terms of survival that we have ever faced as a species is often front page news. The list is depressingly long but well known – global warming, environmental degradation, species extinction, wicked social problems and so on. And yet there appears to be numbness in our ability to respond, a fear, reluctance and even denial in accepting the unavoidable consequences. One hope, expressed through the 'Corporate Responsibility movement', has been that one of the institutions responsible for many of the items on the 'depressing list' can now also play a key role in addressing those very issues. There has been some progress but Corporate Responsibility has significant limitations in achieving transformational societal change<sup>3</sup>. The Third sector and government have not fared much better.

We believe a key reason for this ineffectiveness is that most change efforts have used inappropriate forms of

## In this Issue

1. **Spiritual Capital & Spiritual Intelligence** Dr Gianni Zappalà
2. **Skills of Spiritual Intelligence** Dr Gianni Zappalà
3. **Conscious Leadership for a Sustainable World** Anna Scott
4. **Spiritual-Based Leadership** Anna Scott
5. **The Path to Meaningful Work & Life** Dr Gianni Zappalà
6. **Changing the Future** Dr Gianni Zappalà
7. **Spirituality at Work and Business** Dr Gianni Zappalà

## KNOWLEDGECONNECT

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GUEST EDITORS: Dr Gianni Zappalà & Anna Scott

intelligence and levels of consciousness in addressing complex issues. Intelligence is essentially about our ability to solve problems and think about them in different contexts. While the traditional rational intelligence usually used to solve logical or strategic problems (IQ) is important, as is the ability to empathise and display compassion with another's situation (EQ), they need to be underpinned by Spiritual Intelligence (SQ) – the ability to access higher meaning, values and purpose through a greater level of self-awareness and consciousness. It may seem counter intuitive to be suggesting that SQ (rather than IQ) is necessary for understanding and solving some of the complex societal problems that beset us. We are still at the beginning of the journey with respect to understanding SQ, however, much of the work reviewed here suggests that higher levels of SQ enable us to leverage our IQ and EQ in order to lead with meaning, purpose and compassion – to surrender to, embrace as well as address complexity, and begin to design institutions that we are yet to imagine.

An important issue therefore is whether and how we can cultivate SQ among emerging leaders within the business, non-profit and government sectors? How do we harness the use of a different form of individual and collective intelligence to that which has been used to date? This edition of *Knowledge Connect* showcases some of the key ideas on Spiritual Intelligence (SQ) and its development over the last decade and a half.

We have structured this edition around three themes. The first is on the concept and foundations of SQ (the reviews of Zohar and Marshall and Wigglesworth). While informed by different theoretical perspectives, approaches and methods, book-ended together they show the increased maturity and 'mainstreaming' of the concept as well as the greater focus on the behavioural attributes of SQ. Importantly, as with all the work reviewed here, the term spiritual or spirituality has no necessary connection with religion, but rather draws on what can be termed a biological understanding of spirituality<sup>4</sup>. Spirituality is seen as a unique and innately human trait that is physiologically determined and therefore can have both secular and theist expressions.

The second theme concerns leadership. While the work of Zohar and Marshall/Wigglesworth is explicitly concerned with the implications of SQ for leadership, there has been a growth in the Sustainability Leadership or Leadership for Sustainability literature.

Much of this work has been concerned with identifying the traits, styles, skills and knowledge that sustainability leaders require to bring about change and transformation within organisations.<sup>5</sup> One model of 'sustainable leadership' involves leaders exercising a duty of care for themselves as well as that of business and wider society. Hallmarks of sustainable leadership include the ability to reflect, maintain physical and mental well-being, have a sense of purpose that goes beyond self-interest and be able to make meaning of their work. Sustainable leadership also involves making sense of the world at an emotional and intuitive level<sup>6</sup>. This work would benefit from being explicitly informed by SQ. From the multitude of books and articles on leadership<sup>7</sup>, we have chosen two that we feel come closest to the SQ approach, the work of Integral theorist Barrett Brown, and Management academic and consultant Louis Fry (with Melissa Nisiewicz).

The third theme illustrates the practical application of SQ to areas like organisations and the workplace, as well as how it can assist in addressing complex social problems. A key reason that companies embark on the Corporate Responsibility journey is often to increase employee engagement; to provide the opportunities for employees to feel that their place of work is contributing to the broader community. The declining ability of religious institutions, political parties, community associations and the State to provide people with a sense of identity, belonging, purpose and meaning has meant that the demands on the workplace to provide such needs has risen commensurately.

The work of Lips-Wiersma and Morris offers a simple but deep SQ informed approach to bring humanity and meaning back to the workplace. Likewise Kahane's Transformative Scenario Planning, which is for all intents and purposes an SQ-based methodology, will be essential for solving some of our toughest social problems and achieving positive social impact.

In addition to many benefits, capitalism and its associated financial system (which developed from IQ thinking) has also contributed to significant social and environmental challenges across the globe. We believe that a new way of thinking, consciousness and intelligence needs to emerge to help solve these intractable problems in a way that is authentic and based on genuine care.

The literature we have reviewed suggests that SQ, the 'ultimate intelligence', can be used to develop ourselves, our leaders and our organizations so that we are all better equipped to solve the wicked social and environmental problems we face to enable the creation of a sustainable society for generations to come. This is the intelligence for purpose and meaning, this is the foundation for achieving beneficial social impact.

**Dr Gianni Zappalà & Anna Scott**

**Guest Editors, *Knowledge Connect***

<sup>1</sup> Knowledge Connect No.16, Summer 2012/13

<sup>2</sup> Tracy Wilcox, Knowledge Connect No.16, Summer 2012/13

<sup>3</sup> Gianni Zappalà, 'Beyond Corporate Responsibility: The 'Spiritual Turn' and the rise of Conscious Business', CSI Background Paper No. 6, February 2010.

<sup>4</sup> Gianni Zappalà, 'Spirituality is the new black and it has a social impact!' CSI Background Paper No. 1 May 2009.

<sup>5</sup> Wayne Visser & P. Courtice, 'Sustainability Leadership: Linking Theory and Practice', Cambridge Programme for Sustainability Leadership, 2011.

<sup>6</sup> Bill Critchley & T. Casserley, 'Rethinking leadership for a sustainable future', *Ethical Corporation*, June, 2011, pp.39-41.

<sup>7</sup> For example there are over 300,000 books on leadership listed on Amazon.

## 1. SPIRITUAL CAPITAL & SPIRITUAL INTELLIGENCE

**Danah Zohar & Ian Marshall, *Spiritual Capital – Wealth we can live by*, London: Bloomsbury Publishing, 2004**

The seminal book in the emerging area of SQ remains *Spiritual Capital* by husband and wife team Zohar and Marshall. Between them they are learned in physics, psychology and philosophy, and develop a manifesto for personal, corporate and societal change. Given their backgrounds, it is not surprising that two underpinning streams of thought that inform the book come from Complexity Theory and motivational theory. Zohar and Marshall begin with the well-known conundrum within which modern capitalist society finds itself, which they describe as the 'Monster that consumes itself'; a trajectory of unsustainable and destructive development coupled with an increasing sense of meaninglessness and anomie at a personal and social level.

Here comes the first key insight: that in developed cultures we need to invert Maslow's well known hierarchy of needs pyramid, so that 'self-actualisation' or meaning is what drives the other needs, rather than the basic needs of survival being at the base. Placing meaning as the starting point requires reviewing our concepts of wealth and capital and embracing systems thinking (see Knowledge Connect Summer 2012/13). This leads to the main chapters of the book; the concepts and principles of Spiritual Capital and Spiritual Intelligence, the motivations that drive current behaviour and those that are needed to change that behaviour, and how together they can bring about a transformation.

Zohar and Marshall go further with the broadening of the notions of 'capital' that has occurred – from material, social, human and natural to that of Spiritual Capital, which defines a 'sense of wider meaning, the possession of an enlivening or inspiring vision...and a deep sense of wider purpose' (p.27). They define spirituality as part of humanity's search for meaning and purpose. It is what 'makes us ask why we are doing what we are doing and makes us seek some fundamentally better way of doing it. It makes us want our lives and enterprises to make a difference' (p.29). Spiritual Capital is the capital necessary to move society to an expanded concept of wealth; one that should inform Corporate Responsibility if it is to be a

genuine vehicle to achieve deep transformative change, rather than simply a PR led strategy to maintain a business-as-usual approach.

Linked to the concept of Spiritual Capital is Spiritual Intelligence (SQ). In this book the authors develop further the ideas they originally published in 2000<sup>8</sup>, but here link its role explicitly to building Spiritual Capital. SQ is defined as ‘an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values and purposes in living a richer and more creative life’ (p. 3). SQ can be best understood in relation to other forms of intelligence and capitals as summarized in Table 1.

**Table 1 Forms of capital & corresponding Intelligence**

Capital	Intelligence	Function
Material capital	IQ – Rational intelligence	<i>What I think</i> – the intellectual intelligence we use usually use to solve logical or strategic problems
Social Capital	EQ – Emotional Intelligence	<i>What I feel</i> – the intelligence we use when we empathise or display compassion with someone else’s situation. It enables us to respond to different situations and behave appropriately to the context of different situations
Spiritual Capital	SQ – Spiritual intelligence	<i>What I am</i> – the intelligence we use to address and solve problems of meaning and value

Source: Adapted from Zohar & Marshall (2004)

These three forms of capital and intelligence are not mutually exclusive, in fact Zohar and Marshall argue that SQ is a prerequisite for both IQ and EQ to function effectively – it is what they refer to as our ‘ultimate intelligence’. IQ, EQ, and SQ can function separately or together, and more importantly, the authors show how IQ and EQ work within boundaries while SQ allows humans to change the rules and to alter situations. SQ allows us to play with the boundaries and provides access to higher levels of consciousness. In other words, this is the intelligence required to solve complex social problems<sup>9</sup>.

Their framework and concepts draw on developments in Complexity Theory and in particular Complex Adaptive Systems and neuroscience. The material is fascinating for those who want to understand the theory behind what has the potential to become a transformational idea and practice, especially in the social impact field. The book outlines 12 principles of SQ (summarized in Table 2), and then goes on to illustrate how the principles can be applied to achieve transformational change at the personal, organisational and societal level.

**Table 2 The Twelve principles of SQ**

Principle	Explanation
<i>Self-awareness</i>	Know what I believe in & value & what deeply motivates me
<i>Spontaneity</i>	Live in & be responsive to the moment & all it contains
<i>Vision &amp; Value led</i>	Act from principles & deep beliefs & live life accordingly
<i>Holism</i>	See larger patterns, relationships, connections. Have a strong sense of belonging
<i>Compassion</i>	‘Feel with’ and have deep empathy
<i>Celebration of diversity</i>	Value other people & unfamiliar situations for their differences, not despite them
<i>Field independence</i>	Stand against the crowd & maintain my convictions
<i>Ask why?</i>	Question things, get to the bottom, criticize the given
<i>Reframe</i>	Stand back from the problem or situation & look for the bigger picture & wider context
<i>Positive use of adversity</i>	Own & learn from mistakes & see problems as opportunities
<i>Humility</i>	Have a sense of being a player in a larger drama, of my true place in the world
<i>Vocation</i>	Feel ‘called’ to serve something larger than myself. Have gratitude toward those that have helped me & want to give something back

This book certainly plays with the boundaries rather than within them. It was and remains paradigm shifting and for those interested in SQ and its role in social impact, it is a must read. GZ

<sup>8</sup> Danah Zohar & Ian Marshall, *SQ: The ultimate intelligence*, London: Bloomsbury Publishing, 2000.

<sup>9</sup> Gianni Zappalà, ‘Solving social problems and demonstrating impact: A tale of two typologies’, CSI Briefing Paper No. 5, 2011.

## 2. THE SKILLS OF SPIRITUAL INTELLIGENCE

**Cindy Wigglesworth – Deep Change and SQ21**

The same year that Zohar and Marshall published their first book on SQ in 2000, Cindy Wigglesworth left her role as a Human Resources executive at Exxon to develop a framework that would help to identify and develop the skills and competencies of Spiritual Intelligence. She is now the President and founder of *Deep Change*, a leadership and coaching network that uses the *SQ21 Inventory* developed by Wigglesworth to assess personal and organisational spiritual intelligence. The SQ21™ Spiritual Intelligence self-assessment is the first competency-based spiritual intelligence assessment instrument. I took the inventory myself in 2011 with a subsequent debrief and coaching session with Cindy.

Unlike Zohar and Marshall, Wigglesworth’s approach to SQ is grounded and inspired by the work around ‘multiple intelligences’ and especially Daniel Goleman and Richard Boyatzis’ work on EQ<sup>10</sup>. Several of her articles on SQ can be downloaded from the Deep Change website ([www.deepchange.com/](http://www.deepchange.com/)) and last year she published her book, *SQ21 – The Twenty-One Skills of Spiritual Intelligence* (New York, Select Books, 2012).

Like others in this review Wigglesworth takes what we refer to as a biological approach to Spirituality, one that is distinct from religion and relates to our human need for meaning and connecting to a wider source (however that is defined or interpreted). She defines Spiritual Intelligence as the ‘ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation’ (p.8).

Consistent with a biological approach to spirituality and central to Wigglesworth’s project is the view that our SQ can be nurtured and developed. What was missing for Wigglesworth was a way to determine how spiritually intelligent we are (at any point in time) and what competencies we need to acquire to increase our spiritual intelligence. From her years of work in the field she developed (tested and validated) the 21 skills of SQ (see Table 3) which provides a kind of roadmap and skill set to ensure our actions and behaviour are consistent with SQ, identify which ones we may need

to develop and determine what action (or path) may assist us in doing so.

Each of the 21 skills has 5 levels of proficiency on a 0 – 5 scale, with a 5 by no means indicating that there is no more work to be done with this skill.

**Table 3 The 21 Skills of Spiritual Intelligence by Quadrant**

<p><b>Q1. HIGHER SELF/ EGO SELF AWARENESS</b></p> <ol style="list-style-type: none"> <li>1. Awareness of own worldview</li> <li>2. Awareness of life purpose (mission)</li> <li>3. Awareness of values hierarchy</li> <li>4. Complexity of inner thought</li> <li>5. Awareness of Ego self/Higher self</li> </ol>	<p><b>Q2. UNIVERSAL AWARENESS</b></p> <ol style="list-style-type: none"> <li>6. Awareness of interconnectedness of life</li> <li>7. Awareness of worldviews of others</li> <li>8. Breadth of time perception</li> <li>9. Awareness of limitations/power of human perception</li> <li>10. Awareness of Spiritual laws</li> <li>11. Experience of transcendent oneness</li> </ol>
<p><b>Q3. HIGHER SELF/EGO SELF MASTERY</b></p> <ol style="list-style-type: none"> <li>12. Commitment to spiritual growth</li> <li>13. Keeping Higher self in charge</li> <li>14. Living your purpose and values</li> <li>15. Sustaining faith</li> <li>16. Seeking guidance from Higher self</li> </ol>	<p><b>Q4. SOCIAL MASTERY/SPIRITUAL PRESENCE</b></p> <ol style="list-style-type: none"> <li>17. Wise and effective teacher/mentor</li> <li>18. Wise and effective leader/change agent</li> <li>19. Makes compassionate &amp; wise decisions</li> <li>20. A calming, healing presence</li> <li>21. Being aligned with the ebb &amp; flow of life</li> </ol>

Source: Wigglesworth (2012)

The recent book by Wigglesworth provides a conceptual overview of the SQ concept as well as detailing the skills and competencies that comprise it. As would be expected there is similarity with the principles of SQ (and their corresponding behaviours) developed by Zohar and Marshall almost a decade earlier. Combined with the SQ21 Inventory (which



enables you to assess your proficiency) it illustrates the greater level of sophistication and rigour that SQ has achieved and the greater probability that it will (rightly or wrongly) achieve greater acceptance in the management and leadership field.

GZ

<sup>10</sup> D Goleman, R Boyatzis and A McKee, *Primal Leadership: Learning to Lead With Emotional Intelligence*, Harvard Business School, 2004.

### 3. CONSCIOUS LEADERSHIP FOR A SUSTAINABLE WORLD

**Barrett C. Brown, ‘Conscious Leadership for Sustainability: How Leaders with a late-stage Action Logic design and engage in sustainability initiatives’, *Integral Thinkers*, April, 2011**

Barrett Brown has worked extensively as a consultant and entrepreneur with a focus on the intersection between organisation development, leadership development and global sustainability. He is a leading thinker in the application of Integral Theory to business and management and this article is a summary of his Doctoral thesis on the same topic submitted in 2011 at Fielding Graduate University in California.

The purpose of Brown’s research is to better understand how to address the biggest social, environmental and economic challenges by looking at how advanced sustainability leaders design and engage with sustainability initiatives, so that existing and future leaders can be taught to become more effective in solving these complex problems.

His thesis identifies some unique characteristics of great sustainability leaders and importantly, moves beyond the traditional traits, competencies and frameworks that are the usual approach in this field and highlights three main points:

- Leaders design from a deep inner foundation;
- Leaders access powerful internal resources and certain theories for the design;
- Leaders adaptively manage the design.

His insights show how spirituality or SQ sits at the core of many of his propositions. Brown finds that great

sustainability leaders view sustainability as a spiritual practice and work in the service of others and/or for a higher spirit/being. Leaders also call upon other sources of information beyond rational or emotional thinking – which they access via contemplative practices such as meditation and journaling. As Brown states, ‘any leader who is not able to regularly complement their rational thinking with intuitive insight is severely handicapped’ (p.235).

Brown identifies another common attribute of these leaders – namely the use of Systems, Complexity and Integral theory – in order to engage with Complex Adaptive Systems (CAS). Here lies another parallel with SQ, as Zohar and Marshall identify SQ as a complex adaptive intelligence where the brain’s complex adaptive systems interact with the field of meaning. Complex Adaptive Systems are poised at the edge of chaos and are able to undergo deep transformation. As Zohar & Marshall state, these transformative principles give SQ its paradigm-breaking abilities and these principles will ‘underlie any attempt to shift human motives and therefore behaviours’. Solving complex sustainability challenges will require a transformational shift in consciousness to shift society’s current mode of thinking which at times leads to negative societal outcomes.

Brown calls for a new model to develop sustainability leaders that can truly address complex problems – one that moves beyond simply identifying competencies. His model requires that leaders develop a new SQ framed perspective that allows them to draw meaning and information from other sources beyond traditional rational or emotional intelligence. SQ is the key to enable leaders to access deep inner resources to further develop themselves, the people around them and be able to design more successful sustainability initiatives. A new framework for sustainability leadership based on SQ principles can provide the pathway to equip leaders of organisations across all sectors to better solve intractable problems.

AS

## 4. SPIRITUAL-BASED LEADERSHIP

**Louis W Fry & Melissa Sadler Nisiewicz, *Maximizing the Triple Bottom Line Through Spiritual Leadership*, Stanford University Press, 2013**

Louis Fry is a distinguished management scholar and founder of the International Institute for Spiritual Leadership which advises companies on new business models that emphasise the triple bottom line through personal and organisational spiritual leadership. His latest book, *Maximizing the Triple Bottom Line Through Spiritual Leadership* uses the emerging fields of spiritual leadership, conscious capitalism and workplace spirituality to provide tools and methods for developing business models that will maximize the triple bottom line. The underlying principle is that ‘organizations exist to serve people and not to make people serve it’ (p.223).

The first half of the book explains the ‘spiritual leadership model’. At the heart of the model is an ‘inner life’ developed through spiritual practice (e.g. reflection, meditation). Spiritual practice produces a vision based in hope and faith of service to others through the values of altruistic love. This then leads to spiritual wellbeing, defined as having a ‘calling’, where one’s life has meaning and purpose, with the ability to make a difference as well as having a sense of ‘membership’ (to feel understood and appreciated). Similar to the other works reviewed, Fry and Nisiewicz show that spiritual well-being (through calling and membership) can improve an organisation’s triple bottom line through increased commitment and productivity, improved employee life satisfaction and corporate responsibility. The model is also informed by the work of Peter Senge<sup>11</sup> (e.g. the ‘intrinsically motivated’ learning organisation) and Ken Wilber<sup>12</sup> (the use of Integral theory to describe the stages of spiritual leadership development).

The second half of the book describes how to implement organisational spiritual leadership. It explains how to shift corporate culture in a model similar to that described by Zohar and Marshall, where values drive attitudes which in turn drives behaviours and creates the organisation’s culture. The chapters provide models, tools, practices and interventions to

help leaders reinforce appropriate values and to remove toxic behaviours from the workplace (including a spiritual leadership balanced scorecard for measuring performance across the triple bottom line). The book draws on examples from companies that have implemented new business models based on spiritual leadership and argues that this can be done while achieving growth in revenue and other financial and performance metrics.

This book provides one model and approach to develop sustainability leaders for the future, but will also be useful for people at all levels, including the c-suite. This book gives us an insight into what a successful business of the future may look like. It provides advice on the business leadership models and strategy for an organisation that is designed for a world which has tired of ‘business as usual’ and is searching for authentic approaches that place the care of people and society at the core of their purpose.

The book is a call for action to individuals and leaders to embrace the ‘higher’ spiritual intelligence needed to find ‘meaning and calling in life and make a difference in the lives of others’ (p.292) and for organisations to meet the challenge of how to ‘co-create a conscious, sustainable world that works for everyone’ (p.293). The best way to describe this book is that it provides a pathway for organisations to improve their triple bottom line in a way that authentically cares for their employees, society and other stakeholders. It provides a step by step guide to develop the personal and organisational spiritual leadership that will be necessary to be effective in this century. It takes us beyond corporate responsibility and its recent permutations such as Creating Shared Value<sup>13</sup>, to approaches based on an SQ informed consciousness, one that is needed to develop a truly sustainable world for future generations.

AS

<sup>11</sup> Peter Senge *The Fifth Discipline: the Art and Practice of the Learning Organisation*, Crown Business, 2006

<sup>12</sup> Ken Wilber, *Integral Psychology*, Shambhala, 2000

<sup>13</sup> M. Porter & M. Kramer, ‘Creating Shared Value’, *Harvard Business Review*, Jan-Feb 2011

## 5. THE PATH TO MEANINGFUL WORK AND LIFE

**Marjolein Lips-Wiersma and Lani Morris, *The Map of meaning – A guide to sustaining our humanity in the world of work*, Greenleaf, 2011**

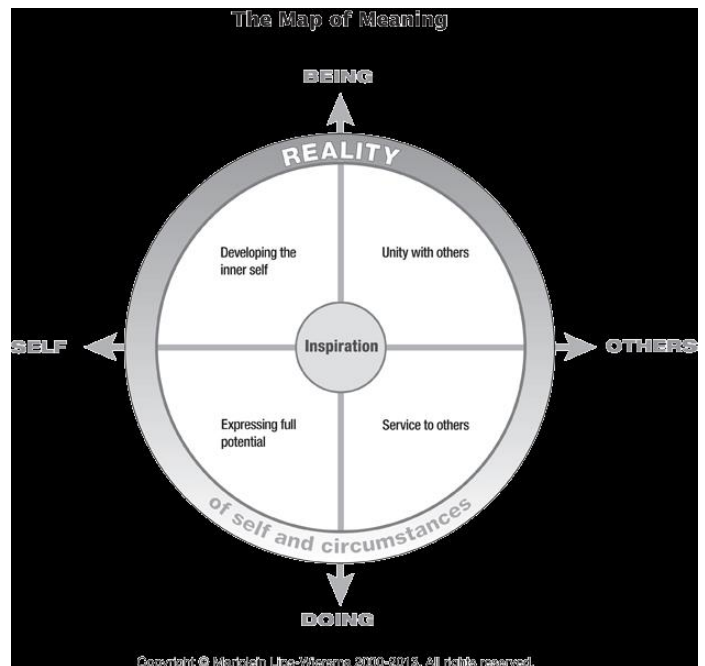
The lead author of this book is an Associate Professor of Management at the University of Canterbury, New Zealand and a leading figure in the Spirituality at Work movement. Her research and practice on meaningful work over the last decade, which has been primarily published in specialised academic journals, is now finally more accessible in *The Map of Meaning*, co-authored with Lani Morris, an independent organisational behaviour practitioner. In many ways this book brings some of the concepts and principles of SQ discussed previously to life. The simple yet profound *Holistic Development Model* (or Map of Meaning) provides a way to cultivate and practice SQ at both an individual and organisational level, whether one is interested in developing the self or engaging with work in a more meaningful way, or in fact creating and designing organisations that can provide greater meaning for those who work in them.

A key principle of SQ is being aware of one's purpose, values and living a meaningful life. This book, which includes the Map and a series of exercises, provides a practical way to engage with questions of meaningfulness in life and work. It is, as the authors say, 'for anyone who firmly believes that it must be possible to align our deeper life purposes with our daily actions' (p.5).

How does this book assist in developing SQ? The Map of Meaning contains four quadrants of meaningful work (see Figure): i) developing the inner self; ii) unity with others; iii) service to others; iv) expressing full potential. These emerge from the intersection of two key dimensions inherent in the human search for meaning: between the needs of the *Self* and the needs of *Others*, and between the need for *Being* (reflection) and the need for *Doing* (action). At the centre of the circle as well as surrounding it is the tension between 'Inspiration' (what gives people hope and purpose, including humanistic, theistic and spiritual understandings) and the reality and circumstances

within which we find ourselves at any given point in time (real world pressures).

Working with the Map at either an individual, group or organisational level requires the application of certain simple exercises within each of the four quadrants. These offer opportunities for reflection and to find meaning in existing practices as well as to redesign practices and systems to create greater purpose and meaning. The key to greater meaning lies in achieving a more balanced and holistic state across the quadrants and dual tensions noted above. The upper left quadrant for example (Being – Self), is where self-knowledge can be applied to leadership, the bottom right quadrant (Others – Doing) is the space for genuine Corporate Responsibility.



The book is full of examples and case studies of how the Map has been used at all levels to achieve positive change and impact. It is a valuable tool for those who want to develop their SQ and apply it to areas such as leadership, genuine employee engagement, CR and systems level social change and impact, and to do so in a way that acknowledges the synergy that is required between such areas and the constraints that often exist.

GZ



## 6. CHANGING THE FUTURE

**Adam Kahane, *Transformative Scenario Planning: Working together to change the future*, San Francisco: Berrett-Koehler Publishers, 2012**

Adam Kahane is a partner in the Massachusetts office of Reos Partners and an Associate Fellow at the Saïd Business School at the University of Oxford. He led the global Scenarios team at Shell, and facilitated the first Transformative Scenario Planning process in South Africa. Over the last two decades he and his colleagues have guided similar processes in several countries. Late last year Kahane launched his most recent book, *Transformative Scenario Planning*, at the Centre for Social Impact as well as running a two-day course on its principles and application<sup>14</sup>.

It may at first seem a strange inclusion in this *Knowledge Connect*. What does solving tough economic, social, and environmental problems through scenario planning (an approach first used in a large oil multinational) have to do with SQ, purpose and meaning? In an earlier book, Kahane showed how tough problems exhibit three different types of complexity: Social, Generative and Dynamic and that these vary to the extent that this complexity is present either to a low or high degree<sup>15</sup>. As was suggested in the introduction, given that intelligence is essentially about our ability to solve problems and think about them in different contexts, part of our failure to address tough social problems stems from the dominance of IQ thinking (most suited to social problems with low degrees of complexity). Problems with high social complexity require the application of EQ and SQ (especially problems with high generative and dynamic complexity).<sup>16</sup>

And here lies the beauty of Kahane’s latest book – as his outline of the principles of Transformative Scenario Planning (TSP), is in many ways a process which implicitly relies upon, cultivates and develops SQ in those participating in it. In brief TSP is a five-step process that closely follows the phases outlined in the Theory – U model developed by Otto Scharmer.<sup>17</sup> The steps are summarized in Table 4.

Step	Description
1. Co-initiating	Convene a team from across the whole system
2. Co-sensing	Observe what is happening
3. Co-presencing	Construct stories about what could happen
4. Co-creating	Discover what can and must be done
5. Co-evolving	Act to transform the system

While there is no reference to SQ in Kahane’s book, the TSP approach is replete with most of Zohar and Marshall’s twelve principles of SQ (see Table 2), and is an ideal model of how SQ has actually been applied to the area of social impact and leadership. Recall for example how IQ and EQ work *within boundaries* while SQ allows us to change the rules and alter situations and boundaries. So too, TSP is not just about getting participants to see what will or should happen but what *could* happen, it is about shifting the boundaries of the possible. As Kahane says, “you make a judgement about the boundaries of the system you are focusing on and engaging with; you always have the option of also considering developments beyond these boundaries” (p.31). TSP is also underpinned by the principles of holism and systemic thinking; emergence (discovering solutions as you go); collective intuition; reflection; collaboration; spontaneity; diversity as well as self-awareness. Importantly, ‘Transformative Scenario Planning generates tangible and visible changes in the world via subtle, invisible, and nonlinear changes within and among us’ (p.79).

The chapters of the book illustrate each of the five steps with real examples from Kahane’s work in this area and provides a guide for how to apply TSP to our own work. For those who doubt or are skeptical of SQ’s practical application or relevance in achieving beneficial social impact, this is a must read.

GZ

<sup>14</sup> A video of the book launch is available at [www.csi.edu.au/site/Knowledge\\_Centre/Asset.aspx?assetid=c8429b1646829c55](http://www.csi.edu.au/site/Knowledge_Centre/Asset.aspx?assetid=c8429b1646829c55)

<sup>15</sup> Adam Kahane, *Solving tough problems – An open way of talking, listening, and creating new realities*, San Francisco: Berrett-Koehler, 2004.

<sup>16</sup> Gianni Zappalà, ‘Solving social problems & demonstrating impact: A tale of two typologies’, CSI Briefing Paper No.5, February, 2011.

<sup>17</sup> Otto Scharmer, *Theory U: Leading from the Future as It Emerges*, San Francisco: Berrett-Koehler Publishers, 2009.

**Table 4 The Five Steps of Transformative Scenario Planning**

## 7. SPIRITUALITY AT WORK & BUSINESS

### The Spirituality, Leadership and Management (SLaM) network

*Spirituality, Leadership and Management* (SLaM) is an Australian-based network of scholars and practitioners interested in the interface between Spirituality (defined broadly to include conscious living, a sense of meaning, celebration of life and the possibility of personal transformation) and business and organisational life. The SLaM network ([www.slam.org.au](http://www.slam.org.au)) has been in existence for over a decade in various guises and over the last few years has entered a more vigorous and active phase, in part reflecting the increasing interest in this area among the business world and organisational consultants.

Spirituality has in fact become of increasing interest not only to management scholars and practitioners, but to political scientists, sociologists, social scientists more broadly, especially those concerned with wellbeing and health, and most surprising (or perhaps disturbing) of all, economists! SLaM's activities include conferences, regular seminars, workshops and publications including the *Journal of Spirituality, Leadership and Management*, which can be freely downloaded from the SLaM website.

A key driver behind the business and management world's growing interest in this area relates to the desire and need for companies (especially those that aspire to be seen as good corporate citizens) to engage employees on an emotional as well as intellectual level and provide a sense that they are making a difference through their work. Key is the notion of 'meaningful work' discussed in the Lips-Wiersma and Morris review and the possibility for self development and growth, which are encapsulated in the growing 'workplace spirituality' movement that is one of the focus areas of SLaM. The three key components to 'spirituality at work' are the recognition that:

- All employees have an inner life or 'spiritual element';
- All employees want to be involved in work that gives meaning to their lives (meaningful work); and
- All employees need to connect with each other at work (sense of community).<sup>18</sup>

Some of the previous reviews provided examples of what can be referred to as SQ informed practical tools. SLaM and its *Journal of Spirituality, Leadership and Management*, is a place where similar ideas and tools are nurtured and shared with other like-minded practitioners. The most recent issue, for example (Volume 6, No.1, 2012) contains articles on spirituality and leadership theory and leadership effectiveness, spirituality in the workplace, as well as spirituality and project management!

This issue also contains an enlightening interview with Richard Barrett, founder of the Barrett Values Centre ([www.valuescentre.com](http://www.valuescentre.com)) and the Seven Levels of Consciousness model (used by several leading companies). In it he discusses his most recent book *The New Leadership Paradigm* (Barrett Values Centre, 2010), as well as the importance and role of identity, consciousness and wisdom for responsible business performance. He concludes, '...you reach your ultimate level of performance when you become the servant to your soul [which] manifests in a physical body for two reasons: to give your gift (whatever you are passionate about) and to remove fear. As you do the latter, you find that you are more able to do the former.' (p.73)

If the ideas in this Knowledge Connect have resonated with you then you will receive much value from participating in and learning from the many activities, seminars and publications that SLaM sponsor and produce.

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<sup>18</sup> D.P. Ashmos & D. Duchon, 'Spirituality at work: A conceptualization and measure', *Journal of Management Inquiry*, 9(2), 2000, pp.134-45; Armenio Rego & Miguel Pina e Cunha, 'Workplace spirituality and organizational commitment: an empirical study', *Journal of Organizational Change Management*, 21(1), 2008, pp. 53-75.