

Spirituality and Leadership

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The Institute for College Values is not your average Institute; it is special and transforming. This is not a place to be together and be distant or reserved or intellectualizing about a theme. This will be a special place -- a shared space we will make with each other. The arenas of our exploration will be to (1) explore ourselves, (2) explore our connections with those with whom we share a life (at work, in our families), and (3) explore the special role we have with our students. Tonight I will reflect on spirituality and the meaning that has for each of us, relate that to our roles and to leadership, and raise questions to explore together in these two days.

In 1994, I read Dana Walling's dissertation on Spirituality and Leadership from the University of San Diego (cited in Komives, 1996) that studied how the language of leadership was becoming spiritualized. Indeed, the emergent leadership models in the last 15 years have continued in that direction so that the terms used about spirituality and the terms used about relational, participative, or authentic leadership are convergent. This approach to leadership has brother and sister movements in this evolution -- in the character movement, volunteerism and service movement -- indeed, the hunger for human connection is evidenced by things like the popularity of the Chicken Soup for the Soul books.

Explore Spirituality

“Spirituality is a way of being in the world” (Brussat & Brussat, 1996, p. 29).

Spirituality is our attempt to make a personal connection with the larger external world. In *The Mystic Heart*, Teasdale (1999) says

"Being spiritual suggests personal commitment to a process of inner development that engages us in our totality.... Spirituality is a way of life that affects and includes every moment of existence. It is at once a contemplative attitude, a disposition to a life of depth, and the search for ultimate meaning, direction, and belonging. The spiritual person is committed to growth as an essential ongoing life goal..."(pp. 17-18).

We know that spirituality is bigger than religion. In their book, *Spiritual Literacy* (that shaped many of the ideas in this presentation), Frederick Brussat and Mary Ann Brussat (1996) say that “spiritual literacy means being able to find sacred meaning in all aspects of life” (p. 18). It is a “journey toward wholeness” (p. 29).

Spirituality is a daily awareness of meaning. Taoist philosopher Chuang Tsu enlightens us by writing, “One has to be in the same place everyday, watch the dawn from the same house, hear the same birds awake each morning, to realize how inexhaustibly right and different is sameness” (as cited in Brussat & Brussat, 1996, p. 28). His words remind me of Bill Murray in the movie, *Groundhog Day*; unconscious of the meaning around him until he is changed profoundly and sees his world more clearly. Chuang Tsu’s words remind me that teaching the same class for the 18th time means reading the text with new meaning and hearing a student’s wondrous question with new ears. His words mean it is not looking at your administrative calendar as same old, same old, but with amazement at the new opportunities to facilitate learning, to help someone find new meaning, and like a tugboat to the ocean liner, move the institution into more alignment with core values. Indeed, as Thomas Moore says, “The important thing is finally to deal with the self-destructive split between the holy and the ordinary that has plagued us for centuries” (as cited in Brussat & Brussat, p. 11). So, It means finding the sacred in everyday life. As

the Brussats observe, it is the art in Claus Oldenberg's huge clothespin and baseball bat, taking the ordinary and helping us see it differently. For me it means driving with my husband, Ralph on a Missouri road after a rainstorm when he pulls off the road and says, "Look at that back light on the hay bales"; he notices the everyday.

Spirituality has dimension, and attending to these dimensions helps us shape learning environments where spirituality can be revealed particularly in our relationships to each other -- in the leadership we do together as professors, as administrators, as students, and to all of us as learners. Let us explore three of these dimensions: place, things, and relationships.

The Profound Importance of Place

When my son, Jeff, was 7 he wrote a letter to his 17 year-old half sister, Rachel. He proudly gave me his letter to mail, and he had addressed it, as many of us would at that same age, to Rachel Komives, 1500 Lafayette Street, Boulder, Colorado, Earth, Milky Way Galaxy, Universe. He was situating her (and himself) with a sense of place. It may be well captured by Buckminster Fuller's phrase "Spaceship Earth."

The sense of place with spirituality is illuminated by "spiritual geography" (Brussat & Brussat, 1996, p. 87). Spirituality is evoked in majestic vistas and landscapes and sunsets. My family teases me because I keep a CD with Gershwin's "Rhapsody in Blue" in the car. On family trips in the mountains, or anywhere with wonderful vistas I have to play that CD! The wonders of place led my husband to buy a panoramic lens for his camera to capture those images and that majesty of geography. It should make us wonder what are our higher education landscapes? Are they the throbbing stadium at a football game, the academic ceremony of the fall convocation or May graduation, a play, move-in day in the residence halls, or the beauty of the campus lawn or green in spring?

Students need a sense of "place." Some years ago one of my doctoral students, Lee Williams, studied how counterculture students make meaning of their educational experience in a conventional research university (Williams, 1994). She found these students were grounded by the food co-op, where the posters on the walls, the organic food being served, the work-for-food system made all feel at home and welcomed.

For too many people (students and staff), there is no here, here. We find "place" in student lounges, in gathering places or environments that say "sit down and be here together." We sometimes claim place like in work spaces that allow nest-building. I loved visiting one of my masters students in her Dilbert-like cubicle office in the student union and seeing her X-men collection proudly displayed all around her. She had smart bosses that let her claim that space and make it her nest, a welcome place in which to work. I recall the actions of a wonderful supervisor early in my career. We are going to paint the office this summer, and we had an office event where we were encouraged to write kind messages to ourselves and others on the walls around the office that we will know are right here under the fresh paint. It brought smiles and affirmation to know those words surrounded us. My friend, Cynthia Johnson, who is here with us at the Institute tragically had her house burn to the ground in one of the infamous California fires. In rebuilding that house, Cynthia embedded little statues of angels in the concrete foundation of her home. She knows she is surrounded and protected by her angels. Buddha reminds us, "Wherever you live is your temple if you treat it like one" (as cited in Brussat & Brussat, 1996, p. 79).

A step further into spiritual place is to envision place as sacred spaces. These sacred spaces are "holding places" for our heads and our hearts to come together. Monuments and memorials symbolically give us breathing room as sacred spaces. Last Thanksgiving, my Dad wanted to come visit us near Washington, DC because he had to go to the new WWII memorial. As a WWII veteran, it was an important pilgrimage for him. When we get to the memorial, he donned a cap that said Portsmouth Shipyard. One young man approached him and said, "Thank you for being here." It was a sacred space.

Sacred spaces are created in retreats that allow time for healing, and walking, and visiting, and reflecting. Sacred spaces are created through celebrations. Some years ago at NASPA convention, Barry Posner, who is here with us at this conference, reminded us that "without celebrations, life would be an endless series of Wednesdays."

Sacred spaces mean creating the feeling of being "at home" with each other. We can feel at home in the climate we establish in a committee, in the welcoming culture of your office, in our loving relationships as family, and in seeking places of identity "places where you are known. The Brussarts (1996) wrote, "Home is not only a refuge and a sanctuary. It can be a workshop for the creation our identity" (p. 96).

Rogers and Dantly (2001) call this soul leadership. "Soul leaders open space where a democratic, caring community can be envisioned and co-created with all members" and soul leaders create "holding environments" that prompt the inward journey (p. 597). I commend to you the elegant book, *Common Fire* (Parks Daloz, Keen, Keen, & Daloz Parks, 1997). This study of 100 people who have lived lives of commitment found that these people were supported in their formative years by "threshold people" who guided and affirmed them. These threshold people created "hospitable spaces" for them to learn to be congruent with their principles and values.

The Symbolism of Things

Nature has always been a reflection of the spiritual and the sacred. Indeed, "Nature is a conduit to the sacred" (Brussat & Brussat, 1996, p. 127). This Christmas, my 5 year old granddaughter Mary proudly showed me her new book on snowflakes, which she authoritatively told me were 6 sided ice crystals and all unique. Then Mary said, "Just like people, Grammie. We all have two arms and two legs and 10 fingers and 10 toes but we are all special."

Things help us read our world (Brussat & Brussat, 1996). This view values Bolman and Deal's (2003) symbolic frame in organizational life. There are symbols we create like candles, beads, fetishes, flags, rings, caps and gowns. There are things that are important to us like treasured objects, sacred things (like my friend Denny Roberts finding a copy of the out-of-print, *Student Personnel as Deeper Teaching* by his mentor Esther Lloyd Jones). In my office I have a bowling ball on my end table. It was proudly given to me by Peter Eckel, now with the American Council on Education, on the occasion of his masters graduation. Peter had a theory that being an undergrad was like juggling tennis balls, but grad school was like juggling bowling balls. He brought me this bowling ball on which he had written: "Susan, thanks for helping me learn how to juggle."

We need to examine what things are in our shared spaces? What awards and symbols make meaning of what we value? How do our mission and vision statements capture our core values? What message is sent by the symbols we promote? Read more about this in Carney Strange's wonderful book on meaning in the campus environment (*Strange & Banning, 2001*). This line of thinking has us ponder signs in offices that say, "What part of NO

don't you understand; jars imprinted with ashes of former students; and chilly climates created with no statues or pictures that look like the diversity on our campuses.

It's All About Relationships

I have observed a lot about genuine relationships from my son. Let me illustrate with some Jeff-stories. When Jeff was 5, we attended a fun fair at his kindergarten. A cute little girl walked by us and said, "Hi Jeff." I said, "Jeff, is she one of your friends?" Little, wise Jeff replied, "No, Mommy, she just knows my name." Think of all the people we call friends, but we know little more than their name. He knew the difference.

When we moved to Maryland and I began teaching graduate school, Jeff was 6. Driving together to town one Saturday, Jeff asked me, "Mommy, other than our family who is your best friend?" I did not even hesitate to say, "Well, Marylu is my best friend." Jeff replied quickly, "No, no Mommy. Other than our FAMILY, who is your best friend?" Marylu, my teaching colleague at Maryland who was often in our home, was family to Jeff. He saw special genuineness in that relationship that meant family.

When Jeff was 7, he was getting interested in the relationships in family identifying aunts and uncles and cousins. One weekend he pouted and observed, "Mommy, it is not fair. Rachel has a two moms and one dad, and I only have one mom and one dad!" My stepdaughter, Rachel, indeed had a mom, Helen, and me, her stepmom. So he got on the phone that Sunday in our weekly phone call with Rachel and asked to speak to Helen. He said, "Helen, I do not have a step mom, would you be my step mother?" Graciously, Helen said she would love to be his stepmother. That next summer Jeff flew out and spent a week in the summer with Rachel and his stepmom, Helen, in Colorado. His openness to who could be in his life and care for him and love him transcended what others might find if they are restricted with conventional boundaries.

We seek human connection, and spirituality is evident in the strength of our human bonds with one another. Psychology departments regularly have a ritual of mapping one's academic ancestors. Even I feel a bond to a new graduate student at another university I just met here who is the advisee of one of my former advisees. To great laughter I observed, "Oh I am your academic grandmother."

In Megatrends 2000, Naisbitt and Aburdene (1990) observed, "The most exciting breakthroughs of the 21st century will occur not because of technology but because of an expanding concept of what it means to be human" (p. 16). What does it mean to be human? What does it mean to be human in this era of biomedical breakthroughs, cloning, confronting profound issues of human dignity? I think we must live and lead in the "key of C." Listen to the power of these words: change, choices, celebration, courage, candor, capacity, capabilities, conflict, controversy, civility, citizenship, compassion, caring, catalyst, creativity, cooperation, collaboration, compromise, consensus, connection, cultures, character and community (Komives & Woodard, 1996, p. 553).

Our shared transcendent agenda is to be people of character, who build and nurture community built on genuine authentic relationships (Komives, 1994b). Being in community with each other (in a Zen-like way) heightens our responsibility with others. This view of community must be a contemporary view, not one grounded in old views of homogeneous groups of people. In the early 1990s, a group of professionals at the Leadership Symposium on our campus crafted a new definition for community. They wrote, "Community is the

binding together of diverse individuals committed to a just, common good through shared experiences in a spirit of caring and social responsibility" (National Invitational Leadership Symposium, 1990, p. 19).

My friend, Peggy Barr, tells the story of our wise elder, Gilbert Wrenn, visiting the California forest and seeing the giant sequoia trees for the first time. Dr. Wrenn is awed and approaches a forest ranger and asks, "Why don't you see one of these trees standing all along in a field by itself?" The ranger replies that without their interlocking root system (they indeed may be one organism) and without their interwoven branches, they could not stand up. One of them cannot be as majestic as all of them together. These trees are a metaphor for our concepts of community. They raise our awareness of our interdependence. Indeed, everything is connected.

Thinking about relationships may be guided by asking yourself three questions all the time:
How am I like no one else here?
How am I like some others here?
How am I like everyone else here?
(Komives, 1994a)

How are you unique and special? How do you connect with others like you whom you observe to perhaps be similar because of gender, race, generational era, athletes, or similar roles? But more profoundly, what do we all have in common as a community of learners together who care about spirituality and leadership? We have come together with common purpose.

Community is the metaphor for this interdependence. Your campus is a community. Your department is a community. Your office is a community. Each classroom is a community. Your family is a community. Community is a place, but community is a lens; community is a spirit that lives in our relationships with each other.

Spirituality is the recognition of this transcendent connection we have as human beings. This connection leads us to compassion. This connection is made through empathy. Not a single mother or father here was not heart sick at the sight of the moms and dads who had children ripped from their arms in the Tsunami last December. The human connection was so powerful; we knew that could be us and how that would feel.

Denny Roberts recently introduced me to the concept of "Ubuntu" (pronounced oo-BOON-too). From the Zulu and Xhosa languages, this is a South African ethic or ideology focusing on people's allegiances and relations with each other. A rough translation in English could be "humanity towards others" (<http://en.wikipedia.org/wiki/Ubuntu> [1]). Ubuntu "affirms an organic wholeness of humanity. It bespeaks a sense of wholeness realized in and through other people" (Villa-Vicencio, 1996, p. 298). Archbishop Desmond Tutu said

"A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed."
(<http://en.wikipedia.org/wiki/Ubuntu> [2]).

This reflects the quantum approach, as Rogers and Dantley (2001) say, "Relationship is the organizing principle of the university" (p. 590).

Spirituality and Leadership

The spirituality movement evidenced by these dimensions of place including sacred spaces, things, and relationships have converged with a paradigm shift in leadership. We have looked at leadership differently over time. Leadership is a socially constructed phenomenon. We cannot taste or touch leadership. Early views of leadership, often called the great man theories in the early 1900s, were leader-centric conceiving of leaders as men born or privileged into those roles. The evolution of the construction of leadership led us to look at traits of leaders, characterized as forceful, commanding men comfortable with authority and decision making. Even the situation and behavioral theories of leadership were constructed in ways that focused on the positional leader, not the dynamic relational aspects of people doing leadership together.

In organizational life, Robert Greenleaf (1977) challenged our way of being with each other and turned the construction of leadership sideways with a compelling view of the leader as servant. The emergent paradigm, called the post-industrial model by Joe Rost (1991), moved us out of viewing leadership as management and into a new way of thinking. James MacGregor Burns's (1978) book, *Leadership*, advanced that leadership is intrinsically ethical and must be for higher moral purposes. Leadership is a serious engagement with core values; indeed, it is transforming leadership to bring people into their better selves, to raise followers into seeing they are leaders themselves. Jim Kouzes and Barry Posner's (1999, 2003) findings affirmed those values with the five leadership practices they identified in their research including that leadership is about inspiring a shared vision, enabling other to act, and encouraging the heart. Consider the types of leadership we are hearing about in recent years. Look at the spiritual connections with these approaches to leadership: servant leadership, ethical leadership, principle-centered leadership, authentic leadership, reflective leadership, empowering leadership, civic leadership, leadership for social change, and relational leadership.

Jean Lipman-Blumen (1996), from the Claremont Graduate school, observed, "In the twilight of the twentieth century, we have finally begun to reexamine more critically our traditional concept of leadership. It is based upon an outmoded ego ideal glorifying the competitive, combative, controlling, creative, aggressive, self-reliant individualist suited to a frontier society (p.2).

The philosophy of relating to others means when we do leadership together we know that process matters, values matter, people matter, ethics matter, inclusion matters, and community matters. The relational leadership model we developed for our book, *Exploring Leadership: For College Students Who Want to Make a Difference* (Komives, Lucas, & McMahon, 1998) contained the elements of being inclusive, empowering, ethical, purposeful and process-oriented. Our views of leadership have shifted as Drath and Palus (1994) observe from social influence to social meaning-making, from dominant individual leader acting on followers to people participating in a shared process, from the authority figure as de facto leader to the authority figure as a participant in a process of leadership, from "How do I take charge and make things happen?" to "How do I participate in an effective process of leadership?" (p.19). Drath and Palus observe, "Leadership develops when people as people are brought into new ways of relating to others in a community of practice" (p. 22).

Sometimes it is helpful to go back to the simple messages. Some years ago I read a cute story in *Parade Magazine* about a second grader who had written an essay on Socrates. She said simply, "Socrates was a great man. He talked too much. They killed him." What more do you need to know about Socrates? That says it all. Leadership is complex, and there are thousands and thousands of pieces written about it. It might be most simply and eloquently said by Peter Vaill (1989, 1998) who observed that our times are like permanent

white water, and we must not just work harder and harder. Instead we must work collectively smarter, work reflectively smarter, and work spiritually smarter. Those three dimensions eloquently capture the kind of relational leadership we need in today's times.

Collectively Smarter

Working collectively smarter means understanding our collective capacity. It means viewing the campus as a web of relationships. It makes us aware of many stakeholders and shareholders who should be involved in anything we care about and need to make decisions about. It means valuing cross-functional work teams. Allen and Cherrey (2000) in *Systemic Leadership*, observe that "relationships are the connective tissue of organizations, relationships built on integrity are the glue that holds organizations together" (p. 31). Nance Lucas, Tim McMahon, and I (1998) define leadership as "a relational process of people together attempting to accomplish change or make a difference to benefit the common good" (p. 68). The Brussarts (1996) note, "Relationships with other people form the spiritual web of our lives...our deepest values are expressed through these essential bonds" (p. 419). Further "for those who regard spirituality primarily as a journey toward wholeness, relationships are a training ground" (p. 419).

We must bring ourselves into more authentic relationships with others--in faculty meetings, in committees, in the classroom, in residence halls--that is critical to spiritual leadership. Our challenge is creating leader-full organizations not just leader-led organizations. Working collectively smarter means working toward systemic thinking, valuing coalitions, and promoting the interconnections and interdependence of our relationships across our environments. When I was a freshman here at Florida State University, I had a poster on my wall that said, "All of us are smarter than one of us"! I probably did not know then how important a message that was to the approaches to leadership I would come to value.

Reflectively Smarter

Working reflectively smarter means stepping back and seeking to gain perspective. It helps us read "the text of our lives" (Brussat & Brussat, 1996). Senge and his colleagues (2005) call this presence -- "allowing inner knowing to emerge." Arland Christ-Janer, the first president I worked for when I was Vice President of Stephens College, always said, "The value of a liberal arts education is when you knock on yourself; there is someone in there to answer."

We must work diligently to build reflective practices into the culture of our organizational life. Kathy Allen and Gar Kellom (2001) recommend centering before a staff meeting or at the start of class. We must build reflection into each staff meeting, each one-to-one supervision, creating opportunities for frequent conversation (which is Meg Wheatley's favorite strategy). Lao Tzu (Heider, 1985) reminds us

"Endless drama in a group clouds consciousness. Too much noise overwhelms the senses. Continual input obscures genuine insight. Do not substitute sensationalism for learning. Allow regular time for silent reflection. Turn inward and digest what has happened. Let the senses rest and grow still. Teach people to let go of their superficial mental chatter and obsessions. When group members have time to reflect, they can see more clearly what is essential in themselves and others" (p. 23).

Robert Nash, who will be presenting at this institute, asks how we can do this. "We actually learn how to keep productive, trusting company with one another by talking in good

faith together about the things that we truly value with all of minds and hearts" (Nash, 2001, p. 176).

Working reflectively smarter means we must be learners together. Senge (1992) in his book *The Fifth Discipline* on learning organizations, now calls them learning communities. A learning community is "an organization that is continually expanding its capacity to create its future" (p. 14). In our book on *Leadership and Management Issues for a New Century*, Doug Woodard, Pat Love and I (2000) observe the heresy that higher educational institutions are not learning organizations. Learning occurs in them, but the structures, policies, and staff practices do not promote collective efficacy for organizational learning.

Reflection means learning, meaning making strategies. David Kolb (1983) would remind us that things that happen to us do not become experience without reflection. In our recent *Leadership Identity Development (LID)* research (Komives, Casper, Longerbeam, Mainella, & Osteen, 2004; in press), one of our participants shared the story of being very ill and in a great deal of pain as a child. Ed told us that eventually his parents sought non-traditional options like homoeopathic medicine and acupuncture to relieve his pain. He observed that he learned from that experience not to discredit any idea or option as weird because it may actually be useful and effective. But Ed did not come to that realization by himself; his mother helped him make that meaning that he now carries with him in his leadership with others.

Reflection expands our capacity for foresight. Robert Greenleaf (1977) in *Servant Leadership* projects that in the future our failure to foresee may even be viewed as an ethical failure, because some of our problems today are actually the result of a failure to make the effort at an earlier date to foresee today's events and take the wise actions when there was freedom for initiative to act." (p. 26). Foresight may be the LEAD in LEADership, and we practice that together through reflection.

We must slow things down to be reflective. Reflection honors the important role of listening skills. Another of our participants in the LID study, Becky, talked with us about a senior she admired. She said, "He really makes me inspired to be like that because his listening skills and his remembering skills and the way he focuses and pays attention is something really special." St. Benedict wrote, "Listen, my children, with the ear of your heart" and Langston Hughes's character Jesse Simple admonished us to "Listen eloquently."

There is clearly a time component to reflection. We are too busy, but we need time to think, to reflect and regain perspective. Imagine that when you go home this spring, I have enrolled you in a class called "Cloud Watching 101." All you have to do to pass this course is lay on the grass behind your building twice a week for 30 minutes and quietly watch the clouds. Could you pass that course? Some of you are nodding vigorously because you need those special times in your head to regain your perspective. Others are shaking your heads thinking, "My goodness, I would have 75 emails to answer in that 1/2 hour, or what would I have to say to myself anyway?" We must learn new ways of reflecting personally and collectively to be engaged in meaning leadership.

Spiritually Smarter

Working spiritually smarter means reaching more deeply into ourselves for the values, social consciousness, the personal authenticity, and the beliefs and faith that become our rudders through white water. Emerson says we need to "live from a great depth of being." Spirituality is a message to explore our inner landscape, for acknowledging the spirit is

acknowledging the inner self. Our public and private selves have to come closer together for true authentic relationships. Parker Palmer (1998) wrote that "spirituality involves the human need to have authenticity, or correspondence between one's inner and outer lives." Working spiritually smarter is a way of doing our leadership together differently.

Integrity is the yeast that sustains all relationships. Reflect on Gandhi when he said, "The things that will destroy us are politics without principle; pleasure without conscience; wealth without work; knowledge without character; business without morality; science without humanity; and worship without sacrifice" (<http://www.globalheroesmagazine.com/quotes.html>). We need to create environments that value the integrity of congruence. Etzioni (1993) reminds us that "Communities speak to us in moral voices. They lay claims on their members. Indeed, they are the most important sustaining source of moral voices other than the inner self" (p. 31). Think about the moral agency of your office, of your department, organizations. What principles, beliefs, assumptions drive our work here? Is your office a place of character--where values are upheld and moral principles guide your work?

Spiritual Leadership

In a comprehensive piece in the *Leadership Quarterly*, Fry (2003) put forth a theory of spiritual leadership within the context of workplace spirituality. His review of the literature on workplace spirituality presented two spiritual needs: a sense of vocational calling and social connection. This is accomplished by creating a vision that provides a sense of calling and establishing an organizational culture based on genuine care and appreciation for others.

A new line of research inquiry is exploring frameworks to measure the impact of spirituality on workplace outcomes (Giacalone & Jurkiewicz, 2003; Jurkiewicz & Giacalone, 2004). This workplace spirituality explores organizational values in the work culture that connect workers to each other, eliciting what Jurkiewicz and Giacalone call "feelings of completeness and joy" (p. 129). Their values-frame includes benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust.

Spiritual leadership (Fry, 2003) involves both calling and membership. Calling is the awareness that my life has meaning and direction; membership involves being understood, valued, appreciated, and mattered. How we develop this spirituality awareness in others is to start it in ourselves--understand how it is developed, and we will do this work here together at this institute.

Theoretical Frames

At this institute, we will bring into our conversation the works of people like Kohlberg (on moral reasoning), Chickering (on developing integrity, and he is here with us in this sacred space), Kegan (orders of consciousness), and Marsha Baxter Magolda and what she calls meaning making structures. In the arena of spiritual development theories, James Fowler (1981) called this faith development.

In her thoughtful book *Big Questions, Worthy Dreams*, Sharon Parks (2000) built upon Fowler's theory focusing on the stages of traditional-aged college students. Parks presents three interacting components that provide a framework in which to consider an individual's faith development: cognitive growth, relationships, and communities. The student's cognition progresses from believing in universal truths to exploring many ways of knowing and then learning how to choose what to commit oneself to. The student's relationships progress from being dependent upon others to decide what to believe, to

gradually trusting oneself as a source of guidance, to inter-dependence, which finds a meeting place between the meaning others make and one's own. The communities a student chooses progress from groups that provide a sense of belonging by being exclusive to others and requiring conformity of members, to mentoring communities that encourage exploration of new ways of being, to a whole network of groups that share similar values. Being inclusive of others and new points of view is eventually accepted as a required aspect of making meaning of one's life (Wagner & Komives, 2004).

Personal Reflections

Let us reflect together on some thought questions to get you into your head and your heart as we begin this institute working together on spirituality and leadership. Lao-Tzu wrote, "One who knows others is wise. One who knows oneself is enlightened." Let us join in our journey together this weekend with questions to explore ourselves, ourselves in our sacred spaces with others, and imagine how our work and learning environment could be designed to reveal the spirituality in those places.

1. What is in your inner landscape; what do you treasure, what guides your being? When you knock, who answers? Today is special to me--it is the birthday of some amazing women: Gertrude Stein (1874), Rosa Parks (1913), Betty Friedan (who would be 83), and in 1924 -- 81 years ago today -- my mother was born. Grace Warren Richardson died in 1980 in a car accident far too soon. Two short years after her death my new secretary brought me a bookmark from a stop she made at a Stuckey's. The bookmark revealed what your name means and this one read: "Susan, Full of Grace." I was touched and amazed with what that said and that a person who did not know anything about my loss was moved to buy it for me. I am continually sad that my husband and children never knew her, but Ralph says, "I DO know her, I see her in you all the time." Remember in Star Wars, Yoda tells young Luke Skywalker, "The power is in you."

2. What's your own level of spiritual literacy? Can you read the text of your lived experience? Zohar and Marshall (2000) write about our SQ; it is like IQ or EQ and is our spiritual intelligence. Do you see the dimensions of spirituality around you? Do you see places and work to create and nurture sacred spaces? Do you see the symbolism in things? Do you value relationships and connections?

3. What habits of practice have shaped you being more spiritual? Bellah and his colleagues (1985) call these "habits of the heart." Henry James asserts, "Three things in human life are important. The first is to be kind. The second is to be kind. And the third is to be kind" (as cited in Brussart & Brussart, 1996, p. 260). The authors of Common Fire (Parks Daloz, et. al, 1997) encourage us to develop habits of the mind: the habit of dialogue, the habit of interpersonal perspective-taking, the habit of critical, systemic thought (acknowledging the parts and the patterns of connections), the habit of dialectical thought (working with contradictions), the habit of holistic thought (interconnected whole leading to practical wisdom).

4. The authors of Common Fire (Parks Daloz, et. al, 1997) also ask, "What are the elements in people's primary environments--homes, neighborhoods, schools, workplaces, and other institutions--that nurture the capacity to act on behalf of the common good?" (p. 26)

5. What could help your organization stand back and get a fresh look at your mission, purpose, goals? How could we break out of dysfunctional paradigms that make our environments toxic instead of nurturing? What practices may not be serving your organization well? Douglas LaBier (1986) in *Modern Madness* coined the phrase, the "working wounded," to describe how we are mentally injured at work if we have to be different from the values and principles that guide our lives.

6. What philosophies do you hold about leadership? Are you comfortable working collectively smarter, reflectively smarter, and spiritually smarter? It is a challenge for us as positional leaders. Think about yourself as a spiritual leader, do you engage in leadership from a place

of interdependence? Do you work with others to build shared spaces to engage authentically toward shared goals? Trappist monk Thomas Merton wrote, "Our real journey in life is interior; it is a matter of growth, deepening, and of an ever greater surrender to the creative action of love and grace in our hearts" (as cited in Brussart & Brussart, 1996, p. 380).

It Starts with Us

I have always loved the story of the young mother who decided to take her small daughter to church with her for the first time. She feared the little girl would start wiggling and distract other worshipers so she took her National Geographic and cut out the picture of the earth from outer space--the big blue marble picture. She cut it into puzzle pieces and put a roll of tape in her purse. Sure enough, at some moment in the sermon, the little girl got restless so the mom gave her the puzzle pieces and tape and said, "Here honey, put this puzzle together." In no time at all, the little girl tugged on her Mom's dress and said, "Mommy, I did it!" The mother looked in amazement at the assembled puzzle and whispered, "How did you do this so quickly?" The girl turned the picture over to reveal the full body picture of a man and she said, "It was easy Mommy, I put the person together and (turning the picture over) the world came together by itself." It is not that easy. This small, somewhat sappy story touches the core of the message that it must begin with each of us. We have to know personal change matters.

Several years ago Eli Wiezel keynoted the NASPA conference in Boston. He has just returned from Bosnia and was crestfallen and sad with the depth of the hatred and meanness he saw on his travels. At the end of his speech, he took questions from this huge audience. A young man in the back of the room said, "Dr. Wiezel, with all you have seen, how can you remain so hopeful?" Wiezel paused for a long time and said, "What is the alternative?" and sat down. Indeed, what is the alternative to hope. There is nothing that connects us to move forward together without hope. William Sloan Coffin observed, "Hope arouses as nothing else can arouse, a passion for the possible" (as cited in Brussat & Brussat, 1996, p.194).

At the end of my friend Leila Moore's email message is a quote from Gilbert Wrenn and his 1949 ACPA Presidential Address in Chicago [56 years ago]. Wrenn said "We should remember that ultimate values persist regardless of what happens to our personal lives. Things that we believe in, that have permanent significance, do not change.... Certain basic values do not change. Human rights and dignities, the integrity of each human personality, the warmth of love and friendship, the beauty of the earth, the eternal significance of the spiritual, -- these things endure."

Wrenn would inspire us, as did John Wesley, to "Do all the good you can, By all the means you can, In all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can"(as cited in Brussat & Brussat, 1996, p. 360).

Together in the learning space on this institute over these few days, we can center on the important processes and lessons that we will model in our lives at home, and nurture in our shared sacred spaces with students and treasured colleagues. Let's explore this together.

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