Exploring an Executive Leader's Development from Organizational Leadership to Transpersonal Leadership – An Inner Developmental Pilgrimage: Autoethnography

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A DISSERTATION

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Declaration

I, Johan Slabbert, hereby declare that the work presented in this thesis is my own original work. All sources utilized in the research and preparation of this document have been appropriately cited and referenced in accordance with the standards outlined by Selinus University Business School.

In the process of finalizing this thesis, I utilized artificial intelligence tools for language editing purposes. These tools were employed to enhance the clarity, coherence, and readability of the document while ensuring that the original meaning and intent of the content were preserved.

I affirm that the highest ethical standards were upheld throughout the research process. All data collection, analysis, and reporting were conducted with integrity and transparency, ensuring the validity and reliability of the findings presented herein.

Signed,

Johan Slabbert

18 July 2024

Ethical Clearance Certificate

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It is attested that the student:

JOHAN SLABBERT, resident in South Africa

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Is enrolled at **Selinus University Business School** and is about to pursue a **Doctor of Business Administration (DBA) in Executive Leadership**.

This letter formalizes the process of gathering the information and data necessary to the student's research through questionnaires and interviews. Since the research work will be implemented in the student's DBA thesis, you are kindly requested to provide all the information needed. We ensure that there will be no misuse of the information collected and its source will be kept concealed.

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I would like to take this opportunity to thank everyone who participated in, and supported me with, the compilation of this research inquiry.

Abstract

This research study explores the transformative journey of an executive leader from traditional Organisational leadership to Transpersonal leadership, grounded within an autoethnographic research methodology. Substantiated through thirty years of professional leadership experience, the study investigates the personal, spiritual, and professional evolution of the researcher, who transitioned from a power-centric outcome driven manager-leadership approach to one deeply rooted in authenticity, spirituality, compassion, and resilient self-regulated leadership.

This applied research study aimed to contribute towards the resolve of the current global leadership crisis. The research design and methodology employed is an Autobiographical Ethnography, within a constructivist relativistic worldview, collecting qualitative data given meaning through interpretivism, aimed to establish specific theories for the development of Transpersonal Leaders.

Data collected includes reflective and reflexive journals, semi structured interviews and focus group discussions held with five senior executives carefully selected to represent each of the major disciplines within the organisation. A rigorous thematic analysis followed, to uncover the key experiential interventions that facilitated the researchers shift in leadership style and motive. Major themes identified include radical leadership, authenticity, spirituality, and ethics. Significant experiential interventions such as formal academic training and certification in Coaching and Behavioural change, the Ignatian 30-Day Spiritual Exercises, vision quests, and Spiritual Accompaniment training, played crucial roles in this major transformation.

Through this study, the researcher offers a conceptual framework for leadership development practitioners for developing future Transpersonal leaders. The findings suggest that formal coaching training, nature based coaching interventions combined with spiritual exercises, significantly contributed towards the researcher's transformative journey from Organisational outcome-driven leadership, towards Transpersonal Leadership.

integrating spiritual intelligence (SQ) and emotional intelligence (EQ) into leadership development programs can enhance leaders' capacities to navigate the complexities of the modern business environment with resilience and integrity. The study contributes to the broader discourse on leadership by emphasizing the importance of self-transcendence and personal transformation in cultivating leaders who can inspire and lead with compassion and care. The results of the findings will offer a cohesive and coherent account of the developmental journey

The study concludes with a proposed theoretical model that outlines the process and key components necessary for developing Transpersonal leaders—the leaders of the future. This model serves as a guide for leadership development practitioners, providing practical insights and strategies to foster the next generation of leaders who are equipped to meet the demands of a rapidly changing world with ethical, compassionate, and resilient leadership.

This research underscores the urgent need for a paradigm shift in leadership development, advocating for a move beyond skillset enhancement to fostering deeper spiritual and emotional growth. By doing so, it aims to address the global leadership crisis and promote sustainable, ethical leadership practices that benefit both organisations and society at large.

The human mind is incapable of discerning truth from falsehood, a fact of which mankind is painfully aware. The price of this ignorance and limitation has been enormous. Not only individuals, but also whole civilisations have gone through staggering amounts of agony, suffering, and death.

David Hawkins (2006).

Leadership is not the apex of development; a leader should grow alongside the team.

Brené Brown (2018).

From the depths of our being a gentle breeze…an Invitation to a sacred pilgrimage…a journey under a cloud of unknowing walked on a cloud of forgetting.

Johan Slabbert (2024).

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CHAPTER 1: INTRODUCTION, BACKGROUND AND AIM OF THE STUDY

1.1 INTRODUCTION

The researcher invites the reader to join him on a journey through his professional career, sharing the difficulties and challenges he encountered in his business leadership journey. During this quest, he realized the limitations of organisation outcome driven leadership and discovered the beauty and excellence of leading with purpose and higher purpose underpinned by authentic and spiritual leadership motives that gave rise to the awareness and the importance of developing the vertical dimension within that eventually lead him towards an inner pilgrimage, a quest to discover the greater leader within himself, motivated and completely devoted to the welfare of all those he leads and all stakeholders involved.

1.1.1   Context

In 1997, the researcher founded his group of companies, a conglomerate with interests in commercial property development, warehousing, and logistics for point-of-sale display equipment within the retail industry, catering and office consumables, filter coffee manufacturing, coaching for leadership and human resource development, a management and leadership development foundation, non-profit initiatives for corporate social investment, and an online Christian ministry (teaching and healing) emphasising Spiritual Direction as suggested by Tetlow (2021), and both teaching and nature-based healing as suggested by Kok (2019) and Naor and Mayseless (2020).

With a leadership career spanning three decades, the researcher's roles have encompassed various facets of business including but not limited to business strategy, marketing, operations, production in diverse manufacturing sectors, corporate finance, human resources, and research and development. The researcher's initial foray into leadership began under quite distinct circumstances. Like many young South Africans in the 1980s, the researcher was conscripted for a two-year national service, serving in the compulsory South African National military service.

Bayer (2022) stated that the South African Border War was called "South Africa's Vietnam": a conflict that represented the Apartheid struggle against the black majority and the fear of

communism. For decades, Apartheid, South Africa was immersed in a brutal battle that many believed was required to preserve the integrity of South Africa's racial system. It became a proxy war between the United States and the Soviet Union, spreading to neighbouring nations and generating a vortex of violence that drew the attention and support of global powers. The bloodiest struggle on the African continent since World War II resulted in conflicts and outcomes that reshaped the area for decades. For South Africans, this conflict was referred to as the South African Border War (Beyer, 2022).

Childhood had already hinted at the researcher's predisposition to leadership, a trait that was formally recognised and honed when the researcher joined the South African Airforce (SAAF). The researcher was promptly selected for Officers Training at the South African Airforce College in the Gauteng Province. Candidates in the military service could be selected to attend the officers' course. The selection process was rigorous, and not all candidates were chosen. It consisted of aptitude tests that candidates needed to complete and pass. After passing the initial selection process, candidates faced an interview panel for further evaluation. This included a leadership test. Additionally, candidates had to pass fitness and physical tests. Only after successfully completing all these selection processes could a candidate be selected to join as an officer candidate.

Military leadership, which values swift and decisive decision-making, was the researcher's first introduction to leadership and leadership role models as described in Slabbert *et al*. (2001). Such an environment, where questioning authority can lead to dire consequences, inherently instils a top-down directive style of leadership. In the world of business, however, a more collaborative approach is generally encouraged. Yet, the researcher observed that many business leaders, perhaps influenced by the relentless nature of global economic warfare and the unpredictable volatility that accompanies it, often adopt a militaristic leadership style. What came to mind was that this phenomenon might be attributed to or subconsciously justified through what is generally referred to as Ivlampie's (2017) ethical egoism (a normative theory that the promotion of one's own good is in accordance with a wider scope of morality).

Throughout the first years of the researcher's career, he attended several management development programs both at local and international business schools. As per the norm,

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these continued to position leadership as a substrate to management, inevitably putting the focus on improved controls for better organisational management. Most of these programs ran over a period of six to nine months and normally took the shape of a class lecture format focussed on horizontal headspace knowledge transfer with little to zero opportunity for industry and culture specific longitudinal integration (Hieker and Pringle, 2021).

This became a reinforcing loop for the researcher's leadership focus and were dominated by the principles of Organisational Leadership, emphasizing performance, deliverables, and return on investment (ROI), imbedded within a strong, top-down, military style, power and control leadership and motive. This sentiment was also expressed by McClellan (2009).

Being powerful and in control was great for organisational leadership however, it brought with it a trail of destruction, and as it is with reinforcing loops, they eventually do self-destruct and in this instance self-destruct at the cost of missing out on collective organisational creativity as also experienced by Cameron (2020). Additionally, although this leadership style was highly effective in achieving set targets, something was still lacking in the collective motivation, purpose, meaning, and desires within the researcher's organization. McLeod (2016) was of the same view. The researcher increasingly felt and experienced their organisational culture and leadership to be too two-dimensional and short-term focused, without enough depth for organisational higher purpose. McLeod (2016) and Thurston, (2017) also had the same findings when doing their study on organisational culture and leadership style. The researcher started to yearn for a new company culture, leadership style, management approach, and motive; one that continues to embrace the excellence needed within business but one of also celebrating the beauty of our commercial endeavours and the impact it promises to have on the greater good of humanity, as was envisaged by Ricard (2018). McLeod (2016) and Thurston (2017) stressed the fact that a leader should have depth in character, firmly focused on the calling of the organisation in specific the higher purpose. For the researcher, everything revolves around demonstrating leadership with profound character, firmly focused on his businesses calling to purpose and higher purpose. This approach aims to bring meaning and a sense of life purpose to those employed within the researcher's companies. A yearning for his group of companies to become a loadstone for corporate wellness with a deeply entrenched motive to actively contribute to the United

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Nations global sustainability goals, as emphasised by McClellan (2009) and part of the goals of the United Nations (sdgs.un.org, 2016).

This realization and awareness unconsciously initiated a gradual but progressive transformative pilgrimage within the researcher. This journey shifted the researcher from a state of paranoia and fear-based leadership driven by survival motives to an inner experience characterized by a wonder-based metanoia. Plotkin (2003), Hollis (2005), and Barrett (2016) illuminate these inner journeys, suggesting that, given the current leadership crisis, such inner transformative pilgrimages could just be what the world need.   Similarly, Almaas (2004), Willard (2012), and Benner (2015) view these transformative inner pilgrimages as a potential counter ego survival mechanism and a solution to today's organizational challenges.

At the heart of this inner journey was a clear invitation for the researcher to transcend habitual, automated, ego-centric actions driven by the need for acceptance and outcome-oriented motivations in leadership. A clear dichotomy exists between the researcher's leadership approach in the first and second half of his career. This awareness is supported and given meaning through the research done by Rohr (2011), Buford (2016) and Rohr (2016), that highlights a spirituality for the 1st half and a different spirituality for the 2nd half of life.

The researcher's earlier years were characterized by a drive for power and control, rooted in an inferiority complex stemming from early childhood poverty and societal labelling based on his address rather than his authentic self. This experience led to limiting beliefs and a deep sense of inadequacy and societal rejection, underpinned by anger and shame. Rohr and Lamott (2021) discuss how such underlying energies can drive individuals towards power and control. Additionally, Rohr and Ebert (2001), Brown (2018), and Galma (2024) highlight the deep-seated fear of vulnerability that often accompanies these feelings, and ultimately manifesting as non-helpful leadership practices.

In contrast, the latter half of the researcher's journey revealed a profound need for a new leadership identity, spirituality, and transformation. This shift began with a desire to transcend his ego and connect with a purpose greater than himself and his companies. This transformative desire aligns with McLeod (2016) and Ricard (2018), who emphasize the

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importance of spiritual growth and the pursuit of a higher purpose in personal and professional development.

Two profound life paradoxes as explained by Smith and Eckhart (2004) catalysed an innate awareness within the researcher, of a need for personal and inner development through what O'Sullivan (2002) and Chalofsky et al. (2014) refer to as transformative learning.

The researcher experienced that the first paradoxical situation fuelled a magnanimous amount of anger, an anger that lasted for a decade. This was perfectly highlighted and explained by Rohr and Lamott (2021). This anger became the driving force within the researcher to build an international empire operating in 28 countries across the globe, but it left in its wake a trail of relationship destruction. A decade later a second paradoxical life-changing event emerged that drained the researcher of all his anger energy in skills in doing, unconsciously positioning him for a transition towards McClellan's (2009) Transcendent-Identity based leadership. McClellan's work emphasizes the importance of moving beyond self-interest to align with a greater purpose; a purpose, which ultimately guided the researcher towards Transpersonal Leadership practice and motive, a leadership style discussed and explained in McCaslin (2008) and Knights et al. (2018).

An emerging inner conflict juxtaposed the researcher's aspiration for excellence in action with a deeper longing for self-realization. Self-actualisation was no longer enough, leaving the researcher at the centre of Maslow's missing apex, with a deeply rooted desire to self-transcend, a burning desire and dire need as explained by Koltko-Rivera (2006), This desire aimed towards the goal of being available and showing up for the deep spiritual journey of self-transfiguration, as indicated in Maslow (1993) and Koltko-Rivera (2006). Maslow's and Koltko-Rivera's discussions on self-transcendence provide a framework for understanding the researcher's evolving aspirations.

The natural emergence of an inner world pilgrimage as explained by (Almaas, 2004; Willard, 2012; Benner, 2015) spurred the researcher towards introspection, leading him to academic and professional advancements. These authors mentioned above, explore the profound impact of inner journeys on personal transformation, which is reflected in the researcher's

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experiences. These advancements included a master's in science degree (MSc) in Coaching and Behavioural Change from the University of Reading, UK, supported by the frameworks and insights provided by Hardingham (2004), Whitmore (2009), and Lapid-Bogda (2011). Additionally, the researcher pursued postgraduate diploma studies in Spiritual Direction at the Jesuit Institute RSA, an endeavour aligned with the principles discussed by Pickering (2014), Heuertz (2017), Thibodeaux (2020), and Tetlow (2021).

Further academic growth included an advanced practitioner's qualification in Enneagram studies, grounded in the foundational work of Naranjo (1994) and Rohr and Ebert (2001) and expanded by Cloete (2019), all of which emphasize the Enneagram's potential for deep self-awareness and personal transformation. Personal growth was further facilitated through 1200 hours of Transpersonal coaching, a practice extensively discussed by Whitmore (2007), who highlights its role in fostering holistic development and transcending ego-driven motives. Reflective and reflexive practices, as highlighted by Bolton (2018), also played a significant role, providing a structured approach to self-examination and continuous improvement.

Additionally, the researcher engaged in 100 hours of Spiritual Direction, drawing on the principles outlined by Pickering (2014) and Tetlow (2021), which underscore the importance of guidance and discernment in spiritual growth. The 360 hours of spiritual exercises, following the methodology and framework of St Ignatius as presented by Puhl (2020), were integral to promoting deep spiritual insights and personal growth and transformation.

Moreover, the researcher participated in two vision (heart) quests, totalling 312 hours, within the mountains and the harshness of the South African deserts. These transformative experiences are supported by Naor and Mayseless (2020), who highlight the profound impact of wilderness solo experiences on personal growth and self-discovery. These quests, combined with self-development practices through sacred circle work as discussed by Regnier (1994), who emphasizes the healing and integrative power of communal, ritualistic practices, contributed significantly to the researcher's personal and spiritual development.

This extensive self-exploration reintroduced and awakened the researcher to the life-giving importance of spiritual intelligence (SQ). Zohar and Marshall (2001) emphasize SQ as the

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ultimate intelligence, essential for personal well-being and effective decision-making. Skrzypińska (2020) further supports this by investigating whether SQ exists and highlighting its significance in finding meaning and purpose in life. Hieker and Pringle (2021) underscore the critical role of SQ in human and leader development, arguing for its integration into leadership training and development to navigate the complexities of modern organizational environments.

The researcher began recognizing and combatting his behavioural addictions that, until then, felt habitually and subconsciously fuelled by explosive anger, shame, and fear. Hollis (2005) explores how such emotions often underpin addictive behaviours, while Rohr and Lamott (2021) examine the spiritual dimensions of overcoming addiction.

This self-exploration journey, as discussed by Almaas (2004), Willard (2012), and Benner (2015), initially helped the researcher become aware and identify a different source of deeply rooted wisdom within, as described by Hawkins (2006). This source was further away from the researcher's inner persona and closer to his inner, authentic, soul-centred true self. Pennington (2000), Hulnick & Hulnick (2010), and Gilmore (2012) emphasize the importance of connecting with one's true self, while Benner (2015) provides frameworks for understanding this transformation. Haase and Mulholland (2008) further support this understanding of the true self.

The realization that the researcher's ego persona was driven by anger, shame, and fear, focused on self-defence and survival, as discussed by Rohr & Lamott (2021), Hawkins (2006), and Cloete (2019), contrasted sharply with his authentic, soul-centred self, which was integrated and one with all creation, motivated by love, compassion, and care. Gilmore (2012) and Willard (2012) emphasize the significance of a soul-centred approach, while Lombard (2017) discusses the integration of love, compassion, and care into one's being as a natural wiring of man.

This set the researcher on an inner exploratory journey, as described by Almaas (2004), Willard (2012), and Benner (2015), to uncover the core of his ego persona and understand how it shaped his behaviours as an executive leader in a turbulent and volatile business world. Concurrently, he sought to discover his identity beyond the ego, a new identity embedded within love, compassion, and care, as explored by Erikson (1980), and how this might shape his behaviours as an executive leader in an uncertain and volatile business arena, as discussed by Grof (2000) and Hulnick and Hulnick (2010).

Parallel to the researcher's early leadership years, literature from Hollis (2005), Rohr (2011), Buford (2016), and Rohr (2016) sheds light on the current global leadership crisis. Organizational leadership is struggling due to a lack of inner emotional and spiritual capacity to handle the high uncertainty and volatility of a post-Covid business environment, as highlighted by Bennett (2017), Beer et al. (2016), Kok (2019), and Hieker and Pringle (2021).

Achieving full leadership potential requires growing into true psycho-spiritual power. Authors such as Hawkins (2006), Almaas (2004), Willard (2012), Benner (2015), and Braden (2015) discuss the importance of integrating psychological and spiritual dimensions for true leadership development.

Global Leadership is in crisis and no visible solution is on the horizon (Gill, 2011; Pearse, 2018; CPI, 2023; Hoffmann, 2024; World Economic Forum, 2024). Globally, large amounts of money are invested in leadership development, but the problems of dysfunctional leadership persist. This is not due to a lack of effort in addressing the crisis, as $366 billion annually are invested globally in leadership development (Beer et al., 2016), unfortunately, not with much success. Only one in four senior managers report that Leadership Development Programs have proven critical to achieving business outcomes (Beer et al., 2016).

Leadership development practitioners are looking at addressing this through, what they term, the vertical development of leadership (Chalofsky et al., 2014; Petrie, 2014; Hieker & Pringle, 2021; Centre for Creative Leadership, 2022). Vertical development (Petrie, 2014; Hieker &

Pringle, 2021), in this context is referred to as the development of leaders' thinking ability, simple linear thinking towards complex, and often paradoxical thinking (the integration of knowledge towards wisdom (Peck, 1998), combined with emotional intelligence development (Cherniss & Goleman, 2001; Tischler et al., 2002; Els et al., 2018; Goleman, 2021). Leadership development practitioners see the future of Leadership development, with the ongoing focus on technical management skillset development, but not at the cost of inner capacity development (Chalofsky et al., 2014; Petrie, 2014; Hieker & Pringle, 2021). This inner capacity can also be referred to as the Transpersonal capacity (Grof, 2000; Grof, 2019) within leadership – Transpersonal Leadership theory offers the potential solution in this regard (Knights *et al.*, 2018).

A Transpersonal leader is a new type of leader for a post-covid fractured world, crossing boundaries, building bridges, and leading change (Petrie, 2014; Menendez & Williams, 2015; Kok, 2019; Hieker & Pringle, 2021).

Transpersonal Leadership development as style and theory, can also be viewed as the development of the Transpersonal Leadership dimension in all leadership styles and theories (Transactional to Transformational towards self-transcendence) (Koltko-Rivera, 2006; Knights et al., 2018; Grof, 2019). The transformational side of the leadership theory slide-scale shows a progressive attempt, as academia noted the growing need for vertical development (Petrie, 2014), Servant (Greenleaf, 1977) – Authentic (Avolio & Gardner, 2005; Bishop, 2013) – and Spiritual leadership (Hulnick & Hulnick, 2010). Transpersonal Leadership theory (Knights *et al.*, 2018) are emerging as the best version of organisational leadership with heart and soul. Only a stronger true-self (Pennington, 2000; Haase & Mulholland, 2008) emerging through a process of recalibrating the false-self ego identity (Winnicott, 1988; Snowden, 2013a; Jung, 2014; Haynes, 2016) will bring about the migration from their observing ego towards a transcendent ego (Peck, 1998). This brings forth the characteristics, Radical, Responsible, Ethical, Authentic, Servant, Spiritual, and Emotionally Intelligent leaders. Leaders with these attributes will promote diversity, equality, and inclusion; thus, contributing to the resolve of the current global leadership crisis (McCaslin, 2008; Knights *et al.*, 2018; Hoffmann, 2024).

Bennis and Nanus (2007) note the ongoing and escalating market volatility, uncertainty, complexity, and ambiguity (VUCA) (Slabbert, 2022), that often gives rise to dysfunctional

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leadership behaviours (Bennis & Nanus, 2007; Bennett, 2017; Kok, 2019). VUCA creates workplace experiences that subconsciously trigger leaders to overidentify with their survival ego-identity which in turn paves the way for non-helpful dysfunctional and often unethical leadership practices, (Kets de Vries, 2004; Kets de Vries & Engellau, 2010; Goldsmith, 2015; Slabbert, 2022). This phenomenon is becoming more evident in a horizontally orientated, outcome driven, organisational cultures. Brené Brown (2018) refers to this type of leadership as "Armoured Leadership". A leadership approach and motive that drives perfectionism underpinned by fear of failure, which ultimately proves to be self-destructive and given momentum through addictive beliefs and behaviours. Armoured leadership generally believe in scarcity and disregard delight and any form of recognition. Perfectionism or at least claiming to be perfect, is an unattainable goal that only creates anger, shame, and fear, showing up as judgement and blaming exercises within leadership practice.

The need for leaders, to find personal and professional significance outside of personal and outcome-based organisational performance is at an all-time high and specifically relevant, in the current post-Covid global pandemic. The world is in dire need for heart / soul centred vertically developed leadership (Petrie, 2014; Hieker & Pringle, 2018; Kok, 2019). Transpersonal Leadership is a good example of such leadership (McCaslin, 2008; Whitmore, 2017; Knights *et al.*, 2018; Saad et al., 2018; CPI, 2023).

The current body of research demonstrates a distinct shift in the developmental focus of leadership. Traditionally, there has been a predominant emphasis on the horizontal development of leaders, which includes enhancing technical skills, knowledge transfer, and general leadership trait development. This approach, characterized by an excessive concentration on deliverables and outcomes, is now evolving into heart / soul centred leadership development (Day et al., 2014; Gottfredson & Reina, 2019). The emerging paradigm favours a leadership situational-trait approach, emphasizing the importance of situational encoding and sense-making schemas. These schemas are crucial for gaining deeper insights into the inner subjective experiences of leaders, which fundamentally influence their motives and behaviours (Bandler & Grinder, 1976; Gottfredson & Reina, 2019). This transformative perspective is paving the way for the vertical development of leaders, which focuses on profound, intrinsic growth (empathy and self-compassion) that enhances

both the emotional and spiritual resilience of the leader (Petrie, 2014; Brown, 2018; Centre for Creative Leadership, 2022).

As mentioned, Horizontal Leadership development is about transferring information to the leader, whereas Vertical Leadership development is all about the building of inner capacity through inner transformation and / or transfiguration through longitudinal interventions (Petrie, 2014; Spooner & John, 2020). In this instance, Day et al. (2014) differentiates between inter-personal (focussed on enhancing leadership capacity) and intra-personal (focused on the development of individual leaders) leadership development. Leadership training and development at institutions typically take on the shape of teaching theories of leadership through the sharing of knowledge within a classroom setup, with little focus on knowledge integration.   This, however, does not prove to be successful, as sustainable human development takes place through a complex set of psychological processes that need to be understood. Emerging leadership development programs need to be less focus on leadership theory, but rather more focus on developmental science (Chalofsky et al., 2014; Day *et al.,* 2014).

Vertical development of leaders is still generally under-researched with no true solution on the horizon (Petrie, 2014; Kok, 2019; Hieker & Pringle, 2021). To date, no qualitative Autoethnographic research has been conducted on a Transpersonal life coaching (Whitmore, 2007; Menendez & Williams, 2015), phyco-spiritual[1] intervention for the development of Transpersonal leadership, and no research done on the appropriate coaching tools and techniques (Bossons et al., 2012) in developing Transpersonal leaders, necessitating the value of this study to address the void in the academic canon on the field, and to contribute to the much-needed vertical development of leaders (Petrie, 2014).

The current global leadership development problem's size and scale are clear, and it is time to address the elephant in the room.

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[1]The combination of psychological and spiritual qualities of being human are accompanied and reinforced by rituals and practices that are learned and adopted to enhance the psychological and/or spiritual well-being of a person.

1.2 A Global Perspective:

The changing world order is creating chaos, and the times ahead will be different from those we have experienced in our lifetime (Dalio, 2021).

The world is in dire need for empathetic, caring, mindful, responsible, and emotionally resilient leadership (Shultz, 2003). Leadership characteristics and traits such as selflessness, truthfulness and compassion are non-existent in most organisations (Hougaard & Carter, 2018).

Based on a global research project conducted over a period of two years covering 35000 leaders, a Gallop poll found that only 18% of leaders are equipped to lead others towards a common goal (Hougaard & Carter, 2018).

The ongoing leadership crisis continues to plague the global economy negatively (Hoffmann, 2024). The Corruption Perceptions Index (CPI, 2023) uses a scale from 0 to 100, with 100 being very clean and 0 being highly corrupt. 66% of countries scored below 50 with a global average of 43 (Hougaard & Carter, 2018).

As the world is preparing to enter 2024, Europe leadership is on the brink of facing a leadership vacuum, as the overlapping crisis of France, Italy, and Germany are becoming a real complex reality (potentially explosive events of interlocking military, diplomatic, energy and economic crisis) with the genuine threat of not having the leaders in place to deal with this timeously and effectively (Rahman, 2022). Russia's invasion of the Ukraine, under the leadership of Vladimir Putin has created immeasurable amount of uncertainty and volatility for the EU, and it's the first European crisis that positioned Germany as the big brother "demander" rather than the big brother "protector" of the EU, creating far reaching economic complexities (Bennett, 2017; Rahman, 2022).

Leadership development programs continue to fail because of a lack of innovation, not enough support from the top, questionable program effectiveness, lacking organisational resilience (Duggan & Theurer, 2017) and agility and the lack of learner focussed programs (Belcher & Naughton, 2018). A Harvard research report conducted in 2018 (Online survey conducted with 734 leadership development practitioners where all respondents were from

corporate organisations employing more than 1000 employees, indicated that 70 % of the organisations traded publicly with the balance of 30% trading privately, 86% of the respondents confirmed that their organisations had recent experience with restructuring and transformation, whilst 54% noted they were currently in transformation, highlighting that transformation and restructuring is a constant throughout all major industries. The study also showed that the threat of disruption and chaos within organisations continues to be the greatest challenge but also offer the greatest opportunity that leadership teams will ever face. The research also noted that 66% of organisations seeing leader development as a priority have stronger market position than their competitors). The research study then moves on to the root cause of failing leadership development programs. Belcher and Naughton (2018) highlight the main barriers to the success of leadership development programs as:

- Time constraints – 43%
- Too much organisational change – 26%
- Lack of Investment funding – 24%
- No formal measurement with proven ROI – 25%
- Not a business priority – 23%

Brown (2018) emphasises that 69% of all Millennials believe leadership development is lacking in the workplace, making staff retention almost impossible as 91% will move on within three years of their employment. The world is in dire need for a new leadership development paradigm says The World Economic Forum's Andre Hoffmann (2024), as he reiterates the current and ongoing global leadership crisis:

"From the climate to global health, today's crises are being exacerbated by a broken model of leadership. We must act now and show our leaders the way to more balanced, integrated leadership. This is not a choice; it is an imperative - the health and prosperity of our world depends on it."

— André Hoffmann, Vice-Chairman.

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1.2.1   A Sub-Saharan - African Perspective

The African continent is not poor; it is the looting and mismanagement of the resources that renders its citizens victims of poverty and malnutrition (Dearden, 2017).

Corruption, fraud, underdeveloped infrastructure, poor leadership (Isaacs-Martin, 2016) and unsustainable development, continue to plague the African continent and its people. Africa needs functional, ethical, responsible, and resilient Leadership, states the World Economic Forum on Africa (World Economic Forum on Africa, 2017). There are many leadership challenges in Africa, but Mbandlwa (2020) notes the six most significant challenges that stands in the way for Africa to achieve their sustainable goals (D'Alessandro & Zulu, 2017): (1) Poor leadership ethics and lack of good governance (Abun et al., 2023), (2) Youth unemployment and poverty in Africa, (3) Knowledge gap and culture of leadership, (4) Lack of succession planning of leadership, (5) Policy and vision implementation, and (6) Investing in the future education system.

1.2.2   South African Perspective

The socio-economic crisis in South Africa has reached a critical juncture (Omarjee, 2017; Nkomo, 2022), driven through the ongoing leadership crisis and functional leadership deficit within the economy (Dludla, 2023). This situation, exacerbated by the enduring legacy of Apartheid, continue to contribute to significant high levels of transgenerational trauma, which further poses formidable challenges to the development of ethical, helpful, and resilient leadership (Adonis, 2016).

South Africa has a long but rich history of producing some of the best leaders in the world but unfortunately of late, also produced some of the worst leaders the RSA has ever seen (Mokgonyana, 2023).

Nelson Mandela was one of the most important and influenceable leaders within South Africa at a time of transformation, healing, and change; however, South Africa has also seen the worst in leaders – from the political arenas all the way to corporate scandals drenched in corruption mostly driven by greed (Lungisa, 2017). The general lack in leadership capacity

have influenced every sector throughout the South African economy, ESKOM being a good example, as the energy giant continues to struggle to find traction in its transformation efforts. Unfortunately, the lack of good quality leadership hits hard as it continues to fuel a looming socio-economic crisis (Reuters, 2018; Heller, 2022).

The lack of quality leadership in South Africa also impacts the larger global community (Sguazzin, 2023). According to the United Nations Sustainable Development Goals Country report in 2019, South Africa is rapidly falling behind on achieving its Sustainable Development Goals, showing little progress in effectively addressing poverty, unemployment, education, healthcare, and social responsibility.

1.3 Leader and Leadership development

Leadership development programs, globally, are challenged to adapt and bring forth a solution to the global leadership crisis by assisting in the development of functional, ethical, and resilient leaders (Beer et al., 2016; Kok, 2019; Hieker & Pringle, 2021; Hoffmann, 2024). Too many businesses are opting to follow and apply learnt leadership theories and styles within Organisational leadership, which only amplifies the VUCA challenges businesses already must cope with (Slabbert, 2022). Trying to identify the one "correct" leadership theory as a single meta truth and then training leaders in the specific behaviours related to that theory is not going to solve the problem (Day *et al.,* 2014; Kok, 2019).

McClellan (2009) positions a potential solution to this problem as he invites leadership development practitioners to look beyond organisational leadership (Chalofsky et al., 2014). He identifies three levels of leadership: Everyday leadership, Organisational Leadership, and Transcendent identity-based leadership. Although McClellan (2009) defines leadership as a process whereby an individual influence a group to achieve a common goal, which consists of identifying and developing the necessary skills for better production results, he notes that such an approach is unsustainable and often comes at the cost of authenticity, flexibility, innovation, and general human capital development (Bishop, 2013; Oberholzer, 2014). We need to develop organisational leaders with equally developed goal and soul lines (Hulnick & Hulnick, 2010). Leaders with a synthesised body, heart, soul, and spirit (Braden, 2014; Haynes, 2016).

In this instance Oberholzer (2014) notes the importance to move leadership development beyond that of organisational outcome driven leadership development strategies and highlights the need to develop organisational leaders into what he describes as "Transcendent Identity based leaders" A vertical development journey (Petrie, 2014) that will be achieved through incorporating spirituality (Zohar & Marshall, 2001) and theories such as the situation-trait approach in leader development, to more of a longitudinal multilevel context and industry specific, leadership development journey (Day *et al.,* 2014; Kjellström *et al.*, 2020; Hieker & Pringle, 2021). This will allow leaders to gain a deeper understanding into their underlying situation-encoding schemas that drive or trigger their often automated and habitual behavioural patterns and decisions (Bandler & Grinder, 1975; Goldsmith, 2015). A development journey that incorporates both the intrapersonal and the interpersonal processes as key to leadership development over time (Day *et al.,* 2014). This could lead to an improved emotional and spiritual capacity (often referred to as the vertical dimension development within leaders) (Petrie, 2014), equipping leaders to better deal with the challenges of a post covid uncertain and volatile world (Gottfredson & Reina, 2019), paving the way for the development of Transpersonal leadership.

The present-day volatile, uncertain, complex, and ambiguous business landscape (Bennis & Nanus, 2007; Kok, 2019) frequently cause leaders to revert to their ego-centric self-defence identities, often culminating in dysfunctional and unethical leadership. Given the aftermath of the global pandemic, there's an unprecedented need for leaders to seek significance beyond their egos and organizational performance. Whitmore (2007) positions Transpersonal coaching as a key leadership development intervention in this regard. In 2000 Stanislav Groff (2019) (generally regarded as the father of modern Transpersonal Psychology), positions Transpersonal Psychology as the psychology of the future, and soon after Transpersonal Psychologists identify leadership development, as their highest calling to help address the current global leadership crisis. The development of Transpersonal Leadership has never been more essential (Whitmore, 2007; Knights et al, 2018; Pearse, 2018; CPI, 202) This research study, therefore, aims to retrospectively analyse the researcher's progression from an Organisational / Management leader, obsessed with power, control and outcomes, through the stages of authentic, servant and spiritual leadership development, culminating in

a deeply entrenched Transpersonal Leadership motive and approach, as recommend by Chang (2008) and Knights et al. (2018).

Drawing upon three decades of experience, the researcher will seek to identify and share the pillars of excellence that proved instrumental in his development as Transpersonal Leader, thus in turn helping in the nurturing and the further development of future Transpersonal coaching models, (Transpersonal coaching tools and techniques) for the development and or recalibration of current and emerging leaders towards a Transpersonal dimension within their leadership motive and style.

Due to the exploratory, qualitative, and Autoethnographic nature of this study, an initial emphasis will be placed on the research methods. Following this, focus will be shifted to the procedures of gathering data and analysing the material, which will ultimately culminate in the delivery of the findings. The main aim of this undertaking is to clarify the crucial experiences and insights that perhaps contributed to the author's successful transformation into a Transpersonal Leader. After these elements have been identified, a comprehensive assessment of the existing literature will be conducted. The objective of this review is to assess the degree to which the results of this study are supported by the current body of scholarly literature, therefore making a valuable contribution to the comprehension of the phenomena, within the leadership tribe / culture, being studied (Chang, 2008).

By implementing this methical framework, the research aims to integrate subjective knowledge (Bandler & Grinder, 1976) with academic investigation, thereby contributing nuanced perspectives to the field of leadership studies regarding the progression towards Transpersonal leadership (Knight's et al., 2018). This approach not only emphasizes the significance of engaging in self-reflection during the process of developing leadership skills, but it is also consistent with current academic discussions that place value on incorporating personal experiences into the wider fabric of research (Sambrook, 2017).

1.4 RATIONALE AND SIGNIFICANCE OF THE STUDY

Based on the extent of the ongoing global leadership crisis (Hoffmann, 2024) discussed above, this study will endeavour to assist leadership development practitioners, coaches, and mentors (Chalofsky et al., 2014; Mundy, 2020; Hieker & Pringle, 2021) with a conceptual

framework for effectively developing leaders in the vertical (Petrie, 2014) to become Transpersonal leaders (Knights et al., 2018).

Additionally, as universities and educational institutions continue to struggle to affectively address the current global leadership crisis (as most of their leadership development programmes are based on a one-size-fits-all quick-fix approach that exclude the need for culture and industry specific leader capacity development (Munby, 2020). This study will aim to provide a conceptual framework for a multilevel longitudinal development as suggested by Hieker and Pringle (2021) and Hoffmann (2024), a journey within the situational-trait theory paradigm, as envisaged by Ricard and McCray (2022), imbedded in the wider frameworks of Transpersonal and Spiritual Psychology as viewed by Grof (2000) and Grof (2019). The world needs leaders with "substance" becoming experts in the core value offering of their organisations (Munby, 2020). Hill and Katz (2018) notes that the development of Transpersonal leaders is closely connected to the theories and practice of adult learning and development (Chalofsky et al., 2014). Thus, leader development will be achieved through what is referred to as a vertical development journey (Petrie, 2014) also referred to as soul-line development (Hulnick & Hulnick, 2010). The journey of development through transformative learning andragogy's is designed to culminate in and cultivate the Transpersonal dimension of the human psyche, encompassing both emotional intelligence (EQ) and spiritual intelligence (SQ) growth (Braden, 2015; Drath, 2017). This process aims to enhance spiritual and emotional resilience (Duggan & Theurer, 2017) by facilitating a subconscious spiritual synthesis across all levels of human consciousness. These levels include:

- Consciousness: sense of self.
- Middle subconscious: awareness of the present moment.
- Lower subconscious: repository of memories and suppressed emotional scars within the shadow psyche.
- Higher subconscious: Vision, hope (Seligman, 2002; Seligman, 2019) optimism, faith and creativity, with a focus on what the future might bring.
- Universal God consciousness: The wisdom integrator towards the achievement of a "flow state", a oneness with all of creation.

This process will empower leaders, equipping them to effortlessly navigate their organisations through high levels of volatility and uncertainty (Bennett, 2017).

In broad terms this study will focus on the leader's inner journey home, as noted by Almaas (2004), Willard (2012), Benner (2015) and Haase and Mulholland (2008), a pilgrimage of the developing leader (pilgrim leadership) for false self (ego) and true-Self (soul) discovery (Pennington, 2000; Hawkins, 2006; Barrett, 2016), using contemplative spirituality (monotheistic Christian Mysticism and Contemplative Ignatian spirituality) (Martin, 2012; Avila, 2020) as the knowledge integrator delivered through an industry and culture specific, longitudinal life and leadership coaching interventions (Haynes, 2016; Hieker & Pringle, 2021). The expected outcome of this study is to show the transformative effect that formal Transpersonal life coaching training (Hardingham, 2004; Whitmore, 2007; Menendez & Williams, 2015; Passmore, 2016) and nature-based psycho-spiritual experiential interventions have on the development of Transpersonal Leadership (O'Sullivan et al., 2002; Plotkin, 2003; Chalofsky, 2014; Jung, 2016 and Naor & Mayseless, 2020). This autoethnographic research study, will be grounded in the researcher's personal experiences, and aims to describe and validate the processes through which leaders can develop improved self-regulation, personal resilience, well-grounded sense of accountability and responsibility, with a well-developed soul centred ethical integrity. Such a study is recommended by (Duggan & Theurer, 2017; Hulnick & Hulnick, 2010; Gilmore, 2012; Drath, 2017).

1.4.1   Key anticipated actions

1. Evidence of the researcher's transformation: The study aims to provide clear qualitative evidence, validated through interviews, and focus group discussions, of how the specific contemplative experiences, when integrated into leadership development, promote a shift from conventional organisational leadership styles to a Transpersonal approach that have at its core the development of leader self-awareness, ethical leader practices, and spiritual growth.

2. Development of a Model: Through the integration of personal experiences, the study aims to develop a model for Transpersonal Leadership development, with specific reference to tools, techniques and experiential learning practices that can guide current and future

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leadership development practitioners as noted by Chalofsky et al., (2014) to effectively develop Transpersonal leaders.

3. The aim of the study is to outline the stages, practices, and core competencies associated with becoming a Transpersonal Leader.

4. Practical Implications: The study aims to identify practical insights and leader development strategies for leadership coaches, leadership development practitioners, and human resource development practitioners. This will help practitioners to effectively incorporate a holistic and spiritually focussed practices (Haynes, 2016) into their leader development programs, to ultimately enhance the depth and impact of leadership training (Chalofsky et al., 2014).

5. Contribution to Leadership Theory: By documenting the researcher's journey to Transpersonal Leadership through an autoethnography, the study aims to contribute to the broader discourse on leadership development, especially in how personal transformation can intersect with professional leadership capabilities and resilience (Duggan & Theurer, 2017).

6. Recommendations for Further Research: The findings will suggest areas for further exploration, particularly in testing the replicability of the Transpersonal Leadership model in diverse organizational settings and different cultural contexts.

1.5 PURPOSE STATEMENT

The aim and purpose statement of this study will be provided through both the academic purpose of the research project in question, as well as the researcher's personal philosophy to the purpose of this study, based on the researcher's life journey and experiences as a leader.

The academic purpose of this study is, through the researcher's personal leadership development journey and pilgrimage, from Organisational to Transpersonal leadership, to identify the key intervention experiences that could be considered for the development of future Transpersonal leaders.

Supplementary to this, this study finds its purpose in:

- Understanding how the possible outcomes of this research might assist professional leadership development coaches in the development of their current leadership

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development coaching models (Whitmore, 2007, and how might this research contribute to the development of coaching tools and techniques (Whitmore, 2007; Bossons *et al*., 2012; Menendez and Williams, 2015) within the Transpersonal Coaching construct.

- Gain insight into how the possible outcomes of this study could potentially assist leaders in their personal pilgrimages (inner journey) (Almaas, 2004; Willard, 2012; Benner, 2015; Hawkins, 2006) towards becoming Transpersonal leaders.

- Understanding spirituality within organisational culture (Oliveira, 2004) and how it can assist in the development of future Transpersonal leaders.

- Gain insight into spiritual intelligence within leader development and how it can contribute towards the development of Transpersonal leadership (Zohar & Marshall, 2001) and.

- Gaining insight into how this research study could contribute to the development of a process (model) for the development of Transpersonal Leaders (Whitmore, 2007)

- The researcher's personal philosophy to the purpose of this research inquiry -

"Although I am by no means supporting and/or justifying unethical leadership behaviours, I do believe that the solution for the current leadership crisis lies outside of the global communities' collective split spirituality, their materialistic and naturalist worldviews infused with an ego-centric, survival consciousness, in the collective universal soul-consciousness of man, within spirituality and soul-centric authentic identities. Just as Carl Jung (2014) states that one cannot address a problem through the very consciousness that created the problem, I similarly believe this to be the case for the recalibration of future leadership development pedagogies.

Through my own experiences as an executive leader for the past 30 years, I and many of my executives, have attended several Management Development Programmes, but have yet to see individually and culturally contextualised leadership development pedagogies, that move beyond skillset development and self-actualisation for ROI, and focus its attention on self-transcendence with the aim to develop leaders' spiritual and emotional capacity, to deal with the radical progressive uncertainties of our time (Hoffmann, 2024).

I do not believe that the mere judgement of, and/or stricter legislation and corporate governance for leaders, will bring us to a sustainable solution. Over many years, I have seen and experienced many capable leaders (and their families) suffer, and

eventually fold, under the often unattainable and inhumane global demands of
organisational leadership motives, often at the cost of quality of life and their
organisations.

I have a heart's desire to help leaders develop their inner capacities to deal with
extreme levels of volatility and uncertainty as to empower them to be functional and
successful for all stakeholders in both their professional and private spheres. I believe
that this study could become the framework and roadmap for leaders' personal
pilgrimage towards wholeness (Pennington, 2000; Almaas, 2004; Willard, 2012;
Benner, 2015; Hawkins, 2006; Hulnick and Hulnick, 2010; Braden, 2015; Barrett,
2016; Hoffmann, 2024), beauty, and excellence (, with the penultimate aim to
develop a quality of leader that will be both willing and capable to emerge him or
herself wholeheartedly within the chaos of our time… and to lead for the greater
good of mankind."

Slabbert, 2022

1.6 RESEARCH QUESTIONS

The main research question which propels this study is:

Through the researcher's personal leadership development journey and pilgrimage, from Organisational to Transpersonal leadership, what key intervention experiences could be considered for the development of future Transpersonal leaders?

The following sub-questions stem from the researcher's main research question.
This study aims to gain insight into the complexity of leader development and leader transformation, self-actualisation, and ultimately, self-transfiguration:

- How might the various possible outcomes of this research assist professional leadership development practitioners and coaches in the development of their current leadership development coaching models, and how might this research contribute to the development of coaching tools and techniques within the Transpersonal Coaching construct?

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- How might the possible outcomes potentially assist leaders in their personal pilgrimages (inner journey) towards becoming Transpersonal leaders?

- To what extent does spirituality within the organisational culture assist in the development of future Transpersonal leaders?

- To what extent does spiritual intelligence within leader development contribute towards the development of Transpersonal leadership?

- How might this research study contribute to the development of a process (model) for the development of Transpersonal Leaders?

1.7 CHAPTER LAYOUT

The reader can expect the following chapter design through the course of this study:

1.7.1 Chapter 1: Introduction and Aim of the Study

The goal of the study and the main research question that will guide it are explained in the first chapter, which also serves as an introduction. This chapter sets the scene and gives a strong reason to investigate the journey from organisational leadership to Transpersonal leadership. The study's purpose is highlighted, along with its main goals. This chapter brings clarity on the contribution of this study to the larger discourse about leadership and personal growth. At the end of the chapter, an outline of the thesis structure informs the readers what to expect in the following chapters.

1.7.2 Chapter 2: Methodology and Data Collection

This chapter explains the research methodology applied in the study, including the autoethnographic approach and the qualitative research design. It details the manner of data collection, such as interviews and reflective writing, showing how the different types of data sources could enhance the aim and outcome of the study. The chapter also highlights ethical considerations as well as the process for thematic coding and data analysis followed.

1.7.3   Chapter 3: Contents and Results

In Chapter 3, the main findings of the empirical results are laid out, along with the main initial themes that were identified through the data analysis. It carefully describes the main themes, categories, and sub-categories that came to the fore through the proses of data analysis. With the help of data excerpts and reflective comments, each theme is unpacked, giving the reader a holistic view on the researcher's developmental path towards Transpersonal Leadership.

1.7.4   Chapter 4: Literature Review

The literature review looks at the relevant and related academic research on the main themes identified in the previous chapter, as well as the key experiential learning experiences followed by the researcher and how they might contribute towards the development of Transpersonal Leadership.

1.7.5   Chapter 5: Discussion

The theoretical insights from Chapter 4 are combined with the results from Chapter 3. This paves the way for a critical discussion on the intersectionality between the researcher's findings and the current academic discourse thereon, ultimately leading to the answering of the research questions.

1.7.6   Chapter 6: Conclusion

The study is concluded through with the emergence of a theoretical leadership development model whilst consideration is given to the study's limitations and suggestions for future research.

Each chapter of this thesis meticulously builds upon the previous, weaving a comprehensive narrative that not only advances academic understanding but also offers profound personal and professional insights into the nature of leadership transformation.

1.8 CHAPTER SUMMARY

The researcher embarks on a profound journey, navigating the challenges and revelations of his leadership career. Initially driven by outcome-focused goals, he soon discovers the transformative power of purpose-driven and spiritual leadership. This journey fosters an inner pilgrimage, revealing the significance of developing the vertical dimension within leadership, devoted to the welfare of all stakeholders.

In 1997, he founded a diverse conglomerate, his leadership journey beginning with rigorous officer training in the South African military, instilling a directive style often reflected in his early business practices. Over three decades, he experienced the limitations of outcome-driven leadership, yearning for a culture that embraced excellence and contributed to humanity's greater good.

Globally, leadership is in crisis, plagued by volatility and ineffective development programs. Despite substantial investments, many programs fail due to time constraints and organizational change, highlighting a significant leadership gap. Africa faces similar challenges, hindered by poor leadership ethics and a knowledge gap, crucial for overcoming these obstacles and achieving sustainable development. In South Africa, a socio-economic crisis driven by poor leadership and transgenerational trauma affects progress towards sustainable goals, with corruption and inefficiency impacting its global standing.

The researcher argues that leadership development must evolve from focusing solely on outcomes to cultivating leaders with integrated body, heart, soul, and spirit. This shift from horizontal (technical skills) to vertical development (inner capacity and emotional resilience) is essential. Transpersonal leadership, emphasizing spiritual and emotional growth, offers a solution to the global leadership crisis.

This study aims to assist leadership development practitioners in fostering Transpersonal leaders by providing a conceptual framework for longitudinal development. It emphasizes transformative learning, emotional resilience, and integrating spirituality into leadership. The

research seeks to identify key intervention experiences for developing future Transpersonal leaders, exploring how these outcomes can assist leadership coaches, enhance coaching tools, and boost leaders' spiritual intelligence. The overarching goal is to develop leaders' inner capacities to navigate the volatility and uncertainty of today's world, contributing to holistic and sustainable leadership transformation.

CHAPTER 2: RESEARCH DESIGN AND METHODOLOGY

2.1 INTRODUCTION

This chapter introduces the reader to the philosophical foundation and epistemological stance of the study, delineating the methods and validity while distinguishing between justified beliefs and opinions. Adopting a qualitative, inductive, explorative, and interpretivist approach to data gathering, the research methodology is framed as an autoethnography. This positions the broader framework for collecting qualitative data to systematically answer the key research questions through the academic rigor of triangulation.

Data will be gathered from the researcher's journals, academic literature, and external sources including interviews and focus group discussions. The chapter also covers validation strategies and ethical considerations, specifying the study's demarcation within South Africa. Additionally, the role of the researcher is thoroughly discussed, ensuring a comprehensive understanding of the methodological approach and its alignment with the study's objectives.

2.2 RESEARCH QUESTIONS

The main research question which propels this study is:

Through the researcher's personal leadership development journey and pilgrimage, from Organisational to Transpersonal leadership, what key intervention experiences could be considered for the development of future Transpersonal leaders?

The following sub-questions stem from the researcher's main research question.

This study aims to gain insight into the complexity of leader development and leader transformation, self-actualisation, and ultimately, self-transfiguration:

- How might the various possible outcomes of this research assist professional leadership development practitioners and coaches in the development of their current leadership development coaching models, and how might this research contribute to the

development of coaching tools and techniques within the Transpersonal Coaching construct?

- How might the possible outcomes potentially assist leaders in their personal pilgrimages (inner journey) towards becoming Transpersonal leaders?

- To what extent does spirituality within the organisational culture assist in the development of future Transpersonal leaders?

- To what extent does spiritual intelligence within leader development contribute towards the development of Transpersonal leadership?

- How might this research study contribute to the development of a process (model) for the development of Transpersonal Leaders?

2.3 ONTOLOGICAL, EPISTEMOLOGICAL AND AXIOLOGICAL COMPONENTS

At its core this research study falls within applied research as it endeavours to solve and or contribute towards the solution of the current global leadership crisis. This research study was based on an Autoethnographic design and approach, within a constructivist relativistic worldview, collecting qualitative thus inductive data, and giving meaning to such data through the lenses of Interpretivism, as to establish specific theories for the development of Transpersonal Leadership development. An Autoethnographic design and approach makes use of a constructivist relativistic worldview as suggested by Chang (2008), Cresswell and Creswell (2018, 2022). This was achieved through an in-depth study of the researcher's developmental journey from Organisational leadership to Transpersonal Leadership as was the case with studies done by Almaas (2004), Willard (2012) and Benner (2015).

2.3.1 Ontology – The nature of Reality.

This research was done through the lenses of Relativistic Constructivism (philosophical worldview and the related nature of reality) and operates under the ontological assumption that there are multiple realities (truths) given context through the different experiences held within the leadership development construct. These realities are subjective (as experienced by the researcher, together with the experiences of the researcher's colleagues' perceptions).

Each leader will hold a different map of their reality and thus make sense of their leadership development process subjectively. These varying realities can coexist and be equally valid, thus emphasizing the danger of short-term, one-size-fits-all approaches in leader development.

All aspects regarding spirituality within this research enquiry, will be based on Christian mysticism and Christian contemplative Ignatian spirituality, as meticulously explained by Teresa of Avila (2020), within the worldview of Perennialism and Panentheism, that holds and view the nature of God as: "God is in all and all is in God, but God the creator also transcends the material world, imbedded within the belief that God has two poles. An actual pole representing the material world and a potential pole beyond the limitations of time, space and the material. Panentheism also holds that God is changing, finite and temporal in His actual pole, and that God is unchanging and eternal in His potential pole, but that God is not limited to either of these poles as He acts in unity in both poles simultaneously and is one with all of creation (Geisler, 2012)". In this instance we need to note that this Ontological position is perfectly aligned with the development of the Transpersonal dimension within leadership. This process is often referred to as "potentiating" (leader development towards their full potential) specifically referring to the development of Transpersonal leadership. A developmental journey that moves beyond Maslow's (1969a) self-actualisation towards the realms of the spiritual self-transcendence (Almaas, 2004; Willard, 2012; Benner, 2015; Koltko-Rivera, 2006).

2.3.2 Epistemology – The nature of knowledge and how we come to know.

From an epistemological standpoint, this study acknowledges the nature of knowledge gathered as subjective and relative. In this study the knowledge will emerge from the lived experiences of the researcher, and thus the data subsequently captured will at its core be constructed and qualitative, thus Epistemologically, the knowledge will be analysed and given meaning through the lenses of Interpretivism. The interpretivist paradigm highlights the idea that there is no one single truth, and that reality must be interpreted to discover and enhance the understanding of the underlying meaning of activities and/or events (Crotty, 1998; Oosthuizen, 2020; Creswell & Creswell, 2018; Creswell & Creswell, 2023). The researcher

aims to employ an epistemological flexible approach combining psychological and spiritual perspectives to the often-inner abstract explorations of the human self (Haynes, 2016).

2.3.3. Axiology – The nature of value and value judgements.

In terms of Axiology, this research recognizes that the researcher's developmental journey to Transpersonal Leadership itself are value driven as highlighted by Almaas (2004), Willard, (2012) and Benner (2015). The inherent value in the development of the Transpersonal dimension within leader development suggests a belief in the spiritual dimension, the interconnectedness of individuals and the value of holistic well-being (Haynes, 2016). Additionally, endeavouring to contribute to the resolve of the current global leadership crisis, this study underscores the importance of spirituality, mental wellbeing, self-awareness, and personal growth in the professional realm.

2.4 RESEARCH METHODOLOGY

This study is qualitative in nature, since qualitative research is defined as a study that reveals, in depth, how and why individuals behave, think and reason as they do (Bandler & Grinder, 1976; Gottfredson & Reina, 2019). The presentation of this qualitative research data will correspond with what Creswell (2023) describes as a "rich, thick description". Reflecting upon multiple perspectives on the concepts discussed, the results of the findings will offer a cohesive and coherent account of the developmental journey (Almaas, 2004; Willard, 2012; Benner, 2015), from Organisational leadership to Transpersonal leadership (Knights *et al.*, 2018) resulting in a "richer" understanding of events, based upon the "thick" description, which ultimately validates the findings discussed (Creswell & Creswell, 2018; Creswell & Creswell, 2023).

2.4.1 Autoethnography

Employing the abovementioned theories applied to the current global leadership crisis, leadership styles, motives, leadership development theories, and the dire need for Transpersonal leaders, the researcher aims to utilize an autoethnographic research method

as suggested by Chang (2008), with the intention of exploring formal and experiential learnings over time as to identify possible indicators that could lead to the development of Transpersonal leadership as noted by Knights *et al.* (2018) and also characteristics and behaviours within leaders.

Autoethnography is a study of culture from within, examining our past and understanding our position within a civilization. In this instance Executive leadership would be the tribe and or culture studied from within. It involves self-reflexivity, assessing others' views, and acknowledging communicative processes. By accessing narratives beyond one's own, one can gain profound insights and envision a more sympathetic, inclusive, and receptive global community. This approach helps us understand our cultural context and contributes to a more inclusive world (Chang, 2008).

Autoethnographies traces its roots back to anthropological research fields and has of late become a widely accepted research methodology within the social sciences (Chang, 2008). Autoethnographies endeavour to allow researchers to write autobiographies that self-consciously explore the interplay between the introspective (reflective and reflexive) (Bolton, 2014; Sambrook, 2017), personally engaged "self" with cultural descriptions born from language, history, and ethnographical explanation (Chang, 2008). Although Chang (2008) notes that autobiographical writing happens through a process of self-exploration, it is important to note that an ethnographical approach allows autoethnographies to transcend mere autobiographical writing, as it distinctly connects the personal and the cultural (Chang, 2008).

Although "auto-ethnography" had a very different meaning when it was initially coined by Anthropologist, Heider in 1975, the personal "self" referred to in the modern definition of autoethnography, refers to the ethnographer or the researcher (Chang, 2008; Sambrook, 2017).

The importance of culture, and linking culture to the self in an autoethnography, will be executed by way of association with the ethnographer's "own people", the Leadership tribe (Chang, 2008). Hayano (1979) explains and sheds light on this research approach, who used

"association" to a group of card players as to link the card-playing culture to his 1979 autoethnography (Chang, 2008). The researcher will associate and or link the researcher's "self" to Leadership or the wider global group or tribe of Leaders.

Since the early 1980's autoethnographies have divided into three overarching sub-categories. These include:

- Native anthropology.

- Ethnic autobiography; and

- Autobiographical ethnography.

This research inquiry will focus on the latter where an "autobiographical ethnography" refers to writings where researchers draw on personal experience to engage in ethnographic writing. In this instance researchers treat their autobiographical data critically, analytically, and interpretively, to enhance the "cultural" understanding of what is remembered, recalled, told, and observed (Chang, 2008).

Through self-examination within a cultural context, this autoethnography will endeavour to gain insight into the leadership culture, the understanding of "self" and other leaders, directly and/or indirectly linked to the researcher (Chang, 2008).

Autoethnographies have three major benefits:

- The offering of a research method that is approachable to both researchers and readers.

- The enhancement of cultural understanding of the self and others; and

- They have the potential to transform the "self" and others to be motivated towards cross-cultural integrative learning, by way of association (Chang, 2008).

2.5 DEMARCATION / DELIMITATION OF THE STUDY.

This study will be executed against the experiential backdrop within the bounds of South Africa. Although literature throughout the study will be solicited from a global author audience, the researcher was born and raised in South Africa and gained most of his leadership experience within the South African economy. The geographic areas where the

researcher have managed and currently lead his organisations are highlighted on the map, by red mini radars, showing the Western Cape, Gauteng, KwaZulu-Natal, and Eastern Cape regions of South Africa (Figure 1).
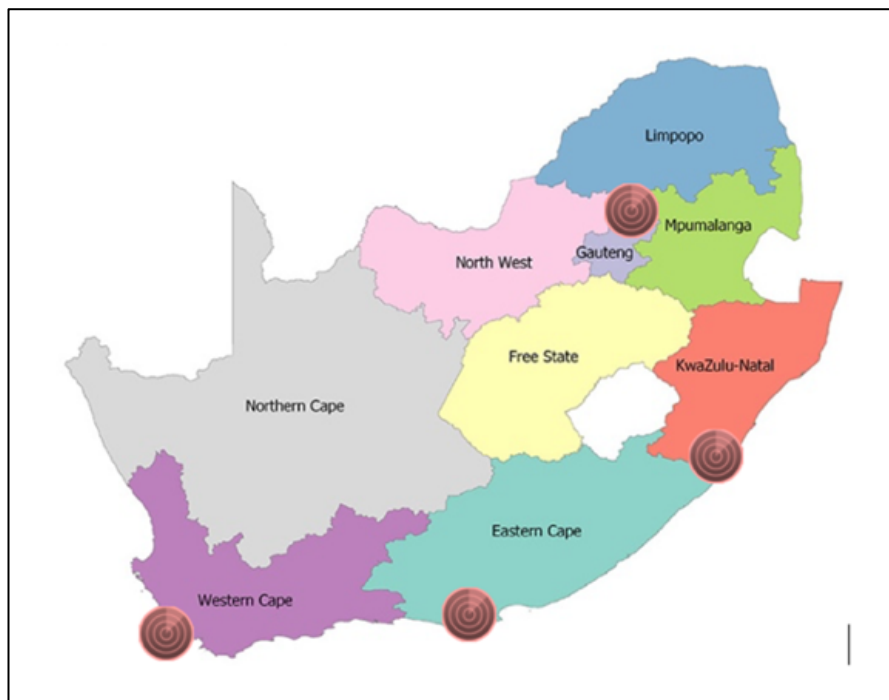
Figure 1 - South African Provincial Map

2.6 DATA COLLECTION AND ANALYSIS

In the wider context of academic research design, three primary data collection methods are available: quantitative, qualitative, and mixed-method approaches. This study specifically employs an autoethnographic methodology, emphasizing qualitative data collection methods (Cresswell & Cresswell, 2018, 2022). Through this approach, the research leverages on his personal experiences, journals, academic literature, and external data from interviews and focus group discussions. This comprehensive and reflective data gathering process aims to answer the key research questions with academic rigor and depth.

Chang (2008) argues that three overarching methods of data collection within autoethnographic research exist. These include the collection of personal memory data,

collection of self-observed / self-reflective data (Bolton, 2018), and the collection of external data. These three pillars are discussed and outlined below.

2.6.1 Collecting personal memory data

Personal memory data encompasses the collection of data that can be recalled from the researcher's past (Chang, 2008). The following methodologies refer:

- Chronicling the Past. The creation of an autobiographical timeline, highlighting memorable events and/or experiences illuminating the development of the researcher's personal life and its effects on the researcher's professional life and vice versa. In the context of this study, the researcher will create his own autobiographical timeline, as suggested by Almaas (2004), Willard (2012), Chang (2008) and Benner (2015), to highlight his journey from an Organisational leader to a Transpersonal leader.

- Inventorying the Self. After the collection of recalled memory data, the data is evaluated and organised by selecting and deselecting certain elements, whilst ranking them in order of importance. This can be done by way of focussing on memory, bits highlighted such as proverbs, rituals and celebrations, mentors, and cultural artefacts (Chang, 2008).

- Visualising the Self into diagrams, charts, and drawings (Chang, 2008).

2.6.2 Collecting self-observed / self-reflective data.

As autoethnographic data comes from both the past and present. Self-observation and self-reflective data highlight the idea of capturing data pertaining to the researcher's thoughts, emotions, motives, behaviours, and interactions as they occur in the present, or as they occurred over time (Chang, 2008; Bolton, 2018).

Firstly, self-observational data records actual behaviours, thoughts, and emotions as they occur in their natural contexts (Chang, 2008). The data can be collected as follows:

- Systemic self-observation. Systemic self-observation encircles the notion of a systemic and intentional approach to self-observation. This can be executed by way of interval recording or occurrence recording (Chang, 2008).

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- Interactive self-observation. Data collected by way of intentional interactions with others in a group setting. Within the context of this study, interactive self-observation took place by way of a focus group discussion with other leaders that formed part of the leadership culture. This allowed the researcher to gather data through interaction with other leaders allowing the researcher the opportunity to listen to others whilst learning from them in the process as was supported by Chang (2008).

Secondly, self-reflective data (Bolton, 2018) allows the researcher to collect data because of introspection, self-evaluation, and self-analysis. This data can be collected by way of articles in journals, cultural identification, and cultural membership (Chang, 2008). As the sole participant-researcher to this study, the researcher has journaled (in detail over the past ten years) his meta-narrative and developmental journey as indicated by Almaas (2004), Willard (2012), Bolton (2018) and Benner (2015), from an Organisational leader to a Transpersonal leader, which then formed the base for the collection of self-reflective data in this research project.

2.6.3 Collecting external data.

As autoethnographies are based on the researcher's past and present, data from external sources can assist the ethnographer with additional perspective, allowing the researcher to investigate and examine his/her subjectivity. This can be executed by way of interviews, textual and other artifacts, and literature (Chang, 2008). For the purpose of this research project, focus was given to interviews and focused group discussions with colleagues that have journeyed with the researcher through his leadership transformation, where these provided external contextualised data that confirmed, complemented, or rejected introspectively subjective generated data as noted by Chang (2008).

Please see below a table (Table 1) depicting the demographic of the individuals consulted in the interviews and focus group discussion regarding the collection of external data as a validation strategy of the researcher's transformation from Organisational leadership to Transpersonal leadership.

Table 1 - Demographic of External Data Collection Sources

Interviewee	Position	Academic Qualifications	Period of Employment in years	Race
A	Managing Director	PhD - Doctorate	15	European
B	Group Services Director	BChD Doctorate	15	European
C	Customer Relations Director	National Diploma	13	European
D	National Sales Manager	AMLDP	19	Coloured
E	Regional Operations Manager	Senior Certificate	13	Coloured

2.7 ROLE OF THE RESEARCHER

The Autoethnographic research frameworks and more specifically an "autobiographical ethnography" was conceptualised to allow researchers to draw on personal experience to engage in ethnographic writing in a critical, analytical, and interpretive nature, as to enhance the cultural understanding of what is recalled, told, and observed, through self-examination (Chang, 2008). Therefore, the researcher aimed to utilize an Autoethnographic research method, by documenting the researcher's own experiences (see annexures at the end of this study) with the intent to contribute to the advancement of knowledge. The aim of the study was to explore possible indicators that could lead to the development of Transpersonal Leadership characteristics within leaders. This is an aspect also noted by Knights *et al.* (2018). The key experiences that shape the researcher's autoethnographic timeline, is presented visually below (Figure 2):

PERSONAL DEVELOPMENT TIMELINE

FIRST HALF

1997-2014

My career began with a blend of military leadership, mechanical engineering, and commercial helicopter piloting, complemented by HR and business acumen. This foundation made me a results-driven leader, focused on efficiency, performance, and ROI.

MSC IN COACHING & BEHAVIOURAL CHANGE

2014-2018

I began my journey by acquiring foundational coaching skills at Henleys Business School, focusing on behavioural change. This laid the groundwork for my diverse coaching career.

VISION QUEST & SACRED CIRCLES (FRANSCHOEK MOUNTAINS)

FEB 2019

I deepened my connection to nature and spirituality through Vision Quests and Sacred Circles in the Franschhoek Mountains, enriching my approach to coaching with insights into personal transformation.

ADVANCED VISION QUEST & SACRED CIRCEL WITH FASTING (GIFBERGE)

FEB 2020

I participating in an advanced spiritual retreat in Gifberge further developed my understanding of self and interconnectedness, pivotal for my transpersonal coaching methods.

30 DAY ST. IGNATIAN SPIRITUAL EXERCISES

JUNE 2020

I immersed myself in Ignatian spirituality, adopting structured methods of contemplation and reflection to guide my clients through spiritual discernment and the discovery of their life's purpose.

POST-GRADUATE ST. IGNATIAN SPIRITUAL DURECTION CERTIFICATION

2021-2023

This certification equipped me with advanced techniques in spiritual guidance, allowing me to incorporate spiritual exercises and direction into my coaching practice effectively.

DBA IN EXECUTIVE LEADERSHIP DEVELOPMENT INTERVIEWS & FOCUS GROUP DISCUSSIONS DATA COLLECTION

JUL 2023

My doctoral research on leadership development provided me with deep insights into the challenges and solutions faced by executives, enriching my toolkit for coaching business leaders.

Figure 2 - Researcher's Leader Development Timeline –

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2.8 VALIDATION STRATEGIES

Creswell's (2023) validation strategies are employed as part of this study to ensure an acceptable level of transparency and trustworthiness of the findings, of the completed research study (Hall, 2021). In this research project, Peer review / debriefing would be the main strategy employed.

Peer review / debriefing ensures honesty on the part of the researcher through the monitoring of the research process by an impartial individual (Merriam, 2017). This strategy can potentially (apart from its validation purpose) add an external opinion on the subjects researched. For this, the research supervisor, as appointed by the Selinus University Academic Council, will fill the role of monitoring the research process as outlined by Merriam (2017) and Creswell (2023).

2.9 ETHICS

The researcher, the sole participant-researcher in this research project, understand that ethical clearance must be obtained from the Research Ethics Committee and that the researcher's researching practice need to adhere to Selinus University Business School's code of conduct, and that this document needs to be signed by the researcher. This process will ensure the ethical safety of the researcher, participants, and the university itself.

Pertaining to academic research, ensuring the privacy and confidentiality of human participants is of the utmost importance, especially when such individuals are involved. In studies where sensitive information may be disclosed, or where the mere association with the study may expose participants to risk, this ethical need is especially obvious. The present investigation is guided by the utmost principles of ethical accountability. The identity of all participants has been safeguarded in accordance with this promise by employing pseudonyms and implementing other confidentiality protocols.

Ethical considerations was given to the following as proposed by the City University of London (CUL, 2023): (1) Respect for persons, (2) Benefit to outweigh risk, (3) Justice and equal treatment, (4) Informed written consent from all participants, (5) Confidentiality and data protection (The information gathered will be stored for a period of three years, after which, the information will be destroyed), (6) Integrity, and (7) Ensure no conflict of interest This information agrees with the sentiments of Creswell an Creswell (2018; 2023).

CHAPTER 3: DATA COLLECTION AND ANALYSIS

3.1 INTRODUCTION

Chapter 3 of this dissertation delves into the transition from Organisational Leadership to Transpersonal Leadership, detailing the researcher's data collection and analysis methods. This chapter seeks to explore the interconnectedness of experiences, ideas, and transformative insights that have profoundly influenced the researcher's leadership style, which transcends conventional norms to embrace a soul-centred, holistic approach to personal development. Ahmed *et al*. (2016) echoes this perspective, supporting the importance of a holistic, soul-centred approach in leadership.

The researcher utilized systematic thematic analysis to scrutinize various data sources, including reflective writings, journal entries, interviews, and focus group discussions, each offering diverse viewpoints on the transformative leadership journey undertaken.

The thematic analysis within this chapter employs a thoughtful, deliberate method to derive insights from the qualitative data. The initial step involved meticulously coding information from the author's reflective writings, which highlighted the researcher's advancements in self-awareness and introspection during his master's degree in Coaching and Behavioural Change. Whitmore (2007, 2017) corroborates the significance of these elements in developing effective leadership qualities, underscoring their relevance in the researcher's journey.

Additionally, the analysis process was enriched by the author's reflections on his transformational learning experiences during Vision Quests, the 30-Day Ignatian Spiritual Exercises, and three years of Spiritual Direction Training.

External data was gathered through semi-structured interviews and focus group discussions to garner insights into the researcher's evolving leadership purpose, style, and motivation towards Transpersonal leadership. McLeod (2016) and Knights *et al*. (2018) affirm the value

of these methodologies in capturing deep insights into leadership transformations. The data was analysed to identify initial themes, categories, and sub-categories that emerged, providing a comprehensive understanding of the researcher's leadership development journey as supported by Almaas (2004), Willard (2012), and Benner (2015), who all underscore the dynamics of leadership evolution.

The chapter concludes by identifying four main themes—Radical, Ethical, Authentic, and the importance of Spiritual practices—which are the foundational pillars of Transpersonal leadership characteristics. These themes are further scrutinized through the lenses of the literature review in the subsequent chapter, offering a thorough analysis of existing academic literature and current discourses related to these fundamental themes.

3.2 THEMATIC ANALYSIS PROCESS

The following processes was followed to thematically analyse the various data sets:

3.2.1 Structuring the Dataset

Through the process of "deep immersion" the dataset's content was thoroughly analysed until contextually understood. Bolton (2018) underscores the significance of both reflective and reflexive practices, advocating for a systematic and repetitive analysis of reflective journals. This process was further integrated with the examination and analysis of interview transcripts and focus group discussions, thereby forming the core structure of the data sets. The aim was to engage with novel concepts and analytical perspectives in a thoughtful and repetitive manner. The initial immersion within the data was enhanced by the utilisation of AI Data Analysis tools. The software facilitated a structured engagement with the data, aiding in documenting unique ideas and concepts emerging from the dataset, a process mentioned and supported by both Clarke *et.al* (2015) and Cresswell and Cresswell (2018, 2022).

3.2.2 Coding / Labelling of the Data

As suggested by Creswell and Cresswell (2018, 2022), the researcher carefully designed a coding method that worked faultlessly for the researcher's DBA study. The data coding consisted of both inductive and deductive coding. Deductive and Inductive coding are identified to enhance the breadth and the depth of exploratory research. The process started with inductive coding, which meant that the data wasn't approached with any set codes. Instead, codes were allowed to emerge from the data itself. During this phase, the reflective writings, interviews, and conversations were carefully looked over to find the first patterns, initial themes, and insights that naturally came up from the dataset. This is a sentiment also mentioned by Bolton (2018). Finally, deductive coding was used to make sure that these new codes fit with the research goals and theory frameworks that support the researcher's study. This repeated interaction between inductive and deductive coding made sure that the data analysis was dynamic, accurate and reflexive. It also made it easier for the researcher to immerse himself within the data in a way that respects both empirical results and the theoretical foundations of academic research. This coding strategy, assisted to emphasise how deep and complex the change to Transpersonal Leadership was. Creswell and Creswell (2018, 2022) mentioned that this data coding strategy assisted with the process to also provided a solid analytical base for the theme development phase.

3.2.3 Initial Theme Creation and Theme Development

After all the data was coded, the study moved on to the more complex steps of Initial Theme Generation and Theme Development. The approach was dynamic and iterative, with first concepts developed through active engagement with the written material. After the original themes were selected, they underwent a comprehensive Theme Development process involving rigorous review, enhancement, and expansion. By employing a recursive approach, the primary topics were consistently revisited within the broader dataset and theoretical frameworks. This made sure that each theme fully captured the complicated and nuanced aspects of the leadership transformation journey (Almaas, 2004; Willard, 2012; Benner, 2015). This section was crucial for delving into the transformative process and developing distinct, meaningful starting themes that demonstrate the depth of the research and aid the researcher in comprehending Transpersonal Leadership within the study's context.

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3.2.4 Defining Initial themes

At the end of the thematic analysis process, the initial themes that had been found were carefully put together and explained in a way that align with the research study's objectives. Each theme was carefully looked at to make sure it made sense and fit with the initial themes. This way, the researcher was able to build a story that fit with the information and helped the researcher with the research studies objectives. Finally, the researcher carefully chose which data extracts to use for the write-up so that he could give a colourful and interesting account of the thematic ideas. This would add depth and context to the dissertation's story.

3.3 CODING/LABELLING THE DATA

A. **Reflective writings and journals on the authors journey through his Master's Degree in Coaching and Behavioural Change**

After analysing the reflective document, the initial main themes identified through thematic coding with reference to the author's developmental journey (Almaas, 2004; Willard, 2012; Benner, 2015; Whitmore (2007, 2017) and Passmore (2016) towards Transpersonal coach culminating into Transpersonal Leadership are listed in order of importance based on data or theme frequency:

1. Self-Reflection and Inner Synthesis:

Focusing on integrating different realms of the psyche (consciousness, middle sub-conscious, lower subconsciousness, perinatal realms of consciousness, higher consciousness and universal consciousness), for inner-game awareness and personal congruency (Brown, 2004; Assagioli, 2012; Bolton, 2018).

2. Transition from Ego-Centric to Soul-Centric Leadership:

Moving beyond the ego and traditional leadership development models to embrace a more holistic transcendent identity-based leader, through Soul-Centred development (Bennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015; Hulnick & Hulnick, 2010; Barrett, 2016).

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3. Embracing Vulnerability:

There is power in vulnerability. Vulnerability as a strength and a pathway to deeper connections and leadership authenticity (Brown, 2012; Bishop, 2013; Galma, 2024).

4. Integration of Coaching Competencies with Personal Identity:

Merging professional skills with personal growth to enhance coaching and leadership effectiveness (Hicks, 2014; Passmore, 2016; Whitmore, 2017; Black *et al.,* 2018).

5. Authenticity and Compassion in Leadership:

Prioritizing genuine, compassionate interactions within coaching and leadership practices (Bishop, 2013; Nights *et al*., 2018).

6. Philosophical Ontological Idealism:

Exploring the reality of immaterial (spiritual) phenomena as a basis for understanding leadership development and coaching dynamics.

The reflection document details the researcher's transformative journey through his MSc in Coaching and Behavioural Change, marking a pivotal shift from a primarily ego-centric leadership style to a Transpersonal approach, as also experienced by (Pennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015). This transition is evident through his engagement with various stages of personal and professional development, embracing vulnerability (Galma, 2024), and adopting a holistic view of leadership and leader development (Ahmed *et al*., 2016). Main initial themes include the realization of the importance of inner synthesis within the leader psyche over behavioural post-mortems, the integration of coaching competencies, and the profound impact of understanding and realigning his identity from organizational power to a soul-centric leadership approach model. This journey underscores the significance of reflection, self-discovery, and the embracing of a Transpersonal coaching model (Whitmore, 2007), which aligns with his passion for leadership development coaching models.

These initial themes collectively prepared the author's path towards Transpersonal Leadership by encouraging a deep personal transformation that aligns with the principles of Transpersonal psychology (Grof, 2019) and coaching (Whitmore, 2007; 2017; Pennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015). This journey (Almaas, 2004; Willard, 2012; Benner, 2015) not only enhanced the author's professional coaching skills but also facilitated a profound personal evolution towards a leadership style that is more authentic, compassionate, and soul-centred.

B. **Vision Quest / Sacred Circle (Franschhoek Mountains)**

The initial themes identified during the researcher's First Vision Quest in the Franschhoek Mountains are arranged in the order of importance for the development of Transpersonal Leadership. In this section, the researcher examines the foundational aspects that facilitate a profound and transformative journey from Organizational Power Leadership to a more holistic and soul-centred approach. This sequence reflects a transition from self-awareness and healing to broader relational and systemic transformations, detailing the following:

1. Inner Healing and Self-Discovery:

A profound awareness of oneself and a commitment to ongoing personal development are the foundational pillars of Transpersonal leadership. Important first steps include gaining an understanding of one's own inner wounds and mending any misconceptions one may have regarding power and authority (Pennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015; Hawkins, 2006; Snowden, 2013a; Jung, 2014).

2. Healing and Vulnerability:

By embracing vulnerability as a strength rather than a weakness, allows the researcher to interact with people in a real manner, fostering trust and openness (Brown, 2012; Galma, 2024; Vanzant, 2015).

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3. Forgiveness and Transformation:

A crucial step in letting go of past hurts and grudges, whilst facilitating personal transformation through the act of forgiving others, particularly those who have abused their position of authority (Rohr & Ebert, 2001; Cloete, 2019).

4. Emotional Baggage:

By acknowledging and resolving emotional burdens, a leader can approach relationships and decisions with greater objectivity, freed of old preconceptions and traumatic experiences, that drive automated subconscious behavioural addictions (Rohr, 2011; Rohr, 2016; Els *et al.*, 2018).

5. Relationship Healing:

Utilising empathy, understanding, and compassion while repairing connections with important individuals in one's life enhances professional relationships (Rohr, 2011; 2016; Ricard, 2018).

6. Leadership Compassion, Love, and Care:

Moving towards a style of leadership that authentically embodies compassion, love, and care signifies a substantial transition towards Transpersonal Leadership, focussed on the welfare of others (Greenleaf, 1977; Bishop, 2013; Greenleaf *et al.*, 2016; Lombard, 2017).

7. Trust in Authority and Dysfunctional Authority:

Integrity and trust are fostered in organisations and teams by exhibiting ethical and responsible use of power, which helps to eliminate scepticism towards authority (Vanzant, 2015).

8. Power and Authority:

Establishing a shift from dominance and control to one of empowerment and service is fundamental to soul-centred leadership (Pennington, 2000; Singer 2007).

9. Nature and Reflection:

A profound sense of interdependence, humility, and awe are fostered by a connection to nature (Plotkin, 2003; Snowden, 2013a; Jung, 2016); these are qualities that are crucial for leaders who wish to comprehend their position in the larger matrix of life.

10. Development from Ego-Centric to Soul-Centric Leadership:

The transition from egocentric to a leadership approach that prioritizes love, compassion, care, honesty, genuineness, intention (Lombard, 2017), and the general improvement of the larger group is both a critical and crucial advancement in the field of Transpersonal Leadership (Barrett, 2016).

11. Authentic leadership:

The aim of the Transpersonal Leadership development process is to cultivate a leadership approach that aligns with one's identity (True Self) (Pennington, 2000), personal values (Slabbert *et al.*, 2001), and a commitment to the common good of humanity (Bishop, 2013).

Arranging these primary topics by priority reveals the pathway to shift from conventional leadership paradigms to Transpersonal Leadership. Each successive subject builds on the previous one, starting with personal self-improvement (restoring the relationship with self) and advancing to influence organisational culture (Oliveira, 2004), interpersonal relationships (restoring the relationship with others), and finally the broader social and environmental surroundings (restoring the relationship with the plant and animal kingdom and with all of creation). This logical sequence highlights the meaningful process of evolving into a leader that exceeds expectations in their role whilst advocating for the well-being and growth of all parties concerned.

C. **Advanced Vision Quest / Sacred Circle / Fasting (Gifberge)**

The study of the reflective writings uncovers certain primary themes that aid in the formation of Transpersonal leadership (Knights *et al.*, 2018). Transpersonal leadership is leading beyond the ego (Haynes, 2016) (overfocussed on what we do, what we have and what people might

think of us), prioritising the well-being and development of others, and incorporating spiritual values (Slabbert *et al*., 2001) into leadership practice (Barrett, 2014; Barrett, 2016). The initial themes identified, provide insights into the path to reaching this leadership style, focusing on personal change, emotional intelligence, spiritual integration, and genuine Self-expression.

1. Enneagram:

The Enneagram significantly improves emotional and spiritual intelligence in leadership development. The approach promotes leaders to address and include their shadows (suppressed hurts and or clusters of excellence), which are typically denied or repressed parts of the self, resulting in the emergence of the genuine identity and authenticity (Bishop, 2013) of the leader. Engaging in this introspective process is essential for both spiritual and emotional growth, enabling leaders to handle social interactions with increased sensitivity and mindfulness (Rupprecht *et al*., 2019). Emotional and Spiritual intelligence, developed using the Enneagram, allows leaders to form strong connections with people, inspire trust (Vanzant, 2015), create genuine relationships, and enhance emotional and spiritual resilience (Braden, 2015; Duggan & Theurer, 2017) in times of increasing uncertainty (Bennett, 2017) all of which is essential aspects and characteristics of Transpersonal leadership.

2. Personal Transformation and Self-awareness:

 A foundational or meta-theme is the leader's journey through personal transformation and increased self-awareness. The wilderness retreat and subsequent reflections highlight the importance of confronting and understanding one's inner world, including fears, anger, and underlying emotional traumas (Bandler & Grinder, 1976; Rohr & Lamott, 2021). This process allows for the shedding of the false self and ego-driven behaviours, paving the way for the soul-centric True-Self to emerge with a more authentic, compassionate, and empathetic leadership approach (Pennington, 2000; Bishop, 2013; Barrett, 2016).

3. Emotional Intelligence and Management:

Closely related to personal transformation is the development of emotional intelligence. The reflections underscore the significance of recognizing, understanding, and managing one's

emotions and the emotions of others. With improved Emotional intelligence, leaders navigate interpersonal relationships more effectively, foster a positive organizational culture, and respond to challenges with greater resilience (Braden, 2015; Duggan & Theurer, 2017).

4. Spiritual Integration:

Transpersonal leadership is incorporating spiritual themes into everyday life and leadership activities. The early themes of seeking divine intervention, feeling a unity with nature, and striving for enlightenment demonstrate a strong desire for a connection with a higher power. The spiritual aspect enhances leadership by prompting leaders to act from a position of inner tranquilly, a clear sense of purpose, and a dedication to benefiting the broader community (McLeod, 2016).

5. Authentic Self-expression and Vulnerability:

The researcher's journey to Transpersonal leadership involved embracing his true self-expression and vulnerability as experienced by Pennington (2000), Almaas (2004), Willard (2012) and Benner (2015). The observations and reflective journals show significant insights derived from artistic experiences and contemplation, highlighting the significance of being authentic. Authenticity (Bishop, 2013) cultivates sincere connections with people and allows leaders to inspire and encourage by being vulnerable, demonstrating that addressing faults and challenges can be a source of strength (Brown, 2012).

6. Connection to Others and Compassionate Leadership:

Emerging from personal transformation and spiritual integration is a heightened sense of connection to others. The thematic analysis highlights the researcher's development towards compassionate leadership, characterized by empathy, caring, and a strong desire to contribute positively to the lives of others as noted by Ricard (2018). This theme is evident in the reflections on family interactions, professional engagements, and the broader impact of his heart-centred leadership motive on the greater society.

7. Continuous Growth and Lifelong Learning:

The materials demonstrate the notion of ongoing development and perpetual education. The researcher's readiness to participate in difficult situations, contemplate profound emotional matters, and be receptive to fresh perspectives demonstrates a dedication to continuous personal and professional growth. A growth mentality is crucial for Transpersonal leadership since it enabled the researcher to adjust, develop, and stay pertinent in a swiftly changing VUCA environment (Bennett, 2016; Kok, 2019; Slabbert, 2022).

Conclusion

The thematic analysis of the reflective documents provides a comprehensive understanding of the complex developmental journey of the researcher towards Transpersonal leadership. Through personal transformation, emotional intelligence, spiritual integration, authentic self-expression, a deepened connection to others, and a commitment to continuous growth, the researcher transcended traditional leadership models. This approach fostered within the researcher a leadership style that is inclusive, empathetic, and aligned with higher values, ultimately contributing to the creation of more humane and sustainable organizations and societies.

D. Ignatian 30-Day Spiritual Exercises

D1. Week 1 – The unconditional love, compassion, and care of God for all of creation.
This week considers God's unlimited love for man and our sometimes-flawed reactions to God's grace and gifts.

The researcher's first week of Ignatian Spiritual Exercises journal entries showcases a profound journey of introspection and spiritual engagement. Reflecting on nature, his personal growth, and his relationship with God his creator, the researcher shares detailed accounts of his observations, prayers, and the symbolism found in his surroundings in nature deep in the African Lowveld in the Limpopo Province Kruger National Park. This period is marked by his deep emotional exploration, seeking to understand God's presence in him and all aspects of life whilst embracing the transformative power of spirituality in both his personal and professional realms.

Initial themes Identified:
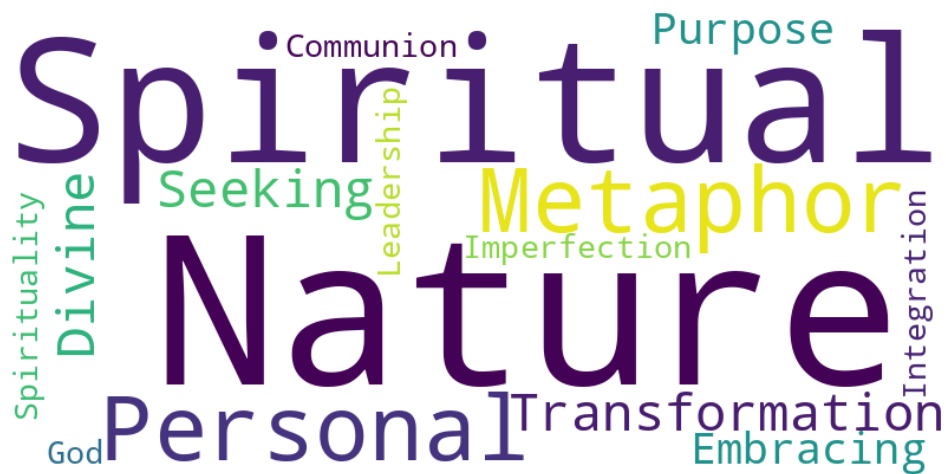
1. **Nature as a Spiritual Metaphor:**

Almaas (2004), Willard (2012) and Benner (2015), notes that nature's elements may serve as profound metaphors for the researcher's spiritual and personal growth, reflecting his deep connection with the plant and animal kingdom and, nature as a spiritual journey facilitator.

2. **Personal Transformation:**

Emphasis is placed on the researcher's journey of personal development and growth, highlighting his invitation to embrace all of his vulnerabilities and imperfections as pathways / avenues to a deeper understanding and his connection with God.

3. **Seeking Divine Purpose:**

A passion-quest for understanding God's will and purpose for the researcher's life, particularly in relation to his coaching practice and the development of his spiritual leadership.

4. **Embracing Imperfection:**

Acknowledgment and acceptance of the researcher's personal flaws and shortcomings. The researcher sees this inner pilgrimage as integral to his spiritual and personal identity, which

ultimately lead him to a more authentic Self. The Self beyond the concerns and preoccupation of his ego defence mechanisms.

5. **Communion with God:**

God as absolute truth. Ongoing deep reflections on and dialogue with God, seeking to deepen the relationship with his Creator God and to embrace divine love and acceptance.

6. **Integration of Spirituality in Leadership:**

A deep exploration of how the researcher's spiritual principles and practices have been integrated into his leadership motive and style, culminating into a for a Transpersonal leadership approach to guiding others.

Figure 3 - Week 1 – The unconditional love, compassion, and care of God for all of creation (Visual Representation)

The researcher conducted a thematic analysis of the first week of the Ignatian Spiritual Exercises. The analysis was visualised using a word cloud and a graphical representation, emphasising key themes including Nature as a Spiritual Metaphor, Personal Transformation, Seeking Divine Purpose, Embracing Imperfection, Communion with God, and Integration of

Spirituality in Leadership. The graph shows the significance and occurrence of each subject, highlighting the profound spiritual self-examination and transformational experience.

D2. Week 2 – Getting to know Jesus the Human

Moving on from the absolute truth of God to the relational truth of Jesus the Christ, getting to know the human side of Jesus, and His mission to bring impact, save and heal the four relational breakdowns in the world – To heal and restore the relationship with self, the relationships with others, the relationship with the plant and animal kingdom and finally the restoration of man's relationship with God their creator.

The journals and reflections of the researcher, details his experiences during the second week of the Ignatian Spiritual Exercises. This week focused on engaging deeply with the life of Jesus Christ, using Ignatian prayer techniques such as imaginative contemplation, to place himself within Gospel scenes, thereby cultivating a personal and transformative encounter with Christ. As mentioned by Almaas (2004), Willard (2012) and Benner (2015) the researcher's reflections highlight a journey of intense spiritual introspection, emphasizing his desire to move closer to and becoming one with God, gaining insight into God's will for his life, a life with both purpose and higher purpose, whereas McLeod (2016) and Thurston (2017) also experienced that through embracing the call to one's spiritual and moral transformation takes place. The exercises encouraged the researcher to envision himself within biblical / gospel narratives, seeking a more intimate relationship with Jesus and reflecting on the implications of these encounters for personal growth and leadership.

Initial themes Identified:

1. **Deepened Spiritual Communion:**

Engaging with biblical scriptures / Gospels with a deep desire to foster a closer relationship with Jesus (God incarnated and meeting us in our material world).

2. **Understanding God's Will:**

Seeking insights into God's purposes and desires for the researcher's personal life and his higher purpose within leadership, sentiments mentioned by McLeod (2016) and Thurston (2017).

3. **Moral and Spiritual Transformation:**

Reflecting on the researcher's personal growth and his call to live out Christian virtues (love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control) in everyday life.

4. **Engagement with Biblical Narratives:**

Harnessing the power of human imagination (Ignatian prayer technique) to enter Gospel scenes and stories, as to enhance his personal connection with scriptural events and figures.

5. **Integration of Faith in Leadership:**

Exploring how spiritual insights inform and transformed the researcher's leadership practices.
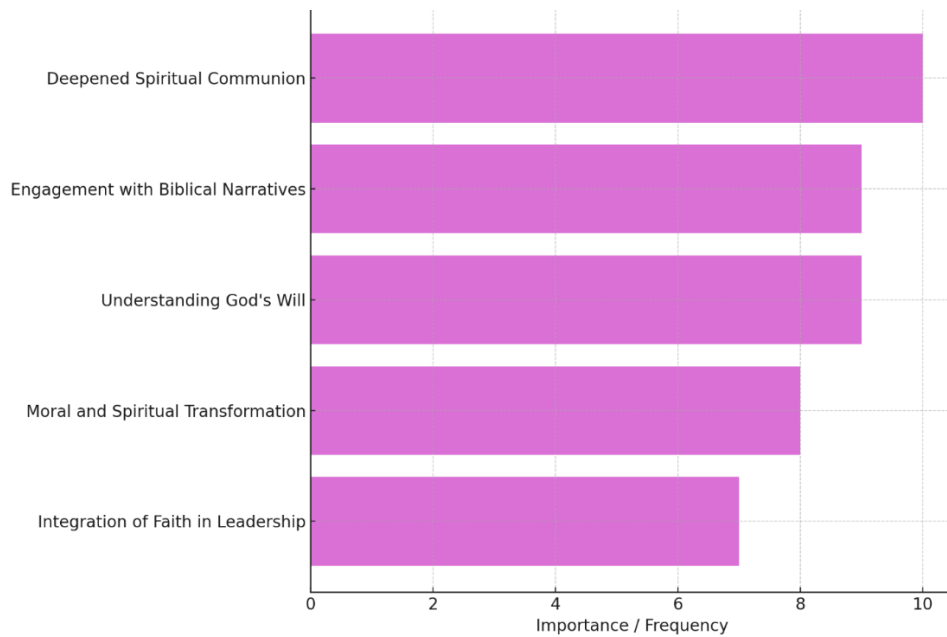
Figure 4 - Getting to Jesus as a human being Visual Representation

The thematic analysis of the researcher's experiences during the second week of the Ignatian Spiritual exercises has been visualized through both a word cloud and a graphical representation. The graph effectively highlights key initial themes such as Deepened Spiritual Communion, Understanding God's Will, Moral and Spiritual Transformation, Engagement with Biblical Narratives, and Integration of Faith in Leadership practice. The graphical representation illustrates the importance and frequency of each theme, emphasizing the depth of the researcher's spiritual engagement and his transformative learning journey as mentioned by Almaas (2004), Willard (2012) and Benner (2015).

D3. Week 3 – Passions and crucifixion of Jesus the Christ

The third week of the Ignatian Spiritual Exercises involves serious spiritual study on the sorrow and passion of Christ, focusing on the researcher's personal connection to Jesus and his sufferings. The journal reflections bring to the forefront conversations surrounding vulnerability, leadership, and his transformative learning process when aligning his will with that of Jesus Christ. The researcher's journal entries explore his heartfelt concerns about social corruption, (individual and shared concerns of the greater society), and his process of

being better aligned with and adopting a more soul-centred, compassionate identity, influenced by the teachings and deeds of Jesus.

Initial themes Identified:

1. **Personal Vulnerability:**

Acknowledging and embracing personal wounding and brokenness as his gateway to spiritual growth. Benner (2016) experienced a similar growth.

2. **Leadership Transformation:**

The researcher's inner development and his evolving leadership intent and purpose towards serving through his higher purpose, with humility and love, as demonstrated by Jesus in the scriptures. This is a process positively investigated by McLeod (2016) and Thurston (2017).

3. **Societal Reflections:**

Contemplating the impact of societal structures on individual leadership development and how collective spiritual journeys can help change the current narrative of leadership in crisis.

4. **Fear and Transformation:**

Exploring and investigating the impact of "fear" in personal development and the transformative power of faith to help leaders overcoming it.

5. **Compassionate Service:**

Stressing and highlighting the importance of service and humility in leadership, inspired by specific reference to the scriptures where Jesus washes his disciples' feet.
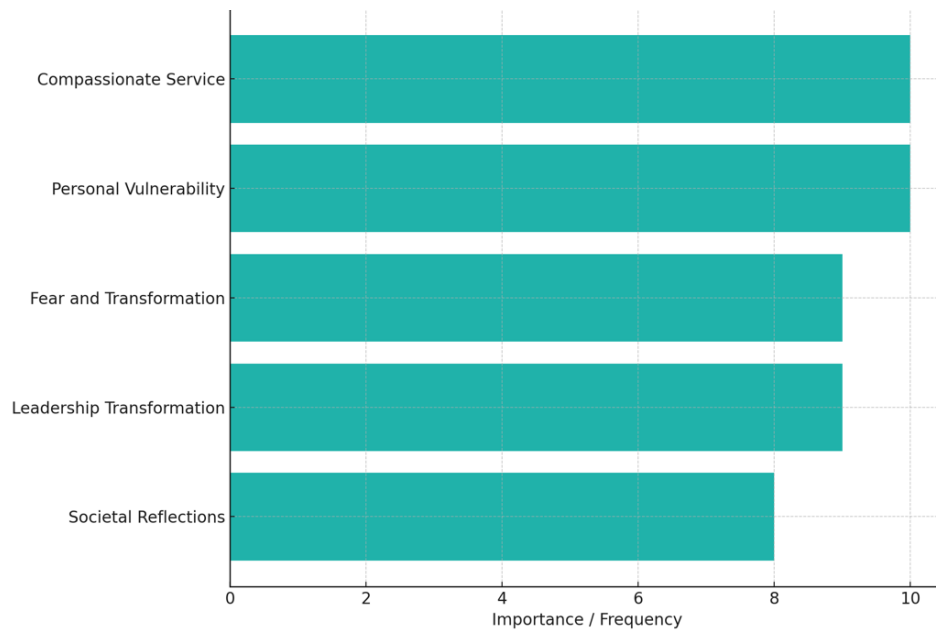
Figure 5- Week 3 – Passions and crucifixion of Jesus the Christ - Visual Representation

The researcher's experiences throughout the third week of the Ignatian Spiritual Exercises were analysed thematically and presented using a word cloud and a graphical representation. These visualizations effectively highlight key initial themes such as Personal Vulnerability, Leadership Transformation, Societal Reflections, Fear and Transformation, and Compassionate Service. The graph shows the significance and occurrence of each topic, highlighting the researcher's profound spiritual engagement and transformative learning experiences.

D4. Week 4 – Jesus the resurrected Christ

Explodes with chaos, confusion, wonder, and awe of Jesus Christ's resurrection. Week 4 of the researcher's Ignatian Spiritual Exercises involves analysing meditations on the resurrection of Jesus Christ and its impact on the researcher's personal and spiritual growth. This week's exercises urge participants to engage with the resurrected Christ on a personal

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level, delving into themes of renewal, hope, and the imperative to embody Jesus' teachings in everyday life.

Week 4 emphasizes the transformative power of the resurrection, inviting the researcher to spend time contemplating Christ's victory over death and how this truth contributed towards a transformative impact on the researcher's life. The researcher reflects on identifying the divine in everyday occurrences, incorporating spiritual wisdom into leadership, and the continuous process of personal and spiritual development shaped by the resurrection story, as depicted within the biblical scriptures.

Initial themes Identified:

1. **Recognition of the Divine in Daily Life:**

Experiential Insights into encountering Christ in the everydayness of leadership life and how this emerging truth helped fostering a continuous awareness of the divine presence within the researcher's leadership practices, both personal and professional.

2. **Spiritual Leadership:**

The call to model leadership on the servant, the authentic and the implicit leadership motive and style of Christ prioritizing compassion, humility, and service.

3. **Transformation and Resurrection:**

Personal development of the researcher motivated by the resurrection of Jesus, focusing on rejuvenation and triumph over personal and spiritual desolation.

4. **Divine Purpose and Calling:**

Reflections on the researcher's journals highlighting the need for aligning his personal vocation with God's will, all of which is inspired by the resurrection's message of hope and new beginnings.

5. **Integration of Faith in Practice:**

The practical application of faith principles in personal and professional life, seeking to live in a manner consistent with the teachings of St Ignatius supported within the bedrock of the resurrected Christ.
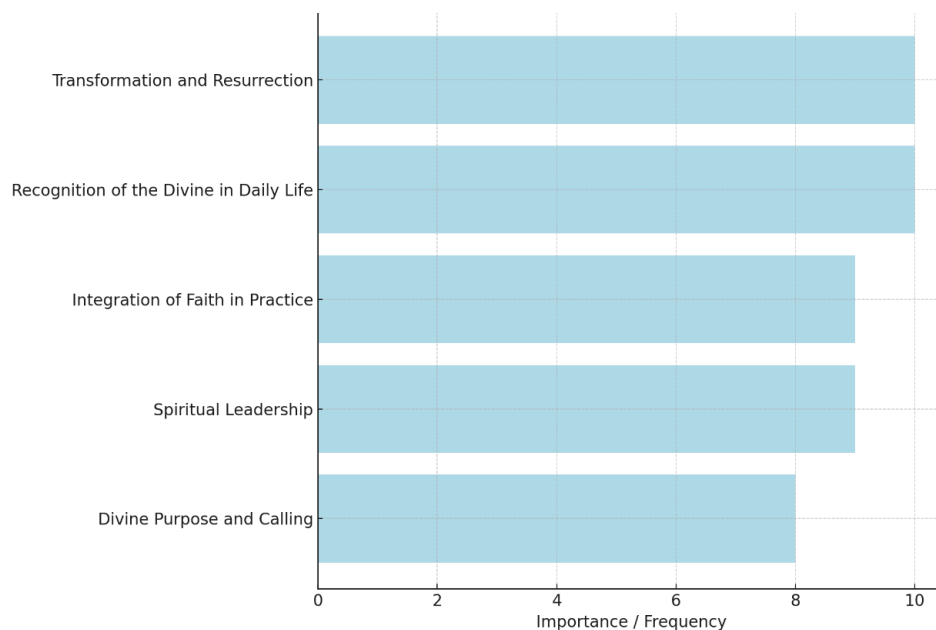
Figure 6 - Week 4 – Jesus the resurrected Christ - Visual Representation

The graph displays the significance and frequency of the primary themes discovered, highlighting the prominent relevance of resurrection themes in the researcher's spiritual journey this week. Almaas (2004), Willard (2012) and Benner (2015), mentioned that what the researcher felt is similar to what others experienced. The graphic analysis emphasises the

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profound reflection and the influence of the Ignatian exercises on both the researcher's personal and leadership growth.

E. Spiritual Direction Training Reflections

The investigation of the researcher's reflective papers from his spiritual direction training and associated experiences uncovers essential starting themes that contribute to the formation of heart / soul-centred leadership motive and style:

1. Spiritual Self-Discovery and Inner Healing:

Central to the researcher's journey, emphasizing the need for both emerging and current executive leaders to be introduced to their childhood wounding that gave rise to their ego-defence behaviours and identity as to gain insight into their often-displaced behavioural addictions driven by anger, fear, guilt or shame (Rohr & Lamott, 2021). This process paved the way for the researcher to become aware of the power of inner synthesis and the complete integration of his inner psyche with a keen focus and passion to be aligned with universal consciousness (Almaas, 2004; Willard, 2012; Benner, 2015; Barrett, 2016; Benner, 2016).

2. Embracing Vulnerability in Leadership:

There is power in vulnerability (Brown, 2012). Highlighted as a leadership strength, enabling the researcher towards deeper connections and authenticity (Bishop, 2013).

3. Authentic Use of Power and Authority:

The researcher's leadership transformation from ego-driven to soul-centred approaches, focusing on service, inclusiveness, empowerment, belief, and trust, rather than traditional leadership through power and control. This aspect is emphasised by Bishop (2013) and Barrette (2016).

4. The Role of Nature and Silence:

Recognising the power of becoming a contemplative in action. Embracing contemplative spiritual practices and nature (mountains) for facilitating introspection and spiritual

connection, essential for the development of the Transpersonal dimension, as mentioned by Plotkin (2003) and Green (2010).

5. Integration of Personal Faith and Professional Practice:

The researcher's journey intertwines his Christian contemplative spirituality with leadership, showcasing the importance of a much-needed coherent value system, not just for leader development but as key to the resolve of the current global leadership crisis.

6. Community and Relationship Building:

The researcher's journals highlight the development of communal spiritual spaces within the organisation for shared growth and learning, reflecting the impact of spirituality within the business.

7. Continuous Learning and Application of Spiritual Practices:

Including Ignatian and contemplative spirituality, together with the researcher's Enneagram training, his reflections and reflective practices, underline the importance of ongoing personal development.

8. Self-awareness and Reflection:

Emphasizes the importance for the researcher in his quest to gain insight and understanding of his inner-game movements that is ultimately driven through, recognizing personal values (Slabbert *et al.*, 2001), beliefs, and the impact of the researcher's actions on his followers, crucial for leaders aiming to inspire and guide effectively.

9. Ethical and Moral Integrity:

Emphasises the incorporation of ethical concepts and moral values (Slabbert *et al.*, 2001) into personal conduct and decision-making processes, essential for leaders striving to lead with authenticity and trustworthiness (Vanzant, 2015).

10. Empathy and Compassion:

Explores how accurate empathy play a crucial part in comprehending and forming deeper connections with the researcher's followers, which is vital for leaders in creating inclusive and supportive environments (Ricard, 2018).

11. Spiritual Resilience:

Points to the development of inner strength and resilience (Braden, 2015; Duggan & Theurer, 2017) within the researcher through Ignatian and Contemplative spiritual practices, enabling the researcher to navigate challenges with grace whilst maintaining a centred presence.

12. Visionary Leadership:

The capacity to imagine and express a compelling future that is in harmony with higher values (Slabbert *et al.*, 2001) and higher purpose (McLeod, 2016; Thurston, 2017), motivating group effort towards common objectives.

13. Transformation and Growth:

Emphasizes the researcher's role in facilitating personal and collective transformation, guiding his followers through change with wisdom and insight.

14. Servant Leadership:

The key premise is serving others as the core of leadership, focusing on the well-being and growth of team members and communities.

The introductory themes illustrate a route leading to the researcher's Transpersonal dimension characterised by profound personal growth, spiritual unification, and a dedication to leadership based on compassion, authenticity, and a concern on the well-being of all humanity.

Semi-Structured Interviews and Focus Group Discussion

Interview – Interviewee A

Interviewee A's interview provides a detailed look at the researcher's shift in leadership style from being focused on organisational outcomes to adopting a more Transpersonal approach. This transition is characterised by decreased reactivity, adoption of ethical and Authentic leadership methods and an emphasis on spiritual development, both individually and within the organisational environment. Key moments involve a shift in managing shareholder conversations, a heightened grasp of self-transcendence (Koltko-Rivera, 2006), and a substantial influence on relationships with stakeholders and team members, validating the researcher's shift towards compassion, empathy, and comprehensive involvement (Bishop, 2013)

Initial themes Identified:

1. Reduced Reactivity:

The researcher transitioned to becoming less reactive, prioritising rational and considered replies over quick emotional responses, implying a radical improvement within the researcher's Emotional Intelligence, supported by a strong development in Spiritual Intelligence.

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2. Ethical Leadership:

The researcher as experienced by Ricard (2018), has a firm commitment to ethical practices that benefit a greater good, moving his focus beyond mere profitability.

3. Authentic Engagement:

The researcher's approach evolved to be more authentic, departing from traditional executive behaviours and becoming more accessible and encouraging. Bishop in a study done on authentic engagement also experienced this kind of evolvement (Bishop, 2013).

4. Spiritual Growth:

The researcher's leadership transformation from Organisation leadership to Transpersonal leadership is deeply tied to his personal spiritual development, influencing his interactions and decision-making.

5. Stakeholder Relationships:

The researcher's interactions with internal and external stakeholders have shifted towards a leadership style that is more empathetic, understanding, and less focused on control.

6. Organizational Culture:

The development of the researcher's Transpersonal dimension has fostered a more joyful, supportive, and cohesive work environment, enhanced staff motivation and ultimately culminated in better organisational performance.

7. Compassion and Empathy:

The researcher demonstrates a significant increase in compassion and accurate empathy that significantly impacted interpersonal team dynamics as well as individual relationships. Ricard (2018), experienced the same in a study done on compassion and empathy.
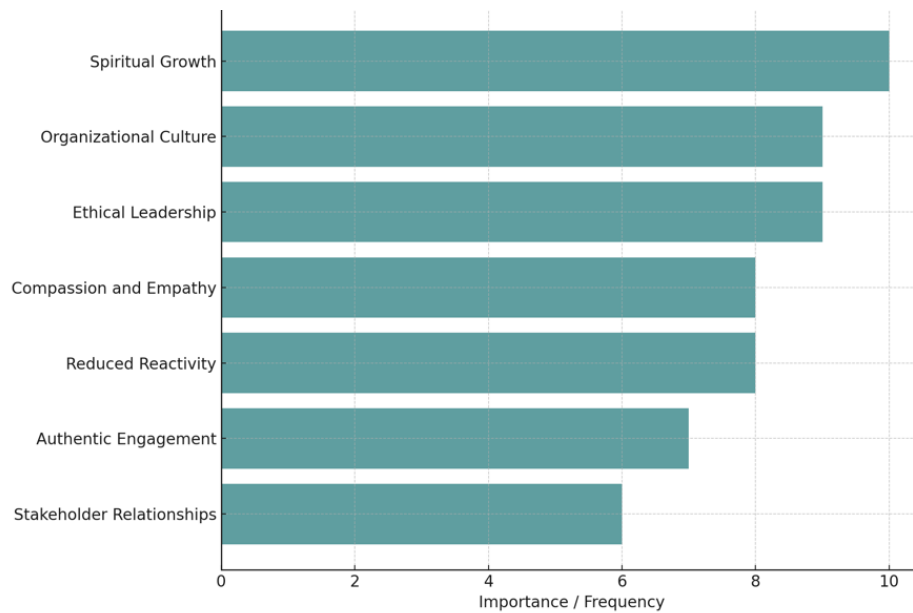
Figure 7- Interviewee A Visual Representation

The graph illustrates the significance and occurrence rate of the initial themes found in the development of the researcher's Transpersonal leadership-dimension. The graph highlights "Spiritual Growth" and "Organisational Culture" as the primary initial topics, underscoring their crucial importance in the researcher's growth. Themes such as "Ethical Leadership" and "Compassion and Empathy" (Ricard, 2018) are significant, whereas "Stakeholder Relationships" and "Authentic Engagement" (Bishop, 2013) are equally vital but received less emphasis. This visualisation highlights the thoroughness of the transition, addressing several facets of leadership and personal growth.

Interview – Interviewee B

Interviewee B's interview offered a clear view of the researcher's transformation in leadership from a conventional, outcome driven methods towards more of a heart-centred Transpersonal approach. The interviewee notes a key event (the researcher's altered response to a financial mistake made) that clearly illustrates a transition in leadership style, prioritising personal development and individual wellness over disciplinary actions. This shift involved the researcher transitioning from a leadership style and motive driven by his ego identity to more of a soul-centred approach, highlighting his actions focused on the common

good, supported by authentic ethical factors, culminating into a more comprehensive and inclusive leadership style.

 Initial themes Identified:

1. Leadership Transformation:

The researcher's shift from a goal-oriented (Return-on-investment) to more of a people-oriented heat-centred/soul-centred, leadership motive and style.

2. Focus on Well-being:

Prioritizing the emotional and spiritual well-being of employees over strict performance metrics, allowing for a collective experience of the beauty and soul within the organisation.

3. Ethical Considerations:

A more ethical approach to leadership, emphasizing the greater good (Ricard, 2018) of the organisation and society with a strong authentic, servant leadership approach.

4. Radical Leadership:

The evolution of leadership style to one that is fearlessly innovative yet grounded in compassion and ethical values (Slabbert *et al.*, 2001). Radical focus on decisions made for the greater good (Ricard, 2018) of the organisation and society at large.

5. Authentic Engagement:

Moving towards true and genuine authentic interactions based on an awareness of a soul-centred identity, driving ethical integrity (Pennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015; Bishop, 2013).

6. Organizational Culture Shift:

The transformation led to a more unified organisation through individual spiritual connections, driving a more transparent and authentic organisational culture (Oliveira, 2004).

7. Personal and Professional Development:

The researcher's experience that personal spiritual journey emerged significantly as a core element of his leadership transformation, an aspect mentioned by Almaas (2004), Willard (2012) and Benner (2015).

Figure 8 - Interviewee B Visual Representation

The analysis of the interview has been shown visually using both a word cloud and a graph. The visualisations emphasise primary topics like Leadership Transformation, a Focus on Well-being, Ethical Considerations, Radical Leadership, Authentic Engagement, Organisational Culture Shift, and Personal and Professional Development. The graph shows the significance

and occurrence rate of each topic, highlighting the researcher's shift in leadership towards more of a Transpersonal approach.

Interview – Interviewee C

Interviewee C's interview offers valuable insights into the researcher's transition from a power-focused organisational leadership style to a more comprehensive and Transpersonal approach.   The respondent saw a noticeable change in the researcher's behaviour, transitioning from immediate reactions to deliberate, reflective replies, suggesting a heightened self-awareness and a movement towards a more spiritual and ethical leadership style. The adjustment has had a beneficial effect on the corporate culture, fostering a more inclusive, empathetic, and purpose-driven atmosphere.

 Initial themes Identified:

1. Leadership Evolution:

Transition from ego-identity driven leadership style to a more self-aware, soul-centred identity spiritual leadership style (Black et al., 2018).

2. Increased Thoughtfulness:

A move from instant triggered reactions to more contemplated responses.

3. Ethical and Spiritual Integration:

Incorporating ethical values (Slabbert *et al.*, 2001) and spiritual practices into leadership.

4. Cultural Transformation:

Shift towards a more inclusive and higher purpose (McLeod, 2016; Thurston, 2017)-driven organizational culture.

5. Authenticity and Vulnerability:

Embracing authentic connections, humility, and vulnerability.

6. Empowerment and Trust:

Allowing for greater autonomy and trust within the team (Vanzant, 2015).

7. Focus on Purpose and Values:

Stronger emphasis on the purpose, higher-purpose and ethical considerations in everyday decision-making (Slabbert et al., 2001; McLeod, 2016).
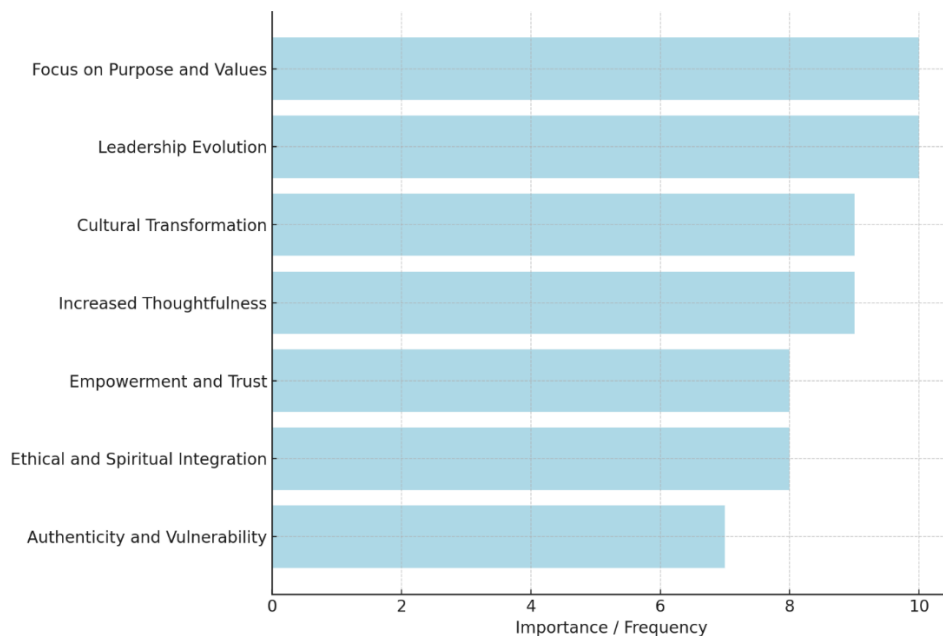
Figure 9 - Interviewee C - Visual Representation

The analysis of Interviewee C's interview has been represented visually using a word cloud and a graphical display. It effectively showcases key themes including Leadership Evolution, Increased Thoughtfulness, Ethical and Spiritual Integration, Cultural Transformation, Authenticity and Vulnerability, Empowerment and Trust, and Focus on Purpose and Values (Slabbert *et al*., 2001). The graph shows the significance and occurrence rate of each theme, highlighting the researcher's shift towards a more Transpersonal and inclusive, spiritually driven, leadership style.

Interview – Interviewee D

The interview with Interviewee D explores the researcher's transition from an organisational, power-oriented leadership style to a Transpersonal, more comprehensive approach. The interviewee notices significant changes in the researcher's behaviour, leadership style, and general attitude, highlighting a transition towards kindness, patience, and a more inclusive, compassionate approach. This change has not only affected how the researcher interacts with individuals and teams but has also greatly influenced the organisational culture, fostering a more pleasant, compassionate, productive, and creative work environment.

 Initial themes Identified:

1. Transformation in Leadership:

Shift from a power-driven to a soul-centred, holistic leadership style.

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2. Enhanced Interpersonal Interactions:

The researcher shows more personal, caring interactions replacing formal, strong-barriered, distant ones.

3. Increased Patience and Kindness:

A move towards more compassionate, understanding leadership.

4. Focus on Well-being:

Prioritizing emotional and spiritual well-being alongside professional and organisational achievements.

5. Authentic and Ethical Engagement:

Emphasis on authentic, ethical practices in leadership and decision-making.

6. Organizational Culture Shift:

Development towards a more inclusive, supportive, and engaging work environment.

7. Personal Development Influence:

The researcher's personal spiritual growth significantly affecting his professional interactions and leadership style.
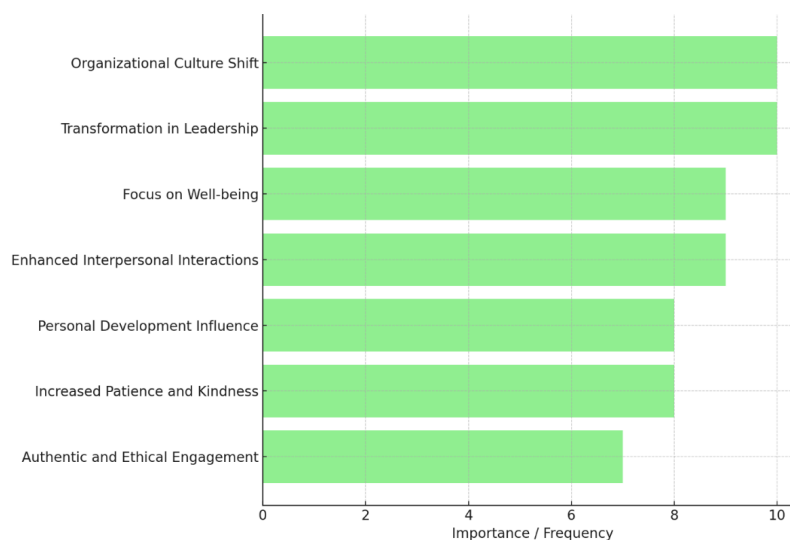
Figure 10 - Interviewee D - Visual Representation

An analysis of Interviewee D's interview has been represented through a word cloud and a graphical display, emphasising key themes including Transformation in Leadership, Enhanced Interpersonal Interactions, Increased Patience and Kindness, Focus on Well-being, Authentic and Ethical Engagement, Organisational Culture Shift (Oliveira, 2004), and Personal Development Influence. The graph shows the significance and occurrence of each topic, highlighting the researcher's profound leadership evolution.

Interview – Interviewee E

The interview with Interviewee E centres on the researcher's evolution in leadership over a span of 13 years. Interviewee E emphasises a notable transition from a hierarchical, authoritative leadership style to a more transcendent, empathetic, and principled approach. This interviewee noted the researcher's personal experiences, particularly a family health crisis, that prompted the shift within him, towards a leadership style that is more inclusive, patient, and spiritually focused. The change has had a profound effect on organisational culture, employee relations, and overall productivity, customer satisfaction, focusing on ethical, honest, and radical leadership techniques with a key loadstone, "for the greater good of the organisation and larger society".

 Initial themes Identified:

1. Leadership Transformation:

Change from a power-driven to a more compassionate and ethical leadership style.

2. Ethical Leadership:

Decisions and behaviour based on practices emphasizing the greater good and ethical considerations.

3. Radical Leadership:

Fearlessness and innovation underpinned by compassion, indicating a significant shift in problem-solving and crisis management behaviour.

4. Authentic leadership :

Increased authenticity in interactions, marked by a focus on true connections and insights into the challenges faced by his followers.

5. Spiritual Integration:

Integration of spirituality into the researcher's leadership, impacting positive personal and organizational development.

6. Compassionate Interactions:

The researcher emerged as a leader with improved accurate empathy and with understanding approach towards employees and stakeholders. Ricard (2018), mentions that this is what can be expected after such a session.

7. Organizational Culture Shift:

Transition towards a more inclusive, supportive, and less fear-driven work environment.
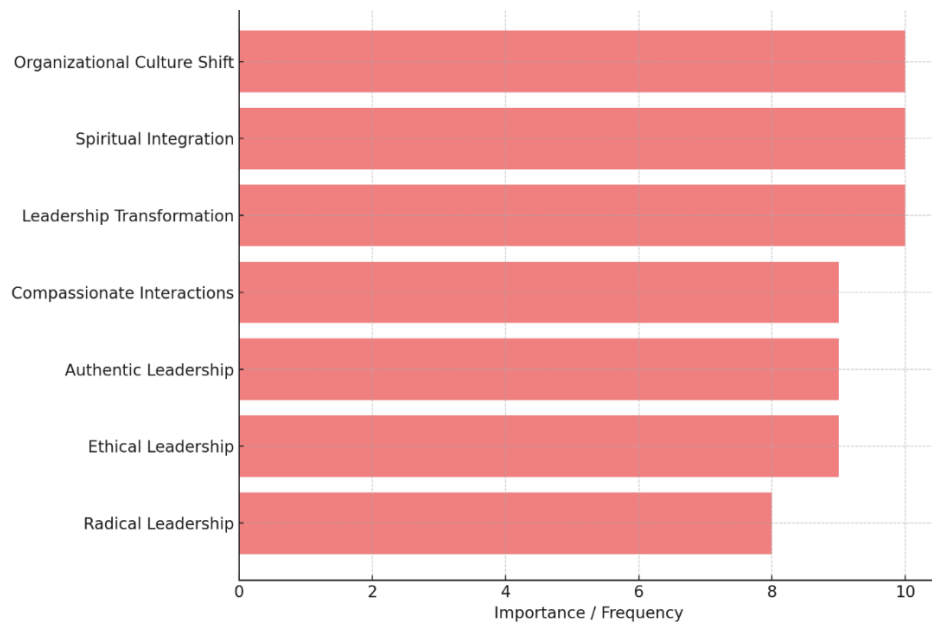
Figure 11 - Interviewee E Visual Representation

The analysis of Interviewee E's interview has been presented using a word cloud and a graphical representation, emphasising key themes like Leadership Transformation, Ethical Leadership, Radical Leadership, Authentic leadership , Spiritual Integration, Compassionate Interactions, and Organisational Culture Shift. The graph shows the significance and occurrence rate of each topic, highlighting the researcher's profound transition in leadership style and motive.

Focus Group Discussion with Interviewees

The focus group discussion delves further into the researcher's shift from traditional organisational leadership to Transpersonal leadership motive and style. Participants highlighted the researcher's improved approachability, less reactivity, and increased interaction with staff. A noticeable change occurred in the organisational culture, moving towards openness, inventiveness, and less fear, with a focus on a shared objective rather than directive leadership. The conversation emphasised how the researcher's development of his Transpersonal dimension in leadership style and motive brought about significant changes at both personal and organisational levels, emphasising the significance of sincerity, compassion, and a nurturing atmosphere.

 Initial themes Identified:

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1. Increased Approachability:

The researcher became more accessible, breaking down barriers between leadership and employees.

2. Cultural Transformation:

The organization shifted towards openness, creativity, and a supportive, inclusive environment. Cameron (2020), had the same findings from participants in a study he did in 2020.

3. Reduced Reactivity:

A move from the researcher's triggered instant ego defence survival behavioural addictions to more of a thoughtful and contemplative response to organisational challenges.

4. Authentic Engagement:

Authentic and transparent interactions based on understanding and compassion.

5. Empowerment and Creativity:

Staff felt more empowered, leading to increased creativity and innovation.

6. Communal Goals:

A shift from directive to participative leadership, fostering a sense of being heard and valued amongst the researcher's key leadership.
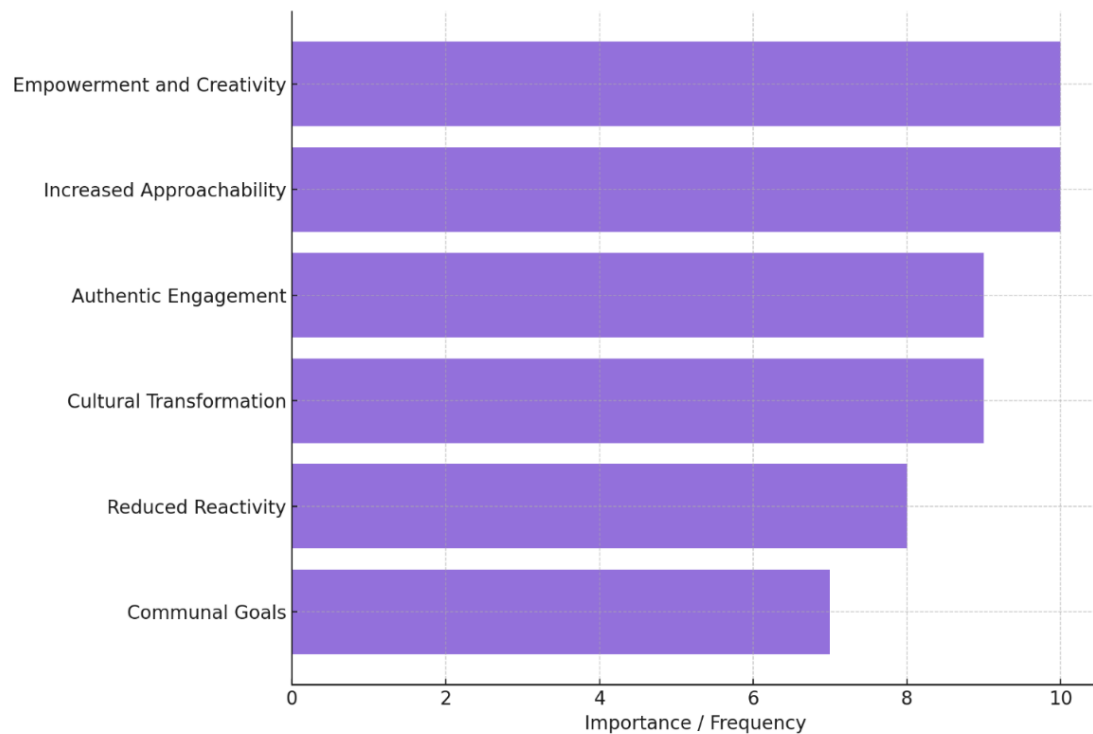
Figure 12- Focus Group Discussion with Interviewees Visual Representation

The thematic analysis from the focus group discussion has been presented using a word cloud and a graphical representation, emphasising key themes like Increased Approachability, Cultural Transformation, Reduced Reactivity, Authentic Engagement, Empowerment and Creativity, and Communal Goals. The graph shows the significance and occurrence of each topic, highlighting the profound influence of the development of the researcher's Transpersonal dimension on organisational culture and performance, yielding improved return-on-investment (ROI) for all stakeholders.

3.4 CATEGORISATION, INTEGRATION AND ANALYSIS OF INITIAL ATTRIBUTIONS AND THEMES

The table below should be interpreted in the following manner:

Personal Reflection Initial Themes:

This column represents reflection data of the researcher coded in annexures A-E. The codes in the coulomb are constructed to represent a combination of annexure and initial theme number displayed in the data collection and analysis chapter above. E.g.: A2 = Annexure A, Initial Theme 2.

Interviewee:

This column represents the five interviewees A-E represented in the data collection and analysis chapter above. E.g.: B = Interviewee B.

Focus Group:

This column represents the five interviewees in a collective focus group discussion. A check mark in the coulomb indicated a focus group confirmation of the sub-category identified.

Sub-Category:

This column depicts the sub-categories of all initial themes identified and categorized.

Category:

This column depicts the categories identified in the iterative categorisation of sub-categories.

Main Themes:

This column depicts the main themes identified in the iterative categorisation of categories.

Table 2 - Visual Representation of Themes, Categories, and Sub-Categories

Personal Reflection Initial Themes	Interviewee	Focus Group	Sub-Category	Category	Main Theme

A2, A4, B8, B10, C7, D3.2, D4.3, E13, E14	B,C,E	-	Leadership Evolution	Transformation and Innovation	Radical
E6, E10, E12, E13, E14	A,B,C,D,E	✓	Organisational Culture Shifts		
-	B	-	Radical Leadership Practices	Challenging Norms	
-	A,C	✓	Breaking Barriers open for the new		
E9	-	-	Ethical and Moral Integrity	Foundations in Ethics	Ethical
-	A,B,C	-	Ethical Leadership Behaviours		
B4, B7, E3	-	-	Authentic Use of Power – Soul Centred will to power	Responsible Power Usage	
-	C	-	Ethical Responsibilities		
-	A,B,D,E	✓	Authentic True Self Engagement	Genuine Leadership	Authentic
A3, B2, C5, D3.1, D3.4, E2	C	-	Vulnerability as Strength		

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A1, B3, B11, C1, C2, C3, C7, C8, D1.2, D1.4, D3.4, E7	D	-	Self-Discovery Transformation and Enneagram	Personal Growth and Integrity	
A5, B5, B6, C6, D3.5, E10	A,B,D,E	-	Empathy and Compassion		
D1.6, D2.5, D3.3, D4.1, D4.2, D4.4, D4.5, E5, E11	E	-	Spiritual Leadership	Integration of Spirituality	Spirituality
A6, B1, D1.3, D1.4, D2.2, D2.3, D4.4, E1, E5, E7, E11	A,B,C,D	-	Spiritual Self-Discovery and Identity		
C4, D1.5, D2.1, D2.4	C,D,E	✔	Communion and Reflection	Spiritual Practices and Principles	
B9, D1.1, E4	-	-	Nature as a Spiritual Facilitator and Metaphor		

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From the 14 qualitative data sets (covering a total of 485 546 words over 1012 pages) the categorisation, integration and analysis (consolidated in Table 2) of initial attributions and themes, the researcher found through the iterative categorisation process, that four main themes emerged. Radical, Ethical, Authentic, and Spirituality.

The Radical main theme (where Radical could be defined as Leadership characteristics that drive behaviours and decisions for the greater good (Ricard, 2018) of the organisation and larger society) was constructed by the categories of Transformation and Innovation and Challenging Norms which, in turn, were derived from the categorisation of sub-categories of Leadership Evolution, Organisational Culture Shifts, Radical Leadership Practices, and Breaking Barriers, in this context meaning a willingness of the researcher to move away from the traditional into the enlightened. This main theme has its origin from annexures A (MSc in Coaching and Behavioural Change Reflections), B (Franschhoek vision quest), C (Gifberge vision quest), D3 (Spiritual Exercises Week 3), D4 (Spiritual Exercises Week 4), and E (Spiritual Direction Training Reflections). This main theme was further validated by interviewees A, B, C, D, and E, as well as the Focus Group Discussion confirming the Radical behavioural change of the researcher through his developmental journey from ego radical, to soul-centred radical.

The Ethical main theme (where Ethical could be defined as Leadership characteristics that prioritise a heart-centred (love, compassion, care, and excellence as art) in leadership style and decision making) was constructed by the categories of Foundations in Ethics and Responsible Power Use which, in turn, were derived from the categorisation of sub-categories of Ethical and Moral Integrity, Ethical Leadership, Authentic Use of Power, and Ethical Responsibilities. This main theme has its origin from annexures B (Franschhoek vision quest), and E (Spiritual Direction Training Reflections). This main theme was further validated by interviewees A, B, C confirming the Ethical behavioural change of the researcher through his developmental journey from Ethical egoism, towards a soul-centred value-driven leadership style.

The Authentic main theme (where Authentic could be defined as Leadership characteristics that have at its core Servant and Spiritual leadership driven from a soul-centred value system) was constructed by the categories of Genuine / True-Self Leadership (Pennington 2000) and Personal Growth and Integrity which, in turn, were derived from the categorisation of sub-categories of Authentic Engagement, Embracing Vulnerability as a Strength, Self-Discovery Transformation driven through the Wisdom of the Enneagram, and Empathy and Compassion (Ricard, 2018). This main theme has its origin from annexures A (MSc in Coaching and Behavioural Change Reflections), B (Franschhoek vision quest), C (Gifberge vision quest), D1 (Spiritual Exercises Week 1), D3 (Spiritual Exercises Week 3), and E (Spiritual Direction Training Reflections). This main theme was further validated by interviewees A, B, C, D, and E, as well as the Focus Group Discussion confirming the Authentic behavioural change of the researcher through his developmental journey from organisational outcome driven leadership to more of a balanced approach emerging as a Transcendent Identity-based leader.

The Spirituality main theme (where Spirituality could be defined as Leadership characteristics that points towards a more heart-centred Authentic leadership approach) was constructed by the categories of and the Integration of Spirituality in the Researcher's leadership development journey and Ignatian Spiritual Practices and Principles which, in turn, were derived from the categorisation of sub-categories of Spiritual Leadership, Spiritual Self-Discovery (the Soul's realisation of the unity of reality), Communion with the Divine and Reflection, and Nature as a Spiritual Facilitator and Metaphor. This main theme has its origin from annexures A (MSc in Coaching and Behavioural Change Reflections), B (Franschhoek vision quest), D1 (Spiritual Exercises Week 1), D2 (Spiritual Exercises Week 2), D3 (Spiritual Exercises Week 3), D4 (Spiritual Exercises Week 4), and E (Spiritual Direction Training Reflections). This main theme was further validated by interviewees A, B, C, D, and E, as well as the Focus Group Discussion confirming the Spirituality behavioural change of the researcher through his developmental journey from organisational outcome driven leadership to more of a balanced approach emerging as a Transcendent Identity-based leader.

Table 3 - Experiential Learning Contribution to Transcendent Identity-Based Leadership Characteristics

Dataset	Radical (%)	Ethical (%)	Authentic (%)	Spirituality (%)
Reflective writings and journals on the author's journey through his Master's Degree in Coaching and Behavioural Change	10	20	30	40
Vision Quest / Sacred Circle (Franschhoek Mountains)	20	20	20	40
Advanced Vision Quest / Sacred Circle / Fasting (Gifberge)	25	25	25	25
Ignatian 30-Day Spiritual Exercises	15	25	25	35
Spiritual Direction Training Reflections	20	30	30	20

Figure 13 - Experiential Learning Contribution to Transcendent Identity-Based Leadership Characteristics Visual Representation

As this research study is focused on identifying the key experiential learnings that contributed to the researcher's development towards Transpersonal leadership, Table 3 above provides a visual matrix on the percentage contribution that each of the researcher's experiential learning experiences (Dataset Column) had on the four main themes identified (Radical, Ethical, Authentic, Spirituality).

Under the Radical theme, it is clear that the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge (Gif Mountains), had the most significant contribution in the development of the researcher's path towards Transpersonal leadership. This was followed by the shorter Vision Quest in the Franschhoek mountains, together with the Spiritual Direction Training Reflection. These again were followed to a lesser degree by the Ignatian 30-day Spiritual Exercises and the researcher's reflective writing on his MSc in Coaching and Behavioural Change.

Under the Ethical theme, it is evident that the Spiritual Direction Training Reflection had the most significant contribution in the development of the researcher's path towards Transpersonal leadership. This was followed by the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge, together with the Ignatian 30-Day Spiritual Exercises. These again were followed to a slightly lesser degree by the shorter Vision Quest in the Franschhoek mountains and the researcher's reflective writing on his MSc in Coaching and Behavioural Change.

Under the Authentic theme, it is clear that both the Spiritual Direction Training Reflection and the researcher's reflective writing on his MSc in Coaching and Behavioural Change had the most significant contribution in the development of the researcher's path towards Transpersonal leadership. This was followed by the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge, together with the Ignatian 30-Day Spiritual Exercises. The shorter Vision Quest in the Franschhoek mountains shows a slightly less impact on the researcher's development towards Transpersonal leadership.

Under the Spirituality theme, it is clear that a significant contribution was made by both the shorter Vision Quest in the Franschhoek mountains and the researcher's reflective writing on his MSc in Coaching and Behavioural Change. These were followed by the Ignatian 30-Day Spiritual Exercises as a strong second contributor followed by the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge, and finally, the Spiritual Direction Training Reflection. Although all experiential learning interventions contributed to the development of all four the main themes identified, it is important to note that the Advanced Vision Quest / Sacred Circle

/ Fasting in the Gifberge (Gif Mountains) had the most balanced holistic developmental impact on the researcher's journey towards becoming a Transpersonal leader with 25% contribution made across all four major themes identified.

Table 4 - Semi-Structured Interviews as Validation for Longitudinal Behaviour Change

Interviewee	Main Theme	Emphasis Frequency %
A	Radical	29%
	Ethical	14%
	Authentic	43%
	Spiritual	14%
B	Radical	43%
	Ethical	14%
	Authentic	29%
	Spiritual	14%
C	Radical	43%
	Ethical	14%
	Authentic	14%
	Spiritual	29%
D	Radical	14%
	Ethical	0%
	Authentic	57%
	Spiritual	29%
E	Radical	42%
	Ethical	0%
	Authentic	29%
	Spiritual	29%
Focus Group (FG)	Radical	66%
	Ethical	0%
	Authentic	17%
	Spiritual	17%
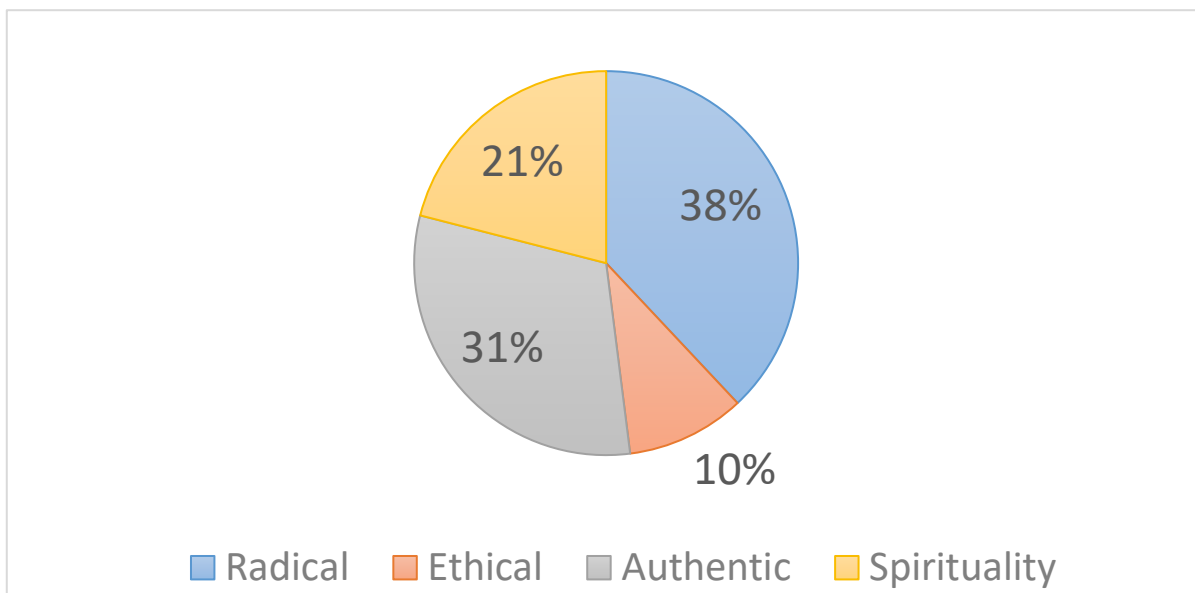
Figure 14- Individual Interviewees Combined with Focus Group Discussions Main Theme Identified in Behavioural Change

With reference to table 4, interviewee A noted a profound change in the researcher's Authentic behaviours, supported by the characteristics of Radical leadership with Ethical and Spiritual following to a lesser degree.

Interviewee B, noted Radical leadership behaviour as the main theme supported by Authentic leadership characteristics and finally to a lesser degree, noted the Ethical and Spiritual components visible.

Interviewee C, also noted Radical leadership characteristics, followed by a strong second Spiritual and to a lesser extent Ethical and Authentic behavioural change noted.

Interviewee D, identified a significant change in the researcher's Authenticity, followed a strong second in Spiritually infused behaviours, supported by Radical Leadership Characteristics. In this instance, it is important to note that interviewee D did not experience an improvement in Ethical leadership characteristics. With all interviewees noted that the researcher to date have always been driven by strong ethical standards; therefore, Ethics as an abstract concept showed the smallest degree of visible leadership change in the

researcher. Prominent in the original dataset, interviewee D summarised the researcher's leadership development journey saying:

> *"The organisation's potential is like bottled champaign. Under your leadership in the first half of your career, that potential was controlled and contained with a short leash. My experience of you in the second half of your career, is that you empowered us by popping the cork, and allowing the essence and potential of the organisation to overflow within a wider control structure, allowing creativity, trust, and belief to flourish, which directly impacted the performance of all the organisations."*

Interviewee E noted a significant improvement in Radical leadership behavioural characteristics within the researcher's leadership style and motive. These were strongly supported by both Authentic and Spiritual leadership characteristics; however, no change in Ethical characteristics where noted, aligned with the observations made by Interviewee D. Prominent in the original dataset, interviewee E summarised the researcher's leadership development journey (Almaas, 2004; Willard, 2012; Benner, 2015) paralleling it to the Biblical scriptures (1 Samuel 17:50 – 53), and he quote as follows:

> *"In the first half of your career, you lead like a Goliath (power, force and intimidating control, and the second half of your career as CEO, you now lead like a David (love, compassion, care with higher purpose."*

Within the focus group discussions with all interviewees present, a significant improvement in the researcher's leadership style towards driving Radical leadership behaviours for the greater good (Ricard, 2018) of the organisation and the larger society was noted. Authentic and Spiritual behaviours supported this to a lesser extent, with no focus given to the discussion surrounding an improvement in the perceived Ethical leadership behaviours of the researcher.

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From Figure 4 above, it becomes clear that the sample group identified significant development in the researcher's Radical leadership behaviours, followed by Authentic and Spiritual to a lesser degree, with the perceived development in the researcher's Ethical leadership behaviours noted the least in the dataset.

CHAPTER 4: LITERATURE REVIEW

4.1 INTRODUCTION

Based on the preceding data collection, the following concepts identified gave direction to the breadth and depth of the literature review, as outlined in the methodological approach to this study:

1. Transpersonal Leadership.
2. Radical.
3. Ethical.
4. Authentic.
   - Enneagram development model.
5. Spirituality.
6. Professional and academic coaching certification.
7. Vision Quests.
8. Ignatian 30-day Spiritual exercises; and
9. Spiritual Director training.

Many scholars have studied the current leadership crisis aiming to identify the appropriate long-term solutions that will benefit all governments, businesses, and institutions (Anderson & Bhakuni, 2010; Gill, 2011). Leadership styles and behaviours have been criticised for being generally corrupt and unethical, overlooking the impact on their organisations' employees, and the larger community in their approaches. It has been increasingly apparent for leaders to acknowledge all forms of intelligence rather than only on Rational Intelligence (IQ). The prevalence of dysfunctional and unethical leadership contributes significantly to the global leadership crisis through the overfocus on leadership skill development and goal attainment (Nohria & Khurana, 2010; Haynes, 2016).

The COVID-19 pandemic is plagued with high levels of stress, anxiety and burnout (Sartain & Katsarou, 2011) making it much more difficult to remove barriers between work and home environments that have only escalated the leadership crisis (Pearse, 2018; Gumede, 2020).

More leaders are choosing to follow their own egotistical goals instead of making decisions that will benefit the organisation and those they lead, thus there is a huge calling for leaders to change their behaviour to be more authentic and soul centred motivation and approach (George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Brow, 2012; Gavin, 2019) There has been an increased realisation in the potential to go beyond the physical, mental, spiritual and emotional barriers to understand one's higher purpose (McLeod, 2016; Thurston, 2017; Frankl, 2020). Transpersonal Psychology (TPP) (Grof, 2019) and more specific Assagioli's (2012) Psychosynthesis (Brown, 2004; Brown, 2009; Lombard, 2014; Lombard & Müller, 2016; Sorensen, 2016) offers a conceptual framework for leadership development practitioners to help leaders achieve soul-centred authenticity. A developmental andragogy where individual leader development would extend beyond the usual limitations, of the material / time and space / and the socially reshaped personality (ego identity). Transpersonal Psychology see leadership development as their highest calling (Wade, 2019).

McClasin (2008) identifies that there is a gap in current leadership studies, an emergent and collective need for leaders to connect with their deepest soul desires, as to be empowered and motivated to lead others and their organisations with purpose and towards the greater good of those they represent and lead (McLeod, 2016; Ricard, 2018). It is generally expected that all leadership should be heart centred (Braden, 2015) and lead with a caring, servant-like, genuine and ethical manner, which requires leaders to first focus on their internal growth, for improved self-regulation, before becoming a helpful, resilient (Shean, 2015; Drath, 2017) and reliable leader for others.

A good example of such a leader is Transpersonal Leadership (TPL). Transpersonal leadership (Knights et al., 2018) is first and foremost an ethical approach towards the full actualization of human potential that represents a balanced development of the intellectual, emotional, spiritual, physical, social, and creative expression aspects needed for leaders to self-actualise and self-transcend, which will ultimately culminate into leader's transfiguration (work of the spirit).

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Knights *et al,* (2018) identify the journey of becoming a Transpersonal leader as radical, ethical and authentic (George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Brow, 2012; Gavin, 2019), causing an inner analysis of one's values (Slabbert *et al.*, 2001) and beliefs embedded in a renewed synthesis of the unconscious (subjective reality), conscious (objective reality) and the universal God consciousness (absolute truth) (Bandler & Grinder, 1976; Almaas, 2004; Willard, 2012; Sorenson, 2016; Groff, 2019). The goal for Transpersonal leadership is to become the best version of themselves (authentic and soul-centred identity) (Hulnick & Hulnick, 2010; Bishop, 2013; Black *et al.*, 2018; Gavin, 2019) to embrace vulnerability (Brown, 2012; Galma, 2024) and then to act on these newly discovered characteristics and values (Slabbert *et al.*, 2001) to improve their leadership behaviour, and through the empowerment of those they lead to teach and convey this newly found wisdom that ultimately leads to improved organisational resilience (Haynes, 2016; Duggan & Theurer, 2017; Abun *et al.*, 2023).

Global Leadership is in crisis (Gill *et al.*, 2011) and no visible solution is on the horizon (CPI, 2023). Globally, large amounts of money are invested in leadership development, but the problems of dysfunctional leadership persist. Leadership development within organisations predominantly takes the shape of "on-the-job" skillset training as well as training to take on new responsibilities in new positions.

Over the past decade, these approaches towards leadership development were gradually replaced by formalised leadership development interventions, such as coaching and leadership development programmes at tertiary institutions like universities and business schools. These educational programs gradually shifted focus from training a leader's specific skill set to developing the individual's capacity within a particular role or function. Continue with the rest of the paragraph here please. The evolution of current pedagogies is attempting to move away from mechanistic leadership development towards more of an organic and engaged form of learning for personal transformation. These approaches seek to focus on the development of the leader as a whole person (body, mind, and spirit), including the influences of his/her conscious (present time identity), middle-unconscious (present time identity), lower-unconscious (past memory, childhood traumas, and shadow) (Bandler &

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Grinder, 1975; Black *et al*., 2018), higher-unconscious (future memory, spirituality, and creativity) (Zohar & Marshall, 2000; Cameron, 2020), and universal consciousness (God consciousness) (Grof, 2000; Hulnick & Hulnick, 2010; Assagioli, 2012; Grof, 2019). Although much effort is ploughed into this desired and attempted learning transformation, the struggle remains to drive leadership development from knowledge to inner wisdom, rather than an overfocus on pockets of headspace knowledge, in a one-size-fits-all approach. To move the development from analysis to synthesis, through one-on-one coaching (Whitmore, 20017), spiritual direction (Pickering, 2014), and individualised mentoring programs.

Post-modern leadership and organisational development seek to infuse into both the professional and personal spheres of the individual, spirituality, and their transcendence of material purpose. Transpersonal leadership (Knights *et al*, 2018) is an emerging leadership style that aims to promote not only self-actualisation but also self-transcendence (Koltko-Rivera, 2006) to be better aware of self, others, nature, plant, and animal kingdom, and of God. The increased self-awareness will allow those in leadership to have a wider scope of understanding of themselves, their subconscious behavioural addictions, and why they show up in life as they do.

4.2 STATE OF THE CURRENT LEADERSHIP CRISIS

The ongoing leadership crisis continues to plague the global economy negatively, infiltrating all governments and businesses differently. Approximately 86 per cent of the World Economic Forum's Survey on Global Agenda, agree that the leadership crisis is critical and needs to be attended to urgently.

The Global forum against corruption, Transparency International (2023), report on the ongoing unethical and dysfunctional leadership crisis amidst the challenges of the global Covid-19 pandemic. The Corruption Perceptions Index (CPI) (CPI, 2023), (Figure 1), uses a scale from 0 to 100, with 100 being very clean and 0 highly corrupt. 66% of countries scored below 50 with a global average of 43. The CPI paints a grim picture of the global current state of corruption, directly linked to unethical and dysfunctional leadership. They highlight that

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most countries have made little to zero progress on addressing corruption over the past decade. Corruption continues to undermine the global response to the Covid-19 pandemic, whilst contributing greatly to the current health and crisis of democracies globally.

In the words of Della Ferreira Rubio, Chair of Transparency International, "COVID-19 is not just a health and economic crisis. It's a corruption crisis; one that we're currently failing to manage".

Table 5 - The Global Corruption Perception Index (2023)

SCORE	COUNTRY/TERRITORY							
		69	Barbados	54	Poland	43	Benin
90	Denmark	69	United States	54	Slovakia	43	Ghana
87	Finland	68	Bhutan	53	Cyprus	43	Oman
85	New Zealand	68	United Arab Emirates	53	Georgia	43	Senegal
84	Norway	67	Taiwan	53	Grenada	43	Solomon Islands
83	Singapore	66	Chile	53	Rwanda	43	Timor-Leste
82	Sweden	64	Bahamas	52	Fiji	42	Bahrain
82	Switzerland	64	Cabo Verde	52	Saudi Arabia	42	China
79	Netherlands	63	Korea, South	51	Malta	42	Cuba
78	Germany	62	Israel	51	Mauritius	42	Hungary
78	Luxembourg	61	Lithuania	50	Croatia	42	Moldova
77	Ireland	61	Portugal	50	Malaysia	42	North Macedonia
76	Canada	60	Latvia	49	Greece	42	Trinidad and Tobago
76	Estonia	60	Saint Vincent and the Grenadines	49	Namibia	41	Burkina Faso
75	Australia			48	Vanuatu	41	Kosovo
75	Hong Kong	60	Spain	47	Armenia	41	South Africa
73	Belgium	59	Botswana	46	Jordan	41	Vietnam
73	Japan	58	Qatar	46	Kuwait	40	Colombia
73	Uruguay	57	Czechia	46	Montenegro	40	Côte d'Ivoire
72	Iceland	56	Dominica	46	Romania	40	Guyana
71	Austria	56	Italy	45	Bulgaria	40	Suriname
71	France	56	Slovenia	45	São Tomé and Príncipe	40	Tanzania
71	Seychelles	55	Costa Rica	44	Jamaica	40	Tunisia
71	United Kingdom	55	Saint Lucia				

The complex and unpredictable nature of this leadership crisis has been the subject of many writings and studies attempting to determine the challenges business leaders face; however, these studies often neglect the effects of the dysfunctional leadership crisis. These effects include but are not limited to increased anxiety, stress, and burnout levels (Sartain & Katsarou, 2011), corporate suicide, unethical leadership and the general decline in employee wellbeing. These factors prohibit productivity in the workplace, as the employees feel that they are stranded with no help from support structures (Slabbert, 2018). Current leaders, unknowingly, do not consider these influences as important as achieving monetary or company goals, directly contributing to the global leadership crisis.

To further define dysfunctional leaders, they are self-centred, ego-centric and self-serving who do not act in the best interest of their organisations or followers (De Vries, 2004; De Vries & Engellau, 2010). Dysfunctional leaders are preoccupied with short-term self-enrichment survival strategies, often at the cost of their families, organisations, and greater society. Five major contributors to the core of dysfunctional leadership have been identified by Forbes (2018) as (1) Obsession with outcomes often at the cost of causal factors that drive productivity; (2) viewing the business and the employees as "part of the well-oiled machine", a metaphor used to describe the organisation, a case in which Suchman (2011) describes this metaphor as problematic, as human capital should not be controlled as machines; (3) Leaders overidentifying with ego, vanity and arrogance; a statement which refers to the extraordinarily low levels of empathy, compassion and care (Ricard, 2018) that attribute to the extreme behaviours of vanity and arrogance; (4) a deficiency of self-awareness and (5) prioritising achievements without personal fulfilment.

Bennis and Nanus (1987) developed an acronym used to describe how dysfunctional leaders contribute to the hostile work environment, coined after the collapse of Russia, "VUCA". "VUCA" stands for "Volatile", "Uncertain", "Complexity" and "Ambiguity", where all four of these components describe the current everchanging environment (Kok, 2019).

4.2.1 Overfocus on Organisational leadership

McClellan (2009) identifies three levels of leadership, Everyday leadership, Organisational Leadership, and Transcendent identity-based leadership. Too many businesses are opting to follow Organisational leadership styles and behaviours, which amplifies the VUCA environment (Bennett, 2016; Kok, 2019; Slabbert, 2022) businesses operate within. McClellan (2009) states that Organisational leadership, with its overfocus on deliverables, goals and outcomes, is often accompanied by high levels of personal fatigue, stress, and human resource turnover (Sartain & Katsarou, 2011), is not sustainable. According to Tokar (2018), Organisational leadership is a management approach, rather than a leadership approach, where leaders continuously set strategic goals for the organisation and drive their employees

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to achieve the desired, often inflexible, goals. Although McLellan (2009) defines leadership as a process whereby an individual influence a group to achieve a common goal, which consists of identifying and developing the necessary skills for better production results, this overfocus (Organisational leadership) often comes at the cost of flexibility, innovation, and general human capital development (Oberholzer, 2014).

Effective/functional leadership manages emotions through a process of self-discovery, intrapersonal communication, and the development of Spiritual Intelligence (SQ) (Zohar & Marshall, 2000), Emotional Intelligence (EQ) (Goleman, 1996), Social Intelligence (SI) (Goleman, 2007), and Cultural Intelligence (CI) (Livermore, 2015), which Coetzee and Schaap (2005) describe as being significantly important for future leadership development.

4.2.2 Leadership theories and styles

Since the beginning of the twentieth century, leadership theories and styles experienced a flush of development. This evolution process started with Fredrick Winslow Taylor's proposed practice of "scientific management" (Coggins, 2020). Argumentatively, his proposal changed the way leaders interacted with their followers, recognising that employers could get higher yields if specialised labour was applied within the different parts / focal points of the manufacturing process. Taylor believed that leaders were born and not made.

In 1939, Kurt Lewin introduced his leadership styles (autocratic, democratic, and Laissez-faire leadership) that gave rise to Max Weber's charismatic authority, Dr Fred Fiedler's contingency theory of leadership, Renses Likert's participative leadership theories, Graen and Cashman's (2017) leader-member exchange theory, and ultimately, Dr Paul Hersey and Dr Ken Blanchard's situational leadership theory (Hersey and Blanchard, 1988; Coggins, 2020). Hersey and Blanchard's (1988) framework, allows leaders to choose their leadership approach based on the situation and the maturity level of the follower. Their theory resulted in a four-quadrant system based on the amount of directive and support each employee needs respectively, to motivate them to complete a given task. Each of the four quadrants is labelled

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according to the corresponding leadership style (S) required as aligned with the appropriate readiness (R) of the follower.

Although Hersey and Blanchard's (1988), Situational Leadership theory offers both leader and follower a style of leading and following based on current circumstances and capabilities, it shows positive results on reducing work related stress and anxieties (Sartain & Katsarou, 2011) through the synthesis of both leadership, follower and organisational positional integration (Slabbert, 2018). However, as change became the only constant the "situation" within the workplace and more specifically teams, changed often and proved the implementation of the situational/intellectual leadership style both challenging and difficult to time and implement. Although applicable and successful within the short-term, it proves problematic in its application for long-term use. McClellan (2009) offers a solution - Transcendent Identity-based Servant Leadership.

Transcendent Identity-based Servant Leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016) does not replace and or discard every-day and or other theories and styles of Organisational leadership but is seen as the core of McClellan's (2009) three-tiered leadership spheres. At this leadership level the emphasis moves away from what the leader does and starts to focus on who the leader is, to what the leader can become. Level three leadership is all about self-discovery, identity development (Black *et al.*, 2018), and self-transcendence (Koltko-Rivera, 2006). The reason that one refers to Transcendent Identity-based Servant Leadership and not just Servant Leadership, is twofold. In this type of leadership, the emphasis is on positioning the leader's own needs second to that of the needs of their followers. The leader also now needs to transcend his or her own ego-wounds (shadow) and survival, and self-interest in order to be capable of serving others for the greater good of mankind (McClellan, 2009; Ricard, 2018).

The Transcendent Identity-based servant leader (McClellan, 2009) acquires his or her followers, through their integrity and their wholeness (Hulnick & Hulnick, 2010), as well as their underlying love to serve and contribute to the healing of the four relational breakdowns (relationship with self, relationship with others, relationship with plant and animal kingdoms,

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relationship with mother nature, and relationship with God). McClellan (2009) attempts to position leadership more holistically and notes that leadership behaviour should be seen and analysed as a wider expression of a fully integrated body, mind, and spirit (Ahmed *et al.*, 2016; Haynes, 2016).

Following the need to transcend the mere intellectual, organisational, and situational leadership platform, Robert Greenleaf (1977) rose to the occasion and published a set of dissertations proposing a new type of leadership that is more focussed on the follower (Servant Leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016), with the main aim of the development of the leader's inner capacity to face an array of global and economic uncertainties.

The work done by Greenleaf (1977) soon gave rise to Burns and Basses's Transformational Leadership, and ultimately to Dr. Bruce Avolio's Authentic leadership (Avolio & Gardner, 2005) leading into several Implicit Leadership Theories. Avolio and Gardner (2005) sees both Transcendent Identity-based Servant and Spiritual leadership as the essence, and the core, of Bill George's Authentic leadership (George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Brow, 2012; Gavin, 2019), where purpose is tied to passion, and behaviour based on values (Slabbert *et al.*, 2001), which in-turn, gave rise to John Knights' Transpersonal/Ethical leadership (Barrett, 2014; McLeod, 2016; Knights *et al.*, 2018).

4.2.3 Transpersonal Leadership (McCaslin, 2008; Knights *et al.*, 2018)

The term "Transpersonal" refers to trans, meaning "to go beyond," and personal, which refers to the ego identity, thus a leadership style that places emphasis on transcending the ego (Hawkins, 2006). At first glance, it doesn't appear to be a big shift in current leadership theories and paradigms, however Holiday (2017) notes that a person's ego is at its core defensive, power hungry, tiring, seeks safety, security and survival orientated and non-sustainable over time, making these transitions extremely wearying and difficult. When they do become aware of an inner voice whisper, calling them inwards towards a deeper soul

wisdom, they become aware of the need for integrity, honesty, and humility within their leadership identity and practice (something they do not have or possess), as its all overshadowed by a louder inner voice of anger, shame and fear. Initially they try to find the rationale and reason behind the yearning for altruism, trying to make sense of this new inner stirring and unknowingly move the resolve for self-transcendence to the kingdom of their ego, their headspace thinking mind. Soon this paves the way for the birth of a spirituality for their ego, which ultimately leads to a split spirituality and ethical egoism becomes the compass for both purpose and higher purpose continuing its insatiable need to remain in control. This remains the biggest and often unnoticed obstacle for the leadership's personal and professional development.

Transpersonal leadership (a subtle, inner focussed and transparent leadership style) has been identified as a new leadership theory using a combination of best practice, sound, and evidence-based research as well as personal experiences (Knights *et al.,* 2018). The results have been able to provide structured interventions that can be used by coaches, facilitators, and trainers to integrate Transpersonal characteristics and behaviours into leadership development programmes.

Knights *et al*, (2018) in their book titled "Leading Beyond the Ego: How to Become a Transpersonal Leader" define Transpersonal Leadership as: " Leaders who operate beyond their ego, continuing personal development and learning". They are radical, ethical, and authentic (Avolio & Gardner, 2005; Bishop, 2013; Brow, 2012; Gavin, 2019) while emotionally intelligent and caring. They can:

- Embed spiritual, authentic, rational, and emotionally intelligent ethical leadership (Hai & Van, 2021) behaviours that permeates into the DNA of governments and organisation (Haynes, 2016).
- build strong, empathetic, and collaborative relationships (McCaslin, 2008) within the organisation and with all stakeholders; and
- create a performance-enhancing culture that is ethical, caring, and sustainable.

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Transpersonal leadership (McCaslin, 2008; Knights *et al.*, 2018) has three main leadership styles that contribute to personal development, being Radical Leadership, Ethical Leadership (Hai & Van, 2021) and Authentic leadership . Each one of the mentioned styles is built on the foundation of the three levels of intelligence, where the combination of any two is required to provide different but important aspects for performance-enhancing, ethical, caring, and sustainable leadership. The figure below highlights that Transpersonal Leadership is achieved in all intersections of the three types of intelligence.
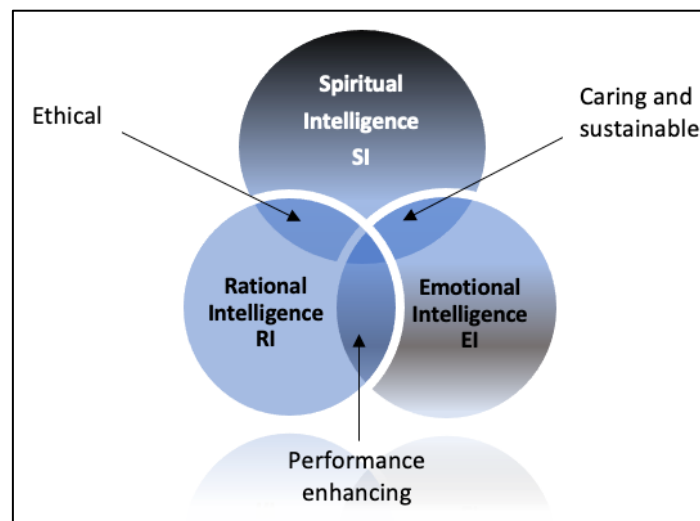
Figure 15 - Transpersonal Leadership (Knights et al., 2018)

According to McCaslin (2008), Transpersonal leaders engage with creative energies (Cameron, 2020) in all relationships within the client and supply chain and use it to build effective organisational purpose (Return on Investment) and higher purpose (Thurston, 2017) (bringing purpose and meaning for the greater good of mankind) (Frankl, 2004; McLeod, 2016; Ricard, 2018) through the integration and synthesis of Radical, Ethical and Authentic (Spiritual and Servant) leadership motives and styles. Spiritual practices and spiritual intelligence (SQ) significantly improve organisational performance (Saad *et al.*, 2018) with higher and more sustainable ROI yields for shareholders. This positions Transpersonal leadership as a strong contender to successfully and purposefully contribute to the resolve of the current global leadership crisis. Transpersonal psychology is seen as the psychology of the future (Grof, 2019) thus we could position Transpersonal leaders as the potential leaders of the future.

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4.2.3.1 Radical Leadership

Schultz (2003) argues that value-driven, good character leadership, is not just what the leader will stand for, but more importantly what the leader is willing to stand against (Leavy, 2016). Knights *et al*, (2018) concur and identify radical leadership as a new form of leadership (Hieker & Pringle, 2021) to encourage fearlessness, conviction, and ideas needed to allow for continuous growth in spirituality that leads to love, compassion, care, hospitality, and generosity (Lombard, 2017). This transition is a shift from the traditional mindset of organisational leadership towards the importance of spirituality and creativity in business (Cameron, 2020), that will reflect a less materialised or monetary focus. This does not imply that ROI is no longer a key business driver and important, but to the contrary research shows organisations with spirituality at its core yield higher ROIs for shareholders, with greater emphases on the holistic development (Ahmed et al., 2016; Haynes, 2016) of the organisation and its human resource (Saad *et al.*, 2018). This approach does not intend to replace the practices of traditional leadership, but rather to challenge the status quo and question the value and validity of such practices, for a new human resource development (Chalofsky *et al.*, 2014) paradigm (Knights *et al*, 2018). Radical leaders are those who want to step outside the box and are aware of the importance of change in the organisation's leadership style and behaviour.

Witmer (2013) identifies the 4 characteristics "4R's" that make up a radical leader:

1. Relinquish control: Relinquishing control allows for vision casting and people development instead of assigning the completion of tasks as the number one priority (Rohr, 2011; Witmer, 2013; Rohr, 2016).

2. Repeat the vision: Accurate and effective communication. Radical leaders, according to Witmer (2013), go beyond just establishing the vision but repeatedly communicates the vision, to clearly define the goals and qualities of both the organisation's purpose and higher purpose (Frankl, 2004; McLeod, 2016; Thurston, 2017).

3. Regular communication: Frequency of communication. Communication is crucial in the success of any organisation or institution, as it ensures that all employees understand and are given the opportunity to contextualise the given circumstances and challenges (Witmer, 2013).

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4. Respect: Psychological safety, a sense of belonging, and a sense of identity. Mutual respect empowers both leaders and subordinates and all stakeholders to do what they need to do, to accomplish a shared vision (Witmer, 2013).

4.2.3.2 Ethical Leadership

Ethical leadership practice is also referred to as functional or helpful leadership. Unethical leadership is often referred to as dysfunctional or ego-centric selfish leadership.

Ethics are defined as the moral principles that govern leadership behaviour and are also referred to as the branch of knowledge that deals with moral principles. Morals are defined as standards of behaviour or commonly referred to as the principles of right and wrong.

Brown, Treviño and Harrison (2005) give the following definition of ethical leadership:

"Ethical leadership is the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct through two-way communication, reinforcement and decision-making".

Three main characteristics define ethical leadership (Brown, Treviño & Harrison, 2005; Treviño & Nelson, 2019; Julian *et al*., 2023) mentioned by Van Aswegen and Engelbrecht (2009) as (1) having moral character; (2) ensuring their vision has ethical values (Slabbert *et al*., 2001) that are clearly articulated to the employees within the organization and (3) incorporating moral principles into choices and decisions so that all individuals can realize and determine the ethical vision of the company.

If the abovementioned is considered, the guidelines according to Dickson *et al*, (2001) are important within the business environment. The problem of unethical leadership is a global problem and thus the solution needs to be a global solution, the articulation and positioning of a global ethic. Cultural differences and language semiotics contribute to the dilemma and is often mirrored within our organizations. Uncertainty about ethical norms remains, and this gives rise to managers on lower levels to often avoid tougher discussions with senior

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management or colleagues that could potentially result in tension and conflict. Generally, we would expect senior management to guide and determine the ethics (Haynes, 2016; Abun *et al.*, 2023) to all employees to follow, as they are seen as role models with often more responsibility to the organization. Victor and Cullen (1988) describe an ethical climate within the business as follows: "The shared perception of what is ethically correct behaviour and how ethical issues should be handled".

It is in this instance that McLellan (2009) brings to our attention the importance to develop Transcendent Identity based leaders, for example, Transpersonal leaders, leading beyond their ego identity, to ensure all round ethical and sustainable organizational performance (Cashman, 2017). In this way leaders will continue to build value for its shareholders without eroding trust between themselves and their followers. The strengthening and building of relational trust throughout the supply chain (Vanzant, 2015) can only happen through leadership commitment and ongoing focus on the eradication of all potential unethical business practices (Caldwell *et al.*, 2007).

Becker (2009) concurs and points out that although important, business operations can no longer be seen as the primary and only goal. Business management and decision-making processes should be encouraged to be done in an ethical, transparent, and caring manner, regardless of the task, individual and or seniority.

However, there needs to be a strong ethical awareness before the expectation that all within the organization will show up behaving ethically. Individual cultures, further exacerbated by individual personalities, differences and biases, will affect general conduct and ethical decision-making, however organizational culture remains a key ingredient for the development of ethical leaders, organisations and governments (Dickson *et al.*, 2001; Treviño & Nelson, 2014; Kumar & Vij, 2014; Julian *et al.*, 2023; Abun *et al.*, 2023). It is proposed to be a schematic process, as shown by Treviño and Nelson (2014).
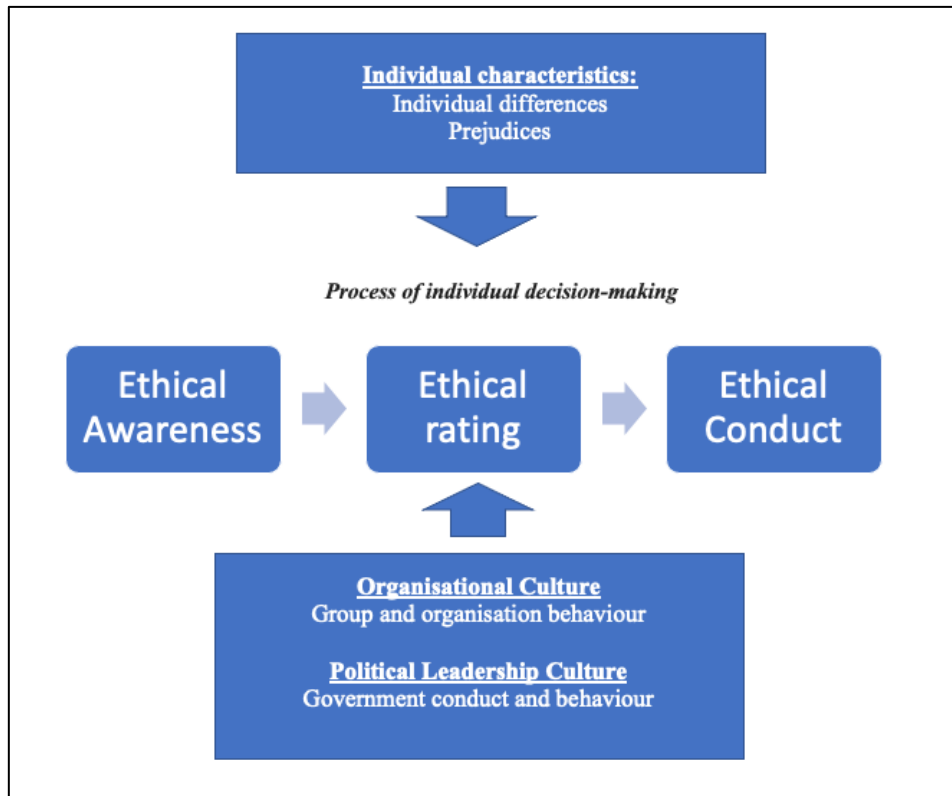
Figure 16 - Schematic Process for Ethical Decision-Making (Treviño & Nelson 2014)

4.2.3.3 Authentic leadership – Servant and Spiritual – Giving the Soul a voice.

The holistic developmental journey of the leader's Knowing, Doing and Being (Almaas, 2004; Willard, 2012; Benner, 2015; Nohria & Khurana, 2010; Ahmed et al., 2016), through an inner capacity to embrace vulnerability (Galma, 2024).

Authentic leadership (George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Brown, 2012; Gavin, 2019) is one of the foundations of Transpersonal Leadership and weaves the principles of Servant and Spiritual leadership into its inner tapestry. A profound invitation for leadership to embrace and embody genuine and heartfelt qualities in their leadership roles. At the heart of developing authenticity in leadership, is the invitation to heal and integrate their egos through the loving essence of their untarnished soul (Plotkin, 2003; Barrett, 2014; Barrett, 2016). This healing process requires leaders to engage deeply with their inner selves, with the aim of transcending beyond their superficial ego-driven (persona) motives, to embrace a leadership approach that is branded by empathy (Ricard, 2018), self-awareness, and a

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commitment to the spiritual growth of both them and those they lead. Through these efforts leaders can elevate their own authenticity, whilst fostering environments of trust and integrity (Vanzant, 2015). Through this, they develop organisational cultures where Servant leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016) can flourish whilst impacting all stakeholders positively.

Avolio and Gardner (2005) sees both Servant and Spiritual leadership as the essence, and at the core of the Authentic leader. Bill Goerige's (2004) Authentic leadership is a leadership style in which the leader behaves in a real, genuine and sincere way that is true to who they are as individuals (Pennington, 2000). These leaders have high standards of integrity and welcome responsibility and accountability. They generally base their decisions on principle rather than short-term gains. Authentic leaders are committed to lifelong learning, they cultivate a strong and acute self-awareness, are disciplined whilst being mission-driven and inspire those they lead, all due to the fact that these leaders operate from their true authentic selves they inspire trust, honesty, loyalty, and strong performance from the teams they lead (Pennington, 2000; George, 2004; Vanzant, 2015; Saad *et al.*, 2018; Gavin, 2019).

The concept of human authenticity has its roots in Greek philosophy (Socrates), and defined as, "To thine own self be true. Well, known English Paediatrician and Psychoanalyst Donald Winnicott (1988), positions the question to which self should we be true? The false-self **ego** persona identity, or our true **soul**-centred (Pennington, 2000; Gilmore, 2012) Self Identity? According to Sigmund Freud's (Snowden, 2013b; Tomley, 2017) structural model of the human psyche, the ego could be defined as the psychological component of the personality that manifests in a conscious decision-making process. According to Freud's (Snowden, 2013b) psychoanalytical theory (Tomley, 2017), the elements or parts of human personality consists of the id, ego and super-ego as three interacting agents within the human psyche. The id represents the instinctual biological component (reptilian brain) whereas the super-ego represents our social morality. Human behaviour is determined through the continuous interaction between these three psychological components' (Vinney, 2019).

According to Hulnick and Hulnick (2010), our true-Self soul-centred (Pennington, 2000; Gilmore, 2012) identity is at the heart of Spiritual psychology, and all about being loyal to our soul centred essence. In his book "Renovation of the Heart: Putting on the character of Christ" Christian philosopher Dallas Willard (2012), positions the three elements of man's soul-centred (Gilmore, 2012) identity. The soul as integrator and facilitator between the human heart and the human mind. The human heart holds all levels of free will (Our will to Power, will to Pleasure, will to Purpose and meaning and man's will to Self-discovery), each influenced by the indwelling spirit within the heart, and in turn drive new thoughts, emotions and experiences. Old belief systems are interrogated / recalibrated and replaced with more altruistic belief systems that in turn influence human behaviour underpinned by a global ethic of love, compassion, and care (Gilmore, 2012; Lombard, 2017).

The soul-Self also refer to the immaterial untainted and or untouched essence of the human being, that often presents individuality and our humanity, also referred to as the mind or the heart within the human psyche (Braden, 2015). It is an invitation to live consciously within the context of our spiritual reality (man has conquered outer space but not our inner space) (Grof, 2019). The realisation that there is more to life than what we see and experience on the surface. The awareness of a much deeper and more profound mystical reality that exists within the infinite of the material world, the unmanifested creative unconditional love-energy of God. Our soul-centric authentic essence (Large or true-Self) naturally wired for love, compassion, and care (Pennington, 2000; Lombard, 2017). As leaders learn to see themselves and others through their soul-centred (Gilmore, 2012) eyes, they will be more accepting of themselves and others, be less reactive to what others might say, be more at peace, yearning to experience God's unconditional love and through this all to get to know God more intimately. As leaders engage in this process of transformative learning (O'Sullivan, 2002) (self-discovery) (Almaas, 2004; Willard, 2012; Benner, 2015), the quality of both their inner and outer life will significantly improve.

It is within the dichotomy between the true soul-centred (Gilmore, 2012) Self and the false ego self-persona, that leaders should focus on how they can navigate their own layers of false personas to uncover their true authentic Self-identity (Pennington, 2000; Bishop, 2013).

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Krishnamurti (2010) acknowledges the work done by Winnicott (1988) and supports Avolio and Gardner's (2005) view on leadership development. It is in this instance that he emphasises the power within personal soul authenticity and soul consciousness, and the role it can play within the identity development of functional Authentic leadership (Black *et al*., 2018). He describes being authentic as a leadership style that will stand strong and firm amongst the tsunamis of global uncertainty (Bennett, 2017) not disturbed by circumstances, thoughts, emotions or by human corruption. He continues to describe the current state of organisational leadership (McClellan, 2009) as a function of ego-identity development, in line with our attempts to set a code of conduct according to society. Krishnamurti (2010) states that we have subconsciously enslaved our authentic soul-centric Self, to our naturally developed Ego-identity, that drives our patterns of thinking and behaviours as mechanical and or general survival responses - automatic and mundane. Although a rather large consensus with Holiday's (2017) opinion about man's ego as the real obstacle in leader development and growth exist, this isn't entirely true. Rather the problem lies with an overfocus on the needs of the ego at the cost of the needs of the soul that brings about inner turmoil and general dissatisfaction underpinned by anger, shame, or fear (Hawkins, 2006; Barret 2016) in leadership practice. Krishnamurti (2010) explains that man developed from the periphery inward, becoming a product of his environment, conforming in every sense, just to become respected, and will do almost anything to protect his image (man is bio-social – biologically predisposed and **socially reshaped**). This, Krishnamurti (2010) sees lying at the heart of man's natural ego-centric development and the root cause of suppressing the soul needs which results in inner turmoil and often with an effect of selfish non-helpful dysfunctional leadership behaviours (Kets de Vries, 2004; Kets de Vries & Engellau, 2010). He explains that over time organisational leaders develop this ego, this window dressing of their soul (authentic "Self"), fuelling their ego-identity (false "self" / non-authentic "self"), all because of their enslavement of becoming respected and accepted.

Krishnamurti (2010) continues to shed light on Freud's theory (Snowden, 2013b) of identity development and explains (Tomley, 2017; Black *et al*., 2018the Id, Ego and Superego work together in creating and shaping the Ego-identity (false "self"). The Id creates the demands; the Ego adds the needs of reality, with the Superego adding morality to the intended action

(Vinney, 2019). This gave rise to the development and evolution of several organisational power leadership theories and styles (as discussed above) based on leadership identity shaped and directed by shareholders, society, spoon-fed by governments, saints, teachers, preachers, books, and leadership development practitioners overemphasised focus on developing leadership traits (Figure 7). Krishnamurti (2010) continues to reiterate the importance for leadership to be recalibrated to a less ego-centric, more authentic, and spiritual leadership style through a process of re introducing the soul into the equation. This he positions to be done through soul consciousness, a developmental journey (Pennington, 2000; Hulnick &Hulnick, 2010; Almaas, 2004; Willard, 2012; Benner, 2015) contrary to ego identity development. A Soul-centric identity development from our inner/soul authenticity, towards the peripheral of our being (leadership from the inside out), thus shaping our motives and ethical behaviours, authentically (Hulnick & Hulnick, 2010; Gilmore, 2012; Haynes, 2016; Cashman, 2017). The more focus on ego wounding through the lenses of the soul brings about more authenticity in leader behaviour (George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Benner, 2016; Gavin, 2019).
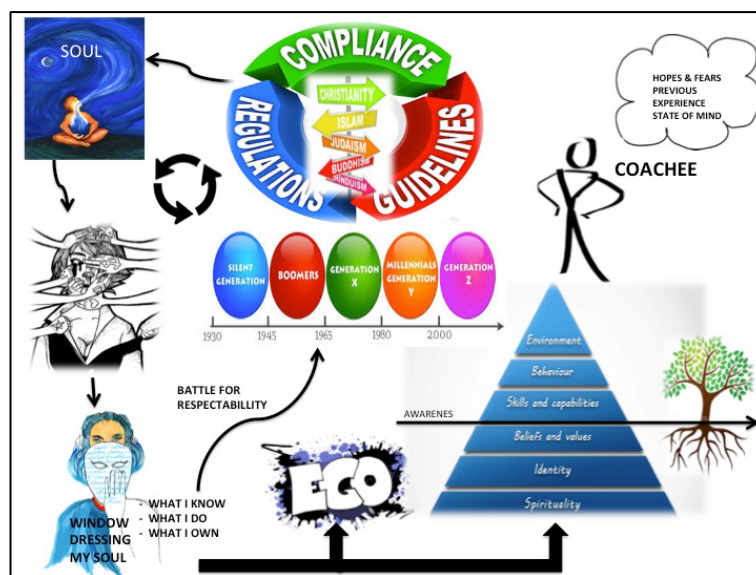
Figure 17 - Ego-Identity and Persona development through social reshaping.

4.2.4 Motivations and needs of the Ego and its impact on Leader development

Barret (2016) describes the motivations of the false-self ego persona as being preoccupied with the belief that it is dependent on the body for its existence with a primary focus on

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physical survival. The ego has two secondary motivations. Physical and emotional safety, and physical and emotional security. Physical safety refers to keeping the body safe from any harm, and emotional safety refer to being accepted, loved and not rejected within its family or the larger community. These underlying needs culminates into behavioural addictions to survive, then to conform and finally to differentiate for physical and emotional security. The intensity of one's ego driven behaviours for survival, safety and security is indirectly proportional to the amount of love received in early childhood development. Contrary to ego-motivations, love brings health, happiness and content in early childhood, teen and young adult stages of development. The extent to which the ego's survival, safety and security needs are not met is the degree to which man experience anger, shame and fear. Being constantly preoccupied with your ego's survival, safety and security needs, brings forth an unstable energy within the body-mind-heart connection (Vinney, 2019).

Aspect	Motivations of the Ego	Motivations of the Soul
Primary Motivation	The ego believes it is dependent on the body for its existence and its primary motivation is physical survival.	The primary motivation of the soul is self-expression, which means allowing the passion and creativity of the soul to flow through your being.
Secondary Motivations	**Physical and Emotional Safety:** Keeping the body safe from harm (physical safety) and feeling accepted and loved in one's family or social environment (emotional safety). **Physical and Emotional Security:** Ensuring the body is safe from harm in the community or cultural environment (physical security) and feeling recognized and respected in the community and cultural environment (emotional security).	**Connecting:** Forming unconditional loving relationships and living a value-driven life (Slabbert *et al.*, 2001)-. **Contributing:** Using skills, gifts, and talents to support the well-being of others and living a purpose-driven life.
Development Stages	The motivations of the ego align with the stages of psychological development: surviving, confronting, and differentiating. Initially, learning to survive in the body, then how to keep safe in the family or social environment, and finally, how to feel secure in the community or cultural environment.	The motivations of the soul align with the stages of psychological development: self-actualising, integrating, and serving. This involves learning how to express who you are, connect through unconditional love, and contribute to the well-being of others.
Impact on Life Experience	**Positive Impact:** Fulfilling ego needs of survival, safety, and security leads to experiencing love, health, happiness, and	**Positive Impact:** Fulfilling the soul's desires for expression, connection, and contribution enhances life

	contentment during childhood, teenage, and young adult years, providing a sense of internal stability.	satisfaction and promotes good health during adult and senior years.
	Negative Impact: Inability to fulfil these needs results in experiencing anger, fear, and shame, which bring anxiety, sadness, and energetic. instability in body-mind-gut connections. Feeling unaccepted leads to loneliness and feeling unrecognised leads to a sense of low self-worth and insecurity.	**Negative Impact:** Inability to master these soul desires leads to sadness, depression, and a sense of internal instability. Living by shared values (Slabbert *et al*., 2001) such as unconditional love, compassion, and care allows resonance and connection with others, which is crucial for a fulfilling life. Failure to resonate leads to disconnection and inability to contribute.

Table 6 - Motivations of Ego vs. motivations of Soul
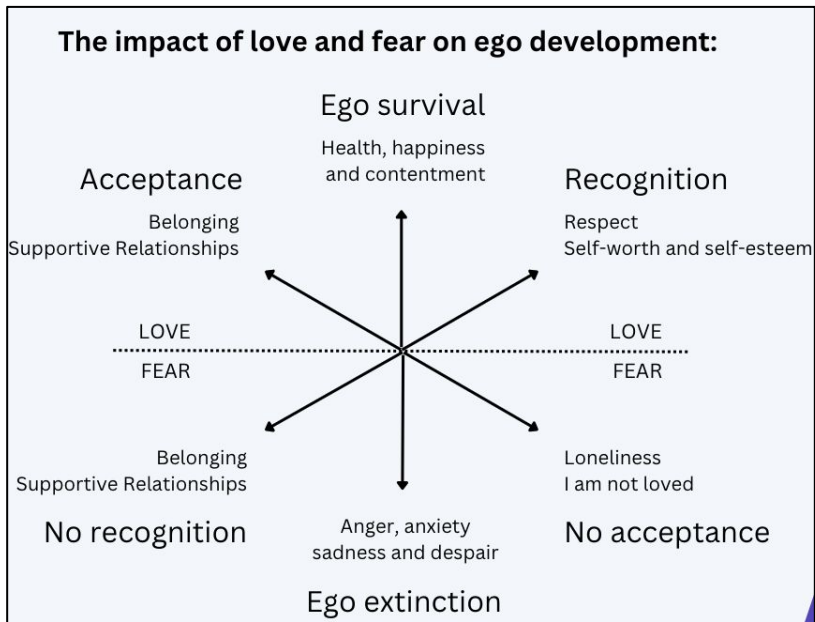
Figure 18 - The impact of love and fear on ego development (Barrett, 2016)

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4.2.5 Motivations and needs of the Soul and its impact on Leader development

The primary motivation of the soul is self-expression. This refers to the degree to which the soul can express its passion and creativity (Cameron, 2020). The soul have two secondary motivations. Its deeply rooted need to connect and to contribute is necessary to connect through unconditional love, compassion and caring relationships whilst living a value driven-life (Slabbert *et al*., 2001). We contribute when our skillsets, talents and gifts support the general wellbeing of others whilst living a purpose driven life (McLeod, 2016). Recreating the Souls 4-D reality through a 3-D space and time limitation with rational awareness, becomes the transformative learning process through which we learn to express who we are. Learning to become aware of our soul-seated unconditional love, compassion and care anchored in God's creative love energy, and how this helps us contribute towards the wellbeing of all those we meet and lead. The need to satisfy these core soul motivations and an emerging serving need are perfectly aligned with Maslow's (1993) self-actualisation peak experience (Csikszentmihalyi, 1990) but more importantly it will catapult leader identity towards the realms of self-transcendence and ultimately culminate into a journey of inner transfiguration (Almaas, 2004; Willard, 2012; Benner, 2015; Koltko-Rivera, 2006).

To live a purpose driven life depends on the leader's ability to live a value-driven life (McLeod, 2016), with an acute awareness that at the level of the soul, all humans share the same values according to Slabbert *et al*, (2001), and these values are: love, compassion, and care for self, others, nature and to live with God consciousness.

The degree to which you are successful to express your deeply rooted soul-desires, to self-express, to connect with others, and to contribute towards the greater good (Ricard, 2018) of man, depends on the level of wellbeing, joy and fulfilment you experienced through your adult and late life years. To help manifest your soul desires you inevitably bring about an inner calmness and inner stability.

The degree to which you do not manifest your soul's desire to self-express, to connect, to contribute and to create will be directly proportional to the amount of sadness, depression

and poor health during the adult and late stages of life. This brings about loads of inner game chaos and instability.

The impact that meeting your soul's desires has on your life:

Soul Expression

Well-being, fulfilment and joy

Connection
Including others

Contribution
Serving Community

LOVE   LOVE
FEAR   FEAR

Serving self   Separation

No contribution   No Connection

Sadness, depression and poor health

Soul suppression
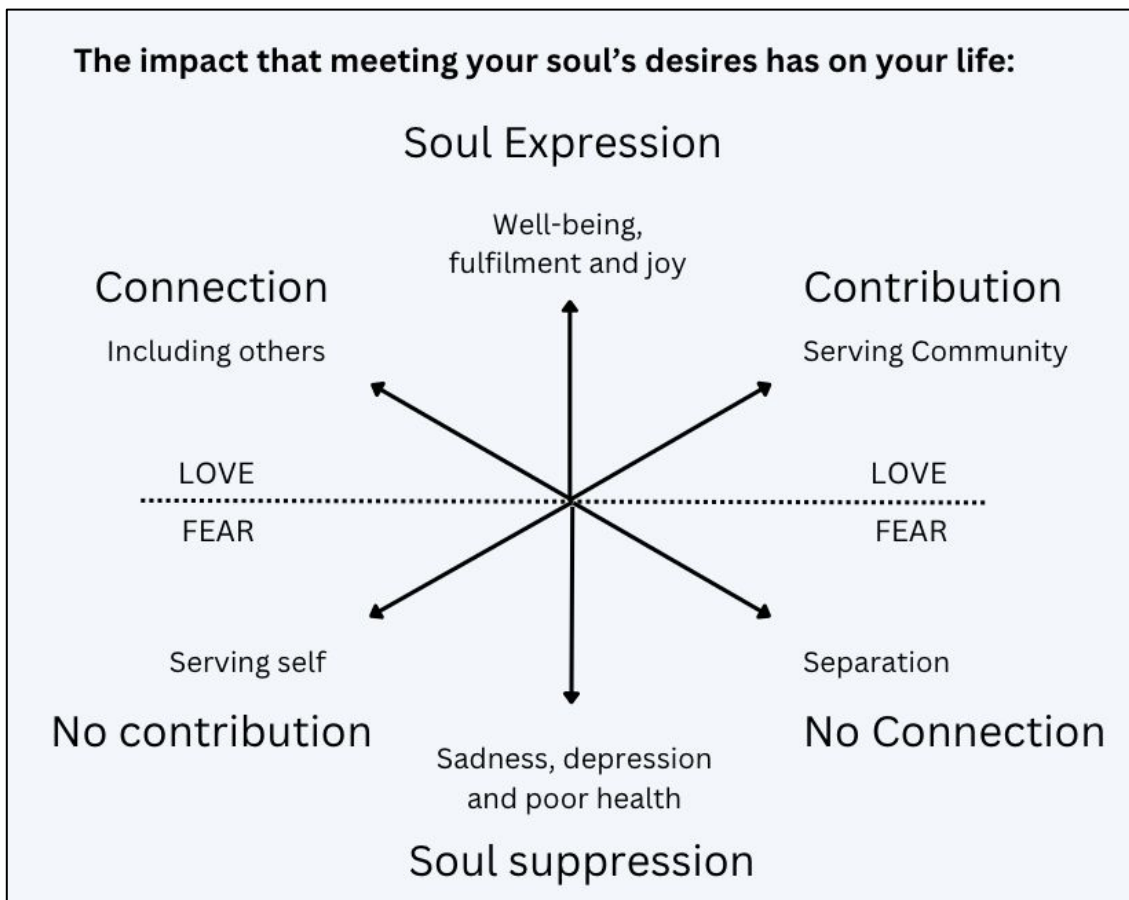
Figure 19 - The impact that meeting your soul's desires has on your life (Barrett, 2016)

The fulfilment of the soul's motivations is linked with the fulfilment needs of the ego identity motivations. If the ego struggle to satisfy its survival needs the soul will struggle to satisfy its expression needs. If the ego struggle with its safety needs the soul will struggle to satisfy its need to connect. When you do not feel love, it is almost impossible to love others. If the ego struggle to satisfy its security needs, the soul will struggle with its desire to contribute. If you do not feel recognised within your closet circles you will struggle to make a meaningful contribution (Table 6).

Table 7 - The Interdependencies between the motivations of The Ego and The Soul

Ego Needs	Impact on Soul Needs	Details
Survival Needs	Affects Self-Expression Needs of the soul.	If the ego struggles with survival needs, it hampers the soul's ability to engage in self-expression. Survival needs take precedence, making it difficult for the soul to focus on expressing itself creatively and authentically.
Safety Needs	Impacts Connection Desires of the soul.	An unmet need for safety makes it challenging for the soul to fulfil its desire for connection. When one does not feel loved or safe, it becomes difficult to form loving and unconditional relationships with others.
Security Needs	Influences Contribution Desires	When security needs are unmet, affecting the feeling of recognition and respect within one's community or culture, it restricts the soul's ability to contribute meaningfully to society. The lack of external validation can inhibit the internal drive to give back or engage in communal or cultural contributions.

The table outlines how the foundational ego needs (survival, safety and security) influence and limits the soul's capacity to fully emerge to its higher purpose motivations (self-expression, connection and contribution).

The essence of the leader developmental journey revolves around the metaphor of a "house" to describe the soul's relationship with God and the importance of maintaining this ongoing interior dwelling to discover one's authentic identity, with the aim of not unconsciously and habitually be enslaved to the ego defence mechanism as leadership's behavioural drivers. This metaphor, while focusing on spirituality and inner complexes, directly relate to leadership development in the vertical dimension for improved spiritual and emotional resilience (Petrie, 2014; Shean, 2015; Duggan & Theurer, 2017; Hacker & Washington, 2017). Evelyn Underhill (2002) notes key aspects of the inner journey (Almaas, 2004; Willard, 2012; Benner, 2015) of leader development and the application for developing leaders in the vertical (Petrie, 2014) for improved emotional and spiritual resilience (Shean, 2015; Duggan & Theurer, 2017):

- The Soul as a Dwelling Place: Saint Paul describes the human soul as a temple of the Holy Spirit, suggesting that we are a sanctuary for divine life. Saint Teresa's analogy of the soul as an "interior castle" highlights the complexity and multifaceted nature of our spiritual journey (Teresa of Avila, 2020). For leaders, this underscores the need to nurture and maintain their spiritual core, recognizing that their leadership is a platform for divine expression and influence.

- Communal Obligations: The metaphor of the house emphasizes that the soul is not a detached entity, but part of a larger spiritual community. This reflects the interconnectedness of individuals within an organization or society. In leadership, this implies a sense of responsibility toward the broader community, fostering a culture of collaboration and collective purpose (McLeod, 2016).

- Ground Floor and Upper Floor: Underhill (2002) describes the soul's house as having both a ground floor, representing our natural, biological life, and an upper floor, symbolizing our supernatural capacity for God. A balanced approach to leadership involves acknowledging both the practical, day-to-day responsibilities (ground floor) and the spiritual, aspirational goals (upper floor). Leaders need to manage operational tasks while also aiming for higher ideals.

- Integration of the Natural and Spiritual: A successful soul-house balances the demands of the ground floor with the aspirations of the upper floor. This balance relates to leadership development in terms of fostering emotional and spiritual resilience

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(Shean, 2015; Drath, 2017; Duggan & Theurer, 2017). Leaders should be grounded, dealing with practical issues, while simultaneously aspiring to higher spiritual values (Slabbert *et al.*, 2001) and a sense of purpose (McLeod, 2016; Frankl, 2020).

- Civic Responsibility and Unity: The soul is part of a vast spiritual organism, akin to a city with shared obligations and advantages. Leaders must recognize that their personal growth and development affect the entire community. This perspective fosters a leadership style that values teamwork, shared goals, and the common good (Slabbert *et al.*, 2001).

- Accountability and Transformation: The maintenance of the soul's house requires consistent care and attention. This idea is tied to leadership development, suggesting that leaders must continuously work on personal growth, address shortcomings, and embrace change. The text also emphasizes the courage to allow God to visit every part of the house, signifying the need for introspection and self-improvement in leadership.

- Two Cities: Earthly and Heavenly: Underhill (2002) distinguishes between two cities, representing different orientations of the soul — one that glorifies self and the other that glorifies God. Leaders can view this as a call to choose between self-centred leadership and authentic servant leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016), emphasizing the importance of humility, selflessness, and a higher purpose (George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Gavin, 2019. McLeod, 2016).

- Spiritual Resilience and Divine Support: The imagery of the soul's house being bathed in God's light and sustained by His presence reinforces the idea that spiritual resilience (Shean, 2015; Duggan & Theurer, 2017) and strength are derived from a connection to the Divine. Leaders can draw on this concept to find resilience in their faith (Shean, 2015; Duggan & Theurer, 2017), allowing it to guide them through challenges and uncertainties.

Overall, the metaphor of the soul as a house provides a rich framework for understanding spiritual development and leadership. It suggests that effective leadership involves embracing both the spiritual and practical aspects of life, maintaining a sense of community and responsibility, and seeking continuous transformation through Divine support. This approach

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can lead to improved spiritual and emotional capacity, fostering resilience in leadership (Shean, 2015; Duggan & Theurer, 2017; Drath, 2017), and promoting a culture (Marques *et al.*, 2005) that values both individual growth and collective well-being (Slabbert *et al.*, 2001).

Zohar and Marshall (2000), Underhill (2002) and Haynes (2016) refer to this journey as the calibration and or recalibration of ego/power leadership towards Authentic Servant Spiritual leadership. This they describe takes place within the inner journey between leaderships' ego identity towards their soul authentic identity. They position spiritual intelligence (SQ) as directly proportional to leaderships ability and courage to embark on such journeys of self-discovery (Almaas, 2004; Willard, 2012; Benner, 2015; Hulnick & Hulnick, 2010). This is what, Thomas Merton (1999) and Carmen Butcher (2009), refers to as the authentic invitation for every leader to embark on a spiritual pilgrimage towards wholeness (reintroducing the ego to its original loadstone its loving Mother and Father home, the soul – the interplay between the energies of anger, shame, fear (Rohr & Lamott, 2021) now being infused with love, compassion, and care (Lombard, 2017). Almaas (2004) concludes and refers to this inner pilgrimage as "The Inner Journey Home: The Soul's Realisation of the Unity of Reality".

In this instance the Enneagram is a proven model to assist leaders in their inner journey home. The Enneagram is an accepted tool and coaching program (Whitmore, 2017) to act as the leader's introduction to their ego, but also to create avenues for leaders to develop beyond their ego wounding (Benner, 2016) towards their virtues in authenticity and soul-centred (Gilmore, 2012) higher purpose (Rohr & Ebert, 2001; Lapid-Bogda, 2011; McLeod, 2016; Thurston, 2017; Cloete, 2019).

4.2.6 Enneagram – A Spiritual pathway to self-discovery and Authenticity: A balanced approach for ego and soul integration

Much is written about the structure and its application of the Enneagram as a model for the development of leadership. (Rohr & Ebert, 2001; Lapid-Bogda, 2011; Heurtz, 2017; Cloete, 2019).

The Enneagram system, deeply rooted in ancient wisdom traditions and contemporary psychological understanding, serves as a sophisticated framework for the evolution of leadership. This section delves into how the Enneagram facilitates leadership development by enhancing self-awareness, interpersonal skills, and ethical decision-making, incorporating comprehensive insights from the Integrative Enneagram Solutions to broaden our understanding of its application in the context of leadership trait development (Rohr and Ebert, 2001; Cloete, 2019).

The Enneagram outlines nine distinct personality types, each characterized by specific motivations, fears, and behavioural patterns. This model provides leaders with a profound understanding of their own and others' psychological landscapes, crucial for effective leadership (Rohr & Ebert, 2001; Cloete, 2019). By identifying these patterns, leaders can tailor their developmental strategies to address specific challenges and leverage strengths unique to their personality type.

The Enneagram is based on the related fields of Psychoanalytical schools of thought (Snowden, 2013a; Jung, 2014; Jung,2016) and Positive psychology (Seligman, 2024) and is applied in leader development as a map to help them move beyond their small-self ego and direct them towards their large Self soul-centred identity (Pennington, 2000; Gilmore, 2012; Snowden, 2013a; Jung, 2022), (Lapid-Bogda, 2011; Haynes, 2016; Hebenstreit, 2016). The Enneagram coaching framework offers a non-therapeutic intent in coaching interventions whilst offering the space for past suppressed hurts, their ego passions (inner knotted vices) to re-emerge. These subconsciously gets in the way of leader development (anger, pride, deceit, envy, avarice, fear, gluttony, lust and self-forgetting (Rohr & Lamott, 2021)), but also allows for conversations surrounding leadership strengths to emerge with a clear invitation for the leader to embrace or migrate towards their passions of the soul, their virtues (serenity, humility, veracity, equanimity, non-attachment, courage, sobriety and innocence) (Rohr & Ebert, 2001; Cloete, 2019).

One of the most significant contributions of the Enneagram to leadership development is its role in enhancing emotional intelligence (EQ). By mapping out emotional triggers (Rohr &

Ebert, 2001; Cloete, 2019) and typical reactions associated with each type, the Enneagram enables leaders to better manage their emotional responses and improve their relational dynamics (Bradberry & Greaves, 2012). This increased self-awareness allows leaders to approach workplace conflicts and challenges (Naranjo, 1994) with greater empathy (Ricard, 2018) and effectiveness.

The Enneagram's detailed analysis of personality types, aids leaders in understanding the diverse motivations and behaviours within themselves and their teams. This awareness leads to improved communication, conflict resolution, and team cohesion, as leaders can more adeptly manage diverse groups and foster an inclusive workplace environment (Rohr & Ebert, 2001; Cloete, 2019).

By encouraging introspection and the exploration of higher values (Slabbert *et al.*, 2001), the Enneagram aids leaders in aligning their actions with ethical standards and spiritual values (Slabbert *et al.*, 2001; Heuertz, 2017). This aspect is particularly crucial for the development of Transpersonal Leadership, where the focus extends beyond achieving organizational goals to encompassing broader ethical and spiritual considerations (Pargament, 1999; Rohr & Ebert, 2001; Naranjo, 1994).

The Enneagram supports transformative and holistic educational approaches (Ahmed *et al.*, 2016; Haynes, 2016,) in leadership development (Hebenstreit, 2016). It aligns with educational theories that stress the integration of cognitive, emotional, and psychomotor (relationship between cognitive function and physical movement) learning domains (Chalofsky *et al.*, 2014). For leadership development practitioners, incorporating the Enneagram in programs enriches the learning experience, facilitating new knowledge acquisition and ultimately personal transformation (Rohr & Ebert, 2001; Hebenstreit, 2016; Cloete, 2019).

Incorporating the Enneagram in leadership development offers a multi-dimensional approach that enhances a leader's capability to navigate complex organizational landscapes with

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awareness, empathy (Hebenstreit, 2016; Ricard, 2018) and a grounded sense of purpose. The Enneagram's comprehensive framework not only improves individual leadership competencies but also promotes a healthier organizational culture through improved interpersonal relationships and ethical practices (Rohr & Ebert, 2001; Lapid-Bogda, 2011; Hebenstreit, 2016; McLeod, 2016; Cloete, 2019).

4.2.7 Spirituality and spiritual practices

Spirituality can be divided in three main spheres, Spiritual Individualism, Spiritual Collectivism and Spiritual Dialogue. Spiritual Individualism have its roots within the rise of the modern society, where the individual has final authority within a private attainment of a spiritual goal. With the emergence of several worldviews these individuals have a deep sense of selfish entitlement (corresponds with the psychological model of Narcissism) and believe whatever they feel works for them and ultimately construct their own spirituality from a variety of sources, which shapes the foundations of their own personal gnostic belief systems (Shinde, 2013; Margulies, 2017; Palmer, 2021).

Spiritual Collectivism have its origins within religious institutions and follow a strict compliance to religious rules, practices and dogmas. All those that subscribe to this spirituality are expected to follow and subscribe to the same beliefs and partake in the same rituals. Within this sphere of spirituality, the individual "I" falls away and make room for an all-embracing whole. The "self" is abolished and thus lead to a form of spiritual depersonalisation (Margulies, 2017).

Spiritual Dialogue is referred to as an existential alternative to both Individualistic and the Collectivist spirituality. In dialogical spirituality (the I-though dialogue) the realm of the between is the spiritual realm itself. Within this spirituality God is both within and between and His presence are manifested through the personal, the social and the ecological relationship we hold. Spiritual dialogue is a major departure from spiritual narcissism and spiritual depersonalisation (Margulies, 2017).

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The word "Spirituality" is derived from the Latin word "Spiritus" that means "Breath". Without "breath", man cannot live (Zohar & Marshall, 2001; Martin, 2012). To be spiritual means to be attuned to God or a transcendental principal in the universe (Tolle, 2018) and to partake in specific rituals of spiritual practices – religious and non-religious (Zohar & Marshall, 2001).

Spirituality and its components cannot be understood without personal experience and reflection (Zohar & Marshall, 2001; Feldmeier, 2015; Bolton; 2018).

Spirituality is often used to refer to the inner dimension, the deepest centre, the core, or the essence of one's being, the human soul (Lombard, 2017). Sturnick (1998) and McClellan (2009) defines the elements and structure of the human "Whole Self" as:

- Physical,

- Mental,

- Emotional,

- Extra-Personal and

- Spiritual,

and positions the spiritual dimension at the core of the "Self-Sphere" as it is generally viewed as the human soul filled with divine energy, the unmanifested quantum creative love-energy of God (Zohar & Marshall 2001; Willard, 2012; Tolle, 2018). Thus, also referred to as man's only objective and ultimate absolute reference, to truth, reality and ethics. Our ultimate horizon is handed over to God our creator, a beacon of God consciousness and the supremacy of his Spirit (Feldmeier, 2015).

Spirituality is also defined as the sensemaking mechanism of Human Experience within alternate states of human consciousness (Grof, 2019). Spirituality involves the awareness of something greater than us, that there is something more to being human than what we feel,

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see, hear, touch or smell – that we are part of a greater whole that is cosmic or divine in nature. There is a sense of knowing that we have significance and purpose as life unfolds.

Some people practice their spirituality in a religious sense, following a religious tradition. For others spirituality involves a belief in a connection to others and to the world as a whole - something beyond the self that connects all living creatures to each other, nature and to the universe (Underhill, 2002).

Spirituality offers us the path and methodology and or approach to investigate and reflect on our inner life, our inner being, whilst giving meaning and purpose to our personal development and growth. In this context spirituality refers to the way we inwardly understand the meaning and the purpose of our lives, and then to outwardly give it expression (Singer, 2007; Zohar & Marshall, 2001).

> *Sacha Bermudez-Goldman (2021) defines spirituality as experiencing and responding to what is most profound in human persons: what brings up our deepest emotions and engages our conscience at that level. We see things through a certain framework or perspective which has become our habitual way of interpreting reality, which in turn drive our habitual ways of showing up in life. These two things, our vision or outlook on life and the response or way of life which flows from it (Csikszentmihalyi, 1990), make up, what we call our spirituality.*

In this context spirituality points to a human experience beyond that of the human psyche. Human experiences outside the limitations of reason, time, and space. Spirituality is often explained as the gift of "seeing" the unseen. The gift to experience the innately beautiful loadstone and designator of a very special kind of human experience and should never be offered with a cold hand of reason (Zohar & Marshall, 2001; Underhill, 2002; Singer, 2007).

As we become attuned to the creative energy within all our being, spirituality in turn offers us an experience within which we can grow and develop in consciousness (Tolle, 2018; Zohar & Marshal 2001; Grof, 2019). In this instance spirituality becomes the guiding light for us to move beyond the limitations of time and space, creating the space and mind state for us to be open to the experiences within the transcendent realms of our being, to be open to a universal spiritual God consciousness that have at its heart our wellbeing and a life of abundance, purpose and meaning (Zohar & Marshall, 2001, Singer, 2007, Willard, 2012, McLeod, 2016; Frankl, 2020).

It is clear, that no one-size-fits-all spirituality, can claim to hold the keys to the path towards truth and wholeness (Almaas, 2004; Willard, 2012; Benner, 2015). Spirituality is less interested with outcomes and or goals but rather focussed on our "becoming" journey towards an absolute union with God (Underhill, 2002; Almaas, 2004; Willard, 2012; Benner, 2015; Singer, 2007).

Spirituality holds different meanings for different people, cultures (Bouckaert & Zsolnai, 2012), and traditions, thus a singular definition would not be possible and or adequate to describe its essence.

Of all the definitions of spirituality, Buford & Plocha's (1999) and Sandra Schneiders' definitions Feldmeier, 2015) are the most integrative of all versions and accurate in its articulation, positioning spirituality as a sense making mechanism for man's search for meaning and higher purpose (McLeod, 2016; Thurston, 2017; Frankl, 2020) in life.

4.2.8 Christian spirituality

At its core it is a Spirituality and a set of Christian Beliefs that shows a path towards becoming fully human. With many different traditions (denominations) each holds unique principals that encapsulates universal and biblical elements that are seen as fundamental within the core of the Christian Faith. Many Christian theological scholars analyse the elements of specific spiritual traditions, to ensure they remain true to the core of its orthodox roots. When

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we turn to Christianity, the word spirituality has much more of a definite and defined identity content in God, Jesus, and the Holy Spirit.

Christian spirituality and its religious beliefs are inseparable, in fact, the living of the beliefs is the spirituality of the religion (Feldmeier, 2015). The word "pneuma" / "spirit" used in the New
Testament refers to both, "The Holy Spirit", as well as "God labouring within the believer". It is in the actions of God working or labouring within the believer, that makes the individual "pneumatikos" spiritual (Feldmeier, 2015). Thus, the indwelling presence of God makes the individual a spiritual person.

Feldmeier (2015) help clarify the essence of Christian Spirituality. He highlights a Jesus Christ-inspired spirituality or spiritual formation, as loadstone, and notes that it is an inside out process of human transformation, only brought about by the grace of God. An inner transformation of the human heart, spirit and human will (Willard, 2012).

4.2.9 Key characteristics of Christian Spirituality

4.2.9.1 Christian Mysticism & Contemplative Christian spirituality

All three the monotheistic religions, Judaism, Christianity and Islam have at its core a mystic tradition, also referred to as the guardians of the religion and faith. For Judaism it is their Kabbalah (Waite, 2019), for Islam it is their Sufism (Ernst, 2011) and for the Christians it is their Dessert Fathers and mothers (Wortley, 2019).

Christian mysticism is fundamentally rooted in the concept of 'mystery' and represents a dimension of Christianity that focuses on experiencing (real encounters) and feeling the divine presence of God. This form of spirituality emphasizes forming an intimate relationship with God, aiming at an inner transformative spiritual experience. Christian mystics seek a profound union with God, characterized by the alignment of will, spirit, and love, often resulting in a loss of individual identity to adopt an identity in Jesus's character and essence.

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Key practices of Christian mysticism include solitude and silence (Green, 2010), which serve to separate one from the material worldly distractions, allowing for deeper reflection on one's personal ego brokenness in divine contemplation. This contemplation fosters a more personal and powerful intimacy with God, transcending conventional religious practices like prayer, reading and analysing scriptures, and participating in sacraments. Christian mysticism may also involve physical asceticism and sensory experiences that are deeply personal and often beyond verbal description due to their sacred heart nature.

Christian mysticism can lead to spiritual ecstasy and visionary experiences, involving encounters with saints, angels, or the Virgin Mary, culminating in a radiant image / vision of God—an ultimate face-to-face real encounter as envisioned and reported by the prophets in biblical revelations (McGinn, 2006; McColman, 2010).

Contemplative practices within Christianity, whist being like mysticism in fostering a deeper union with God and valuing silence and solitude, also emphasize community engagement, stewardship, and traditional religious practices. These practices are integral to a contemplative lifestyle but do not necessarily encompass the more intense experiences of typical of mysticism (Green, 2010; McColman, 2010).

Famous Christian mystics like Teresa of Avila (2020), Julian of Norwich (Starr, 2022), John of the Cross (Haggerty, 2022), Thomas Merton, and the author of The Way of the Pilgrim (French, 1965) have contributed significantly to the rich tapestry of Christian spiritual experiences, documenting their profound encounters and the mystical union with the divine. This synthesis encapsulates the essence of Christian mysticism and its distinct place within the broader context of Christian spirituality, highlighting its practices, experiences, and historical figures.

Evelyn Underhill (2002) positions a helpful conceptual framework. As an overarching statement she highlighted that Mysticism is a practical intervention and not a theoretical one. She continues to note that mysticism is at its core a spiritual activity, and that the process or method of mysticism is love that ultimately culminates into a definite psychological learning

experience. Mysticism is underpinned by a belief that union with or the absorption into the deity or the revelation of the absolute creational truth, or the spiritual insight of knowledge generally inaccessible to human intellect, may be attained through contemplative spiritual practices in which the individual surrenders the self-identity.

Contemplative spirituality within the Christian tradition represents a profound and deeply rooted approach to personal and leadership development (Keating, 2002). It is a practice spanning over two millennia, characterized by deep spiritual knowledge and reflective practices (Bolton, 2018) that enhance inner awareness and facilitate a divine encounter (Merton, 1998; Keating, 2002; Teresa of Avila, 2020; Merton, 2021; Haggerty, 2022). These practices include solitude, stillness, silence (Green, 2010), and reflection, which collectively foster a transformative process that allows individuals to experience God in the ordinariness of life (Lonsdale, 2000).

Historically significant figures such as the Desert Fathers and Mothers, St. Anthony of the Desert, St. Francis of Assisi, Julian of Norwich, Teresa of Ávila, and St. John of the Cross exemplify the rich heritage of contemplative spirituality (Finley, 2000; Carrigan, 2010). Their teachings remain a beacon for spiritual seekers today, demonstrating how deep introspection and spiritual communion can lead to profound leadership insights and capabilities.

Contemplative practices are not confined to monastic settings but are accessible and applicable in everyday life, contributing to the development of a consciousness that perceives beyond superficial appearances to the divine presence in all things (Nouwen, 2009). St. Francis of Assisi, renowned for his nature mysticism, emphasized the sanctity of the natural world, inviting leaders to recognize and honour the interconnectedness of all life, thus fostering a leadership style marked by respect for nature and all beings.

The integration of contemplative practices such as the Prayer of the Heart, from the Hesychast tradition, and the Ignatian Exercises enriches leadership qualities by promoting a non-dualistic, inclusive, and empathetic approach essential for effective leadership today

(Rohr & Ebert, 2001; Heuertz, 2017). These practices facilitate a shift from ego-driven leadership to one that is rooted in spiritual depth, enhancing ethical integrity and the holistic (Gardner, 2013; Haynes, 2016) well-being of all stakeholders (Naranjo, 2004).

Moreover, the practice of Contemplative Prayer (Keating, 2002) deepens leaders' connection with God and creation, fostering an interior silence and presence that profoundly influences their decision-making and leadership style (Finley, 2000). This inner transformation is at the heart of Transpersonal Leadership, which prioritizes inclusivity, compassion, and a commitment to the common good (Ricard, 2018).

The journey toward Transpersonal Leadership is marked not by external achievements but by the grace of spiritual maturity and self-transcendence (Koltko-Rivera, 2006; Carrigan, 2010; Reams, 2020). In this context, Contemplative spirituality offers more than personal transformation; it serves as a guiding light for leadership that aims to heal and transform the world, embodying the virtues of love, compassion, care, (emerging global ethic) and wisdom that are central to both the Christian contemplative tradition and effective leadership.
The teachings of modern contemplatives like Thomas Merton (2014) and Thomas Keating (2002) also enrich this tradition by linking the ancient wisdom of contemplative practices with contemporary challenges and integrating insights from psychological understanding, thus broadening the applicability of these practices in leadership development (Keating, 2002; Merton, 2014).

In conclusion, Contemplative spirituality, and Christian Mysticism (McGinn, 2001; Underhill, 2002; McGinn, 2006; McColman, 2010) provide invaluable resources for the evolution of Transpersonal Leadership. Leaders who engage with these practices are better equipped to lead with a presence that transcends limited self-interests, thereby fostering environments that encourage spiritual and communal flourishing.

4.2.9.2 Christian Spirituality is Trinitarian – Father, Son (Jesus) and the Holy Spirit:

Christian spirituality is Trinitarian, acknowledging the Father, Son, and Holy Spirit as one God. While Jesus is central as the mediator between humanity and God, the concept of the Trinity reflects the communal nature of God. This understanding is difficult to grasp but is not about three separate beings or modes of expression, but rather about the communal dynamic of one God. The Holy Spirit plays a vital role as the context through which the risen Lord is known, and Christian spirituality is lived out in the Spirit. The Father represents the eternal source, and Augustine described the Trinity as a dynamic of love, where love is triune. Christian spirituality is also communal, emphasizing the community of believers as the Body of Christ, with Christ as the head. This communal aspect is intrinsic to Christian identity, with believers forming a single people who acknowledge and serve God together, supporting each other's faith and discerning God's presence in their lives and community.

4.2.9.3 A Life of Grace and Faith:

According to most scholars, Saint Paul stands as a pivotal figure in Christianity, with his letters shaping both theology and spirituality. Central to Paul's teachings is the concept of grace, God's unmerited favour and life within believers. He emphasizes that grace justifies Christians before God and animates their souls, asserting that salvation comes as a gift from God, not through human works. In response to God's grace, Paul emphasizes faith as the appropriate human response. Faith, for Paul, is not mere belief or acceptance of doctrines, but rather entails entrusting oneself wholly to God, opening the heart and mind to trust and follow Him. This experience of God's liberating grace provides the initial evidence for faith, leading to spiritual freedom. Paul asserts that this newfound freedom is not a license to indulge in sin but empowers believers to live lives of love and service to others, reflecting the essence of true Christian freedom.

4.2.9.4 A Life in the Holy Spirit:

Christian spirituality, according to Paul, entails living in the Holy Spirit and embracing the Spirit's influence in one's life. Paul describes the characteristics of a Spirit-infused life as love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Love stands as the greatest sign of the Spirit's presence, fulfilling the law and embodying the

essence of Christian life. Both Paul and Jesus teach that love encapsulates the entirety of God's commandments, emphasizing its centrality in the Christian faith. Love, according to 1 John, is synonymous with God Himself, underscoring its significance in fostering communion with God and one another.

4.2.9.5 Christian Spirituality is Christocentric:

Christian spirituality is Christocentric, meaning it revolves around a deepening intimacy with Jesus Christ. Paul describes baptism as being "baptized into Christ," emphasizing the immersion in and union with Christ. This intimate relationship with Christ is pivotal to Christian spirituality, as exemplified in Jesus' prayer for unity with the Father. Incorporating the fundamental mysteries of Christ, such as the Incarnation and the Cross, is central to Christocentric spirituality. The Incarnation signifies the union of God and humanity in Christ, allowing humanity to partake in divine life. The Cross represents God's solidarity with suffering humanity and serves as a model for self-emptying love. Dying to oneself and living for God becomes the condition for finding oneself in God's love. The Resurrection is also integral to Christian spirituality, as it empowers believers to new life and underscores the victory of Christ over death.

4.2.9.6 A Spirituality that is communal:

Christian spirituality is inherently communal, as emphasized by Paul's vision of believers as the Body of Christ, with Christ as the head. This metaphor reflects the true nature of Christian identity, highlighting the interconnectedness and mutual dependence of believers. The Second Vatican Council affirmed the communal aspect of holiness, stating that God's plan involves forming believers into a single people who acknowledge and serve Him together. Christianity, therefore, is characterized by believers praying together, supporting each other's faith, and discerning God's presence in their personal lives and community. This principle underscores the importance of communal worship, fellowship, and mutual care within the Christian faith.

4.2.9.7 A Spirituality that is just:

Christian spirituality encompasses more than just a personal relationship with God; it involves the broader community and the world, particularly concerning issues of justice. Ignoring human suffering is incompatible with true Christian spirituality, and any spirituality that neglects injustice falls short. The Letter of James underscores this point, emphasizing the importance of addressing the practical needs of others. This call to justice is echoed throughout the Bible, particularly by the prophets. Isaiah and Jeremiah both emphasize that true religious behaviour involves justice, while Amos condemns offerings to God as blasphemy if justice is disregarded. Justice stands as a central theme in both the Bible and the Christian tradition, highlighting the integral connection between spirituality and social responsibility.

4.2.9.8 Christian Spirituality is prayerful:

Prayer serves as the cornerstone of intimacy with God in Christian spirituality, as emphasized throughout the Christian tradition. Origen, a prominent figure from the patristic era, underscores the importance of a life permeated by prayer, reflecting the establishment of God's Kingdom within believers. Intimacy with Jesus and attentiveness to the Holy Spirit's movements within one's soul are central aspects of Christian spirituality, best cultivated through a life of prayer. Different forms of prayer, including praise and worship, petitionary prayer, meditation on spiritual truths, and contemplation, all contribute to deepening one's connection with God. Prayer is indispensable to authentic Christian spirituality, guiding believers in their journey towards communion with God.

4.2.9.9 Christian Spirituality sees Divinization as its ultimate Horizon:

Christian spirituality sees divinization as its ultimate horizon, a concept also known as theōsis or "becoming God." This does not imply a literal transformation from human to divine nature, but rather living God's life as God does. Paul envisioned discipleship as embodying Christ's life, bearing His likeness and glory, and being filled with God's holiness. The goal, as Paul expressed, is that "God may be all in all." The First Letter of John and the Second Letter of Peter further elaborate on this idea of divinization, describing how believers will become like God and share in the divine nature. This radical union with the Divine is not merely a future

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state in heaven but a full union with God, where believers live in and through the Divine. Christian spirituality teaches that it is possible to experience a foretaste of this union in the present life, anticipating the full realization in the future (Willard, 2012).

When thinking about the diverse ways of practicing Christianity, several common themes emerge. Every recurrence of these presents a unique perspective or fresh approach to that specific theme:

4.2.10 Key themes of Christian Spirituality

4.2.10.1 Showing the Way:

Christianity presents a new and daunting path of life referred to as "the way," highlighted in early Christian texts and echoed by Jesus Himself. This path is challenging yet life-giving, distinct from the ordinary roads people travel. It signifies a decisive and unique way of thinking and being. Progress along this path is gradual, marked by setbacks and failures, emphasizing the ongoing process of spiritual transformation.

4.2.10.2 Being the practicing Disciple:

Discipleship is a significant theme in Christianity, with the term "disciple" referring to one who learns and follows. The Gospels illustrate the disciples' journey of learning from Jesus, often marked by slow understanding. Like the progression of Christian spirituality, discipleship is an ongoing learning process. Many Christians find that meditating on scriptures and religious texts throughout their lives enriches their understanding and practice. Discipleship entails more than just agreeing with doctrines; it involves deeply knowing and following Christ, even at great personal cost, as emphasized by Dietrich Bonhoeffer in "The Cost of Discipleship" (Feldmeier, 2015).

4.2.10.3 The three-stage Pattern:

The three-stage pattern of purgation, illumination, and union is a common theme in Christian spirituality, representing stages of interior growth and conversion. Purgation involves moral progress, purging disordered attachments and habitual sins to open oneself to God's grace. This process allows for deeper and more sincere prayer, leading to illumination—a deeper

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knowledge of God's presence within. Finally, union is achieved as the soul experiences deep connections with God, gaining habitual awareness of His indwelling presence (Feldmeier, 2015).

4.2.10.4 The Path:

Many Christian spiritualities outline the spiritual journey as a series of stages, each marked by specific experiences and practices leading towards union with God. Saint John Climacus's "The Ladder of Divine Ascent" describes thirty steps to spiritual purification, including cultivation of virtues and practices to undermine passions. Similarly, Saint Bernard of Clairvaux uses the metaphor of spiritual kisses, while Saint Catherine of Sienna envisions levels of spiritual tears. Ricard of Saint Victor and John Rusbroeck also describe spiritual progression through stages. Saint Teresa of Ávila's "Interior Castle" presents seven mansions, each representing deeper moral intuitions and knowledge of God's presence. While not all Christian spiritualities follow such a structured path, these frameworks aid spiritual directors and practitioners in recognizing challenges and possibilities on the journey (Martin, 2012).

At its core, spirituality speaks to something essential about human existence. The way individuals relate to transcendental aspects of life. Artists and poets often tap into this realm, elevating human experience beyond materialism or utilitarianism. Christian Spirituality as a field of study explores this realm through history, theology, scripture, and personal experience, offering insights into the Christian life and paths to spiritual growth. It requires a broad understanding across multiple disciplines and provides deep insight into Christian concepts of grace and holiness.

An example of Christian spirituality is Ignatian Spirituality (Fleming, 2008).

4.2.11 St Ignatius of Loyola - Ignatian Spirituality

4.2.11.1 St Ignatius of Loyola

Ignatian Spirituality was founded and developed by St Ignatius of Loyola, born in 1491 in Spain Loyola and died in 1556 in Rome, Italy. He was the youngest of 13 children from a noble and wealthy family. His early years was characterised by a deep desire to become an expert in

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the art of warfare and in 1557 he became a knight representing Antonio Manrique de Lara, the duke of Najera and Viceroy of Navarre, who deployed him on several military and diplomatic missions. On the 20th of May 1521, whilst defending the bastion of Pamplona against the French he was hit by a cannonball badly injuring both his legs leaving him non deployable for war. This experience would later reveal itself as a spiritual awakening and the turning point of Ignatius's life. It was in the second half of his life that he felt an inner yearning towards gratitude, humility, love, compassion and care which radically turned him towards a saintly life. It was during this time that he hanged his sword and dagger near a statue of the Virgin Mary to symbolise his abandonment of his earthly ego addictions and ambitions to impress. After enduring many sleepless nights in what St John of the Cross referred to as the Dark Night of the Soul, he travelled to Manresa (48km from Barcelona) and for months living the life as a hermit in silence and prayer (Green, 2010).

The period of retreat at Manresa stands out as a pivotal epoch in the spiritual journey of Ignatius, characterized by profound spiritual challenges juxtaposed with moments of profound joy and illuminative insights. It was during a reflective moment seated by the banks of the Cardoner River that Ignatius experienced a significant inner awaking; although no visions presented themselves, "the eyes of his understanding began to open and, without seeing any vision, he understood and knew many things, both spiritual and concerning the faith". It was in the solitude of Manresa that he started writing down the preliminary insights and structure of his seminal work, The Spiritual Exercises. This foundational period of spiritual reflection continued to influence and enrich the text until the conclusion of his theological academic pursuits in Paris when he was ordained in 1537 as priest in the Catholic Church. Post this phase, only minor modifications were made to the text, culminating in its ecclesiastical approval by Pope Paul III in 1548 (Martin, 2012).

In the late stages of Ignatius life, he found the Society of Jesus, better known as the Jesuits, where he wrote the Jesuit Constitution with the aim of placing his companions in educational institutions as educators of the youth. This gave rise to laying the foundations for a newly developed school system that positioned the Jesuit order as a teaching focussed society. The

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Society of Jesus was considered primarily as an order of apostles, committed to residing in .any region of the world where the prospect of advancing God's greater glory and the welfare of souls was needed. St Ignatius emphasized the necessity of extensive and thorough training for his followers. This he achieved by grounding them in the principles and practices essential for their mission. Furthermore, St. Ignatius designated the special vow of obedience to the pope as "the cause and principal foundation" of his Jesuit society, underscoring its pivotal role in aligning the order's operations with the directives of the church. This foundational vow is reflective of the profound commitment to ecclesiastical alignment, commitment and responsiveness that continues to define the Society of Jesus, The Jesuits, today (Martin, 2014).

The Spiritual Exercises emerged as a cornerstone text, embodying a robust and dynamic framework of Ignatian spirituality. Throughout his lifetime, Ignatius employed this manual as a foundational tool for conducting spiritual retreats, primarily for his close associates and followers. The text serves as a strategic adaptation of the Gospels, specifically tailored for such spiritual retreats, offering a structured approach and framework to fostering deeper spiritual engagement and reflection. The enduring influence of The Spiritual Exercises highlights its significance in the realm of spiritual development, reflecting its deep roots in the transformative experiences of Ignatius at Pamplona and Manresa, and how profoundly this aligns with the current need for developing resilient and responsible leaders. Many leaders experience similar cannonball experiences and do not have the capacity nor the knowhow to deal with such experiences and often miss the invitation for deeper capacity development (Martin, 2014; Tetlow, 2021).

4.2.11.*2* Ignatian Spirituality

Ignatian spirituality have its roots in Catholic spirituality and anchored in the experiences of a 16th century Spanish Saint Ignatius of Loyola and the founder of the Jesuit order. Ignatian spirituality is a practical and applied spirituality for everyday life. At the core a DNA that God is present and active within our lives and is seeking and desiring a deeper relationship with all his creatures (Martin, 2012; Salai & Deplace; Tetlow, 2021).

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Ignatian Spirituality is a practice embedded in the rich tradition of Christian Mysticism (Teresa of Avila, 2020), characterized by introspection, contemplation, and a heartfelt search for God in all things (Thibodeaux, 2020). St. Ignatius of Loyola's conversion—from a life seeking glory and honour to one of spiritual discernment and selfless service—illuminates a pathway for contemporary leaders seeking to nurture a more profound connection with both their inner selves and their communities (Martin, 2012; Kok, 2019; Thibodeaux, 2020; Tetlow, 2021; Tilghman-Havens, 2023).

The Spiritual Exercises of St. Ignatius are particularly relevant to Transpersonal leadership development. These exercises, designed to deepen the relationship with God and to clarify the purpose for which one was created, serve to cultivate the discernment necessary for effective co-working with divine intentions (Martin, 2012; Kok, 2019; Thibodeaux, 2020; Tetlow, 2021; Tilghman-Havens, 2023). The exercises engage the intellect and the emotions, thereby equipping leaders with the awareness to recognize divine action in their lives and to make choices aligned with a greater good (Ricard, 2018).

Transpersonal leadership necessitates an openness to personal transformation that transcends the traditional, often egocentric approaches to leadership. It requires leaders to develop a deep and active relationship with God, or their understanding of a higher power, which informs their worldview and decision-making processes. The Ignatian practices such as the Examen, Lectio Divina, and Gospel Contemplation foster this type of relationship by encouraging continuous reflection on one's actions and experiences (Martin, 2012; Thibodeaux, 2020; Tetlow, 2021; Tilghman-Havens, 2023).

Moreover, Ignatian Spirituality emphasizes freedom and detachment from inordinate material attachments, enabling leaders to make decisions not based on self-interest but on the needs and well-being of others, particularly those marginalized by society (Martin, 2012; Tetlow, 2021; Tilghman-Havens, 2023). This detachment is critical for Transpersonal leaders who aim to create equitable, inclusive, and just environments.

In the context of social identity and positionality, Ignatian leadership urges a critical examination of privilege and a move towards actions that liberate and promote the

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flourishing of all individuals. Such leadership demonstrates love through deeds, not merely words, embodying a commitment to equity and justice in tangible ways that uplift marginalized voices and contribute to societal healing (Naranjo, 2004; Martin, 2012; Tetlow, 2021; Tilghman-Havens, 2023).

The principles of Ignatian Spirituality provide a vital foundation for Transpersonal leadership by advocating for an integrated approach to personal growth and social transformation. Through reflective and reflexive practices (Bolton, 2018). Transpersonal leaders guided by Ignatian spiritual wisdom can navigate the complex challenges of modern society, striving to heal divisions and foster a more humane and sustainable world. The essence of Ignatian Spirituality—finding God in all things, discerning the call to service (Kok, 2019), and embodying love in action—offers a blueprint for leaders who aspire to transform themselves and their communities in profound and lasting ways. Though the contemplative practices of, The Examen, Centring Prayer, Imaginative Gospel contemplation and Franciscan Nature Mysticism, imbedded within the Spiritual Exercises directly and significantly impacts man's super intelligence also referred to as Spiritual Intelligence (SQ) (Zohar & Marschell, 2001).

4.3 SPIRITUAL INTELLIGENCE

The vital inner capacity for man to journey from his wounded ego persona to the depths of the all-encompassing unconditional and gentle love energy of the soul.

Spiritual intelligence facilitates the inner dialogue between reason, emotion, mind and body, offering an inner guiding light, as leaders bravely venture towards the boundaries of their conscious and subconscious. Within this journey (Almaas, 2004; Willard, 2012; Benner, 2015), as mature individuals, leaders enter a deep dialogue within themselves (reflective and reflexive practice for inner transformation) to identify and interrogate potential subjective blocks (Inner early childhood wounding) (shame, guilt/hate, apathy, grief, fear, desire, anger and pride (Rohr & Lamott, 2021)) that might hinder their advancement towards a deeper soul consciousness authentic capacity (Bandler & Grinder, 1976; Hawkins, 2006; Benner, 2016). Through this practice the leader in development will improve their overall spiritual awareness (Hawkins, 2006; Singer, 2007; Bolton, 2018), thereby giving shape to their personal

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experience and understanding of the meaning and purpose of their life (McLeod, 2016; Frankl, 2020), which in turn have significant effects on their motive and behaviour in their everyday leadership practice. Their spirituality becomes the way they inwardly understand the meaning and the purpose of their leadership vocation (McLeod, 2016), and then to outwardly give it expression within their leadership practice.

Zohar and Marshall (2000), defines spiritual intelligence (SQ) as the leader's capacity to journey to their Ego-identity with the motive to heal and restore their relationship with themselves. Only then they continue their journey towards their authentic soul-centred identity (Gilmore, 2012) with an invitation to restore their relationships with others, nature and God their creator (Almaas, 2004; Willard, 2012; Benner, 2015; Hulnick & Hulnick, 2010). Within this journey towards oneness (Almaas, 2004; Willard, 2012; Benner, 2015), with all of creation they develop a new concept and model of "ego-self and soul-Self" (Haase & Mulholland, 2008). Furthermore, the define spiritual intelligence as the intelligence with which leaders can address and solve problems of meaning, value, and ethics (Haynes, 2016; Abun *et al.*, 2023) The intelligence with which leaders can place their actions, their organisations, and their lives, in a wider and much richer meaning-giving context serving the greater good of all those they lead (Ricard, 2018). Spiritual intelligence move beyond IQ and EQ, is often referred to as man's ultimate / super intelligence and serve as the loadstone within the development of resilient leadership (Haynes, 2016; Drath, 2017; Hacker & Washington, 2017). SQ provides a mystical structure for leadership's inner transformation with a recalibrated soul-centred (Gilmore, 2012) ethical compass (Zohar & Marshall, 2001; Kumar & Vij, 2014; Haynes, 2016; Hacker & Washington, 2017).

Aligned with the discussions surrounding the larger framework of spirituality, SQ would be a core element of Transpersonal Leadership. Spirituality becomes the vehicle for leaders to migrate from the psychological levels of conscious incompetence to unconscious competence, a vehicle to transcend the limitations of their ego identity and help them to connect with the deeper realms of their human existence and union with all of creation (Underhill, 2002; Hawkins, 2006; Gilmore, 2012; Knights *et al.*, 2018, Law & Buckler, 2020).

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Transpersonal leaders' spirituality is not limited to religious belief systems but rather acts as a strong transformative inner power that can help them gain access to their inner subjective maps of reality (Bandler & Grinder, 1976) and ultimately help them revisit and change their beliefs systems which ultimately culminates into improved behaviours. This transformation goes way beyond Maslow's self-actualisation deep into the realms of self-transcendence, where leaders seek to become the best versions of themselves through finding purpose and meaning in their everyday leadership practice, whilst contributing to the greater good (Ricard, 2018) of their organisations and all those they lead (Maslow, 1993; Koltko-Revera, 2006; McLeod, 2016; Knights *et al.,* 2018, Frankl, 2020). Through improved Spiritual intelligence, also referred to as man's Super-intelligence, directly correlates to improved emotional intelligence.

4.3.1 Emotional Intelligence (EQ) as a substrate of Spiritual Intelligence

Emotional Intelligence (EQ) was first developed in the late 1980s by Peter Salovey and John Mayer, who both define EQ as:

> *"The ability to perceive emotions, integrate emotion to facilitate thought,*
> *understand emotions and to regulate emotions to promote personal growth".*

Emotional Intelligence was further popularised by psychologist Daniel Goleman (1996). Human emotions are the brain's attempt to make sense of its environment that leads to the development or formation of human believe systems that ultimately drive human behaviour. For example, the emotion of fear underpins most behaviours of anger (Rohr & Lamott, 2021) and negatively manifests in leadership behaviour (Els *et al*., 2018).

Emotional intelligence develops our awareness of our own feelings and that of others (Bradberry & Greaves, 2009; Els *et al*., 2018). It is key to leadership's development of empathy, compassion (Ricard, 2018), and motive in their appropriate response to both pain and/or pleasure. Goleman (2004) point out that emotional intelligence is a basic requirement for the effective use of IQ and is the only type of intelligence that highlights the inability of some cognitive capacities for defining human emotion and does so through four domains:

Self-Awareness, Self-Management, Social-Awareness, and Relationship Management (Bratton *et al.*, 2011; Els *et al.*, 2018; MindTools, 2022).

Firstly, self-awareness is important for human and executive leadership development (Els *et al.*, 2018) and a lack thereof, effects organisational performance and is directly correlated to dysfunctional, unethical and non-helpful leadership (Kets de Vries, 2004; Kets de Vries & Engellau, 2010).

Secondly, emotions lead thoughts. It is often said that emotions move at the speed of light and thoughts at the speed of sound. We feel, act, and then think. The latter is due to a default self-defence mechanism for safety and security, without much thought/reason and this is what lie at the core of leaders' struggle to self-regulate and self-manage. Self-management involves constant internal reflection (reflective and reflexive practice) (Bolton, 2018) to not allow emotions to dictate habitual behaviour (Bandler & Grinder, 1975; Bratton *et al.*, 2011). Thirdly, social awareness starts with accurate empathy (Ricard, 2018). Being socially aware of their workforce, it is important for leaders to spend enough time with their followers as to gain insight into their realities, trials and turbulations, and worldviews (Bratton *et al.*, 2011; Ricard, 2018).

Lastly, relationship management highlights the leader's ability to build and maintain healthy relationships and, through this, work with and influence others towards the achievement of common goals through a shared vision (Els *et al.*, 2018).

EQ within leadership development refers to the inner capacity development of the leader to be both aware (in-the-moment) of his/her emotions and the emotions of their followers (Bratton *et al.*, 2011). Goleman (2004) and Zohar and Marshall (2001) mentions that both EQ and IQ have separate and distinctive contributions when it comes to leadership performance (Tischler *et al.*, 2002; Els *et al.*, 2018; Saad *et al.*, 2018). Businesses are too focused on leaders' skill sets or intellectual abilities and often overlook EQ as an integral component in functional leadership development (Tischler *et al.*, 2002; Els *et al.*, 2018; Mind Tools, 2022).

Tischler, Biberman and McKeage (2002) draw a direct correlation between Emotional Intelligence and Spiritual Intelligence (Zohar & Marshall, 2001), noting their positive effects on Authentic leadership characteristics and behaviours (Self-awareness, Heart-centred, Integrity, Visionary, Transparency, Purpose and Consistency) (McLeod, 2016; Miao, Humphrey & Qian, 2018), which ultimately culminates in the improvement of workplace performance (Tischler *et al.*, 2002; Els *et al.*, 2018; Saad *et al.*, 2018).

4.3.2 Attributes, Desires, and Behaviours of Transpersonal Leaders

Transpersonal leaders learn to operate beyond their ego-identity through personal development and continuous learning. They are generally radical, ethical, authentic, emotionally intelligent, spiritually intelligent, brave, hospitable and caring by nature. Transpersonal leaders are formed and calibrated beyond self-actualisation well into the realm of self-transcendence, within what is often referred to as Maslow's missing apex (Maslow, 1993; Koltko-Rivera, 2006). Maslow described this process as the development of the human essence, their "being-values" (Ricard, 2018) with less focus on skills development needs (Cashman, 2017). This he says happens at the foundational psychological levels of the need of man to have both purpose and meaning in the lives of others (Frankl, 2020). He describes these experienced being-values (Ricard, 2018) as, Wholeness, Perfection, Completion, Justice, Aliveness, Richness, Simplicity, Beauty, Goodness, Uniqueness, Effortlessness, Playfulness, Truth, and Self-Sufficiency. One of the best techniques to achieve the latter is through the incorporation of spirituality with contemplative meditation practices. These lie at the core of Transpersonal Psychology and the Transpersonal Leadership development journey (Whitmore, 2007; Cashman, 2017; Grof, 2019).

The core attributes of a Transpersonal Leader are shaped through a personal pilgrimage that infuses and often transfigure the very building blocks of human identity, with love, compassion, care, generosity, excellence, and beauty. A spiritual and often mystical developmental experience that takes place at a focal point where Emotional Intelligence (EQ), Spiritual Intelligence (SQ) and Rational Intelligence (IQ), converge and mystically interact

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beyond normal or ordinary states of human consciousness (Hacker & Washington, 2017; Grof, 2019; Grof, 2000).

This subsection of the literature will provide more analysis of both SQ and EQ, and why each one is crucial in the development of Transpersonal Leadership (Knights *et al*., 2018).

4.3.2.1 Personal Development and Personal Transformation: Deconstructing the false-self followed by an introduction to the true Soul-centred Self – Blending the Ego and Soul

Transpersonal leaders' function (think, feel, behave, conduct and or show up) beyond the root drivers (anger, fear, and shame) of their ego-identity (what I do, what I have and what people might think of me). Transpersonal leaders embrace lifelong learning with a keen interest to develop their inner capacity. This motive lies the core of their deepest heart's desires. To become what God intended for them to be, thus seeking, and searching for their identity in their soul-centric authentic identity through an exploratory inner journey (Almaas, 2004; Willard, 2012; Benner, 2015), their personal pilgrimage towards wholeness (Hulnick & Hulnick, 2010). To seek the truth about life, purpose and meaning (McLeod, 2016; Frankl, 2020), to go back to that place they feel they should have never left (Keating, 2002).

Humans are Biosocial. Genetically and biologically predisposed and socially reshaped by our parents, caregivers, family, teachers, and pastors. Jung (2014) notes that what is usually the strongest psychic effect on the child during the process of social reshaping, is the life of the parents, not lived (Hollis, 2005). Jiddu Krishnamurti (2010), a well-known Indian philosopher, also notes that social reshaping process lies at the core of dysfunctional / non-helpful human development that almost always lead to the development of unhealthy ego's (psychological defence mechanisms) with high levels of cognitive dissonance (Sartain & Katsarou, 2011) which often leads to fear, anger, shame, anxiety, and depression (Rohr & Lamott, 2021) , limiting the child's chances to develop into a well-balanced heart-lead leader and manager. A state of being in this world enslaved to the esteem from others, underpinned by a fanatical obsession for safety and security and to control our environment (Rohr, 2011; Rohr, 2016) as the perceived source of our joy and purpose, thus driving subconscious habitual behaviours (Bandler & Grinder, 1975) being preoccupied with what we do, have and what others might

think of us. To be accepted and not rejected and do almost anything just to be respected, the core cancer in dysfunctional, unethical and non-helpful leadership practice.

Roberto Assagioli's "Psychosynthesis" and his egg model (Brown, 2004; Brown, 2009; Assagioli, 2012; Lombard, 2014; Lombard & Müller, 2016; Sorensen, 2016) of the human psyche helps us to gain some insight into the nature, structure, and the development of the human psyche, highlighting the "natural" development of the self-concept into two key aspects of human identity. Firstly, the "the researcher" imbedded in the conscious self or Ego-self, small-self, Persona or false-self, and secondly his overarching unconscious higher-Self, Soul-centric Self, large -Self, or true-Self (Pennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015; Hawkins, 2006).
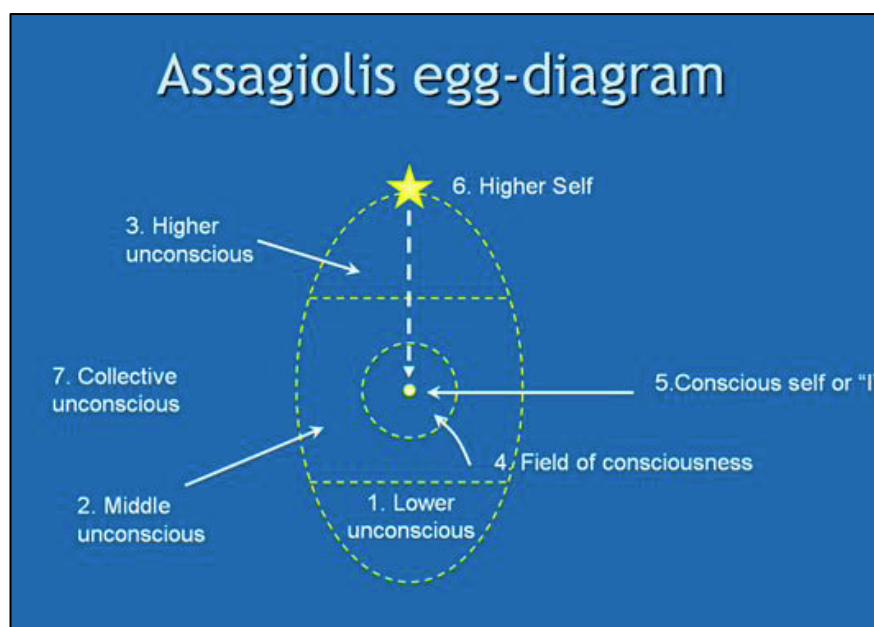
Figure 20 - Assagioli's Egg-diagram of The Human Psyche (Assagioli, 2012).

The Transpersonal Leader endeavours and yearns to find their Soul Centric Self (Hulnick & Hulnick, 2010) identity whilst becoming aware of the intricacies of his or her own ego identity development and through this be motivated to journey (Pennington, 2000; Almaas, 2004; Willard, 2012; Benner, 2015) to the boundaries of the conscious and unconscious of their psyche (Zohar & Marshall, 2000).   To be brave enough to become psychonauts of their own inner world (Grof, 2000; Grof, 2019).

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4.3.2.2 Leading beyond the Ego

The ego acts as man's conscious identity. It mirrors how, and the way leaders see and make sense of themselves and the world around them. It is a psychic construct that includes a wide spectrum of inner exclusions and contradictions, loaded with defensive behaviours that eventually shape our inner armour against life's trials, tribulations, and challenges. Throughout our life journey (with often severe emotional setbacks and scars) we continue to fight and build our Egos as mechanisms to successfully navigate the uncertainties, complexities, and volatilities of our lives. We often refer to the Ego as a black spider on a black rock in the middle of a black night. The Ego fights and often acts as an epileptoid, being very volatile and often uncontrollable and will do almost anything not to be exposed and or brought into the "light".

To lead beyond this archetypical force (Snowden, 2013a; Jung, 2014; Haynes, 2016; Knights *et al.*, 2018) requires great self-awareness and loads of courage to be able to simultaneously step up in confidence and bow down in humility, to find the power in vulnerability (Brown, 2012; Galma, 2024).

Well known Psychologist Carl Jung noted that to recalibrate or deconstruct the self for a healthier Ego, one first need to become aware of the fact that you do indeed have an Ego to begin with (Snowden, 2013a; Jung, 2014). Transcending the Ego (Hawkins, 2006; Haynes, 2016) doesn't mean discarding it, but rather to bring into a better integration or synthesis with the whole of human consciousness, with soul / universal consciousness (Hawkins, 2006; Braden, 2015). Not to necessarily analyse for better integration but rather to synthesise for better integrated development and growth of leadership identity, body, thoughts, emotions, values and spirit (Hawkins, 2006; Braden, 2015; Haynes, 2016).

To transcend one's Ego means being aware of one's messy past, self-centred, fearful, and often compulsive addictive motivations. To move beyond whilst taking a broader perspective for the moral and ethical high road (Hawkins, 2006; Haynes, 2016). Transcending the ego (Hawkins, 2006) is an invitation for leadership to work from a deeper awareness that we are spiritual beings within a human experience, that we do not stand separate and alone in this

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world but rather with a firm belief we are one with all of creation and interconnected (Braden, 2015).

These journeys (Almaas, 2004; Willard, 2012; Benner, 2015) of personal and professional development inevitably lead to what Assagioli (2012) refers to as transcendent experiences, what Jung referred to as individuation (Jung, 2014), what Maslow referred to as peak experiences (Csikszentmihalyi, 1990) beyond self-actualisation (Maslow, 1994; Koltko-Rivera, 2006), what (Haidt & Morris, 2009) referred to as our responsiveness to beauty and excellence (RBE), a road towards a developmental psychology of Spiritual Mysticism (Teresa of Avila, 2020) towards and within non-ordinary states of human consciousness (Grof, 2000; Underhill, 2002; Haynes, 2016; Grof, 2019).

During these Transpersonal moments, a person transcends his or her self-consciousness and any self-centred or selfish needs, that lays the foundation for functional, ethical, Transpersonal Leaders (Hawkins, 2006; Jung, 2014, Haynes, 2016).

4.3.3 Transformative Learning and Key Experiential Interventions

4.3.3.1 MSc Coaching and Behavioural Change

Coaching: Overview – Coaching mastery: Leading by Developing Self and Others - From GROW model Coaching to Transpersonal Coaching (Hanley, 2010).

Tracing its roots to the mentor-disciple traditions of ancient times, coaching as a contemporary discipline particularly flourished in the latter part of the 20th century, especially in sports and business (Bossons *et al.*, 2012). The original GROW model, pioneered by Sir John Whitmore's team in the 1980s, laid the foundation for setting and achieving both personal and professional goals (Passmore, 2016; Whitmore, 2017).

As the 1990s dawned, a surge in executive and leadership coaching brought an augmented focus on development rather than mere performance. During this phase, Cognitive-

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Behavioural Coaching (CBC) crystallized, spotlighting the modification of unhelpful thought patterns.

Entering the new millennium, the coaching landscape embraced Positive Psychology, first introduced by Maslow, however, Martin Seligman's research on his theory of "Learned Helplessness" (Seligman, 2002) positioned him as the father of Positive Psychology. Using positive Psychology as the related field, Positive Psychology Coaching, emerged with the coaching focus on an individual's inherent strengths and positive emotions (Seligman, 2024). Almost concurrently, Emotional Intelligence Coaching found its footing, leveraging works like Goleman's to accentuate competencies such as empathy and self-awareness, essential for efficacious leadership (Goleman, 1996; Ricard, 2018).

A wave of systemic realization washed over the coaching domain, giving birth to Systemic Coaching. This model, rooted in the notion of interconnectedness, inspects the wider canvas of an individual's environment – from immediate relationships to broader societal textures. Moreover, the introduction of Mindfulness-based Coaching, profoundly influenced by Jon Kabat-Zinn's MBSR framework, facilitated the cultivation of presence, focus, and stress alleviation (Kabat-Zinn, 2005).

The past decade heralded the ascent of Transpersonal Coaching (TPC) (Whitmore, 2007; Hanley, 2010; Passmore, 2016; Whitmore, 2017; Law & Buckler, 2020). Grounded in the principles of Transpersonal Psychology (Grof, 2019) and Psychosynthesis (Assagioli, 2013; Lombard & Müller, 2016; Sorenson, 2016), TPC steps beyond the egoic shell, journeying into the spiritual and transcendental realms of human experience (Almaas, 2004; Benner, 2015; Hawkins, 2006; Assagioli, 2012; Sorensen, 2016).

It carves a pathway for leaders to transition from conventional organisational leadership norms to more authentic, service-oriented frameworks (Avolio & Gardner, 2005; Brent & Elsa, 2015). This evolution harmoniously blends the physical, mental, emotional, and spiritual dimensions, fostering profound personal metamorphosis and enhanced leadership capacities (Day *et al.*, 2014; Petrie, 2014; Brent & Dent, 2015; McLean, 2019; Hieker & Pringle, 2021).

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In summary, the journey of coaching, from the nascent stages of the GROW model to its current Transpersonal horizons, showcases its adaptability and developmental path (Whitmore, 2017). By embracing cognitive, emotional, systemic, and mindfulness facets (Rupprecht *et al.*, 2019), and now venturing into Transpersonal terrains (Grof, 2019), coaching is continuously evolving (Whitmore, 2017). Both Transpersonal Coaching and its related field, Transpersonal Psychology, currently stand at the frontier, challenging established coaching paradigms and developmental psychology constructs. They're increasingly recognised as the forthcoming linchpins for both coaching and psychological discourse and practice in the future (Grof, 2000; Whitmore, 2007; Wade, 2019; Grof, 2019).

Development of Coaching Sciences from The GROW Model towards Transpersonal Coaching Interventions (Whitmore, 2007; Hanley, 2010; Passmore, 2016; Whitmore, 2017; Wade, 2019)

4.3.3.1.1 Transpersonal Coaching (TPC): A pathway to unconscious competence for personal excellence and leader resilience.

Emerging from the foundational works of Roberto Assagioli's Psychosynthesis (Whitmore, 2007; Assagioli, 2012; Lombard, 2014; Lombard & Müller, 2016; Sorensen, 2016) and further influenced by Transpersonal and Spiritual depth Psychology (Grof, 2000; Grof, 2019), Transpersonal Coaching (TPC) was introduced by John Whitmore (2007) as a holistic developmental path (Barrett, 2014; Haynes, 2016). TPC brings together psychological theories and contemplative spiritual practices empowering the leader in development to address his or her cognitive, emotional, and spiritual dimensions of the self, which ultimately helps with a better holistic understanding of their identity (Haynes, 2016). TPC emphasises the confluence of an individual's soul self, ego self, and inherent divine essence (Assagioli, 2012; Ahmed *et al.*, 2016; Barret, 2016; Haynes, 2016; Whitmore, 2017).

The crux of TPC lies in its capacity to foster profound inner dialogues, thereby guiding leaders on introspective voyages, harmonizing the trinity through the synthesis of body, mind, and soul (Hawkins, 2006; Whitmore, 2007, Assagioli, 2012; Petrie, 2014; Wade, 2019). It propels a transformative shift in personal worldviews and leadership identities, steering them towards globally sustainable practices and, in essence, elevating them beyond narrow,

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materialistic boundaries (Hawkins, 2006). TPC isn't fixated on mere rectifications. Instead, it aids leaders on their metamorphic journey, accentuating the intricacies of their relations, inherent beliefs, values (Slabbert *et al.*, 2001), and moral compass (CISL, 2017; Slabbert, 2022).

In the rapidly evolving VUCA landscapes (Bennis & Nanus, 2007; Kok, 2019; Slabbert, 2022), coaching stands as an indispensable beacon for industry specific, culture specific longitudinal leader development (Hieker & Pringle, 2021), enhancing their internal resilience (Braden, 2015; Shean, 2015, Duggan & Theurer, 2017) against stress and uncertainties (Whitmore, 2007; Hanley, 2010; Kjellström *et al.*, 2020; Hieker & Pringle, 2021). As the coaching realm matures, it invites a wholehearted immersion from both the coach and the coachee, encompassing the entirety of all human experiences (Including spiritual and perinatal) (Grof, 2019). Herein, TPC emerges as a potent avenue, fortifying leaders to navigate uncertainties and anchoring the principles of Authentic and Servant Leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016) rooted in life purpose and meaning (Avolio & Gardner, 2005; Barrett, 2014; McLeod, 2016; Whitmore, 2017; Frankl, 2020).

Albeit facing academic apprehensions (with Transpersonal Psychology and TPC often side-lined in standard coaching academia), TPC is progressively gaining credence as a viable conduit for leadership evolution (Wade, 2019). Central to its philosophy is the recognition of humanity's higher nature, advocating a transcendence of the self in the service of others (Whitmore, 2007; Haynes, 2016; Whitmore, 2017). Whitmore's framework resonates with this, emphasising a leadership transition towards Transcendent Identity-based Servant leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016), infused with authenticity and spirituality (Avolio & Gardner, 2005; McClellan, 2009; Nohria & Khurana, 2010; Whitmore, 2017).

Anchoring the TPC approach, Abraham Maslow's hierarchy of needs theory promotes self-transcendence and realisation, pushing boundaries beyond mere self-actualisation (Maslow, 1993; Hawkins, 2006; Koltko-Rivera, 2006; Whitmore, 2007; Haynes, 2016). This transition herald's fresh territories for leader development, accentuating the imperative for leaders to introspectively explore their spirituality, aspirations, values (Slabbert *et al.*, 2001), and skills,

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with humility standing as the keystone (Hanley, 2010; Haynes, 2016; Whitmore, 2017; CISL, 2017; Hieker & Pringle, 2021.

A significant gap persists in the literature, overlooking TPC's potential as a framework for bolstering leaders' coping mechanisms against professional and socioeconomic stressors (Sartain & Katsarou, 2011). Despite the abundant literature on authentic and servant leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016), scant focus has been dedicated to TPC and the related field of Transpersonal Psychology's (Grof, 2019) role in guiding leaders towards this paradigm within their professional environments (Avolio & Gardner, 2005; Nohria & Khurana, 2010). This underlines an urgent need for intensified research and exploration in this dimension, potentially offering invaluable insights into contemporary leader development and leadership challenges.

4.3.3.2 Vision Quests **/** Heart Quests – Silence, Solitude and Nature as a restorative therapeutic environment

Leadership is often referred to as a sacred vocation with the calling to make a meaningful impact on the world. This lie at the core of noble leadership and is achieved through the continuous re-refinement of their sense of self, their life orientation and motives, as to lead their organisations to higher purpose for the greater good (Ricard, 2018) of all. As per the Collins English Dictionary (2019), Vision Quests are defined as rituals seeking real encounters with the spiritual world through visions that are induced by fasting, prayer and other methods to access alternate states of consciousness, during a time of isolation in nature.

 In many cultures, primarily in North America a vision quest is a rite of passage that involves being alone (in silence, isolation, fasting and in meditative practices) (Green, 2010), learning about oneself, whilst being introduced or lead by the spiritual dimension of human experience. At its core this is a spiritual journey within the material world, an inner pilgrimage undertaken for personal growth, inner healing whilst being present to the wisdom of nature (Knapp & Smith, 2005; Naor & Mayseless, 2020). Nature become the conduit through which

God communicates to and with his creatures. The aim is to achieve personal development through a deep introspection that ultimately leads the individual through a process of self-transcendence (Koltko-Rivera, 2006) within a deeply held desire to achieve spiritual transfiguration (Nirvana / Enlightenment). Leader's attitude and motive are significantly influenced through their connection with the world and the spirit. Within the vision quest the leader is filled with a general sense of humility and a deep connection, a oneness with all of creation. This assists the leader to migrate from a power and control-centric approach to more of a heart centred relationship building motive and style, as they see themselves as part of a larger system thus valuing interconnectedness and inclusiveness within their leadership practice.

Within the wilderness leaders are given the opportunity to interrupt old thought patterns and to gain insight into their often-thoughtless automated habitual ways of being, whilst gaining fresh and different perspectives on complex and often paradoxical challenges. It is known to help individuals develop their vision, life purpose and professional / career purpose (McLeod, 2016). These inner pilgrimages are not easy and because of their challenging nature contributes to building resilience (Braden, 2015; Shean, 2015; Bennett, 2017; Duggan & Theurer, 2017), in an atmosphere of absolute uncertainty, a leadership trait that proved to be pivotal for leaders to thrive in the current VUCA world (Knapp & Smith, 2005; Bennett, 2017, Kok, 2019; Slabbert, 2022). Research also shows that leaders brave enough to embark on these inner pilgrimages develop better decision-making abilities as they connect with their deep authentic inner-self and the larger environment that they feel part of. Here leaders develop their intuitive abilities that help support their rational thinking in everyday, often complex, decision-making challenges (Petrie, 2014; Maxwell, 2016).

Vision quests help the individual to make sense of their life through the larger context of an interconnected creation of which they are part of. This revelation of being one with all of creation, directly and positively impacts both their spiritual and emotional intelligence, helping them to transcend their ego-identity towards transcendent identity-based leadership with improved levels of authenticity, creativity, compassion, care, and accurate empathy, for those they lead (Knapp & Smith, 2005; Lombard, 2017).

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A natural outcome of this process is improved emotional intelligence (Bradberry & Greaves, 2009) that directly improves self-regulation, empathy with self and others (Ricard, 2018), whilst empowering them to better deal and manage their own and others' emotions. It is within the silence (Green, 2010) and isolation with much reflection, that leaders will be offered the opportunity to constructively confront, and process negatively charged and often complex emotions that ultimately guides them to improved emotional maturity and sensitivity towards those they lead.

Vision quests can help develop Transpersonal leaders, as it supports the integration of spiritual values (Slabbert *et al*., 2001) whilst fostering leadership behaviours imbedded within, love, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control.

Vision Quests facilitating Transpersonal Leadership characteristics which helps integrate spiritual values (Slabbert *et al.*, 2001) and leader behaviour:

- Leaders that Radically advocate, support, and steer all actions for the greater good of mankind (Ricard, 2018; Naor & Mayseless, 2020). They relinquish control and rather focus on empowerment and the development of those they lead (Witmer, 2013). Transpersonal leaders move beyond vision statements as they invest in repeated and ongoing communication (Witmer, 2013) stipulating the goals and the qualities of their organisations purpose and higher purpose (McLeod, 2016; Thurston, 2017; Frankl, 2020). They offer and ensure psychological safety whilst offering their followers a sense of belonging and a sense of identity imbedded within mutual respect. Transpersonal leaders have a strong sense of servant leadership (Greenleaf, 1977; Greenleaf *et al.*, 2016), focussing on the needs of their followers rather than their own personal needs (Knapp & Smith, 2005). It is within the Vision Quest that these qualities are amplified as the connection with nature, their community and their environment sensitise them to the needs of and their oneness with others, and thus brings about a behavioural change and motive drenched with heartfelt consideration and drive for the collective wellbeing of all those they lead.

- Authentic leadership is rooted within being true to one's values (Slabbert *et al*., 2001) and beliefs. (Pennington, 2000; George, 2004; Avolio & Gardner, 2005; Bishop, 2013; Gavin, 2019).

- The Vision quest boosts true and deep self-reflection which in turn helps to develop leadership's authentic identity. Authenticity gives rise to the building of trust and mutual respect, which in turn drives functional, resilient, and effective leadership (Knapp & Smith, 2005; Vanzant, 2015).

- The Vision Quest helps to develop and enhance the leader's ability to seamlessly and effectively resolve conflict (Rahim, 2002). Deep introspection offers the leader tools and techniques to show insight and understanding to different perspectives thus empowering them to respond rather than to react, that leads to constructive conflict management (Knapp & Smith, 2005; Petrie, 2014).

- Vision quests can profoundly impact leadership ethics. The leader in solitude gains insight into what is important for the individual, the organisation, and all stakeholders, thus holistically empowered towards ethical decision making and ethical leadership (Gardner, 2013; Naor & Mayseless, 2020; Abun *et al*., 2023). The leader in solitude having to face their inner game challenges and turmoil, can contribute towards the leader's moral fortitude to stand against, even in the face of adversity, to that which is not for the greater good (Ricard, 2018) of those they lead. The reflective nature (Bolton, 2018) of these heart / vision quests awakens within them, moral elevation, moral gratification, and moral excellence, whilst instilling a deep sense of responsibility and accountability, both of which are indispensable for ethical leadership (Knapp & Smith, 2005).

Vision Quests serves as a powerful experiential intervention for the development of Transpersonal leaders, who are effective in both their professional and private rolls whilst equally ethically grounded with an acute spiritual awareness. These qualities position Transpersonal leaders as the preferred choice of leadership style, motive, and practice, for leading organisations in todays interconnected VUCA world (Knapp & Smith, 2005; Bennett, 2016; Kok, 2019; Slabbert, 2022).

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4.3.3.3 Ignatian 30-day Spiritual Exercises – Ignatian Spirituality as a medium for Leadership Development

The Spiritual Exercises, developed by St. Ignatius of Loyola, a 16th-century Spanish priest, involve a collection of meditations, prayers, and contemplative practices focussed on the nurturing of a deeper connection with God. Traditionally, these Exercises naturally unfolded during a solitary and silent "long retreat" spanning over 30 days. In recent times, there's been a revival in highlighting the relevance of the Spiritual Exercises for lay individuals. Today, the predominant approach involves a "retreat in daily life," extending over several months, incorporating daily prayer sessions and regular meetings with a spiritual director. The Exercises have undergone various adaptations to better serve the diverse needs of contemporary society (Martin, 2012).

4.3.3.3.1 Ignatian Spirituality:

Finding God's Presence in Human Experience:

Human Imagination as the facilitator and a spiritual way of proceeding that present a vision of life, an image of God, a reflective and reflexive way of living, taking note of our feelings, our emotions and our deepest desires, a contemplative way of praying (Teresa of Avila referred to this way of praying as, The Prayer of quiet) and an attitude to life expecting God to be present and active within our lives – God in all things (Fleming, 2008): Ignatian Spirituality (Martin, 2012), is about being aware that God is always active and present in our lives. A spirituality that seeks to find the traces of God in our lives. In this instance spiritual accompaniment, is about finding out where God is in the life of each person and helping them to stay aware and in contact with God. The more time we spend with God, the easier it is to understand the relative importance of the material things we value and the desires of the flesh that often leads to feelings of emptiness and despair. When our core desire of being in union with God emerges, we gain an understanding of the relative importance of the other things to which we are often disproportionately attached to. Ignatius's fundamental principal is that God is always present, and that He desires to be in a loving relationship with us, and

that He reveals His plan for our lives through our emotions, our feelings, and our desires (Martin, 2012; Tetlow, 2021).

Ignatius spirituality is a holistic and integrative approach to both God and all of life. A practical spirituality which does not withdraw from the world to find God but seeks to encounter and respond to God present and active in our lives. Ignatius highlights the fact that it is not just in prayer that we encounter God, but also in our relationships with other people, in our families, in our work situations or in the intellectual work we do when we're studying.

Ignatius's spirituality is an inclusive spirituality, reminding us that we are all at different stages or points of our path towards God, and highlights the fact that others might be on a completely different path to mine. Ignatius notes that God's activities and labouring within us cannot be limited to only those that see themselves as religious. Ignatian spirituality embraces everyone from the devoted believer, the uncertain seeker, and the atheist (Martin, 2012).

To gain more insight into the profoundness of Ignatius's spirituality, some key thoughts or pillars of his spirituality:

The Ignatian worldview:

Peter Schineller, SJ states: "The Vision of Ignatius is an optimistic vision of a world shot through with Divine Love". The bottom line from which the Ignatian way of living in response to Jesus Christ flows, is to be fundamentally hopeful and optimistic - it has a particular worldview that actively listens for God's invitations and invites us to respond (Schineller, 2013).

Spirituality of Finding God in all Things:

A Practical spirituality and a key element of Ignatius spirituality. Looking for God's presence in both the interesting and the boring. No thing in our material world falls outside of the Spiritual life or spiritual realm. Allow each small action, to be made with attention and awareness, and allow these to become primary experiences as God's unfolding desire for our lives. Ignatian spirituality is not restricted to the confines and the walls of the church neither

confined to any one denomination, nor is it limited to only religious topics. It includes the beauty of our religious traditions and practices, but also embrace all other facets of our lives. Take time and listen (the biggest commandment ever received from God – Deuteronomy 6:4) carefully and attentively. God speaks to us through His entire creation and often in our conversations with others. In this instance Ignatius highlights the importance for us to learn the "art of slowing down", to be present in the moment, and to live less hurried lives (Martin, 2012).

Spirituality of the Heart – Our Deepest Desires:

The Heart has its reasons of which the mind knows nothing and struggles to Comprehend. The human "Heart" is generally defined as, emotion, core, sentiment, mood, temperament, mind, soul, nature, spirit, human will, empathy and compassion (Martin, 2012; Tetlow, 2021).

Ignatius Spirituality highlights the importance to listen to and take note of our emotions, our feelings, and our desires, and emphasises the need for us to spend time interpreting our emotions. His Spirituality puts great importance on the use of our imagination within imaginative prayer, the discernment and analyses of our feelings and the cultivation of our desires, with an open hospitality in the service to God and others (Butler, 2013). For Ignatius the heart holds the power for renewal not the intellect. In answer to God's invitation and calling on our lives, Ignatius highlights the importance of our corresponding "heart" response. In this context he defines the "heart" as something much bigger than just being the vessel of our emotions. Ignatius's use of the word "heart" refers to our inner orientation, a stirring of our soul, our spirit and our will, a re-orientation of our core at the centre of our being.

Ignatius's conversion at Loyola, whilst recouping from his battlefield wounds, was not a conversion of his intellect or willpower, but rather a conversion that involved his deepest desires, that ultimately transformed him from warrior to saint. To become the best and truest version of himself in God (Rohr & Ebert, 2001; Martin, 2012; Tetlow, 2021). His identity transformed in and through Jesus Christ, the Son of man.

Spirituality of being a Contemplative in Action:

Ignatius highlights the importance of living less hurried and more peaceful lives. He encourages us to disconnect and to "unplug" from our modern-day technologies as to create time and silence for the nourishment of our spiritual selves. However, he knew that secluding ourselves from the world for long periods of time, might not always be practical and doable in our daily lives. He suggests a more realistic approach to our contemplative time, by planning and scheduling our times of silence (Green, 2010) and prayer as normal commitments within our busy and often hectic schedules. In this way we can all adopt a contemplative attitude, to both inform and enrich our disscisions and actions, whilst being acutely aware of the world around us. He invites us to be reflective with a rich inner life whilst actively engaging with God's work in the world. To collaborate with others in service, and to be active as co-creators of and with God. Paying it forward for others, and continuously asking "What is mine to do?" whilst constantly integrating God, Community, Society, and fellow pilgrims in all actions. Developing what David Fleming, SJ would refer to as an "Active spiritual Attitude". Ignatius invites us to see the real and active world as our monastery, a place for both contemplation, prayer, and action (Martin, 2012; Tetlow, 2021).

Spirituality of Freedom and Detachment:

Ignatius Spirituality promotes inner freedom, through a process of inner transformation. We need to note that the original title of his spiritual exercises as explained by Puhl (2020) was the "Spiritual Exercises to Overcome Oneself, and to Order One's Life, Without Reaching a Decision Through Some Disordered Affection" (Rohr, 2016).

Ignatius refers to the "Disordered Affections" as those things that inhibits our freedom, and when he refers to being "Detached", he is pointing to those unimportant often material things that tends to tie us down. We should note to choose carefully, to choose those things that are free from personal preferences, unnecessary attachments and free from our preformed programming and opinions. Ignatius encourage us to learn to stand indifferent and freed from any radical attachments (Martin, 2012; Rohr, 2016; Tetlow, 2021).

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In his article, "Ignatian Indifference and Todays Spirituality" Robert E. Doud (2013), brings our attention to the positive meaning of "Indifference". In the context of Ignatian Spirituality it means an absolute devotion to God's will in our lives, and thus we stand indifferent to the specific circumstances in which we are called to serve God and to actively engage with God's work in the world. Indifference in the spiritual sense is a grace towards the development of a virtue, the unconditional love for God, a gift from God (Martin, 2012).

Spirituality of Discernment – Taking note of our feelings, emotions, and desires -The Discernment of Spirits – Examen / Prayer of Awareness our way of proceeding:

Through prayer, reflective and reflexive living we come to discover God's hopes and desires for us. This process of reflection and pondering on our feelings and emotions Ignatius called Spiritual Discernment (Thibodeaux, 2020). Ignatius noticed that different thoughts create different emotional aftereffects. Some thoughts left him light, hopeful, and joyous, and others lead to feelings of doubt, fear, and anxiety. Ignatius believed that these feelings or as he would term interior movements were caused by either "good spirits" or "evil / dark spirits" (Thibodeaux, 2020). He noted that one should follow the movements and actions of a good spirit and reject the action of an evil spirit. Ignatius teaches that in the discernment of spirits we come to understand God's will and desire for our lives. Ignatius notes that our hearts are pulled in two opposite directions, drawn towards the good / spirit of God, or drawn towards the evil / spirit of the flesh. Ignatius brings to our attention the spiritual dimension of this ongoing inner struggle. In the language of Ignatian spirituality, the feelings, desires, and emotions stirred up by God's spirit is called "Consolation" and the feelings, desires and emotions stirred up by the evil spirits are called "Desolation". In this instance he notes the importance of staying with our inner movements of spiritual consolation as it will show the way towards our deepest desire, to be in union with God (Martin, 2012; Thibodeaux, 2020).

4.3.3.4 Spiritual Direction – The Ignatian way for Leader Development

The practice of Spiritual direction can be traced as far back as the Christian Dessert Fathers, and over the past 2000 years many different traditions contributed towards its sacred development until today. Spiritual direction has at its core the transformative potential in

enhancing the leader's relationship with the divine, fostering a deeper sense of spiritual awareness, and nurturing a reflective and contemplative life stance (Kok, 2019; Wheatley, 2023).

For leaders, discussions about spiritual matters are often reserved for circles of close friends or perhaps a spiritual leader, such as a pastor or priest. However, there are times when these relationships might not provide the depth or breadth needed for more profound spiritual exploration. When people deeply engaged in reading spiritual literature, they often have the need for a companion to help them process newly gained insights. It is in cases like these that a spiritual director can prove to be invaluable. Trained to actively listen attentively, a Spiritual director acts like a metaphorical midwife, aiding in the birth of a new awareness and understanding of the divine presence of God in their life (Martin, 2012).

Furthermore, if leaders find themselves at crossroads, seeking a new direction, purpose or higher purpose (your reason for being), or sensing a fresh calling upon their life, a Spiritual director can journey alongside them to discern subtle spiritual cues. This guidance is particularly poignant for those experiencing what Fr. Ricard Rohr (2011) describes as the "second half of life," a phase marked by deeper self-reflection and spiritual congruence. For younger emerging leaders, it may involve discerning divine leadings or directives pertinent to future career or vocational choices.

It is the opinion of the researcher, that the global village is increasingly becoming a post-Christian society, traditional sources of spiritual guidance—such as churches or pastoral counselling—are often met with negativity and scepticism. People are searching for authentic ways to integrate their faith into daily living without feeling constrained by institutional collectivistic spiritual boundaries (Margulies, 2017). A spiritual director, often rooted in religious tradition yet not confined by it, is equipped to understand and interpret the divine from a broad array of perspectives. This open approach allows them to meet leaders where they are in life and in their career, helping them to navigate their spiritual journeys with empathy and insight.

Spiritual Direction, with its origin deeply rooted within the work and passion of St Ignatius's Spiritual Exercises, the essence and scope of spiritual direction is a discipline aimed at guiding leaders towards a deeper understanding of their spiritual journey, with the goal of assisting them to develop their relationship with God and to move closer to God. God does the heavy lifting, meaning that God directly works through His Holy Spirit in His creatures and thus the Spiritual director holds the space and facilitates this sacred conversation. The role of the spiritual director is to act as a facilitator within this personal exploration, rather than as a prescriptive authority.

Different to coaching where two parties is involved, the coach and the coachee, where the job of the coach is to identify potential inner limiting beliefs within the coachee and to help them overcome these, through a coaching conversation with the aim to get them through things, over things and to things. Spiritual direction is different. In the Spiritual Direction session three parties are involved. The Spiritual Director, the directee and God. As described and experienced by Pickering (2014), the conversation happens between God and the directee whilst the Spiritual Director listens for the voice of God and together with the directee explore God's calling on their lives (Tetlow, 2021).

The key focus within Ignatian Spiritual direction is about the experience of a full life lived according to Ignatian spirituality. At its core it is about spiritual discernment through persistent prayer and spaces of silence (Green, 2010) in daily life. revolves around providing guidance, support, and companionship to leaders on their spiritual journey, with a single goal to help them move closer and deepen their relationship with God. To nurture a space where the leader could move closer to a complete union with God, and therefore this conversation have at its core the individual's relationship with God (Barry & Connolly, 2009).

Some key aspects of focus within spiritual direction include:

1. Personal Growth: Spiritual direction aims to facilitate personal growth and development by helping individuals explore their worldviews, beliefs, values, and experiences in a deeper spiritual context (Martin, 2012).

2. Deepening Relationship with the Divine: It emphasizes deepening one's relationship with the divine, whatever that may mean for the individual, and fostering a sense of connection and intimacy with the sacred (Pickering, 2014).

3. Discernment: Spiritual direction often involves discernment, helping leaders navigate life and business decisions, challenges, and transitions by seeking spiritual insight and guidance. The director helps the whole person, the leader, prayerfully discern the next good thing they feel invited to, as they try to find God in all things. (Thibodeaux, 2020; Tetlow, 2021).

4. Listening and Reflection: A key focus is on active listening and reflective dialogue, where the spiritual director provides a safe space for individuals to share their thoughts, feelings, and experiences without judgment, whilst listening and co-discerning what God might want to reveal to the directee (Barry & Connelly, 2009, Martin, 2012).

5. Exploration of Faith: Spiritual direction encourages the exploration of faith, spirituality, and the meaning of life, allowing individuals to delve into existential questions and seek deeper understanding (Martin, 2012).

6. Integration of Spirituality: It involves the integration of spirituality into everyday life, helping individuals align their spiritual beliefs and practices with their actions and relationships (Martin, 2012, Tetlow, 2021).

7. Support and Encouragement: Spiritual direction offers support, encouragement, and companionship on the spiritual path, providing a nurturing environment for growth and transformation (Martin, 2012, Tetlow, 2021).

Overall, the key focus within spiritual direction is to facilitate a deeper connection with the divine, promote personal growth and self-awareness, and offer guidance and support in navigating the complexities of life from a spiritual perspective. Ignatian spiritual direction is profoundly oriented towards fostering spiritual discernment empowering leaders to make well-grounded decisions, however, the practice of spiritual discernment is a process that extends well beyond mere decision-making. Rather it is a comprehensive method designed to uncover and engage with our deepest internal movements. By reflecting on these stirrings, we aim to gain insights into their origins and the paths they are guiding us towards potential ways of proceeding. Such discernment allows the leader to perceive more clearly God's calling, illuminating the ways in which he / she is meant to serve within their business and the

greater global community. This holistic approach not only enhances the leader's spiritual awareness but also aligns their actions more closely with divine purposes (Tetlow, 2021).

4.4 CONCLUSION

In conclusion, this literature review has aligned with the four central themes identified in the data collection and analysis of Chapter 3—Radical, Ethical, Authentic, and Spirituality. Through this extensive exploration of academic literature, combined with theoretical frameworks, and empirical findings, this review has highlighted the complex nature of Transpersonal Leadership and has offered various practices for the development of Transpersonal leadership characteristics.

The tools, techniques, and experiences (experiential learning) central to this study — Transpersonal Coaching, Vision Quests, Ignatian Spiritual Exercises, and Spiritual Direction Training —have been critically examined and these revealed their significant impact on the leader's journey beyond the ego towards the soul. The insights gathered from the various tools, techniques, and experiences emphasise the importance of self-awareness, deep inner transformation, and the embrace of a purpose that transcends individualistic goals, that ultimately helps directing leader decision making towards the greater good of mankind.

This literature review both provided an academic underpinning for the four main themes but have also offered several practical implications for those leaders who aspire to cultivate the qualities of Transpersonal Leadership within themselves and the organizations they lead. Each theme has been woven into a tapestry of leadership development practices, focused on personal growth that intersect with their broader organizational and societal responsibility, accountability, and transformation.

Chapter 5 will delve into a more significant discussion, juxtaposing the findings of the researcher's, with the theoretical insights gained throughout this literature review. This chapter will analyse and discuss how these intersections could manifest in a real-world Transpersonal Leadership behaviour. This chapter seeks to provide the reader with a clear

understanding of how the theoretical ideas described in the literature are put into practice in the actual world of leadership actions and behaviours.

The reader can expect a rich discussion in the following chapter, where the intersection of research findings and literature, shall culminate into a comprehensive theoretical model for the development of Transpersonal Leaders. This integrative synthesis aims to bridge the gap between theory and practice. The emerging model will develop a heart-centred internal locus of control, becoming an inner-game loadstone magnetically charged with love, compassion, care, wisdom, and authenticity with hope at its core. A structured leadership development paradigm that can meet the complex organisational challenges of our VUCA times.

CHAPTER 5: DISCUSSION

5.1 INTRODUCTION

In this section, Chapter 5 - Discussion, will encompass the findings of the research study on the researcher's transformative journey from Organizational Leadership to Transpersonal Leadership. This chapter will present the results derived from qualitative data collected through reflective journals, semi-structured interviews, and focus group discussions involving five senior executives. The data was gathered using an autoethnographic approach, focusing on the personal experiences of the researcher alongside the perspectives of the interviewees (the five senior executives – Figure 1). The analysis was conducted through an interpretivist lens, employing thematic analysis to identify key themes and categories that emerged from the data.

5.2 RESEARCH AIM AND OBJECTIVES/QUESTIONS

The primary aim of this study was to explore and document the transformative journey of the researcher from Organizational Leadership to Transpersonal Leadership. This was achieved through an autoethnographic methodology, focusing on qualitative data collected from reflective journals, semi-structured interviews, and focus group discussions.

- Through the researcher's personal leadership development journey and pilgrimage from Organizational to Transpersonal leadership, what key intervention experiences could be considered for the development of future Transpersonal leaders?

- How might the various possible outcomes of this research assist professional leadership development practitioners and coaches in the development of their current leadership development coaching models, and how might this research contribute to the development of coaching tools and techniques within the Transpersonal Coaching construct?

- How might the possible outcomes potentially assist leaders in their personal pilgrimages (inner journey) towards becoming Transpersonal leaders?

- To what extent does spirituality within the organizational culture assist in the development of future Transpersonal leaders?

- . To what extent does spiritual intelligence within leader development contribute towards the development of Transpersonal leadership?

The aim of this dissertation was to investigate the intricate and often complex process of leadership development as previously discovered by Kjellström *et al.* (2020) but more specifically making sense of these processes through the lens of Transpersonal leadership style, theory as suggested by Knights *et al.* (2018) and coaching as experienced by Whitmore, (2007; 2017). Transpersonal leadership at its core are leaders who have developed beyond the conventional boundaries of their ego identity and intellect, through embracing a more holistic integration of their emotional (EQ), spiritual (SQ), and rational intelligence (IQ) (Gardner, 2013; Ahmed *et al.*, 2016a; Ahmed *et al.*, 2016b). This exploration was discussed against the backdrop of the current leadership crisis, characterized by an increasing recognition of the limitations of traditional leadership paradigms that have largely been dominated by an overemphasis on head-space outcome based on rational intelligence (IQ) and a neglect of the more nuanced aspects of human experience and potential. In a world plagued by ethical lapses, a lack of authenticity, and an overarching disconnection from deeper values (Slabbert et al., 2001) and purpose, there is a pressing need for new paradigms in leadership development (Haynes, 2016; McLeod, 2016; Kok, 2019; Kjellström *et al.*, 2020; Hieker & Pringle, 2021).

The current and ongoing global leadership crisis is highlighted and confirmed by Anderson and Bhakuni (2010), Gill (2011), Beer *et al.* (2016), CPI (2023), United Nations Foundation (2023) and the World Economic Forum's article (WEF) (2024), "Yes, our leaders are falling short: An integrative leadership model can help".

The global leadership crisis is not just a matter of ineffective dysfunctional leadership styles or behaviours, but points to a more profound ethical and spiritual leadership capacity (vertical development) (Petrie, 2014), that needs attention in leadership development. This void has been exacerbated by the global challenges of the COVID-19 pandemic, which has not only heightened levels of stress, anxiety, and burnout (Sartain & Katsarou, 2011), but has also blurred the boundaries between work and personal environments, further complicating the

landscape of organisational leadership (Pearse, 2018; Gumede, 2020). The pandemic has highlighted the urgent need for inclusive and collaborative leaders who can navigate these complexities with authenticity through soul centred development (Hulnick & Hulnick, 2010; Gilmore, 2012) for improved values (Slabbert *et al*., 2001), resilience (Shean, 2015; Duggan & Theurer, 2017), and a commitment to the greater good of mankind (Ricard, 2018).

In response to this crisis, this research study sought to understand how Transpersonal leadership—a model that emphasizes the full actualization of human potential across intellectual, emotional, spiritual, physical, social, and creative domains—can offer a path out of the current swamps of leaders in crisis. Transpersonal leadership, as defined by Knights *et al*. (2018), represents both an ethical stance and a complete reframing opportunity of what it means to be a leader. It calls upon leaders to embrace spirituality for an inner analysis and synthesis of the leader's values (Slabbert *et al*., 2001) and beliefs, urging them to move beyond the mere self-actualization towards levels of self-transcendence (Koltko-Rivera, 2006).

This research study positions itself within the larger academic and practical discourse on leader development, positioning Transpersonal leadership theory and style, as a viable response to the current leadership crisis. Through an in-depth examination of the researcher's personal and professional transformation journeys, that includes his reflective and reflexive journals (Bolton, 2018), covering his formal training as professional coach, nature-based experiential interventions and his training as a globally recognised spiritual director, this research study aims to uncover the intersections between empirical insights from these key experiential interventions, the data gathered within the semi-structured interviews and focus group discussions, and the theoretical frameworks outlined in the literature review.

In doing so, this research study aims to contribute to the emerging narrative of emerging leadership that is rooted in authenticity, ethics, resilience as was emphasised by Shean (2015) and Duggan and Theurer (2017), self-regulated, and spiritually conscious with a deep desire to develop their connection to the universal human experience as was noted by Haynes (2016) and Abun *et al*. (2023)

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Within the following sections, the researcher will discuss the intersectionality between the data collected and the literature review, focussed on delving deeper into how the findings from the research, intersect with the development of Transpersonal leadership. This discussion aims to offer valuable insights into the potential of Transpersonal leadership to address the current leadership crisis, paving the way for a more holistic, as also suggested by Gardner (2013), and transformative leadership paradigm as suggested by Haynes (2016).

5.3 FINDINGS AND DISCUSSION OF FINDINGS

It was imperative throughout the course of this study to demonstrate, beyond any doubt, that the researcher has successfully transitioned from Organizational Leadership to Transpersonal Leadership. This transition is evident through the analysis presented in *Table 2 - Visual Representation of Themes, Categories, and Sub-Categories* (Chapter 2). The data culminated into four main themes: Radical, Ethical, Authentic, and Spiritual. These four themes align with the characteristics of Transpersonal Leadership as outlined by Knights et al. (2018).

5.3.1 DISCUSSION OF KEY PILLARS OF TRANSPERSONAL LEADERSHIP

5.3.1.1 Radical

Radical leadership, one of the four cornerstone characteristics of Transpersonal leadership, emphasizes a profound departure from conventional leadership practices. It involves a courageous and transformative approach that addresses deep-seated systemic issues and embraces innovative and unconventional strategies for change. According to current literature, radical leadership is characterized by its willingness to challenge the status quo, focus on transformative change, and commitment to addressing root causes rather than symptoms (Rohr, 2011; Witmer, 2013; Rohr, 2016).

Radical leadership is fundamentally about deep, systemic change. It involves a willingness to confront and dismantle established structures and norms that perpetuate inequality, injustice, or inefficiency. Leaders who embody this characteristic are often seen as visionaries who are not afraid to implement bold and sometimes controversial strategies to achieve long-term benefits (Brown, 2018). The literature suggests that radical leaders possess a unique

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combination of vision, courage, and an unwavering commitment to ethical principles, often acting as catalysts for profound organizational and societal transformation (Harrison, 2020).

The literature review highlights several key aspects of radical leadership. First, it emphasizes the importance of visionary thinking and the ability to see beyond immediate challenges to envision a fundamentally different future. As noted by Harrison (2020), radical leaders *"possess the foresight to identify systemic issues and the boldness to propose and implement transformative solutions."*

Second, radical leadership is deeply rooted in ethical considerations. Leaders must be guided by a strong moral compass, ensuring that their actions align with ethical principles and contribute to the greater good. This ethical foundation is crucial for gaining the trust and support of followers, as well as for navigating the complex and often turbulent process of radical change (McCray et al., 2021).

Third, radical leaders must be adept at managing the emotional and psychological dimensions of change. They need to be aware of the fears and resistance that often accompany significant transformations and possess the skills to inspire and motivate their teams through these challenging periods (Smith & Babich, 2020).

The researcher's reflective journals provide personal insights and experiences that underscore the importance and impact of radical leadership. For instance, during an advanced vision quest, the researcher reflects on the profound personal transformations required to become a radical leader. They recount the experience of engaging in deep self-reflection and confronting past traumas and fears, which is a crucial aspect of developing the resilience and emotional intelligence needed for radical leadership:

> *"The idea was to embark on a lot of shadow work and using nature as the facilitator once again. After the eight days preparation and allowing nature to be your facilitator and coach, we then had to prepare for a four-day fast in the mountains... In this case,*

I spent my fast out in the wilderness digging deep and asking questions about anger, shame, or fear." (Annexure C)

The researcher's journey highlights the necessity of radical self-awareness and the willingness to face personal and professional challenges head-on:

"I felt looking at this dead leaf, ready to brittle, that there was way too much expected of me in my early childhood as I had to take on responsibilities that emotionally I just wasn't ready to carry... being the responsible individual in the family to sort of set the tone and always be better was a trigger or a behavioural pattern that started driving my belief in terms of what does achievement mean and that achievement is just never enough." (Annexure C)

Interviewees and focus group discussions further validate the concept of radical leadership by illustrating its practical application and impact. One interviewee described the researcher's approach as:

"His leadership style was never conventional. He always pushed boundaries and encouraged us to think beyond the immediate challenges, to envision and work towards transformative solutions." (Annexure F)

Another interviewee highlighted the ethical foundation of the researcher's leadership:

"What stood out was his unwavering commitment to ethical principles. Even when faced with difficult decisions, he made sure that our actions aligned with our core values and contributed to the greater good." (Annexure F)

Radical leadership is a critical component of Transpersonal leadership, requiring a combination of visionary thinking, ethical grounding, and emotional intelligence. The researcher's personal journey and reflections, supported by insights from interviews and

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focus group discussions, provide a compelling case for the transformative potential of radical leadership. This approach not only challenges the status quo but also fosters profound and lasting change, benefiting organizations and society as a whole (Witmer, 2013; Knights et al., 2018).

5.3.1.2 Ethical

Ethical leadership, a fundamental characteristic of Transpersonal leadership, involves leading with a strong moral compass and a commitment to ethical principles that guide decision-making and behavior. This leadership style is rooted in integrity, fairness, and respect for others, fostering a culture of trust and accountability. According to current literature, ethical leadership is crucial for sustainable organizational success and the well-being of all stakeholders (Brown et al., 2005; Traviño & Nelson, 2019).

Ethical leadership is characterized by the promotion of ethical conduct through personal actions and interpersonal relationships. Leaders who embody this characteristic demonstrate ethical behavior in their personal and professional lives, serve as role models for ethical conduct, and actively promote ethical standards within their organizations (Brown et al., 2005). They ensure that their decisions and actions align with moral and ethical standards, thereby fostering an environment of trust and respect (Caldwell et al., 2007).

The literature review highlights several key aspects of ethical leadership. Firstly, ethical leaders are transparent and honest in their communications and actions. Transparency builds trust, which is essential for effective leadership and organizational cohesion (Brown *et al*., 2005). Ethical leaders also ensure fairness and justice in their decision-making processes, treating all stakeholders with respect and equality (Traviño & Nelson, 2019).

Secondly, ethical leadership involves accountability. Ethical leaders hold themselves and others accountable for their actions, ensuring that ethical standards are upheld consistently across the organization (Caldwell et al., 2007). This accountability fosters a culture of responsibility and integrity.

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Thirdly, ethical leaders are committed to the well-being of their employees and other stakeholders. They prioritize the needs and concerns of others, demonstrating empathy and compassion in their leadership (Northouse, 2018). This commitment to the well-being of others is fundamental to building a positive and ethical organizational culture.

The researcher's reflective journals provide personal insights and experiences that underscore the importance and impact of ethical leadership. One such reflection emphasizes the significance of integrity and ethical consistency:

> *"Reflecting on my leadership journey, I realized that maintaining integrity and staying true to my ethical principles was not always easy, especially when faced with complex business challenges. However, I found that being transparent and honest in my dealings helped build trust and respect among my colleagues and subordinates."* (Annexure A)

Another entry highlights the role of empathy and compassion in ethical leadership:

> *"During the sacred circle work, I was struck by the power of empathy and compassion in leadership. It became clear to me that understanding and addressing the needs and concerns of others is not just a moral duty but also a key to building strong, cohesive teams. This realization has profoundly influenced my approach to leadership."* (Annexure D2)

Interviewees and focus group discussions further validate the concept of ethical leadership by illustrating its practical application and impact. One interviewee described the researcher's approach as:

> *"He always demonstrated a high level of integrity in his leadership. His decisions were consistently guided by ethical principles, which earned him the trust and respect of everyone in the organization."* (Annexure F)

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Another interviewee highlighted the importance of empathy in the researcher's leadership style:

> *"What really stood out was his genuine concern for the well-being of his team. He was always approachable and willing to listen, which created an environment of trust and mutual respect."* (Annexure F)

Ethical leadership is a critical component of Transpersonal leadership, requiring a combination of integrity, fairness, and accountability. The researcher's personal journey and reflections, supported by insights from interviews and focus group discussions, provide a compelling case for the transformative potential of ethical leadership. This approach not only ensures the well-being of all stakeholders but also fosters a culture of trust, respect, and responsibility, benefiting organizations and society as a whole (Brown et al., 2005; Caldwell et al., 2007; Traviño & Nelson, 2019).

5.3.1.3 Authentic

Authentic leadership, a core characteristic of Transpersonal leadership, emphasizes genuineness, transparency, and self-awareness. Authentic leaders are true to their values, build genuine relationships, and lead with integrity and honesty. According to the literature, Authentic leadership is crucial for creating trust, fostering a positive organizational culture, and enhancing overall effectiveness (Avolio & Gardner, 2005; Bishop, 2013).

Authentic leadership involves being true to oneself and leading from a place of self-awareness and integrity. Authentic leaders are consistent in their values, actions, and words, and they encourage open and honest communication within their organizations (Gavin, 2019). They prioritize transparency and are committed to building genuine relationships based on trust and mutual respect (Avolio & Gardner, 2005).

The literature review highlights several key aspects of Authentic leadership . Firstly, self-awareness is a fundamental component. Authentic leaders have a deep understanding of

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their strengths, weaknesses, values, and beliefs. This self-awareness allows them to lead with confidence and authenticity, making decisions that align with their core values (Kernis, 2003).

Secondly, relational transparency is crucial. Authentic leaders are open and honest in their interactions with others, fostering an environment of trust and openness. They are willing to share their thoughts and feelings and encourage others to do the same (Walumbwa et al., 2008).

Thirdly, authentic leaders possess a balanced processing of information. They objectively analyse information and consider multiple perspectives before making decisions. This balanced approach ensures that their actions are fair and well-informed (Gavin, 2019).

The researcher's reflective journals provide personal insights and experiences that underscore the importance and impact of Authentic leadership. For example, one entry highlights the significance of self-awareness and authenticity in leadership:

> *"During the sacred circle work, I realized the importance of being true to myself. By embracing my vulnerabilities and being honest about my strengths and weaknesses, I was able to build stronger, more authentic relationships with my team."* (Annexure D1)

Another entry emphasizes the role of transparency and genuine communication:

> *"Reflecting on my leadership journey, I found that being open and transparent in my communication fostered a culture of trust and respect. By sharing my thoughts and feelings honestly, I encouraged my team to do the same, leading to more effective collaboration and problem-solving."* (Annexure B)

Interviewees and focus group discussions further validate the concept of Authentic leadership by illustrating its practical application and impact. One interviewee described the researcher's approach as:

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"He always led with authenticity. His genuine nature and honesty in all his interactions made him a trusted and respected leader. He wasn't afraid to show his vulnerabilities, which made him more relatable and approachable." (Annexure F)

Another interviewee highlighted the impact of the researcher's transparent communication:

"What stood out was his ability to communicate openly and honestly. He created an environment where everyone felt comfortable sharing their thoughts and ideas, which significantly improved our team's cohesion and effectiveness." (Annexure F)

Authentic leadership is a critical component of Transpersonal leadership, requiring a combination of self-awareness, transparency, and integrity. The researcher's personal journey and reflections, supported by insights from interviews and focus group discussions, provide a compelling case for the transformative potential of Authentic leadership. This approach not only builds trust and fosters a positive organizational culture but also enhances overall effectiveness, benefiting organizations and society as a whole (Avolio & Gardner, 2005; Bishop, 2013; Gavin, 2019).

5.3.1.4 Spirituality

Spiritual leadership, a fundamental characteristic of Transpersonal leadership, integrates spirituality into leadership practices, emphasizing values such as compassion, integrity, and interconnectedness. This leadership style nurtures a sense of purpose and meaning in the workplace, fostering a holistic approach to leadership that considers the well-being of all stakeholders. According to current literature, spiritual leadership is essential for creating a supportive and meaningful organizational culture (Fry, 2003; Marques et al., 2005).

Spiritual leadership involves leading with a sense of higher purpose and aligning leadership practices with spiritual values. Leaders who embody this characteristic are guided by principles such as love, compassion, and ethical integrity, aiming to inspire and uplift others

(Fry, 2003). Spiritual leaders seek to create environments where individuals feel valued, respected, and connected to a larger purpose (Doohan, 2007).

The literature review highlights several key aspects of spiritual leadership. Firstly, it emphasizes the importance of purpose and meaning. Spiritual leaders help their teams find deeper meaning in their work, which enhances motivation and engagement (Fry, 2003). By connecting daily tasks to a larger purpose, spiritual leaders foster a sense of fulfilment and commitment among employees (Doohan, 2007).

Secondly, spiritual leadership is rooted in ethical behavior and integrity. Spiritual leaders lead by example, demonstrating ethical conduct in all their actions and decisions. This ethical foundation builds trust and respect within the organization (Doohan, 2007).

Thirdly, spiritual leadership involves fostering a sense of community and interconnectedness. Spiritual leaders create environments where individuals feel a sense of belonging and connection to one another and to the organization's mission (Fry, 2003). This sense of community enhances collaboration and collective well-being.

The researcher's reflective journals provide personal insights and experiences that underscore the importance and impact of spiritual leadership. For example, one entry highlights the significance of purpose and meaning in leadership:

> *"During the advanced vision quest, I found a profound sense of purpose. By connecting with nature and engaging in deep reflection within spiritual practices, I discovered a deeper meaning in my leadership journey. This sense of purpose has guided my actions and decisions, helping me to lead with greater compassion and integrity."* (Annexure C)

Another entry emphasizes the role of ethical behavior and integrity:

"Reflecting on my experiences in deep spiritual contemplation, I realized that leading with integrity and ethical principles is essential. By staying true to my values and demonstrating ethical behavior, I was able to build trust and respect among my team, fostering a supportive and meaningful organizational culture." (Annexure A)

Interviewees and focus group discussions further validate the concept of spiritual leadership by illustrating its practical application and impact. One interviewee described the researcher's approach as:

"His leadership became deeply spiritual. He always emphasized the importance of compassion, integrity, and interconnectedness. This spiritual foundation created a sense of purpose and meaning in our work, which significantly enhanced our motivation and engagement." (Annexure F)

Another interviewee highlighted the impact of the researcher's ethical behavior and sense of community:

"He led by example, demonstrating ethical conduct in all his actions. His emphasis on community and interconnectedness created an environment where everyone felt valued and connected to a larger purpose." (Annexure F)

Spiritual leadership is a critical component of Transpersonal leadership, requiring a combination of purpose, ethical integrity, and a sense of community. The researcher's personal journey and reflections, supported by insights from interviews and focus group discussions, provide a compelling case for the transformative potential of spiritual leadership within Transpersonal leadership development. This approach not only fosters a supportive and meaningful organizational culture but also enhances overall well-being and effectiveness,

benefiting organizations and society as a whole (Fry, 2003; Marques et al., 2005; Doohan, 2007).

Given the above discourse, through rigorous qualitative academic validation, it is clear from all data that the researcher has successfully transformed, through several experiential learning episodes, from an Organisational Leader to a Transpersonal Leadership style and motive. The researcher can now continue to answer the research questions that drove this inquiry.

Through an iterative process of data analysis and coding, the following main themes (research questions), categories and sub-categories emerged:

Table 8 - Theme, Sub-Theme, Category

Theme	Sub-Theme	Category
1. Through the researcher's personal leadership development journey and pilgrimage, from Organisational to Transpersonal leadership, what key intervention experiences could be considered for the development of future Transpersonal leaders?	1.1 Reflective Practices and Journaling / Coaching and Mentoring Certification	1.1.1 Self-Reflection and Inner Synthesis
		1.1.2 Transition from Ego-Centric to Soul-Centric Leadership
		1.1.3 Embracing Vulnerability
		1.1.4 Integration of Coaching Competencies with Personal Identity
		1.1.5 Authenticity and Compassion in Leadership
		1.1.6 Philosophical Ontological Idealism
		1.1.7 Enneagram Certification
	1.2 Nature-Based Interventions and Vision Quests	1.2.1 Inner Healing and Self-Discovery
		1.2.2 Healing and Vulnerability
		1.2.3 Forgiveness and Transformation
		1.2.4 Emotional Baggage
		1.2.5 Relationship Healing
		1.2.6 Leadership Compassion, Love, and Care
		1.2.7 Trust in Authority and Dysfunctional Authority

		1.2.8 Power and Authority
		1.2.9 Nature and Reflection
		1.2.10 Development from Ego-Centric to Soul-Centric Leadership
		1.2.11 Authentic leadership
		1.2.12 Enneagram
		1.2.13 Personal Transformation and Self-awareness
		1.2.14 Emotional Intelligence and Management
		1.2.15 Spiritual Integration
		1.2.16 Authentic Self-expression and Vulnerability
		1.2.17 Connection to Others and Compassionate Leadership
		1.2.18 Continuous Growth and Lifelong Learning
	1.3 Spiritual Exercises	1.3.1 Nature as a Spiritual Metaphor
		1.3.2 Personal Transformation
		1.3.3 Seeking Divine Purpose
		1.3.4 Embracing Imperfection
		1.3.5 Communion with God
		1.3.6 Integration of Spirituality in Leadership
		1.3.7 Deepened Spiritual Communion
		1.3.8 Understanding God's Will
		1.3.9 Moral and Spiritual Transformation
		1.3.10 Engagement with Biblical Narratives
		1.3.11 Integration of Faith in Leadership
		1.3.12 Personal Vulnerability
		1.3.13 Leadership Transformation
		1.3.14 Societal Reflections
		1.3.15 Fear and Transformation
		1.3.16 Compassionate Service
		1.3.17 Recognition of the Divine in Daily Life
		1.3.18 Spiritual Leadership
		1.3.19 Transformation and Resurrection

		1.3.20 Divine Purpose and Calling
		1.3.21 Integration of Faith in Practice
	1.4 Spiritual Direction Certification	1.4.1 Spiritual Self-Discovery and Inner Healing
		1.4.2 Embracing Vulnerability in Leadership
		1.4.3 Authentic Use of Power and Authority
		1.4.4 The Role of Nature and Silence
		1.4.5 Integration of Personal Faith and Professional Practice
		1.4.6 Community and Relationship Building
		1.4.7 Continuous Learning and Application of Spiritual Practices
		1.4.8 Self-awareness and Reflection
		1.4.9 Ethical and Moral Integrity
		1.4.10 Empathy and Compassion
		1.4.11 Spiritual Resilience
		1.4.12 Visionary Leadership
		1.4.13 Transformation and Growth
		1.4.14 Servant Leadership
2. How might the various possible outcomes of this research assist professional leadership development coaches in the development of their current leadership development coaching models, and how might this research contribute to the development of coaching tools and techniques within the Transpersonal Coaching construct?	2.1 Reflective Practices and Journaling / Coaching and Mentoring Certification	2.1.1 Self-Reflection and Inner Synthesis
		2.1.2 Transition from Ego-Centric to Soul-Centric Leadership
		2.1.3 Embracing Vulnerability
		2.1.4 Integration of Coaching Competencies with Personal Identity
		2.1.5 Authenticity and Compassion in Leadership
		2.1.6 Philosophical Ontological Idealism
		2.1.7 Enneagram Certification
	2.2 Nature-Based Interventions and Vision Quests	2.2.1 Inner Healing and Self-Discovery
		2.2.2 Healing and Vulnerability
		2.2.3 Forgiveness and Transformation
		2.2.4 Emotional Baggage

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		2.2.5 Relationship Healing
		2.2.6 Leadership Compassion, Love, and Care
		2.2.7 Trust in Authority and Dysfunctional Authority
		2.2.8 Power and Authority
		2.2.9 Nature and Reflection
		2.2.10 Development from Ego-Centric to Soul-Centric Leadership
		2.2.11 Authentic leadership
		2.2.12 Enneagram
		2.2.13 Personal Transformation and Self-awareness
		2.2.14 Emotional Intelligence and Management
		2.2.15 Spiritual Integration
		2.2.16 Authentic Self-expression and Vulnerability
		2.2.17 Connection to Others and Compassionate Leadership
		2.2.18 Continuous Growth and Lifelong Learning
	2.3 Spiritual Exercises	2.3.1 Nature as a Spiritual Metaphor
		2.3.2 Personal Transformation
		2.3.3 Seeking Divine Purpose
		2.3.4 Embracing Imperfection
		2.3.5 Communion with God
		2.3.6 Integration of Spirituality in Leadership
		2.3.7 Deepened Spiritual Communion
		2.3.8 Understanding God's Will
		2.3.9 Moral and Spiritual Transformation
		2.3.10 Engagement with Biblical Narratives
		2.3.11 Integration of Faith in Leadership
		2.3.12 Personal Vulnerability
		2.3.13 Leadership Transformation
		2.3.14 Societal Reflections
		2.3.15 Fear and Transformation
		2.3.16 Compassionate Service

		2.3.17 Recognition of the Divine in Daily Life
		2.3.18 Spiritual Leadership
		2.3.19 Transformation and Resurrection
		2.3.20 Divine Purpose and Calling
		2.3.21 Integration of Faith in Practice
	2.4 Spiritual Direction Certification	2.4.1 Spiritual Self-Discovery and Inner Healing
		2.4.2 Embracing Vulnerability in Leadership
		2.4.3 Authentic Use of Power and Authority
		2.4.4 The Role of Nature and Silence
		2.4.5 Integration of Personal Faith and Professional Practice
		2.4.6 Community and Relationship Building
		2.4.7 Continuous Learning and Application of Spiritual Practices
		2.4.8 Self-awareness and Reflection
		2.4.9 Ethical and Moral Integrity
		2.4.10 Empathy and Compassion
		2.4.11 Spiritual Resilience
		2.4.12 Visionary Leadership
		2.4.13 Transformation and Growth
		2.4.14 Servant Leadership
3. How might the possible outcomes potentially assist leaders in their personal pilgrimages (inner journey) towards becoming Transpersonal leaders?	3.1 Reflective Practices and Journaling / Coaching and Mentoring Certification	3.1.1 Self-Reflection and Inner Synthesis
		3.1.2 Transition from Ego-Centric to Soul-Centric Leadership
		3.1.3 Embracing Vulnerability
		3.1.4 Integration of Coaching Competencies with Personal Identity
		3.1.5 Authenticity and Compassion in Leadership
		3.1.6 Philosophical Ontological Idealism
		3.1.7 Enneagram Certification

	3.2 Nature-Based Interventions and Vision Quests	3.2.1 Inner Healing and Self-Discovery
		3.2.2 Healing and Vulnerability
		3.2.3 Forgiveness and Transformation
		3.2.4 Emotional Baggage
		3.2.5 Relationship Healing
		3.2.6 Leadership Compassion, Love, and Care
		3.2.7 Trust in Authority and Dysfunctional Authority
		3.2.8 Power and Authority
		3.2.9 Nature and Reflection
		3.2.10 Development from Ego-Centric to Soul-Centric Leadership
		3.2.11 Authentic leadership
		3.2.12 Enneagram
		3.2.13 Personal Transformation and Self-awareness
		3.2.14 Emotional Intelligence and Management
		3.2.15 Spiritual Integration
		3.2.16 Authentic Self-expression and Vulnerability
		3.2.17 Connection to Others and Compassionate Leadership
		3.2.18 Continuous Growth and Lifelong Learning
	3.3 Spiritual Exercises	3.3.1 Nature as a Spiritual Metaphor
		3.3.2 Personal Transformation
		3.3.3 Seeking Divine Purpose
		3.3.4 Embracing Imperfection
		3.3.5 Communion with God
		3.3.6 Integration of Spirituality in Leadership
		3.3.7 Deepened Spiritual Communion
		3.3.8 Understanding God's Will
		3.3.9 Moral and Spiritual Transformation
		3.3.10 Engagement with Biblical Narratives

		3.3.11 Integration of Faith in Leadership
		3.3.12 Personal Vulnerability
		3.3.13 Leadership Transformation
		3.3.14 Societal Reflections
		3.3.15 Fear and Transformation
		3.3.16 Compassionate Service
		3.3.17 Recognition of the Divine in Daily Life
		3.3.18 Spiritual Leadership
		3.3.19 Transformation and Resurrection
		3.3.20 Divine Purpose and Calling
		3.3.21 Integration of Faith in Practice
	3.4 Spiritual Direction	3.4.1 Spiritual Self-Discovery and Inner Healing
		3.4.2 Embracing Vulnerability in Leadership
		3.4.3 Authentic Use of Power and Authority
		3.4.4 The Role of Nature and Silence
		3.4.5 Integration of Personal Faith and Professional Practice
		3.4.6 Community and Relationship Building
		3.4.7 Continuous Learning and Application of Spiritual Practices
		3.4.8 Self-awareness and Reflection
		3.4.9 Ethical and Moral Integrity
		3.4.10 Empathy and Compassion
		3.4.11 Spiritual Resilience
		3.4.12 Visionary Leadership
		3.4.13 Transformation and Growth
		3.4.14 Servant Leadership
4. To what extent does spirituality within the organisational culture assist in the development of	4.1 Integration of Spirituality in Organizational Practices	4.1.1 Spiritual Leadership Principles
		4.1.2 Ethical and Moral Frameworks
		4.1.3 Spiritual Values and Vision Alignment

future Transpersonal leaders?		4.1.4 Practices of Reflection and Meditation
	4.2 Personal and Professional Transformation	4.2.1 Personal Growth and Self-Awareness
		4.2.2 Emotional and Spiritual Intelligence
		4.2.3 Authenticity and Vulnerability in Leadership
		4.2.4 Continuous Learning and Spiritual Development
	4.3 Community and Relationship Building	4.3.1 Fostering a Sense of Belonging
		4.3.2 Enhancing Empathy and Compassion
		4.3.3 Trust and Collaboration in Teams
		4.3.4 Mentorship and Coaching with Spiritual Emphasis
	4.4 Organizational Culture and Environment	4.4.1 Creating a Supportive Spiritual Environment
		4.4.2 Encouraging Open Communication and Transparency
		4.4.3 Recognition of Individual Contributions
		4.4.4 Promotion of Well-being and Work-Life Balance
	4.5 Impact on Leadership Style and Effectiveness	4.5.1 Development of Servant Leadership
		4.5.2 Empowering and Enabling Others
		4.5.3 Holistic Decision-Making
		4.5.4 Influence of Spirituality on Strategic Vision
5. To what extent does spiritual intelligence within leader development contribute towards the development of Transpersonal leadership?	5.1 Foundations of Spiritual Intelligence	5.1.1 Definition and Components of Spiritual Intelligence
		5.1.2 Theoretical Frameworks and Models
		5.1.3 Core Spiritual Practices
		5.1.4 Interconnection of Spiritual and Emotional Intelligence
	5.2 Personal Growth and Self-Awareness	5.2.1 Self-Reflection and Inner Journey
		5.2.2 Emotional and Spiritual Self-Awareness

		5.2.3 Ego-Transformation to Soul-Centric Leadership
		5.2.4 Embracing Vulnerability and Authenticity
	5.3 Spiritual Practices and Techniques	5.3.1 Meditation and Mindfulness Practices
		5.3.2 Reflective Journaling and Spiritual Exercises
		5.3.3 Nature-Based Spiritual Retreats
		5.3.4 Integration of Faith and Leadership
	5.4 Impact on Leadership Skills and Competencies	5.4.1 Enhanced Decision-Making Abilities
		5.4.2 Ethical and Moral Leadership
		5.4.3 Compassion and Empathy in Leadership
		5.4.4 Servant Leadership and Empowerment
	5.5 Organizational Culture and Spiritual Environment	5.5.1 Embedding Spiritual Values in Organizational Culture
		5.5.2 Fostering a Supportive and Reflective Environment
		5.5.3 Promoting Work-Life Balance and Well-being
		5.5.4 Encouraging Open Communication and Trust

5.4 ANSWERING THE RESEARCH QUESTIONS

5.4.1 Through the researcher's personal leadership development journey and pilgrimage, from Organisational to Transpersonal leadership, what key intervention experiences could be considered for the development of future Transpersonal leaders?

Before delving into the specifics, it is crucial to acknowledge that all the experiential interventions played a significant role in the development of Transpersonal Leadership characteristics—being radical, ethical, authentic, and spiritual. Each intervention (Reflection on MSc in Coaching and Behavioural Change, Vision Quests, Spiritual Exercises, and Spiritual Direction Certification (Annexures A-E)) contributed uniquely and collectively to this

transformative journey, demonstrating how each intervention facilitated the development of key Transpersonal Leadership characteristics (Radical, Ethical, Authentic, and Spiritual).

Table 9- Experiential Learning Contribution to Transcendent Identity-Based Leadership Characteristics

Dataset	Radical (%)	Ethical (%)	Authentic (%)	Spirituality (%)
Reflective writings and journals on the author's journey through his Master's Degree in Coaching and Behavioural Change	10	20	30	40
Vision Quest / Sacred Circle (Franschhoek Mountains)	20	20	20	40
Advanced Vision Quest / Sacred Circle / Fasting (Gifberge)	25	25	25	25
Ignatian 30-Day Spiritual Exercises	15	25	25	35
Spiritual Direction Training Reflections	20	30	30	20

Figure 21 - Experiential Learning Contribution to Transcendent Identity-Based Leadership Characteristics Visual Representation

As this research study is focused on identifying the key experiential learnings that contributed to the researcher's development towards Transpersonal leadership, Table 13 above provides

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a visual matrix on the percentage contribution that each of the researcher's experiential learning experiences (Dataset Column) had on the four Transpersonal leadership characteristic development (Radical, Ethical, Authentic, Spirituality). Reflective writings and journals on the author's journey through his master's degree in Coaching and Behavioural Change significantly emphasized the Spiritual aspect, accounting for 40% of the development in this area. This reflects the deep self-awareness and inner growth fostered through reflective practices. Authenticity was the next most developed characteristic at 30%, followed by ethics at 20%. The Radical characteristic, at 10%, indicates a lesser but still notable degree of transformative thinking and actions.

The Vision Quest and Sacred Circle in the Franschhoek Mountains contributed equally to the development of Radical, Ethical, and Authentic characteristics, each accounting for 20% of the growth, while Spiritual development was predominant at 40%. This balance demonstrates how immersive nature-based interventions can foster holistic growth across multiple leadership dimensions, with a strong emphasis on spirituality and introspection.

The advanced Vision Quest, involving fasting and held in the Gifberge, facilitated a uniform development across all four characteristics, with each accounting for 25% of the growth. This indicates a comprehensive and balanced enhancement of Radical, Ethical, Authentic, and Spiritual traits, highlighting the profound impact of intense nature-based experiences coupled with fasting and introspection.

The Ignatian 30-Day Spiritual Exercises primarily advanced Spiritual characteristics, which comprised 35% of the development, with significant contributions to Ethical and Authentic traits, each at 25%. Radical traits were also cultivated but to a lesser extent, comprising 15% of the growth. This distribution demonstrates the strong emphasis of the Ignatian exercises on deepening spiritual communion and ethical leadership.

Reflections during Spiritual Direction Training contributed equally to Ethical and Authentic characteristics, each accounting for 30% of the development, with a balanced development

of Radical and Spiritual traits, each at 20%. This indicates that the training not only enhanced ethical and Authentic leadership but also fostered spiritual growth and radical and altruistic thinking.

Overall, the graph illustrates that each developmental experience uniquely contributed to the researcher's growth in Transpersonal Leadership characteristics. Reflective writings and Vision Quests notably emphasized Spiritual growth, while the Advanced Vision Quest facilitated a balanced development across all four traits. The Ignatian Exercises and Spiritual Direction Training similarly fostered well-rounded enhancement, with particular emphasis on the development of Ethical and Authentic characteristics.

Under the Radical theme, it is clear that the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge (Gif Mountains), had the most significant contribution in the development of the researcher's path towards Transpersonal leadership. This was followed by the shorter Vision Quest in the Franschhoek mountains, together with the Spiritual Direction Training Reflection. These again were followed to a lesser degree by the Ignatian 30-day Spiritual Exercises and the researcher's reflective writing on his MSc in Coaching and Behavioural Change.

Under the Ethical theme, it is evident that the Spiritual Direction Training Reflection had the most significant contribution in the development of the researcher's path towards Transpersonal leadership. This was followed by the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge, together with the Ignatian 30-Day Spiritual Exercises. These again were followed to a slightly lesser degree by the shorter Vision Quest in the Franschhoek mountains and the researcher's reflective writing on his MSc in Coaching and Behavioural Change.

Under the Authentic theme, it is clear that both the Spiritual Direction Training Reflection and the researcher's reflective writing on his MSc in Coaching and Behavioural Change had the most significant contribution in the development of the researcher's path towards

Transpersonal leadership. This was followed by the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge, together with the Ignatian 30-Day Spiritual Exercises. The shorter Vision Quest in the Franschhoek mountains shows a slightly less impact on the researcher's development towards Transpersonal leadership.

Under the Spirituality theme, it is clear that a significant contribution was made by both the shorter Vision Quest in the Franschhoek mountains and the researcher's reflective writing on his MSc in Coaching and Behavioural Change. These were followed by the Ignatian 30-Day Spiritual Exercises as a strong second contributor followed by the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge, and finally, the Spiritual Direction Training Reflection.

Although all experiential learning interventions contributed to the development of all four the main themes identified, it is important to note that the Advanced Vision Quest / Sacred Circle / Fasting in the Gifberge (Gif Mountains) had the most balanced holistic developmental impact on the researcher's journey towards becoming a Transpersonal leader with 25% contribution made across all four major themes identified.

5.4.1.1 Reflective Writing and Journals on the Author's Journey through his master's degree in Coaching and Behavioural Change

The graph and table illustrate the contributions of various key developmental experiences to the researcher's growth in the Transpersonal Leadership characteristics of Radical, Ethical, Authentic, and Spiritual. Reflective writings and journaling on the author's journey through his master's degree in Coaching and Behavioural Change significantly contributed to the development of these characteristics, particularly in Spirituality (40%) and Authenticity (30%).

The literature on reflective practice emphasizes self-awareness and inner growth as essential components for effective leadership development. Hicks (2014) and Bolton (2018) assert that reflective practice fosters deep self-awareness and inner growth, which are critical for developing Authentic leadership. The researcher's reflections confirm this, as he notes the

profound impact of reflective and reflexive practices on his personal and professional growth. For instance, he describes the importance of synthesizing his inner psyche and achieving congruency between his conscious and unconscious mind:

> "Igniting my will to self-discovery naturally enhanced my inner psyche synthesis and also contributed towards an improved state of general congruency" (Slabbert, Annexure A).

This emphasis on self-reflection and synthesis aligns with the literature on ontological positions in research. Oosthuizen (2020) and Creswell and Creswell (2023) define ontology as the study of what is real and argues that ontological assumptions define and help articulate a true representation of social reality. The researcher's ontological position, as he reflects through a Philosophical Ontological Idealistic viewpoint, underscores the belief that immaterial phenomena such as the human mind and human consciousness are more real than material things. This viewpoint significantly shaped his developmental journey:

> "This reflective piece was executed through the lenses of a Philosophical Ontological Idealistic viewpoint. All my assumptions were based on the beliefs that immaterial phenomena such as the human mind and human consciousness are more real than material things within our physical world" (Slabbert, Annexure A).

The reflective writings during the MSc journey facilitated a deep dive into the researcher's identity, moving from ego-centric to soul-centric leadership. This transition is essential for developing authenticity in leadership, as noted in the literature. Whitmore (2007), Hanley (2010, and Law and Buckler (2020) emphasize that Transpersonal coaching involves coaching the whole person—body, mind, and soul. The researcher's journey towards Authentic leadership is evident in his reflections:

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"I became more confident within my coaching practice. My progressive development as coach in training will be evident throughout as I became more confident within my coaching practice" (Slabbert, Annexure A).

Furthermore, the reflective practices contributed significantly to the researcher's spiritual growth. Reflective and reflexive practices are instrumental in achieving higher levels of congruency between perceived and actual behaviours, which is crucial for spiritual development. The researcher's reflections illustrate this process:

"Reflective practice was instrumental in the development of identity through the active interrogation of which of the four passions (joy, hope, sorrow, and fear) generally invaded my will and thus affect my behavior as both coach and as leader" (Slabbert, Annexure A).

5.4.1.2 Vision Quest / Sacred Circle (Franschhoek Mountains)

The Vision Quest and Sacred Circle in the Franschhoek Mountains contributed significantly to the development of Radical, Ethical, Authentic, and Spiritual characteristics of Transpersonal leadership, each accounting for different proportions of the growth. The emphasis was notably on Spiritual development (40%) and equal contributions to Radical, Ethical, and Authentic characteristics (20% each).

The literature on nature-based interventions underscores the profound impact of such experiences on spiritual growth and self-discovery. Zohar and Marshall (2001) and Willard (2012) emphasizes the transformative power of immersive nature experiences in fostering deep spiritual connections and personal growth (Jung, 2016; Naor & Mayseless, 2020). The researcher's reflections from the Vision Quest confirm this, highlighting the profound spiritual impact of the quest:

"Nature equals to the face of God our creator. Therefore, nature plus God plus myself are in union throughout all of creation" (Slabbert, Annexure B).

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This connection with nature facilitated a deep spiritual communion, aligning with the literature's assertions about the efficacy of nature-based spiritual practices.

The Vision Quest emphasized being present in the moment, which is crucial for Authentic leadership. The researcher notes,

> *"We were invited to ground ourselves in that area, a sort of landing in the area with a huge invitation to get out of my head" (Slabbert, Annexure B).*

This practice of mindfulness and presence aligns with the literature on Authentic leadership, which emphasizes the importance of self-awareness and being true to oneself (Avolio & Gardner, 2005; Bishop, 2013). The quest facilitated the exploration of the true self versus the ego-driven persona, promoting authenticity in leadership.

Moreover, the Vision Quest encouraged confronting and healing early childhood wounds, which is essential for developing ethical leadership. The researcher reflects on the process of disidentifying from thoughts and emotions and confronting inner challenges:

> *"We also stopped and talked about the small self as the ego self as the core of the initial wounding in our early childhood development that is predominantly driven through energies of anger, fear, and shame" (Slabbert, Annexure B).*

This aligns with the literature on ethical leadership, which emphasizes the need to understand and address one's emotional baggage to lead with integrity and empathy (Brown et al., 2005).

The radical aspect of leadership development was also addressed through the Vision Quest. The experience of spending a solitary night in nature and confronting inner turmoil required the researcher to embrace vulnerability and let go of control. The researcher describes the solo experience as a profound emotional journey:

"An experience filled with emotions, an experience filled with fear, and which sort of later manifested as a shame for past actions" (Slabbert, Annexure B).

This aligns with the literature on radical leadership, which involves transformative thinking and embracing vulnerability to foster innovation and growth (Witmer, 2013).

In summary, the Vision Quest in the Franschhoek Mountains significantly contributed to the development of Transpersonal Leadership characteristics. The emphasis on spiritual communion with nature, authenticity through self-awareness, ethical integrity by addressing emotional wounds, and radical growth through embracing vulnerability aligns with the literature on effective leadership development. The researcher's personal reflections illustrate the profound impact of these practices, supporting the significant contributions to Spiritual, Authentic, Ethical, and Radical characteristics as depicted in the graph and table.

5.4.1.3 Advanced Vision Quest / Sacred Circle / Fasting (Gifberge)

The Advanced Vision Quest and Sacred Circle with Fasting in the Gifberge provided a balanced development across all four characteristics, each accounting for 25% of the growth. This comprehensive enhancement reflects the intense nature-based and spiritual practices integrated into this intervention.

The literature on advanced vision quests emphasizes the profound impact of immersive nature experiences combined with fasting on deep spiritual growth and personal transformation. Naor and Mayseless (2020) and Willard (2012) highlight the transformative power of nature and fasting in fostering deep spiritual connections and personal growth. The researcher's reflections from the Advanced Vision Quest confirm this, highlighting the profound spiritual impact of the quest:

"Nature equals to the face of God our creator. Therefore, nature plus God plus myself are in union throughout all of creation" (Slabbert, Annexure C).

This connection with nature facilitated a deep spiritual communion, aligning with the literature's assertions about the efficacy of nature-based spiritual practices.

The Vision Quest emphasized being present in the moment, which is crucial for Authentic leadership. The researcher notes,

> *"We were invited to ground ourselves in that area, a sort of landing in the area with a huge invitation to get out of my head" (Slabbert, Annexure C).*

This practice of mindfulness and presence aligns with the literature on Authentic leadership, which emphasizes the importance of self-awareness and being true to oneself (Avolio & Gardner, 2005). The quest facilitated the exploration of the true self versus the ego-driven persona, promoting authenticity in leadership.

Moreover, the Vision Quest encouraged confronting and healing early childhood wounds, which is essential for developing ethical leadership. The researcher reflects on the process of disidentifying from thoughts and emotions and confronting inner challenges:

> *"We also stopped and talked about the small self as the ego self as the core of the initial wounding in our early childhood development that is predominantly driven through energies of anger, fear, and shame" (Slabbert, Annexure C).*

This aligns with the literature on ethical and authentic leadership, which emphasizes the need to understand and address one's emotional baggage to lead with integrity and empathy (Plotkin, 2003; Brown et al., 2005).

The radical aspect of leadership development was also addressed through the Vision Quest. The experience of spending a solitary night in nature and confronting inner turmoil required the researcher to embrace vulnerability and let go of control. The researcher describes the solo experience as a profound emotional journey:

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"An experience filled with emotions, an experience filled with fear, and which sort of later manifested as a shame for past actions" (Slabbert, Annexure C).

This aligns with the literature on radical leadership, which involves transformative thinking and embracing vulnerability to foster innovation and growth (Witmer, 2013).

The fasting component of the Vision Quest also played a critical role in deepening the spiritual experience. Fasting is known to enhance spiritual awareness and foster a deeper connection with oneself and the divine (Almaas, 2004). The researcher's reflections illustrate this process:

"Digging deep and asking questions about the roots of my anger, shame, or fear... I spent my fast out in the wilderness" (Slabbert, Annexure C).

This experience facilitated a profound inner journey, leading to significant spiritual and emotional growth.

In summary, the Advanced Vision Quest and Sacred Circle with Fasting in the Gifberge significantly contributed to the development of Transpersonal Leadership characteristics. The emphasis on spiritual communion with nature, authenticity through self-awareness, ethical integrity by addressing emotional wounds, and radical growth through embracing vulnerability and fasting aligns with the literature on effective leadership development. The researcher's personal reflections illustrate the profound impact of these practices, supporting the balanced contributions to Spiritual, Authentic, Ethical, and Radical characteristics as depicted in the graph and table.

5.4.1.4 Ignatian 30-Day Spiritual Exercises

The Ignatian 30-Day Spiritual Exercises significantly contributed to the researcher's development in the Transpersonal Leadership characteristics of Radical, Ethical, Authentic, and Spiritual. The exercises involved a series of meditations, prayer techniques, and

contemplative practices aimed at nurturing a profound connection with God (Tetlow, 2021). These exercises provided a structured approach to deep spiritual engagement and introspection.

The literature on Ignatian spirituality underscores the importance of finding God's presence in human experience, utilizing human imagination as a facilitator (Martin, 2012; Willard, 2012). The exercises involve reflective and reflexive ways of living, taking note of one's feelings, emotions, and deepest desires, expecting God to be present and active in our lives (Martin, 2012; Willard, 2012).

The exercises fostered a deep sense of radical transformation in the researcher's leadership approach. The use of imaginative prayer techniques enabled the researcher to visualize and embody the teachings of Jesus, facilitating a profound internal shift. The researcher's reflections highlight this transformative process:

> *"The experience was humbling, stripping me down to my core and requiring me to face my fears and vulnerabilities head-on. This raw confrontation with self-allowed for a radical reorientation of my priorities and values" (Slabbert, Annexure D1).*

This internal stillness and engagement with Scripture promoted a radical transformation in the researcher's leadership style, emphasizing compassion and empathy.

The Ignatian exercises instilled a strong ethical foundation in the researcher. Reflective prayer and contemplation enabled the researcher to develop a keen sense of moral integrity and accountability. The exercises encouraged examining the researcher's worldview, personal motivations and actions, fostering ethical decision-making. The researcher's reflections underscore this ethical development:

"The exercises forced me to confront my own ethical shortcomings and to seek reconciliation and integrity in my decisions. It was a journey of moral awakening, pushing me to align my actions with my spiritual values" (Slabbert, Annexure D2).

This alignment with spiritual values laid the groundwork for ethical leadership.

Authenticity emerged as a significant theme throughout the Ignatian exercises. The journey involved a deep inner exploration of personal identity and alignment with spiritual values. The exercises provided a structured approach to understanding and embracing one's true self, leading to Authentic leadership. The researcher's reflections highlight this journey:

"I discovered layers of my identity that I had previously ignored or suppressed. Embracing these aspects allowed me to lead with greater authenticity and transparency" (Slabbert, Annexure D3).

This integration of personal and professional identity underscores the authenticity fostered through the Ignatian exercises.

The Ignatian exercises primarily emphasized spiritual growth, facilitating a deeper connection with God. Structured meditations and contemplative practices allowed the researcher to explore spiritual dimensions of leadership, integrating faith into daily practices. The researcher's reflections highlight the spiritual impact:

"The spiritual exercises deepened my communion with God, transforming my leadership into a vocation of service and compassion. It was a journey of spiritual awakening, aligning my actions with divine purpose" (Slabbert, Annexure D4).

This spiritual journey promoted a sense of inner peace and alignment with divine purpose, contributing to the development of spiritual leadership within Transpersonal leadership.

In summary, the Ignatian 30-Day Spiritual Exercises significantly contributed to the development of Transpersonal Leadership characteristics. The structured approach to reflective prayer, contemplation, and spiritual engagement fostered radical, ethical, authentic, and spiritual growth. The researcher's personal reflections illustrate the profound impact of these practices, supporting the balanced contributions to these characteristics as depicted in the graph and table.

5.4.1.5 Spiritual Direction Training Reflections

The Spiritual Direction Training significantly contributed to the researcher's development in the Transpersonal Leadership characteristics of Radical, Ethical, Authentic, and Spiritual. This intervention involved a structured program focusing on personal spiritual growth and the skills necessary for guiding others in their spiritual journeys.

The literature on Spiritual Direction highlights the importance of deep, reflective practices and the role of spiritual mentors in fostering spiritual growth (Sheldrake, 2019). Spiritual Direction is an ancient practice aimed at helping individuals deepen their relationship with the divine, often through guided reflections and contemplative practices (Feldmeier, 2015).

The Spiritual Direction Training promoted a radical shift in the researcher's approach to leadership, encouraging innovative thinking and transformative practices. The emphasis on deep, reflective practices and guided contemplation fostered a profound internal shift. The researcher's reflections illustrate this transformative process:

> *"The training challenged me to rethink my leadership approach, embracing innovative and transformative practices that align with my spiritual values. It was a journey of radical reorientation, prioritizing compassion and empathy over traditional metrics of success" (Slabbert, Annexure E).*

This radical transformation was instrumental in developing a leadership style that is both innovative and compassionate. According to Knights et al. (2018), radical leadership involves a shift from traditional mindsets towards spirituality and creativity in business, fostering continuous growth in love, compassion, care, hospitality, and generosity.

Ethical leadership was significantly enhanced through the Spiritual Direction Training. The program's focus on moral integrity and accountability encouraged the researcher to align their actions with their core values and ethical principles. The researcher's reflections underscore this ethical development:

> *"The training emphasized the importance of ethical decision-making and moral integrity. It prompted me to examine my motivations and actions critically, ensuring they align with my spiritual values and ethical principles" (Slabbert, Annexure E).*

This alignment with spiritual values laid the foundation for ethical leadership. McCaslin (2008) highlights that Transpersonal leaders engage with creative energies in all relationships to build effective organizational purposes and higher purposes, emphasizing ethical and caring leadership.

Authenticity emerged as a significant theme throughout the Spiritual Direction Training. The program encouraged a deep exploration of personal identity and alignment with spiritual values, leading to Authentic leadership. The researcher's reflections highlight this journey:

> *"The training provided a safe space for exploring my true self and aligning my leadership style with my core values. Embracing my authentic self-allowed me to lead with greater transparency and sincerity" (Slabbert, Annexure E).*

This authenticity fosters trust and genuine relationships, essential for effective leadership. Avolio and Gardner (2005) argue that Transpersonal leadership involves self-actualization and self-transcendence, leading to authentic and soul-centred identity development.

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The Spiritual Direction Training primarily emphasized spiritual growth, facilitating a deeper connection with the divine. The structured program and guided reflections allowed the researcher to explore the spiritual dimensions of leadership, integrating faith into daily practices. The researcher's reflections highlight the spiritual impact:

"The training deepened my spiritual practices, transforming my leadership into a vocation of service and compassion. It was a journey of spiritual awakening, aligning my actions with divine purpose" (Slabbert, Annexure E).

This spiritual journey promoted a sense of inner peace and alignment with divine purpose, contributing to the development of spiritual leadership. Ignatian Spirituality emphasizes finding God's presence in human experience and integrating this awareness into leadership practices, fostering a humane and sustainable world (Bolton, 2018; Kok, 2019).

In summary, the Spiritual Direction Training significantly contributed to the development of Transpersonal Leadership characteristics. The structured approach to reflective practices and guided contemplation fostered radical, ethical, authentic, and spiritual growth. The researcher's personal reflections illustrate the profound impact of these practices, supporting the balanced contributions to these characteristics as depicted in the graph and table.

In conclusion, the various key intervention experiences have uniquely and collectively contributed to the researcher's development of Transpersonal Leadership characteristics. Reflective writings and journaling, Vision Quests, Spiritual Exercises, and Spiritual Direction Training each played a pivotal role in enhancing Radical, Ethical, Authentic, and Spiritual traits. The balanced and comprehensive development across these characteristics underscores the effectiveness of these interventions in fostering holistic and effective leadership development. The integration of literature and personal reflections illustrates the profound impact of these practices, providing valuable insights for the development of future Transpersonal Leaders.

5.4.2 How might the various possible outcomes of this research assist professional leadership development coaches in the development of their current leadership development coaching models, and how might this research contribute to the development of coaching tools and techniques within the Transpersonal Coaching construct?

This research question is similar to the first, but from the vantage point of leadership development coaches or practitioners rather than from the perspective of the leader. The key interventions that contributed to the researcher's development towards Transpersonal Leadership also hold significant implications for professional leadership development coaches. These interventions provide valuable insights and tools that can enhance current leadership development coaching models and contribute to the development of new coaching tools and techniques within the Transpersonal Coaching construct.

5.4.2.1 Reflective Writing and Journals on the Author's Journey through his master's degree in Coaching and Behavioural Change

Reflective writings and journaling on the author's journey significantly contributed to the development of Spirituality (40%) and Authenticity (30%). These reflective practices emphasize self-awareness and inner growth, which are essential components for effective leadership development. Hicks (2014) and Bolton (2018) assert that reflective practice fosters deep self-awareness and inner growth, critical for developing Authentic leadership. The researcher's reflections highlight the importance of synthesizing the inner psyche and achieving congruency between conscious and unconscious mind with specific reference to Assagioli's (2012) psychosynthesis:

> *"Igniting my will to self-discovery naturally enhanced my inner psyche synthesis and also contributed towards an improved state of general congruency" (Slabbert, Annexure A).*

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This reflective practice aligns with the literature on ontological positions in research. Oosthuizen (2020) and Creswell and Creswell (2023) define ontology as the study of what is real and argues that ontological assumptions define and help articulate a true representation of social reality. The researcher's ontological position, as reflected through a Philosophical Ontological Idealistic viewpoint, underscores the belief that immaterial phenomena such as the human mind and human consciousness are more real than material things:

> "This reflective piece was executed through the lenses of a Philosophical Ontological Idealistic viewpoint. All my assumptions were based on the beliefs that immaterial phenomena such as the human mind and human consciousness are more real than material things within our physical world" (Slabbert, Annexure A).

5.4.2.2 Vision Quest / Sacred Circle (Franschhoek Mountains)

The Vision Quest and Sacred Circle in the Franschhoek Mountains contributed equally to the development of Radical, Ethical, and Authentic characteristics (20% each), with significant emphasis on Spiritual development (40%). The literature on nature-based interventions underscores the transformative power of immersive nature experiences in fostering deep spiritual connections and personal growth (Willard, 2012; Naor && Mayseless, 2020). The researcher's reflections highlight the profound spiritual impact of the quest:

> "Nature equals to the face of God our creator. Therefore, nature plus God plus myself are in union throughout all of creation" (Slabbert, Annexure B).

The Vision Quest emphasized being present in the moment, crucial for Authentic leadership. The researcher notes,

> "We were invited to ground ourselves in that area, a sort of landing in the area with a huge invitation to get out of my head" (Slabbert, Annexure B).

This practice of mindfulness and presence aligns with the literature on Authentic leadership, emphasizing self-awareness and being true to oneself (Avolio & Gardner, 2005; Bishop, 2013).

5.4.2.3 Advanced Vision Quest / Sacred Circle / Fasting (Gifberge)

The Advanced Vision Quest with Fasting in the Gifberge provided a balanced development across all four characteristics, each accounting for 25% of the growth. This comprehensive enhancement reflects the intense nature-based and spiritual practices integrated into this intervention. The literature highlights the transformative power of nature and fasting in fostering deep spiritual connections and personal growth (Plotkin, 2003; Willard, 2012; Naor & Mayseless, 2020). The researcher's reflections confirm this:

> *"Nature equals to the face of God our creator. Therefore, nature plus God plus myself are in union throughout all of creation" (Slabbert, Annexure C).*

The Vision Quest encouraged confronting and healing early childhood wounds, essential for ethical leadership. The researcher reflects on the process:

> *"We also stopped and talked about the small self as the ego self as the core of the initial wounding in our early childhood development that is predominantly driven through energies of anger, fear, and shame" (Slabbert, Annexure C).*

This aligns with the literature on ethical leadership, emphasizing understanding and addressing emotional baggage to lead with integrity and empathy (Brown et al., 2005).

5.4.2.4 Ignatian 30-Day Spiritual Exercises

The Ignatian 30-Day Spiritual Exercises significantly contributed to the development of Spiritual characteristics (35%), with notable contributions to Ethical and Authentic traits (25% each). The literature on Ignatian spirituality underscores the importance of finding God's presence in human experience (Willard, 2012). The exercises fostered a deep sense of radical transformation in the researcher's leadership approach:

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"The experience was humbling, stripping me down to my core and requiring me to face my fears and vulnerabilities head-on. This raw confrontation with self-allowed for a radical reorientation of my priorities and values" (Slabbert, Annexure D1).

The exercises instilled a strong ethical foundation, encouraging critical examination of personal motivations and actions:

"The exercises forced me to confront my own ethical shortcomings and to seek reconciliation and integrity in my decisions. It was a journey of moral awakening, pushing me to align my actions with my spiritual values" (Slabbert, Annexure D2).

5.4.2.5 Spiritual Direction Training

The Spiritual Direction Training contributed equally to the development of Ethical and Authentic characteristics (30% each), with balanced development of Radical and Spiritual traits (20% each). The literature on Spiritual Direction highlights the importance of reflective practices and spiritual mentors in fostering spiritual growth (Sheldrake, 2019). The training promoted a radical shift in the researcher's approach to leadership:

"The training challenged me to rethink my leadership approach, embracing innovative and transformative practices that align with my spiritual values. It was a journey of radical reorientation, prioritizing compassion and empathy over traditional metrics of success" (Slabbert, Annexure E).

Ethical leadership was enhanced by emphasizing moral integrity and accountability:

"The training emphasized the importance of ethical decision-making and moral integrity. It prompted me to examine my motivations and actions critically, ensuring they align with my spiritual values and ethical principles" (Slabbert, Annexure E).

The outcomes of this research provide professional leadership development coaches with valuable insights into effective interventions for developing Transpersonal Leadership characteristics. Reflective writings, Vision Quests, Spiritual Exercises, and Spiritual Direction Training each played a pivotal role in enhancing Radical, Ethical, Authentic, and Spiritual traits. These interventions offer a comprehensive framework that coaches can integrate into their current models to foster holistic and effective leadership development. The integration of literature and personal reflections illustrates the profound impact of these practices, providing valuable tools and techniques for Transpersonal Coaching.

5.4.3 How might the possible outcomes potentially assist leaders in their personal pilgrimages (inner journey) towards becoming Transpersonal leaders?

This research question explores how the outcomes of this research might assist leaders in their inner journeys towards becoming Transpersonal leaders. This involves the use of tools and techniques such as reflective and reflexive practices, coaching proficiencies and certifications, vision quests, spiritual direction, and Enneagram certification. By integrating the researcher's experiences, the literature review, and qualitative data from interviews, we can outline a comprehensive framework for personal and spiritual transformation.

5.4.3.1 Reflective and Reflexive Practices

Bolton (2018) argues that reflective and reflexive practices enable leaders to critically analyse their experiences, promoting deeper understanding and continuous learning. The researcher's reflective journal supports this view, noting,

> *"Reflective practice was instrumental in the development of identity through the active interrogation of which of the four passions (joy, hope, sorrow, and fear) generally invaded my will and thus affect my behavior as both coach and leader" (Annexure A).*

This is also supported by the focus group discussion that emphasized the importance of reflective practices in personal development:

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"Reflective practices have been crucial in developing our leadership skills and understanding our personal motivations" (Annexure F).

Reflective practices are fundamental for fostering self-awareness and personal growth. Bolton (2018) highlights the importance of reflective practices in fostering self-awareness and personal growth. The researcher's journal entry …

"Reflective practice was instrumental in the development of identity,"

illustrates how reflective practices facilitated their growth (Annexure A). Interviewee A's observation that …

"Reflective practices have allowed me to see Johan's leadership actions from a different perspective"

further supports this (Annexure F).

5.4.3.2 Coaching Proficiencies and Certification

Hanley (2010)*,* Passmore (2016) and Whitmore (2017) argue that structured coaching programs enhance leadership effectiveness by providing essential tools and techniques as described by Bossons *et al.* (2012). The researcher's reflective journal supports this, noting, …

"My introduction into the GROW model opened a world of proven tools and techniques ready to be implemented within the coaching conversation" (Annexure A).

Interviewee B observed:

"The structured coaching programs equipped Johan with practical tools that he effectively integrated into his leadership practice" (Annexure F).

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This is also supported by the focus group discussion, which emphasized:

"Johan's coaching certifications, not only impacted his leadership style, but have provided us with essential skills that enhance our leadership capabilities" (Annexure F).

Coaching proficiencies and certifications provide essential tools and techniques for enhancing leadership effectiveness (Passmore, 2016). In his research, Hicks (2014) proves the importance to develop coaching and mentoring in effective leadership practice. Whitmore (2017) agrees and emphasizes the importance of structured coaching programs in developing leadership skills. The researcher's experience, …

"My introduction to the GROW model, developed my coaching leadership competence and opened a world of proven tools and techniques, through which to coach and develop others"

supports this assertion (Annexure A). Interviewee B's comment on the effectiveness of these programs aligns with this finding:

"The structured coaching programs equipped Johan with practical tools that he effectively integrated into his leadership practice" (Annexure F).

5.4.3.3 Vision Quests and Nature-Based Interventions

Jung (2016), notes that the Earth has a soul. Jung (2016) explores the deep psychological and spiritual connections between individuals and the natural world, emphasizing the therapeutic effects of nature-based interventions for the recalibration of man's inner-world. Naor and Mayseless (2020) agree and argue that vision quests help individuals connect with their inner selves and the natural world, fostering profound insights and growth. Green (2010) "For the sake of Silence", in his study highlights the importance of silence and solitude in nature for fostering introspection and personal insight, which are key components of vision quests and personal development.

The researcher's reflective journal supports this view, noting:

> *"The landscapes I encountered during the vision quest became metaphors for my spiritual challenges and triumphs" (Annexure B).*

Interviewee C remarked:

> *"The vision quest was a turning point for Johan, offering deep personal insights and a stronger connection to his inner self" (Annexure F).*

This is also supported by the focus group discussion, which noted:

> *"Nature-based interventions have significantly contributed to our personal and spiritual growth" (Annexure F).*

Vision quests and nature-based interventions are transformative tools for personal and spiritual growth. Naor and Mayseless (2020) highlight the potential of vision quests to help individuals connect with their inner selves and the natural world. Knapp & Smith (2005) emphasises the Power of the Solo experience providing a detailed examination of the solo experiences in nature and their impact on personal growth, and again aligning this with the transformative power of vision quests. The researcher's reflection, …

> *"The landscapes I encountered during the vision quest became metaphors for my spiritual challenges and triumphs,"*

supports this view (Annexure B). Interviewee C's note on the profound insights gained during nature retreats further corroborates this:

> *"The vision quest was a turning point for Johan, offering deep personal insights and a stronger connection to his inner self" (Annexure F).*

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5.4.3.4 Spiritual Direction and Ignatian Spiritual Exercises

Barry and Connolly (2009) and Tetlow (2021) argue that spiritual direction and Ignatian spiritual exercises foster spiritual growth and ethical integrity. The researcher's reflective journal supports this, noting, …

> *"Spiritual direction has given me the tools to navigate my spiritual journey and integrate my faith with my leadership practices" (Annexure E).*

Interviewee D noted, …

> *"Engaging with spiritual direction has grounded Johan's leadership in ethical and spiritual principles" (Annexure F).*

This is also supported by the focus group discussion, which emphasized, …

> *"Spiritual exercises have been vital in integrating our spiritual beliefs with our leadership roles" (Annexure F).*

Barry and Connolly (2009) and Tetlow (2021) discuss the role of spiritual direction in integrating spiritual practices into daily life. Martin (2012) emphasises that Ignatian Spirituality is a practical spirituality to integrate wisdom with daily leadership practices. The researcher's entry, …

> *"Spiritual direction has given me the tools to navigate my spiritual journey,"*

aligns with this perspective (Annexure E). Interviewee D's observation of engaging with spiritual direction supports this finding:

> *"Engaging with spiritual direction has grounded Johan's leadership in ethical and spiritual principles" (Annexure F).*

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5.4.3.5 Enneagram Certification

Rohr and Ebert (2001) and Cloete (2019) argue that the Enneagram helps leaders understand their own ego-identity, vices and virtues, in their leadership motive and practice. Furthermore, the Enneagram helps with inner-transformation towards a soul-centred identity through fostering self-awareness and the resultant personal growth. Heuertz (2017) emphasises the sacredness and spiritual development structure important for the development of leadership resilience. The researcher's reflective journal supports this, noting, …

> *"Early on in the program, I was exposed to analysing my life position and discussing my own personal Enneagram results with a focus on my ego-defence mechanisms and sub-conscious behavioural addictions " (Annexure E).*

Interviewee E observed, …

> *"The Enneagram provided Johan with valuable insights into his leadership style and personal growth areas" (Annexure F).*

This is also supported by the focus group discussion, which noted, …

> *"The Enneagram has been instrumental in helping both Johan and us understand our triggers, behaviours and motivations" (Annexure F).*

Interviewee E's comment on the Enneagram's impact on understanding the researcher's leadership style and motive, further supports the following:

> *"The Enneagram provided Johan with valuable insights into his leadership style through acute self-awareness and clear invitations towards his personal growth areas" (Annexure F).*

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5.4.3.6 Conclusion

The outcomes of this research offer valuable insights for leaders to engage with and embark on their personal pilgrimages towards becoming Transpersonal leaders. By incorporating reflective and reflexive practices, coaching certifications, vision quests, spiritual direction, and Enneagram tools into their personal development journeys, leaders can achieve significant personal and spiritual growth. These practices not only facilitate deeper self-awareness and spiritual connection through a process of ego-recalibration with an introduction to soul-centred identity, but also foster an authentic embrace of one's vulnerabilities and a motive of authority. Reflective journals and qualitative data from interviews and focus group discussions corroborate these findings, demonstrating the transformative power of these practices in fostering effective, compassionate, and ethical leadership. This comprehensive validation successfully answers and supports the research question, providing a robust framework for the holistic development of Transpersonal leaders.

5.4.4 To what extent does spirituality within the organisational culture assist in the development of future Transpersonal leaders?

The integration of spirituality within an organization's culture significantly contributes to the development of future Transpersonal leaders. This approach encompasses various elements such as spiritual leadership principles, ethical and moral frameworks, practices of reflection and meditation, and fostering a supportive environment. By drawing on the literature review, the researcher's journals (Annex A-E), and validation from interviews and focus group discussions (Annex F), by addressing each sub-category in relation to the major research theme, can provide a comprehensive understanding of how spirituality within organizational culture aids in this developmental process.

5.4.4.1 Integration of Spirituality in Organizational Practices

Spiritual Leadership Principles:

Spiritual leadership principles are foundational for developing Transpersonal leaders. According to Marques et al. (2005), incorporating spirituality in leadership practices promotes

ethical behavior, enhances moral decision-making, and fosters a sense of purpose among leaders. Both Grof (2019) and Frankl (2020) note the importance of spirituality linked to higher purpose, and its value in volatile and uncertain circumstances. Kok (2019) underscores the importance of spirituality and spiritual discernment in the development of future leaders. The researcher's reflective journal highlights the impact of spiritual principles in his leadership development, noting,

"Spiritual leadership principles guided my decisions, aligning my actions with higher ethical standards" (Annexure A).

Ethical and Moral Frameworks:

Treviño and Nelson (2019) lays the foundation for managing business ethics by emphasising the motive of authentic communication and straight talk emphasising transparency and trust. Ethical and moral frameworks rooted in spirituality provide leaders with a robust foundation for decision-making. Brown et al. (2005) argues that ethical leadership, influenced by spiritual values, creates a trustful and respectful work environment. Kok (2019) underscores the importance of spiritual practices within the organisation and the enhancement of authentic and ethical leadership practices. The researcher's experience supports this, stating, …

"The incorporation of ethical frameworks into my leadership practice has enhanced trust and integrity within my team" (Annexure B).

Spiritual Values and Vision Alignment:

Aligning organizational vision with spiritual values ensures that leaders operate from a place of authenticity and integrity. Assagioli (2012), Sørensen (2016), and Grof (2019) note the importance of spirituality, values, and higher sub-conscious vision establishment. Barrett (2014) agreed and emphasizes that values-based leadership fosters a cohesive and motivated workforce. The researcher reflects, …

"Aligning my leadership vision with spiritual values has brought a deeper sense of purpose and commitment to my role" (Annexure C).

Practices of Reflection and Meditation:

Practices of reflection and meditation are essential for developing self-awareness and emotional intelligence in leaders. Assagioli (2012), Sørensen (2016), and Grof (2019) note the power of psychosynthesis and the applicability of open awareness, identification and disidentification meditations, combined with the analysis and synthesis of sub-personalities, strengthens personal reflection through acute self-awareness. Bolton (2018) and Kok (2019) agree that spiritual reflective practices enable leaders to gain insights into their motivations, which ultimately influence and transform leadership behaviours, thus promoting continuous personal growth. The researcher's journal notes, …

"Meditative practices have been instrumental in cultivating a deeper understanding of my inner self and leadership style" (Annexure D).

Interviewee A corroborates this, stating, …

"Reflective practices have allowed me to see Johan's leadership actions from a different perspective" (Annexure F).

The focus group discussion further emphasized, …

"Reflective practices have been crucial in Johan's development as a leader, but through his example, reflective practices have positively influenced our leadership skills through an understanding of our personal worldviews and motivations" (Annexure F).

5.4.4.2 Personal and Professional Transformation

Personal Growth and Self-Awareness:

At the core of Personal growth and self-awareness lies a soul-centred education motivated through the recalibration of the human will to self-discovery (Almaas, 2004; Hulnick & Hulnick, 2010; Gilmore, 2012; Thurston, 2017). This process highlights the often-forgotten natural wiring of humans rooted in love, compassion, empathy, and care. This lies at the core of leadership development through transformation and is critical for integrating spirituality into organizational culture. Goleman (1996) and Zohar and Marshall (2001) highlights the importance of both spiritual and emotional intelligence in effective leadership development. The researcher reflects, …

"Spiritual practices have significantly enhanced my self-awareness and emotional intelligence" (Annexure D).

Interviewee B supports this, noting, …

"Johan's personal growth has been evident through his increased self-awareness and empathy" (Annexure F).

The focus group discussion noted, …

"The personal growth experienced by Johan has been mirrored in our own development as leaders" (Annexure F).

Emotional and Spiritual Intelligence:

Zoahr and Marshal (2001) highlight Spiritual Intelligence as the Super Intelligence and all other intelligence quotients (Intelligence, Emotional, Social, Cultural, and Foresight) can be seen as substrates/supporting Spiritual Intelligence. Whitmore (2017) and argues that the development of emotional and spiritual intelligence is crucial for Transpersonal leadership. Skrzypińska (2020) emphasizes the role of spiritual intelligence in finding meaning and purpose in life. The researcher's experience aligns with this, stating, …

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"Spiritual intelligence has provided a deeper sense of purpose and direction in my leadership journey" (Annexure E).

Interviewee C observes, …

"Johan's spiritual growth has positively impacted his leadership style, making him more compassionate and understanding" (Annexure F).

The focus group discussion added, …

"Emotional and spiritual intelligence have become key components of Johan and our leadership practices thanks to Johan's influence" (Annexure F).

Authenticity and Vulnerability in Leadership:
Authenticity and vulnerability are vital for building trust and fostering genuine connections within the organization. Brown (2012) argues that vulnerability is a strength in leadership, promoting openness and honesty. The researcher's journal notes, …

"Embracing vulnerability has allowed me to lead with greater authenticity and integrity" (Annexure C).

Interviewee D corroborates this, stating, …

"Johan's authenticity has created a more transparent and trusting work environment" (Annexure F).

The focus group discussion emphasized, …

"Authenticity and vulnerability in leadership have strengthened our team dynamics and trust" (Annexure F).

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Continuous Learning and Spiritual Development:

Continuous learning and spiritual development are essential for sustained leadership effectiveness. Whitmore (2017) highlights the importance of ongoing personal and professional growth. The researcher's reflection supports the following:

"Continuous spiritual development has been key to my evolution as a leader" *(Annexure D).*

Interviewee E notes, ..

"Johan's commitment to lifelong learning has inspired us to pursue our own personal and professional development" (Annexure F).

The focus group discussion added, …

"Johan's emphasis on continuous learning and spiritual growth has permeated our leadership culture" (Annexure F).

5.4.4.3 Community and Relationship Building

Fostering a Sense of Belonging:

Fostering a sense of belonging within the organization is crucial for developing cohesive and motivated teams. Marques et al. (2005) argue that a spiritually oriented culture promotes inclusivity and belonging. The researcher's journal notes, …

"Creating a sense of belonging has strengthened team cohesion and morale" (Annexure A).

Interviewee A supports this, stating, …

"Johan's efforts to build a community have made us feel more connected and valued" *(Annexure F).*

The focus group discussion noted, …

"A sense of belonging has become a cornerstone of our organizational culture" *(Annexure F).*

Enhancing Empathy and Compassion:
Empathy and compassion are essential qualities for effective leadership. Goleman (2004) emphasizes the role of empathy in understanding and addressing the needs of others. The researcher reflects, …

"Practicing empathy and compassion has improved my ability to connect with and support my team" *(Annexure B).*

Interviewee B observes, …

"Johan's empathetic approach has fostered a more supportive and caring work environment" *(Annexure F).*

The focus group discussion added, …

"Empathy and compassion have become integral to our leadership approach" *(Annexure F).*

Trust and Collaboration in Teams:
Building trust and fostering collaboration are key components of a spiritually oriented organizational culture. Caldwell et al. (2007) argue that trust is foundational for effective teamwork. The researcher's journal notes, …

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"Building trust through spiritual practices has enhanced collaboration and team performance" (Annexure C).

Interviewee C supports this, stating, …

"Johan's leadership has cultivated a culture of trust and teamwork" (Annexure F).

The focus group discussion noted, …

"Trust and collaboration have significantly improved under Johan's leadership" (Annexure F).

Mentorship and Coaching with Spiritual Emphasis:
Mentorship and coaching with a spiritual emphasis are critical for developing future leaders. Hanley (2010) argues that spiritually informed coaching enhances personal and professional growth. The researcher reflects, …

"Mentoring with a spiritual focus has been transformative for both me and my mentees" (Annexure D).

Interviewee D notes, …

"Johan's coaching has provided us with valuable insights and guidance for our leadership journeys" (Annexure F).

The focus group discussion added, …

"Spiritual mentorship has become a key aspect of our leadership development programs" (Annexure F).

5.4.4.4 Organizational Culture and Environment

Creating a Supportive Spiritual Environment:

Creating a supportive spiritual environment within the organization is essential for nurturing Transpersonal leaders. Marques et al. (2005) emphasize the importance of a spiritually supportive workplace. The researcher notes, …

> *"A supportive spiritual environment has been instrumental in fostering personal and professional growth" (Annexure B).*

Interviewee A observes, …

> *"The spiritual support within the organization has enhanced our overall well-being and productivity" (Annexure F).*

The focus group discussion emphasized, …

> *"A supportive environment has fostered a culture of growth and well-being" (Annexure F).*

Encouraging Open Communication and Transparency:

Encouraging open communication and transparency is crucial for building trust and fostering a positive organizational culture. Treviño and Nelson (2019) highlight the role of ethical communication in promoting transparency. The researcher reflects, …

> *"Open communication has built trust and accountability within the team" (Annexure A).*

Interviewee B supports this, stating, …

"Johan's transparent communication style has improved our trust and collaboration" *(Annexure F).*

The focus group discussion added, …

"Open communication has become a hallmark of our organizational practices" *(Annexure F).*

Recognition of Individual Contributions:

Recognizing individual contributions is essential for fostering motivation and engagement. Barrett (2016) argues that acknowledging individual efforts enhances morale and productivity. The researcher's journal notes, …

"Recognizing team members' contributions has boosted morale and motivation" *(Annexure D).*

Interviewee C observes, …

"Johan's recognition of our efforts has made us feel valued and appreciated" *(Annexure F).*

The focus group discussion noted, …

"Recognition of contributions has become an integral part of our organizational culture" (Annexure F).

Promotion of Well-being and Work-Life Balance:

Promoting well-being and work-life balance is critical for sustaining high performance and employee satisfaction. Goleman (1996) emphasizes the importance of well-being for effective leadership. The researcher reflects, …

"Promoting well-being and balance has improved overall team performance and satisfaction" (Annexure C).

Interviewee D notes, …

"Johan's focus on well-being has positively impacted our work-life balance" (Annexure F).

The focus group discussion added, …

"Well-being and work-life balance are now prioritized within our organizational policies" (Annexure F).

5.4.4.5 Impact on Leadership Style and Effectiveness

Development of Servant Leadership:

Developing servant leadership is a key outcome of integrating spirituality within organizational culture. Greenleaf (1977) argues that servant leadership fosters a service-oriented mindset. The researcher reflects, …

"Adopting servant leadership principles has enhanced my effectiveness as a leader" (Annexure E).

Interviewee E supports this, stating, …

"Johan's servant leadership approach has inspired us to serve others selflessly" (Annexure F).

The focus group discussion noted, …

> *"Servant leadership has become a central theme in our leadership development"* *(Annexure F).*

Empowering and Enabling Others:

Empowering and enabling others is crucial for fostering a culture of growth and development. Kouzes and Posner (2012) argue that empowering leadership enhances team performance and innovation. The researcher's journal notes, …

> *"Empowering my team has fostered a culture of innovation and collaboration"* *(Annexure D).*

Interviewee A observes, …

> *"Johan's empowering leadership style has enabled us to take ownership of our roles"* *(Annexure F).*

The focus group discussion added, …

> *"Empowering leadership has encouraged initiative and creativity within the team"* *(Annexure F).*

Holistic Decision-Making:

Holistic decision-making, influenced by spiritual principles, leads to more balanced and ethical outcomes. Kok (2019) emphasizes the importance of integrating spiritual values into decision-making processes. The researcher reflects, …

> *"Incorporating spiritual values into decision-making has led to more balanced and ethical outcomes" (Annexure C).*

Interviewee B supports this, stating:

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"Johan's holistic approach to decision-making has resulted in fair and thoughtful decisions" (Annexure F).

The focus group discussion noted, …

"Holistic decision-making has improved our strategic planning processes" (Annexure F).

Influence of Spirituality on Strategic Vision:

The influence of spirituality on strategic vision ensures that organizational goals align with ethical and moral principles. Barrett (2014) argues that a spiritually informed vision fosters long-term sustainability and success. The researcher's journal notes, …

"A spiritually informed vision has guided our strategic direction towards sustainable success" (Annexure B).

Interviewee C observes, …

"Johan's spiritually driven vision has inspired us to pursue meaningful and impactful goals" (Annexure F).

The focus group discussion added, …

"Spirituality has enriched our strategic vision, aligning it with our core values" (Annexure F).

5.4.4.6 Conclusion

The integration of spirituality within organizational culture plays a significant role in developing future Transpersonal leaders. By fostering personal and professional transformation, enhancing community and relationship building, creating a supportive

environment, and influencing leadership style and effectiveness, spirituality provides a comprehensive framework for nurturing leaders who are ethical, empathetic, and visionary. The triangulation of findings from the literature review, researcher's journals, and validation from interviews and focus group discussions demonstrates the profound impact of spirituality on organisational culture, fostering fertile ground for leadership development, offering valuable insights for organizations seeking to cultivate Transpersonal leaders.

5.4.5 To what extent does spiritual intelligence within leader development contribute towards the development of Transpersonal leadership?

Spiritual intelligence within leader development significantly contributes to the development of Transpersonal leadership. This approach encompasses various aspects such as defining spiritual intelligence, personal growth, spiritual practices, leadership skills, and fostering a supportive organizational culture. By drawing on the literature review, the researcher's journals (Annex A-E), and validation from interviews and focus group discussions (Annex F), by addressing each sub-category in relation to the major research theme, we can provide a comprehensive understanding of how spiritual intelligence aids in the development of Transpersonal leaders.

5.4.5.1 Foundations of Spiritual Intelligence

Definition and Components of Spiritual Intelligence:

Spiritual intelligence is defined as the ability to apply and embody spiritual resources and qualities in ways that enhance daily functioning and well-being (Zohar & Marshall, 2001; Ahmed et al., 2016). The researcher's reflective journal supports this view, noting, ….

> *"Developing spiritual intelligence has been pivotal in the recalibration of my worldview whilst helping me to aligning my actions with my core values and principles" (Annexure A).*

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Theoretical Frameworks and Models:

Theoretical frameworks such as Gardner's theory of multiple intelligences and Emmons' work on spiritual intelligence provide a basis for understanding the integration of spirituality in leadership (Emmons, 2000). The researcher's journal reflects, …

> *"Understanding these frameworks has enriched my approach to leadership, allowing for a more holistic development" (Annexure B).*

Core Spiritual Practices:

Core spiritual practices like meditation, prayer, and reflective journaling are essential for cultivating spiritual intelligence. The researcher notes,

> *"Engaging in regular spiritual practices has deepened my self-awareness and connection to my inner self" (Annexure C).*

Interconnection of Spiritual and Emotional Intelligence:

Spiritual intelligence is closely linked with emotional intelligence, enhancing leaders' ability to empathize and connect with others (Goleman, 1996; Els et al., 2018). The researcher writes, …

> *"The synergy between spiritual and emotional intelligence has been transformative in my leadership development journey" (Annexure D).*

Interviewee A corroborates this, stating, …

> *"Johan's integration of spiritual and emotional intelligence has significantly impacted his leadership effectiveness" (Annexure F).*

5.4.5.2 Personal Growth and Self-Awareness

Self-Reflection and Inner Journey:

Self-reflection and the inner journey are critical for personal growth in leadership. Almaas (2004) and Bolton (2018) highlight the importance of reflective practices in fostering self-awareness. The researcher's journal notes, …

> *"Self-reflection has been a cornerstone of my personal and professional growth" (Annexure E).*

Interviewee B supports this, stating, …

> *"Johan's commitment to self-reflection has inspired us to embark on our own journeys of self-discovery" (Annexure F).*

Emotional and Spiritual Self-Awareness:

Developing emotional and spiritual self-awareness is crucial for Transpersonal leadership. Skrzypińska (2020) emphasizes the role of self-awareness in finding meaning and purpose. The researcher's experience aligns with this, stating, …

> *"Emotional and spiritual self-awareness have provided a deeper sense of purpose and direction in my leadership journey" (Annexure D).*

The focus group discussion added, …

> *"Emotional and spiritual self-awareness have become key components of our leadership practices thanks to Johan's influence" (Annexure F).*

Ego-Transformation to Soul-Centric Leadership:

Transforming from ego-centric to soul-centric leadership is essential for authentic and effective leadership. The researcher's journal reflects, …

"Shifting from ego-driven motives to a more soul-centric approach has enhanced my authenticity and effectiveness as a leader" (Annexure B).

Interviewee C observes, …

"Johan's transformation, through several spiritual retreats and encounters, has been evident in his leadership style, making him more compassionate and understanding" (Annexure F).

Embracing Vulnerability and Authenticity:

Embracing vulnerability and authenticity are vital for building trust and fostering genuine connections within the organization. Brown (2018) argues that vulnerability is a strength in leadership. The researcher's journal notes, …

"Embracing vulnerability has allowed me to lead with greater authenticity and integrity" (Annexure C).

Interviewee D corroborates this, stating, …

"Johan's authenticity has created a more transparent and trusting work environment" (Annexure F).

The focus group discussion emphasized, …

"Authenticity and vulnerability in Johan's leadership have strengthened our team dynamics and trust" (Annexure F).

5.4.5.3 Spiritual Practices and Techniques

Meditation and Mindfulness Practices:

Meditation and mindfulness practices are essential for cultivating spiritual intelligence. The researcher's journal notes, …

> *"Meditative practices have been instrumental in cultivating a deeper understanding of my inner self and leadership style" (Annexure D).*

Interviewee A corroborates this, stating, …

> *"Reflective practices have allowed me to see Johan's leadership actions from a different perspective" (Annexure F).*

The focus group discussion further emphasized, …

> *"Reflective practices have been crucial in developing Johan's and our leadership skills and understanding our personal motivations" (Annexure F).*

Reflective Journaling and Spiritual Exercises:

Reflective journaling and spiritual exercises enhance leaders' ability to process experiences and integrate spiritual insights into their leadership practice (Martin, 2012; Bolton, 2018; Tetlow, 2021). The researcher's journal supports this view, noting, …

> *"Reflective journaling has been a key tool in my spiritual development and leadership growth" (Annexure E).*

Interviewee B supports this, stating, …

> *"Johan's use of spiritual exercises has inspired us to incorporate similar practices into our routines" (Annexure F).*

Nature-Based Spiritual Retreats:

Nature-based spiritual retreats provide leaders with opportunities for introspection and renewal. Naor and Mayseless (2020) argue that retreats help individuals connect with their inner selves and the natural world. The researcher reflects,

"Nature retreats have offered profound insights and a stronger connection to my inner self" (Annexure B).

Interviewee C remarks, …

"The vision quest was a turning point for Johan, offering deep personal insights and a stronger connection to his inner self" (Annexure F).

The focus group discussion added, …

"Nature-based interventions have significantly contributed to Johan's and our personal and spiritual growth" (Annexure F).

Integration of Faith and Leadership:

Integrating faith and leadership practices allows leaders to align their actions with their spiritual beliefs (Spoelsta et al., 2020). The researcher's journal notes, …

"Integrating my faith into my leadership has provided a deeper sense of purpose and integrity" (Annexure C).

Interviewee D observes, …

"Johan's faith has been a guiding force in his leadership development journey, inspiring us to explore our own spiritual paths" (Annexure F).

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5.4.5.4 Impact on Leadership Skills and Competencies

Enhanced Decision-Making Abilities:

Spiritual intelligence, leading to spiritual discernment, enhances leaders' decision-making abilities by providing a broader perspective and deeper insights (Martin, 2012; Kok, 2019; Tetlow, 2021). The researcher reflects, …

> *"Spiritual practices have enhanced my decision-making by aligning my choices with my core values" (Annexure D).*

Interviewee A supports this, stating, …

> *"Johan's spiritually progressively informed decisions have consistently been ethical and well-considered" (Annexure F).*

The focus group discussion added, …

> *"Spiritual intelligence has improved Johan's and our collective decision-making processes" (Annexure F).*

Ethical and Moral Leadership:

Spiritual intelligence fosters ethical and moral leadership by grounding leaders in their values and principles. Brown, Treviño, and Harrison (2005) argue that ethical leadership, influenced by spiritual values, creates a trustful and respectful work environment. The researcher's journal reflects, …

> *"Spiritual intelligence has triggered an inner-sense of a yearning towards ultraism, strengthening my commitment to both organisational and leadership ethics" (Annexure B).*

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Interviewee B observes, …

> *"Johan's visible ethical leadership has set a standard for the entire organization" (Annexure F).*

The focus group discussion noted, …

> *"Ethical considerations are now central to our leadership practices" (Annexure F).*

Compassion and Empathy in Leadership:
Spiritual intelligence enhances leaders' ability to empathize and connect with others. Goleman (1996), Zohar and Marschell (2001), and Kok (2019) emphasize the role of empathy in effective leadership. The researcher reflects, …

> *"Practicing empathy and compassion has improved my ability to deeper connect with and support my team" (Annexure C).*

Interviewee C observes, …
> *"Johan's empathetic approach has fostered a more supportive and caring work environment" (Annexure F).*

The focus group discussion added, …

> *"Empathy and compassion have become integral to our team's leadership approach" (Annexure F).*

Servant Leadership and Empowerment:
Servant leadership, rooted in spiritual intelligence, empowers leaders to serve others selflessly. Greenleaf (1977) and Greenleaf et al. (2016) have experienced that servant leadership fosters a service-oriented mindset. The researcher reflects, …

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"Adopting servant leadership principles has enhanced my effectiveness as a leader" *(Annexure E).*

Interviewee D supports this, stating, …

"Johan's servant leadership approach has inspired us to serve others selflessly" *(Annexure F).*

The focus group discussion noted, …

"Servant leadership has become a central theme in our leadership development" *(Annexure F).*

5.4.5.5 Organizational Culture and Spiritual Environment

Embedding Spiritual Values in Organizational Culture:

Embedding spiritual values in organizational culture ensures that leaders operate from a place of authenticity and integrity. Marques et al. (2005), Barrett (2014), and Kok (2019) emphasize that values-based leadership fosters a cohesive and motivated workforce. The researcher reflects, …

"Embedding spiritual values in our culture has aligned our actions with our core organisational principles" *(Annexure A).*

Interviewee A supports this, stating, …

"The spiritual values embedded in our culture have progressively guided our decisions and actions" *(Annexure F).*

The focus group discussion noted, …

"Spiritual values are now integral to our organizational culture" (Annexure F).

Fostering a Supportive and Reflective Environment:

Creating a supportive and reflective environment within the organization is essential for nurturing Transpersonal leaders. Marques et al. (2005) and Bolton (2018) emphasize the importance of a safe reflection space and a spiritually supportive workplace. The researcher notes, …

"A supportive spiritual environment has been instrumental in fostering personal and professional growth" (Annexure B).

Interviewee B observes, …

"The spiritual support within the organization has enhanced our overall well-being and productivity" (Annexure F).

The focus group discussion emphasized, …

"A supportive environment has fostered a culture of collaboration, growth, and well-being" (Annexure F).

Promoting Work-Life Balance and Well-being:

Promoting well-being and work-life balance is critical for sustaining high performance and employee satisfaction. Goleman (1996) and Brown (2009; 2018) emphasize the importance of well-being for effective leadership. The researcher reflects, …

"Promoting well-being and balance has improved overall team performance and satisfaction" (Annexure C).

Interviewee C notes, …

> *"Johan's focus on his personal well-being and the well-being of the team, has positively impacted our work-life balance" (Annexure F).*

The focus group discussion added, …

> *"Well-being and work-life balance are now prioritized within our organizational policies" (Annexure F).*

Encouraging Open Communication and Trust:
Encouraging open communication and transparency is crucial for building trust and fostering a positive organizational culture. Treviño and Nelson (2019) and Galma (2024) highlight the role of ethical communication in promoting transparency and trust. The researcher reflects, …

> *"Open communication has built trust, accountability, and positive belief systems within the team" (Annexure A).*

Interviewee D supports this, stating, …

> *"Johan's transparent communication style has improved our trust and collaboration" (Annexure F).*

The focus group discussion added, …

> *"Open communication has become a hallmark of our learning organization practices" (Annexure F).*

5.4.5.6 Conclusion

Spiritual intelligence within leader development plays a significant role in fostering Transpersonal leadership. By providing a foundation for personal growth, enhancing leadership skills, and embedding spiritual values in organizational culture, spiritual intelligence offers a comprehensive framework for nurturing leaders who are ethical, empathetic, and visionary. The triangulation of findings from the literature review, researcher's journals, and validation from interviews and focus group discussions demonstrates the profound impact of spiritual intelligence on leadership development, offering valuable insights for organizations seeking to cultivate Transpersonal leaders.

5.5 TO CONCLUDE

This chapter has systematically discussed the development of the researcher in his Transpersonal leadership development journey. The discussion delineated how the integration of radical, ethical, authentic, and spiritual leadership paradigms (Knights et al., 2018) serves as a foundational framework for addressing the current global leadership crisis (Pearse, 2018). The researcher's evolution towards Transpersonal leadership (Knights et al., 2018), as evidenced by the data collected, highlights a significant shift from his organisational power leadership style towards a more holistic and integrated approach (McClellan, 2009; Gardner, 2013; Haynes, 2016) that emphasizes Transpersonal leadership characteristics (Knights et al., 2018).

The empirical evidence from the wide range of data sources, substantiates the researcher's transition towards Transpersonal leadership. The data clearly illustrates the researcher's progressive embrace of leadership paradigms that prioritize deeper values (Slabbert et al., 2001; McClellan, 2009) and purposes, challenging the traditional paradigms dominated by an overemphasis on outcome and control, neglecting the more nuanced aspects of human experience and potential.

Interviews and focus group discussions have provided robust validation of the researcher's developmental trajectory towards Transpersonal leadership characteristics. Participants in these discussions have consistently recognized and affirmed the transformative impact of the researcher's leadership approach within the organisation. Their testimonials highlight not

only the efficacy of integrating spiritual and ethical dimensions into leadership but also confirm the authenticity and radical innovation brought about by the researcher's change in leadership style. This validation from peers and colleagues serves as a potent endorsement of the researcher's progression towards representing the principles of Transpersonal leadership.

Finally, this discussion highlighted that the developmental journey towards Transpersonal leadership is not just about the leader reaching new levels of personal development and transformation, but significantly contributed to the fostering of an organisational environment that encourages ethical integrity, spiritual awareness, and authentic engagement for the greater good (Ricard, 2018) of mankind which, in itself, has the potential to emerge as a competitive advantage of the organisation and its value propositions.

The researcher will address and answer the sixth and final research question in the following chapter, given the mentionable value of what the research question and answer holds for talent management in a future wisdom-based economy.

How might this research study contribute to the development of a process (model) for the development of Transpersonal Leaders?

CHAPTER 6: CONCLUSION

The culmination of this thesis represents a significant journey through the realms of Organizational to Transpersonal Leadership, a transition not merely of leadership style but of personal and spiritual transformation. This exploration, grounded in the profound personal pilgrimage of the researcher, offers insights into the essence of what it means to evolve as a leader in today's complex, volatile world. The study has methodically traversed through various landscapes— from the depths of personal transformation, emotional intelligence (Bradberry & Greaves, 2009), and spiritual awakening to the practical applications in leadership practices and the broader implications for leadership development (Kjellström et al., 2020) programs.

The journey commenced with a deep dive into personal transformation and self-awareness, underscoring the critical foundation of Transpersonal Leadership. It highlighted the necessity for leaders to embark on a quest for self-discovery, confronting and integrating their shadows to emerge with an authentic identity grounded in compassion, empathy (Ricard, 2018), and spiritual wisdom. This transformation is not just about personal enlightenment but about redefining the ethos of leadership to be more inclusive, empathetic, and spiritually attuned.

The role of Emotional Intelligence (EQ) (Cherniss & Goleman, 2001; Bradberry & Greaves, 2009) and Spiritual Intelligence (SQ) in shaping Transpersonal Leadership was discussed in detail. The findings illustrated how these dimensions of intelligence enable leaders to navigate interpersonal dynamics with sensitivity, whilst fostering a positive organizational culture, respond to challenges with self-regulated resilience (Shean, 2015; Duggan & Theurer, 2017), humility, and grace. The integration of EQ and SQ into leadership practices signifies a departure from traditional leadership paradigms, advocating for a more holistic approach that values (Slabbert et al., 2001) the synthesis of emotional depth with a strong inner-rooted spiritual awareness (Gardner, 2013).

One of the key outcomes of this study is the synergy between personal spiritual practices and leadership effectiveness. The engagement with Christian mysticism, Ignatian spirituality, and
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contemplative spiritual practices (Underhill, 2002; Teresa of Avila, 2020), revealed a profound connection between the researcher's spiritual journey and his capacity development to lead with authenticity, moral integrity, and a deep sense of purpose and higher purpose. This spiritual underpinning empowered the researcher to transcend his ego-driven defence motives, aligning his behaviour and decision-making practices with higher purpose and for the greater good (Ricard, 2018) of all stakeholders.

The transformative impact of nature-based interventions and reflective practices (Bolton, 2018) on the researcher's leadership development emerged as a central theme. These practices, deeply rooted in the researcher's personal experiences, highlight the importance for leaders to connect with the natural world, whilst engaging in reflective and reflexive self-examination for personal and professional growth (Bolton, 2018). These offer a pathway for leaders to gain clarity, inner peace (Haase & Mulholland, 2008), and a renewed sense of purpose (Frankl, 2020), which are essential qualities for navigating the complexities of our modern VUCA world (Bennett, 2016; Kok, 2019; Slabbert, 2022).

Further implications of this research study extend beyond the personal transformation journey of the researcher, offering a blueprint for leadership development programs (Kjellström et al., 2020), highlighting the need for a holistic approach that nurtures the emotional, spiritual, and environmental dimensions of leadership (Gardner, 2013). This paradigm shift calls for a reframing of leadership training and development to include practices that foster self-awareness, spiritual growth, and a deep connection to nature (Hieker & Pringle, 2021).

In conclusion, the researcher's transition from Organizational to Transpersonal Leadership represents a profound evolution in the field of leadership development. This shift calls for redefining leadership development as a spiritual practice, where leaders are not just managers of resources but stewards of human potential and guardians of the Earth. This research study not only contributes to the academic discourse on leadership development but also offers practical insights for developing leaders' capacity to effectively deal with the challenges of the 21st century with wisdom, love, compassion, care, integrity, and moral

courage. The journey from Organizational to Transpersonal Leadership is not just a path of professional development; it is an invitation for leaders to embrace the truth that honours the interconnectedness of all life, our responsiveness to beauty and excellence, combined with the transcendent potential of the human spirit.

6.1 How might this research study contribute to the development of a process (model) for the development of Transpersonal Leaders?
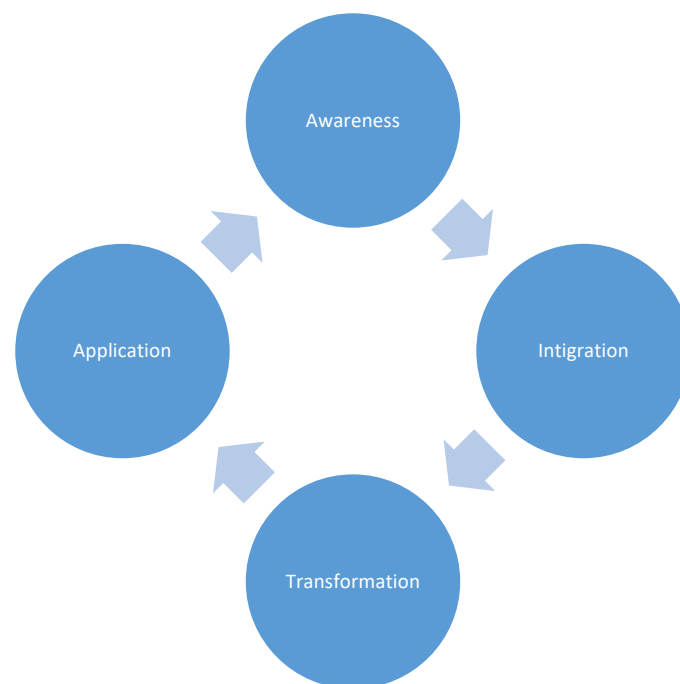
Figure 22 - Slabbert Transpersonal Leadership Development Model

This research study significantly contributes to the development of a model for Transpersonal Leadership development through the integration of its core findings into a structured process that embraces spiritual practices, spiritual intelligence, emotional intelligence (Bradberry & Greaves, 2009), nature-based interventions, and reflective and reflexive practices (Bolton, 2018). Drawing from the empirical insights and theoretical underpinnings explored throughout this research study, a theoretical model emerges that is holistic, iterative, and deeply transformative. This model, which could be termed the "Slabbert Transpersonal Leadership Development Model" (STLDM), is structured around four interconnected phases: Awareness, Integration, Transformation, and Application. Each phase is designed to facilitate

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the evolution of leaders from traditional organizational leadership paradigms to a more inclusive, spiritually oriented Transpersonal Leadership approach.

Phase 1: Awareness

The first phase, Awareness, focuses on cultivating self-awareness and emotional intelligence (Bradberry & Greaves, 2009). Drawing on Goleman (1996), this phase involves leaders engaging in practices that enhance their understanding of their own emotions, motivations, strengths, and weaknesses (Cashman, 2017). Tools such as the Enneagram (Rohr & Ebert, 2001; Heuertz, 2017; Cloete, 2019) can be integrated to provide deep insights into personality dynamics and personal growth paths. Reflective practices, such as journaling and mindfulness meditation (Bolton, 2014), support leaders in developing a heightened sense of self-awareness (Rupprecht et al., 2019).

Phase 2: Integration

Integration involves incorporating spiritual practices into the leader's daily routine, fostering a connection with their inner values (Slabbert et al., 2001) and the broader universe (Keating, 2002). This phase emphasizes the importance of spiritual disciplines, as outlined by Martin (2012) in nurturing a leader's spiritual intelligence (SQ) (Zohar and Marshall, 2001; Gardner, 2013). Contemplative spiritual practices from Christian mysticism, Ignatian spirituality, or other spiritual traditions (Underhill, 2002; Teresa of Avila, 2020), documented in the annexes detailing the researcher's spiritual exercises, can be adapted to suit the individual leader's spiritual orientation. Nature-based interventions, as experienced by the researcher in the Gifberge and Franschhoek Mountains, are also crucial in this phase (Jung, 2016), connecting the leader with the natural world and enhancing their ecological consciousness.

Phase 3: Transformation

Transformation is marked by the application of the insights gained from the awareness and integration phases to initiate profound personal and professional growth. Leaders begin to embody Transpersonal Leadership qualities, such as authentic (George, 2004; Gavin, 2019) ethical decision-making, compassion (Lombard, 2017), and a service-oriented leadership

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approach. This phase involves experiential learning opportunities that challenge leaders to apply their knowledge and skills in real-world settings, facilitating transformative learning as discussed by Chalofsky et al. (2014). Leaders are encouraged to reflect their commitment to transcending ego-driven motives in favour of serving the greater good (Ricard, 2018) of man.

Phase 4: Application

The final phase, Application, focuses on the practical implementation of both the beauty and excellence of Transpersonal Leadership principles in organizational contexts, transforming leadership into an artform. Leaders integrate their personal transformation into their leadership practice, promoting a value based (Slabbert et al., 2001), spiritually orientated organizational culture (Bouckaert & Zsolnai, 2012). This phase involves the longitudinal process of mentoring and coaching (Hieker & Pringle, 2021) employees within the organization, fostering a community of practice around Transpersonal Leadership, and implementing organizational changes, aligned with organisational higher purpose, reflecting the principles of sustainability, social justice, and ethical integrity.

The Slabbert Transpersonal Leadership Development Model (STLDM) is cyclical, with leaders encouraged to revisit and deepen each phase as they continue their personal and professional development. This iterative process ensures that Transpersonal Leadership is not a static achievement but a continuous life journey of growth and service.

This model, emerging from the study's findings, provides a comprehensive framework for developing Transpersonal Leaders. By following the STLDM, leadership development programs can more effectively develop and recalibrate leaders who are equipped to navigate the complexities of the modern world with wisdom, compassion, and a profound commitment to the greater good (Ricard, 2018) of mankind, directly contributing the UN 2030 sustainability goals (sdgs.un.org, 2016). The model's emphasis on spiritual and emotional intelligence (Bradberry & Greaves, 2009), coupled with practical application, ensures that Transpersonal Leadership is both deeply transformative and practically effective.

6.2 Validation and Academic Rigour

Creswell's (2023) academic validity and rigour was followed. The table below summarises the data for academic rigour and validation amongst the four main themes identified through the course of the research enquiry.

Table 10 - Validation and Academic Rigour Triangulation

Theme	Literature Review (Chapter 4)	Autoethnography (Chapter 3)	Interviews & Focus Groups (Chapter 3)	Synthesis in Discussion (Chapter 5) & Conclusion (Chapter 6)
Radical Leadership	Discusses radical shifts in leadership approaches and the need for transformation beyond traditional norms (Knights et al., 2018).	Reflects on the transformative insights gained during the Advanced Vision Quest (Autoethnographic Reflection, March 2022).	Colleagues discuss the effectiveness of radical leadership approaches observed during the researcher's transformation (Focus Group, April 2022).	Chapter 5 synthesizes these views, highlighting the alignment between radical leadership practices and empirical observations from the Vision Quests.

Ethical Leadership	Reviews models of ethical decision-making in leadership (Treviño & Nelson, 2014) and its role in organizational integrity.	Details ethical dilemmas faced and navigated during the 30-Day Spiritual Exercises (Diary Entry, May 2022).	Peers provide examples of observed ethical behaviours influenced by the researcher's spiritual training (Interview with Interviewee B, May 2022).	Concludes in Chapter 6 that ethical leadership, supported by empirical data and Spiritual Exercises, fosters organizational trust and integrity.
Authentic leadership	Explores authenticity in leadership and its impact on follower engagement (Avolio & Gardner, 2005).	Narrates experiences from the MSc Professional Coaching Certification where personal authenticity was crucial (Reflective Journal, June 2022).	Testimonials emphasize the leader's authenticity as key to enhancing team dynamics (Interview with Interviewee C, June 2022).	Chapter 5 integrates findings, showing how authenticity derived from professional coaching aligns with positive organizational impacts.

Spirituality in Leadership	Links spirituality with leadership effectiveness, emphasizing holistic growth (Kumar & Vij, 2014; Kok, 2019).	Journal entries detail the integration of spiritual practices into daily routines, particularly from Spiritual Direction Training (Spiritual Reflection, July 2022).	Focus groups discuss the perceptible influence of spirituality from the leader's training on the workplace environment (Focus Group, August 2022).	Chapter 6 synthesizes how spirituality enhances leadership, aligning personal experiences from Spiritual Direction Training with scholarly research and observed impacts.

Notes on the Table:

- Theme: Central themes as discussed in the dissertation.

- Literature Review (Chapter 4): Summarizes how each theme is treated in the literature, including key theories and findings with specific references.

- Autoethnography (Chapter 3): Describes specific instances from the researcher's leadership journey where these themes were personally experienced, referencing specific learning interventions and dates.

- Interviews & Focus Groups (Chapter 3): Includes feedback from other individuals that support or provide different perspectives on the researcher's personal experiences and the literature findings, with details on interactions and feedback related to the specific interventions.

- Synthesis in Discussion (Chapter 5) & Conclusion (Chapter 6): Demonstrates how the insights from literature, personal experience, and external feedback come together in a coherent synthesis that validates the study's conclusions, with explicit references to how these findings are integrated into the broader research narrative.

6.3 Limitations of the Study

The exploration of Transpersonal Leadership within this study has yielded valuable insights into the integration of spiritual intelligence, emotional depth, and ecological consciousness in

leadership development. However, like any research endeavour, this study has certain limitations that must be acknowledged to contextualize its findings and implications accurately. Recognizing these limitations is crucial for understanding the scope of the research, its applicability, and directions for future research inquiry.

1. Subjectivity and Personal Experience

A primary limitation of this study stems from its reliance on the researcher's personal journey and experiences in transitioning from Organizational to Transpersonal Leadership. While this autoethnographic approach provides rich, in-depth insights, it also introduces a level of subjectivity that may not fully capture the diverse experiences and challenges encountered by other leaders embarking on similar journeys. The unique circumstances, spiritual beliefs, and personal reflections of the researcher might not universally apply, potentially limiting the generalizability of the findings.

2. Scope of Spiritual Practices

The study's focus on specific spiritual practices and traditions, particularly those rooted in Christian mysticism and Ignatian spirituality (Teresa of Avila, 2020), might not resonate with or be accessible to all leaders. The spiritual diversity of the leadership community suggests a broader range of practices and beliefs could offer different pathways to Transpersonal Leadership. This limitation points to the need for further research exploring how various spiritual traditions can contribute to leadership development.

3. Quantitative Data and Generalizability

The qualitative nature of this research, while providing depth and nuance, lacks the quantitative data that might offer broader generalizability and statistical validation of the findings. The subjective experiences detailed in the study are invaluable for understanding the process of developing Transpersonal Leadership qualities, but they do not lend themselves easily to quantitative analysis or the establishment of causal relationships.

4. Cultural and Organizational Contexts

The study's context, based on the researcher's cultural background and organizational settings, may not reflect the wide variety of cultures and organizational environments in which leaders operate. Cultural values (Slabbert et al., 2001), organizational cultures, and societal norms play a significant role in shaping leadership styles and practices. The extent to which the STLDM model developed in this study can be applied across different cultural and organizational contexts remains an open question.

5. Evolution of Transpersonal Leadership Theory

While this study contributes to the emerging field of Transpersonal Leadership, the theory itself is still in development. The dynamic nature of Transpersonal Leadership means that the STLDM (Slabbert Transpersonal Leadership Development Model) model presented here may need to evolve as new insights, practices, and challenges emerge. The study is a snapshot of an ongoing process, highlighting the need for continuous research and variations on the STLDM model.

6. Suggestions for future research

To address these limitations, future research could explore the development of Transpersonal Leadership across diverse cultural, organizational, and spiritual contexts. Expanding the methodological approach to include quantitative measures and a broader range of participants could enhance the generalizability and applicability of the findings. Moreover, comparative studies examining different spiritual traditions and their impact on leadership development would enrich the understanding of Transpersonal Leadership's universal principles and practices.

In conclusion, while this study offers significant contributions to the understanding and practice of Transpersonal Leadership, its limitations highlight the complexity of the field and the need for ongoing exploration and dialogue. Recognizing these limitations not only ensures a nuanced interpretation of the findings but also opens avenues for further research that can deepen and expand the knowledge base of Transpersonal Leadership.

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ANNEXURE A - REFLECTING OVER THE ENTIRE MSC ON MY PERSONAL GROWTH AND JOURNEY TOWARDS BECOMING THE MASTER COACH.

Johan Slabbert

Personal project – Reflecting over the entire MSc on my personal growth and journey towards becoming the Master Coach.

Introduction:

It feels like yesterday when we all arrived at Henley South Africa, signing the attendance register, acknowledging our attendance for the PCIC (Professional Certification in Coaching). It started as a meet and greeted session. Everyone had an opportunity to introduce themselves to the group. Thinking back, I cannot escape a feeling of embarrassment, as I was so comfortable to introduce myself as, Johan Slabbert, the CEO, the pilot, the achiever, all of my identity well imbedded within the only one functional realm, my skills, my blind confidence and my proudly developed businesses.

My introduction:

"I am the founder and acting Chief Executive Officer of my own group of companies for the past 20 years. I fly helicopters commercially, hanger three of my own at Cape Town international airport, and I have no previous coaching experience",

I proudly stated, as to highlight that I did quite well without much assistance up until now, and in a way being quite skeptical about this training. Little did I know how profoundly this journey would change my life.

Methodology

It would be advantageous for the reader, to state my ontological position through which I would be reflecting on my developmental journey as both a leader and a coach throughout the MSc.

Grix (2002) states that ontology is the starting point of all research. As this research is grounded within the principles of reflection and not necessary on empirical printed academic sources, it continues to be important to note as it is through this very ontological position that I made sense of my developmental journey as coach in both my general technical skill set as well as my identity development. Grix (2002) defines ontology as the study of what is real,

what exists and whether material things are more real than non-material things. Grix (2002) notes that ontological claims are claims made about the nature of social realities, what units (parts) make it up, and how these units might interact with one another. Grix (2010) further explains by stating that our ontological assumptions, define and help us articulate what it is we believe is a true representation of our social reality. It is in this articulation that both the reflective and reflexive takes on its own meaning and value. The ontological assumptions made, function as the lenses through which I conducted and positioned my reflective writing. This effectively gave my newly found knowledge (realities) gained within my development, new meaning as it unfolded.

This reflective piece was executed through the lenses of a Philosophical Ontological Idealistic, viewpoint – (Rose et al, 2015). Throughout this reflective document, all my assumptions were based on the beliefs that immaterial phenomena, such as the human mind and human consciousness, together with human unconsciousness, are more real than material things within our physical world, and that reality is constructed in the mind of the observer, as in this case, my realities constructed, as the coach in development.

I shall discuss my general development, not just as a professional coach, but more importantly how being part of this MSc journey have profoundly changed and assisted me in the rediscovery of me, the rediscovery of the authentic me, and the rediscovery of my true identity. I shall endeavour to reflect with less focus on the specific analyses of my personal behavioural change improvements, but rather reflect with more focus and emphasis on how I improved my inner sense of being, through a state of synthesis throughout all the realms of my psyche (Consciousness, Middle Unconscious, Lower Unconscious, Higher Unconscious and Universal Unconscious). Finding synthesis rather than spending much time on the post-mortems of my behaviours remained at the core of my developmental journey. Igniting my will to self-discovery (Frankl, XXXX) (Hulnick and Hulnick, 2000) naturally enhanced my inner psyche synthesis (Assagioli, XXX) and also contributed towards an improved state of general congruency (Sartain and Katsarou, XXX) and well-being. Being aware of my immediate surrounds, my spatial-awareness and the awareness of my subjective inner dialogues, played an important role in my development as coach. The conscious integration of the noted (PCIC) coach competencies, combined with the acknowledgement of my own soul-consciousness within the vast depths of all levels within my unconsciousness, profoundly impacted me as a
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human being, youngest son, brother, husband, father, leader, manager, colleague and ultimately, as coach.

My reflection will be done through the visual representation of my personal developmental journey as can be seen in Figure: XXX, tested and developed through both reflective and reflexive practices throughout my developmental journey, whilst on the MSc. All reflection will be done with specific reference to the two main pillars of personal development. My technical skill-set development as coach, directly related to the development of my coaching proficiency (my outer game development), and my identity development as coach and leader (inner game development with excellence integration) (Hicks, 2014). I shall highlight the key stages those most prominent in my identity development, against the backdrop of my general awareness towards master coach competencies

Figure 23 - Visual representation of both skills and identity development
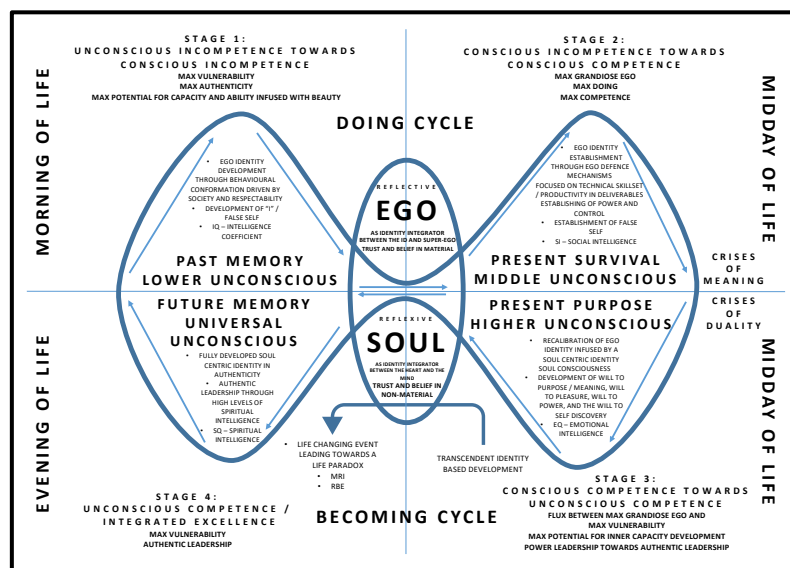
Quadrant one will be on my early childhood development up and until the point of a fully developed Ego identity. I also refer to this quadrant as the journey through the morning of my life, that gave rise to the multitude of beliefs and values, that navigated me to strong levels of conscious competence.

The second quadrant through which I will reflect will be the further development of my Ego identity and the spearheading of my skillset development within organisational power leadership, with specific reference to the South African socio-political landscape. I also refer
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to this part of my developmental journey to reaching the midlife developmental point or reaching the midday of my life developmental journey.

The first two quadrants within this cycle refers to the doing cycle driving productivity and efficiencies through strong organisational power leadership driven by my established EGO centric identity.

The third quadrant of development, also referred to as the start of the second part of my life development, earmarks the initial sparks towards an awareness and need for the actualisation of my inner will to self-discovery, often ignited by a crisis of meaning or a crisis of duality.

Finally, within quadrant four, I shall reflect on my journey towards integrated excellence, a developmental journey where excellence / productivity and efficiency are positioned alongside the beauty of such journeys.

Quadrants three and four refer to my becoming cycle, development of my new identity as I learn to lean into vulnerability. During this stage of development my altered behaviours as coach and as leader became embedded within my newly discovered soul centric identity.

Throughout this writing I shall note how my key coaching competencies, together with the development of my own tools and techniques, as well as the reflection on my personal identity development as both coach and leader, have progressed during the course of my studies.

It will also become clear how the theories of the vast array of coaching psychologies became integrated within my personal eclectic coaching model development, aligning and propelling me towards my goal of becoming the Transpersonal Coach I am today. My progressive development as coach in training will be evident throughout as I became more confident within my coaching practice. As my development wasn't linear by nature I will endeavour to show how my insights, skills and style shifted me through Whitmore's (2009) four quadrants / stages of coach development (Unconscious Incompetence, Conscious Incompetence, Conscious Competence, Unconscious Competence), and how these relate to the four quadrants of my developmental journey (Figure XXX). I refer to this developmental journey as the recalibration of my Identity as Leader and as Coach, whilst honing my general coaching skill-set and coaching pillars of excellence.

Technical Skillset / Key pillars of coach competencies in development

Post MSc it became clear that my developmental journey as coach was in fact very similar to my developmental journey as helicopter pilot (Wagtendonk, 2004). Very early on in my coach training (PCIC) I noticed the direct comparison and parallels between my developmental journey as helicopter pilot and being the coach in continuous training.

In flying a helicopter, the consequences of potential error in judgment leads to death. Initially my response within the drawing of these parallels on the consequences of error in judgment, it seemed that the consequences in coaching were not quite as radical to that of flying a helicopter. However, as I progressively developed as a coach, it became clear, that although the consequences of error in judgment in coaching might not lead to immediate death, it could potentially have disastrous consequences on your coachees and those you and/or they lead, highlighting the absolute importance of supervision for the coach in training.

Stage One: The pilot in training / The coach in training

Within my basic training as helicopter pilot, I was introduced and exposed to all the controls and their effects within the aircraft. Manipulating these with gentle inputs, are positioned as the main pillars of pilot competencies. One by one we are introduced to the cyclic (360° aircraft attitude controlled with the pilot's right hand), then the pedals controlled by the pilots left and right feet (controlling the tail rotor thrust as the anti-yaw controls, originating from the main rotor torque generated), then the Throttle for the control of the main rotor RPM (dictating how much lift is generated within the rotating wing, controlling all the dangers of main rotor stall and the feared vortex ring state, where the helicopter loses all its ability to fly and stay airborne – controlled by the pilot's left hand), and finally the introduction to the helicopter collective control, also operated by the pilot's left hand, dictating and collectively changing the angle of attack of the rotating wing that controls the aircrafts ability to accent, descend and or to hover two feet of the ground with 2500 Kg suspended within mid-air (Wagtendonk, 2004).

I remember the initial effort and concentration involved in trying to operate and fly the aircraft for 5 minutes consciously, and often ending up in a sort of a brain freeze where my brain will literally "hang" because of an overload of information and stimuli (Deitz and Thomas, 1991), as messages and feedback loops of information was trying to connect newly build neuron networks (Bossons et al, 2015) in an attempt to integrate the functionality of
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the different controls and effects. I remember how exhausted and often embarrassed, with a scared Ego I might add, I was after every training session, so vividly aware of how consciously incompetent I was at that stage of my training.

I remember that this stage of my training was accompanied with much internal dialogue and self-doubt, questioning my abilities in reaching the proficiency level required from commercial helicopter pilots. I do remember the acute increase of my own personal levels of vulnerability as my Ego underwent a continuous and rigorous panel beating. Here I am, the hot shot CEO of my own group of companies, with my proverbial wings cut very short, no pun intended.

My initial introduction and exposure to coaching and the subsequent competencies to be mastered in my training, could be directly related to my introduction to pilot training. During these initial stages, my focus remained on creating enough awareness surrounding the coaching competencies. These competencies include but are not necessarily limited to the following:

Build and establish a safe and appropriate environment,

Building rapport,

Becoming an Active Listener,

Asking profound questions for profound awareness,

What to Focus on within the coaching construct,

How to explore within the coaching conversation without being directive,

The application of the correct and appropriate Tools and Techniques,

Build coachee confidence and ensure coachee leaves the coaching conversations non-dependent on me as coach,

Exploration of the coachee's Will and Passion to do what has been decided within the coaching conversation and lastly,

Ending the coaching conversation in the most objective and positive way possible. Endings aren't negative and should be seen in the light of the inception, the first steps towards the rest of the coachees careers and lives.

Initially, my focus was on mastering each of the pillars individually to gain insight into their importance and applicability within the coaching conversation. This I achieved through both pre and post coaching reflection.

As most of my coaching at that stage was done and supported through my consciousness, with very little help from my unconscious, I recall how difficult and challenging it was to conduct a coaching conversation outside the constructs of John Whitmore's GROW model, which inevitably led to my initial coaching conversations running less than fluent. I noticed that the fluency and efficiency of my coaching conversations were highly dependent on the integration of not just the pillars of coach competencies, but on a higher level, the integration of my inner game and outer game as most of my development as an organisational leader was based on the logic and linear thinking and outcome, I soon realised that my development as coach will be far removed from any rational and or linear developmental journeys.

With my coaching only supported by my consciousness, the intensity and focus were on such a high level, that I hardly managed to complete two coaching sessions in one day.

The coach in training is highly dependent on critical feedback from tutors and peers. On many occasions we were expected to coach in front of a panel of tutors and peers, allowing them the opportunity to critically analyse our techniques and behaviours, as a coach in action. I often personalised such feedback and experienced how my own EGO identity was challenged and catapulted towards driving my behaviours aligned in protecting my image, at almost any cost. Dealing with vulnerability at this time did not come naturally and I found myself caught in old established habits of avoiding and hiding any feelings of vulnerability.

Stage Two: The Magic happens: Less internal dialogue and self-doubt. My self-confidence starts to improve through less control.

The interaction and integration between the major competencies and how each of these influences the other and effectively influence both the attitude of the aircraft and pilot, became prominent. Through perseverance combined with lots of feedback from my instructor and neither him nor myself allowing me the luxury of too much logic, it all happened. One morning it just all fell into place. I got into the aircraft, started her up, took off and flew the helicopter as if I was doing it for years. What a feeling, as I was introduced to the sweet emotions of a consciously competent pilot. My Ego immediately took a turn for the best as I felt more at ease in the cockpit. I became consciously competent in my skills as

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pilot and could literally feel the specific gravity of my identity becoming weighted in my skills and ability to fly a helicopter. It is here that I noticed the almost instantaneous development of my grandiose Ego within any state of conscious competence. I noticed that conscious competence is often driven through our abilities to complete tasks within the functional realm of life. I became aware of the strengthening of my own Ego-identity during this stage of my development as pilot.

The stronger my Ego Identity, weighted within my abilities to execute (to Fly), the more prominent the confidence and soon the attitude of power and control followed. Amazingly I had to allow for the "magic" to take place by letting go of my preoccupied need for control that led to the subconscious integration of my skill set, ultimately putting me back in control. I had to lose control to be in control.   It was during this stage of my training that I became aware of the life-threatening dangers of allowing my skill set as pilot to become an extension of my ego. Stay confident, stay humble and stay alive. Step up with confidence and simultaneously bow down in humility.

At the end of Stage 1 on the MSc developmental journey as coach, our training offered an interesting bridge towards the development of my master coach competencies and confidence. My introduction to Nero Linguistic Programming (NLP) opened a world of proven tools and techniques ready to be implemented within the coaching conversation (Grimley, 2013) (Vaknin, 2012). NLP soon immerged as the art of essence and the essence of excellence, thus excellence in its nature, is an art (Knight, 2009). Understanding how profoundly our mind state and our past, effects and creates our present, empowered me on a journey of self-discovery. Understanding the Meta-Model (Bandler and Grinder, 1976), and how my past experiences combined with the emotions I used to give it meaning, started shedding light on my personal imbedded values and beliefs about life, business, and leadership.   The introduction to Robert Dilts' Neurological levels was instrumental in identifying the level of engagement and entry to my internal dialogues and self-coaching conversations.

In the beginning of stage two of the MSc, I was introduced to several frameworks that constitute advanced and/or master coaching efficiencies. This was an opportunity for me to start integrating my basic coaching competencies within an array of different coaching psychological paradigms. Although Whitmore's GROW model (Whitmore, 2009) continued to offer the safety through its structure within the coaching conversation, it emerged that my

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natural preferences and tendency was leaning towards the related fields of Coaching Psychologies of Cognitive Behavioural Therapy, Narrative Psychology, Other Person-centred approaches, Transactional Analyses, Psychodynamic schools of thought and NLP tools and techniques (Palmer and Whybrow, 2008). It became clear to me that my preferred coaching style and practice would be positioned uncomfortably close to the boundaries of therapy. Realising that this was dangerous territory, I decided to focus my attention to the better understanding of the spheres of coaching and mental health as to recognise and manage such psychological issues early on within my coaching interventions (Buckley and Buckley, 2006).

As my confidence exponentially increased, the awareness of my EGO identity becoming a threat to my coaching efficiencies during this time, emerged. Being very aware of my history of organisational power leadership, I was cautious to not taint my coaching interventions within too much directive towards my coachees and the conversation. The more proficient and integrated I became within the pillars of coaching excellence (outer game), my confidence exponentially increased. During this time, I identified that my EGO defence mechanisms developed within the coaching conversation. This led to a stronger Ego Identity, weighted within my abilities to execute (to coach), more prominent confidence and soon the attitude of power and control followed (my imbedded leadership style), a dangerous and unacceptable scenario within the coaching discipline, noting that coaching excellence goes far beyond technical skillset.

Stage Three: The development of trust and belief:

During this stage of my development much focus was given to the honing and integrating of my skills and competencies as pilot. Much advice and encouragement were shared by my instructor using every moment to ensure the smooth transition from being a competent pilot in my skill set, to becoming a confident pilot. The day arrived. It was my time to go solo. I was instructed to land. On landing he shared the great but horrifying news, that I was about to take my life in my own hands. I still vividly remember my immediate thoughts. If something goes wrong today, there's no one to blame but myself. No ego to protect my image, and no luxury of hiding behind the ineffectiveness' of others. If it goes wrong here, I am the only one to blame. My major concern remained, that if it goes wrong today, I wouldn't be able to patch up my ego-image. I would die as a failure, or hopefully they would find a

technical problem that gave rise to the accident and allow me to enter eternity with some dignity intact.

My instructor (Frank Hollenburg) prepares to exit the helicopter. As he exists, he leaves me with these profound words, "Johan, you know you can fly, the question to deal with and hurdle for you to overcome today is, do you believe you can fly?" My vivid awareness at that time was that I have to confront myself in vulnerability (Brown, XXX). The type of vulnerability that asks of us to dig deep into the very fabric of what we are made of the very fabric of our identity whilst investigating each and every building block of our inner development. This was my first of many encounters and exposure to the hidden powers within human vulnerability and the confidence to peel back the layers of the naturally developed human EGO identity.

I managed a smooth take-off, and then it suddenly dawned on me. I am flying. The immediate excitement was instantaneously damped with the realisation of what the consequences could be, confirming the natural standard operating procedure of my brain, running a multitude of scenario plans with one major focus, to keep me alive and to protect my image at almost any cost - given the rather large probability of my potential errors in judgement in the making. I survived the solo. Shaken physically, stirred within.

My coaching developmental journey mirrors this phase of my training as a helicopter pilot.

With much reflection the core concept of developing my coaching skills beyond conscious competence, emerged. Such journeys are very seldom linear and often within our identity developmental mobius strip. Facing the worst and the best of who we are. Exposing almost instantaneously who we are when no one's looking. Migrating from conscious competence towards unconscious competence is our journey towards integrated excellence. Knowledge is often inappropriately linked to the EGO, whilst trust and belief is a function of our identity. Trust in our skills, trust in our environment, our caretakers, our tutors, and supervisors become the very chassis, our vehicle to undertake the journey from the ego-image towards our authentic best version of ourselves. Once trust is ready and able to migrate, we start loading the vast array of our beliefs and values, as baggage that needs to be interrogated along the journey of self-discovery towards our identity within authenticity imbedded within our ultimate self-actualisation and self-transcendence towards unconscious/integrated competence/excellence.

Knowledge is linked to EGO. Belief is linked to identity. It is within the latter that I noticed throughout my own developmental journey that my identity development as a coach would be directly proportional to the level of authenticity within my coaching interventions. In the final stages of stage two of the MSc journey, I was introduced to the science of reflective practice (reflective and reflexive). The knowledge gained in both theory and practice within said module, offered me both the skill set and confidence to embark on a journey of self-discovery in both my ego-identity and the search for authenticity.

Identity development as coach

Holiday (2017) notes that the coach's EGO is the real obstacle in their development towards master coach competencies. Krishnamurti (1969) agrees and elaborates that man developed from the periphery inward, becoming a product of his/her environment, conforming in every sense, just to become respected and will do almost anything to protect his/her image. This, Krishnamurti (1969) sees lying at the heart of man's natural EGO-centric development and the root cause of dysfunctional coaching behaviours. Krishnamurti (1969) concurs with Freud's (XXX) theory of identity development and explains: The Id, EGO, and Superego work together in creating and shaping our EGO identity, which he refers to as the "false self". The Id creates the demands, the EGO adds the needs of reality, while our Superego adds morality to our intended actions. This theme emerged as a conclusion within my PCIC reflective assignment noting the importance of the recalibration of the coach's EGO identity in training. It was at this early stage of my development as coach, that I took a special interest in John Whitmore's Transpersonal Coaching (coaching the whole person – body, mind, and soul), based on the related field of Transpersonal Phycology.

It is within the latter that I have noted the ambiguities within morality. Most of our belief systems combined with values, are well embedded throughout our developing years and often positioned by our care takers at a time in life that we do not have the necessary skills to critically analyse information. It is clear from a simple analysis and awareness of morality within our post-modern society, often driven by the virtual role-models of Hollywood.

It is in this instance that Krishnamurti (1969) reiterates the importance for the coach in training to be recalibrated to a less EGO-centric and more authentic coaching style. He positions this to be done through both reflective and reflexive practices within the general

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realm of soul consciousness. He proposes a recalibration of the coach's identity through soul-centric identity development from our inner/soul-authenticity, towards the peripheral of our being, thus shaping our coaching behaviours, authentically.

Figure 24 - EGO Identity development
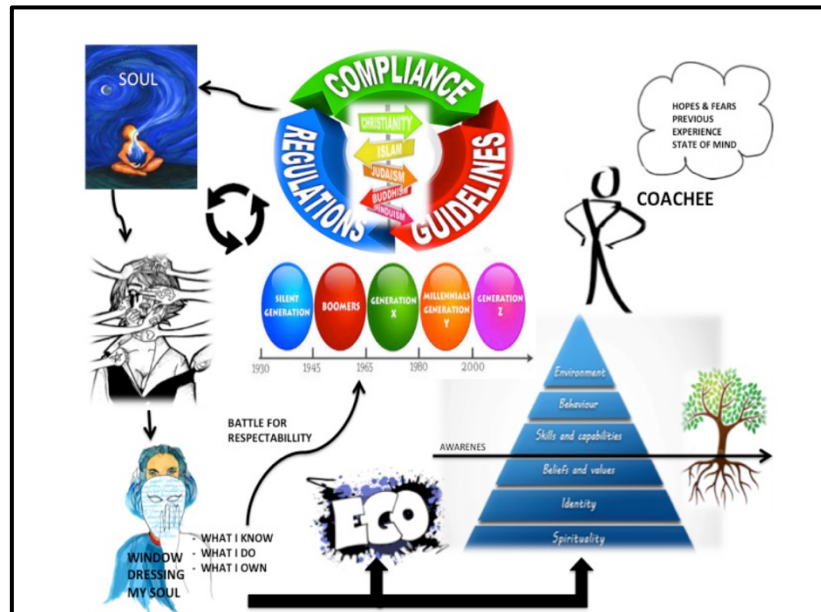
Hulnick & Hulnick (2010) and Dallas Willard (2014) positions an alternative to Freud and Krishnamurti's identity developmental paradigm. They propose a coaching developmental paradigm through the lenses of spiritual phycology and soul-centred education. Within this realm, they position their tripartite theory of coach identity development through the heart, the soul, and the mind of the coach. In this instance, they position the souls as the integrator and the facilitator, between the heart (the source that drives our will for power, will for pleasure, will for meaning and purpose, and finally, our will to authentic self-discovery) and the mind (the source of our emotions and thoughts), ultimately developing a soul-identity that yearns to replace our naturally developed EGO-identity of the coach.

Law and Murray (1896) agree and brings our attention to the power of the divine indwelling of the "spiritus", the fire within man, at the core of human psyche and desire.

Leavy (2016) points out that strong, good character coaching is developed through a journey of self-discovery of both understanding the EGO identity, and yearning for soul-identity, a migration journey departing from the EGO-identity towards an authentic self, our authentic

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identity, our soul-identity, our true essence (Hulnick and Hulnick, 2010). This journey profoundly impacted both my passion and purpose within my coaching development as the final frontier within the MSc.

The following section divides my developmental journey into four stages as presented in the methodology section above (Figure 1). It is important to note that I will start reflecting at stage two and then revert back to stage one. At the point of inception of my developmental journey as part of the MSc, I was a fully developed EGO-centric, organisational, power-leader, firmly grounded within stage two of my four stage developmental reflection. Therefore, I will reflect on stage one in hindsight as to gain insight and an understanding of why I am, who I am.

Note that stage one and two reflect on my development in my basic education (schooling) as well as tertiary education encompassing my training as a mechanical engineer, commercial helicopter pilot, and several business science qualifications, colimiting into my general skill set in business management, peaking at the end of stage two of my visual representation of my developmental journey in Figure 1.

Stage three and four refer to my developmental journey throughout the MSc, with specific refence to the transition from excellence in doing towards the beauties of becoming.

Stage Two: Achieving conscious competence and the fully developed EGO

About me:

Being the active Chief Executive Officer (CEO) and founder of the AGL Group of companies operating in the manufacturing, wholesale and retail, warehousing and logistics, and technological sectors since 1997, I found myself as a well-developed organisational, power-leader with a fully developed EGO identity (supported by an arsenal of EGO defence, willing and able to protect my image at any cost) routed within what I had, what I did, and what people might have thought of me. Being a natural communicator and extrovert, my strong developed social intelligence was key in the mobilisation of both my staff and suppliers towards a common goal. Most of the unknowns within organisational excellence have been dealt with while my general behaviours were driven through my fully developed survival attitude, drawing from well-developed neuron networks positioned on the boundaries of my consciousness.

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Since 1997 AGL's staff development took on the form of several third-party training and development programmes. Most of our senior management have been sent on management development programs (New Management, Management and Senior Management Development Programs), with the main aim to gain knowledge and develop their skill set to achieve and reach their goals. Although positive results were visible in the short term, it became evident that our own leadership started showing signs of increased levels of managerial stress, often manifesting as fear and negatively affecting their ability to make good and appropriate decisions.

Because of my personal development into a strong, organizational, power-leader, it became clear that throughout the company AGL leadership developed into strong Organisational Leaders (prone to be driven from the one crisis to the next), preoccupied with the identification and the development of skills necessary to achieve results, and quickly labelling those as unsuccessful who do not meet the criteria for deliverables. This all was happening at the cost of our employees soon to be confirmed in our increased staff turnover figures. This approach was not sustainable.   The expected continues high performance levels was difficult to maintain, and added to the already high stress levels, of leadership throughout the company. The question arose: "how do I change within my leadership style and identity as a leader to set the tone for our company to adopt a coaching leadership style, throughout?"

It was at this point that I started the journey on the MSc and more specifically with the PCIC. Early on in the program I was exposed to analysing my life position and discussing our own personal Meyers-Briggs Personality type Indicator results (Bossons, Kourdi, Sartain, 2012: 162). Given my personality type (MBTI – ENTP) (Annex E), (Hardingham, 2004: 19, 20, 109) all indicators were pointing towards a personality likely to value Competence, Intelligence, Loves Precision and Efficiency. The ENTP personality type is often referred to as the visionary, the debater, and the lawyer with a strong underlying combative nature. This shaped me as a perfectionist, Independent, Enthusiastic, Assertive, and Outspoken, confident helicopter pilot, bringing to the forefront the natural "control freak" in most facets of my life. I was so quick to rule given my pressures to deliver results that all verdicts were passed intuitively. I was the go-to guy to fix virtually anything. I was an expert at living the fundamental error of attribution (Cite) (It's not the person, it is about the situation), and both transference and countertransference (Cite) (Bossons, Kourdi, Sartain, 2012: 93.) was riddled throughout most

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of my daily transactional decision-making processes. The warning lights started flashing. I was clearly comfortable with driving performance, oblivious, that it was at the cost of future potential.

I started seeing the value of getting to know myself as an integral part of becoming a coach and a recalibrated leader (Cite). What is it that drove me? What is it that motivated me? What is it that frustrated me, and what emotions did others evoke in me? How did I deal with these without putting relationships at risk? (Hardingham, 2004: 108) (Annex E). It is within this self-discovery, being aware of how I thought I behaved (perceived behavior) to what others might have experienced (actual behavior) that the importance of my inner-game and outer-game alignment started driving improved congruencies within myself. Noting my natural combativeness, those interacting with me often miss-read my aggressiveness, as directed to them personally, rather than having the insight that my combativeness was generally directed towards challenging information, rather than the person behind the information.

It is during this time of self-discovery and personal reflection that I dwelled on identifying my personal core values, beliefs, and meta-narratives that drove my general behaviours and conduct, well embedded within my sub-conscious. These included but were not limited to:

"The world belongs to those who want to fight".

"If you want loyalty, buy a dog".

"There is no room for personal problems and/or challenges at work".

"We are not necessarily better, but we are allowed to be different".

"It is not how you start off in life, it is how you end up".

"Why would I want to stop and smell the roses, if a garden is of no value?".

"It's my way or the highway".

"To hell with society, as they are a contradiction in terms".

"Give of yourself until there is nothing left".

"Nothing at the cost of a standard".

"Hard work has never killed anyone".

"If you can visualize it, give it colour, give it sound, and feeling, you can achieve it".

"God only looks after those, who is willing and able to look after themselves".

During this time, it became clear that my primary mode of living was fixated on the world I operated within, often making sense of life through my natural ability of intuition. Only after intuitively making sense of my environment, my secondary mode of existence became internal. It was only then that I started dealing with life through rational thinking. These attributes positioned me in favour of development as both a coach and leadership coach. Based on my high levels of intuition, I understood people and situations with great precision, quickly, and in-depth.

With this said, the speed at which I operated in could potentially be destructive towards the coaching conversation. I needed to slow down, breath, and not focus on the outcome of the coaching conversations, at the cost of the beauty within the coaching journey. I needed to steer away from the potential pitfalls of a directive and or telling coaching style. That being said, Mujtaba and Sungkhawan (2009) note that coachees positioned in Heresy and Blanchard's Situational Leadership Theory in quadrant one, in the broader sense, could expect more of a telling coaching communication style.

Having better insight into who I am, how I behave, and how I generally make sense of my world, became the next logical phase of self-discovery.

Stage One: Early child development - Conscious incompetence and establishing the EGO identity

Closer to the end of stage one of the MSc, we were introduced to Neuro-Linguistic Programming (NLP) and the Meta-Model. NLP is a conceptual framework to communication, personal development, and phyco-analytical schools of thought created by Richard Bandler and John Grinder. "Neuro" refers to neurology, "linguistic" sheds light on how we use language, in both our inner and outer worlds, whilst "programming" refers to the well-developed habits within our behaviour. NLP is often referred to as the language of our subjective mind. The language of our inner voice. NLP assisted me in both the understanding and the root conceptualisations of my behaviours based on past experiences, beliefs, and values. Humans experience through sensory information and such experiences are given meaning through the attached emotion. The sensory information combined with emotion are stored within the sub-modalities of the human brain ready to be re-represented as a past experience within memory.

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Unfortunately, these experiences are stored through the universal modelling processes of deletions, distortions, and generalisations that often lead to an impoverished re-representation of the true past, highlighting the dangers of our autonomic driven behaviours based on impoverished and incomplete information. Furthermore, during this stage of the MSc, the weighted importance of the first system (family) in our personal development, and how this underpins our core values and beliefs, dramatically effect and influence our natural EGO identity development and general confidence and/or vulnerability, within this life.

As noted by Bandler and Grinder (1976) our core values and beliefs are shaped by our caretakers and tutors as they normally hold a position of authority, with rapport and relationship at the core, while we, at that young age, generally fail to critically analyse their information shared, thus blindly accepting the values and beliefs of others.

With this new-found knowledge and exposure to the Meta-Model, I noticed the power of my own language patterns to reconnect deletions, distortions, and any generalisations occurring in my general language use with refence to the experiences that they originate from.

I was the last and youngest son to be born into our family. Neither my father, nor my mother was of high education. My father, being one of 12 children had to leave school at the age of 16 to assist the family in putting food on the table. My mother was one of five children that had to leave school at the age of 14 to assist their family in putting food on the table. My two oldest brothers, where born deaf and with no hope for corrective surgery. We lived in, what was at the time, the Brox of Cape Town, South Africa. The environment was riddled with poverty, gangsterism, drugs, and violence.

The environment was governed by the unwritten rules of mutual respect, loyalty, commitment, honesty, transparency, and honour, all regulated by the common understanding of, and subjected to, the law of the jungle – the fittest survive (the principle that those who are strong and apply ruthless self-interest will be most successful).

As everybody looked down on us in this part of society, a constant fight emerged through our struggles of being accepted, not rejected, and to be respected. Status within this society, and what other people, outside this society, might have thought of me, stood central and at the forefront of the development of my own EGO defence mechanisms.

As a child, all three the pillars of my EGO identity where absent until my late twenties. Growing up poorly, and often rejected, robbed my EGO from material possessions, and with

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both my parents involved in blue collar jobs with very little education, we had nothing, and to the larger society, there was very little honour in our skills. This environment of complexed uncertainty did not contribute towards the enhancement of my confidence at that point in my life and soon after anxiety started manifesting in a speech disability – a stutter.

My reality during the early developmental years of my life was poverty and hardship that laid the foundation of my well-developed beliefs that life only belongs to those that is willing to fight. Often, this fight was in the figurative. My father, working as metal worker, during most of my early to adolescent development, believed and often articulated that not much is achieved through rational debate, but rather to achieve through a displayed behaviour befitting to that of a warrior. My dad was very seldom happy and blamed life for his fate. The fact that he fathered two deaf boys (my oldest and second oldest brother) exacerbated his general aggressive behaviours. Through my reflection it became clear that he must have felt both guilty and responsible for my brothers being deaf. His behaviours were predominantly driven through emotional mood-swings as he was trying to make sense of his life without purpose. My mom, on the other hand, was the rational one. Strong willed, combined with a beautiful heart. Her general beliefs and values were driven through her purpose to serve. On many occasions, mom would take in total strangers, mostly the elderly, and cared for them with no financial gain and/or reward. For most of my developmental years, we constantly cared for strangers, resulting in the fact that I never experienced a holiday with my parents. All of my school breaks were spent at home as my mom did not want to leave those that she cared for, without constant care. Mom believed that we are placed on this earth to serve and give of yourself unconditionally.

It is clear through this reflection, the impact of my environment and first system had on my EGO identity development confirming my strong-willed, combative, perfectionist, love for serving, and rational thinking, truth seeking identity. This environment of hardship and uncertainty contributed greatly towards my development of my general emotional intelligence (EQ). It became clear to me that my values, well embedded within my sub-conscious, stood me in good stead, while it supported me in achieving great material success at a very young age. However, Marshall Goldsmith's (2013) *What got you here won't get you there,* resonated with me as I investigated each of these beliefs open-mindedly enough, that some would be counterproductive in achieving my goal of becoming a master coach.

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Stage Three: Conscious competence towards purpose

Stage three (Figure 1) of my developmental journey was ignited through a personal crisis of meaning. Through the constant exposure of the importance of being self-aware, a surprising question emerged. -Why am I in business? In the process of unpacking these thoughts, it dawned on me that I was never in business for me, but rather to ensure that my immediate family would no longer be enslaved by the sub-standard lifestyle, in which I grew up. The quest to finding the answer to this question, catapulted me into high levels of coaching inquisitive confidence with a keen interest in the development of my identity as coach. During the MSc stage 2 and 3 we were introduced to the modules of advanced coaching, group coaching, and reflective practice. Within the advanced coaching model, specific reference was made to my competencies as a coach, as well as opening up the window of exposure to a wide verity of coaching psychologies. Both my interest and style soon adopted Coaching Psychologies of Cognitive Behavioural Therapy, Narrative Psychology, Other Person-centred approaches, Transactional Analyses, Psychodynamic schools of thought and NLP tools and techniques (Palmer and Whybrow, 2008), positioning the fundamentals within my own eclectic coaching model development.

Module 2 of stage 2 within the MSc, introduced me to group coaching where I was exposed to multiple coachees within a single unit, further honing my skills and coach identity as I became confident in identifying both purpose-driven and basic assumption members within the group coaching construct. The latter remained in my focus as to assist such coachees/team members to migrate from their general over dependence on leadership, fight or flight, and hope towards team purpose.

Given my ENTP personality type, my natural talents and affinity to group coaching, emerged and, soon after, I started with the development of my own personalised group coaching model construct, based on a series of causal loop diagrams imbedded within Senge's (XXX) views of systems thinking (Smith – Acuna, XXX). The reality of how the small can affect the whole, in not just our participation in teams, but also how the parts of my own human psyche affected me as coach and leader. How my past (lower-unconscious) and present (middle-unconscious), and future (super-consciousness), all play into my consciousness and how these might affect my EGO identity and ultimately, my authenticity as coach and as leader.

Closer to the end of stage 2 of the MSc, my last module was reflective practice. The profound impact of being trained in both reflective and reflexive techniques, laid the foundation for my accelerated development as coach. With a keen understanding, combined with the skill set of reflective practice, I was able to start driving higher levels of congruency between my perceived behaviours and actual behaviours. This proved to be instrumental in my abilities to self-coach subsequently taking control of the areas of behavioural change within the coaching conversations. Reflective practice was the first, but also final steps for me to embark on a journey of self-discovery, eagerly exploring the potential obstacles within my own memory, will, and my soul, to pass from meditation to contemplation (St John of the cross, 2008). Reflective practice was instrumental in the development of identity through the active interrogation of which of the four passions (joy, hope, sorrow, and fear) generally invaded my will and thus, affect my behaviour as both coach and as leader.

By this time of my developmental journey on the MSc, my personal style and coaching model started taking shape as I realised that my identity as coach is key to my confidence as coach, but more importantly, my style as coach. It was during this time of much contemplation, that my general outlook on life, business, and coachees, emerged as a philosophical, ontological, idealistic view of our existence. My general assumptions on my existence and beliefs are based on immaterial phenomena, such as the human mind and human consciousness, being more real than material things, and that reality is constructed within the subjective mind of the observer. These were my first steps towards the building of my evidence based coaching model within the realms of what Whitmore (2009) positioned as Transpersonal Coaching.

Stage three of my developmental journey on the MSc commenced with a thorough introduction into the world of research methodologies and soon after I was tasked with the development of my research question for my final dissertation for the MSc. Without hesitation, based on the development of my coaching style to this point, I decided to conduct my research along the avenues of Transpersonal Coaching as a potential model for the development of leadership with specific reference, to the inner capacity development for leaders to better deal with work-related stress. Through this stage of the MSc, I was systemically led into the journey of self-discovery outside the boundaries of the EGO identity, laying the foundation for my own soul-centric identity to emerge. What followed was a systematic exposure to various mindfulness practices (open awareness meditation and

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disidentification) within much spiritual contemplation. Through these practices, the realisation dawned on me that my new found identity as a Transpersonal Coach, was hidden within a transpersonal space where the active interrogation of my own personal will to power, will to pleasure, will to purpose and meaning, drove different behaviours and thus, led to new experiences, thoughts, and emotions which, in culmination, emerged from my inner being, my soul, as an alternate identity supported by love, compassion, care, hope, and future. It was at this time, that my new-found identity aligned through peaceful congruency, manifesting within my total approach and behaviour as Transpersonal Coach, leader, father, brother, and husband.

The meaning / purpose of my life migrated from power, greed, and wealth towards a life of self- discovery. A life pre-occupied with purpose, meaning, and for the greater good of those that I coach, lead, and befriend. I had to lose my old self in order to find my new self. I had to constantly recreate who I am, bit by bit towards my true authenticity, who I am within my soul.

Stage Four: The way forward towards Unconscious Competence and Integrated Excellence.

Having completed my maters dissertation in Transpersonal Coaching and its effect on improving leadership's capacity to better deal with stress and anxiety, the study overwhelmingly supported both the evidence and pillars of best practice of a Transpersonal coaching approach.

The evidence delivered is clear that a Transpersonal Coaching style drives authenticity in both coach and coachee.

Current professional coaches, in both training and academics, do not spend enough time on their skills, and identity development as coach, within the Transpersonal Coaching sphere. I will continue to promote the importance of Transpersonal coaching principles to be included within the wider pedagogy of professional coach training. Transpersonal coaching offered me a construct and framework, together with an opportunity, to integrate all my preferred phycological schools of thought, within my coaching model, superimposed within the total psyche of my coachees. The focus on synthesis between limiting thoughts, behaviours, and beliefs, proved to be exponentially more successful in the manifestation of behavioural

change within my coachees. The study proved a directed correlation between Transpersonal Coaching interventions and the development of authentic leadership.

With the limited amount of research done within an evidence based Transpersonal Coaching construct and the direct impact on leadership identity development, I will continue in the development of my eclectic coaching model within the Transpersonal construct with the main purpose of positioning a Transpersonal Coaching model as a major contribution to the current academic canon on PhD level. My proposed PhD research in this regard will be submitted under the title *The development of the authentic leader through a transpersonal coaching intervention.*

ANNEXURE B – SUMMARY OF FRANSCHHOEK VISION QUEST AND SACRED CIRCLE

Reflecting on my journey of inner healing and self-discovery, I realize how far I've come and how much I've learned about myself. This journey has been a profound exploration of my inner world, uncovering layers of past trauma and emotional wounds that I had buried deep within. It wasn't easy to face these parts of myself, but doing so has led to a deeper understanding and acceptance of who I am. I've discovered hidden strengths and aspects of my true nature that I never knew existed. This process of self-discovery has been both challenging and rewarding, bringing me closer to my authentic self.

Healing, I've come to understand, requires vulnerability. It's about opening up and allowing myself to be seen in my most fragile state. Admitting my pain and struggles to myself and others took a lot of courage. I had to learn that vulnerability is not a weakness but a powerful act of bravery. It's through being vulnerable that I've found support and connection with others, which has been crucial for my healing process. Allowing myself to be vulnerable has paved the way for genuine connections, fostering an environment where I can heal and grow.

A significant part of my transformation has been learning the power of forgiveness. Holding onto resentment and anger was like carrying a heavy burden that weighed me down. Forgiving myself and others was not easy, but it was necessary for my growth. Letting go of these negative emotions has liberated me, allowing me to move forward with a renewed sense of purpose and clarity. Forgiveness has been a transformative force in my life, helping me to release the past and embrace the present with a more open heart.

I've also had to confront the emotional baggage I was carrying. We all have past experiences that leave their mark on us, and I was no exception. Unpacking this baggage meant facing the pain and hurt I had been avoiding. This process was difficult, but it was essential for my personal development and mental well-being. Addressing my emotional baggage has lightened my load, enabling me to live a more balanced and liberated life. It has also helped me cultivate healthier relationships, free from the shadows of past hurts.

Speaking of relationships, healing within them has been a crucial aspect of my journey. Understanding and addressing the dynamics that caused harm in my relationships was vital for mutual growth and connection. I had to foster open communication and nurture empathy to transform my interactions. This process has led to more meaningful and supportive connections with the people around me. Relationship healing has not only improved my personal relationships but has also enriched my overall experience of life.

In my journey, I've also reflected on the qualities of effective leadership, particularly the importance of compassion, love, and care. Leaders who exhibit these traits create environments of trust and respect. I've seen how leaders who genuinely care for their team can inspire and motivate others. Compassionate leadership fosters a culture of collaboration and mutual support, enhancing the overall health of the organization. I strive to embody these qualities in my leadership, aiming to create a positive and supportive environment for those I lead.

Trust in authority has also been a significant theme in my reflections. Trust is built through transparency, integrity, and consistent ethical behavior. However, I've also witnessed the damaging effects of dysfunctional authority, characterized by the abuse of power and lack of accountability. Such dynamics erode trust and can cause significant harm. Understanding the impact of authority dynamics is crucial for fostering healthy organizational and societal structures. I've learned to value and practice responsible and ethical leadership, ensuring that my authority serves the greater good.

Power and authority, when wielded responsibly, can drive positive change and development. However, misuse of power can lead to oppression and conflict. Effective leaders balance power with humility and a sense of responsibility. I've come to realize that power should be used to uplift and support others, not to dominate or control. By exercising authority with a focus on the greater good, leaders can create positive and lasting change.

Nature has played a significant role in my journey of reflection and introspection. Spending time in natural settings has provided me with clarity, reduced my stress, and fostered a deeper connection with myself. The rhythms and cycles of nature have inspired personal growth and renewal, teaching me valuable lessons in resilience and adaptability. Nature's serene backdrop has been a constant source of peace and reflection, helping me to stay grounded and centred.

One of the most profound shifts in my journey has been moving from ego-centric to soul-centric leadership. This transition involves moving beyond self-interest to consider the broader impact of my actions. Soul-centric leadership is about leading with purpose, empathy, and a commitment to the greater good. This shift has promoted a more inclusive, compassionate, and sustainable approach to leadership. It's about seeing leadership not as a position of power, but as a role of service and responsibility.

Authentic leadership has been the guiding principle throughout my journey. It's about being true to myself, staying aligned with my values and principles, and leading with integrity. Authentic leaders foster trust and respect, creating environments where authenticity is valued and encouraged. By leading by example, I strive to create a space where others feel safe to be their authentic selves. Authentic leadership has resulted in more genuine and effective leadership, positively impacting those I lead and the environments we create together.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Inner healing and self-discovery are ongoing processes, requiring continuous reflection and growth. Healing and vulnerability go hand in hand, opening the door to deeper connections and personal growth. Forgiveness has been a transformative force, liberating me from the past and allowing me to embrace the present. Addressing emotional baggage has lightened my load, leading to healthier relationships and a more balanced life.

Leadership, I've learned, is about compassion, love, and care. Trust in authority is built through ethical behavior and transparency, while power and authority must be wielded responsibly. Nature has been a constant source of reflection, teaching me resilience and adaptability. The shift from ego-centric to soul-centric leadership has transformed my approach, focusing on service and the greater good. Authentic leadership, rooted in self-awareness and integrity, has been the cornerstone of my journey.

As I continue on this path, I remain committed to these principles, striving to grow and lead with authenticity and compassion. The journey of inner healing and self-discovery is never-ending, but it is a journey worth undertaking. Through it all, I've learned that true leadership is about being true to oneself and serving others with love and integrity. This reflection has been a testament to the power of healing, transformation, and authentic leadership.

ANNEXURE C – SUMMARY OF ADVANCED VISION QUEST AND SACRED CIRCLE WORK WITH FASTING IN THE GIFBERGE

Reflecting on my journey of personal growth and self-awareness, I recognize the profound impact that the Enneagram has had on my life. The Enneagram, with its intricate system of nine personality types, has been a powerful tool in understanding my core motivations, fears, and desires. It has illuminated aspects of my personality that I was previously unaware of, providing a roadmap for personal transformation. By identifying my Enneagram type, I have gained insight into my habitual patterns of thinking, feeling, and behaving, which has been instrumental in my journey of self-discovery.

The Enneagram has facilitated my personal transformation and self-awareness in ways I could never have imagined. It has encouraged me to confront and embrace my shadow aspects—the parts of myself that I had suppressed or denied. This process of acknowledgment and integration has allowed me to cultivate a more authentic and holistic sense of self. Through the Enneagram, I have learned to recognize and transcend my automatic responses, enabling me to interact with the world from a place of greater consciousness and intentionality.

Emotional intelligence and management have also been key areas of growth for me. Understanding my Enneagram type has given me the tools to navigate my emotional landscape with greater ease and clarity. I have become more adept at identifying my emotions, understanding their origins, and managing them constructively. This increased emotional intelligence has not only improved my relationship with myself but has also enhanced my interactions with others. By being more attuned to my own emotional states, I am better equipped to empathize with and respond to the emotions of those around me.

Spiritual integration has been another significant aspect of my journey. The Enneagram has served as a bridge between my psychological and spiritual development, helping me to integrate these dimensions of my being. It has provided a framework for understanding my spiritual path and has guided me in cultivating a deeper connection with my higher self. This

integration has brought a sense of wholeness and alignment to my life, allowing me to live with greater purpose and meaning.

Authentic self-expression and vulnerability have been essential components of my growth. The Enneagram has encouraged me to embrace my true self and to express it openly and honestly. This process has required me to be vulnerable, to let go of my defences, and to show up as my authentic self, even when it feels uncomfortable. By doing so, I have fostered deeper and more genuine connections with others. Vulnerability, I have learned, is not a weakness but a strength that allows for true intimacy and connection.

Connection to others and compassionate leadership have been profoundly impacted by my work with the Enneagram. By understanding my own personality type and the types of those around me, I have been able to cultivate more compassionate and empathetic relationships. This understanding has also informed my approach to leadership, allowing me to lead with greater sensitivity and mindfulness. Compassionate leadership is about seeing and valuing the unique qualities of each individual, and the Enneagram has been an invaluable tool in this regard.

Continuous growth and lifelong learning have been guiding principles throughout my journey. The Enneagram has shown me that personal development is a lifelong process, one that requires ongoing reflection and effort. It has inspired me to remain curious and open to learning, to continually seek out new insights and perspectives. This commitment to growth has enriched my life and has kept me moving forward on my path of self-awareness and transformation.

The Enneagram significantly improves emotional and spiritual intelligence in leadership development. The approach promotes leaders to address and include their shadows (suppressed hurts and or clusters of excellence), which are typically denied or repressed parts of the self, resulting in the emergence of the genuine identity and authenticity of the leader. Engaging in this introspective process is essential for both spiritual and emotional growth,

enabling leaders to handle social interactions with increased sensitivity and mindfulness. Emotional and Spiritual intelligence, developed using the Enneagram, allows leaders to form strong connections with people, inspire trust, create genuine relationships, and enhance emotional and spiritual resilience—all of which are essential aspects and characteristics of Transpersonal leadership.

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The Enneagram has been a cornerstone of this journey, providing a comprehensive framework for understanding myself and others. It has illuminated the complexities of my personality, shedding light on both my strengths and my areas for growth. By exploring the

nine Enneagram types, I have gained a nuanced understanding of human behavior, which has deepened my empathy and compassion for others. This understanding has been especially valuable in my personal and professional relationships, enabling me to navigate interpersonal dynamics with greater skill and sensitivity.

Personal transformation and self-awareness have been at the heart of my Enneagram journey. The Enneagram has challenged me to confront my deepest fears and insecurities, encouraging me to grow beyond my perceived limitations. This process of transformation has been both exhilarating and humbling, as I have had to face parts of myself that I would rather avoid. However, it is through this honest self-examination that I have experienced the most profound growth. The Enneagram has taught me that true self-awareness requires a willingness to look within and to embrace all aspects of myself, both light and dark.

Emotional intelligence and management have been greatly enhanced by my work with the Enneagram. By understanding the emotional patterns associated with my Enneagram type, I have become more adept at managing my emotions and responding to them in healthy ways. This increased emotional intelligence has had a ripple effect on my relationships, allowing me to communicate more effectively and to build stronger, more meaningful connections. The Enneagram has shown me that emotional intelligence is not just about understanding my own emotions but also about recognizing and honouring the emotions of others.

Spiritual integration has been a transformative aspect of my Enneagram journey. The Enneagram has provided a pathway for integrating my spiritual beliefs and practices into my daily life. It has helped me to understand the spiritual dimensions of my personality and to cultivate a deeper connection with my higher self. This integration has brought a sense of harmony and alignment to my life, allowing me to live with greater intention and purpose. The Enneagram has shown me that spiritual growth is an ongoing process, one that requires continuous reflection and dedication.

Authentic self-expression and vulnerability have been essential to my growth. The Enneagram has encouraged me to express myself authentically, to share my true thoughts and feelings with others. This process has required me to be vulnerable, to expose my innermost self, and to risk being seen and understood. While this has been challenging, it has also been incredibly rewarding. By embracing vulnerability, I have fostered deeper, more authentic connections with others. The Enneagram has taught me that true self-expression is not about being perfect but about being real and honest.

Connection to others and compassionate leadership have been profoundly influenced by my Enneagram work. By understanding the Enneagram types of those around me, I have been able to cultivate more empathetic and compassionate relationships. This understanding has also informed my approach to leadership, allowing me to lead with greater sensitivity and mindfulness. Compassionate leadership, I have learned, is about seeing and valuing the unique qualities of each individual and creating an environment where everyone can thrive. The Enneagram has been an invaluable tool in developing this compassionate approach to leadership.

Continuous growth and lifelong learning have been guiding principles throughout my Enneagram journey. The Enneagram has shown me that personal development is a lifelong process, one that requires ongoing reflection and effort. It has inspired me to remain curious and open to learning, to continually seek out new insights and perspectives. This commitment to growth has enriched my life and has kept me moving forward on my path of self-awareness and transformation. The Enneagram has taught me that the journey of self-discovery is never-ending, but it is a journey worth undertaking.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. The Enneagram has been a powerful tool in my personal growth, providing a framework for understanding myself and others. It has facilitated my personal transformation and self-awareness, helping me to navigate my emotional landscape and to integrate my spiritual beliefs into my daily life. The Enneagram has encouraged me to embrace my authentic self and to express it openly and honestly, fostering deeper
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connections with others. It has also informed my approach to compassionate leadership, allowing me to lead with empathy and mindfulness.

ANNEXURE D1 – SUMMARY OF IGNATIAN 30-DAYS SPIRITUAL EXCERCISES WEEK 1

Reflecting on my spiritual journey, I find that nature serves as a profound metaphor for my relationship with God and my understanding of spirituality. The natural world, with its beauty and complexity, mirrors the divine presence in my life. It teaches me about growth, change, and the cyclical nature of existence. Just as the seasons transform the landscape, my spiritual journey is marked by periods of growth, dormancy, and renewal. Nature's rhythms remind me of the divine order and the importance of patience and trust in God's timing.

Personal transformation has been a central theme in my spiritual walk. Embracing the metaphor of nature, I see myself as a tree, rooted in faith and continuously growing towards the light. This growth is not always linear; there are times of pruning and shedding old leaves, which symbolize letting go of past hurts and outdated beliefs. These periods of transformation, though challenging, are necessary for new growth and deeper spiritual maturity. Through this process, I have learned to trust in God's plan and to embrace the changes that come with it.

Seeking divine purpose has been a guiding force in my life. Like a river carving its path through the landscape, I have sought to align my actions and decisions with God's will. This quest for purpose has led me to explore my gifts and passions, understanding that they are divine tools meant to serve others and glorify God. The journey has taught me that seeking purpose is not about finding a fixed destination but about being open to God's guidance and allowing Him to direct my steps. It is a dynamic process that requires faith, surrender, and a willingness to follow where He leads.

Embracing imperfection has been a significant lesson on this journey. Nature is not perfect, yet it is beautiful in its imperfections. Similarly, I have come to accept that I am a work in progress, and that is okay. My flaws and mistakes are part of my humanity, and they do not diminish my worth in God's eyes. Embracing my imperfections has allowed me to experience God's grace more fully and to extend that grace to others. It has taught me that growth often

comes through struggles and that my weaknesses can be transformed into strengths through God's power.

Communion with God is the heart of my spiritual life. Just as a plant needs sunlight and water to thrive, I need regular communion with God to sustain my spirit. This communion takes various forms—prayer, meditation, worship, and immersion in nature. Spending time in God's presence nourishes my soul and provides the strength and guidance I need to navigate life's challenges. It is through this intimate relationship with God that I find peace, joy, and purpose. Communion with God is not just a ritual; it is a vital connection that infuses every aspect of my life with divine love and wisdom.

Integration of spirituality in leadership has been a transformative aspect of my journey. I have come to understand that true leadership is not just about achieving goals but about serving others with humility and love. By integrating my spirituality into my leadership, I strive to lead with integrity, compassion, and a sense of divine purpose. This means seeing my role as a leader as a calling from God, one that requires me to reflect His character in my actions and decisions. It involves creating an environment where others feel valued, supported, and inspired to reach their full potential.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Nature as a spiritual metaphor has provided me with a rich language to understand and articulate my spiritual experiences. Personal transformation has been an ongoing process of growth and renewal, guided by my faith and trust in God's plan. Seeking divine purpose has been a dynamic journey of aligning my life with God's will, while embracing imperfection has allowed me to experience God's grace more deeply.

Communion with God has been the sustaining force in my life, providing me with the strength, peace, and guidance I need. Integrating spirituality into my leadership has transformed my approach to serving others, infusing my actions with compassion, integrity, and a sense of divine calling. As I continue on this path, I remain committed to these principles, striving to

grow and lead with authenticity and love. My journey of spiritual growth is never-ending, but it is a journey worth undertaking. Through it all, I have learned that true leadership is about being true to oneself and serving others with love and integrity.

Nature, in its vastness and diversity, constantly reminds me of the divine presence and the interconnectedness of all creation. The mountains, rivers, forests, and skies speak of God's majesty and creativity. They remind me that I am a part of something much greater than myself. This realization humbles me and inspires a sense of awe and reverence for God. It also challenges me to be a good steward of the earth, recognizing that caring for creation is an act of worship and a reflection of my respect for the Creator.

Personal transformation, as mirrored in nature, is often a gradual and sometimes painful process. Just as a caterpillar must undergo metamorphosis to become a butterfly, I too have had to undergo significant changes to become the person God intends me to be. These transformations often involve letting go of old habits, mindsets, and behaviours that no longer serve me. They require a willingness to step into the unknown and to trust in God's plan, even when it is not clear. Through these experiences, I have learned that transformation is not just about changing who I am but about becoming more of who I am meant to be in Christ.

Seeking divine purpose has been a journey of discovery and surrender. I have come to understand that my purpose is not something I create on my own but something I discover through my relationship with God. It is about aligning my desires and actions with His will and trusting that He has a unique plan for my life. This journey has required me to be open to God's leading, to listen for His voice, and to be willing to step out in faith. It has taught me that true fulfilment comes not from pursuing my own ambitions but from living out the purpose God has for me.

Embracing imperfection has been a liberating aspect of my spiritual journey. In a world that often values perfection and achievement, I have learned to value authenticity and grace. My imperfections do not define me, but they do shape my journey and my relationship with God.

They remind me of my need for His grace and of the beauty of His unconditional love. Embracing my imperfections has allowed me to be more compassionate and understanding towards myself and others. It has taught me that it is okay to be a work in progress and that God's strength is made perfect in my weaknesses.

Communion with God has been the foundation of my spiritual life. It is through this intimate relationship that I find my true identity and purpose. Prayer, worship, and meditation are not just spiritual practices; they are lifelines that connect me to the source of all life and love. Through communion with God, I receive the wisdom, strength, and guidance I need to navigate the challenges of life. It is in His presence that I find peace and rest, and it is through His love that I am empowered to love and serve others.

Integration of spirituality in leadership has transformed the way I lead and serve. I have come to see leadership as a sacred calling, one that requires me to reflect God's character in all that I do. This means leading with humility, compassion, and a sense of divine purpose. It involves creating an environment where others feel valued, supported, and inspired to grow. By integrating my spirituality into my leadership, I strive to be a servant leader, one who seeks to empower and uplift others. This approach has not only enhanced my effectiveness as a leader but has also brought a deeper sense of fulfilment and joy to my work.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Nature as a spiritual metaphor has provided me with a rich language to understand and articulate my spiritual experiences. Personal transformation has been an ongoing process of growth and renewal, guided by my faith and trust in God's plan. Seeking divine purpose has been a dynamic journey of aligning my life with God's will, while embracing imperfection has allowed me to experience God's grace more deeply.

Communion with God has been the sustaining force in my life, providing me with the strength, peace, and guidance I need. Integrating spirituality into my leadership has transformed my approach to serving others, infusing my actions with compassion, integrity, and a sense of

divine calling. As I continue on this path, I remain committed to these principles, striving to grow and lead with authenticity and love. My journey of spiritual growth is never-ending, but it is a journey worth undertaking. Through it all, I have learned that true leadership is about being true to oneself and serving others with love and integrity.

Nature, in its vastness and diversity, constantly reminds me of the divine presence and the interconnectedness of all creation. The mountains, rivers, forests, and skies speak of God's majesty and creativity. They remind me that I am a part of something much greater than myself. This realization humbles me and inspires a sense of awe and reverence for God. It also challenges me to be a good steward of the earth, recognizing that caring for creation is an act of worship and a reflection of my respect for the Creator.

Personal transformation, as mirrored in nature, is often a gradual and sometimes painful process. Just as a caterpillar must undergo metamorphosis to become a butterfly, I too have had to undergo significant changes to become the person God intends me to be. These transformations often involve letting go of old habits, mindsets, and behaviours that no longer serve me. They require a willingness to step into the unknown and to trust in God's plan, even when it is not clear.

ANNEXURE D2 – SUMMARY OF IGNATIAN 30-DAYS SPIRITUAL EXCERCISES WEEK 2

Reflecting on my journey toward deepened spiritual communion, I realize how my relationship with God has evolved over time. This evolution has been marked by an increasing intimacy with the Divine, cultivated through prayer, meditation, and worship. My spiritual practices have become more intentional and meaningful, allowing me to experience God's presence in profound ways. This deepened communion has provided me with a sense of peace, guidance, and strength that permeates every aspect of my life.

Understanding God's will have been a central theme in my spiritual journey. I have come to see that discerning God's will is not a one-time event but an ongoing process. It requires a heart attuned to His voice and a willingness to surrender my own desires and plans. Through prayer, reflection, and engagement with scripture, I seek to align my actions and decisions with God's purpose for my life. This journey of understanding God's will has taught me the importance of trust and obedience, even when His path is not clear to me.

Moral and spiritual transformation has been a significant aspect of my faith journey. As I have grown closer to God, I have been challenged to examine my values, beliefs, and behaviours. This process of transformation is ongoing, requiring continuous self-reflection and a willingness to change. The more I align my life with God's principles, the more I experience His transformative power. This transformation is not just about changing my outward behavior but about renewing my mind and heart to reflect Christ's character more fully.

Engagement with biblical narratives has been instrumental in my spiritual growth. The stories and teachings of the Bible provide a rich source of wisdom and guidance. By immersing myself in these narratives, I gain insights into God's character, His promises, and His expectations for my life. The Bible's stories of faith, struggle, redemption, and grace resonate deeply with my own experiences. They remind me that I am part of a larger story of God's work in the world and that my life has a purpose within His divine plan.

Integration of faith in leadership has transformed my approach to serving others. I have come to understand that true leadership is not just about achieving goals but about serving with integrity, compassion, and a sense of divine purpose. By integrating my faith into my leadership, I strive to reflect God's love and justice in all that I do. This means leading by example, creating an environment of trust and respect, and empowering others to reach their full potential. Faith-based leadership is about being a servant leader, one who prioritizes the well-being and growth of others over personal ambition.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Deepened spiritual communion has provided the foundation for my relationship with God, allowing me to experience His presence in profound ways. Understanding God's will have been an ongoing process of discernment and surrender, teaching me the importance of trust and obedience. Moral and spiritual transformation has been a continuous journey of aligning my life with God's principles, resulting in a renewed mind and heart.

Engagement with biblical narratives has enriched my spiritual understanding, providing wisdom and guidance for my life. The stories of the Bible remind me that I am part of a larger narrative of God's work in the world. Integration of faith in leadership has transformed my approach to serving others, emphasizing the importance of integrity, compassion, and divine purpose. As I continue on this path, I remain committed to these principles, striving to grow and lead with authenticity and love. My journey of spiritual growth is never-ending, but it is a journey worth undertaking.

Deepened spiritual communion has become the cornerstone of my faith journey. Through regular prayer, meditation, and worship, I have cultivated a closer relationship with God. These spiritual practices have allowed me to experience His presence and guidance in my daily life. This deepened communion has brought a sense of peace and assurance, knowing that I am never alone, and that God is always with me. It has also provided the strength and wisdom I need to navigate the challenges and uncertainties of life.

Understanding God's will have been a dynamic and ongoing process. It involves seeking God's guidance through prayer and reflection and being open to His leading in all areas of my life. This process requires a heart that is willing to listen and a spirit that is ready to obey. I have learned that understanding God's will is not about having all the answers but about trusting in His plan and being willing to follow where He leads. This journey of discernment has deepened my faith and strengthened my reliance on God.

Moral and spiritual transformation has been a central theme in my walk with God. As I have drawn closer to Him, I have been challenged to examine my values, beliefs, and behaviours. This process of transformation is not just about changing my actions but about renewing my mind and heart. It involves allowing God's truth to penetrate every area of my life and to shape my character to reflect Christ more fully. This transformation is ongoing, requiring continuous self-reflection and a willingness to change.

Engagement with biblical narratives has been a source of inspiration and guidance. The stories and teachings of the Bible provide a rich tapestry of wisdom and truth. By immersing myself in these narratives, I gain insights into God's character, His promises, and His expectations for my life. The Bible's stories of faith, struggle, redemption, and grace resonate deeply with my own experiences. They remind me that I am part of a larger story of God's work in the world and that my life has a purpose within His divine plan.

Integration of faith in leadership has transformed my approach to serving others. I have come to understand that true leadership is about serving with integrity, compassion, and a sense of divine purpose. By integrating my faith into my leadership, I strive to reflect God's love and justice in all that I do. This means leading by example, creating an environment of trust and respect, and empowering others to reach their full potential. Faith-based leadership is about being a servant leader, one who prioritizes the well-being and growth of others over personal ambition.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Deepened spiritual communion has provided the foundation for my relationship with God, allowing me to experience His presence in profound ways. Understanding God's will have been an ongoing process of discernment and surrender, teaching me the importance of trust and obedience. Moral and spiritual transformation has been a continuous journey of aligning my life with God's principles, resulting in a renewed mind and heart.

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ANNEXURE D3 – SUMMARY OF IGNATIAN 30-DAYS SPIRITUAL EXCERCISES WEEK 3

Reflecting on my journey has revealed the profound role that personal vulnerability has played in my spiritual growth. Acknowledging and embracing my own wounds and brokenness has been a crucial gateway to deeper self-awareness and transformation. Like Benner (2016), I have found that facing my inner pain and limitations has opened the door to significant growth. This process has required me to confront uncomfortable truths about myself and to accept that my imperfections are part of my human experience. Embracing vulnerability has allowed me to connect more authentically with others and to experience God's grace in new and profound ways.

My leadership transformation has been closely tied to my inner development. As I have grown spiritually and emotionally, my intent and purpose as a leader have evolved significantly. Inspired by the teachings and example of Jesus, I strive to lead with humility and love, focusing on serving others through my higher purpose. This approach to leadership, as explored by McLeod (2016) and Thurston (2017), emphasizes the importance of inner transformation in developing effective and compassionate leaders. By aligning my leadership with my spiritual values, I aim to create an environment where others feel valued, supported, and empowered to reach their full potential.

Societal reflections have also played a significant role in my understanding of leadership. Contemplating the impact of societal structures on individual leadership development has led me to consider how collective spiritual journeys can help change the current narrative of leadership in crisis. Society often promotes a model of leadership based on power and control, which can lead to a disconnect between leaders and those they serve. By fostering a collective spiritual awakening, we can shift towards a model of leadership that prioritizes compassion, empathy, and service. This societal transformation requires a commitment to personal and collective growth, as well as a willingness to challenge existing norms and structures.

Fear and transformation have been recurring themes in my journey. Fear often arises when facing the unknown or when confronting deeply ingrained patterns and beliefs. However, I have learned that transformation requires moving through fear, not avoiding it. By allowing myself to experience and process my fears, I have discovered new strengths and insights. This process has taught me that fear is not an obstacle but a catalyst for growth. Embracing fear with courage and faith has enabled me to transform my life in ways I never thought possible.

Compassionate service has become a guiding principle in my life and leadership. Inspired by the teachings of Jesus and the examples of compassionate leaders, I strive to serve others with love and humility. Compassionate service means seeing and responding to the needs of others, offering support and care without judgment. It involves creating an environment where people feel safe, valued, and respected. By prioritizing compassionate service, I aim to make a positive impact on those I lead and to inspire others to do the same. This approach to service not only benefits others but also enriches my own spiritual journey, deepening my connection to God and to the world around me.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Personal vulnerability has been a gateway to spiritual growth, allowing me to embrace my imperfections and connect more authentically with others. Leadership transformation has been an ongoing process of aligning my intent and purpose with my higher values, inspired by the teachings of Jesus. Societal reflections have challenged me to consider how collective spiritual journeys can change the current narrative of leadership in crisis, promoting a model of leadership based on compassion and service.

Fear and transformation have taught me that fear is not an obstacle but a catalyst for growth. By moving through fear with courage and faith, I have discovered new strengths and insights. Compassionate service has become a guiding principle in my life, inspiring me to serve others with love and humility. As I continue on this path, I remain committed to these principles, striving to grow and lead with authenticity and compassion. My journey of spiritual growth is never-ending, but it is a journey worth undertaking. Through it all, I have learned that true leadership is about being true to oneself and serving others with love and integrity.

Acknowledging and embracing personal wounding and brokenness has been a transformative aspect of my journey. Like Benner (2016), I have experienced significant growth by facing my inner pain and limitations. This process has required me to confront uncomfortable truths about myself and to accept that my imperfections are part of my human experience. Embracing vulnerability has allowed me to connect more authentically with others and to experience God's grace in new and profound ways. By acknowledging my own wounds, I have been able to offer compassion and understanding to others who are also struggling.

My leadership transformation has been closely tied to my inner development. As I have grown spiritually and emotionally, my intent and purpose as a leader have evolved significantly. Inspired by the teachings and example of Jesus, I strive to lead with humility and love, focusing on serving others through my higher purpose. This approach to leadership, as explored by McLeod (2016) and Thurston (2017), emphasizes the importance of inner transformation in developing effective and compassionate leaders. By aligning my leadership with my spiritual values, I aim to create an environment where others feel valued, supported, and empowered to reach their full potential.

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ANNEXURE D4 – SUMMARY OF IGNATIAN 30-DAYS SPIRITUAL EXCERCISES WEEK 4

Reflecting on my spiritual journey, I have come to recognize the presence of the Divine in my daily life. This awareness has transformed the way I perceive and interact with the world around me. Every moment, no matter how mundane, holds the potential for divine encounter. Whether through a kind word, a beautiful sunset, or a challenging situation, I see God's hand at work in my life. This recognition of the Divine has deepened my faith and brought a sense of peace and gratitude to my everyday experiences.

Spiritual leadership has become a central aspect of my life. Drawing inspiration from the life and teachings of Jesus, I strive to lead with humility, love, and a servant's heart. Spiritual leadership is about guiding others not through authority or control, but through example and compassion. It involves creating an environment where people feel valued, respected, and empowered to grow. By integrating my faith into my leadership, I aim to reflect God's love and grace in all that I do, fostering a community of trust and mutual support.

Transformation and resurrection are recurring themes in my spiritual journey. Just as Jesus' resurrection signifies new life and hope, my own journey has been marked by periods of transformation and renewal. These moments often come after times of struggle and loss, reminding me that growth often arises from pain. Embracing the process of transformation means allowing old patterns and beliefs to die, making way for new insights and ways of being. This journey of continuous renewal has deepened my faith and strengthened my resilience, teaching me that every ending holds the promise of a new beginning.

Divine purpose and calling have been guiding forces in my life. I believe that each of us is created with a unique purpose and discovering that purpose is a journey of faith and self-discovery. My sense of calling has evolved over time, shaped by my experiences, gifts, and passions. It involves listening for God's guidance and being open to His direction, even when it leads me into unfamiliar territory. Understanding and living out my divine purpose brings a sense of fulfilment and direction, aligning my life with God's greater plan.

Integration of faith in practice is essential to living a life of integrity and authenticity. Faith is not just a set of beliefs but a way of living that permeates every aspect of my life. This integration means allowing my faith to inform my decisions, actions, and interactions with others. It involves striving to live out the values of love, justice, and compassion in my daily life, whether at work, in my relationships, or in my community. By integrating my faith into my practice, I aim to be a witness to God's love and to contribute to the transformation of the world around me.

Reflecting on these themes, I see a tapestry of interconnected experiences and lessons that have shaped my journey. Recognition of the Divine in daily life has brought a sense of peace and gratitude, transforming the way I perceive and interact with the world. Spiritual leadership has become a central aspect of my life, guiding me to lead with humility, love, and a servant's heart. Transformation and resurrection have taught me that growth often arises from pain, and that every ending holds the promise of a new beginning.

Divine purpose and calling have provided direction and fulfilment, aligning my life with God's greater plan. Integration of faith in practice has been essential to living a life of integrity and authenticity, allowing my faith to inform my decisions and actions. As I continue on this path, I remain committed to these principles, striving to grow and lead with authenticity and love. My journey of spiritual growth is never-ending, but it is a journey worth undertaking. Through it all, I have learned that true leadership is about being true to oneself and serving others with love and integrity.

Recognizing the Divine in daily life has been a transformative experience. It has taught me to see God's presence in every aspect of my life, from the mundane to the extraordinary. This awareness has deepened my faith and brought a sense of peace and gratitude to my everyday experiences. Whether through a kind word, a beautiful sunset, or a challenging situation, I see God's hand at work in my life. This recognition of the Divine has transformed the way I perceive and interact with the world around me.

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Divine purpose and calling have provided direction and fulfilment, aligning my life with God's greater plan. Integration of faith in practice has been essential to living a life of integrity and authenticity, allowing my faith to inform my decisions and actions. As I continue on this path, I remain committed to these principles, striving to grow and lead with authenticity and love. My journey of spiritual growth is never-ending, but it is a journey worth undertaking. Through it all, I have learned that true leadership is about being true to oneself and serving others with love and integrity.

Recognizing the Divine in daily life has been a transformative experience. It has taught me to see God's presence in every aspect of my life, from the mundane to the extraordinary. This awareness has deepened my faith and brought a sense of peace and gratitude to my everyday experiences. Whether through a kind word, a beautiful sunset, or a challenging situation, I see God's hand at work in my life. This recognition of the Divine has transformed the way I perceive and interact with the world around me.

Spiritual leadership has become a central aspect of my life. Drawing inspiration from the life and teachings of Jesus, I strive to lead with humility, love, and a servant's heart. Spiritual leadership is about guiding others not through authority or control, but through example and compassion. It involves creating an environment where people feel valued, respected, and empowered to grow. By integrating my faith into my leadership, I aim to reflect God's love and grace in all that I do, fostering a community of trust and mutual support.

Transformation and resurrection are recurring themes in my spiritual journey. Just as Jesus' resurrection signifies new life and hope, my own journey has been marked by periods of transformation and renewal. These moments often come after times of struggle and loss, reminding me that growth often arises from pain. Embracing the process of transformation means allowing old patterns and beliefs to die, making way for new insights and ways of being. This journey of continuous renewal has deepened my faith and strengthened my resilience, teaching me that every ending holds the promise of a new beginning.

Divine purpose and calling have been guiding forces in my life. I believe that each of us is created with a unique purpose and discovering that purpose is a journey of faith and self-discovery. My sense of calling has evolved over time, shaped by my experiences, gifts, and passions. It involves listening for God's guidance and being open to His direction, even when it leads me into unfamiliar territory. Understanding and living out my divine purpose brings a sense of fulfilment and direction, aligning my life with God's greater plan.

Integration of faith in practice is essential to living a life of integrity and authenticity. Faith is not just a set of beliefs but a way of living that permeates every aspect of my life. This integration means allowing my faith to inform my decisions, actions, and interactions with others. It involves striving to live out the values of love, justice, and compassion in my daily life, whether at work, in my relationships, or in my community. By integrating my faith into my practice

ANNEXURE E – REFLECTION OF SIPIRITUAL DIRECTION TRAINING

SPIRITUAL DIRECTION

Johan Slabbert – Personal Reflections and Key Learnings.

28th April 2021 – December 2023

Reflecting on the basics:

A) What is Spirituality?

Making sense of Human Experience:

The word "Spirituality" is derived from the Latin word "Spiritus" that means "Breath". Without "breath", man cannot live (Anderson, 2000).

To be spiritual means to be attuned to God or a transcendental principal in the universe (Tolle, 1999). To partake in specific rituals of spiritual practices – religious and non-religious (Zohar and Marshall, 2000).

Spirituality and its components cannot be understood without personal experience and reflection (Feldmeier, 2015).

Spirituality is often used to refer to the inner dimension, the deepest centre, the core, or the essence of one's being. Sturnick (1998) supports this view and defines the elements and structure of the human sense of "Self "as:

Physical,

Mental,

Emotional,

Extra-Personal and

Spiritual,

but positions the spiritual dimension at the core of the "Self-Sphere" as it is generally viewed as the divine source-energy, of all creation power (Tolle, 1999). Thus, also referred to as our ultimate reality our ultimate horizon, God our creator, the supremacy of the Spirit (Feldmeier, 2015).

Introduction:

"Broadly, spirituality is understood in terms of experiencing and responding to what is most profound in human persons: what brings up our deepest emotions and engages our conscience at that level. We see things through a certain framework or perspective which has become our habitual way of interpreting all reality. Then, because we see things like this, we habitually act in a particular way. These two things, our vision or outlook on life and the response or way of life which flows from it, make up, what we call our spirituality".

Sacha Bermudez-Goldman (2021:10)

In a non-religious context, the opposite to spiritual, is often referred to as material or matter, and the opposite to matter is often referred to as the spiritual or the non-material.

Matter is defined as the material substance that constitutes the observable universe and together with energy forms the basis of all objective phenomena (Albert Einstein).

Itzhak Bentov (1988), supports Albert Einstein's views that matter is merely a form of energy. In Bentov's book "Stalking the Wild Pendulum" (1988), he explains that all matter is in fact mere energy. An energy frequency "lowered" as to be demodulated and perceptible by human senses. He continues to state that all energy can never be stagnant and is always in motion, therefor solid matter could not exist. He continues to note that the atomic and sub-atomic structures in matter are in fact made up of oscillating energy grids, that again are surrounded by other oscillating energy grids, which orbits each other at very high speeds. As we move from the molecular to the atomic and sub-atomic levels within matter, we notice a progressive increase in empty space. This knowledge of large volumes of empty space occupied by various forms of creative energy within all matter (also the very flesh of our physical bodies), lead us to notice and become aware of an inner infinite energy source, we commonly refer to as divine source, infinite wisdom, God, universal consciousness, or Spirit. A dimension within our inner spaces, that holds the promise and the hope within the infinite wisdom of God. A spiritual dimension within the material construct, a loadstone that invites each one of us to new unique transcendent experiences that will help us grow and develop to become more fully human.

We are all spirits having a human experience, and the whole universe is spiritual having an experience in solidity, and therefore the Ultimate horizon, divine source, the higher power, or God, can be found within the empty spaces of the subatomic fields of matter. To find God and or the Divine source, in the nothingness (God is nothing), in the emptiness, in the spaces within all matter, we experience God as the source of all creation energy, a source of energy that comes fourth from His spiritual domain within. A domain within all matter.

To this background spirituality refers to a human experience beyond that of the human psyche, experiences outside the limitations of reason, time, and space. Spirituality is often explained as the gift of "seeing" the unseen. The gift to experience the innately beautiful loadstone and designator of a very special kind of human experience, but an experience offered with a cold hand of reason.

As we become attuned to the creative energy within all our being, spirituality in turn offers us an experience within which we can grow and develop in consciousness (Tolle, 1999). Spiritual experiences can help us gain insight an understanding into the deepest questions of life as mortal finite beings. Why am I here? What is my purpose whilst being here? How do I find meaning in living my life to the fullest?

Spirituality becomes the guiding light for us to move beyond the limitations of time and space, creating the space and mind state for us to be open to the experiences within the transcendent realms of our being, to be open to a universal spiritual God consciousness.

Spiritual experiences are generally dominated by religious experiences. These experiences inevitably lead us towards profound encounters with God, whilst showing us the way to become aware of God, and to engage with Him more frequently in our everyday life (Martin, 2012) (Feldmeier, 2015).

Being conscious of, and to reflect on, our spiritual experiences help us to develop a real sense of who and what God is (Feldmeier, 2015), but it also helps us to gain insight into who we are at the core of our being.

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It is clear from the above that no one-size-fits-all spirituality can claim to hold the keys to the path towards wholeness and holiness. Spirituality is less interested with outcomes and or goals but rather focussed on the journey towards union with God. As spirituality holds different meanings for different people, cultures, and traditions a singular definition would not be possible and or adequate to describe the essence of spirituality.

Of all the definitions of spirituality, I find Bruce and Plocha's (1999) and Sandra Schneiders' definitions in (Feldmeier, 2015), the most integrative of all versions and accurate in its articulation, positioning spirituality as a sense making mechanism for man's search for meaning and higher purpose in life. Within this journey, man as mature individuals, may enter a deep dialogue within themselves (reflective and reflexive practice for inner transformation), thereby giving shape to their personal experience and understanding of the meaning and purpose of their life – their spirituality.

To conclude. The importance of personal experience cannot be underestimated in our endeavours to gain insight into our spirituality. It is vital to position our spiritual experiences within the structure of our own theological beliefs, whilst investigating our assumptions about how God and Nature work. Spirituality offers us the path and methodology and or approach to investigate and reflect on our inner life, our inner being, whilst giving meaning and purpose to our personal development and growth. In this context spirituality also refers to the way each individual and or groups of individuals inwardly understand the meaning and the purpose of their life, and then to outwardly give it expression.

B) What is Christian Spirituality?

Spirituality and Christian Beliefs / The means to become fully Human.

Spirituality continues to refer to something at the core of what it means to be human. Spirituality is aimed at the hearts of man, and the source of powerful transcendent emotions, that nudges man towards living a life beyond the material and the utilitarian earthly goals, to living a life inspired towards moral elevation, moral gratification, and moral excellence.

However, when we turn to Christianity, the word spirituality has much more of a definite and defined identity content, and is thus fundamentally different to its conventional meaning i.e. a stereotypical spirituality that covers both religious and non-religious spirituality.

All Christian spiritual traditions have their roots and origins in Jewish and Christian scriptures, with specific reference to the teachings of Jesus Christ in the four gospels.

The concept of spirituality originated within Christianity. Derived from the Latin word "spiritualitas" and influenced by the Greek noun, "pneuma" meaning, "spirit".

The word "pneuma" is used in the New Testament, and refers to both, "The Holy Spirit", as well as the life of God labouring within the believer. It is in the actions of God working or labouring within the believer, that makes the individual "pneumatikos" spiritual (Feldmeier, 2015).

The Spirit is also directly equated and linked to the risen Lord, therefor the apostle Paul identifies Jesus the Christ simultaneously human and Spirit, God's Spirit, and notes that the pure nature and being of the Christian inevitably leads the individual to enter the realm of the Spirit.   Thus, the indwelling presence of God makes the individual a spiritual person (Feldmeier, 2015).

In this instance it is important to note that the word "spirit" or "spiritual" as used in the New Testament, are not to be understood as the opposite to "physical" or the "material", no, Christian Spirituality are to be understood in its positioning as the opposite to "flesh" or "fleshliness" (Underhill, 2002).

 The Spirit of God or the Holy Spirit offers the key to eternal life, and The Spirit of our Fleshliness within the physical and material world holds the keys to eternal death (Martin, 2012).

As such, Christian spirituality is attentive to the different ways and expressions of God as He interacts with individuals and communities, but more importantly to understand and gain insight into the transformation of those experiencing the interactions with God. It brings and

sheds light into human Identity whilst offering a sound understanding of the Material world. Christian spirituality and its religious beliefs are inseparable, in fact, the living of the beliefs is the spirituality of the religion (Feldmeier, 2015).

Many different traditions of Christian spirituality (The Ascetical, The Mystical, The Active, The Aesthetic, The Prophetic and the Feminist, Political and Liberation Spiritualities), predominantly grew out of experiential spiritual practice. Similarly, the formal definitions of the Christian doctrine about God, or doctrines about Jesus Christ being both human and the divine, did not develop from the mere intellectual. They to, slowly emerged and grew from the different ways the members of the early Church chose to live their lives. To live their lives based on the life of Jesus as depicted through the teachings of the Gospels and the New Testament, and how they experienced His abiding presence.

The Christian doctrine, the holy scriptures, and the way of the Christian life, are all closely organized into a sacred union in God and that the nature of Jesus Christ and his relationship to God, are critical fundamentals in Christian Spirituality. The doctrine of the Incarnation, confirming Jesus's humanity and divinity, governed all other Christian beliefs and proved to be the foundation of Christian spirituality.

To conclude we need to note the essential characteristics of Christian Spirituality:

A life of Grace and Faith.

A life in the Spirit.

A Christocentric Life.

A Spirituality that is Trinitarian.

A Communal Spirituality.

A Just Spirituality.

A Prayerful Spirituality.

A Spirituality that sees Divinisation as its ultimate horizon.

As we considered many ways and traditions of being Christian, the following regular themes emerge as key to the development of a Christian Spiritual life:

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The Way:

Christianity offers a new way of life a new freedom in Christ and a free will. There are two ways, the one that offers life and the other that leads to death. The way that offers life are also known as the way of the light, and the way that leads to death are also known as the way of the black one, a way that is depicted as crooked and completely cursed.

To Christian is to be profoundly different and are always found on the road less travelled. The road, the way is also a metaphor of advancement and growth towards a deeper relationship with God (Martin, 2012). Christian spirituality suggests an inner developmental journey or more commonly referred to as "the path" where one gains a better insight and understanding of one's "self-identity" and God, either feeling separated from God or a self-identity on route with God, towards the ultimate horizon, the absolute union with God (Rohr and Ebert, 2001).

Discipleship:

The one who learns and the one who follows. Christian spirituality refers to living your life under the influence of God's spirit. Although Christian spirituality is influenced by both the origins of Jewish and Christian scriptures, Christian spirituality is however more strongly associated with the teachings of Jesus Christ, but more specifically the imitation of the values that Jesus taught during His ministry. The word used in the New Testament, referring to these teachings is Discipleship. Christian spirituality is a path of progressive learning along a road of personal development and inner transformation.

The Three-Fold Pattern:

The Christian spiritual person is invited to explore their inner depths of being, in the service of their own spiritual awakening and healing, whilst liberating their mind and their soul from its earthly addictions. Addictions of the flesh that lie at the core of our blinded, non-awareness, non-awakened, habitual, and unhealthy ways of being and showing up in the world (Rohr, 2018).

The Christian's path to interior growth and final conversion, being made new in Christ, follows a three-fold progression of purgation, illumination and finally union with God (May 2005). Purgation depicts a process of moral development within which the Christian is freed from the shackles and addictions of the flesh. Through this process one might come to a deeper knowledge and understanding of God's indwelling spirit, that ultimately leads us towards an illuminative way, that further allows the soul to discover God in a deeper knowledge and intimate relationship, drawing us forward towards regular unions with God, until we reach the final and ultimate horizon, where both the identity of the individual and God dissolves into a new oneness and a Divine unity (Finley, 2003).

Reflection on the key components of Ignatian Spirituality:

Finding God's Presence in Human Experience: Human Imagination as the facilitator:

At the core of St Ignatian Spirituality is Christian Spirituality. A practical Spirituality as a Way of Proceeding. To become aware of The Path, your path given direction through a series of God's invitations. A spirituality that is acutely aware of God being active and working in all facets of our lives, and in all of creation.

"Ignatian Spirituality is not captured in a rule or a set of practices or a certain method of praying or devotional observances. It is a spiritual "way of proceeding" that offers a vision of life, an understanding of God, a reflective approach to living, a contemplative form of praying, a reverential attitude to our world and an expectation of finding God daily."

David Fleming SJ, 2008:21

"Ignatian spirituality is a spirituality for everyday life. It insists that God is present in our world and active in our lives. It is a pathway to deeper prayer, good decisions guided by keen discernment, and an active life of service to others".

(Ignatianspirituality.com)

Ignatian Spirituality is about keeping in contact with God. It's about finding out where God is in the life of each person and helping them to stay in contact with God, because the more time we spend in contact with God, the easier it is to understand the relative importance of different things in our life and the different desires we have.   So, when our one desire is to

be with God, we gain an understanding of the relative importance of the other things to which we are attached to.

Ignatius notes that we need to build trust that God speaks through our emotions. He notes we need to be careful in this process of discernment as our emotions can easily become a runaway train. Ignatius's fundamental principal is that God always present, and that God desires to communicate with us and that he indeed talks to us through our emotions, feelings, and desires.

Ignatius's spirituality is a holistic and integrative approach to both God and all of life. A practical spirituality which does not withdraw from the world to find God but seeks to encounter and respond to God present and active in our lives.
Ignatius highlights the fact that it is not just in prayer that we encounter God, but also in our relationships with other people, in our families, in our work situations or in the intellectual work we do when we're studying.

Ignatius's spirituality is an inclusive spirituality, reminding us that we are all at different stages or points of our path towards God, and highlights the fact that others might be on a completely different path to mine. Ignatius notes that God's activities and labouring within us cannot be limited to only those that see themselves as religious. Ignatian spirituality embraces everyone from the devoted believer to the uncertain seeker (Martin, 2012).

To gain more insight into the profoundness of Ignatius's spirituality, let us visit some of my key thoughts and reflections on his Spirituality:

The Ignatian worldview:

Peter Schineller, SJ states: "The Vision of Ignatius is an optimistic vision of a world shot through with Divine Love". The bottom line from which the Ignatian way of living in response to Christ flows is fundamentally hopeful and optimistic - it has a particular worldview that invites a loving response.

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Spirituality of Finding God in all Things:

A Practical spirituality. Finding God in all things, is a key element of Ignatius spirituality. Looking for God's presence in both the interesting and the boring. No thing in our material world falls outside of the Spiritual life or spiritual realm. Allow each small action, to be made with attention and awareness, and allow these to become primary experiences in the moment. Ignatian spirituality is not restricted to the confines and the walls of the church neither confined to any one denomination, nor is it limited to only religious topics. It includes the beauty of our religious traditions and practices, but also embrace all other facets of life. Ignatius highlights the importance of journaling about our experiences as it might expose those traces of God's presence at the time. Ignatius also emphasises the importance of the art of listening. To take the time and listen carefully and attentively. God often speaks to us through and in our conversations with others. Finally, Ignatius highlights the importance for us to learn the "art of slowing down", the "art of breathing" and the importance of living less hurried lives (Martin, 2012).

Spirituality of the Heart – Our Deepest Desires: The Heart has its reasons of which the mind knows nothing and struggles to Comprehend:

"Heart" is generally defined as, emotion, core, sentiment, mood, temperament, mind, soul, nature, spirit, and compassion.

Ignatius Spirituality highlights the importance to listen to and take note of our emotions, our feelings, and our desires, and emphasises the need for us to spend time interpreting our emotions. His Spirituality puts great importance on the use of our imagination within imaginative prayer, the discernment and analyses of our feelings and the cultivation of our desires, with an open hospitality, in the service to God and others. For Ignatius the heart holds the power for renewal not the intellect.

However, in answer to God's invitation and calling on our lives, Ignatius highlights the importance of our corresponding "heart" response. In this context he defines the "heart" as something much bigger than just being the vessel of our emotions. Ignatius's use of the word "heart" refers to our inner orientation, a stirring of our soul, a re-orientation at the centre of our being.

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Ignatius's conversion at Loyola, whilst recouping from his battlefield wounds, was not a conversion of his intellect or willpower, but rather a conversion that involved his deepest desires, that ultimately transformed the very nature of his core personality, resulting in the emergence of his authentic identity. The truest version of himself (Rohr and Ebert, 2001). An identity in Jesus, the Son of man.

Spirituality of being a Contemplative in Action:

Ignatius highlights the importance of living less hurried and more peaceful lives. He encourages us to disconnect and to "unplug" from our modern-day technologies as to create time and silence for the nourishment of our spiritual selves. However, he knew that secluding ourselves from the world for long periods of time, might not always be practical and doable in our daily lives. He suggests a more realistic approach to our contemplative time, by planning and scheduling our times of silence and prayer as normal commitments within our busy and often hectic schedules. In this way we can all adopt a contemplative attitude, to both inform and enrich our disscisions and actions, whilst being acutely aware of the world around us. He invites us to be reflective with a rich inner life whilst actively engaging with God's work in the world. To collaborate with others in service of others, and to be active as co-creators of and with God. Paying it forward for others, and continuously asking "What is mine to do?" Constantly integrate, God, Community, Society, and fellow pilgrims in all actions. Developing what David Fleming, SJ would refer to as an "Active spiritual Attitude". Ignatius invites us to see the real and active world as our monastery, a place for both contemplation, prayer, and action (Martin, 2012).

Spirituality of Freedom and Detachment:

Ignatius Spirituality promotes inner freedom, through a process of inner transformation.

We need to note that the original title of his spiritual exercises was, "Spiritual Exercises to Overcome Oneself, and to Order One's Life, Without Reaching a Decision Through Some Disordered Affection".

Ignatius refers to the "Disordered Affections" as those things that inhibits our freedom, and when he refers to being "Detached", he is pointing to those unimportant things that tends to tie us down.

This was also true in my own life. I was unconsciously sacrificing everyone around me in the pursuit of making money, sacrificing everything and everyone to my god, Business. Ignatius would argue and probably support me and say that everyone needs to work hard and make a living, but, that we should be extremely careful to allow our love for business and money, to become a "disordered affection" i.e., passions that lead to disorder, and creates anxiety, anger, and fear in our lives (Rohr, 2018). We should note to choose carefully, to choose those things that are free from personal preferences, unnecessary attachments and free from our preformed programming and opinions. Ignatius encourage us to learn to stand indifferent and freed from any radical attachments.

In his article, "Ignatian Indifference and Todays Spirituality" Robert E. Doud, brings our attention to the positive meaning of "Indifference". In the context of Ignatian Spirituality it means that absolute devotion to God's will in our lives, and thus we stand indifferent to the specific circumstances in which we are called to serve God and to actively engage with God's work in the world. Indifference in the spiritual sense is a grace towards the development of a virtue, the unconditional love for God, is a gift (Martin, 2012).

Spirituality of Discernment - Discernment of Spirits – Examen / Prayer of Awareness.

Reflective Living. We can come to discover more of God's hopes and desires for us, through reflection and spiritual discernment. Discernment is most effective when done through a daily review of one's life called the Examen or examination of consciousness.

Different thoughts create different interior movements.

More specifically, Ignatius noticed that different thoughts would create different emotional aftereffects. Some thoughts left him light, hopeful, and joyous, and others lead to feelings of doubt, fear, and anxiety.

Ignatius believed that these feelings or as he would term interior movements were caused by either "good spirits" or "evil spirits." He noted that one should follow the movements and actions of a good spirit and reject the action of an evil spirit. Ignatius teaches that in the discernment of spirits we come to understand God's will and desire for our lives.

Ignatius notes that our hearts are pulled in two opposite directions, drawn towards the good / spirit of God, or drawn towards the evil / spirit of the flesh. Ignatius brings to our attention the spiritual dimension of this ongoing inner struggle. In the language of Ignatian spirituality, the feelings, desires, and emotions stirred up by God's spirit is called "consolation" and the feelings, desires and emotions stirred up by the evil spirits are called "desolation" (Martin, 2012).

Spiritual consolation is when our soul feels filled with God's love, hope and joy. Spiritual consolation brings a deep sense of gratitude for God's unconditional love, mercy, and companionship in our lives. In consolation, we feel more alive and connected to others (Martin, 2012).

Spiritual desolation is when our soul feels a sense of heavy darkness or inner turmoil. We feel an inner assault by all sorts of doubts, worries whilst feeling bombarded by temptations of the flesh, with a general feeling of being separate and alone in the world. We feel restless and anxious and feel cut off from others, with a real sense of hopelessness. Lack of, love, compassion and care for self and others (Martin, 2012).

A reflection on my own spiritual formation and the different strands or Christian Traditions that were dominant in the formation of my own faith experience.

Dutch Reformed Christian Tradition (September 1965 – January 1997):

I was born into an Evangelical, Dutch Reformed, Protestant Tradition (DRC). Our faith life was completely obsessed and preoccupied with being evangelical "Sola *scriptura*" (Huggett, 1990) and anything that needed to get done at "church". Faith for me, was directly equated with activities at church, but also often related to political activities within the Government of the day, with very little focus given to my experience of God, or for that matter what my faith might mean in my heart-space.

My faith and spirituality were engaged within a subjective dualistic tug of war, between what seemed prophetic but often robbed of all its meaning by the royal consciousness of my church, my government, and my immediate social construct (Lonsdale, 2000). My faith and spirituality were not in the same building (Hudson, 2015) (Oosthuizen, 2018).

At the time my church was the official church of the Nationalist Apartheid's Government. It supported and scripturally justified the systematic dehumanisation of a white minority's political ideology, "Apartheid" (Oosthuizen, 2018).

And then in 1994 came the watershed moment with our first democratically elected government. The aftershock and effects of this correction in social justice left many members of the DRC including myself, in a spiritual, faith and identity crisis. What was justified scripturally before the elections all turned out to be nonbiblical after the elections, and those things labelled as nonbiblical before the election, all turned out to be biblically correct after! At this time of my life my God existed in both the prophetic and the royal consciousness of the early 1990's (Lonsdale, 2000).

My image of God was that of the "Big Problem Solver" (which later collapsed as God didn't seem to want to solve all my problems), and that He will protect me and keep me from harm's way (Martin, 2012). I made sense of my faith through dualistic thinking and God was a merit God. Sin was a set of God's rules (of which desire was taboo) and if broken will make God angry.

My image of God was very similar to that of the image I held of my father. He wanted me to respect him, perform, achieve and be strong. He was angry most of the time but every now and then he would confirm his love for me.

Later in life I learnt that God indeed was more interested in my becoming, than my performance and my strength to stay in control. God preferred a relationship with me as my Father and I the adult child, and that merit had no place in this relationship (Martin, 2012).

My faith was strong, but ***my spirituality followed reason***.

Early Years:

My Spiritual formation journey started with a call from God to ministry. I was twenty-one at the time. The call was very real, but I completely misunderstood the nature of God's calling. At that stage of being on the path, I held no knowledge of spiritual discernment (Martin, 2012).

I tried to make sense of God's voice through that which I was accustomed to, my protestant evangelical tradition, "Sola *scriptura*". Scripture alone is commanding and trustful for my faith and practice and the only source of divine truth, and divine revelation.

Many years later when introduced to Ignatian Spirituality and Catholicism I encountered "Prima scriptura", that teaches Scripture is simply "first" among many other sources of divine revelation.

My primary mode to make sense of God inwardly was a path through my head space / reason and intellect, supported by my body space / actions and behaviours (Rohr and Ebert, 2001). I would be in prayer for hours on end, but my prayers were only about what I needed and allowing reason to lead me towards the possible meaning of the text. My "prayers" was a conversation with a God somewhere out there, which seldom had anything to say. I used to be mind-blind about God. I always assumed that God knew everything I knew, and thus didn't feel it was necessary to stop and ask for His opinion. I struggled to allow God to enter my prayer as a real living person (Marsh, 2004).

I would often move in blind faith, something like living my own self-fulfilling prophecy, and now in hindsight a very dangerous situation, as my Ego-self was stealth like nestled within my '" Faith" decisions at the time. My Ego-spirituality (Holiday, 2017) was in control of my soul!

I remember my huge thirst for God but nowhere in my DRC tradition, was the "Water of Life" available to be found (Huggett, 1990).

God's Paradoxical Interventions (Smith, 1987):

(January 1997- December 2008)

Two cannonball experiences a decade apart (A Pilgrim's Testament: The Memoirs of Saint Ignatius of Loyola).

The first stopped me in my tracks, and what emerged manifested as a crisis of duality (Hulnick and Hulnick, 2010). I was angry with God for allowing my father's brutal attack. Murdered and left for dead. The only way I knew how to make sense of such a hurtful experience was through the same inner mechanism I made sense of God. Through my reason, intellect, and actions in my stealth like Ego-Identity. I was about to be introduced to my early childhood emotional wounds and scars, an inner me, fearful, but outwardly a powerful armour piercing destructive and controlling force. The part of me that subconsciously defined, who I was, my relationships, my life, and my image of God. An automated warrior-like behaviour that

instinctively suppresses all emotions within, followed by taking control of my environment with harsh and often radical decisions and actions (Rohr and Ebert, 2001).

It was this force of reason, emotionless, intellect and pure will power, that became the destructive creative force behind the building of my business empire in 28 countries across the world.

The second cannonball experience happened 10 years later. This time around God made sure that my core capability of taking control and executing on deliverables was not going to be enough. My eldest son was diagnosed with a spinal column tumour and given five years to live. I was very angry; however, God's plan was that I needed to run out of ideas, plans and actions. This time around a crisis of meaning emerged, sparking an explorative journey of questioning my inner identity, faith, morals, and ethics (Hulnick and Hulnick, 2010). What emerged was a faint light within an inner darkness, a flickering light like the Bethlem star within, an invitation (morse code) from God, a real sense of hope within the darkness. An inner road sign that pointed the way towards Jesus (Law and Murray, 1896). Unknowingly this invitation and experiential journey was a gift and a grace from God for me to become, to be born a new person in Jesus. An invitation to find the significance of my life outside of performance and merit. To become the best version of my soul-centred Self in God, and not to continue as the worst version within my defensive Ego-self (Willard, 2012) (Ortberg, 2014).

Like Ignatius of Loyola my two different cannonball experiences brought with it completely different spirits, my first a spirit of the flesh or death / low energies within human consciousness with low levels of Ego Integration (Doubt, anxiety, distress) purely subjective and remove from objective truths, and the second a spiritual intervention for creating inner awareness of higher energies within my psyche / my inner game through the development of my spiritual intelligence (the development of my Etheric Brain , non-physical energy brain linking with the absolute consciousness of universal consciousness or collective consciousness – My spirits development towards the spirit of Jesus (hope, joy, and Life) (Martin, 2012).

Reflecting on my MSc Coaching and Behavioural Change: A recalibrated headspace in Jesus became the compass pointing to my heart-space, and how this all contributed to becoming more Soul-Centred in my everyday leadership.

Obtaining my MSc degree In Coaching and Behavioural Change with Transpersonal psychology, spirituality, reflective and reflexive practice at its core, contributed greatly towards the uncovering of my split identity (Ego/Soul), my split spirituality and the over emphasis I have on my goal-lines almost always at the cost of my Soul-line growth.

Willard (2012), Gilmore (2012) and Willard (2014) position an alternative to Freud's Ego-identity and personality development paradigm (Id, Ego and Super-Ego). They position their tripartite theory of Soul-identity development through the Heart, the Soul, and the Mind of the individual. They position the Soul as the integrator and facilitator, between the Heart (the source that drives man's will for power, pleasure, meaning and purpose and finally the will to authentic self-discovery) and the Mind (the source of our emotions and thoughts), ultimately developing a Soul-centred Identity in God that yearns to replace the wounded Ego-identity of the individual (May 2005).

 A journey in academics that started within my head space and ended up in my heart-space. A journey of awaking and uncovering (De Mello, 1990) the old and the potential new, an intense spiritual formation that soon reintroduced me to the first principles of Christian spirituality.

Reflecting on the Early Christian Church as to gain insights into my own spiritual biography, as well as my introduction into Contemplative Spirituality – Anthony the Great and the Desert Fathers and Mothers (313AD) - Contemplative Spirituality and Prayers.

Meeting the Desert Fathers and Mothers, followed by two fasting vision quests, with an introduction to Contemplative Spirituality and Contemplative Prayer techniques, was the next step towards the development of my soul-centred Identity and spirituality, my path towards a union with God. My desire to learn from these amazing people and to gain insight into the first principals of my faith, soon led me to some of the earliest collections of writings "The Philokalia" (The Eastern Orthodox Church Mystical Hesychast tradition 400 AD – 1500 AD) about the "Prayer of The Heart" (Smith, 2006).

When organised religion stepped in, The Desert Fathers and Mothers stepped out into the desert. The Desert Fathers and Mothers were anxious of their own weakness of the flesh. Subconscious compromises that could be made in the difficult political discussion of their time, complex discussions held between church and state regarding "the things of God and the things of Caesar."

In my vision quest, I got the opportunity to be Caesar, and it was time for me to hear God's prophetic voice, challenging my royal consciousness and calling me to task in the wilderness (Lonsdale, 2000).

Just like the Desert Fathers and Mothers (400 – 600AD) who opted for more of a contemplative life, for two weeks we built a lifestyle around simplicity, solitude, and silence as a direct alternative to my normal empire and its economy.

It was here that I was introduced to "Hesychasm", an ancient mystical tradition (400 -500 AD) practiced for the attainment of interior silence and continual prayer, with an intense consciousness of God's presence.

Richard Rohr (Franciscan friar), notes that the Desert Fathers and Mothers used a different word than "prayer". They would refer to their "prayer" as "***contemplation***".

Contemplative prayer also known as the prayer of pure faith, a knowing within the unknowing (Butcher, 2009), an absolute trust in God, are seated and takes place in the consciousness of the moment. It is not talking or saying prayers, but rather to be with all of creation and God in a contemplative union in the very moment (Butcher, 2009). Jesus himself would often

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follow contemplative prayer practices, and Richard Rohr reminds us of their transformative power in our journey towards ultimate union with God.

Richard Rohr notes that to be contemplative, is to "rewire" my dualistic ego-self by submerging it within the love pool of my soul-Self, to relate to all of God's love and all of God's creation.

I learnt that the opposite to my contemplative mind is my dualistic merit and judgemental thinking mind. My Ego-self is seated within my dualistic mind and my soul-centred Self in God is seated within my Contemplative mind.

Contemplative prayer practices helped me to become less dualistic and judgemental and progressively more inclusive and open to the thought that I am not separate but rather part of a new whole, i.e. I am and indeed also part of all of God's creation.

I soon realised that Contemplative Prayer is not a practice of doing for outcomes or achievements, but rather a practice of receiving God's grace (Butcher, 2009). By its very nature it is a journey in increasing depth, along my soul-line.

My prayer practice changed from bending God's ears with my petitions, to having a conversation with God as if He is real (Marsh, 2014). My prayer practice was focussed on becoming aware of God's presence in contemplation, and to be open to what God might want to reveal through scriptures or through the beauty of nature (Butcher, 2009). I spend much contemplative prayer time in nature, listening for God's voice within the groans of nature, myself and the deepest groan of all, my spirit within (Hudson, 2014).

Through my own contemplative exercises, I have come to understand that Contemplative Spirituality is a beautiful and gentle grace received from God, a way of spiritual formation through solitude, stillness, silence, reflective and reflexive practices (Butcher, 2009). My spiritual formation goal has moved from knowledge to experience (Butcher, 2009).

It had a profound impact on my spirituality, theology, my image of God and my prayer life and continues to fuel my burning desire, for Christian Mysticism.

"Silence is God's first language; everything else is a poor translation".

Fr. Thomas Keating[2]

Reflecting on my experiences within Sacred Circle work throughout this journey of becoming a spiritual minister / director: I found the Power of sharing my Story.

Parker Palmer (2004) states in his book, "A Hidden Wholeness", that when a person takes a journey towards re-joining his or her soul and role, or purpose, it requires a form of community known as a "Circle of Trust". A circle of pilgrims that listens each other into free speech (Moore, 2008)

During our Vision quests in the desert (Riley and Hendee, 2000), we connected with our vulnerable Ego-selves, whilst unpacking many of our childhood wounds. Digging deep into my soul opened the flood gates of so much suppressed emotions of anger, fear, sadness, and shame but through the safety of the circle I learnt how to embrace my own vulnerabilities (Rohr, 2018).

I experienced so much authentic "free speech" (Moore, 2008) in the circles.

To be able to share my faith story, my hurt and my disappointments, became a sacred space of healing.   The opportunity to reveal my authentic-self-in-God was a true explorative

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[2] Background

In the 1970s a group of Trappist monks in the USA drew on the ancient Christian tradition of contemplative prayer, as found among the desert Fathers and Mothers and the early monastic communities, to introduce a simple method of silent prayer appropriate to the contemporary world. Fr. Thomas Keating was part of that group.

The practice, known as Centering Prayer, is closely associated with the fourteenth-century classic, The Cloud of Unknowing, and with the teaching of later mystics.

From these early beginnings, Fr. Thomas Keating developed a support programme for those seeking a deeper life of prayer, and provided ongoing training opportunities capable of sustaining their commitment.

In 1984 Contemplative Outreach Ltd. was established to co-ordinate this work.

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"Be still and know that I am God" Psalm 46:10

discovery of the God within the complexities of my own life (Moore, 2008). Here I met Jesus in the rawness of my wounds and experienced the healing love of God. A mystical act of God's love that comforts and heals in the safety of circles (Correia, 2013) … My developmental journey continues:

Reflections on further development and exposure to the wisdom of The Sacred Enneagram - The Ego – The Soul - The Passions, and the Virtues - The Desert Fathers and Mothers:

The Enneagram has its roots in Jewish mysticism, the Kabbala, Islam mysticism, The Sufi's and Christian mysticism, The Christian Desert Fathers and Mothers. The Enneagram became my companion and spiritual guide in my personal journey to self-discovery and spiritual transformation, whilst offering much guidance on how I should live my life in community with others (Jean-Marc Laporte SJ, 2017).

It drew my attention to my own split identity (Ego vs Soul) and split spirituality (spirit of the flesh vs the Spirit of God) and proved valuable in both my spiritual formation and the introduction to the discernment of spirits (Heuertz, 2017) (Martin, 2012).

The Enneagram helped me to uncover every facet of my dualistic thinking mind with my non-integrated Ego identity in control and its subconscious addictions (Rohr, 2018) that drive how I show up in life.

I resonated with the core type 8, "The Active Controller". I was introduced to my core wound and how it shaped my worldview, my faith, and beliefs on how I might attain joy, happiness and fulfilment in life. My core addictions in life are that of power and control and that I use anger, power, and control to suppress my fear of vulnerability. My worldview unfolded. I am the bedrock and can never show weakness. I am and must be in control and therefore I need to be confrontative, must gain respect, guarantee protection, and hide my vulnerability in this world, a tough and unjust place.

My passions are "Lust for life" and my virtues "Innocence".

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The Enneagram introduced me to the human centres of expression / intelligence. The Head, Heart and the Body space and helped me identify that I express myself and process information through my Body-centre supported by my Head-centre whilst suppressing my heart-centre (Hurley and Dobson, 1992).

The Enneagram became and continues to be a powerful companion in my spiritual formation and the Discernment of Spirits (Martin, 2012) (Heuertz, 2017).

The Enneagram showed me the importance of compassion, grace, and the awakening of my soul to reach my full potential in God (Hurley and Dobson, 1992) (Rohr and Ebert, 2001).

My introduction to John of The Cross…

Personal reflections and journaling on my experience and exposure to St John of the Cross and The Dark Night of the Soul:

John of the Cross (1542-1591) was a Spanish Catholic priest, mystic, and a Carmelite friar of converso origin.

The Sacred Enneagram (Rohr and Ebert, 2001) helped me to gain insight in to, and acceptance of, my Ego-centric false self (my sinful self) and that the unconditional love, compassion and care of God within my soul-centric true Self, invites me into a deeper and more loving relationship with Him. In this instance my unconditional acceptance of God's invitation brings forth the power of the Holy Spirit through the healing grace of Jesus my Christ, and thus the recalibration, transfiguration and the unification of my wounded soul can begin.

St John of the Cross's book, "The Dark Night of the Soul" centred my thoughts around this new awakening (De Mello, 1990) within my consciousness:

"El centro del alma es Dios,"

"The centre of the soul is God."

St John of the Cross

St John of the Cross echoes the Desert Fathers and Mothers' wisdom within the Enneagram. He describes my spiritual formation journey as the transformation of my soul. He often noted that the soul moves from the "old self" (Ego) to the "new Self" (soul). He highlights that my journey is both spiritual and participatory. A journey that takes place in union with God. A union that requires my soul's passage through a night of detachment, purgation, and purification (May 2005).

God is the substance in each soul, even in the soul of the greatest sinners. He is the substance in my soul. St John also advises: Be careful of your old habitual ways of dualistic thinking (Ortberg, 2014) and points to the power of the contemplative mind in this regard.

I have unconsciously separated myself from all of creation. God's grace brought me to the insights that I am part of God's creation because I am His creation. I do not have to move closer to God, or for that matter move anywhere. My path is a path to consciousness.

St John notes that prayer is the doorway for my consciousness to move from the sensory outer to the spiritual centre of my soul.

Initially I thought that the "Dark Night" referred to something terrible, but I was soon relieved of that image. "The Dark Night" is merely indicative of an inner mystical journey of transformation, a journey within my subconscious and beyond any human comprehension, a journey beyond all reason, and/or understanding.

St John brings awareness to the difference in Meditation and Contemplation. He defines meditation as the exercises of prayer and spiritual practices. All the things we do intentionally.

Contemplation on the other hand is entirely God's gift and grace. It happens when it happens, it is a sacred practice within the Christian mystical traditions (Butcher, 2009).

The Power of God's creation in personal transformation: My reflections on Nature Mysticism and St Francis of Assisi

Franciscans observe the Gospel of Jesus Christ. It is in this observation that St Francis fell in love with nature. He invited me to see nature as a magnificent book in which God speaks to me and grants me a glimpse of his infinite beauty and goodness. Francis is the first known person within the Christian tradition to exhibit a nature mysticism. For me, my union with nature became a way of God's communication to me (Canticle of the creatures, 1999).

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Leading me to Ignatian Spirituality: My personal - broader Reflections on St Ignatius of Loyola and Ignatian Spirituality:
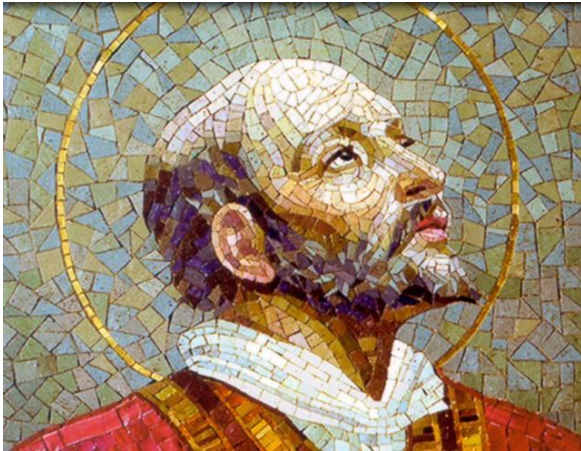
A practical spirituality for Everyday Life:

Ignatian spirituality offered me an opportunity to pull together all the traditions that had an influence on my own spiritual formation. Ignatian spirituality became and continues to be the magnet at the core of my spirituality but also the "praxis" of my spirituality. It helped me integrate both the secular and the spiritual spheres of my life into a new beautiful whole, as it gently addresses any form of a potential split spirituality. God is, and therefore we need to become, both excellent and beautiful.

Ignatian spirituality is grounded in the conviction that God is active, personal, and present to me in all aspects of my everyday life, and that He wishes to connect with me and all His creation for a deeper and more loving relationship. Ignatius spirituality helped me clarify and articulate my personal ministry as a much-needed prophetic ministry in a royal conscious post-Covid world.

From my own personal Insights to a personal Encounter with God: The Ignatian Spiritual Exercises and the Transformation of the Heart Philip Rushton (2019)

It was also the beginning of spiritual discernment, as Ignatius realised that not only intellect, but emotions, imaginations and feelings can help us hear and recognise God in action in our lives.

Ignatian Spirituality encourages me:

To develop a deeper and more active relationship with God

To become aware of and to reflect on the purpose for which God created them

To be more effective co-workers with God in the world

To grow in discernment

Ignatius developed several practical methods and approaches to facilitate real encounters with God in our everyday life:

Act of the presence of God

Lectio Divina

Gospel Contemplation

Examen (The Awareness Prayer)

Johan Slabbert

B. Exploring the importance of my "IMAGE OF GOD" in the ministry of Spiritual Accompaniment (SA):

It is well with my Soul – In Union with God

Introduction:

William Temple[3], once observed…

"If people live with the wrong view of God, the more religious they become, the worse the consequences will be, and eventually it would be better for them to be atheists" (Hudson, 2010).

To find God in all things could be hindered in many ways, but the extraordinarily high levels of chaos, created by the global Covid-19 pandemic, have spilled over to the collective unconscious of our inner world (our soul), and have now become a major spiritual blindfold for all of mankind. We struggle to see God's actions and presence within our lives, and millions are on the brink of losing their faith as they search frantically for God amidst the chaos.

We are made in the Image of God. Humans have a desire to understand themselves, their origins, purpose, physiology, psychology and spirituality and thus have a deep longing and need to want to know God more intimately. Our image of God is central in our unconscious hunger and desire to draw closer to God…our soul's insatiable need to again, be in union with God (Sheldrake, 1983) (Keating, 2002) (Hudson, 2010).

We all have and hold an Image of God. Some of these are more helpful and creative whilst others are less helpful and often destructive (Sheldrake, 1983) (Hudson, 2010).

What is important to note though, is that God is and always will be a mystery and that no image of God we develop will ever be enough to describe the infinite nature of God and or

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[3] A great English Anglican Priest and Spiritual Leader (15 October 1881 – 26 October 1944).

his unfathomable, unconditional and unending love He holds for each one of us and all His beautiful creation.

Elizabeth Johnson, in her book, "She Who Is: The Mystery of God in Feminist Theological Discourse", emphasizes that the mystery of God is beyond all human imagination (Johnson, 2017). We stand in awe as God remains a boundless mystery. God is both transcendent, and imminent, both God the Divine and God the human, through his son Jesus the Christ (Hudson, 2010).

American theologian Marcus Borg draws our attention to and reminds us, that Jesus Christ is the main decisive and absolute disclosure of what can be seen of God embodied in a human life, and Trevor Hudson (2010) in his book, "Discovering our Spiritual Identity – Practices for God's Beloved", also notes the Holy experiment of knowing God through knowing Jesus, thus spending time with Jesus in the gospels is crucial to recalibrate and develop a healthy and helpful image of God (Hudson, 2010).

Being conscious of, and to reflect on, our spiritual experiences help us to develop a real sense of our image of God (Hudson, 2010) (Hudson, 2013) (Feldmeier, 2015).

The "Image of God" and my development as Spiritual Director:

St Ignatius of Loyola

God is the real Director, thus our Image of God, our director - are key in the ministry of SA (Pickering, 2008).

Our "Image of God" could be defined as the way we and for that matter, our directees see and experience God, and in turn how this idea or image/picture of God, might influence their awareness of God within, and their subsequent response to His presence, actions and invitations within their lives.

Spiritual Direction, or SA, is a God-inspired opportunity that takes place when a director prayerfully supports and encourages the one being accompanied (the directee), to become aware of God's presence, actions and invitations within their lives whilst being attentively aware of the hints, choice of words, language used, or little nuances (Bandler and Grinder, 1975) that might emerge during the conversation that could shed light on the directee's Image of God (Pickering, 2008) (Martin, 2010).

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Creating awareness about the directee's Image of God often highlights those aspects of the directee's life and deeply held beliefs about God, that might make it difficult for the directee to see God's actions and to hear God's invitations to them, personally (Keating, 2002) (Hudson, 2010) (Martin, 2010).

Spiritual Directors are deeply aware that our image of God can be altered and shifted through prayer and SA) (Sheldrake, 1983) (De Mello, 1991) (Hudson, 2010).

The director walks/accompanies the directee on their sacred faith journey and remains acutely aware that God the Holy Spirit is the real director, and that the task of the director is to allow God to reveal Himself to the directee and to do the heavy lifting, whilst the director merely holds the space for God to labour in the heart of the directee (Puhl, 1951)).

The building blocks of our image of God –

Our Image of "self" becomes our "Image of God" i.e. How we see ourselves is how we see God (Sheldrake, 1983).

Humans are Bio-Social. Biologically predisposed and then socially reshaped, with the latter seen as the major culprit in the start and the development (outward inward journey) of our dualistic merit thinking and survival mind (Krishnamurti, 2010). This is also the mind that holds the belief that we stand separate from each other and all of creation, that we need to protect ourselves against others that do not necessarily have our best interest at heart (Rohr and Ebert, 2001) (Rohr, 2011) (Heuertz, 2017).

Our first major influence of our image of God comes from our earliest childhood experiences of being parented (Sheldrake, 1983). Children without the skill to critically analyse, subconsciously adopt their parents' behaviours as archetypical role models. Their Image of God thus is very similar to the images the directee holds of their father and their mother (Hudson, 2010).

Our relationship with our parents and caregivers, profoundly impacts how we see ourselves, thus how we see and make sense of God (Marsh, 2004), whilst laying down a template for the development of our relationship with the world, with others, and God (Rohr and Ebert, 2001).

Children enter this world totally dependent and vulnerable, whilst being naturally wired for unconditional love, compassion, and care (Lombard, 2017). They have an innate expectation to be attached, loved, accepted, and cared for unconditionally. The quality of the attachment experience ultimately drives his or her concept of self, others, and God. Attachments to caregivers can be nurturing, holding, mirroring experiences, in which the child feels him or herself to be known and loved, and that others are unconditionally attentive and loving. However, when a child is exposed to feelings of potential rejection, that they are not known or unconditionally loved, and that others aren't necessarily available in a nurturing and loving way, these attachments are easily threatened if experienced as conditional, intrusive, punitive and or controlling.

In this regard Psychologists often refer to either the "father or mother wounds" deeply suppressed into the shadow of the child psyche, that subconsciously dictate their inner beliefs about their fathers or mothers or caretakers. The father wound, which generally refers to fathers being absent, whether emotionally or physically, and/or your father being a very critical, negative, and even abusive personality, can have a wide variety of negative effects on individuals and their future relationships with others, self and with God. The mother wound is generally characterized by the mother's lack of emotional awareness and availability to the child. She might have been physically present but emotionally absent. This too has negative effects on the child's future relationship with others, self and with God.

Sheldrake (1983) notes the latter to be the cause of conflicting Images of God that inevitably leads to disharmony and chaos within the soul of the directee and disrupts

their growth towards spiritual freedom[4]. It is in this instance that we need to note that directees who experienced non-secure or unhealthy attachments in their early childhood, generally struggle with trust, and may find it difficult to engage and to develop healthy relationships with others throughout their life. They too will struggle to develop a helpful image of God and will find it subconsciously difficult to develop and deepen their relationship with God.

Ignatius's Principle and Foundation - A Helpful Christian Worldview[5] (Geisler, 2012) for the development of a helpful Image of God (Sheldrake, 1983):

Our Relationship with God, self and the world:

St Ignatius reminds us that all of life is anchored in the belief that there is a God, that He loves us personally and unconditionally, and that He desires to be in a relationship with us (Martin, 2010). He continues to note that God always takes the initiative (actions and invitations) within our lives and that God doesn't love us because we are good but loves us because God is good (Keating, 2002).

The Christlike God we see in Jesus, never ceases to love as the sun does its task of bringing light. Any idea or image of God we hold must be compared against the person of Jesus. If these facts are in direct conflict with the evidence of what we discovered about God through Jesus, these characteristics of God must be rejected and if the opposite is true, it can be added to our understanding of God (Hudson, 2010).

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[4] An unbiased mindset. To stand indifferent and detached of all created things, anything worldly and temporary. To put aside all our personal preferences and stand indifferent to health or sickness, wealth or poverty, honour or dishonour, long life or a short-lived life. To surrender all my desires to God's call on my life (Sheldrake, 1983).

[5] Seven basic worldviews that cover all major religions. Theism, Deism, Finite Godism, Panentheism, Pantheism, Polytheism and Atheism (Geisler, 2012).

Sheldrake (1983) further elaborates, and highlights St Ignatius's Spiritual Exercises first week, "The Principle and Foundation" (Puhl, 1951) necessary in the development of a healthy Image of God. He notes the basics that should be present in the directee's image of God, as to be fully present, to let go and let God, and to be willing and available to experience the fullness of God's love and grace during the session:

Does the directee really believe in a God that communicates?

Does the directee believe that he/she could meet God personally and that such a relationship could be at the centre of their life?

Does the directee desire to be in this sacred marriage and are they willing to work through any stumbling blocks in their life-quest to be in union with God?

The above-mentioned faith principles should be firmly embedded within the directee's psyche for any meaningful progress towards spiritual freedom. However, Ignatius clearly states that the most basic positive Image of God necessary for effective SA is that God is a loving creator that wants us to accept his unending love and merciful care (Sheldrake, 1983) (Pickering, 2008) (Martin, 2010).

The directee should be comfortable and willing to put themselves in God's hands and let go. Ignatius refers to this as a heart-space action that puts us on a progressive journey of growth in "interior knowledge" (Sheldrake, 1983). These are important as they will assist the directee to order his or her sacred experiences, as the Holy Spirit labours within them in the refinement of their Image of God (Sheldrake, 1983).

We all have some image of God, even the atheist has an image of the God they do not want to believe in. Although we can never fully know God, humans are relational beings, and although any image that we have of God will be incomplete (Hudson, 2010), we need these images for us to engage in and develop our relationship with God. As humans, we have a deep desire to experience God in a relational way. Our image of God helps us to experience God tangibly, real and relationally (Marsh, 2014), and lies at

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the heart of our feelings of consolation (God feels close) and or feelings of desolation (God feels absent or distant) (Martin, 2010).

We all live in a volatile, uncertain, complex and ambiguous world, that creates turmoil within our souls and directly affects our image of God. A God present or a God distant.

Gerard W. Hughes (2008) reminds us just how important it is to pay attention to our inner life (soul) and to draw connections between our inner life, our bodily, mental and social health. He notes that inner chaos has at its core confused inner desires (Sheldrake, 2016), which lead to false and non-helpful images of God, making it difficult for the directee to recognize their sacred treasure in God.

The Enneagram and its application in my development as Spiritual Director:

Narrative Approach for exposure of inordinate desires (Sheldrake, 2016) and inner life turmoil
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Our sense of self = Our sense of God (Rohr and Ebert, 2001) (Heuertz, 2017).

The Sacred Enneagram - The Ego – The Soul - The Passions, The Vices and the Virtues:

The Enneagram has proven extremely helpful in many disciplines such as Coaching, Mentoring and Counselling and has now become an integral part of SA. The Enneagram assists in creating

awareness for the directee of their inner life turmoil, their origins and how it can negatively affect their understanding of God, their Image of God (Hughes, 2008) (Rohr and Ebert, 2001). Knowledge of the self lies at the core of spiritual growth. Fr. Richard Rohr confirms the use of the Enneagram in SA and comments as follows, "The Enneagram is not primarily a tool of the mind, but rather a tool of the soul and should be devoted to its use as a soul tool" (Rohr and Ebert, 2001) (Heuertz, 2017).

The Enneagram does have its place in the wider context of assisting in the unfolding of the directee's Image of God. It could prove to be an important tool in SA but once the directee's core type has been established it only makes up for a small part of being on his or her journey.

Images of God, True and False:

Some images of God could be helpful in the development of our relationship with God and others might be less helpful (Sheldrake, 1983) (Pickering, 2008) (Martin, 2010).

Helpful images (True Images) (Sheldrake, 1983) of God, are generally life-giving as we get to know that God loves us from the beginning of time and loves us unconditionally. Images that bring forth feelings of consolation, a closeness of God loaded with positive, loving, creative and hopeful energies.

Non-helpful images (False Images) (Sheldrake, 1983) of God, would be God the tough demanding and judgmental mother or father, God the Chief Executive Officer, God the great problem solver, God the giver of all material success, God the divine candy machine, God the old man sitting high up in a cloud looking down on us with disgust and disappointment and that nothing will ever be good enough for Him, or a God that is generally distant and not really interested in my worldly challenges (Hudson, 2010) (Martin, 2010).

We all have mixed feelings and images of God. We have developed helpful and less helpful images of our Creator (Sheldrake, 1983) (Pickering, 2008). Helpful in the sense that it draws us closer to God and offers us the opportunity to experience God's unconditional love for each one of us and all his creation. On the other hand, the less helpful images of God subconsciously draw us into a cognitive dissonance that quickly leads to feelings of anxiety and fear, a fear of being vulnerable before others, ourselves, and God. (Martin, 2010).

Our image of God is non-stagnant, meaning that God invites us to develop our Image of Him, under the guidance of the Holy Spirit.

Experiences, good and bad, easy or challenging, present us with an opportunity to reassess our image of God. In my faith journey, I have found that life's painful paradoxical experiences, ended up being magnanimous invitations from God to mature and develop my personal Image of God (Hudson, 2010).

Summary:

During the SA Session, some aspects of the Ignatian structure for spiritual discernment may be relevant. What an Image of God does to a person generally indicates its source and origin (Sheldrake, 1983). If it brings anxiety and hopelessness, it is a characteristic of the evil spirit, the disruptor. If the image of God brings, hope, joy, love for self and others, it is a characteristic of the Holy Spirit and the True Image of God (Sheldrake, 1983) (Sheldrake, 2016).

The Spiritual Director needs to be attentively aware of the directee's unfolding thoughts and emotions that underpin their Image of God. To become curious about any part thereof, that may have led to the directee not being able or willing to (Pickering, 2008):

Spend more time in prayer and seek God in everyday life.

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Become aware of God's love and care at the centre of their life difficulties.

Notice the sacred within the everydayness of their life.

Be open and honest about their feelings, their doubts and questions before God.

Follow Jesus and become more Christlike to experience the fruits of the Holy Spirit.

Exploring God's Desire - Human Desire and Spiritual Accompaniment

Finding God in my Desires

Introduction:

Human desire is a natural deep integral part of what it means to be a human being.

Our desires are the most honest experiences of our authentic (true) soul-centric selves and our authentic ideals (Assagioli, 2012) (Rohr, 2013b) (Sorenson, 2016). Our authentic desires at the core of our being are yearning to emerge towards the light, longing to be in union with and, to co-create with God (Sheldrake, 2016).

Humans have several categories of desires. Material desires, physical desires, achievement desires, relational desires, spiritual desires and ultimately our sacred desires to be in union with God our Creator. Our inner world (soul) is filled with and layered with our deepest longings, yearnings and needs, and as we move closer to the centre of our inner world our desires and God's desires meet in unison (Sheldrake, 2016).

Throughout the Spiritual Exercises (Puhl, 1951), Saint Ignatius notes the importance of our desires as the loadstone drawing us either closer to God or repelling us away from what God desires for our life. One of the primary goals of the Exercises' and for that matter Spiritual Accompaniment, is to "discover our hearts desire / authentic desires yearning to be with God." (Sheldrake, 2016). (Rushton, 2019)

During Ignatius's period of convalescence, he became aware that his desires for fame, and his desire to be like the saints, created two distinctly different sets of inner emotions. Desiring

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fame left him feeling empty and often without hope, whilst the desiring to be like the saints left him feeling hopeful and loved. The one drew him closer to God and the other created a sense of God being absent (Martin, 2010).

Desires by its very nature are unconsciously very addictive and could easily enslave us and consume our energies which could lead to negative emotions such as loneliness, hopelessness, general anxiety disorders, depression and or burnout (Rohr, 2011).

However, desires can also be a sacred inspiration, electrifying/enticing our spirituality which could ultimately lead to a call for action in God's Kingdom. Desires could be a gift of contentment, inner awareness, repentance, hope, personal transformation, self-actualisation and self-transcendence, transfiguration, restoration, emotions, feelings, tears of sadness and tears of joy (Sheldrake, 2016).

In this instance we note the power of Ignatius's spiritual discernment (Martin, 2010) (Rushton, 2019). The discernment of spirits is key as it helps us to distinguish between our helpful good authentic desires and our unhelpful destructive desires (Martin,2010) (Sheldrake, 2016). The process of unpacking/sifting/weighing and the discernment of our desires will assist us to identify our life purpose in God, as we migrate from self-centredness to self-giving (Sparough et el, 2010).

God loves us infinitely and desires to be in a relationship with us (Pickering, 2008) (Martin, 2010), and therefore, through divine intervention of His Holy Spirit (Law and Murray, 1896), God will always seek to guide and align our desires with the desires of God (Sheldrake, 2016).

At the centre of our being, our mind and our soul (Ortberg, 2014) we find our desires perfectly aligned with God's desires (Sheldrake, 2016) and this is where we experience intimacy with God.

What went wrong?

We enter this world as beautiful innocent little creatures, naturally wired to desire being and staying in an intimate union with God (Sheldrake, 2016) (Lombard, 2017). Our natural fruits of our souls, love, compassion and care fuel our core desire to be with, to serve and love God and all his creation, whilst unconditionally loving others as we unconditionally love ourselves (Sheldrake, 2016).

However, we are born into a broken and fragile world drenched in the darkness and non-helpful attributes of dualistic thinking, that constantly reinforces the biggest lie to all of mankind (Rohr, 2011), that we stand separate from God, from others and all of creation. Within this virtual reality we do almost anything to self-protect, to be respected and not rejected (Krishnamurti, 2010). What follows is the subtle emergence of several self-defence mechanisms that soon gives rise to the development of our ego persona (false self/small self/non-authentic self) (Assagioli, 2012) (Rohr, 2013a) (Rohr, 2013b) (Sorenson, 2016) (Holiday, 2017), that quickly morphs our true and healthy desires in God, into darker unhealthy desires that almost always leads to self-destructing, self-centred idolatries (Sheldrake, 2016). This positions an inner bi-polar construct (Horley, 2012), a spectrum of human desires, with God's desires and our natural authentic desires combined at the one

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end, and our dark unhealthy ego-centric desires (Holiday, 2017) to the extreme other end (human idolatry) (Sheldrake, 2016), creating a lifelong struggle and tension between these two bi-polar and opposite ends of the human desire spectrum (Horley, 2012).

Ignatius highlights that our authentic desires, of and from God, that if actioned, will lead to emotions of consolation, feelings that draw us closer to God. Ignatius also highlights our darker ego-centric selfish desires "inordinate attachments" (Holiday, 2017), unconscious addictions, that if actioned, will lead to emotions of desolation. Our ego-centric selfish addictions and dark desires have their roots firmly embedded within feelings of desolation, feelings that create distance between us and God. The latter is anchored within our perceived need to self-protect, to be accepted and never to be rejected, but unfortunately/fortunately, also has its roots deep within the shadow of our psyche. That place where we hide or suppress all our hurts, our anger or sadness, our guilt and shame, and any unfulfilled longings and desires, but also a realm that we often suppress our genius and greatness. A place we fear to re-enter, as it is often just too painful to face and re-experience. He also notes that it is this dark superficial creative human willpower energy that fuels every one of the seven deadly sins, or seven deadly vices, that fuel other sins and immoral behaviours. Thomas Aquinas labelled these enemies of God, as vainglory or pride, greed, lust, envy, gluttony, anger, sloth. (Aquinas, 2007)

Because of our preoccupation with the material world, we lose our sense of Self and eventually we can only find our identity, purpose and life meaning through the things of the world. We lose awareness of our inner world, and we start believing that it is only the material world that can hold the truth to life. Unknowingly we become addicted to the often-unhealthy desires/inordinate attachments and to the ways we show up in this world. We live our lives based on these false truths whilst forgetting about the freedom and the beauty of God's light and absolute truth at the core of our being.

Our desires/motives also change as we move and progress through the different seasons of our lives, and of course, our ego-centric desires are also from God, as it is through this that

God offers His grace for us to develop healthy ego's[6] as to navigate the material world successfully. Rohr (2013a), concurs and highlights the difference between our spirituality for the first half of life and our spirituality for the second half of life.

God himself is a dynamic, personalized energetic force, never static, and always ready to reveal Himself to us through our thoughts, emotions and feelings, of which the strongest communication conduit is our desires (Sheldrake, 2016). Through aligning our desires with the desire of God, His warm, loving, personal, creative, love energy flows towards our inner world/soul, directly from the three persons in the Trinity, very real, just not material.

By God's invitation, we should expect and be confident to experience God's personal energies by desiring and allowing Jesus Christ, (God, Human and Resurrected Spirit), to take us by our hand and lead us from our ego (inordinate attachments) back to the seat of our soul, to that place we should have never left (Keating, 2002),

Spiritual Accompaniment and Human Desire:

Trevor Hudson brings to our attention, seven facts for Spiritual Directors to keep in mind about Human Desire:

Most of our Christian traditions labelled desire as only the needs of our flesh, and therefore sinful, to be avoided at all costs, and thus becoming fertile ground for the development of our split spirituality (Hudson, 2013) – and our often-unhelpful Images of God (Sheldrake, 2016) (Hudson, 2013).

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[6] **Healthy ego** boundaries are what defines a healthy ego. These boundaries can expand and open up in response to new experiences, allowing a person to learn and grow. They also remain strong in the face of negative or threatening experiences, keeping a person's sense of self firm. A healthy ego is internally focused. It means that you have a stable sense of self that can't be imploded by a request for self-examination.

An unhealthy ego will tell you to **stick to what's comfortable**, to avoid uncertainty, and to have unrealistic expectations of yourself and others. Unhealthy egos are rooted in fear, anxiety, limiting beliefs, and toxic thinking patterns.

God's desire is to love us and to deepen our relationship with Him.

Our desires can become distorted, dark, dangerous, and ultimately Self-destructive.

Our desires change and morph as we move through the different seasons of our lives.

The scriptures are very aware of the light and the dark side of human desire.

God helps us to become aware of and invites us to the light and healthy side of our desires.

Our desires hold invitations and calls to action from God.

Human desire should not be confused with human instincts or human ideals. Human desires can be equated to our deepest longings and yearnings and unlike animals, our desires involve a reflective and reflexive element (Bolton,2014) (Sheldrake, 2016). To give "Desire" meaning in the context of Spiritual Accompaniment, we may want to be careful with our language and use other words such as longings, or yearnings when talking about what it might be the directee desires. What do we most deeply want and or yearn for? Can we pay attention to that? Can we notice that, and what might it mean? What might God's invitation be in that?

Within the sacred space of Spiritual Accompaniment, God helps us to become aware of our desires and invites us to gently drill down and sift through our more superficial desires (Sheldrake, 2016). God longs to meet us at the centre of our being. Jesus meets the director and directee and leads the awareness conversation through the guidance of the Holy Spirit. Jesus wants us to share our desires with Him and is longing to be in a conversation with us about our desires. Sharing our desires with Jesus is in no way an excuse or an easy way out, for being responsible and or accountable for our actions or non-actions within our lives.

John 3: 16 God's initiative in the Spiritual Accompaniment session:

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God loved us first and continues to love us unconditionally and always takes the initiative to be present and active within our lives. God loves us not because we are good but because God is Good. God loved us so much that he gave his Son for all of mankind to free us from the shackles of our distorted desires and addictions that always lead us to self-destruction. The resurrected Jesus meets us within, ready to be the light within our inner world and help us to find our way back home through the treacherous dark swamps of our distorted and often dangerous desires.

John 1: 35 -39 frames Spiritual Accompaniment and Human desire so beautiful:

The psalmist confirms God's loving intent, and that God indeed wants to quench the desires of our hearts.   Nine hundred years later God enters our world and Jesus makes God's desires tangible, with a profoundly sacred invitation, followed by a definite call to action.

First, we need to become aware of God's presence. Then to notice the resurrected Jesus leading the way with a clear invitation to follow him back home.   Jesus knows that our core desire is to be with God and that we would want to follow him with no protest and or any resistance, but Jesus has absolute insight into the struggles of our hearts and the dangerous and self-destructive desires we often follow blindly. He understands that we get confused, and that the boundaries between our healthy and unhealthy needs often become blurred as we are driven through our desire-addictions in our pursuit of happiness in the material world. Thus, He stops and turns towards the director and or directee, with a profound question, "Director, directee what is it that you want? (Hear God's invitation and take note of your desires) – Jesus asks…What is your desire? - What is it that you seek? Marsh, (2006) concurs and equates this with a powerful question for the spiritual accompaniment session, "If God was here now, what would you say"?

He invites us to follow Him, indicating that God is really interested to hear about our deepest longings and desires. He challenges the strength and the depth of our faith in Him, whilst simultaneously confronting us/inviting us to re-visit our desires, our needs and our wants. Jesus is aware of our "free will" and the responsibility that comes with it. He understands that there is nothing passive about our desires. No, the Spirit of God within is inviting us towards a risky freedom in Jesus Christ and wants us to pour ourselves out into situations, commitments and relationships (Sheldrake, 2016). Our desires are what Jung refers to as

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archetypical vectors that give our inner world (psyche) direction, through our powerful core desires for…

Power and control (Adler, 1924),

Pleasure (Freud, 1920),

Purpose and Meaning (Frankl, 2004) and

Our Will to rediscover our false-self and authentic True-Self (Hulnick and Hulnick, 2010) (Gilmore, 2012).

According to Dallas Willard (2012), our desires can either be given meaning by manifesting as a force infused by the indwelling of our ego-spirit or through the indwelling of the Holy Spirit. It becomes clear that our desires can easily contribute towards a dangerous split spirituality (Hudson, 2013), creating utter chaos within our inner world (soul) (Hughes, 2008). Our motives to life and how we show up in life can drive two distinct and completely different Life Meta Narratives…our lives can become radically destructive, radically loving or a chaotic combination of both (Willard, 2012).

What we really want, and the decisions we intend to make, to bring us closer to our desires, is a question to be explored within Spiritual Accompaniment. God cares about the decisions we make and thus exploring God's will is central to the decisions we make in our everyday life (Hughes, 2008) (Sparough et al, 2010). Our thoughts and our emotions, underpinning our intent to act on our desires will help us discern between feelings of consolation and or desolation, which in turn will help us gain insight into whether our actions will bring us closer to God or create distance between us and God. God desires only the good and the best for us and thus through the process of spiritual discernment, God tells us what to do with our experiences, whilst ensuring that our motive for life, is aligned with God's purpose for our lives (Marsh, 2006) (Hughes, 2008) (Sparough et el, 2010).

This process shouldn't be experienced as negative or unpleasant in any way. It is quite simple…The life that God wishes for us is the same as the life that we unconsciously seek for ourselves (Sheldrake, 2016).

Although this might seem to be a simple question, it is by far not an easy one to answer and requires a lot of prayer, reflection, patience, and support from the Spiritual Director. The Spiritual Director is to ask and enquire about the emotions (energy in motion - movements) of the directee's experience. The director needs to include the present moment symptoms and the dynamic trends of the movement, to help the directee receive the good (where God is revealed) and reject the bad, as to constantly stay with the motions/movements of positive energy flows (Marsh, 2006). To hold the sacred space, to find God's voice and desires for the directee, and to allow the Creator to work and labour in His creature (Martin, 2010) (Pickering, 2008).

15 October 2021.

Reflections on starting my own Spiritual Direction / Accompaniment Practice / and general influence on my leadership style.

What is a Private Spiritual Direction practice and why does it matter in my personal development?

The ancient art of Spiritual accompaniment began with the Christian Desert Fathers and Mothers out in the wilderness. Seekers of the truth often left the large cities to travel to these remote "towns" to visit Spiritual directors to help them with an array of issues pertaining to the quality of their faith-based journeys and lives, in God.

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It was important to spend time with God before I embark and actively engage with my sacred calling as Spiritual Minister. It was a time to dig deep within myself and spend loads of time with God.

The Spiritual Ministry a prophetic ministry: God's Will for my life?

A natural yearning to revisit, consolidate and Recap my Faith journey to date:

I reflected on my "Ezekiel 3" preparation time and God's voice in my life for the past decade. Working and revisiting my journals to date covering my faith-based journey to date. Listed below are some of the major events that God used to help preparing and shaping me for my Spiritual Accompaniment ministry:

MSc Transpersonal Coaching and Behavioural Change, with Ignatian Spirituality at the core of my empirically developed leadership coaching and accompaniment model.

Contemplative Spirituality.

Vision Quests / Sacred circle desert work.

Advanced Enneagram Practitioner Certification.

Ignatian 30-day Spiritual Exercises.

My monthly SD sessions with my Spiritual Director, Catriona Fletcher (Glasgow).

Prayer Guiding Training (Jesuit Institute Johannesburg, Gauteng, RSA).

I spend time to recap knowledge gained during this training module. With specific reference to allow God to be the real guide, and to stay out of His way, and that only God does the heavy lifting during sessions of prayer guiding and or Spiritual Accompaniment.

At the beginning of 2021 we launched a Growth, Prayer and Reflective Living (GPRL) course (The basics of Ignatius spirituality) within the RSA. Presenting online training to 25 students in RSA in conjunction with the – Jesuit Institute Glasgow.

My current Spiritual Direction Training – Jesuit Institute JHB.

Ignatian Spiritual Discernment.

How do I bring glory to God whilst being authentic and dedicated to my deepest soul-centred hearts desires? How do I best serve and honour God, my fellow man and all His creation?

Learning to make decisions the Ignatian way

Spiritual discernment.

About to take my first steps – Spending time with God – Bringing my hearts desires before God – To be in union and co-create with God.

My journey in setting up my Spiritual Direction practice took me back to the beginning. My total spiritual autobiography and life journey that brought me to this very sacred point in my life. My first steps into my Spiritual Ministry, answering a lifelong calling from God, now becoming a beautiful sacred reality with Jesus under the wise guidance of the Holy Spirit.

The only way I know, to start my ministry, was to spend time with the resurrected Jesus, in silence and prayer.

Do what Ignatius highlights…To allow my Creator to work in me His creature, and that I never have to do the heavy lifting, inside and outside of the spiritual accompaniment sessions. To bring before God my deepest longing and desire. To be in His employ and grace and to bath in the joy of being so close to my loving God. The privilege to co-create with God and to bring His love, compassion and care to thousands searching for truth, meaning and purpose.

It was and became a time to pray, reflect and journal. To revisit my faith journey journal and bring back to my awareness all the profoundness of God's absolute truth, Jesus's relational truth and the Holy Spirit's incarnational truths, the Trinity Godhead's remarkable presence in my calling to ministry, throughout the past three decades.

I pondered and reflected during this preparation phase. My ponderings about my Coaching practice, my Digital ministry InDeo, with its focus strongly on the teaching and healing aspects of my ministry to God's people.

It was a time to listen to my own spiritual movements within. To revisit Ignatius's period of convalescence, and to learn to discern between the voice of God and the voice of the disrupter.

The following of importance emerged…

"What is mine to do in this journey? What is my unique calling from God? How am I going to serve God's world, and how am I going to ensure that I am positioned to cocreate with God in His world?

Where would I find my treasure? What do I need to find my treasure? How could this change my life focus? How could this impact how I live, how I show up in life? How could this impact how I love?

My life treasure lies in being my authentic self in God. My recourses needed on my journey is to live my life purpose integrated with my deepest heart's desire…to be in an absolute union with God. This will bring me a life of joy, love, compassion and care. A life of an ever-increasing faith, hope and love. A life in spiritual freedom and abundance in and through Jesus Christ. A renewed identity in God.

To date my training program, through the Jesuit Institute in JHB, have laid an excellent foundation in offering me some basic skills and helpful tools in preparing me for the art of Spiritual Direction and ultimately towards becoming a transcendent identity-based leader.

My immediate to short term preparation and action plans towards the establishment of my Spiritual Accompaniment Ministry and Practice – Outlines of a broad project plan:

As a qualified and registered professional coach, it was important to spend time on the fundamental differences between Professional Coaching and Spiritual Accompaniment.

To stay close to my community of Spiritual Directors in training.

To surround myself with experienced Spiritual Directors.

To ensure that I have a dedicated supervisor and that I am part of a supervision group that meets regularly. I was allocated to Cherie-Lynn Van der Merwe as my supervisor during my SD Training. I contacted Cherie-Lynn and have confirmed the supervision meeting dates for the rest of 2021.

I approached my local faith community (InVia) for any potential directees. After meeting my Pastor Theo Geyser, we identified three members that was eager to start their journey with

me as their SD. Soon after I was approach by two more people for spiritual accompaniment. I have 5 directees currently.

Setting up appointments with my new Directees, followed by the first introductory session. Some face to face and others digitally online via Zoom. I have planned to meet with my directees once per month.

During the intro sessions I discussed the nature and general structure of Spiritual accompaniment, as well as the parameters of contracting for Spiritual Direction. That all discussions during the sessions are private and confidential, and that only in the event where I feel that they might be a danger for themselves and or others, I would have to break confidentiality and refer them for therapy and or counselling.

I also equipped myself with some practical and ethical codes of conduct guidelines, before embarking on my first Spiritual Direction session.

I prepared my office at home for private one-on-one sessions, but most of my directees prefer online engagements via Zoom and or Telegram.

Although I refrain from making too many notes during my sessions, I do prayerfully reflect on my sessions afterwards, to which I journal any thoughts and insights I received from God. These session notes, scripture and or music or art I passed on to my directee, are filed in Evernote, an online confidential notes administrative platform. This helps me to prepare for my supervision sessions as well as to ensure smooth continuity between sessions. Only I have access to these notes and the platform are protected with a personal passcode or facial recognition security checks.

I shall remain dedicated to my own personal Spiritual Direction.

I shall remain committed to being the Contemplative in Action.

I plan to stay committed to my ongoing training and development in Ignatius's Discernment of Spirits. The rules of engagement regarding Spiritual movements of consolation and desolation. The power and brilliance of movements of consolation. To note the importance to stay with such movements as these are the movements of God, also a time for making changes, to adapt and or to alter one's life.

And the most important - Twice daily Prayer time with God, and never to close my day without Ignatius's Examen – The Prayer of Awareness.

5 January 2022

Spiritual Direction Training

The Discernment of Spirits – Consolation and Desolation

Johan Slabbert

Learning experientially. A personal reflection on my spiritual life journey over the past three decades to identify the 14 rules and or guidelines of Spiritual discernment.

Rules for becoming aware and understanding to some extent the different movements which are caused in the soul, the good, to receive them, and the bad to reject them.

Early childhood and General orientation towards God:

As far back as I can remember, my general orientation was focused on or moving towards God. I loved God, and from an early age, I remember deep yearnings within myself to have close and profound encounters with God. A natural or "fundamental state" of being in flow and being close to God through knowing Jesus and being directed by their Holy spirit (Consolation / Rule Two and Three of spiritual discernment). I soon learnt that "bad" things can happen to good people (followers of Christ) (Rule Two) and that these would often leave me heavy-hearted with a feeling as if God was absent or has left me to my own devices (Desolation / Rule four of spiritual discernment).

My early childhood development and the development of the fundamental building blocks of my Enneagram Self Preservation Type Eight – (The Active Controller) Ego type, and how my addictions of impatient, power and control, habitually and subconsciously triggered me into feelings and thoughts of desolation (fourth rule) and often false consolation (Ego spirituality and Ego needs fulfilled).

I grew up in Brooklyn (The Bronx) in Cape Town. An area known for living by the sword in violence and gangsterism. My Father and brothers were naturally born worriers and made no secret of their worldview. Life is a warzone, and only the fittest survive. Eat or be eaten and if it's too hot in the kitchen, get out of the game. I was taught never to show fear or vulnerability as it was a sign of weakness. I learned to avoid any potential feelings of

vulnerability by intimidating my environment through a warrior-like power and control. With little option, I scarred into a Self-Preservation Enneagram Type 8, with a core fear of being vulnerable and a strong addiction to controlling my environment with knowledge and power. A typical body/action type, supported by reason with very little heart space allowed. The psychological foundations were laid for me to become a force of nature. To be large in stature, reputation, energetic presence, and personality. I was learning to value the power of taking control while masking my vulnerabilities with a tough, confident and no-nonsense exterior.

First steps…Christian Tradition – Dogmatics and its influence on periods of split spirituality, spiritual ignorance and spiritual Desolation (Fourth Rule)

I was born into an Evangelical, Dutch Reformed, Protestant Tradition (DRC). Our faith life was wholly obsessed and preoccupied with being evangelical "Sola *scriptura*" and anything that needed to get done at "church" (resonating well with my most substantial centre of expression, my body or action centre). Faith, for me, was directly equated with activities at church (being busy with the things of God rather than being engaged with the God of things), with very little focus given to my experience of God, or for that matter, what my faith might mean in my heart-space. I made sense of my faith through dualistic thinking, and God was a merit, God. Sin was a set of rules and, if broken, will make God angry. The bad spirit capitalised on these misinterpretations/weaknesses (Rule Two) that inevitably led me to feelings and thoughts of Desolation (Fourth rule).

My image of God was that of the "Big Problem Solver", which later collapsed as God didn't seem to want to solve all my problems and that He often "failed" to protect me and keep me from harm's way. My image of God was very similar to that of the image I held of my Father. He wanted me to respect him, perform, achieve and be strong. He was angry most of the time, but now and then, especially if I showed up as a worrier, he would confirm his love for me.

My non-helpful images of God often left me disappointed in God, i.e. disappointed in myself. The bad spirit took advantage of this, which inevitably led to thoughts and feelings of spiritual desolation (Second and Fourth Rule).

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Later in life, I learnt experientially about God's unfailing and unconditional love for me…, regardless of my past mistakes and shame. He loved me from the beginning of time and was indeed more interested in me becoming Christ-like than my performance and my strength to stay in control. God preferred a relationship with me as my Father and I the adult child, and that merit had no place in this relationship. These breakthrough experiences often led to tears of joy…always leaving me feeling closer to God with thoughts and emotions of consolation (Third rule). A deep warm feeling, a movement towards an increase of love, faith and hope.

During my early development stages, my faith remained strong. Still, unknowingly my spirituality followed a colder headspace reason that became blockers and or obstacles on my path, yearning for a more profound and closer relationship with God (Rule Two). During this time, I have often felt the bite of the bad spirit, placing obstacles combined with fallacious reasoning that hindered the development of my relationship with God (Rule Two of the Discernment of Spirits).

Despite my abrasive childhood environment, my non-helpful images of God, my non-helpful worldview and my psychological shadow filled to the rim with my scars and vices (lust and individualism, fearing vulnerability, neglect, unfair treatment, feeling powerless and fearing feelings of dependence), I've always had a sense of something deep inside at the centre of my being, my intuitive sense drawing me like a loadstone towards my virtues of innocence. God's grace proved much larger than my socio-political Christian roots and circumstances. Early on in my life, I fell in love with Jesus and his Father and was intrigued by the mysticism of their Holy Spirit. Despite my mainly headspace evangelical tradition, after inviting Jesus into my life, my Soul became inflamed with a love for my Creator and all of His creation. Regardless of all of my shortfalls and mistakes, I often experienced strong and beautiful interior movements of an ever-increasing faith, hope, love, joy and generosity for others and all of God's creation (Rule Two and Rule Three – Spiritual Consolation).

My call to ministry: January 1989 to December 1997

Rule Two, Rule Three, Rule Four and Rule Five of spiritual discernment -

A period of being caught off guard by the bad spirit bites and obstacles (Rule Two) and then making or changing decisions (Rule Five) whilst in feelings and thoughts of desolation from the bad spirit (Rule Four).

During this period, my spiritual formation journey intensified with a call from God to ministry (1989 – Titus 1:1 and in 1991 – Jerimiah 48:10). I was twenty-four and twenty-six at the time. Both callings were very real. At that stage of being on the path, I held no knowledge of spiritual discernment and was thus non-aware of the evil spirit's strategy to position obstacles between God and me, especially when I least expected it (Rule Two and Rule Fourteen). An aim to sadden me and further fuelling my thoughts and feelings of desolation (Rule Four) through false reasoning (Rule Two).

I tried to make sense of God's voice through that which I was accustomed to, my protestant evangelical tradition, "Sola *scriptura*". Scripture alone is commanding and trustful for my faith and practice and the only source of divine truth and revelation. Unknowingly, I robbed myself of many other sources of divine revelation and ended up making changes (not sticking to my first resolutions whilst being in consolation), while being bombarded with inner turmoil, thoughts and feelings of desolation, leaving myself vulnerable and without defence against the bad spirit. (Rule Four, Rule Five, Rule Six and Rule Fourteen). My primary mode to make sense of God inwardly was a path through my headspace/reason and intellect, supported by my body space/actions and behaviours, almost always at the cost of my heart space. I would be in prayer for hours on end, but my prayers were only about what I needed and allowing reason to lead me towards the possible meaning of the text. My "prayers" was a conversation with a God somewhere out there, which seldom had anything to say. I was mind-blind about God. I always assumed that God knew everything I knew and thus didn't feel it was necessary to stop and ask for His opinion. I struggled to allow God to enter my prayer as an actual living person, making it unconsciously very difficult to be aware of the bad spirit's strategy (Rule Two and Rule Four) and to ultimately exercise Rule six of spiritual discernment, especially in times of desolation.

Instead of sticking to my previous resolutions and decisions made whilst in consolation (Rule Three and Rule Five), my inpatients (Rule Eight) and Ego-need for control would often move me in blind faith, something like living my self-fulfilling prophecy. Now in hindsight, a very dangerous situation, as my Ego-self was stealth like nestled within my '" Faith" decisions at

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the time. The bad spirit took note and used the situation to block, bite and hinder the development of my relationship with God whilst often leaving me with doubt about my journey with God (Rule Two). In both instances, unaware of the danger, I ended up making hasty decisions about my Theological studies whilst in temporary desolation (Rule Five).

But God never failed me. On the contrary, his good spirit continued to guide and gently nudged me closer to my essence in God, or to God within my essence of being (Rule Three). With it came a new understanding of grace and the power of humility through Jesus (Rule Eleven). Eventually, these obstacles and doubts were always overturned to renewed consolation that I may go on in faith, hope and love with God (Rule Two and Rule Three).

God in the Paradoxes of Life / January 1997- December 2017 / My decade of Paranoia followed by a decade of Metanoia.

My decade of Paranoia (1997 – 2007)

My general orientation continued with and towards God.

It all started in January 1997, and what emerged manifested as a crisis of duality (a crisis of meaning and life purpose) with thoughts and feelings in desolation (Rule Four).

All my hard work and efforts were about to come to a head and lead me through a breakthrough experience of positioning and starting my group of businesses…but this wasn't going to come easy or cheap. The bad spirit was about to bite with a motive to throw me off balance and to bring division between me and God (Rule Two).

Two weeks into January, my Father was brutely attacked and beaten to death whilst my mom participated in a prayer meeting at our local DRC church. I was angry with God for allowing my Father's brutal attack. Murdered and left for dead. Why would God allow this to happen? My non-helpful images of God at the time, would exacerbate the situation and pour more petrol on my inner fires of disappointment in humans, and an avalanche of doubt in God emerged. At first, I experienced the overwhelming pain of loss. I was in a mode of trying to deal with and survive the magnitude of emotional pain and discomfort. Then, my reality shifted, and my inner world was in turmoil as I tried making sense of an information overload

with loads of painful imagery. I found myself in absolute denial for a short period, but this soon gave way to a tsunami of anger. Angry with a now distant God, the world and humans. The only way I knew how to make sense of such a painful experience was through my reason, intellect, and actions in my stealth-like Ego-Identity. I was about to be unconsciously introduced to my early childhood emotional wounds and scars, an inner me, fearful, but outwardly a powerful armour-piercing destructive and controlling force. The part of me that subconsciously defined, who I was, my relationships, my life, and my image of God. An automated warrior-like behaviour that instinctively suppressed all emotions within, followed by taking control of my environment, with harsh and often radical decisions and actions…without God (Rule Five and Rule Six).

What followed was a prolonged period of thoughts and emotions embedded within spiritual desolation (Rule Four). The bad spirit focussed on any weakness in my theology, morals and or my virtue of innocence and increased its intensity to bite, sadden and place obstacle after obstacle on my sense-making path during this time (Rule Two and Rule Fourteen).

The more I suppressed my pain and anger, the bigger my inner turmoil became (Rule Four). I was completely caught off guard. I instinctively moved into a survival mode and all of my early childhood scars (Self Preservation Enneagram 8), feeling fearful and unsafe within my environment, being rejected and not accepted because of my address, with an ultimate fear of vulnerability, started to overflow and flood my entire heart space, which in turn infused every part of my decision making in "free will".

During this time, I have often experienced feelings of guilt as I moved forward without being conscious of God. These were quickly reasoned to an ego-destiny, parked and any accompanying thoughts and emotions suppressed into a dark inner world of shadows underpinned by the thoughts and emotions of the bad spirit in desolation (Rule Four).

The last thing on my mind was to spend time with God. I was tepid and lazy whilst neglecting my spiritual exercises (Rule Nine), leaving very little space for spiritual consolation (Rule Three), thus Rule Six of Spiritual Discernment (deliberately spending more time in prayer, meditation and reflective practice), wasn't even a thought nor an option. The bad spirit used the opportunity to fill my life with survival challenges whilst keeping me imprisoned within my Ego-Identity and motives. Unconsciously I drifted further and further away from God and myself. Decision by decision, unconsciously, I learnt to like myself less and less, and before I

knew what hit me, my general orientation was now away from God. I moved from sin to sin, motivated by a will to power and control, worldly pleasures, egocentricity, and a will to purpose in creating wealth at any cost (Rule One). I often felt the good spirit trying to prick and bite at my conscience through my headspace faculty of reason. Still, my anger continued to suppress any feelings from my heart-space, and soon my spiritual status quo would be that of spiritual desolation (Rule Four). Making more and more decisions whilst in desolation continued to cement thoughts and feelings of desolation, a drifting towards a new "normal" (Rule One and Five).

It was this force of reason, emotionless intellect and pure willpower that became the destructive desolate creative force behind the building of my global business empire.

A decade of Metanoia (2008 – 2017)

Ten years later (December 2008), I was about to be introduced to my second major paradox in life. This one, however, was going to bring me to a screaming stop. This time around, God ensured that my core capability of assertive action and taking control over my environment and circumstances whilst executing on deliverables, were not going to be enough. I was about to pay my highest price ever whilst God was preparing the table for my biggest present, the birth of my daughter, Louise Catherine Slabbert.

My eldest son was diagnosed with a spinal column tumour and given five years to live. Again, a flood force of denial emerged, followed by a massive surge of intense anger. All of this just confirmed my doubt in God and life.   It also confirmed my world view at the time, that life is unfair, a warzone, and that only the fittest should survive.

This time, however, the nature of this challenge did not afford me the luxury to hide in endless tasks and goals. After exploring every single option in technology and human medical resource, whilst in the deep trenches of desolation without God (Rule One, Four and Five), I reached a point where I ran out of ideas, plans and actions. A moment of a painful awareness that I was not in control and that there was nothing I could do more to save the life of my son. During this time, I became aware of an increased activity of the good spirit, biting at my conscience through my intellect and reason (Rule One). The invitation became clear, not to

do more but rather to become more…in God. This time around, a crisis of meaning emerged that sparked an explorative journey of questioning my inner identity, faith, morals, and ethics. What emerged was a faint light within an inner darkness, a flickering light like the Bethlem star within, an invitation (morse code) from God to come back home, a real, but a faint sense of hope (Rule One). Although I felt lost and helpless and might have come to a dead-end in me trying to fix the problem of Johannes's health, deep within, there was a clear sense that I was being held by something much greater than the challenge at hand. An old flame ignited within. I became aware of God's presence within this time of desolation, and a gentle yearning emerged to speak to God in this time (Rule Six). Against all feelings of absolute desolation, through the grace of God, I got myself to the point of realising that I will have to deliberately stand bold and firm against the powers of the bad spirit (Twelfth Rule). I needed to let go and let God. I needed to change myself against the desolation in spending more time in prayer, meditation, reflective practice, and finding appropriate means of doing penance (Rule Six). To confess my sins before God and ask for His grace of reconciliation (Rule Six). I need to labour with all of my focus and energy to be patient during this time (Rule Eight). An inner road sign emerged that pointed the way towards Jesus. Unknowingly this invitation and the experiential journey was a gift and a grace from God for me to become, to be born a new person in Jesus.   An invitation to find the significance of my life outside of performance and merit. To become the best version of my soul-centred Self in God, and not to continue as the worst version within my defensive Ego-self, within a mind state of desolation.

Years later, I realised that this was all part of God's plan. A path prepared by God, a way that turned out to be much more than desolation, a path that would inevitably lead me towards the "Dark Night" of my Soul.

In 2012 I encountered God in a dream. God's message was clear. Johannes will survive the spinal column tumour and recover to live as a healthy young man. A mystical experience that left me breathless and in awe of the magnitude of God's love for me and all of His creation. An experience that fundamentally changed me forever. Three weeks later, with his quarterly MRI scans, against all odds, Johannes indeed did receive a clean bill of health. A pilgrimage, an inner journey from my Ego to my Soul, followed. From where I lost awareness of God in my decade of Paranoia, back to that place I should never have left.   The Dark Night of my Soul and senses became a process of purification to the things of this world (physical comfort,

pleasure, material success and my DRC evangelical consolations in prayer). The process was painful yet joyful as I was drawn to a more contemplative spirituality and prayer. My image of God was radically challenged whilst a deep desire emerged within my Soul…to move beyond the knowledge of God to an actual encounter with the God of all creation.

What initially felt like desolation (Rule Four) years later was revealed as a period of consolation (Rule Three). This lengthy journey was God's work to prepare me for living within an increased union with Him. God allowing desolation into my life so I might humble myself (Rule Eleven) whilst realising just how fragile and weak I am without God's grace of consolation and that His grace was enough to hold me and direct me through future periods of trials, tribulations and desolation (Tenth Rule). For me to consider future periods of desolation and taking strength whilst standing firm in the faith, hope and love, to know that spiritual consolation is not something I deserve or could ever own but instead given to me through God's grace and love for me. For me to continue with equal conviction to live and stand indifferent in this life, to praise God without any expectation of a perceived reward of God's consolation and graces (Rule Nine).

Like Ignatius of Loyola, my two different cannonball experiences brought with it completely different spirits, my first a spirit of the flesh or death, Desolation (Doubt, anxiety, distress) (Rule Four) and the second a spirit of Jesus, Consolation (hope, joy, desire, and life) (Rule Three).

A realisation that God allowed and used desolation (Rule One and Four) within my life so that I might become patient whilst considering just how weak and fragile I am without God. That without God, I'll struggle to resist the different agitations and temptations of the bad spirit, and always to remember that God's divine presence and help is available to His beloved children, and that His grace is and always will be enough to help carry us through life's challenges (Rule One, Rule Two, Rule Seven, Rule Eight and Rule Nine).

2018 – 2022 / My ongoing desire and yearning to deepen and strengthen my relationship with God and to lead from a deep soul centred purpose.

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In the years to come, in much prayer and contemplation, I have realised that both periods of Consolation and Desolation could be gifts from God, opportunities to discover and deepen my relationship with God throughout all aspects of my life. That God is equally close and present during times of consolation and desolation. To note that God / Good spirit leads and counsels us whilst in consolation, but also to note that the bad spirit leads and counsels us in desolation and that the latter cannot be used for course adjustments. I should never make changes whilst in desolation but rather stay firm to the decisions made in the previous period of consolation. To always be sure in faith of God's loving grace of consolation even though I might be in a period of desolation. To be aware and stay alert to how I show up in life and to those behaviours that inevitably leads to desolation, as stipulated in Rule Nine of Spiritual Discernment. I have learned to use my periods of consolation to actively anticipate the desolation stage to come and consider how I might deal with such desolation. I constantly remind myself to stay humble and patient in God. When I fall prey to the lead and the counselling of the bad spirit, I immediately confess my thoughts and feelings to God to expose and ensure he fails in his devious strategies. To be present and alert that the bad spirit analyses every aspect of my spiritual life and will attack where I am weakest. To remain vigilant and directly and purposefully oppose the council of the bad spirit. This I have learnt to do through a firm immediate and deliberate response, in changing my thought patterns, feelings and behaviours, and then to let go and let God guide me in prayerful contemplation. Reflecting Describing the ways in which my own personal understanding and practice of Spiritual Direction is developing in the light of our recent explorations of cultural issues, decision-making, and stages of human development.

To start this reflection, it would be advantageous to start with laying the foundation by revisiting the definition of Spiritual Direction, as well as some key characteristics that will help clarify the context within which I shall explore the value and richness of being aware of the impact of cultural issues, decision-making and stages of human development within the process of Spiritual accompaniment.

In their book, The Practice of Spiritual Direction, William A. Barry and William J. Connolly,

Defines Spiritual direction as follows:

"Spiritual Direction is all about help given by one Christian to another, which enables that person to pay attention to God's personal communication (invitation) to him or her, and then,

to respond to this personally communicating God,

to grow in intimacy with God,

and to live out the consequences of an ever-deepening relationship with God."

Spiritual Direction is concerned with a specific religious experience that emerges, develops and deepens our relationship with God. The core of Spiritual Direction is imbedded within relationship. The relationship between director and directee, but of more importance the relationship between the directee and God. Not a stagnant relationship but rather a relationship with the ultimate goal of progressing, growing and moving towards a deeper reality of God within the directee's everyday life. God wants to lead the directee to a deeper faith in Him, but also to lead them towards that space where the directee can actively partake and be in service of God's kingdom here on earth.

In this instance the spiritual director focusses on what's beyond just "what is happening?", to rather "what might be moving us forward?", God's movement.

 God, the director, and the directee form a three-way interactive unit, in which the religious experience is neither isolated or limited to special events, but rather takes the shape of an ongoing, deepening and growing relationship with and in God. Prayer is the most common place to grow in our relationship with and in the presence of God.

The real spiritual director is God. God does the heavy lifting. The Creator works directly within His creature. God touches the human heart directly.

The spiritual director does not "direct" in the sense of giving advice and or solving problems, but rather helps the directee to listen, to hear and to respond to God's heartfelt invitation, and invitation towards a deeper relationship with Him, through His son Jesus the Christ under the guidance of His Holy Spirit.

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To summarise, Spiritual Direction is:

A conversation that happens within a broader theological construct imbedded within St Ignatius Spiritual Exercises.

No one-size-fits-all approach. No set program is ever enforced on the directee, but rather a flexible approach that is aligned with the needs, history and culture of the directee.

Relationship in healthy partnership with mutual respect, honesty and openness.

An endeavour or yearning to uncover and to help unfold the directee's deepest hearts-desires. To help the directee move beyond the desires of the flesh or the superficial towards their deepest soul desires, shaped by the Holy Spirit.

To help and assist the dirctee

Reflective Journals – 4 June 2022.

My interest in Group Spiritual Direction (Group SD) – Critical Musings and Reflections. I shall endeavour to reflect on how and why Group SD has impacted me and how am I sensing the invitation as a business leader, from God in this.

My Personal Musings:

The concept of Group SD work immediately drew my attention and spoke to my heart, and in some way left me with inner movements towards a warm soul desire loaded with hope, faith, and love.

We are very fortunate to have access to our company's conference centres in both Cape Town, perfectly located in the Cape Winelands, and in the Limpopo in the beautiful Kruger National Park bushveld. These venues will be perfect for Group SD sessions.

I found the in-class practical very interesting and soul inspiring. The options of having two different structures for group SD work, also left me inspired (one-for-all or the all-for-one group SD methodology).

As per the in class practical, where the group was made up of trained and experienced spiritual directors, their use of the all-for-one method left me in awe. The session moved like water, gently swirling with rich and deep conversations. Having so many "directors" holding the sacred and holy space, with each director listening carefully to their own inner movements, listening and looking for traces of God's words through His Holy Spirit. God was very active and present during this session.

I do realise that as a beginner to group SD work, I shall have to follow the one-for-all method in Group SD. With this being said, I suppose it all depends on the participants and whether they are trained SD practitioners. I can just imagine how the intensity of my training and development as SD will deepen and improve, if I could be part of a group (experienced SD's) in an all-for-one SD methodology journey.   The experiential learning and depth of learning would be extraordinary and exponential. I am wondering how one could include such exposure within our training as SD's. Maybe our mentor group with our mentor could constitute a group for spiritual direction…all-for-one approach? Something I would be keen to engage with as part of my learning and development as a SD.

My desire to work with groups is not new. I had a similar experience during my career as professional coach. Although I enjoyed the training and self-coaching experience, I have always been drawn to group and team coaching. I have no doubt that my one-on-one coaching have huge impact on those I coach, but from a personality point of view, I do feel more comfortable and, in a way, more energized and drawn to work with larger teams and groups.

My journey as trainee Spiritual Director developed similar feelings and desires. Since the inception of our training, it was the larger vision of being called by God and to be in service of God, through SD as a Prophetic ministry. A ministry that speaks up against the royal consciousness of our time, a consciousness of greed and power that continues to marginalise the weak and the vulnerable. Through much prayer and discernment, I continue to feel a strong invitation from God, to engage with a larger audience within South Africa. Maybe Group SD sessions is the opportunity to do just that. I am at peace with this thought, but

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equally stand indifferent to the outcomes of these desires. My heart longs to work with God. Time will tell how this might unfold under the loving guidance of the Holy Spirit. My desires remain intense and strong in this regard.

My thoughts and emotions are continually fuelled through a vision of developing a mountain retreat, somewhere in the Western Cape, to bring together larger groups in nature to facilitate and guide them for real encounters with God. Maybe these could be a week of group spiritual direction with different groups, wondering how this might all manifest in my leadership practice.   Within this contemplative space, playing with the thoughts of group SD and how I might live out my soul desire to work with larger groups and teams, my old thoughts and interest of starting a dinner "church" re-emerged. Meeting a group or my leadership team around a dinner table as to venture within the spiritual realm of our organisational purpose.

The concept of a dinner church has always intrigued me and have been on my radar for many years. It is a fast-growing post-modern worshipping trend, but also the potential fertile ground of exploring the collective spiritual consciousness of my leadership teams. Dinner churches are opening across the USA. People get together from different traditions, conservative, progressive, urban and rural and everything in between, to spend time with God, within a small faithful community.

Being aware that the spiritual direction space is predominantly a place of mostly silence with God, I am grappling with the practical implications of integrating the dinner church concept with that of group SD. Maybe it could take the shape of a three-course meal, using the three meals as breaks from the group SD session space? Sort of dealing with that space as a silent space as to keep communication to a minimum, just as per the structure of a silent retreat?

The dinner church concept sees the very gathering of people around a table and food as time spend with God. This often happens outdoors. A standard approach and a golden thread within the concept of dinner church, is to serve Holy Communion as an integral part of the session. Dinner Church is definitely not a "new thing", as eating together has been central to the church since the beginning of time.

For me, Food and faith have always gone together with specific reference to the Last Supper that Jesus shared with his disciples, as an example of the early church.

Jesus himself love food and get togethers around tables. His ministry was a ministry that took place through meals. It was all about relationships, delight and joy with a huge focus on building community.

In our post covid world there is a huge need for the reestablishment of a tribe, a community to which we belong. Out of my coaching practice and experience the need for community and relationships is especially strong amongst millennials.

Another unfortunate post covid trend is that of loneliness. The Covid pandemic have claimed the lives of millions of people across the globe. Many are finding themselves caught in an ongoing grip of trauma and mourning. More now so than ever we are invited to rise to the challenge by building community.

Group SD dinner appointments can be the perfect place for a small group community to meet monthly and spend time with God for real encounters with God. I do not believe that I shall struggle to put together a group for SD work. Within our own congregation and within several Dutch Reformed settings in and around where we stay, there is a growing need for people to spend time with God and to deepen their relationship with God. In fact, what did emerge is thoughts about what I could do if the demand is sudden and big. Maybe I could venture with one group per week and in this way direct four groups of approximately 5 people per group. What is important though is to ensure that those stepping forward to join a group for SD, must show clear desires to be with God and to develop their relationship with God.

Traditional church, listening to a sermon or a preacher preach can now be transformed to everyone drawn into a deeper sharing discussion. A sharing discussion in the presence of the living God.

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I also believe that people are fed up with dogmatics, telling them how to live and be in their faith.

In this SD circle around the table, your authentic self is invited to the conversation, as to allow The Holy Spirit to weave and recalibrate your inner being. From this the development of a healthy image of God will emerge so that those around the table can get a glimpse of the ever unfailing and unconditional love of God.

It is in this context that I feel God is calling me to investigate just how the concept of Group SD can play a role in this regard. I do not think there is a generic one-size-fits-all model for all contexts and will need lots of prayer and discernment as to establish a structure and methodology that would not be at the cost of the space for the movements and the workings of The Holy Spirit. What excited me about this approach is that the opportunity is given to each participant to partake and be in the presence of rich and sacred discussions.

Other practical aspects that emerged was that of managing and loading my own diary as to ensure that I stay available and that we can meet regularly, at least on a once-a-month rhythm. Although this might have been a problem in the past, I do not foresee this as an ongoing challenge. We are in our second year of executing our businesses succession planning for my eldest son to take over the day-to-day management and leadership of our group of companies.

This handover strategy was specifically called into life as to ensure I have more freedom and time to answer to Gods calling for a fulltime ministry amongst leaders in business. I am currently a second year PhD candidate in Economic and Management Sciences specialising in the power of spirituality within transformative learning in Leadership Development. Ignatian spirituality and for that matter my calling in God, lie at the core of my research study and the outcome of this study aims to contribute greatly to future coaching and mentoring theories in human resource development. I am wondering how Group SD sessions can be used in the development of Christian Leadership. This together with my training as SD, I believe will lay the foundation for the platforms of my future SD ministry, and it is here that my heart burns for Group SD work.

I continue to pray and spend time with God about how I might bring together a Group SD session within the different frameworks as discussed, but more importantly how this training and development contributed and will continue to contribute to my leadership style and practice – to lead beyond the ego defence.

I am excited to see how these thoughts, ideas and concepts might unfold over the next couple of months.

Warm Regards.

Johan Slabbert.

ANNEXURE F – INTERVIEWS AND FOCUS GROUP DISCUSSIONS

Semi Structured Interview with Participant A:

INTERVIEWER: Alright. Thank you for your time. And what I'm going to do is I'm going to position the questions. And then if we need to refer to definitions, we can do that. Just to make sure that we answer in the context of these definitions. Maybe we can start off by asking given the key definitions that's shared above, can you describe a moment when you felt a significant shift from my organizational outcome-driven leadership style towards a more transpersonal approach? It could be more than one.

INTERVIEWEE: Okay. I think there definitely was a key differentiator for me and that was earlier in this year, there was a request for additional funding to come to the organization from shareholders. And as a Managing Director, that's usually not a fun conversation to have with your shareholders. But nevertheless, I went into the conversation expecting quite a bit of pushback, expecting quite a bit of expecting quite a bit of serious conversation to the point and possibly even, being in a situation where you're asked difficult questions.

INTERVIEWER: Alright, I think you need to be more descriptive in terms of what did you expect from, if you say pushback, I think you need to be more specific. What behavior did you expect from me in that context, and then carry on with identifying that one or maybe two scenarios that...

INTERVIEWEE: Okay. When going into that conversation I expected pushback in the sense of there might have been, it might have been a bit of a heated discussion, there might have been a bit of a bit of an aggressive stance towards the request especially given the sum of money that was requested. And what I got was exactly the opposite. I got no real questions as to why, I got a very calm, level-headed logical approach to the situation, which I wasn't expecting at all.

Even though I've been with you through the journey, and I knew at the back of my head that it's not going to be necessarily an explosive conversation. But it was still even more level-headed and calm, which was for me a true testament to the change and development.

INTERVIEWER: Okay, how do you recall me reacting to similar scenarios before my leadership transformation?

INTERVIEWEE: I think in previous scenarios there, I would have expected a rather big reaction. A reaction that might've been or that might've been perceived as possibly being aggressive and it would have been a reaction where a lot of assumptions would have been made that doesn't necessarily have a logical underpinning.

It's reactive. But what I got in return was actually one of… it wasn't reactive at all. There was also a very logical approach to it which, yeah, which was the dominant change.

INTERVIEWER: Would you say that there's a big difference in my leadership style from organizational leadership to transpersonal leadership?

Do you experience quite a radical change in leadership style and behavior? Yes, I do. I think the change and I've told you this before, but one would actually when you give a low reaction or not being quite as reactive the amount of power that's actually brought to the conversation is actually more than had it been a reactive nature.

Yes, the leadership style is one of absorbing, taking in the information that's being there, that's being given to you without being reactive to it initially. If there's reason to react, then fine, then we react. I think the dominant change for me is that it's a lot less reactive than what it used to be.

INTERVIEWER: Okay. Alright. If we look at the definition of self-transcendence, I'm just pre-empting it. Yeah.

So self-transcendence is defined as the process of moving beyond one's immediate self-interest and ego identity to a wider perspective, and this can involve a spiritual journey aiming for a deeper connection with oneself. Aiming for a deeper connection with oneself, and others in a larger purpose, and is a key component to transpersonal leadership.

This is self-transcendence. The question pertaining to that, is how do you perceive the role of self-transcendence in my leadership development?

I think it comes down to the reactive nature again. Being that I've been on this leadership development journey with you for the past few years and understanding the small self and the ego wound and all that sort of thing. And understanding that when your ego is triggered, it would be from a standpoint of vulnerability. That the moment your ego feels vulnerable, then you get that reactive nature and possibly even reactive with an aggression or you got an

aggression, so I think understanding yourself and the leadership development journey that you've been through, allows you to lead beyond your ego.

And that's evident in the fact that you're no longer reactionary. You don't get that reactive, aggressive nature when dealing with you anymore, alright? Yeah.

INTERVIEWER: Given the key definitions shared above, in what ways have you observed my leadership practices evolve, in terms of ethical, radical, and authentic leadership styles?

INTERVIEWEE: I think ethical is a difficult one. I'm going to go through all three of them. I think ethical is a difficult one because I can by no means say that you were not ethical prior to the leadership development process.

If you look at the definition of ethical leadership, I will definitely say that the leadership development journey that you've been through has definitely contributed to the greater good of mankind. I think initially it was very outcome driven. It was very profitability driven. It was very ROI driven.

And possibly, although you always helped people around you, it was very much to get yourself out of your previous situation that you were in as a youngster. But now you can very clearly see the impact that you have on people from a spiritual perspective helping people deal with their emotions inside the organization as well.

It's no longer just the ROI drive. There's that softer side, that beauty element that definitely came in. And I think looking at the definition, it's definitely because of this huge spiritual side that you brought to your leadership, which was absent in your previous leadership style. I think that really is kingpin to the change, in terms of ethical.

Then on radical. See, in the first line again, leadership that encourages fearlessness, conviction and innovative ideas. That was the same pre and post this leadership development journey of yours. But if you look at the next sentence that reflects a value driven, good character approach to leadership. Again, it's the softer side of things.

It's the values that drive you now versus the soul ROI that drives you in the first part and then continuous spiritual growth. As I said the spiritual that's part of the leadership style now that you didn't have then, I think is keeping to the change.

Yeah, and then on authentic leadership. Oh, it challenges traditional stereotypes all the way. I think you used to have the profile of a very typical Managing Director, Chief Executive

Officer. It's a very hardcore guy, often maybe even unapproachable. But I think with the authentic leadership style that you've brought into, and again, the spiritual leadership that you brought to the table you're a lot more approachable because it's no longer that reactive nature. People, the staff want to talk to you, the staff want to be around you.

Whereas I think in the past they might have had to be there and now they want to be there around you. Yeah.

INTERVIEWER: Okay. What changes have you noticed in my relationships with stakeholders, team members that might reflect a transpersonal leadership style? What changes have you noticed?

INTERVIEWEE: I think your relationship with stakeholders have always been very important to you as well as with the customers. The relationship with customers and suppliers has always been very important to you, as is general good business practice. However, as you started leading over and beyond the fear of vulnerability, strangely enough, the demand that you placed on the organization to meet with our suppliers and customers each and every month, for argument's sake, has actually dwindled.

Where, although the relationship is still important to you, I think that you are a bit more comfortable with less engagement with them now than it used to be and that's, yeah, definitely something that changed in your interaction with external stakeholders.

INTERVIEWER: And internal, with team members have you noticed any change in my relationship with team members inside that might reflect that transpersonal leadership style?

INTERVIEWEE: Oh, yes. Yes. I think, look, as I said in the previous question the internal stakeholders, the staff want to engage with you.

They want to be around you. And it's because you lead from the standpoint of compassion. Where the staff isn't but a peg in the money-making machine. They are, and you engage with them even on a personal level, asking how they are in their personal lives.

And that's... That's a big change to how you interact with them, and it shows, because as I said, they want to be around you. They miss you if you're not in the office. It's a totally different interaction that you have with them.

INTERVIEWER: How would you describe my interaction with the internal team before my transformation took place?

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It would very much be one of we can have a relationship after the work's done. After the goals have been attained and I'm happy with your work. We can start looking at having, any sort of relationship. But I think you definitely haven't let go of the expectation on performance, right?

Let's just say that out loud that the performance expectation is still there. But it's as if the two run in parallel. They no longer run in series. We can have a relationship while you're performing. Whereas in the past it would have been after you've performed. Okay now we can start looking at having a relationship.

INTERVIEWER: Okay, I want you to think back now. Could you provide an example where you saw a clear departure from my conventional leadership style to a practice that you would describe as transpersonal. You mentioned that one where it was the shareholders funding that you needed, but is there anything else you could think of?

INTERVIEWEE: I think a very good example is we had an employee in the company this year that went through a big personal crisis. I actually have to say this as well. You no longer have to leave your personal life at the door before you come in the morning approach that used to be part of your, I remember growing up it was something that was said quite often.

We had an employee that went through a domestic violence problem earlier this year. And from the word get go there was just no question about it. You helped her emotionally, spiritually, financially, you helped her on all planes in her life. And this was the individual that we, might've had one or two questions about regarding performance.

It wasn't even this thing of, I will help her because she performs. It was just, it was non-negotiable. You helped her spiritually, emotionally, financially to get through it.

INTERVIEWER: It was the right thing to do.

INTERVIEWEE: It was the right thing to do. And it was the most empathetic and compassionate thing to do. And it was a, it really was a big change. And I think it's a true testament to the leader that you've become versus the leader that you were.

INTERVIEWER: How do you think I would have dealt with that 15 years ago? With that specific case now, in question, the employee with the...

INTERVIEWEE: I think you would have helped, but you would have withdrawn a lot sooner.

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I think you would have, and you possibly would have helped financially but you would not have assisted spiritually or emotionally. And as I said, I think you would have withdrawn a lot sooner. I think the case was what? Six months? And you saw us through all the way. I think after the second week, 15 years ago, you would have said, okay, this is enough now.

What are we doing? Where are you performing? Because you needed to justify that investment. But yeah, definitely, the spiritual and emotional assistance that you've provided now would not have happened 15 years ago.

INTERVIEWER: Why do you think my personal development journey has influenced my professional interactions with specific reference to decision making if you can give examples.

INTERVIEWEE: I think it comes back to this reactionary thing that I mentioned earlier decisions are made, you still make decisions quick, and decisions are still made by shooting from the hip. But that's who you are. That's not going to change. But I do feel that you allow yourself this split second or two logical reasoning before it goes over into action.

And in the past, there wasn't that logical reasoning at all. It was just shoot from the hip, make the decision, we'll deal with the consequences later. But there, there's definitely, and I say again it's just that second or two that you grant yourself to just think it through before you react.

INTERVIEWER: Yeah. Makes sense. Okay. The next question that I have is what impact, if any, have you observed on the organization's culture as a result of the leadership transformation you've witnessed and give examples.

It's actually chalk and cheese if you think about it and I want to describe it in terms of an energy. That energy used to be very gone, and people were very task orientated. They still are. But there was a definite point I felt initially where that go isn't sustainable.

And the staff would become a bit, "Oh no, I'm done for the day. I can't keep this up". Whereas now the culture, the energy is much lighter. And there's a laughter in the office and there's a willingness to help one another in the office where we don't let go of our performance goals. But there's just that softer side that's been introduced, staff laughing, staff engaging with one another that isn't necessarily work related but by the somewhat other way we tend to think that's going to diminish performance and it just doesn't. I think that's the big change.

INTERVIEWER: If you think back 15 years ago to today, 15 years ago being the organizational leadership style what emotions, sense making mechanisms, as I call them, what emotions do you think was at the order of the day?

INTERVIEWEE: Fear? And if I say fear, I think it's a fear of making a mistake because back then there just was no room for error. And if you're going to make an error, then you're just simply not good enough, pack your bags and leave. And again, I say that's 99 percent of the organizations out there. But I think the emotion that there's now, I need to think about it.

INTERVIEWER: What are the emotions that you think is, would now be at the order of the day?

INTERVIEWEE: Yeah, it's again, it's a very light emotion. Is it happiness? Is it possibly even joy? Look at, this morning we heard of a salesgirl and when she saw you this morning, the first thing she said was, "Johan, I waited for you to come into the office so that I can ring this bell". There was a sense of joy, and she wanted to share that with you. Whereas I think in the past that sort of thing might've been expected, and we don't celebrate it. It's your job. But there's definitely this lighter sense of joy, and the staff want to experience it with you.

They don't want to do it in your absence. And I think that says a lot. It's interesting fear to join fear.

INTERVIEWER: If you look at my leadership style, what emotions do you think I brought into the environment 15 years ago?

INTERVIEWEE: Oh, I think you were the big driver of fear 15 years ago. Being very blunt, but I think 15 years ago, because there wasn't any room for error, the fear of making an error was, I think it came from you. And I think the joy is that, that we experience now or the lightness that we experience now is because there is no fear of retribution. There is no fear of making a mistake because we see it as a learning opportunity now.

We don't see it as a mistake. And I think that fundamental shift that you made is what brought about the lighter, happiness, joyful experience in the office.

INTERVIEWER: As you were talking, also the fear but there was a certain amount of anger as well.

INTERVIEWEE: Oh yes. Oh definitely.

INTERVIEWER: Fifteen years ago.

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INTERVIEWEE: Yeah.

INTERVIEWER: Do you agree with that?

INTERVIEWEE: Yes, I do. But I think from both ways. I think there was a lot of anger coming from your side but the fear that people might have had to make a mistake, might have made them angry as well. So, you had this underlying unease.

And I think we initially saw it as an organization that's on its toes. And that's ready to take on change and that's ready to grow because there was this underlying unease, but nothing changed in the performance of the organization. In fact, we are seeing some of our record months now, and it's happening without that sense of unease. So yeah, I think it came from both sides. From your perspective, has my approach to leadership contributed to the change in my leadership approach contributed to the organization purpose and the greater good of its stakeholders. And can you give examples?

INTERVIEWEE: I don't think the purpose shifted. The purpose was and always will be to grow the company and for it to make money. I think the introduction that you brought into the organization of a higher purpose. I think that warrants some time spent because that wasn't there. Why we do it just used to be absolutely irrelevant.

But this higher purpose of having spiritual and emotional impact on people, impacting them positively impact on the environment, on nature that's all-higher purpose stuff that was introduced. Now that you think about it, if you think of your leadership development journey as a timeline, this was all introduced.

These higher purpose things were all introduced at the latter part of your leadership development journey. I think the leadership development journey kept the purpose, and it kept the performance. It kept the deliverables that never shifted. But there was this added dimension, this added need of you to have an impact on people around you and to be good in the world, which I think also comes from the spirituality side of things.

INTERVIEWER: Can you discuss from your side any perceived challenges or resistances that you saw arose during my transition towards past personal leadership?

INTERVIEWEE: Yeah. As your son, I have the advantage of speaking from a personal standpoint. It wasn't an easy journey for you.

And the family felt it from time to time. There were times when you were working through all your ego stuff and. Getting all the anger and the fear out, there were times when I think we couldn't place you always because in that transitioning journey, you never knew, okay, are you going to get the transpersonal Johan now, or are we still going to get a look at the reactive Johan, so it was very difficult to place you on a on a personal level.

Take me back to the question quickly, please.

INTERVIEWER: No, it's just if you could see that there were challenges that I was struggling with…

INTERVIEWEE: Yeah. I think it warrants to say that the journey itself is not an easy one. I don't think we can sit back and say that it's, that it was an easy journey on you or to the people around you. But you hanged in there and you can see it through. The rewards are just countless, and the family is closer as a result of it. The company is closer as a result of it. Everything just works. And then from an organizational standpoint, we have to say that when you bring in the softer side of things, the spirituality side of things certain staff members might see that as a sign of weakness.

And that's dangerous and that would be the wrong decision to make. As I said, the purpose didn't go anywhere. The performance expectation didn't go anywhere. But you do get this thing of why you're reprimanding me. I thought you were a spiritually inclined company. And we saw that quite often through the course of your journey and we still see it because of the kind of leader that you are now.

But that really is a challenge that the workplace will need to adapt itself to, we really can love each other. We really can be compassionate to one another. But that doesn't mean that it's easy out for you to not do your work. It's some people hide behind it and it's a challenge.

You need to know how to navigate it.

INTERVIEWER: Yeah. We had a similar conversation last night in a group session talking about personal growth and transcendence and moving beyond the ego. And the role that nature plays in such a transformation. And one of the key things that stood out was Estelle made the comment that Richard Raw says, we need to be contemplatives in action. And that sort of also draws through to the leadership. You have to be a contemplative in action in your leadership drive. Although, nature is there and we can go there to integrate holistically and

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to become better human beings and nature is known to do that, facilitate inner turmoil to calmness, but the question that emerged last night was but what do you do in business?

I mean we don't work in the mountains. We work in cities. So, there was quite a lot of debate about how do you bring that the deliverable, the excellence, and you combine that into the beauty, the contemplative in action. The action is the excellence, and the contemplative is the beauty.

That's the spiritual, the digging deep for wisdom rather than knowledge. And what was actually interesting was sitting and reflecting it afterwards was well, we don't need to bring nature into the office, because we've got human beings as part of nature. It's just that as long as we see that we stand separate from nature, then we'll look at each other as something separate from nature, but we're not.

What came out of that discussion was, which I raised was we just need to go and find nature in each other, to bring that contemplative side, the insight into that we are all connected into the office.

It does not mean that it has to be at the cost of excellence. Have you got anything that you maybe want to add to that in terms of what I've just spoken about?

INTERVIEWEE: No, I think a good example of this was the coaching exercise, the group coaching exercise that you took us through about a week ago where you helped us to establish our circle of excellence.

And after that, there was a debriefing session, and everybody opened up about their circle of excellence and what it is that they felt. And certain of the members in the group couldn't open up because they struggled to find a positive memory. And the moment that happened, the interesting thing is that you saw four or five other people in the team getting emotional and showing a huge amount of empathy and the person in question didn't actually even open their mouth.

You can foster that interconnectedness and that we're all intertwined. You can foster it in the office environment through example, the group coaching that you did. That was a roaring example of we're all being interconnected. But somehow the corporate environment doesn't necessarily make space for that.

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And the result is this week we sit with a team that's immensely more coherent. Even from a standpoint when we don't have stress and anxiety in the office, there's even less than what there was. It's... There is a way that you can develop that outside of nature. That's the invitation.

INTERVIEWER: Can you describe a difference in how I showed up as a leader pre and post my leadership transformation to transpersonal leadership? And if you can give specific examples of behaviours and characteristics, and first you want to focus on pre and example characteristics behavior and then let's look at post example characteristics behavior motives.

INTERVIEWEE: Okay, from a behavior standpoint I get back to the reactionary thing again. Initially big reaction, immediate reaction, immediate spike in aggression. Because we know on the enneagram you link to the five, the moment that happens, you start poking everywhere in the organization to find all the right information so that you can deal with a problem that you have.

INTERVIEWER: Just challenging the information?

INTERVIEWEE: Definitely challenging the information, but the people around you don't necessarily perceive it like that. People around you, then all of a sudden, initially it was Johan found a problem. In, let's say in operations for argument's sake, all of a sudden, Johan starts poking all the departments to make sure that he can poke all the problems out of the organization.

And the staff from time to time would see that as, "But I did nothing wrong, why is Johan busy poking in finance for argument's sake, or in marketing for argument's sake". Because that was that initial reaction. And then this overdrive to make sure that the vulnerability is kept at bay. But now you don't have that initial reaction.

As I said earlier, there is that few seconds that you allow yourself to give it rational thought. And then if there's reason to react, by all means… react. We're not saying that you don't react anymore. But…the reaction is warranted, where it wasn't necessarily warranted in the past. I think from a behavior standpoint that's the big one.

But I think the motive, I think that's shifted completely. I think the motive used to be... Perform, work myself to a standstill because I'm not going to allow myself or my family to end up where I grew up.

INTERVIEWER: That was the pre-transformation.

INTERVIEWEE: That was pre-transformation motive. That's what drives you. And yeah, possibly it's easier. It's possible to say that now, the financial position is such that you don't need to act like that anymore. But I do feel that the motive now is when you look at someone you look at them not as a peg in the money-making machine, but you look at them as how am I going to help this person become the best version of themselves?

How am I going to help this person deal with the emotional and spiritual hurt? And to a certain extent you take it upon yourself to if someone joins the organization you look at them as to how am I going to assist this person? And strangely enough, if you look at our staff complement is a very weird and wonderful mix of people.

They do not all come from the same walk of life. But I think it speaks to you're not scared to take on someone that might have emotional, spiritual good. Whereas in the past it would have been don't touch that person. But now you see what you can do to help and to develop the individual.

I think the motive has shifted completely. Yeah. But again, it's never at the cost of performance. The organization keeps on growing and we're seeing better turnovers, better ROI now than we did compared to your previous leadership style.

INTERVIEWER: There's a sort of a motive. A change from purpose to higher purpose.

INTERVIEWEE: Definitely. And all the higher purpose things that we do in the organization was introduced at the latter part of your leadership development.

INTERVIEWER: But it's not to mean that we've lost the purpose. We are still focused on making money and growing markets.

INTERVIEWEE: Yeah, I say again, the purpose stands steadfast, but there's this extra dimension that was brought on.

INTERVIEWER: Yeah. Then in your opinion, what impact did my transformation from an organizational leadership to transpersonal have on the organizational efficiency? You just touched on that now. Do you think that this transformation from strong... organizational, power leadership with emphasis on control, to a transpersonal leadership leading beyond the need to control and allowing more natural cross pollination... do you think that this change, this whole introduction of the spirituality within my journey towards this Transpersonal, do

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you think that has had an impact on organizational efficiencies, productivities, profitability, deliverables? And can you give examples?

INTERVIEWEE: I alluded to it earlier. In terms of our profitability and business performance we're seeing record months. I made an example of the scenario where I came to Shell just to ask for investment earlier this year.   And… the performance and profitability of the organization is at such a point where it's eight months later, nine months later, and that entire investment from the shareholders has been paid back and more. We still going to pay our profits to shareholders after they pumped almost a million rand into the company this year.

We are seeing extreme profitability. We are seeing wonderful performance turnovers growing. But I think if I can say something about the performance of the staff, I think the performance of the staff has also enhanced and reason being is because there's no fear of retribution. The guys tend to become creative in their problem solving all on their own.

And initially there might have been this paradigm of, I don't know how to fix it and I'm actually not even going to attempt it because what if I do something wrong in the process of attempting to fix this? Whereas now, especially from the team leaders and the senior managers, you see this tendency where they come to you and say, listen, this is what I've done to fix it.

And I say, oh, that's interesting. I would have never thought of it in that way. But, okay, great. It's dealt with. You see guys being a lot more creative in problem solving on their own. Because there's no fear of, okay, but if it's going to backfire, I'm still okay. I'm not going to lose my job if it backfires.

INTERVIEWER: You are currently in the managing director position, so your opinion is quite important on this question. Because you're in a position to answer it. If you were to look at pre my transformation to post transformation, how that change of leadership style you've said has greatly impacted the business positively in all facets. Would you like to put a number to that?

INTERVIEWEE: Sure.

INTERVIEWER: And was it gradual, or did you see gradual with an exponential, or was it a...

INTERVIEWEE: It was gradual, but I think very much proportionate to your leadership development. I think the more and more you approach the transpersonal space the more successful the organization becomes.

But there's definitely, I think the journey of gradual improvement was let's say two years, but over the last eight months, it went from being gradual growth to absolute exponential performance. I do think that as the leader, or as you transition to a more transpersonal place, the organization kept up with it and showed positive growth over time. But there's definitely, there's definitely exponential growth now.

INTERVIEWER: If you put a number to it, what would you say? Because of my transition to transpersonal leadership, the company is doing what percentage better in general, if you should put a factored linear figure on it.

INTERVIEWEE: Turnover's up, profitability is up, staff turnaround is down. Performance of staff is up; motivation of staff is up. I would say we doubled our performance on all facets of the organization. Profitability, staff performance.

INTERVIEWER: Turnover.

INTERVIEWEE: Turnover. Our turnover has literally doubled in the past year.

INTERVIEWER: Oh wow, okay. And you would say that's directly transpersonal environment?

INTERVIEWEE: Definitely.

INTERVIEWER: Transpersonal style. Johannes yeah, we've got about four questions still to go. Now, again, as spirituality is core to the development of transpersonal leadership, what role do you think spirituality played in both my development towards a transpersonal leader, and also the development of the organizational culture? Spirituality so if you're going to just read through the definition maybe just to help you a bit.

INTERVIEWEE: Okay. We spoke about this reactive nature that you used to have. And I think the spirituality was kingpin to overcoming that behavior. I think spirituality, the spiritual practices, the mindfulness, the spiritual exercises, all those spiritual interventions that you had, I think allowed you to lead from a different place where the egoistic reactive nature or behavior was no longer seen as the only behavioural option. And naturally, if you aren't on that journey, you don't have another option to draw off of. The reactive behavior, from an ego standpoint to make sure that vulnerability is diminished.

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I think that used to be the go-to, but because there wasn't any other option back then. The spiritual journey wasn't taken and wasn't developed as to the point where it is now. That's why I said earlier we're not saying that Johan is no longer reactive. No, that's not what we're saying.

We were saying that if the situation warrants a reaction, then Johan can choose whether he now wants to react or not. And I think the spirituality allowed for you to have that option. I have an option of how I'm going to behave and how I'm going to show up. And I think that changes your leadership style completely.

And then from an organizational perspective, the culture in the organization. Again, I think those two do run in series. The one is a result of the other. The fact that there is no more fear of retribution in the organization, the fact that there is this lighter energy, this joyous energy. I made the example earlier of a staff member saying they didn't want to celebrate the joy without you being here. I think it's a true testament to the fact that they are feeling the spiritual journey that you are, and they are experiencing it. I think the one led to the other. There's definitely a very noticeable change in the organization's culture as because of the spirituality.

INTERVIEWER: Okay. Given the key definitions shared above, I want us to look at radical leadership. Looking at radical leadership. How would you compare my radical leadership behaviours rooted in organizational leadership to my radical leadership behaviours rooted in transpersonal leadership?

INTERVIEWEE: If I look at the definition of radical leadership, I think the first sentence that says a form of leadership that encourages fearlessness, conviction, and innovative ideas.

I think that stands as a constant between the pre and the post leadership development process or journey. However, the difference comes in where it says it reflects a value driven, good character approach to leadership that focuses on continuous spiritual growth and virtues such as love, compassion, care, hospitality, and generosity.

I think that's where the change is in the two levels of radicalness if you can put it like that. I think that's where I see it. It's always been fearless. It still is fearless. It's always been leading with conviction for new ideas and innovation. It still is leading with conviction for ideas for innovation.

But as I said earlier, on the latter part, there's this extra dimension. There's this dimension of spiritual growth. There's this dimension of care, a huge amount of compassion and empathy. I think empathy is a big one as well which necessarily wasn't there in the first half. Yeah, that would be the difference is the value in journey and approach.

What we discussed earlier, if I understand you right, was we spoke about the one employee that was going through personal abuse. And there was a sort of radicalness in that as well in terms of although it is not an organization's problem, but the challenge and the amount of pain that this individual was going through in the personal sphere because of domestic violence there was a sort of a radicalness in this is not a business issue, but this is not something that we can turn our back to and something you stand for and it's something we stand for.

INTERVIEWEE: Yeah, of course. No, so I think it was definitely a radical approach in the sense that there was this care about what values drive me, what character drives me. And it's as a result of the spiritual growth that, that you went through. But again, the first half definition of radical was still intact.

It still remained constant. It was totally fearless with complete conviction. We didn't know whether this person that committed the abuse was a character from a "Mission Impossible" movie. We just really didn't care. There was this fearlessness and conviction that just led. But it was born from a different place. It came from a place of empathy and compassion towards this individual.

INTERVIEWER: Where in the past the radicalness came from?

In the past, the radicalness would stem from I think more of an ego standpoint, the radicalness would stem from I'm going to take you out. No one crosses me. Whereas now, I'm going to take you out. No one treats my staff like that. It has the same outcome, but it's born from a different place.

If I understand you're right, the organizational leadership where I started off was a radicalness of control.

INTERVIEWEE: Yes.

INTERVIEWER: Please correct me if I'm wrong, all right, because I'm just trying to make sense as you're talking. It was a radicalness from or motivated through a need for control because

of this fear of vulnerability, this over control towards a radicalness of letting go, a radicalness as a business we stand for or we stand against domestic violence.

INTERVIEWEE: Yes.

INTERVIEWER: And as a business, we will take in position. Yes. Even though it might cost the business money, which it did.

INTERVIEWEE: Which it did, huge amounts of money. Yeah. But again, I think if you can sit back and ask yourself the question, "why", if you can ask yourself the "why" question in a radical approach, then and now we can say, why did we do it?

Because we stand against domestic violence, and no one treats our staff like that. If you ask yourself then, "why"? I think you would have had a very difficult time answering the question. It's just no one crosses me. That's why.

INTERVIEWER: And it's, if somebody would ask me that question is just to say the buck stops with me and therefore, I need to control this environment to the last inch degree, because if it goes wrong, my neck is on the block.

INTERVIEWEE: Yeah. But it would not have been, it would not have been born out of a hard space.

INTERVIEWER: No. Not at all. It was a radical ego. Yeah. Strong control, power, leadership. Yeah. And as you mentioned you cross me; you're going to come second. Yeah. It's that being a warrior. To now, rather radical in higher purpose.

INTERVIEWEE: Yes, yeah. Radical for greater good.

INTERVIEWER: For the greater good of mankind. And, okay.

For what we stand against. And that intervention with our staff member with that domestic abuse, it's we contributed to, doesn't matter how small it is, but we contributed to quite a pandemic within South Africa in terms of domestic violence against women.

INTERVIEWEE: Yes. And the case was fairly successful in her favour as a result of it and we definitely made an impact. But the interesting thing is, and I think it's worth noting is that said employee was so taken aback with the action that we took to assist. That actually led into its whole own rabbit hole of emotions and thoughts.

And, because the workforce isn't used to employers going to that extent and also us, old us wouldn't have no, definitely not. Definitely not. Old us are a lot more conventional.

Management profiles, but I think it's an interesting dimension that you have to be aware of is that the leadership style that we are discussing, the workforce isn't necessarily always ready to embrace the leadership style because they don't know how. They haven't been attuned to this is actually, as a leader, I care for my people, and I am going to radical. I am going to take you out because you don't do that to my employees. And that's not what we stand for.

INTERVIEWER: And it's not a good thing for society.

INTERVIEWEE: No, and it's not a good thing for society. Exactly. Especially because we are… We don't stand for it.

INTERVIEWER: We are in a country that is anger and violence driven.

INTERVIEWEE: Yeah. But unfortunately, that has become the norm. And unfortunately, the workforce has become attuned to that. You need to ask yourself the question in this leadership development journey, what's the readiness off of your followers to be able to adjust to this new way of doing things? Because they are very often caught off guard.

INTERVIEWER: What you're noting is that even that change within myself, and bringing that change into the organization, in that in itself it's not the norm of an organizational culture. Exactly. That in itself needs to be managed.

INTERVIEWEE: Yes. Because employees are so attuned to what the norm is and unfortunately, the norm is a bit ethically skewed out there, but they are so attuned to what the norm is that when they are faced with this huge amount of care and compassion and empathy, that they don't really know how to work through it.

INTERVIEWER: I've had a specific case in point of the employee that was exposed to domestic violence for longer than a year. Aggressive domestic violence with no help from the police whatsoever. Because this individual did turn to the police a couple of times and there was no help from the police.

In the sense of the police couldn't control this individual. This individual would dare her in front of the police. But if she dares to make a case, he will give her an exponential amount of pressure. And this thing was just running away. And with us stepping in, with me stepping in and saying no, we're not going to allow this, yeah, it is a personal issue, but it's a larger societal issue and it needs to stop.

And interesting on that specific case I had this employee's sister, that resides in the USA in America, phoned me one morning very early to talk to me about her gratitude and her family's gratitude of, us stepping in and putting a stop to this horror journey and experience of her sister.

INTERVIEWEE: Yeah. But see, one doesn't do it for the gratitude, no. That's not why you do it. But it's the tremendous impact that it has, not just on her, but on the family. On the people around her and it's that thing of dropping a pivot in the water.

You don't know how far reaching the effects are that you have by doing good to one individual. But I say again, and it's so sad to have to admit it, but the workforce is so attuned to what is in parentheses, "normal out there" that even after we extended all the gratitude and all the love, compassion and care, financial assistance, everything, we were met with a, okay, I'm thankful, but how am I ever going to repay you for this?

Or how am I ever going to do just to my position now? And how can I live with this, with the sense of having to owe something to you? And it's such a shame because that's not why we do it. No, that's not what you're doing anymore. And it actually warranted an additional discussion with this person to say that it's not about the money, it's not about anything but us wanting to extend help.

INTERVIEWER: It was quite interesting. And just to bolden what you're saying. It actually emphasizes that it's a global problem what you're raising there right now. Because when her sister phoned in from the USA, her opening statement was I actually don't know what to say to you because organizations or companies do not do what you have just done, I am lost for words. Even in her experience in the US, it was the same but even in the US they won't do this…

INTERVIEWEE: But the leadership is a global problem, and it requires a global solution unfortunately.

INTERVIEWER: So, we continue. Given the key definition shared above, looking at ethical leadership, how would you compare my ethical leadership behaviours rooted in organizational leadership, to my ethical leadership behaviours rooted in transpersonal leadership?

INTERVIEWEE: Okay, just looking at the definition again. So, I think again, there are certain aspects of the definition that rings true as a constant. But then there's definitely a section of it that would've changed through the leadership development process.

A leadership style that practices or that engages in practices that build organizational purpose. That to me is going to stand as a constant. As an organizational leader or a transpersonal leader, you drive purpose, and I think that might be where the definition stopped in organizational leadership. We drove purpose, we made money, we made ROI, and basta.

INTERVIEWER: An ethics towards shareholders.

INTERVIEWEE: Yes, ethics towards shareholders. There is this thing called in the ethical, schools of thought. There's this one ethic that they call the egoism ethic.

INTERVIEWER: Sorry, say again?

INTERVIEWEE: An egoism ethic. So ethical egoism. Yeah. This ethical paradigm means that you find it ethical to act in a way that's good for you and that's good for yourself. And I think that might have been the driving force. I think in your case, it wasn't just what's good for you. I think it was what's good for me and my family.

INTERVIEWER: Yeah.

INTERVIEWEE: That was the main driving force from an ethical standpoint back then. It didn't mean that you got engaged in unethical business. You've never done unethical business, skewed under the table business. But the predominant focus of why it is that you do business was for you and your family.

And I think that again, everything stays the same. There's just the whole time, this thing that comes to me of this added dimension. There's something that was added in the process. Nothing got taken away. And nothing got diminished, but there was this added dimension where now it's looking at the greater good of mankind.

The purpose has shifted from, okay, what's good for me and my family to, okay, what's in the best interest for me, my family and everybody around me. It's a bit more of a utilitarian outlook, on an ethical approach.

INTERVIEWER: And that's what you saw in my change, in my transformation?

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INTERVIEWEE: Yes, definitely. We're sitting with an employee in the office today that's complaining about tooth pain. And you came to me immediately to ask whether we can make an appointment for this person. It's not our teeth. Why should we be taking care of her teeth? But still, that's the outlook that you have now. It's for the greater good. And that's why all these higher purpose things come in.

If you think about it, in the latter part of your leadership development process, that's where you got engaged in nature conservation even. That wasn't there the first part of your life. And you, there was this whole time with, while "ouma" was still alive, there was this whole drive to buying a farm.

There was always enough money back then to do it. Why didn't it happen? It just wasn't part of the greater good that you're chasing now. Back then it got a very serious second place to making sure that you and the family is sorted. I think there's this added dimension of people around you, the greater good. From an ethical standpoint, it's a lot more utilitarian than it used to be.

INTERVIEWER: Thank you. And then lastly, we're going to be looking at the key definition shared above, looking at authentic leadership. How would you compare my authentic leadership behaviours rooted in organizational leadership to my authentic leadership behaviours rooted in transpersonal leadership?

INTERVIEWEE: Okay, I want to answer the question based on the definition. Yeah, but then I also want to give another answer.

INTERVIEWER: Okay.

INTERVIEWEE: On the definition, it says the leadership that challenges traditional stereotypes. Now, according to that definition, there then just was no authenticity originally, because that was a stereotype that got right. Hardcore CEO, get in my way. I walk over you.

We're here to make money, here to keep the shareholders happy. Okay. And how you do it is your problem, irrespective of the trail of destruction that's left behind me. So, there was, in terms of breaking a stereotype, no. Then there was no authenticity back then. Where now, you're looking at exactly the flip side of the coin, right?

You've broken that mold completely. Without repeating information, but the amount of time you reach out to staff to assist them, the level of joy and enthusiasm that there is in the office

as a result of the spirituality that we're bringing in. All those things that we've covered breaks the mold of your traditional organizational leaders. And it breaks the stereotype. There's definitely, if I look at the definition high in moral character develop as your soul consciousness, it's again, that's the thing of spirituality that added dimension that came in. I think moral character stands as a constant to me. I don't think the morals and values have that ball.

You've always been a very moral individual, and your values have always been steadfast. So, I think that's a constant, and I think you need to be very ethically skewed for that sort of thing to develop over time. But there's definitely this added dimension as a result of the spirituality that's brought in.

That broke the mold, the stereotype completely. But the other answer that I want to give is that if you look at the definition of authentic to be true to yourself it's a fairly great definition, but if you look at that definition, then by all means, then you are as authentic as ever in the first half of your leadership journey.

You were just authentic to your stereotypical role as a Managing Director, as a Chief Executive Officer. So yes, then by that definition you are authentic. But you have to look at the other sections of it. You can't just look at authenticity in isolation like that, there is that, again, that added dimension of soul consciousness, which allows for steadfastness in global uncertainties.

There's that element that needs to come out. We can't just say Johan is a difficult person. He's being difficult today, so therefore he's authentic. You can't do that. Because yes, then he will be authentic to whatever stereotype he's living up to. But today we see Johan as Johan truly is.

It's not, it's Johan isn't reactive out of vulnerability anymore. We see for the first time now who Johan really is. And underneath this very strong, dominating, even sometimes aggressive individual in Afrikaans we say, "dies hartjie maar klein…" (The heart is small) It's there's a human side behind it and I think that's what we see from an authentic standpoint now that we didn't necessarily see back then. You mentioned earlier in the conversation. and the first in organizational, the first half of my career was driven through ego at the same turn. And I don't know whether I'm quoting you correctly, but please tell me if I'm wrong. The second part was more soul centred.

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Yes, I think the spirituality, yeah. I guess you can draw that correlation. Yeah, spirituality in the second half.

INTERVIEWER: Therefore, the authentic me in the first half as organizational leader was authentic to my ego identity.

INTERVIEWEE: Yeah. Meaning preoccupied in terms of what I did, what I had, and what people thought of me.

INTERVIEWEE: Yeah, and at that age, I was a very young boy then. And I moved with you through the peak of that time of your life. To me it was exciting. I'm a what… 8, 9, 10, 11-year-old boy staying in the waterfront, eating in the best restaurants, wearing the best clothes, driving in cars that's just not heard of.

At that point in time, you know one didn't really think much about it because you couldn't, I didn't have the ability to critically analyse what was going on. But now in retrospect, we still have all of that. We still eat in the best restaurants. We still drive the best cars. We still wear the best clothing. Our kids are still in the best schools. But yet, we can do it from a completely different space. And it's a space that's sustainable for us and that's sustainable for the people around us.

INTERVIEWER: It's being allowed to be our true selves.

INTERVIEWEE: And maybe not the ego self.

INTERVIEWER: Yeah, so the false self, the persona. The image that I have to hold up in terms of what I believe the world wants me to be. And that's where the stereotype comes in because I believe the world wants me to be what? A stereotypical business leader.

Yeah. That have one goal in mind and that is, we drive shareholder value. Doesn't matter at what cost. And now you're looking at a soul centred identity that's not preoccupied so much in what I'm doing or what I have or what people think of me. It's more rooted in me becoming the best version of who I can be.

With all my past and, the experience and the ego wounding and all that. But I think you mentioned it earlier on when you said in a position where it takes me two minutes to think about, before I just react in terms of being this high alert warrior constantly to somebody that just allows himself that two seconds or three seconds to think about it.

If I do this now, am I going to allow my ego identity to come out that's preoccupied with control and power because it's a fear of vulnerability, or, and it's about survival, or is it, am I going to allow my true self to come out now, which is rooted in love, compassion, and care for myself first and others and the organization, et cetera, et cetera.

INTERVIEWEE: Yeah, so I think the statement that I made earlier that you give yourself just that split second or two to think about it. I'm a very logical and rational person. But now, that I come to think of it, it might be that minute or two that you're giving yourself before you react, isn't even coming from a rational place.

INTERVIEWER: It's instinct. Yeah.

INTERVIEWEE: Yeah. It's not as if you're sitting to work it out. That's why I'm not a reactive person but it's because I'm very logically inclined. I will withdraw until it makes sense in my head and then I'll come out and say what I think about it.

But I think that you might be giving yourself that moment or two to actually make sense of this situation through a different space than rational thoughts. It might be making sense of the situation through what direction is your heart telling you to go in?

The reaction that I make now, or what I say now, what impact is that going to have on the greater good around me? It's no longer just you. And I think that's the big shift. It's that added dimension. It's okay if it's not just about me. It's okay if I can help others become the best version of themselves as well.

INTERVIEWER: And it's okay to let go.

INTERVIEWEE: Oh, yes. Oh, yes.

INTERVIEWER: Not completely. You stop at the parameters there, but it's very wide.

INTERVIEWEE: Yeah, it's very wide. It's very wide, yeah. People can move in there. And I must say, we can see it in the organization as well. If you just look at the amount of KPIs that we used to have in operations back, then.

It was lists and lists of KPIs. And they were measured every single week. And I must say there, it was even more organizational than many organizations out there. Key performance indicators are usually measured once a quarter, once a semester. And then, you benchmark to that. But we measured it once a week. And there was like 50, 60 KPIs for operations on that sheet.

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INTERVIEWER: Across five or six companies.

INTERVIEWEE: Yeah, but now we see, we didn't let go of the control at all. We didn't let go of the control. They're still performing, and we're still measuring, that's business, you have to measure. But, it's no longer to that inch degree where people feel they have no room to move, and to innovate, and to yeah.

INTERVIEWER: So as a final question, just to pull things up for us, thank you for being so frank and honest. If you think of first half, second half, first half organizational power leadership to transpersonal leadership, just think of the first half and just think of words that come up for you. From the organization, culture, the way I showed up, just words that come up. What would be those words?

INTERVIEWEE: I want to explain it in an analogy. May I?

INTERVIEWER: Yeah.

INTERVIEWEE: Shortage of breath. Like you've been underwater for too long and you're about to run out of breath. And with that comes obviously fear and anxiety and all that sort of thing. Am I going to drown? That sort of thing. Whereas now I experienced leadership style with a lot of breath.

I experience it being, we're not going to run out of breath anytime soon. I'm not going to drown anytime soon. My head is above water. I'm okay. I'm fine. I'm safe. A big difference between the two.

INTERVIEWER: You think the organization's also feeling that breath?

INTERVIEWEE: I think so. Look, it's very difficult. We can't sit back and say that each individual is going to react to the leadership style in the same way and everybody's going to be equally as responsive to it. All the employees in the organization have their own emotional baggage that they need to deal with. But the leadership and the organization I can't see as contributing. To any employees' emotional issues, scarring, anxiety, or depression. We can't go, or we can, it would be great, but life isn't going to be so kind as to let us go through it without any of those things. But I can't see that the work environment is placing additional pressure on anybody.

INTERVIEWER: Okay. Thank you so much. My pleasure.

Interview Participant B

INTERVIEWER: Louise, thank you for your time. We are dedicating this hour and a half, two hours to this questionnaire as part of my research.

So basically, we're going to start off with given the key definitions shared above, can you describe a moment when you felt a significant shift from my organizational outcome driven leadership style towards a more transpersonal approach?

INTERVIEWEE: First or most prominent incident that comes to mind was an incident with one of our previous financial managers, where there was an incident where there were dire and rather large cognitive mistakes and mishaps that was made and happened within the financial environment, that had put the company under immense pressure.

And in that instance, normally Johan would be putting the person to task. Why, the what, the how, the exactly. And would rake the person over the coals and sort them out. Discipline et cetera, et cetera. And to I wouldn't say to my amazement, but contrary to what I expected, Johan's approach was quite the opposite.

Totally removed from the functional that was totally focused on the person, the human being, the person behind the physical functions rather on his shortcomings, his challenges, his emotional wellbeing, where is he at this current stage and point in time in his life and how he's coping with the circumstances, et cetera. And that to me, considering the magnitude of the moment that we were in was quite profound, was quite obvious.

INTERVIEWER: You could pinpoint and at that point you said," Okay he's changed. Something shifted".

INTERVIEWEE: Yeah. Okay. Yeah.

INTERVIEWER: The whole idea is to establish, or rather should I say is there a difference between my leadership style 15 years ago versus my leadership style today? Because we're talking about organizational outcome driven power leadership, deliverables towards transpersonal leadership, is there a difference as far as you're concerned and how would you describe that difference?

INTERVIEWEE: The difference? There's definitely a difference. I don't think you could compare the leadership styles anyhow, on any day today anymore, where Johan was, and where he is today. In the past, Johan was completely about development, company goal,

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company function, and deliverable orientated. Whereas to who gets to the deliverables, no matter the means, no matter the cost, that was the focus, that was the aim. No cost was too expensive to get to the goal, to get to the aim where the company was aiming at. It didn't matter who was in the way, who didn't make it, who fell off the wagon, who was in the path. It was an absolute I won't say, "kill or be killed", but it was a very hard, tough, black, and white situation.

Nothing to be heard, no time for questions, no anything to be added at all. Whereas today the approach is a completely Transpersonal integrated approach, not only from Johan's self, but the integration of the personal development and the development of the people and the organizational development within the environment of the collective as a whole is the aim. And through driving that the transpersonal development of the individuals and the organization as a whole from there, it is evident that's the drive of Johan's new style of leadership. That we get the results from developing our people from developing the organization and then get a better and bigger result as a whole, developing forward and thus attaining the goals in such a way.

INTERVIEWER: Okay, thanks for that. Maybe if just go to the definitions, just to refresh because I want to ask something or I want to pose a question on the issue of self-transcendence. The definition of self-transcendence says it's the process of moving beyond one's immediate self-interest and ego identity to a wider perspective. This can involve a spiritual journey aiming for a deeper connection with oneself, others, and a larger purpose. And he's a key component of transpersonal leadership. This is self-transcendence. How do you perceive the role of self-transcendence in my leadership development?

INTERVIEWEE: You're referring to yourself as a person or your application within the environment?

INTERVIEWER: In my leadership development in that journey, going from that tough, as you said, hard outcome driven, get to the goal. It doesn't matter what the cost to the transpersonal leadership that you now see based on the definitions, what role do you think self-transcendence played in my journey?

INTERVIEWEE: Self-transcendence is a pivotal and integral part of moving from where you were to transcend to become the more ethical transpersonal leader that you are today. The transpersonal shift is not necessarily towards other people, but with regards to yourself, and

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was immense. It was a complete "being" shift, a complete soul and spiritual shift from the one immediate self that was rather large and powerful and driven by the ego. An individually very powerful ego, very strong and so for the self-transcendence to come from there to where it is today where every and any Immediate thought you can see has gone through an immense journey and as a soul filled spiritually infused outing or action or a thought or leadership that comes from there. It says here, it can involve a spiritual journey, aiming for a deeper connection with oneself and others and the larger purpose.

INTERVIEWEE: Yeah, if you'd refer to the larger purpose, I think in the past, the larger purpose wasn't part of the picture. Very important to have brought that up, I think. Now, looking at how Johan has evolved, his drive is within his and the spiritual larger purpose. That doesn't mean that there aren't any intermediate and goals in between, but the bigger purpose is definitely the drive.

INTERVIEWER: Higher purpose… That's fine. There's no right and wrong. It's just your experience. That's all I'm interested in is your experience. I'm going through five senior people that has been with me for very long and just to ask what do you think has happened, in that transformation? Because if you look at the definitions as what I've said in terms of what is a transpersonal leader, it's a leadership style that promotes not only self-actualization, but self-transcendence. It's not just for me to actualize functionally, but to actually self-transcend. And as we said, that's to move beyond the ego to foster increased self-awareness. So transpersonal leaders have got this huge self-awareness of how they show up, and this includes a better understanding of the leader to himself, others, and the broader environment encompassing nature, the animal kingdom, and the spiritual dimension. It involves engaging with creative energies in all relationships to build both effective organizational purpose and higher purpose for the greater good. Given that self-transcendence, transcending the ego and the spirituality at its core is what, if I understand you correctly, what you saw as vital in that there's been a complete shift from ego to soul centeredness. And this research journey that I'm on, is to try and establish through a qualitative research study what was the key things that helped me to develop from or to actually manifest from an ego identity to a massive shift into a soul centred identity. That's part of this research is to try and identify what was the key actuators for me to get there.

INTERVIEWEE: The shift, yeah.

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INTERVIEWER: Given the key definitions that is shared above, what ways have you observed in my leadership practices? Alright, evolve in terms of ethical, radical and authentic leadership styles. And you can, if you want, you can go back to the definitions and then maybe reflect on each and every one of them read the definition of what is ethical, ethical leadership.

And the question just is in what ways have you observed my leadership practices evolve in terms of ethical leadership? Looking at that definition.

INTERVIEWEE: Okay, so referring back to ethical it was probably a major shift. It was a transcendent shift in itself. If I would refer back to Johan's referral to something ethical in the past, we'd go back to what is a right and a wrong? And the right and the wrong normally came from the top. What is his moral code?

What is the unwritten moral code that he is surpassing? And what is his purpose that he is driving, which would then relate to being the purpose of the company and which would then in the end be mouthed out as legacy. And what is legacy? Legacy is just what I've left there for people to see. And in itself, that is just a referral to ego again. It's an ego driven purpose, unfortunately. Whereas with the shift and post shift the purpose and the leadership and the ethicalness within that forum refers to the purpose being a drive for the greater good. The results are not on the table. The drive within the purpose is the greater good of the collective of the people, the purpose of the individuals, even within the bigger collective. And then within that, the results would come by itself, which is totally void of ego, and is 100 percent servant leadership. Because, definitely, at this stage, Johan is leading through serving and how is Johan serving at this stage? It's by seeing and supporting the development of the people that makes, and he is surrounded with.

INTERVIEWER: Yeah. Okay. Thanks for that. If we go to the next one now, we're going to talk about the radical, alright. So, let's just read the radical explanation. All right. It's a form of leadership that encourages fearlessness. Have you got that?

INTERVIEWEE: No problem. Okay.

INTERVIEWER: It's a form of leadership that encourages fearlessness, conviction, and innovative ideas. It reflects a value driven, good character approach to leadership with a focus on continuous spiritual growth and virtues such as love, compassion, care, hospitality, and generosity. Radical leadership boils down to not just what the leader stands for, but what the leader is willing to stand against. So, in the context of that definition of what radical

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leadership is, the question that I want you to reflect on is what you have observed in my leadership practices and my leadership behavior that involves around that definition of radical. What was it? What is it now? Is it the same? Does it manifest differently is both radical, but it's different.

INTERVIEWEE: I think with regards to yourself, you have a definite radical approach, radical leadership approach within your leadership style. The radical just differs worlds beyond.

The radical in the past was an absolute fearless, convicted, goal orientated radicalness and convincing to the point that it would be so radical and powerful and innovative for that matter as well, that everybody around would be on board. On board with the idea, no matter how bizarre it actually would be if you get it, you can look at it in retrospect.

That was the level of radical leadership, an insane level of power and fearlessness and conviction. Creating a followership in that sense of that radicalness.

INTERVIEWER: But if I understand you right, that radicalness, although powerful to motivate and to mobilize people towards a goal. That goal was driven through if I understand you in the previous questions, more of my personal goals as an…

INTERVIEWEE: …Ego legacy, deliverables, achievements. Yeah, conquests are probably the wrong word, but yeah.

INTERVIEWER: No, I think you're right. I think it was to conquer. Yeah. How would you explain or how would you respond on that part now?

INTERVIEWEE: I think the…

INTERVIEWER: …Being radical post, or as a transpersonal leader?

INTERVIEWER: The radical leadership now, post the transpersonal development is, if I could use the words, it's not a push and it's not a pulling effect. The radical within it is that it is more or less an encompassing of whom is together and whom is it going with, who is developing with, who is growing with, who is, who are migrating with towards common purpose, spiritually as well. Yeah.

INTERVIEWER: I quite resonate with what you said, "It's not the radical as a transpersonal leader". That sort of resonates with me in the discussion where it's not a pull and it's not a push. It's a sort of a being, that's what I understand.

INTERVIEWEE: It's if you were to imaginatively put yourself within a wave that your radicalness and the leadership takes everybody around you, and you all go forth within this.

INTERVIEWER: But, driven through my being, if I understand it right, rather than to drive and pull people.

INTERVIEWEE: You can't actually use the word drive. It's to take.

INTERVIEWER: Okay, it would be interesting to try and find the word, because I think you're onto something.

INTERVIEWEE: Accompany. No, it's not the right word.

INTERVIEWER: Is it just a different aura?

INTERVIEWEE: No, as well, yeah.

INTERVIEWER: Where it infuses people to not…

INTERVIEWEE: It is the transcendent ability to be aware of the personal growth, the personal and the spirituality within the people surrounding yourself and their collective awareness of your spiritual energy and the drive and the purpose and it being linked to a common purpose in a sense.

INTERVIEWER: Okay. I just need you to reflect on what have you observed in my leadership practices, behaviours, in terms of how I show up, evolve in terms of authentic leadership. And if we read through the authentic leadership, maybe, and then you can respond just with that in mind.

INTERVIEWEE: Sorry, just say again. With regards to authenticity, how you developed?

Yeah. In this journey that you are describing, this massive shift, the identity, the ego to a soul centred identity from doing and pulling and pushing, to just the being with an aura of infusing people with purpose and higher purpose.

INTERVIEWEE: Yeah.

INTERVIEWER: That's what I'm hearing from you. Okay. Now when we look at authenticity and you look at authentic leadership, it says that "These leaders challenge traditional stereotypes and is high in moral character". But look at this, "Developed through active soul consciousness". So, if you just reflect just what you heard there.

INTERVIEWEE: Yeah. So, I think …

INTERVIEWER: Prior to now?

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INTERVIEWEE: There's a definite shift within to authentic leadership. I think where in the past, there was a presumption that you were an authentic leader because you always spoke what you felt. You always said what you wanted to say with no fear of any repercussions. No fear. There was a false sense of authenticity, which it was actually definitely not.

If we then look at what we say here in the definitions of moral character, apologies, and developed through active soul consciousness, true authenticity is that real connection with the soul consciousness, making you an authentic leader by being consciously aware within your soul about how your leadership effects. It doesn't matter the environs within the challenges and within the successes, the approach remains the same.

It's a soul centred approach.

INTERVIEWER: So authentic leadership is a soul centred approach.

INTERVIEWEE: Yes.

INTERVIEWER: And I want to go back to what you've just said. You mentioned something about that there's a perceived authenticity. Originally, in the organizational leadership, you found that there was a perceived authenticity, but it was, if I understand you right again, and please correct me if I'm wrong, is that a sort of a, this perceived authenticity was actually a false authenticity because it was based on the ego.

INTERVIEWEE: Yes, it is definitely a perceived authenticity initially, because the authenticity was seen through certain yet again powerful actions as in, I'm authentic because I speak my mind.

INTERVIEWER: Okay.

INTERVIEWEE: I'm authentic because I'm doing what I said. I'm authentic because you know what our goals are. I told you what our goals are, and we are now driving towards them. We're making you void of agendas, making you void of a whole lot of things, but you, it is not authentic. And the true essence of pure soul conscious authenticity, that version of authentic is not authentic. Yeah.

INTERVIEWER: It's interesting because you build this this bipolar construct of there's a perceived authenticity which is not true and that's based on the ego.

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The whole drive to leave a legacy, to show people what I've done versus the true self which is actually seated within your soul and the development what you saw in me was that I became more conscious of the soul centre, true self, there, there was a different self-inside.

INTERVIEWEE: Yeah.

INTERVIEWER: That's what you saw. Okay.

INTERVIEWEE: Yes.

INTERVIEWER: Alright, so we're now going to go to "What changes have you noticed in my relationships with stakeholders and team members that might reflect a transpersonal leadership style? What changes did you notice in my relationship that might reflect a transpersonal leadership style?

INTERVIEWEE: I think what comes through in the transpersonal leadership style is an actual, and for the first time, an understanding of oneself. Not just a, I listened, I took it, and I discarded the information. It's an understanding of one and others, and not just in the moment, in their broader environment, both individually, spiritually and in the spiritual dimensions, and with a true engagement to the beings and to the environment. With the amount of thought that goes into the beings and to the environment and relationships for the greater good.

INTERVIEWER: Okay, awesome. If you look at transpersonal leadership as per the definition, what you're saying is that the move has been, I listened, but I didn't really listen because I just wanted to get done and get to my task and my goal generally discarding or maybe generalizing information that is given to me versus, now what you are seeing is, when I listen now I truly listen. I actively listen to what they're… not just what the individual is telling me about tasks, but also, I hear.

INTERVIEWEE: You hear now, wherein the past you would listen in an unfortunate form of a self-validation against this. But yes, you did tell me your part, or you did tell me your side of the story.

Or yes, I did listen to this client or whatever, but then discarding what you've heard, because it doesn't align with your purpose. Whereas now you are listening and a hearing and a seeing if we could make the transpersonal leadership at this stage a literal seeing and a hearing.

INTERVIEWER: Okay. Yeah. Alright. So go from listening to hearing and seeing. Okay. Alright. Now, I want to ask you to reflect. Could you provide an example where you saw a clear departure from my conventional leadership style to a practice that you would describe as transpersonal. I know we did talk about the financial manager initially, and that was a clear departure for you.

Could you think of something else that has happened that you said, "Oh, that's not this. He's on his way to something else".

INTERVIEWEE: Yes, I definitely can think of another example, if I think having been in the leadership roles within the financial environment within the business as well one point of clear departure for me was when the constant checking in and the constant managing by asking questions.

It's not fell by the wayside; it was approached differently. Whereas in the past it would be like into the detail, A, B, C, D, and then shifting over to a, "I know you have it under control". Remember, this is what we need to aim for and look at in the future. I trust you. You're doing well. You've got this and truly letting go, and truly sticking to that authentic, ethical honesty and giving full trust, full power, and full control away.

Completely letting go of the strong pillars of the ego by letting go of all control and saying, "This is now you I trust, go. So, it's a power leadership to an empowering leadership.

INTERVIEWEE: Yes.

INTERVIEWER: Is that right?

INTERVIEWEE: That is put well.

INTERVIEWER: Yeah. Yeah.

INTERVIEWER: If I understand you're right. Okay. Sorry, but I just, when I listen to your responses and also to the other guys in their responses, it's important for me to hear and understand what it is that you're saying, and therefore, I might come back and repeat certain things just for my understanding. Is that what you mean? And just to make dead sure that, we get to the crux of it.

But yeah, power leadership to empower leadership. Okay. I want to ask you how do you think my personal development has influenced my professional interactions and decision making?

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The basis that I used to make decisions on, the way that I went about making decisions, my professional interactions, and decision making. Did you notice anything pertaining to that, as I was moving from organizational leadership to transpersonal?

INTERVIEWEE: Yeah, I think the initial decision-making process, if I could refer to it in that way, would have been fearless, fast, I can't say self-goal, but you knew what the goal was, and you made the decision regarding the goal.

That was the right action. And it was to be followed. So, it was a fearless, self-thought through more or less personal, slightly egotistical goal, which was then explained to be the correct way. And then they would go.

INTERVIEWER: And how do you think my interactions and decision making was? Is it the same, has it changed, and how is it different?

INTERVIEWEE: The decision making has shifted from; I think in the past where there wasn't any thought of consequences and or impact and the ethical responsibility for those who surround you within your decision making. In the past it was completely void of that.

Now the thoughts are filled with, what is the common purpose? What is the impact of our decision making spiritually and emotionally and in the bigger picture in the world as well on everybody. Not to the extent that it slows down business, but there is definitely a moment of breath and then a consideration of … what we need to consider proceeding. Yeah.

INTERVIEWER: I'm going to just hang with this point because this is an important one, because leadership is all about how we show up and then the decisions that we make, what do we base that on? So, I know that you've been working very closely with me over the last couple of years in, in, in very, board level positions.

Were there any decisions of late surrounding either a business decision or an employee decision or people in the business. Were there any decisions of late that you can see that my personal development, and maybe if you, how did you perceive my personal development and how do you think that has influenced my decision making?

Is there a specific decision of, or maybe one or two decisions of late that could clarify that?

INTERVIEWEE: Okay. I can think of two decision processes that I was a part of that we've been through the COVID period. Especially I think in the past before Johan's journey in the

COVID period where there would be, everybody knew the circumstances, there would be no income, business comes to a standstill, the aim for Johan would have been to protect the company at all costs.

And the people didn't necessarily matter or wouldn't necessarily have mattered. Where entering COVID into the period with Johan, having gone through the journey, having self-transcended, the first decision and the starting point of any and all discussion was, first and foremost, how are we going to look after the people?

Which would then relate to the company as a whole. So, the decision making was completely you would end up at the same goal, but the orientation and how being thought of and as a thought to get there was completely motivated differently with a different support structure and purpose. So that is the one that I could think of personally.

And then the second instance would be where we've had people with disciplinary issues within the company. Now, in the past, especially with labour laws and things, there's certain rules that is a total yes, no, etc. But even when it would have come to the finer things, it was, "Was it somebody in the wrong, did they transgress? We do a disciplinary, we still do it right, but it would have been harsh decisions based on physical "yes, or no's" and actions.

Whereas to now, referring to a disciplinary issue of late. There was a motivation behind the situation looking at the individual with the struggles and with the disciplinary issues to view the person and her struggles and her emotional wellbeing and what was the motivation behind her actions or his actions, et cetera.

Which it wasn't normal in the past which would make for more ethically looking at the situation and treating it differently from that aspect. Sorry, I'm at a loss for words. As a final word on Johan's personal decision-making pre-development and post-development, we could use the harsh terms of eat or be eaten, and as sayings were used regularly "nobody's irreplaceable".

Those were harsh truths and in the business world, that comes hell or high water, how it's most of the time is being done. But that is not remotely close to the truth currently. The decisions almost purely now and comes from a heart space. A full minded heart space, yes.

INTERVIEWER: Okay. What impact, if any, have you observed in changes in the organization's culture because of my leadership transformation. Can you give examples?

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Okay. What impact, if any, have you observed in changes in the organization's culture as a result of my leadership transformation. Can you give examples?

I think looking at it in the past, the organizational culture was of a well-functioning but disconnected high energy driven machine. Driven through fear, driven through goals and total shift to a new way. You don't want to avoid the word drive, but there is a definite drive, but with a different sense of purpose.

There is a freeing and an actualization more or less of a feeling within the environment of an allowance to attain your goals because of the way that the company is operating, and Johan's leadership is infused through the company. As individuals are attaining the goals, it inherently feeds the common goal and the common purpose and yeah…

INTERVIEWER: Okay. Thank you. From your perspective, how is my approach to leadership contributed to organization purpose and for the greater good of its people and all stakeholders? And can you think of examples we are now involved in that we weren't before?

INTERVIEWEE: I think…Please just read the question again?

INTERVIEWER: It just says my change in my leadership approach, how do you think that's contributed to the organization's purpose and for the greater good. Purpose and higher purpose, can you give examples? Is there things that you can pinpoint and say… ?

Definitely. I think the change in Johan has brought about within the company the different purpose coming from and also the immense amount of time that Johan is putting into the individuals within the business, their wellbeing, their spiritual wellbeing, their spiritual development, their personal development, as a collective whole to the drive or the purpose of the business.

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The selfless giving and developing and listening and hearing of the people and the time to spend developing the people aids and adds to the drive of the new and different more soulful purpose of the company that would affect the whole. If we then think how Johan does the successes and the ability or not the ability, the successes and the progress that the company is making and achieving goals and striving towards this purpose more and more enables Johan then to, in the greater good, go out externally, apart from the company, investing this development… what is the right words?

Okay, what I'm trying to say is that through Johan working with purpose and driving in the company, working with all the individuals to grow and enable them to self-transcend and work towards a common purpose.

The company's progress and the company's growth as a whole enables Johan thus to go outside of the company into the larger greater good and there he does spiritual direction, pro bono spiritual direction, pro bono coaching, et cetera, for individuals in need, individuals that are struggling in their own leadership environments, individuals that are struggling in the old person and own personal environments as a whole, then contributing indefinitely to the greater good as a whole.

INTERVIEWER: Awesome. Thank you. Now here's an interesting one. You being so close to me and watching me, what challenges or resistances arose during my transition towards transpersonal leadership? Could you identify in the way that I show up that, "Yeah, okay. There's a challenge for him now to go from the organizational power leadership to transpersonal leadership. I can see there he's struggling with" or he's… Can you think back whether there's maybe one or two scenarios that you saw, okay, he's in the process, but he's struggling with something now.

INTERVIEWEE: During this journey it was clear it wasn't easy. The amount of effort, time and motivation and dedication that went into the journey was insurmountable. It was insane. The challenges, some of the few ones that was apparent was visibly difficult for Johan to keep the drive of purpose and in meaning and the greater good within the business without letting go of excellence for achieving the purpose and achieving the goals.

One couldn't void of still living within the forum of excellence and to combine the deliverables and heart space in the same instance proved to be very difficult from a leadership side as well and from driving and forming the team in the same way to get them not to mellow in heart
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space and letting go of any and all deliverables, but to get them to within their heart space, attain their best, achieving purpose, working towards purpose was a tough one.

INTERVIEWER: Hmm…Thanks for that. What I understand is that you could see that it was a challenge to bring the excellence and the beauty of the journeys together.

INTERVIEWEE: Yes.

INTERVIEWER: It was a challenge. And I, personally think that's why so few companies do it, because your leader will have to go through this transformation for your organization to follow.

INTERVIEWEE: Yeah.

INTERVIEWER: If your leader, if your executive leader does not go through this journey, this transformation journey, it is literally impossible to think that your organization culture will emerge as a hot space culture without letting go of the excellence the deliverables.

I specifically recall having certain of the employees not performing, not delivering on their obligations. And then, if you then take them to task, then their response would be, but I thought this is a spiritual environment. I thought, we only move with love and compassion and care.

And we had some tough situations because it is a very thin line to be balanced. Very thin. We can't celebrate the beauty at the cost of the outcomes and the deliverables because the company still needs to create wealth, but we can't create wealth for stakeholders at the cost of, the wellbeing of the people. The beauty of the journeys, in terms of not just what we do, but, answering to the "why".

INTERVIEWEE: And being in that process of having to spend that time for allowing the individuals and the people within the company to journey to get there where they would be able to deliver within the forms of excellence.

But, not at the cost of excellence, but rather within the heart space, yeah.

INTERVIEWER: Can you describe now, at this point, a difference in how I showed up as a leader pre and post my leadership transition to a transpersonal leader. And if you, with specific reference to behaviours, motives, and characteristics, give examples of pre and post.

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INTERVIEWEE: Pre-transition; exceedingly powerful, exceedingly aggressive, exceedingly outspoken. Deliverable driven, non-negotiable, not open to opinion or alternate trains of thought, yeah.

Behavior post = open, accepting, giving, guiding within a form of leading, but not to the extent again of a pull… it's leading through being if we could say that, you're leading through being and to a certain extent the power lies within a beautiful purpose and not an aggression anymore.

INTERVIEWER: Okay, so the power is still there. Yeah. But it's in the beauty of the organization's purpose and higher purpose.

INTERVIEWEE: Yes, and motives. Initially masked as motives for the greater good. The aggressive achieving of goals for the company would then serve the people as a whole, which couldn't be further from an actual truth to where motives now would be, in already having achieved the greater good for the people and everybody within the environments and that being exuded out of the company, to those who are being interacted with and to the greater good.

INTERVIEWER: Okay. If you think of, let's just stop with characteristics of my leadership style. Think of words in character, pre?

INTERVIEWEE: Pre?

INTERVIEWER: Just words in character.

INTERVIEWEE: Aggressive. Maybe from the top to the bottom. Non-negotiable, not open for discussion, fear. Yeah.

INTERVIEWER: Anger?

INTERVIEWEE: A lot of anger. A lot of anger.

INTERVIEWER: Okay. To post characteristics that you see in me now, as a transpersonal leader.

INTERVIEWEE: Heart space, considerate. I wouldn't say lesser goal orientated, but more purpose orientated. Post transition showing up with a definite, real more approach of love, compassion, and care. But a real compassion, authentic.

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INTERVIEWER: Because you can also drive the love and the compassion and the care through the ego. But then it's, of course, it's for yourself where this is soul centred. There's just an authentic, it's a real love and a compassion and a care, a genuine one.

Okay. The next question just is, and it's quite interesting in posing this question to all five of the guys that I interviewed, you are my last interview now. But, in your opinion, what impact did my transformation from an organizational leadership to transpersonal leadership have on our organization's efficiencies and productivities and profitability, and deliverables?

INTERVIEWEE: In my opinion, I think there were phases with regards to I think…

INTERVIEWER: Okay, unpack that if you say there were phases?

INTERVIEWEE: it wasn't a switch from one to another.

INTERVIEWER: Okay.

INTERVIEWEE: It was a surprise at first, a bit of a knee jerk reaction, rabbit in the headlights, a slight disarray of what the goal is, where is everybody going towards, et cetera, a little bit of loss of efficiency.

INTERVIEWER: In the original transformation?

INTERVIEWEE: The original beginning, the initiation of the transformation, you could say there was a beginning, a middle and an end or a now, not an end. Yet again, the impact could be felt in a bit of a confusion with regards to people.

The efficiencies and productivities started to lack because of the more heart space orientated, the love, the compassion, and the care. People would be caught up within love and compassion and care and deliverables and efficiencies fell a little bit by the wayside. Definitely impacting the company.

INTERVIEWER: That was the middle phase. I quite like what you're saying there, alright?

INTERVIEWEE: So, there was a definite middle phase and sitting back now, easier to see it. It definitely impacted the company's profitability and deliverables, performance, general performance overall, definitely.

Post or currently rather there is, so referring to the now, the visible impact of the transition of Johan, there is I wouldn't use the word inexplicable, but there is a level of performance, a level of deliverables that is being attained. An inexplicable soaring of the business without the initial aggressive incessant driving for concrete deliverables.

It's as if the efficiencies and the productivities is now coming from Johan's transition that he evokes onto the company, just releasing this profitable attaining of deliverables. A productive, efficient team.

INTERVIEWER: But I quite like what you said. Initially when we started, people were a bit dumbstruck.

What's happening here? And then there was this middle phase where people, you know, especially those that didn't want to deliver or couldn't, was hiding behind this transformation. And then to a sort of, they sorted themselves out and it is quite inexplicable. It's because as you quite rightly said these phases, there wasn't a linear, we didn't start at A and ended up at B.

It was this consciousness of pushing out and pulling back and pushing out and pulling back and all of a sudden there is this inexplicable growth explosion that is happening in the business on all fronts.

INTERVIEWEE: Even on fronts that wasn't received or have been seen in decades.

INTERVIEWER: Yeah, you are referring to one of our companies now that for years have not really been profitable and…

INTERVIEWEE: Sitting with the same struggle's year in…

INTERVIEWER: and year out. Suddenly,

INTERVIEWEE: Regardless of drive and change of aim or whatever.

INTERVIEWER: And what is it that you've noticed in that business now?

INTERVIEWEE: That business, it's as if the business is coming in by itself, which is obviously not, but it is, it's just happening with an ease. The one business we're referring to now was a lot of hard work, a lot of hard hours with little reward, with small gains. Big losses, small gains, big losses, small gains, a tough battle.

And for the first time, the gains are, can we use the word palpable?

INTERVIEWER: Yeah, well, it's exploded!

INTERVIEWEE: It's actual gains. It's big gains. It's gains that you can feel. It's gaining that impact. Yeah.

INTERVIEWER: Sort of the company has gone from a problem child to a bit of a star. Yeah, you're right, and can now stand on its own legs. That's interesting. And I quite like what you've

said… with the least amount of effort. The businesses are just growing because of this. I think you've said it, it's this collective consciousness of all the staff now, not doing because they have to, they are doing it now because they want to.

They are sold to the purpose. And it's with the least amount of leadership, they just all produce with little adjustments here and there. It's as if on the spiritual realm, the individuals within the company are just all better connected.

INTERVIEWEE: Yes, definitely. There's an absolute absence of driving of minuscule goals and figures and numbers. There is a moving towards and then an attaining of achievements.

INTERVIEWER: Yeah, that's right. Okay. So the next question that I have is just as spirituality is core to the development of transpersonal leadership, what role do you think spirituality played in both my development and the development of our organization's culture?

INTERVIEWEE: For me I would say the spiritual journey was the core to the development into transition of transpersonal leadership. I think without the spiritual journey the development would have been minuscule in reference to what it has become. I think in the Johan's personal development the spiritual development even was core, it's definitely core.

I think that the spiritual development is the transpersonal development in this sense. And I think without that, it might be something to look at. I think then also if you look at the development of the organization's culture, there was an infusion of spiritual development on a broader whole and then on an individual whole, whereas you could palpably see that you could feel and see the transition of the people and within the company, through the spiritual that was brought into the company.

The spiritual development side, I couldn't always call it a spiritual development side. But yes, to a certain extent, the availability of spirituality within the form of the organization created the environment for people to develop in that way, being a part of a conversation, being a part of an experience that created the environment for them. This definitely changed the organization's culture.

INTERVIEWER: So spirituality was at my core of development with all my spiritual practices that you guys were all privy to, and because the spirituality became the core of my personal development towards a transpersonal leader, spirituality inevitably became the heartbeat of the organization culture with spiritual practices and things now.

INTERVIEWEE: Definitely. I think it also created with the authenticity within the whole, it has allowed for people to become their authentic selves.

INTERVIEWER: Oh, wow.

INTERVIEWEE: Whereas in normal companies and in the past, in the group, I think individuals weren't allowed to be. And I think today, and still in other companies, people aren't allowed to be, I think, providing the spiritual forum and providing the spiritual platform gave people the opportunity to be authentic.

INTERVIEWER: Authentic. Because spirituality in my development helped me to move to my authentic true self or closer to it. And I think that created the with no pun intended, the spirit of the business.

Is that this is what you are all invited to is to become closer to be more authentic and to your true self, so use the spiritual practices.

INTERVIEWER: Providing the space for them to become.

Okay. We've got three questions left, but I think in a way we touched it already, but let's just quickly run through it.

Given the key definitions, looking at radical leadership, how would you compare my radical leadership behaviours in organization leadership, power leadership to radicalness in my transpersonal leadership? And I think we touched on that.

INTERVIEWEE: Yes, I think maybe we could add a little bit to it if we look at radical leadership, the definition, a form of leadership that encourages fearlessness.

I think the fearlessness initially would have been power and aggression. And I think radical leadership now, within the transpersonal leadership forum, comes with a huge amount of ease, with a heart space becoming.

INTERVIEWER: Okay, thanks for that. Now we just go to the next question, which is, again, we're looking at ethical leadership. How would you compare my ethical leadership behaviours rooted in organizational leadership, the power leadership, the control to my ethical leadership? Alright, behavior is rooted in transpersonal. Okay, so ethic before, ethic after. I know we've touched it, but is there any other thoughts that come up?

INTERVIEWEE: I think the ethics before was a concrete right and wrong. Looking at the component of ethical leadership comparing it, I would say in this regard, I think the ethical

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was initially linked to purpose, but purpose thing being solely the success of the company, the achievement of the company to make money.

Whereas ethical now would return to the purpose of attaining and achieving and aiming for the higher goal, higher purpose, making the purpose of the company to make money just a steppingstone, something to that is just past. It's just part of the process to attain higher purpose.

And there's making that money. But now we're asking if I understand you're right. We're asking questions about but now what do we do with that money? And in hence in, in our organization, we've got all this corporate social investment initiatives that have started off late nature conservation, leadership development, arts and culture and opera.

There's all of a sudden, we've said, okay…that the initial purpose has just become a tool…

INTERVIEWER: Has now become a tool to the higher purpose. To have impact and to have impact on society, positive impact and to make a difference. Okay. So, the last one that we just need to bounce off with is authentic.

If we just go to the authentic leadership definition, okay. How did authenticity look then and how does it look now?

INTERVIEWEE: I think authenticity then was whatever you made authenticity to be.

INTERVIEWER: Okay.

INTERVIEWEE: Your form of a right, your form of a goal, your form of a, what something should be. Whereas, and within a false belief of that, that it was an actual truth that the, that it was a living of a pure authenticity, that was ironically so unpure .

And then looking now to authenticity that is a purity in a form that is something that is such a true truth, such a real truth that is unaffected by circumstance, by being, by worldly, impact, by governmental impact.

INTERVIEWER: I quite like what you're saying. What you're then saying is, if I understand you right, pre and post is that authenticity through authenticity to the true self. It brings about spiritual and emotional resilience to very volatile and uncertain economic conditions. And in a way there's also spiritual and emotional resilience in the collective organization as well.

It's as if, Collectively, the collective emotional intelligence and the collective spiritual intelligence has given the collectiveness of the organization just a higher resilience.

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INTERVIEWEE: Yes. Most definitely. Most definitely.

INTERVIEWER: Okay. Alright.

Unstructured Interview with Participant C:

INTERVIEWER: Alright, Marc. Thank you. As I've said, I really appreciate it, alright. I know it's taking your time out for me now. I don't take it for granted, I don't. But you've been with me for such a long time and I actually said to Louise and to Johannes, the most important person in these conversations is going to be Mark.

So Marc, given the key definitions, as I shared above, and remember, listen, this is open ended. We can, literally go back, read the definition again, because I don't expect you to, memorize it, but given the key definition shared above, I want you to think back. Can you describe a moment when you felt a significant shift from my organizational outcome driven leadership style towards more of a transpersonal approach? I'm picking your brain now. [laugh] And please don't hold back. [laugh]

INTERVIEWEE: No, I'm just pinpointing a...

INTERVIEWER: Well, maybe there's one or two. It's fine.

INTERVIEWEE: I think a noticeable point was when you physically withdrew from the business. So the structure of the business changed a little bit, and you started going down more of spiritual exercises. I'm trying to think what the first one was. I know the spiritual exercise was a very, very big turning point because I know that that was COVID and I know the circumstances around it.

But it was definitely, I think it came through a combination of my observed reactions and speed of reactions I think is more important than actual reactions, cause in the past it was very instantaneous. So reaction to any situation, whether good, bad, or indifferent, the

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reaction was always... there. Then followed up by more of a conversation or whereas, there came a time where there was definite thought before reaction. For some reason now, I'm getting a lot of Enneagram input as to when you were doing the Enneagram stuff, in terms of your gut reactions first.

So that, that was definitely an awareness for me and a change for me, of, I'll call it a softening, if that makes sense. It didn't devalue the importance of outcome.

INTERVIEWER: That's interesting.

INTERVIEWEE: In fact, it enhanced the purpose to outcome, and I think that purpose was missing. Which is probably why there could have been a lot of volatility because unclear purpose to outcome is where the confusion comes in. And that's, yeah, I think a lot was clearer as to the why of the businesses.

And I think it also transpired in a more higher purpose activity within the business. Then the hiring of Nada, the Friday things.

INTERVIEWER: Nada, the spiritual director. Yes, the Friday morning time. Stilling times.

INTERVIEWEE: Stilling times. Very, very important to change the collective mindset of the business, or the heart set, or, just, from my perspective, just witnessing that, that it can work. I think there's a lot of pushback on inclusion of anything to do with spiritual or anything to do with mental wellness because of the softer issues. But just from my experience, the softer issues smooth out easier to face the harder issues a lot easier...

INTERVIEWER: Excuse me, do you remember, just when you said, the Enneagram came back to you. Remember that I, I did those vision quests as well? Can you remember, if you think back?

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INTERVIEWEE: I don't remember detail of vision quests. I know they were tough, understandably. [laugh] But there was definitely a, almost like a penny drop moment of the importance of that self-awareness. Because I think we, with the traditional kind of personality tests and that, we get so bogged down with boxing ourselves into the stereotypical, how we should lead or how we should behave or how, whereas, gaining an understanding of our Enneagram types lets us actually see it, and then choose to which way we're leaning, in terms of our response to stuff. And just important not to use any of those, even organizational leadership or transpersonal or any of those definitions as validation for the purpose or the route to purpose.

INTERVIEWER: It makes absolute sense to make sure that this thing keeps on going, right? Mark, thank you. Alright. How do you perceive the role of self-transcendence in my leadership development? I think

INTERVIEWEE: I think the big role for me came when I stopped fearing you.

INTERVIEWER: Okay. Alright.

INTERVIEWEE: Because I think a lot of your early leadership career was instilling fear in people, and kind of "My way or the highway", that kind of wrath, bull in a China shop and we worry about destruction later, because that can get fixed. But seeing the more human side in terms of humility and vulnerability, and that's through various situations, both business and personal, and it can come through in something as simple as a hand on the shoulder. That was normally very purposefully placed there as a domination kind of thing, now to a feeling of warmth and comfort.

There's a definite role in that letting go of the ego to allow space for that, and also not to be embarrassed by it. Because I think for the Johan, the spirituality side of things was too soft for that persona. Whereas this is, I don't want to say rigid, that's not the right word. It's still got a structure, call it power. It's got a power. It's just not solid power, it's a rounded power I don't know how else to describe it. [laugh]

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INTERVIEWER: Okay, given the key definitions, as what I shared, in what ways have you observed my leadership practices evolve in terms of ethical, radical and authentic leadership? So, you're more than welcome. You want to just go back to what is ethical, what is radical, what is authentic leadership. What have you observed in my leadership practices evolving to those and if you can remember specifics, it would help.

INTERVIEWEE: Look definition wise, and my kind of viewpoints on, or my definitions, so melding those two together. The ethical, there have been fundamental changes in terms of the underlying behaviour, because it's always been a consistent narrative.

I think since Transcendence, the actual behaviour is more in line with the narrative. I think there was a discrepancy between, it was a... "Do as I say, not as I do," vibe in terms of, if that makes sense. Yeah, radical, I can speak for days. [laugh]

I think the thing with radical for me is that I think that ties more in with authentic in that because you've always been kind of fearless, but it's always been a very controlled fear. Like flying helicopters, it's... You are fearful of doing it because you know all the risks associated, but you counter that with all the knowledge and the skill and the precision and those kind of things. So that's fearlessness without the control. And I think that's where you've battled a lot, cause I think that's the pinpoint of where the vulnerability stands. It's releasing that control over things of not knowing, of allowing, as we spoke about earlier, just that, and that comes all through.

The funny thing Johan, is that it makes the leadership authentic in action. If that...

INTERVIEWER: Yeah. Okay.

INTERVIEWEE: You know, it's not a visual anymore, it's actual. So it's going from authentic being real, as in not just spoken about, but...And this is where I battle as well with the doing

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something and being something and is a being a doing in itself, but that is the word that's battling to come out now. The change is being witnessed now, I think that is the difference.

INTERVIEWER: You see, we talk about radical in the definition, in terms of continuous spiritual growth. So as virtues is love, and compassion, and care, hospitality, generosity, radical leadership boils down, not just what the leader stands for, but what they're willing to stand against. It's sort of a, if I understand you right, there was a different radical to the organizational outcome to the radical post.

INTERVIEWEE: Yeah. Because the ethical, call it the skeleton or spine, has always been there. It's always been about standing up for justice or standing up against anything horrendous or whatever. But the shift has come in that maybe in the past it was done for more ego validation and a "look at me kind of thing", and then once the vulnerability's gone, when that comes naturally and authentically, and it comes from places that you weren't expecting it. I think that makes it real and radical...

INTERVIEWER: And more authentic.

INTERVIEWEE: It's also the... I think the... Witnessing the outcomes of the change in leadership from a 360 perspective, it's also important to notice, that the same kind of thought processes are there, it's just now they're aligned to purpose. Why I'm saying things like that is, when I started working there, you had one delivery truck and it had Cape Town, Durban and Johannesburg on it.

And Cape Town was the only reality, but you made the other two reality. Okay, and that was very outcome driven. But the vision had already been there. And you weren't questioning the vision, but the path to that was a very different path.

Whereas, when I saw you... just over about a year ago, and you probably won't remember this, you said in part of the conversation that you can see the offices here, where we sitting.

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INTERVIEWER: I can't remember. You're right.

INTERVIEWEE: And that's what I'm talking about, is that it just happens. It's not forced. It's not, okay, what do I need to do to make this happen?

INTERVIEWER: Interesting. So first on the organizational outcome leadership it was forced, with an often, if I understand you right, non-authentic me.

INTERVIEWEE: Look, I also battle with, cutting and drying things like that because you can't go back and change it, so it was what it was and to you then it probably was authentic. Whether you like it or not is a different story. And would you go back to being like that? Probably not. But it's...

INTERVIEWER: I was authentic to my ego. [laugh]

INTERVIEWEE: Yeah. And that is it. it's...

INTERVIEWER: And the ego's not wrong. No. It just shouldn't define us.

INTERVIEWEE: Yeah. It's just very bad at that. [laugh]

INTERVIEWER: Nice one. Yeah. We go to question number four, what changes have you noticed in my relationships with stakeholders and team members that might reflect a transpersonal leadership style?

INTERVIEWEE: I think I call it from the restaurant business, I call it the "cat and mouse syndrome". People behave in a certain way when the boss is not there and behave differently when they're walking. And that was a huge big thing, especially in the Paarden Eiland days.

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It was, when your car pulled up, that entire office changed. It, You could see people running from this side to that side, and it was almost like, "Hier kom hy, hier kom hy…!"

INTERVIEWER: [laugh] It's Lucifer himself!

INTERVIEWEE: No, but it, it… doesn't even matter what the reaction was, or what level It was. There was a radical shift in, I'd say, 90 percent of people's behaviour.

INTERVIEWER: Pre- and post.

INTERVIEWEE: Which is always going to provide you with two different realities. And, it's, hey, it's not fair on you, it's not fair on anybody, but, the difference there is just walking in here now, there's a complete difference. And you can feel it in the air.

INTERVIEWER: [laugh] You're right. You're right.

INTERVIEWEE: There's no people looking out windows to see is this car coming or that car. it's… And that allows people to be themselves in the space. And, I'm, whatever, I've been here an hour or whatever.

But it's, it's chalk and cheese. Paarden Eiland versus here, completely different.

INTERVIEWER: Are you sad you left us now, huh? You sad that you left us?

INTERVIEWEE: No, I'm not. Actually, I'm not. No. That's not a negative.

INTERVIEWER: [laugh] You could have experienced the better me.

INTERVIEWEE: No, I wouldn't be where I am if I didn't experience both.

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INTERVIEWER: Thanks for that. Okay. Now I'm getting a little bit more specific. Could you provide an example where you saw a clear departure from my conventional leadership style to a practice that you would describe as transpersonal? Something that comes to mind.

INTERVIEWEE: Okay. the day that the Energizer story came out.

INTERVIEWER: Oh my, I've forgotten all about that.

INTERVIEWEE: Your, response to that whole situation where you phoned me in the evening and you just went quiet for half an hour on the phone with me and nothing was said between you and I.

And that moment is literally etched in my heart, my head, and my guts, as one of the kindest things. And that was a big lesson to me, which is why I don't keep quiet anymore. I don't hide things that I'm feeling, because as beautiful as that forgiveness was, I don't want to ever be in that position of being in need of that.

So that was the most monumental half hour, call it an hour, whatever, moment.

INTERVIEWER: Sort of, for you it was a realisation. Okay, this guy has changed, because previously he would have been ranting and raving, now it's I wouldn't be here today. Love, compassion. We need to understand that. I forgot about that.

Question number six. How do you think my personal development journey has influenced my professional interactions and decision making, and give examples, please.

INTERVIEWEE: I think... Okay..

INTERVIEWER: I'm picking your brain, now.

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INTERVIEWEE: No, it's interesting, because... That really tests... The filing system. I think the biggest thing is opening a door to participation. I think that's very much a huge shift from old to new of, it was almost, it is Johan's way.

Whereas once there was a withdrawal from the business, and there were quite funny moments of watching you try and keep in touch with things, and almost being embarrassed that you didn't, you weren't quite up to speed on certain things. But also, the letting go and allowing a change in total leadership and total management to all aspects of the business. Because Johan was everything. Johan was Ops, he was Finance, he was Sales, he was Marketing, he was HR, he was everything. So it made it difficult for people to fulfil those aspects of your own personality to the level of your own studies and skill sets, and then moving into, stepping into the trust, because you trust yourself, yes, and trusting your baby with others, very difficult. And that's the biggest difference, is the participation where other people's opinions matter in the long run. So…

INTERVIEWER: This whole thing about letting go and allowing the authenticity of the team to emerge, which is not necessarily me. And that was what was so difficult because I felt I'm losing control and something was emerging here that, that's not me. So who the hell is in control if that's not me? And that it was that letting go. You're quite right. You try to stay on those WhatsApp's and go, "What the fuck are you doing"? I need to know this. And then Johannes, in his position, put a call through to me and go, can I speak to you, maybe just a coffee or a tea, and then I'll meet him for a coffee or a tea.

And he'll go, "Is there anything you're worrying about? Is there anything you want to talk about? Is there anything I can post for you on a regular basis that would get you calm"? I remember those things. [laugh] Oh, goodness.

INTERVIEWEE: They're beautiful lessons that, Johan, and it's the things that are not said, and this is why I'm also very grateful that this has happened, because it's another opportunity, just to know that there is so much gratitude. And at the time, it might not have seemed like gratitude or it might not have felt like gratitude, but it was always there.

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This life thing which I'm learning now is so funny in terms of the combination of parts. And people's stages of journeys, and your stages of journey from, there to here, from, outcomes and yeah. To transpersonal, that journey's been everywhere, and it's gone backwards and forwards and backwards and forwards and it's just beautiful to see from a far, from a distance.

There's different shading in everything. And, I know that sounds a bit way out there. It goes back to the structure is still solid, but it's softer. If that makes sense.

INTERVIEWER: Absolutely. It's more fluid.

INTERVIEWEE: You know if you look at the branding of the old AGL, it was, you were very front and centre in every manner, picture, the signature on everything, the helicopters, everything was Johan for it.

And that image in the tyre. That is what everything was. Whereas now you look, you've got a maze and kind of an art deco penguin. [laugh] It's a lot more fun now as well, I think. Not taking life too seriously.

INTERVIEWER: Oh, this is interesting. Question number seven. What impact, if any, have you observed on the organization's culture? I think you've touched on it, on maybe one or two of them. What impact, if any, have you observed in the organisation's culture as a result of the leadership transformation you've witnessed, and if you can give examples.

INTERVIEWEE: I think the biggest thing was after the retreat in Worcester. Where the individuals learnt a lot about themselves.

INTERVIEWER: You're talking about Wellington?

INTERVIEWEE: Oh, yeah, Wellington. Oh, okay.

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INTERVIEWER: Have I forgotten that?

INTERVIEWEE: I just think that the impact that had, was just powerful in terms of building cohesion within the business, and also opening up a valve of communication. Also an understanding of that it's okay for people to be different. As long as there is common purpose in what they're trying to achieve. it's not... It's not... Yeah, there we go. Here's your million bucks. Thank you, Mark. [laugh] You went from this quote, "You can't invoice trying".

INTERVIEWER: You can't invoice trying. Yeah, right?

INTERVIEWEE: To advocating people trying. So acknowledging them not doing nothing, but actually doing something.

INTERVIEWER: And that there's value in it.

INTERVIEWEE: Yeah. So that's a big transition.

INTERVIEWER: And that affected the culture hugely.

INTERVIEWEE: Yeah, I'll never forget it. I'm trying. "You can't invoice trying".

INTERVIEWER: [laugh] I'll apologize after that, okay? [laugh] As I was preparing for this, I thought it was so very great. You're probably going to have to apologize afterwards, okay? Anyway, okay, so from your perspective, how has my approach to leadership contributed to organizational purpose and the greater good of all stakeholders?

INTERVIEWEE: I think look this is a very easy answer because it's just based on common

sense really. I think it took your transpersonal journey to get to the point of you knowing your purpose. So that that could give the vulnerability to open up for the organization to establish its purpose. So the business is where it is on a definition of success scale, because that purpose is clear. It is something to follow and it is something to strive for.

And if you remember the leadership thing at the farm in Limpopo, that was one of the big things that is we need the why, we need the purpose. But it's evident holistically, in terms of the success. And the success comes from another one of your statements, is that you don't want to partner with businesses that don't hold the same values. And all the businesses or people involved in a business that don't hold the same values have been removed. Plain and simple.

INTERVIEWER: This is an interesting one. Number nine, question number nine. Can you discuss any challenges or resistances that arose during my transition towards transpersonal leadership approach. Somewhere in that journey, could you witness challenges in me that I was battling with and struggling with, or resistances? Was there any other resistance that you can remember while I was on this not controlled transition, that was just happening?

INTERVIEWEE: I think there was a lot of "pushback" is the word. Where you did what I spoke about earlier. Where you blamed your Enneagram 8 for you going back into past behaviour. It was like a line of what to expect from an 8, or projecting that onto other people. That's perfections 1, so utilizing the method to justify the resistance. And, in terms of, I think the, Enneagram 8 for you going back into past behavior. It's, it was like a line of, what to expect from an 8, or projecting that onto other people. ah, that's Perfections 1, so utilizing the method.

To justify the resistance. And, in terms of, I think it took you to…I really think that Katrina…

INTERVIEWER: …Katrina Fletcher.

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INTERVIEWEE: Yes, was a very big catalyst in stopping that resistance.

INTERVIEWER: And she was the spiritual director in the spiritual exercises that 30 days.

INTERVIEWEE: I just think that she had one of those outside strengths within something small. I don't know how to really put it. She could say things to you that made sense to only you about that resistance and that's the kind of holding on for that control to not let go. I think that those are the kind of people that you eventually did show the vulnerability to.

INTERVIEWER: Sort of the first safe space I experienced to go, "Yeah, I can show it to you". Yeah.

INTERVIEWEE: And I think in a way of kind of testing it, you would play with that resistance to see how people are going to react to certain behaviours because...

Yeah, I think it's a very interesting question because it's a...I think it's an answer where you, for yourself, have to really think hard. Because it's, the... where does the authentic behaviour definition come in or, do we need to be defining everything so rigidly? And I remember when doing research with you, irrespective of if it was for academics or for a pitch or anything, is that everything started with a definition with you.

An employment contract had four million definitions, so it's loosening that to be able to behave. So whether it's resistance to that or resistance to the unknown or, where does that lie? That's only where you can answer it.

INTERVIEWER: So if I understand you right, a preconceived definition of what something should be versus in transpersonal transformation towards that it was more allowing a little bit of air into that definition. There might be more truths that come out, rather than a lull.

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INTERVIEWEE: And I love that word "air" in terms of that because it's also the very paradox of your topic here because you are exploring something that can only be a personal journey. And then there is no handbook on what this is supposed to look like, feel like, experience.

INTERVIEWER: This is why these interviews are so important...

INTERVIEWEE: For a control freak to on the mega unknown and try and formalize it in some manner without being instructive.

INTERVIEWER: I see where you're going with this,   understanding what you're saying. But you're saying the very reason for me undertaking this type of journey, sort of confirms the transpersonal transformation. That's what I'm hearing.

INTERVIEWEE: Okay, well it's either that or you're clinically mad. [laugh]

INTERVIEWER: Which is not out of the question, alright. Can you describe a difference in how I showed up as a leader pre and post my leadership transition to transpersonal leader? Please provide specific behaviours, motives, characteristics,   showing up as a leader. Pre-characteristics examples, and then characteristics. How did that characteristics change? if you can try and remember examples.

INTERVIEWEE: I think there was quite a massive shift in the pride aspect that conversations were very much all you focused, and it was everything you've accomplished and kind of a constant living in the past of achievement and achievement and achievement and to a point of absolute validation.

So all that hard work has equalled the success, which means I can have this life, which is, I'm married to a beautiful woman, I have the, at one stage, one, one and a half, two, two and a half, eventually three kids, It's about having the helicopter. It's about having the life that was in your definition of success.

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And why I say that is that the very first conference that we did for Hein, in hindsight, you accidentally triggered the entire shift in the rest of my life on the night before that conference. And I think that's where, even at that stage was, and you had just started on your coaching journey and it wasn't really going down a spiritual lane as much, but it was those moments on trips where you and I could talk and you gave me time. And it wasn't about all that noise. It was genuine interest.

INTERVIEWEE: So what I said, there was one moment we were at a restaurant, and we said okay, this is how we're going to run things tomorrow, and I'm going to start off with an icebreaker. So let's do the icebreaker, and this is about association, and the first words that came out of your mouth were, you said don't think, say whatever comes up.

And you said me time, and I said non-existent. And that I can, to this day, put as the singular most important second of my life.

INTERVIEWER: Having that conversation and playing that icebreaker.

INTERVIEWEE: With that awareness, that I was spending no time on me. And that also changed my perspective of you from, yes, Johannes, all of that. But this is a side where I don't even think he knows how much power he has in healing.

And I think... It's exactly what I said, just now about the knowing and going into an unknown area of, this has got to be what it would be for the old Johan, the most frustrating topic, because you can't buy books on this, you can't research this. It's going from a very tactile thing to something not tactile and with every sort of awareness or awakening or, I don't know what you call them, but it's having to force yourself to stop and reflect and then you know what transpersonal is.

That's right there is joining those dots of going, "Ah, okay, I didn't see that, didn't see that, didn't see that". And knowing that it's not through any logical reason.

INTERVIEWER: It's sort of an innate wisdom that's already there.

INTERVIEWEE: And I think the wisdom is the correct word, yeah.

INTERVIEWER: We often refer to it as universal consciousness. But it's that realization that, consciousness exists outside of us, and that we just sort of tap in like an aerial. And sometimes we listen to that consciousness and, because it is all wise. But your challenge is the ego. It keeps on getting in the way because the ego is driven through fear, shame or anger.

INTERVIEWEE: I think it's reflective in witnessing your family, because I know they're not going to tell you shit. [laugh] Doom here I am.

INTERVIEWER: It's changed.

INTERVIEWEE: There's a move away from role playing. Where and as I said, it's about the participation and consideration and pride is that you would be definition of successful Afrikaans Northern Suburbs businessman with the children, with the house, with the dogs, with the Harley, with the this, the that.

And you could feel the pressure from the family. You could feel that the amount of work Louise was doing on a daily basis, she felt wasn't being considered. So having guests for dinner, added with young kids, was almost, I want to kill that Johan. I just need five minutes. Whereas now it's, you walk into a family home. And the farm is, that's, it's more Louise than it's you, And it's got that hospitality that was spoken about in the radical, and there's a letting go.

And that's a big difference between how you create the environment. And nothing in that past Johan, and this, nothing in that past was wrong.

That's why I'm fighting with one of my clients now. Because they're so obsessed on their past being wrong.

INTERVIEWER: It's all part of the equation. [laugh]

INTERVIEWEE: I said I'll give you 50 million bucks if you can change that. So it's 100%

the mindset shift and the heart shift. That is, to me, that's the most visible, and evident in the family unit.

INTERVIEWER: Because you've been quite close to the personal side too. As we were talking now, there was actually an experience that, that jumps up now, remember? And, this was...

Still, I don't know whether this was pre or during the transformation, but when, old Geneva had worked us through the ear and Kerry still came in and she just pulled the rug out from us saying, "No, sorry, no more business for you". Remember that? Because I remember that it's like vividly burnt into my, memory.

Yeah, I was still fairly new, but, I remember speaking to you about that when... the evening I think.

INTERVIEWER: It was a late afternoon.

INTERVIEWEE: Yeah, it definitely had a profound effect, and actually it's a very good example. Yes. And that's what changed. There we go. Thank you.

INTERVIEWER: No, it's just as we're talking, my mind went... My memory went back to, I remember that pain.

INTERVIEWEE: Okay. I'll tell you why that pain existed. Because now I've figured it all out. Okay. Back then... Your relationships were based on pride and giving to get, and it was very transactional. There were no soft issues. As I'll do this for you, because you demand the gratitude. So any betrayal of that gratitude is massive betrayal. And very few people can come back from that.

INTERVIEWER: Because that's what I experienced that, that day.

INTERVIEWEE: And then it's expressed two ways. And one is kill them through lawsuits, baseball bats or whatever means necessary.

INTERVIEWER: I remember lawyers...

INTERVIEWEE: And then the different route which became evident later after transpersonal was more of a reflection on...

Maybe have a bit of empathy, maybe just stand back to the big picture, which was a big move for you, because when you got upset you got upset. Let's make no bones about it. So yeah, betrayal was a big, step of stepping out of that pride.

INTERVIEWER: Dealing with it. Because I still remember, I was actually being gobsmacked. And I still remember I didn't have any words. I just sat. It was quite a lot to process. That somebody can be that devious, but it was also the first steps into the transpersonal being, in terms of it was still that, like you've noted, there was the immediate, "Now I'm going to mess you up". But for some reason, there was that balance that came in the next day.

It was just to go [breath] stand back, look at the big picture, make decisions for the long term and leave your hurt out of the story. I remember that. That's why it came up as we were talking now.

INTERVIEWEE: I think the relationships aspect as well was difficult for you to let go of. Those control, especially key relationships, which is why people like to annoy you. [laugh]

INTERVIEWER: That's why I left you to deal with it. [laugh]

INTERVIEWEE: No, because it's exactly, it's because he didn't pander to, to that need of yours. He actually was one of the few people that kind of like said yes, but not in a rude way. Whereas somebody like Kerry was being all sugary sweet and saying everything smooth and meanwhile she's stabbing you in the back.

INTERVIEWER: After we paid for her management development, her senior management development to help her.

INTERVIEWEE: So with a smile on her face and with a knife that you've provided. Remember when she started off her baking business and I ordered like 30 carrot cakes from her for some I think church function or something and really trying to support and then wow, that knife between the ribs was painful.

INTERVIEWEE: I think it was also a lesson for you to go like, " You know what, there are going to be people who are going to deceive me", and maybe that was a turning point for you in terms of going, "Maybe I'm not actually so freaking big and powerful that everybody just does what I say". Also that you can allow yourself to, because the tender Johan was always there.

And you can see that in your relationship with your brother, on the softer side of things. You can see how much you did for people, over and over and over again. What you did for me

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personally, just so much. It's almost, I'd rather be more angry with the old Johan for being embarrassed by that.

INTERVIEWER: Hmm, I hear what you're saying. Sure. This is good reflections.

Question eleven is, in your opinion, what impacted that transformation from organizational leadership to transpersonal leadership have on organizational efficiencies and productivities, profitability, and deliverables?

INTERVIEWEE: Look, I think this, is going to be in Johannes's wheelhouse, just in terms of data. But I think when people are given freedom to develop down the lanes that they're meant to, and that is harnessed and put into a collective, then the results are visible. It's going to work naturally.

I think in the past, there were always decisions made, especially in HR, on key positions being moulded around people and sometimes to be a saviour to those people, because they're going through shit or, whatever. So give them a job and blah, blah, blah. Or because it's a brother of a son of a friend of a church person who, did whatever and they're good at this. So let's mould into it, let's make it fit, which lands up in disastrous situations. We can go on about operational warehouse managers of that woman from what, Carol Boyes, whatever she was. The other one that lasted one day.

It was because there was I don't think at that point, the HR of the business wasn't central. It was more focusing on the operations, the finances, the this, the that, the this. And then, it was where there was a gap we needed to fill there. We needed to put this person there, move this person. And all that change was good in teaching people. It just wasn't considered in terms of, "Okay, now you're putting in somebody who's not enjoying this.

So they're not finding a success or a stride here. But they're too anxious to say anything about it at all. So they grind and grind or they blow up and call you an arsehole or get their husbands

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to blame you for keeping them late or whatever. To, whereas now, there's a transparency, there's a, the person that's coming here right now is Taylor. Okay, I'm just watching her journey. I haven't seen her since I left, I haven't even spoken to her, but to witness her going from a girl in the interview saying I'm going to be CEO one day, to the same girl crying because her life was a mess.

And she was traveling between Wellington and Cape Town every day to finding that stride in customer relations where she said, I'm taking your job and stop, I'm doing it. And for me to be okay with that, in terms of, "Wow, please, yeah, take it all".

INTERVIEWER: Sort of the new culture.

INTERVIEWEE: It's chalk and cheese. So yes, there was more HR emphasis at that stage, but I think the lack of HR was more evident in the results of the culture, if that makes sense. There's one person that just comes to mind. His name doesn't come to mind, his breath comes to mind. [laugh] When we moved into Bellville.
INTERVIEWER: Oh, the sales guy.

INTERVIEWEE: The manager, general manager…The Afrikaans grey haired guy.

INTERVIEWER: I know exactly who you're speaking about. He just started with us. He also came through Viorel.

INTERVIEWEE: Yeah. It was just a different energy of expectation I think is the right term. Not because of you or, anything, it was, and you and I have had this conversation many times about the difference of work ethic of our age group to younger ones and, um, which is why it was confusing because he was of our age group. It didn't make sense to have a lazy work ethic.

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But... Yeah, I think the figures would be very interesting to see, of before, and post. It's chalk and cheese.

INTERVIEWER: It's absolutely chalk and cheese because, the letting go of the control, I thought would have a negative effect in terms of the business and growth. But what I experienced was the more control I let go, the more the business, the, collective consciousness of the business took control.

And because the collective business consciousness, of all its staff and all its people, when that started taking the control and no longer me, I ended up with five times the control. Although what, the perception is I've given it away, but I haven't. All I've done is empowered universal consciousness.

And every single business since this changed, do we mean now? you know what our turnovers in catering was like. 400, 450. We're now averaging a million, 1. 1. Did I have anything to do with that? No.

INTERVIEWEE: So that letting go, the control comes back in a very, different light. It's more access to knowledge where you feel that where people before would never approach you with a question like, what would you do with this or with that? Now that's commonplace.

It just reminds me of just before I left, when I went and joined them with their pitch to Graham Beck. The conversation you and I had after that was that it was so wrong. Just, everything about that pitch just felt completely wrong. It wasn't what we used to do. It had none of the content of...

INTERVIEWER: ...And our energy [laugh]...

INTERVIEWEE: ...Of what we did. And there was this panel, and there was Johan and Johannes and Taylor, and then me and then I'm thinking, "No, this is the Johan and Mark show, this is how we did it. [laugh]

So I get it. I, fully know. And also with Taylor just handing brains over of something that is so precious, and I still think to this day, parts of that job that I loved. I really enjoyed, and to hear that the same people in CIPLA are not there, or that the relationship with us is not what it used to be.

It hurts me, because it's, because that's the difference. Old Johan was, come back to me with a solution, and the solution's already done. Don't worry me about that. Whereas now it's, there's a collective, it's not a Johan problem, it's not a Johannes problem, it's not a business problem. It's everybody's opportunity for a solution, rather than a problem. That's collective.

INTERVIEWER: You'll be happy to know that old Taylor has really popped to the top. She's running National Operations, Manager level. Now the interesting thing, we were at the Red Bull pitch yesterday. Eh, I said two words, it was a lot.

INTERVIEWEE: You see, that's what I'm talking about. [laugh] Then we go, "Why the hell am I here"? [laugh]

INTERVIEWER: Because they're doing it without me now. And they're probably doing it better. [laugh] So one of the Red Bull seniors actually came over to Taylor and to Johannes. And he was quite our age, fifties. Came in there and said to Johannes and Taylor, "You know what we like about your company"? So they go, "We enjoyed your pitch, it was interesting", but you know what we like about your company? He goes, says, look at Johannes, he goes, "How old are you now"? He said, "No, I'm 31". He looks at Taylor, 27, 28.

"This is why we like the company because we, as Red Bull, have got a young culture. And we can see your company is driven by the young people". And I thought to myself, Mark and

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myself would have felt so out now. But, you could, for me it was, Johannes asked me to join. I didn't force myself in there.

I said, no, I don't need to go with because I know they do it well. And we took Lucille with us as well for her to get a bit of an insight to what's happening on the other side. And with Johannes, it was, the control was totally handed over. And I was there more as the founder, probably the anchor while the younger generation can play authentically.

Okay, number 12. As spirituality is core to the development of transpersonal leadership, what role do you think spirituality played in both my development and the development of the organizational culture? So maybe first spirituality and my development, and then maybe if you can just your comment on development of the organization's culture and with examples.

INTERVIEWEE: I think, yeah, I think I've touched on quite a bit of yours. I think the spiritual exercises and the directorship, I think was a very pivotal aspect in the development. I'd go to say as, probably one of those profound moments of acknowledgement of that this journey is correct or that this is, that everything is right and feels right, looks right. I think the spiritual side of it within the organization, I'm on a seesaw about it.

But that's also based on my own spiritual beliefs, so I felt the implementation or introduction to me personally, wasn't strong enough. It felt like a nice to have. Yeah. Not, this is essential. This is like a core to everything kind of thing, and because of that kind of lack of force with it. I don't think that the role of someone like Nada was fully realized. I think that that could have been a very big go to, just in terms of the whole culture.

INTERVIEWER: We could have done more.

INTERVIEWEE: Yeah. Okay. And also just tolerating, which was the interesting paradox for me was, what do you do with different spiritual belief? And I don't think that was tackled in terms

of getting to a point of getting lost in tolerance is a way out of things, but to go, "Right, this is what we stand for".

INTERVIEWER: So maybe I absolutely agree with you, but it's even up at this stage, it's still a big discussion that it's still not getting enough airtime. Just, I absolutely agree, but I want you to see just if you reflect on before there was any spirituality versus spirituality that came in, whether it wasn't deep enough or?

INTERVIEWEE: Look, before it didn't really matter, because at that stage of my life, everything was compartmentalized. So that was work, clicked, do whatever. Irrespective of what that work felt like, looked like. It didn't have a soul. But I wasn't expecting it to.

INTERVIEWER: That's pre the introduction. Yeah. Okay. Alright.

INTERVIEWEE: No, I'm not saying it didn't, I'm just saying to me it didn't have a, it didn't have a need for a solve for me for anyway because it was work. It wasn't a, we'll put it this way, that you and AGL were two separate entities to me. And only over the years we're working closer and we're, because I'd never come from a background of that corporate nature. It was one and the same of a restaurant. A proper restaurant owner. It was just coloured in differently.

A massive shift in terms of... The...

INTERVIEWER: So just checking to see...

INTERVIEWEE: There was a peace.

INTERVIEWER: Okay. So, there's a peace afterwards. All right. if I understand you right, it is, pre, post spirituality, and we've spoken about it. It could have been deeper and more front, but... pre spirituality in the business, to post, because my personal, spiritual journey, in

understanding what that brought to me, so well, and there's a lot written about it, let's bring spirituality into the organization.

And spirituality being linked to universal consciousness and in actual fact, interfaith, cross faith, and very strongly linked to higher unconscious and creativity. What you're saying is after we started on that journey, because remember we dinged that AD ID store, in terms of, remember we sat with one Peter and spend time with it. In a nutshell, you would, and it's quite interesting how you took all that thoughts, which is actually a heart language and you just brought it into peace.

remember we sat with one Peter and spend time with it in a nutshell, you would, and it's quite interesting how you took all that thoughts, which is actually a heart language and you just brought it into.

The pre-word was hedonism.

INTERVIEWER: Say again?

INTERVIEWEE: Hedonism.

INTERVIEWER: Hedonism, okay, the pre-word.

INTERVIEWEE: So that was the spirit of AGL, it was the excess, the kind of the vulgar side of money, if you want to put it that way, of greed. The greed, yeah. Greed…The power. And, and then flip to the peace and the calm. So this is very noisy and this is…

INTERVIEWER: We did touch on it. We're coming to the last three questions, which basically just splits. Remember, we spoke about radical leadership and ethical leadership and authentic leadership. And if you want to, you can just refer back to those definitions. That's just to get your mind going again. So on the radical side, while you're reading radical, the radical

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leadership, it says looking at radical leadership, how would you compare, this is now interesting, my radical leadership behaviours rooted in organizational power leadership versus to a radical leadership behaviour in Transpersonal leadership?

INTERVIEWEE: Okay, so I think there's absolutely zero difference in the characteristic. Okay, just let me put that out there. The fearlessness conviction, innovative ideas, value driven, focus on continuous growth. I'm just taking the word spiritual out for a second. Compassion and care has always been there. Hospitality has always been there. Generosity has always been there. Okay. Standing up for something and standing against things has always been there. So that skeleton, that spine is absolutely 100%.

INTERVIEWER: Was always there.

INTERVIEWEE: That's there. That you can't change.

INTERVIEWER: Absolutely. But how did it look? How did it manifest through the one?

INTERVIEWEE: On the organizational side of things, fearlessness is seen as power hungry. Okay.

INTERVIEWER: Okay. Power hungry.

INTERVIEWEE: Reckless.

INTERVIEWER: Reckless. Okay.

INTERVIEWEE: The conviction on innovative ideas is selfish, right? My way or the highway attitude. The value driven, good character approach to leadership was coated in that there is only one leadership style. In fact, I remember you saying that you thought servant leadership

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was a load of shit. [laugh] We're talking in the pre-Johan column. [laugh] Sorry. I can tell you who you said that to that was to Terence.

INTERIEWER: After I sent him to university for a management development program, he comes back, "Wow, we're dealing with servant leadership". And I said, "Servant leadership's a whole crock of shit". [laugh]

INTERVIEWEE: The focus on continuous growth, that is a beautiful universal virtue that I think that is the reason why your spine is still straight. Irrespective of pre or post, you've always seen the need for growth, whether it's spiritual, academic, hands-on, utilizing deaf people. That's the foundation, it doesn't matter which side of the spectrum it sits on, it's, it can only be good.

Yeah, I think to me, I don't know, the big difference is how you've defined things. Yeah. The left, except for that one I've just spoken about, has definitely been ego-defining. And then on the transpersonal side is, they're just as strong, but there's a different intent behind it.

One of my... Big coaching mentors and my personal coach says to me a lot of the time is, "The only way of staying present is to bring your future to you, not to chase your future" and I think that is the best description here is that in the past you were chasing a future. Whereas now you're bringing a future to you

INTERVIEWER: Beautifully said. Wow, some deep conversation. Mark, then if we go to 14, it's basically the exact same questions. I just want you to look at then the ethical leadership definition. And again, I want you to look at there's, for example there's some work that I'm doing on what they refer to as ethical egoism. So just to drop that terminology with you. But again, I just want you to, in terms of the definition, just   pre-transformation, post transformation.

INTERVIEWEE: I know that it's not going to turn out to be a blanket statement, but, yeah, I think the pre, if you take that definition and you splash it down, I think that Johan knew all

of that on paper. And that's where it stayed. It was... It's a... I have to do this kind of thing. I have to stop at a stop street. I have to. Why? Because it's the right thing to do. I have to donate to this one. I have to donate to this one.

And if I'm going to be donating, I'm going to make a big song and dance about it because it needs to be heard. Whereas now, it's not about really actively getting involved in change. It's not about seeing the transformation of something like the rhinos in Limpopo. Nobody knows about that stuff, except the inner circle.

So it's taking those words of paper and resonating, letting them resonate within, and it's something that you taught me that is only coming to fruition in the last six months in my life. So it's a seed well-watered. It's in the definition of things, especially emotions, and I did a communication course with TEARS. And I opened it with another icebreaker. You didn't teach this one to me.

INTERVIEWER: Okay, good. Teach me.

INTERVIEWEE: You can have it. I gave them all sticky notes. And I asked them all to write their definition of the word grace. Then they put it on a board. In the front we had two groups of 18. And out of those 36 people, we had 33 different definitions.

INTERVIEWER: Oh wow!

INTERVIEWEE: And that is to me about, for yourself getting to a point of making those grey areas that are ethics into something that sits right, when being played out. It's one thing to know it and say, yeah, okay, whatever. It's common sense, it's law, it's whatever. To going, I really understand why you need to stop at a stop street.

And it makes, that covers everything, and then to take that into the leadership thing of... To me, the most ethical thing about any kind of leadership is the responsibility of the lives that

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you have. Because there's a reliance on others. You're not employing a person, you're employing a family. And that is now in action. I said a lot, I think a lot of it was in word. And some of it was done, but now it's definitely, it's more acted out rather than spoken about.

INTERVIEWER: When you said, thanks for that Mark, when you said doing things because it's the right thing to do, to post-transformation. Not necessarily the right thing to do, but the right thing to be. And then, the sort of, because as you spoke in my own reflection now, it was, yeah, so you change the being, which is all linked to the why, and that affects the do, and the motive behind the do, and then the ethic to it.

Then Mark, the last one is about authentic leadership and through self-false, self-authentic. But you can go to the definition there again. So given the definitions of the authentic leadership, how would it compare to my authentic leadership rooted in organizational leadership?

INTERVIEWEE: I think that once again, you've got a very strong and important spine here on either side and that is, you've never strayed from authenticity, to the point being, what I said earlier about 1989 Johan wasn't questioning whether he was being 1989 Johan. He was.

One thing is, and if you want to put it into definition moulds, you've never been stereotypically anything. Being a young, successful, GM, CEO, this, that, all of those things. All the things on your CV in terms of industries and all of that. It's not traditional, whether a poor guy from Brooklyn, the Rugby area, that's not his path, okay?

So if you're going to put it anti-establishment or anti... I think you've got a unique authenticity right there. The levels of moral character, I think, being displayed are where your biggest difference here is…

INTERVIEWER: Pre and post.

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INTERVIEWEE: Yeah. Your pre was locker room men's talk, and not throwing in any sexist light in there, but comments about women and this and this and without considering other people's thoughts or processes or that it could be different, or opinions, whereas post is, there's a deep awareness of morals, of not... Is it legally right? Or is it spiritually right? I've weighed in very little about the situation in the Middle East for a simple reason. In my opinion, everybody's wrong.

INTERVIEWER: I agree.

INTERVIEWEE: Okay. I think the...

INTERVIEWER: Absolutely.

INTERVIEWEE: The back to the spine is that you are, and still are, and you have been and still are, quite rigid. In that I mean that spiritually there's an aspect of you that is still very traditional. Very... Symbolic emblems, Catholic Church kind of vibe. And does that mean that I'm saying that it's not authentic that you loosen up on that?

No, I really don't have an opinion on that being. I just, I feel that you hold and have always held religious symbolism as very important to you, and I don't know the reason. But you can see that if you look at your study, you've got menorahs and little things. The one thing that I can say is that, that has been, and remains is that you can always trust your word. So that has been a universal authentic trait, which is marvellous. The words, whether the context of those words are good or bad is irrelevant as well. It's just that you can rely on that.

And that goes back to what you brought into the organization of putting visions out there, putting Cape Town, Durban and Joburg on the map, and it didn't exist. To words of now I can see myself in this office. And they're not even thinking about that until a year later and going, oh shit, did I say that?

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And we've also said in the past, we've got to be careful when we open our mouths because so often it does come true. And we've said it in jest and we've said it in seriousness, it's the, thing about the word authentic to me is it's going to be that word in this process for you, that is going to cause you the most heartache. Because it is the one word on all of these pages here that can't really be defined. It's got too many loose ends, which old Johan doesn't like.

And it's relying on a very subjective input. And that's why I'm quite glad this is an autoethnography. Because that is also, there's a very big difference in your energy. From a, standoffish point, to guarded and, "stay the eff away from me", to almost in a, "my door is open and I'm approachable".

And I'll give you a beautiful example of that. In Paarden Eiland, your office door was always locked. Those dark brown blinds were always down. And your PA, whether it was me or somebody else, went and opened your door when you came in. And the key got given to Marvellous to clean. Whereas now you walk in here, and then those blinds open, the front door open, your office door open, computer screens facing everybody's and there's nothing to hide. So there's a big, approachable nature now, which is awesome to see.

INTERVIEWEE: Think about everything we spoke about. Pre and post, what words come up for you pre my transformation and then, as you said, you can see that transformation post. Just words, pre and post. Or any thoughts that you still have.

INTERVIEWEE: [laugh] There's a lot on my mind… I'm super grateful for you, for my life, for being in my life. That's a number of reasons, but the reason why I was laughing was, the sentence came up like this, I'm going, and I've got the pre over here, and I was going, "Thank Johan for being an arsehole". [laugh] And then now it's saying, "Thank you Johan, for going through the transformation".

Because I know myself, my "arseholishness", or whatever that word is, is pivotal for me to be able to do what I do. And I finally now, after 52 years, given myself the right to laugh at

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myself for being idiotic or whatever frame I have. No, I just think it's funny the biggest word from pre that's coming up for me is "scared" and the word for post, "don't kill me". It's authentic.

[laugh] Yeah, after what you've just said, Mark. It's authentic. It's... There's a truth. Yeah, I think... Kind of secrets, truth, and open.

INTERVIEWER: Thank you! Thank you for your time. Phew! And thank you for being so honest.

Interview with Participant D:
INTERVIEWER: So, the title is, "To explore a Leader". That's me.

INTERVIEWEE: Yeah.

INTERVIEWER: "Development from organizational power leadership to transpersonal leadership". It's a pilgrimage. So that means it's an inner journey through self-transcendence.

And the method that I'm using is what we refer to as an autoethnography. It's like a biography or autobiography, but in academics, we can use your own story by writing up your life story. This will be the autoethnography of Johan Slabbert in leadership. The tribe, because we say you can do an auto-ethno, you see, ethnic, the tribe that I belong to is leaders, executive leaders. And that's why we use this.

Okay. Basically, there's some key definitions, alright, where they talk about what is organizational leadership. Did you go through that stuff?

INTERVIEWEE: Yeah.

INTERVIEWER: Key definitions and what is transpersonal leadership, what is self-transcendence, and what is ethical leadership, and what's radical and authentic and spirituality.

And then, I'm going to ask the questions. It's open ended and you just tell me about your experience. Alright? There's no right and wrong here. I'm interested in how you observed me pre- and post. That's what I'm interested in, and don't underestimate the power of it. Alright, because there's language, you're going to use, and I will analyse later.

Okay. But please, all confidential. Alright. We're going to start with question one. Given the key definitions that I've just shared above, can you describe a moment, Lucille, when you felt a significant shift in me, from my organizational outcome driven leadership style towards more of a transpersonal approach.

Can you describe a moment, if you reflect back now, since we started working together. Was there something that actually has changed in that he's showing up differently.

INTERVIEWEE: But that would obviously be, what, now, in my present time right now?

INTERVIEWER: Oh, go!

INTERVIEWEE: Because, obviously, that time that I worked with you was...then.

INTERVIEWER: But it doesn't matter.

INTERVIEWEE: To what I see now.

INTERVIEWER: There's a pre-, that's my organizational power leadership. Very strong. Alright? To a transpersonal leadership, which is a leadership beyond the ego. More soul centred, less

ego. We talk about the ego identity. That's the first round and then the second round that was more of a soul centred identity.

From the first two now, was there somewhere that you saw now, is changed?

INTERVIEWEE: Yeah.

INTERVIEWER: And can you describe that moment?

INTERVIEWEE: I think if I go pre, the pre you I found was... hard, tough, no patience, no listening skills and I think it was seen as no care. I think that up to now there's been like a 360-degree change. There's calmness, there's peace, even in the body language and the movement, everything is different.

INTERVIEWER: Can you remember maybe an incident where you cognizant said to yourself now, he's completely different.

INTERVIEWEE: Yeah, a simple thing like just greeting. Yeah, your greeting would just be morning and with your suitcase to your desk. Now your greeting is a more personal thing. You'd actually come up to somebody, and you'd get the hug, and you'd get the eye contact and all of that. And that to me, speaks volumes.

INTERVIEWER: That was the big thing that you saw, hmm.

INTERVIEWEE: That was the big thing for me, just the way you showed up physically.

INTERVIEWER: Interesting. How do you perceive the role of self-transcendence now in my leadership development. So, let's look at self-transcendence.

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There's the definition where we say self-transcendence is the process of moving beyond one's immediate self-interest and ego identity to a wider perspective. This can involve a spiritual journey. Aiming for a deeper connection with oneself, others, and a larger purpose, and is a key component to transpersonal leadership.

Now, how do you perceive the role of self-transcendence in my leadership development?

INTERVIEWEE: I think it's been a spiritual one. Definitely a spiritual one, showing up more spiritually. And yeah, I think that is probably 90 percent of how you show up nowadays.

INTERVIEWER: Just speak through your own experiences, there's no right and wrong.

INTERVIEWEE: I think that you express, you're very expressive about it. You use that, you speak more on it and your experiences and that what led you there.

INTERVIEWER: So, the self-transcendence of actually moving beyond my ego and the spirituality. What comes up for you when I say that?

INTERVIEWEE: I think that there is you're more focused on that. I think that there's more time spent there, there's more energy given there and there is more sharing on it as well.

INTERVIEWER: No right and wrong. I'm interested in your experience. This isn't about right and wrong.

Okay. Given the key definitions, you can stay with the definitions, alright? It just helps you to refresh your mind. Because remember, I worked with this for the last three years.

INTERVIEWEE: You know it.

INTERVIEWER: Given the key definitions, that we shared, in what way did you observe my leadership practice evolve in terms of ethical, radical, and authentic?

So first look at ethical there, what is described under the ethical leadership. What have you observed in me regarding to what you read there, and how would you relate that to a pre and post? Like you said, there was a 360-degree turn. How would that look through the lenses of the first Johan? And how would what you read there look through the lenses of the second Johan, the transpersonal me? What did you observe about the ethical?

Go back to experiences that might trigger you. Are you dealing with other staff maybe? Just your experience. Because when you read ethical, it says the aspect of leadership is integrated into a transpersonal model. It involves engaging in practices that build organizational purpose and contribute to the greater good of mankind through a synthesis of spiritual and authentic and servant leaderships, motives and styles.

How much of that did you see first and how much of that did you see in the second? And can you think of examples?

INTERVIEWEE: I think that yeah, first there wasn't, I don't know man, it just came across like you would be I think harsh, maybe harsh is the word. Harsh and vicious and determined and I think that moving to the more servant side of things now…

INTERVIEWER: Post. Yeah. So now being on the transpersonal side.

INTERVIEWEE: That's right. There is more… there is more concern, and there is more care, and there is more doing and giving of yourself.

INTERVIEWER: Okay. So, giving of myself, where first time around, less giving of myself, more task orientated.

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INTERVIEWEE: Yes. More dictating, expecting. Now I think there's more care and involvement and listening and patience.

INTERVIEWER: Okay, we stay at the definitions. The next thing we need to look at is in what ways have you observed my leadership practice evolve around the radicalness of who I was, and how does the radicalness look now? You say there was a 360-degree. What was the radical there, and what does the radical now mean? And when we go to radical, it says this is a form of leadership that encourages fearlessness, conviction and innovative ideas. It reflects a value driven, a good character approach to leadership.

With a focus on continuous spiritual growth and virtues such as love, compassion, and care, hospitality, and generosity. Radical leadership boils down to not just what the leader stands for, but what the leader is willing to stand against. Keep those words in mind, look at those words, and now you reflect.

You say there was a 360, go back to degree one, and reflect on those words, and... What would you say, if you look at those words, what comes up for you?

INTERVIEWEE: If I look at those words, then none of those words apply to who you were then.

INTERVIEWER: Okay. Alright.

INTERVIEWEE: The generous, the host, the compassion, the care, there was very little of that. But again, once again, coming to the now, it's probably, it's exactly where you are right now. As per the definition.

INTERVIEWER: As per the definition. That's how you experience me. Okay. I'm going to ask you maybe just to go back to degree one, all right? There was also a radical side to me there. How did you experience, what would you call that radical side?

INTERVIEWEE: There was that radical side. But I'm going to get back to the point where maybe you said the experience could also be where that person was in their life. If I may say, maybe I was in a certain space and I saw it. Yeah. You had if I look at it now and I may be read a different thing. It could also be that at that time you, there was an invitation for me. But I saw it as a...

INTERVIEWEE: Okay. That's an interesting perspective. Alright. But when you look at me in that first half, I was radical, but how did you experience that radical? How would you describe that?

INTERVIEWEE: Not with these words.

INTERVIEWER: So, give me the words. Don't be shy.

INTERVIEWEE: [pause] Impatient would come up.

INTERVIEWER: Impatient comes up for you. Impatient would come up and

you used the word just now, harsh.

INTERVIEWEE: Yeah. Impatient. Harsh. [pause]

INTERVIEWER: I think you also, in one of your responses, used the words dictating. That was also radical. Yes. Huh? Because radical is, no? Okay. Okay. We stay with the same topic, and we go to authentic leadership styles now. Okay. In authentic leadership, it speaks about leadership that challenges traditional stereotypes.

So old things, challenge that and is high in moral character. Developed through active soul consciousness. Authentic leaders remain steadfast and unaffected by global uncertainties or corruption. Displaying a leadership style rooted in personal authenticity and consciousness. If

you think back again to degree one and degree two on those of degree 360, you look back now over those words, alright.

INTERVIEWEE: I think you came across that, the first degree, you seemed rooted in your own, and your belief and your, what you stood for. It was definitely strong there. It still is now, again. But in a more spiritual and a more caring way.

INTERVIEWER: Okay. Carry on talking, I like it.

INTERVIEWEE: Yeah, I think that you've also, maybe then, in your first phase you weren't so very conscious about it. I think that you're more conscious and aware now, of how you're showing up. You seem to display acts of being steadfast in it. That it is the right way and the good way and the best way.

INTERVIEWER: Okay. Anything else? Happy?

INTERVIEWEE: I'm making it short for you.

INTERVIEWER: No. Not at all. Please, let me just see. Okay. The next one we're going to go to is... What changes have you noticed in my relationships with stakeholders and team members that might reflect my transpersonal leadership style? What are the things that you saw?

INTERVIEWEE: Then?

INTERVIEWER: Just generally now, then, and now. What are the things that you saw? In my relationships with stakeholders and my team members that you can now say, "Yeah, that I can see. It wasn't there, now it's there". That's how you deal with a team, a transpersonal leadership style.

INTERVIEWEE: I think then, or let's say now, what I pick up now, cause it's totally different to then, would be that there's more involvement.

You would include, you would involve and do it openly and honestly. Okay. Alright. There isn't the dictated way about this must be done, this will be done, and get it done! There's reasoning.

INTERVIEWER: Okay. Yeah.

INTERVIEWEE: Compared to then, when it was a matter of I'd say the corporal way, the only way, the one way, the detective way.

INTERVIEWER: Okay, keep going. Yeah. Just listen to the words coming up. Yeah. Just mention them as it comes.

INTERVIEWEE: And I think that also you're dealing with each person individually. It's each character and you, no one said that you intimately deal with them, but there's a concern. There's a, uh... I can't get to the word.

INTERVIEWER: Take your time. [pause]

INTERVIEWEE: Yeah, I think there's an interest. There's an interest from the heart.

INTERVIEWER: From the heart space? There's an interest in the individual.

INTERVIEWEE: There's a clear, open, trustworthy interest.

INTERVIEWER: Okay, and degree one?

INTERVIEWEE: Degree one was no. There was no care. There was no interest. There was, I'm here to do it and get it done.

INTERVIEWER: Okay. Thanks. Just to let you know, I'm going to need an example now. Okay. So, you're going to think. Could you provide an example where you saw me a clear departure from my conventional leadership style to a practice that you would describe as transpersonal? It's an example that you looked and said, "That told me that you've changed".

INTERVIEWEE: I think it's a simple thing. Everything always just sometimes boils down to food, gathering, it was not something you are openly or was openly to doing. It would be not with the team members; it would be a private thing. You never had that to sit, relax and enjoy. I thought, when that happened, it was to me significant. That was like, wow, that's not something I know Johan would have done.

INTERVIEWER: Okay. Seeing that as a much more inclusive in terms of you're talking about a lunch, taking guys out for a lunch or, where I would not do that in the past.

INTERVIEWEE: No, and not in the working hours either. Oh, okay. You understand? You'd probably allow it with a whole lot of limits and a whole of rules and things but now there's that openness, there's that allowing you to be your true self and, and joining in. And that's that to me, it's a simple thing. I don't think it would be a...

INTERVIEWER: It's not simple.

INTERVIEWEE: It's a big thing. Yeah, it's when you know somebody to have its rules in a box and that's just the way I do it. And I always did it that way to show up and look at this. He's a warm interest hearted, caring, feeling kind of person. And for me that's somebody that I didn't knew.

INTERVIEWER: It was like this is a bit uncomfortable.

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INTERVIEWEE: No. And I know him like this, and that is when I knew no, Gosh!

INTERVIEWER: This was a real transformation. [laugh]

INTERVIEWEE: No, no, for sure.

INTERVIEWER: God showed a lot of mercy with this guy. Is there anything else in terms of maybe an experience that you saw me dealing with anybody in the business, a problem that I had to deal with, or where you noticed that's another example?

INTERVIEWEE: I think I also noticed maybe with the Elana case, if I may say.

INTERVIEWER: Everything will be wiped off the names and everything.

INTERVIEWEE: With the Elana case, with somebody working at the company and... You showed interest, you got involved, you got your hands dirty, if you want to call it that, by showing care and...

INTERVIEWER: So that we have it in the record, just for context. Remember I take off all the names. Okay. This is an employee that was in abusive relationship.

INTERVIEWEE: That's correct, an abusive relationship. And she wasn't also employed that long at the company. It was somebody that was new to the team that I felt wow, look at this. Here's somebody new to the team, whereas the pre-Johan would have said listen, we don't have time for this. In the meantime, it was a new person, and you showed the same kind of care, there wasn't any limits and there wasn't any expectation.

It was really meant from the heart and that to me was like also a moment where I could say, "No, this is a change". Yeah.

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INTERVIEWER: That was also the way I experienced that. It was also a radical intervention where I put my foot down and said, nobody will treat you like this.

INTERVIEWEE: Yes, yes.

INTERVIEWER: Over my dead body. This is not right. This is not moral. I will put an end to this. So yeah, it was in a way radical, but there was a certain amount of moral justice?

INTERVIEWEE: Correct.

INTERVIEWER: Hey?

INTERVIEWEE: Yes, definitely.

INTERVIEWER: Because, yeah, I couldn't allow her to carry on being abused like that. No ways.

I know you could see from your, even when you spoke about it, you dealt with it, it came from the heart, it wasn't just something, let's just do it, and no.

No. And yeah, you showed up sorting it out differently. I think with the team on the whole, there's each and every one of us here that goes through our own personal thing. And your dealing with it now has shown to be so much different to before, because like I said, there was no patience.

There was no time for this. Now there's you as an individual and you get seen for exactly who you are, what you're about and what you're dealing with. So there is a concern side that is showing up as well.

INTERVIEWER: Also, the space for it, As you were talking about it now, I'm reflecting on it and going, there's more breath. [breath] There's breath…

INTERVIEWEE: Sorry, your side? Yeah, in the business, just.

Yes no, definitely. There's breathing space, there's moving space, there's thinking space. Because remember when there isn't that space, you can't totally function to the two because you, you hold back with something else.

It just gets better and better all the days. Because of that other side of you that shows up all the time.

INTERVIEWER: How do you think my personal development journey has influenced my professional interactions and decision making? I think you've just used the Elana one. But what else? My development in terms of my professional interactions and decision making.

How do you think my personal development journey has influenced or are influencing my decisions and interactions that I have. Can you give examples?

INTERVIEWEE: I think that with the journey that you've on, showing up just by merely the way you speak, the questions you ask, a simple thing like, "How are you, and I believe you're not well"? You'll come back two days later, and you'll remember that, okay, this person suffers from something, let's follow up. How is that going? And I said,

INTERVIEWER: But I think the example that you brought out in the previous question sort of answers, because as you said, Johan one, 'We don't have time for that. I don't employ you with your problems, cheers", either sort it out or… Where Johan two was, "No, we can't allow this".

INTERVIEWEE: Brilliant example. Yeah. Brilliant example of that.

INTERVIEWER: That's with the decision making. Okay. Yeah. What impact do you think now, if any, have you observed in the organization culture as a result of my leadership transformation that you've seen, and try and give me examples of that. What did you notice in our culture change?

INTERVIEWEE: Okay. I've noticed a big change that would be that the culture now is love, compassion, and care. The culture then was, there was no room for any of that. There was no heart. I think right now there's the care, there's the heart, there's the love, there's the kindness.

And it shows up with just little things like you say, let's go down for a bite guys, a token of appreciation. Even your interaction with the staff.

INTERVIEWER: Do you want to give an example? Other than Elana that you've noticed? [pause] In the Marilyn case, for example, how do you think I would have handled that?

INTERVIEWEE: Okay, no, we can go there, yeah. You think with the Marilyn case, with the whole being dishonest and...

INTERVIEWER: You bringing her here.

INTERVIEWEE: Yeah. Okay, I think that there was a lot of patience displayed. There was a lot of looking deeper into it. It's having the time now and the space to look at a situation from another angle and see it from all angles instead of just that one lane, that one vision that you had. It taught me, it had an impact on me because I was very much similar. As in no time because I was ready to keep the borders and it doesn't matter, we'll make the million without, you know? I was there, so for me to have seen the change It was you leading as a very good example and it had a positive effect, which displayed in that decision making process that we truly are the heart, the key.

Because remember, even if we made a decision that one, that we would have made way back then, it would not have stand for who we are right now. So the decision that was made, aligns with what we stand for.

INTERVIEWER: For example, ten years ago with a similar scenario, what do you think would have happened?

INTERVIEWEE: I think that... It would have been an instant dismissal on day one, not even a day two. There possibly would have not even been a hearing. There wouldn't have been, there's too much paperwork. It would have been why; we know what we're going to be deciding. Why should we do all this? That's it, just... Yeah, so your body language, your speed of doing it, getting it done was... there.

From that, to this, to sitting down, to getting the paperwork, to letting it lag over two weeks, to still decide yes, love, compassion, work from the heart space.

INTERVIEWER: [laugh] It's a bit of a change.

INTERVIEWEE: So it was, yeah.

INTERVIEWER: Yeah, and the interesting thing is, is this approach that you are now seeing in me, in any way affecting how well we do in the business?

INTERVIEWER: You know, everything about it. I think the approach now... that you are displaying, and warmly displaying, is now not expecting people to do it, but making them badly want to do it. And not for themselves anymore, unfortunately, but for, listen, we've got a damn good leader. The talk now in the office is more, "You won't work for better people".

And that is the kind of language you want to have. You won't get a better MD or a better CEO. He sits in the same office. We can laugh across the table. I can scream from my office. Before, you were not to drop your pen, honey. [laugh] Don't drop your pen. Who's that up and down the stairs? It was that bad, but now you can, yeah, there's freedom.

And I think with it being freedom, it stems from what you are letting off and how you display and interact and care.

INTERVIEWER: Okay. From your perspective this Johan, as you said the 360 turn. There's that one degree versus the 360. How has my approach to leadership contributed to the organization's purpose and greater good? Give me examples.

INTERVIEWEE: I think that it will, okay, it will probably prevent, for example, if I'm coming from the right angle, it's my opinion, it will prevent for number one, your staff turnaround. It will have your staff happy, healthy, and more committed. I think that, for example, we have team leaders and team ladies that would consider before even staying out of work. It's a place they want to be.

INTERVIEWER: Hmm, want to be.

INTERVIEWEE: It's not, "Oh, its Monday tomorrow". It isn't that.

There's listen, let's go to work because there's that warmth. There's nothing to fear. You're allowed to be yourself. It's really home.

INTERVIEWER: And in the past?

INTERVIEWEE: It was like Sunday evenings you'd be, "Oh my god, what now"? Oh, my word, he's pulled up! He's pulled up, let's run, let's do big.

INTERVIEWER: Oh, what do you mean? He's pulled up if my car rocks up.

INTERVIEWEE: Yes. If your car rocks up or you pull up in the driveway, or we hear the door, it's like you can, you're upstairs but you can sense that smell of the perfume coming up and right, somebody has arrived. Don't have your coffee. Don't have it now. Were you in the bathroom? Don't go now. It was all those little things that contributed.

INTERVIEWER: "Sjoe"!

INTERVIEWEE: Now, you go to Johan, and he'll say, but now, why don't you have a cup of coffee or go to the bathroom? Were you there? Now go. It's okay. Always interesting. But to see the change is...

INTERVIEWER: Can you and from when you looked at me and you saw here's a change coming, because obviously there was the old, as you said, 360, the old and the new. And then there was this period that I was busy changing. Could you see any challenges or resistances that arose during my transition?

INTERVIEWEE: Yeah. I think that you were sitting in your office one day. I don't know. I could be wrong, but it was felt in my spirit. You were sitting in your office, and you just possibly started visiting and being here, being stationed here. And I think I wasn't, I think I picked up, okay. But then again, it could be my headspace.

INTERVIEWER: It doesn't matter. What did you pick up, what was your experience?

INTERVIEWEE: What I picked up was, there was you prepared to make an adjustment. It was you prepared to feel a little awkward, to understand the office block, to understand that I'm stepping in. I looked at you and I thought, okay, I'm picking up. It couldn't be that you're feeling a bit, I need to adjust, or I need to get into it. I need to get comfortable, and I've watched you do it.

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INTERVIEWER: So you sense a sort of, in that transition, there was periods that you could see I was trying.

INTERVIEWEE: Yes, that's a good word.

INTERVIEWER: It felt uncomfortable for me.

INTERVIEWEE: Uncomfortable, and uncertain.

INTERVIEWER: And uncertain.

INTERVIEWEE: That's what I picked up.

INTERVIEWER: Yeah, that's good. Thank you for that.

INTERVIEWEE: No problem.

INTERVIEWER: Can you describe a difference in how I showed up as a leader in the past and now at this stage, as I was transitioning to a transpersonal leader. I want you to now focus on behaviours. Can you think of examples?

INTERVIEWEE: I think previously when you showed up, or let's use an example of when you'd just arrived always, at the office. You would walk in and as you're walking in, you'd already see what you need to, you'd already see things happening and already on your way in, be very vocal about it. You'll say, "Hoekom is daai daar, maak dit reg, hoekom is daai, hoekom is…", you understand? And now the walking in is a beautiful greeting, stationed at your office.

The energy is different and settled, a lot more settled. As in the past it was more rushed, chased.

INTERVIEWER: Rushed and chased?

INTERVIEWEE: Rushed and chased and I think a bit of confusion and uncertainty. Yeah, and impatience.

INTERVIEWER: Impatience, that comes up a lot for you.

INTERVIEWEE: Yes.

INTERVIEWER: And now it's...?

INTERVIEWEE: Now it's energy of, I think, walking in, so it's a more jovial, heartwarming, calm, more settled and stronger, or let's say more confident, but in a good way confident.

Like you already know, you always use the term, you know what, it doesn't matter, it's going to be that way. It's not meant to be this way. It's more of an understanding now.

INTERVIEWER: Anything that you want to talk about? Characteristics that you saw changing in me.

INTERVIEWEE: Yeah. I think the pre-Johan was very serious, very serious. I think we've got more of a, okay, back to the word, I don't know why... calm. The word calmness and...

INTERIVIEWER: So, my demeanour is calmer. Okay. Motives?

INTERVIEWEE: Initially, I thought there was a motive. [laugh] But clearly, because of the change, I thought, what is behind all of this?

INTERVIEWER: When the change started?

INTERVIEWEE: Yes. When the change started, I thought, but as it went, you realize that this is the change. Wow! And this is why I could connect it also with me, because it's possibly made me understand, that old cheese and chalk business that you referred to.

INTERVIEWER: Okay, thanks.

INTERIVIEWEE: So, it's much calmer, settled, light.

INTERVIEWER: In your opinion, now, this impact, what was the impact or, what impact did my transformation from organizational power leadership to transpersonal leadership have on our companies' efficiencies, productivities, profitability, and deliverables? Give me some examples if you can.

INTERVIEWEE: What impact it had?

INTERVIEWER: On our companies' efficiencies and productivity?

INTERVIEWEE: Yeah, I think it had a major effect. Like I said, your leadership style now, and the way you address things and do things and go about things, has created an atmosphere of just things working out naturally by the staff. They don't, there's not, there wasn't a forced…It's doing it from the heart spaces, doing it because there's care.

INTERVIEWER: I'm going to try without leading you, I'm going to try and position it differently for you.

INTERVIEWEE: Do you think the companies generally are doing better financially because of my transition?

INTERVIEWEE: Yes.

INTERVIEWER: Give me examples. Most definitely.

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INTERVIEWEE: I think when you say financially is it?

INTERVIEWER: Turnovers, sales, getting things done, market share?

INTERVIEWEE: Yeah. I think that there's definitely a big difference in that, in the freedom to, in my case, to sell. It's okay to feel free to do it because there is that extras. You're confident about it.

INTERVIEWER: My change of leadership, if I understand you right have set the stage for the company to do better than what it used to do?

INTERVIEWEE: Correct.

INTERVIEWER: If you were to put a number to it… A point out of 10, what percentage do you think the improvement in the business side, the growth, the efficiencies, productivities, market share, if you had to put a number to it, how big would you say that improvement was just because of my leadership style change?

INTERVIEWEE: Nine.

INTERVIEWER: A nine out of...?

INTERVIEWEE: Almost ten. But there's definitely, it's had a very big, especially now working closely.

INTERVIEWER: And it's quite interesting that you can make an immediate connection to how you manage and lead now is the reason why we're doing so well. Versus in the past, you had this control and over control and in control and power but in a way, you stifled the growing. Is that what you're saying?

INTERVIEWEE: You had it bottled. Now the lid is off. And there's just overflow.

INTERVIEWER: And I'm allowing.

INTERVIEWEE: And you're also allowing, but at the same time getting the respect that you so rightfully deserve. Because I think coming from any other way, the number one way, all respect would be lost.

It's strange because you might not think that you get the respect based on that, is where you were, but it's not.

INTERVIEWER: That's what we all believe is here.

INTERVIEWEE: Yes, that's not it. It takes a transformation to see the difference and feel the difference.

INTERVIEWEE: It's part of my journey, to prove to the world that the leadership style that we're all taught, constricts an organization. There's a different way, you don't lose power, you don't lose control, but you end up with more control. And suddenly, as you say, the top comes off and it overflows with abundance, the word that you've used, and all of a sudden, the businesses flourish and catering has gone through a hundred percent growth.

INTERVIEWEE: And you don't know how because we, you can't pinpoint it.

INTERVIEWER: Exactly.

INTERVIEWEE: Because it doesn't come from the book.

INTERVIEWER: It's the culture. It's the...

INTERVIEWEE: It's the atmosphere. It's the air. It's the... It's... We, you tend to, you sit here most of your day. Yeah, and to sit here in a good space.

INTERVIEWER: It's important for me to ask, because with you being head of sales. This is what the world needs to learn. Is that I'm sitting with somebody that has got what 25, 30 years' experience, a senior in sales, marketing and about to move into business leadership. This is what I want to hear because there's experience, this is not just coming from a sales rep.

INTERVIEWEE: No, no, no.

So, somebody like you that you put it down for me. And go, no, I can link because you see most companies or shareholders actually force their managing directors and their CEOs to adopt that old style. They want it done, what's your ROI, get it done, this is not a holiday resort, all about outcome.

Now, that's what the world needs to hear in leadership development. I can tell them that, but they can say no, you've got vested interest to say that because that's your research topic. But you as a sales and marketing individual, that has got many years of experience, if you say that, no, just your leadership style has had a 90 percent effect on releasing the potential of the business.

INTERVIEWEE: Releasing, that's a good way of looking at it.

INTERVIEWER: That overflowing, hey?

INTERVIEWEE: Yes. Now that's an interesting angle that you put on because I've not thought about that. And that's the bottling of it.

Yes. You're canning it, you're lidding it, you're roofing it. Often people say, you know what? I've reached, I used to like that term.

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Now I think I've reached the ceiling. But when do you reach the ceiling? You reach the ceiling when there's no more fun. There's no more, there's no more space. There's no more... Picture it, if you reach the ceiling, it's like you can't. You don't because there isn't that de-canning.

INTERVIEWER: It's a beautiful way of putting it.

INTERVIEWEE: This, Johan, even this place, with the people we have now, it is going to attract people. The right people. And the wrong ones, they won't stay for long. No, they won't stay. Because of the blessing, it will be discerned. This is why when this thing happened with Nicky and Johan phoned me, I said Johan, I don't know what to tell you, but I can tell you, I was twice or thrice in your office, and I said, Johannes, I don't know what it is, but I've picked it up, and I've picked it up, and I've picked it up.

And I don't know what I said to Johannes, because I'm getting scared, because am I... Because it's dropping in my spirit, and I'm like, I don't know what it is, but it's something.

INTERVIEWER: Yeah, but see now, there's an interesting point which you're raising now. You're saying, there's a certain atmosphere, there's a certain spirituality, there's a certain feel.

Positive, overflowing, and all of a sudden, you've got a new individual that's in your environment, and now you are feeling it. What you're saying... It's out of balance. It's out of beat.

INTERVIEWEE: Yes, it's something, but I can't pin my point. But, not long after that, just a small thing happened and I said, okay, there is my answer.

INTERVIEWER: Exactly.

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INTERVIEWEE: And it's very good to you. Okay. Let me just tell you this happened and that happened. I'm telling you now that it's the way it is.

INTERVIEWER: But it again says how we should not, if I understand what you're saying, we should not underestimate the power of the organization's culture. . . And the freedom to move and to be who you are.

INTERVIEWEE: And because that…

INTERVIEWER: …Minute you put somebody in that is not as honest as the rest of the crowd now, because that's the culture, it's the dishonest person that now show up. I'm not honest about my skills and this and where in the past, most people will be dishonest because they're trying to please.

INTERVIEWEE: And you won't see it. And you won't see it because you're busy putting them in this box.

INTERVIEWER: Now all of a sudden, the actual environment lifts the one to go, this is only a place for honesty, authenticity, but just no show, just do it, that's a very interesting point that you've raised there. And I love that image that you gave me now, because I was, and I knew, I said to Louise last night, I said, I know that I'm going to do these interviews.

And I am going to learn something out of the interviews and, if you would ask me now, yes, I've been on this topic for four years of reading and researching. And if you would ask me now after our discussion and say, what's the difference between an organizational power leader, outcome driven, get the job done.

I don't employ people, I employ skills. Either do it or get out. Versus to this transpersonal leadership. What could be a KPI? In a business, you know what I'll say now that I've had the conversation with you, I didn't think about this in the past ever.

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A transpersonal leader opens the bottle, he unlocks, he opens the soft drink at the top with a tin opener with an opener. And then all of a sudden, this lot just bursts out and it's not really controlled. But it brings a certain authenticity, and an honesty, and creativity. And that's what you've got in my mind now. So, somebody should say to me, why should we become transpersonal leaders?

Why should we develop transpersonal leaders? I said, simple. The traditional leadership stifles the potential.

INTERVIEWEE: That's correct.

INTERVIEWER: Because it's an over controlling, but you flip that top.

INTERVIEWEE: So, you're not getting the person, the individual, to actually even be what they can be, their true self. Yeah. And because in each and every one, there's something.

INTERVIEWER: Yeah.

INTERVIEWEE: But if you're busy creating who you want that person to be, how are you going to get to the inner being of what's locked inside? Because none of us know. I always tell them, listen guys. I'm not special. Stop telling me, yeah, but you can, and you want and you... Stop it! Say I'm not special. There's something I can do. But what you can do is different. But allow yourself to be there. But you can't if you have them "boxed" in a certain way. It's impossible. And I also believe, you know what? We need to give away of what we want more of. Sometimes I come in here, and there's times I come in here and I am not feeling a certain way.

And I immediately I can see it on these girl's faces. And this is what I know. The moment I set the tone, we have the tone and there you go. The targets made. And the moment you try to control and wait what? And you get too much into, there's got to be a bit of that, but too much into that we become obsessive about it. Is the moment I see, it shows a bit in body language.

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INTERVIEWER: If I understand you right, because there's two things I because as you were talking, it also came up for me now, was that in this transformation that I am going through, and I've gone through a lot, I'm still going...

INTERVIEWEE: Yeah.

INTERVIEWER: Are you saying that working with me and in looking at my style and how I've changed and what you've experienced with my style changing. Am I understanding you right that you say you are now very aware of how you show up with your team and you can see that if you try and over control, it's a miserable environment whereby if you just change the mind state and just flip the top of the bloody bottle...It all happens by itself.

The other visual that came up for me as you were talking was... See the bottle? It's got full of potential, it's under gas pressure. No? There's, for example, inside that bottle, just in our office here, there's 10 people in there.

There is 15 people just in the admin office now. Effectively, there's 50 people countrywide now that's in this bottle. Now, look what has happened in the office with this 10 to 15 people. If you flick the top here, what pops out is a mixture of everybody. There's not, what comes out, isn't a single individual. What comes out is inside that bottle you've allowed for an interaction to happen.

It's like magic. And then as it's foaming and then it is this, whatever comes out is much more than the sum total of the individuals that's in that bottle.

INTERVIEWEE: Exactly.

INTERVIEWER: That's what I'm seeing in that metaphor that you've used, and I love that metaphor and I think we're actually going to develop a punchline around that.

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I knew. I said to Louise, I'm going to learn.

INTERVIEWEE: Something will, even if it's just one thing, you will take.

INTERVIEWER: No, there is a lot…

INTERVIEWEE: Speaking from themselves, from the inner, and we've been comfortably speaking the truth. Yeah. From our experiences with you.

INTERVIEWER: Yeah. I've been speaking to Mark just now as well. He was blatantly truthful.

INTERVIEWEE: I can imagine, because Mark also had quite a length of time with you. Oh no, he's been with me like you. He's had the length of service. Yeah. There was no gap.

INTERVIEWER: But yeah, and he also, chalk and cheese, anyway. Okay, we spoke about that. Now, here's a question to you. Let's make sure this all works.

There's a question for you. As spirituality is core to the development of transpersonal leadership, as per the definitions, what role do you think spirituality played in both my development and also the development of the entire company's culture? What role do you think spirituality, spiritual practices played?

INTERVIEWEE: I think that's a very big role. I think that it had a very positive effect because all kind of conversations or concern or incidents would always revolve around the spirituality.

INTERVIEWER: Okay, so you feel that in the past it was not there.

INTERVIEWEE: No. I'm talking way back. Not because it was absent, but there just wasn't the time. Everything was moving faster.

INTERVIEWER: Okay. And you're saying that the spirituality, could you see that played a big role in my transformation? Give me an example.

INTERVIEWEE: Yes, I think that it has. I think that even just by the music that you listen to.

INTERVIEWER: Oh, okay.

INTERVIEWEE: Simple things. It's...

INTERVIEWER: Are you talking about the music in my office?

INTERVIEWEE: Yes, which is... It sends shockwaves and it's just you hear that and that is the tone you're setting off. And it's not something that is just ordinary to happen. Yeah, I think it's the music that you listen to, it's the books that you're always reverting to.

INTERVIEWER: Do you want to maybe respond to one or two of the courses that you were on?

INTERVIEWEE: Yeah. Yeah. Absolutely. May I start?

INTERVIEWER: Yeah. Just what did you see in me? Yeah. Presenting, because it's deep spiritual development in the team. What did you, what could you see, the spirituality? Yeah. That is what changed this guy. And if you spoke to your colleagues around the table, could you say, "Yeah, that's changed this company as well?

INTERVIEWEE: Hmm.

INTERVIEWER: Can you give me an example?

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INTERVIEWER: I think the courses that we did with you was always God centred. It was always spoken about. It was always time spent on it. There was a time within the company that we even did the stilling's that you brought into the company.

And yeah, it made a big difference. Definitely to the company and the culture and because it was something that was absent. And it shouldn't be absent. I think that, after the stilling's in the morning alone, one would approach your day differently.

INTERVIEWEE: Completely, yeah. You're taught how to have the stilling, to stand still, to wait, and then take on your day.

INTERVIEWER: And on those, just to go back to... The training and those courses that I did, the team development, I think Taylor was there and yourself and was it Elana that was there as well? That one course that I did that you were in. What is it in that course that you saw in me That you can say it must be spirituality that has changed this guy?

INTERVIEWER: Is it anything I said or was it an experience? What did you see there?

INTERVIEWEE: I think it was just your, the way you showed up. Your calmness that you had throughout the sessions. The patience and the calmness that was displayed.

INTERVIEWER: That you could pinpoint the spirituality? If I understand you right, you say from what you could see the spirituality in the training that I've done with you guys, you could see that was where most of my growth was?

INTERVIEWEE: Absolutely.

INTERVIEWER: Alright, and that is the underpin because transpersonal leadership that when we talk about being radical, ethical, and authentic, it's in the authenticity side that we're talking about.

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An authentic leader is also a servant and spiritual leader. Your true self. Yeah. Absolutely. Okay. And also okay, but you did mention about NADA with the spiritual director, selling in the business and the stilling. The time taken out or the Wednesday evenings that we'd also after hours spent time on.

INTERVIEWER: Oh, the GPRL.

INTERVIEWEE: So, it was like taking that home as well. It wasn't just in the business. It had a knock-on effect to how you take it home, and that moment at home where you were also, had the opportunity to go online and be in the stilling, which helped you again in your home environment as well.

INTERVIEWER: Interesting because what you're raising is something new that has come out now. It is a conversation about so we're having the individual interviews and then next week we're putting all five around the table and we're having a focus group discussion then. We see who we can ignite with what thoughts but from what I'm hearing, you bring an interesting point now.

The fact that I went through this massive transformation, these 360 degrees now. With all the drive of the spirituality and opening the bottle top and everything just starts to work all by itself and allowing all the potential to come out. What you've just said, what I heard, that also permeated into your private life.

INTERVIEWEE: Yes, very much.

INTERVIEWER: And it also had an effect there. Do you want to give me an example?

INTERVIEWEE: I think that personally for myself, I think that one would also, you'd go home from work, and you'd be tired, exhausted, and have to face a different kind of evening and day and expectations. And I think that having the study on a Wednesday kept one sort of grounded

and something to look forward to…And you could immediately relate to others within your home differently.

INTERVIEWER: Is it?

INTERVIEWEE: Yeah. You would. I'd be, I'd go home, and I would think, why is the mat skew? Come on, the mat? Simple things. But you come home from work or you're going to be in the stilling this evening, your whole mindset is different.

You are calm before; you are calm after and you're not that rushed anymore. So it definitely made a difference within the...

INTERVIEWER: With your house.

INTERVIEWEE: With the house as well. Which then in turn made you want to come back the next day. So, it's a 360. I like to see the 360.

INTERVIEWER: Yeah, it's addictive. Yes. It's a life-giving environment.

INTERVIEWEE: It's a, yeah, and there was no end to it. There was no stop. There was no this is where it ends for the day and come back tomorrow. Because we had the stilling's in the evenings as well.

INTERVIEWER: Given all those definitions, do you want to go back there? We're coming to the end now, all right?

INTERVIEWEE: No, don't worry, it's fine.

INTERVIEWER: Let's go to Mark. Yeah. Mark, what anybody else would do in an hour, Mark needs two. Yeah. We all know that. I love him to bits. But that's why he was a bit longer.

INTERVIEWER: This is when we used to have the meetings.

Yeah. All we heard is there's a meeting in the boardroom with Mark and we would say, not during the day, man. Just finish up. Not during the day. Or have it once a week.

INTERVIEWER: So given the definitions that I shared, I want you to look at that radical again. How would you compare my radical leadership behaviours? I think we've done this. In one, and how did you see the radical different? The radical one was getting the job done, if I understand, was that what you said? And then this one was, this radical was standing up for people and care.

INTERIEWEE: Yes.

INTERVIEWER: Okay, we've spoken about it. That was the Elana thing that we've used.

Given the definitions of ethical leadership, how would you compare my ethical leadership behaviours in the past to my radical leadership behaviours now or ethical in transpersonal? And I think we spoke about that hey, and then we also spoke about authentic you mentioned it's more the, do you want to say something about that again? Because the authentic, yeah, it was the ego, true self, false self.

INTERVIEWEE: The authentic is it's more natural, it's just more approachable now. I think that before it was not as approachable.

INTERVIEWER: With everything we've discussed now, I want you to think about words now. Alright, you know me, in your words, the one degree to the 360 so pre- and post-transformation, give me the words that would summarize my characteristics all the way through to organizational culture and everything. What was the words that come up for you there?

INTERVIEWEE: Then, there?

INTERVIEWER: Yeah.

INTERVIEWEE: I think it was ruthless, heartless…

INTERVIEWER: Ruthless heartless?

INTERVIEWEE: Cold.

INTERVIEWER: Cold?

INTERVIEWEE: Sometimes vicious.

INTERVIEWER: Vicious?

INTERVIEWEE: Inconsiderate.

INTERVIEWER: Inconsiderate. [pause] Versus to now?

INTERVIEWEE: To now. Kindness.
INTERVIEWER: Kindness. Okay.

INTERVIEWEE: Patience.

INTERVIEWER: Patience.

INTERVIEWEE: Lightness.

INTERVIEWER: Lightness. Okay.

INTERVIEWEE: Calmness.

INTERVIEWER: Calmness.

INTERVIEWEE: Peace.

INTERVIEWER: Peace?

INTERVIEWEE: Peace and patience and care stands out for me.

INTERVIEWER: Patience, care... Emotions?

INTERVIEWEE: Emotions. Jovial, jovial comes out.

INTERVIEWER: Okay. Jovial and [pause]

INTERVIEWEE: I think back to the, I don't know how to explain the care, the simple but jovial...
The simple, but jovial came out.

INTERVIEWER: Came out.

INTERVIEWEE: The smile, a bit of laughter. You have space for that.

INTERVIEWER: Smile, laughter.

INTERVIEWEE: And it's beautiful.

INTERVIEWER: Beautiful. Yeah. Okay. Alright. That gives me the contrast. Lady, thank you so much.

Interview with Participant E:

INTERVIEWER: Anthony, you've been with me for a long time. So if we go to the questions, I've got a lot of questions that I'm going to ask you. The most important thing here is the words, it's the experiences for you that came up, how you made sense of it. There's no right and wrongs here. You've been in a managerial position for most of your career with me. We can start the conversation off with do you feel that there was a radical change in my leadership style, if you look at when we started working together at first until today?

INTERIVIEWEE: Yes, Sir, I would say there is a big change. If I go back to when I started 13 years ago, the type of person that I got to know then, compared to now. I think a lot of staff would have been gone by now, if I take a look at the way you were. We had a conversation a while back also, when your son got sick, and I think from there, something maybe has touched you, that made you "switch", if I can word it like that. This event made you switch to a different type of person. Not changing what you believed in and how you wanted to run the organization, but something changed that you decided you need to do something different.

INTERVIEWER: There was some change there, and it's great. We are going to get to a question where I'm actually going to ask you whether you could recall whether there was a point and you've just mentioned it could be at that point.

INTERVIEWEE: It's that point, the change in leadership style, there's lots of things that's happened over 13 years that we can relate to.

INTERVIEWER: Yeah.

INTRIEWEE: That's why I say, the way you are now, you approach things differently to what you did at say, 10 or 13 years ago.

INTERVIEWER: Yeah, 13 years ago. You've looked at the definitions now, so I want you to keep that handy, where we talk about what's the definitions, you got it there?

INTERVIEWEE: Organization.

INTERVIEWER: Given the definitions that we've got there, can you describe a moment when you felt a significant shift from my organizational outcome driven leadership style towards more of a transpersonal approach? Is there a moment that you can remember where you thought, "This guy has changed"?

INTERVIEWEE: No, that's why I'm saying, there's a lot of incidents. The latest one was probably when I started at GTC and knowing you as Johan a decade ago maybe.

INTERVIEWER: Yeah. I would have walked in and said look here, I'd rather vacate. [laugh] That's what I—

INTERVIEWER: It's fine. There's no right or wrong.

INTERVIEWEE: The way you are now, the way you came in and spoke and tried to find other aspects or other ways of doing it is totally different to a decade ago.

INTERVIEWER: To a decade…the Johan of a decade ago, when you were in the new position, would have come in and said, "Don't make your problem mine".

INTERVIEWEE: Correct, yeah.

INTERVIEWER: I think it's probably better for you to go home.

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INTERVIEWEE: That's what I'm saying Johan, it's different to what it was.

INTERVIEWER: Yeah. Where now, I actually sat down, and we were trying to resolve the issue, trying to find a way…

INTERVIEWEE: If I must be honest, if you go 13 years back.

INTERVIEWER: Brutally honest.

INTERVIEWEE: The people used to see you pull up and they were all on the edge, running up and down, knowing that you're coming. Not to say they wouldn't do it now, but it's not as bad as 10 years ago, because…

INTERVIEWER: So your experience was a decade ago, it would be if they know that I'm coming, then everybody's on their… Everybody's… On their knees. Even if you're not busy, you look busy. [laugh]

INTERVIEWEE: That type of thing. No, I'm being open now.

INTERVIEWER: We have to. It's part of my research…

INTERVIEWEE: No, I wouldn't say that they don't do it now, but it's not as… You're not on the edge of your seat. That type of thing and what is expected and all that.

INTERVIEWER: Okay. Is there maybe another example that you can think of where you go? Okay, so the GTC when you struggle there…

INTERVIEWEE: Prior to that…

INTERVIEWER: Was there, or maybe post that, was there something else ?

INTERVIEWEE: Look, I also had a marital problem, I think. And there's one thing that doesn't leave me, what you said that day when we spoke about, it was the start of this whole change where you started doing this coaching and all that. You said something to me that stays with me and I cannot forget it. You told me, "Change what can be changed and what can't be changed, just leave it".

INTERVIEWER: Oh, so worry about the stuff you can change and the things you can't change, you have to let that go. And that sort of stuck with you?

INTERVIEWEE: And that was from that time. If we go to the first few years that I started, there wasn't any of that. Because you were busy and you had a lot of things to do. You never had the time like you got now where you can spend time with that individual to actually find and make the time regarding what keeps the staff ticking and what issues what are the issues that they are having.

INTERVIEWER: Okay. If I ask you the second question now, how do you perceive the role of self-transcendence in my leadership development. So there is a self-transcendence definition and if you read the definition, then the question is, how did you see that now, in my leadership development?

INTERVIEWEE: I think this is now more of the spiritual side... So today, if I were to go back now to the start, I never ever thought that this whole change was possible with you. I'm the type of person, but then obviously there's things that's happened from that time that happened in your life. Maybe not just with you, but I think with family members that maybe drew you closer to the inner self.

INTERVIEWER: Closer to the inner. So you perceive that self-transcendence in my behaviour, if I understand you right, of being more drawn to my inner journeys, and not just focused on the outside, more focussed on the company?

Or that time you would concentrate more on your work and what had to be done at work and then the change now with the organizational leadership to transpersonal leadership to self-transcendence.

INTERVIEWER: Yeah. So somewhere there was a self-transcendence that, so we, as per the definition, it's transcending, so the inner self. Yeah. So you saw that in me, that change that I was drawn to an inner journey.

INTERVIEWEE: It was maybe there, but something happened that actually triggered it. Okay. To get more involved into the transpersonal leadership, into the soul.

INTERVIEWER: Because the difference between the two, as per the definitions, is that the one is only focused on running an organization for outcomes, deliverables, and making money.

INTERVIEWEE: Correct, yeah.

INTERVIEWER: Where the transpersonal still does that, but there's a lot of depth. It goes beyond the ego and it's beyond anger and it's beyond all that . And you also mentioned that. Your first response, the word that you used was "spirituality" that came in. So there was a sort of, you make a connection between that self-transcendence and spirituality.

Okay. Give me the key definitions now, shared above, we're with question three now. In what ways have you observed my leadership practices evolve in terms of ethical, radical, and authentic leadership styles. So if we read ethical, the question is if we go back to it, in what ways did you see it, what examples are there?

That my leadership practices started evolving to this ethical leadership. This aspect of leadership is integrated into the transpersonal leadership model and involve engaging in practices that builds organizational purpose, and contribute to the greater good of mankind through a synthesis of their spiritual, authentic, and servant leadership motives and styles.

Can you remember, what did you see? Was there examples that you saw that? Maybe something that you can recall and go, now that I read that, I can link it to that discussion. Yeah, that's when I saw that coming up in here.

INTERVIEWEE: To create the greater good of mankind. I think with the change of all this from the organizational to transpersonal, the ethical leadership style, I would say that you, for the greater good of mankind, you took your group of staff that you are the CEO of and you looked at ways to make changes and improve them positively. What can you do to help develop each individual? The greater good of mankind to see where you can be of assistance, and you have done a lot for staff members over the years. Also developing, trying to give the best advice you can in certain circumstances, whether it's work-related, spiritual, or I think personal.

INTERVIEWER: So the next one would be the same question, but now we look at the definition of radical leadership. Where in this journey or how did you see, or did you see this come through? Radical is a form of leadership that encourages fearlessness, conviction, and innovative ideas. It reflects a value-driven good character approach to leadership with a focus on continuous spiritual growth and virtues such as love, compassion and care, hospitality and generosity. And then radical leadership boils down to not just what the leader would stand for, but rather what the leader would stand against.

Just in that context as you've seen that definition, can you go back to a time where maybe you saw some of that coming through that wasn't in the past? And can you recall generally, or was there specific instances? [pause] There's no rush, take your time.

INTERVIEWEE: Look, a lot has happened in the 13 years that I'm here with regards to staff and the way you would deal with certain things. This again, goes back to years ago, and it was different then as to how you deal with it now. Then you would have gotten upset, maybe "blew a gasket".

INTERVIEWER: Okay, so it would have been explosive.

INTERVIEWEE: It would have been explosive and the whole company would have heard. I still talk about it to everybody. I'll say, "Do you think you know Johan? Maybe you should have been here during that time". I wouldn't say you've lost that explosiveness from 13 years ago, but now it's just in a more subtle way that you deal with certain things. I would say now you would approach things in a different way to actually try and see now what can you do to try and resolve an issue or a problem. On that spur of the moment, if something happened, you would have made a decision now.

I can use that time I was in the Durban store and I came down for training. And then Leila was there and you asked me to assist. The drivers came back with assistants. Then I went to the assistant that was sitting at the side and I asked him a question, "Look, the other guys are all helping, why are you not helping"?

So he said that time, he's an assistant, he only helps when he's on the road. And I think the time you came around and you told him come to the ballroom and within not even five minutes the guy left. That's the type of change now. Now you would probably sit, talk and try and understand. That's where I pick up the radicalness.

INTERVIEWER: So that's the radicalness. That was radical, I saw maybe compassion, I got to the guy and I said, cheers, alright. But now there's, you've just used the word, what is it?

INTERVIEWEE: "Compassion".

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INTERVIEWER: Compassion, so it's a radical compassion now.

INTERVIEWEE: So the compassion is more there to actually first try and understand what is the problem, and then let it take its course.

INTERVIEWER: Okay, so let's look at authentic leadership. Look at that definition, read that through for yourself, and then maybe you can go and let your mind go. Is there an example? [pause]

INTERVIEWEE: Now here, global uncertainties? I would say in the past four to five years the globe, the world's been through a lot, especially with COVID, and whatever else is happening with the economy and everything else that's not improving, like corruption and all those things. In other words, there's global uncertainties of corruption, despite the leadership style rooted in personal authenticity and consciousness.

And you mentioned to us at the one management meeting that you, as a Board of Directors, decided to do what you needed to do. To invest into the company, to make sure that during those difficult times, you could still keep the company going, but at the same time, preventing job losses.

INTERVIEWER: Yeah, that's it. So me being more authentic. In other words, even you could see the change there when the global economy was hit with COVID, et cetera. You could pinpoint that discussion that we had to say there's a different guy that's showing up here. He's saying your jobs are safe, we're going to do whatever we have to, versus if you compare that to where you started, how do you think I would have handled it then?

INTERVIEWEE: I think you would have just told the people, "Look, we've got to close the doors, and if things change..." Look, at that time, you would have just told everybody to go. I can remember that one day in Paarden Eiland, I think you still had the Harley Davidson. You came in and maybe it was one of the bad days. You said to them, "Listen, certain things aren't

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working right. I can get rid of the whole lot of you and tell you to F off, and I'll replace you within a half an hour!" Whereas now… [laugh] I still remember it.

INTERVIEWER: I said to Louise while I do these interviews, I'll probably have to apologize afterwards.

INTERVIEWEE: No, but you know, over the years and what you've taught, in all these leadership and courses, I actually got a better view of maybe why you had to be that type of person at that time.

The leadership you needed to be, because you knew that time where you wanted to get the HR group to. And then something happened in your life, in your family circle that made you decide, look, yes, that is important, but something's happened now. And your vision was that you now had to do something different.

And that's when I think you started doing the theology and moved more into the spiritual side of things, which I could see the change in the type of person you were from then , until now, from the spiritual side of things. The nights we spent chatting about certain things, the coaching, it opened up a lot of things within me that I always kept in to myself, and I wouldn't have maybe let out, and I wouldn't have done anything about it, I would have just left it and ignored it. Yeah.

So there I would say that the authentic, you as a person, I wouldn't say just a CEO, but as a person as well, and as a CEO on the Board was always there to see what decisions and solutions could be made to prevent closing down the company, staff losing their jobs, and to solve problems. There is always a solution to a problem. You and the Board make plans to avoid that I would say, even prior to COVID and during the pandemic.

INTERVIEWER: Okay. What changes did you notice in my relationship with stakeholders and team members that you can remember, that might reflect more of a transpersonal leadership style in my relationships?

INTERVIEWEE: [pause] Relationships with the store, or with management. [pause] When I think back at that time, when you wanted an answer or you needed something, you want it done now, not tomorrow. Tomorrow is too late, now is the appropriate time. And then I just started at the store as an assistant…

INTERVIEWER: So we were looking at relationships with team members. Can you recall what we spoke about there and whether you could see there's more of a transpersonal leadership style in my relationship with people now, stakeholders, managers, staff, just to pull up the loose strings in terms of where we stopped.

INTERVIEWEE: All I can say when it comes to relationships with stakeholders and staff, that you have more compassion now, like I've mentioned before. And then from there, if there's nothing else, then you would have taken a more, I wouldn't say relaxed approach, but more compassionate towards staff members.

Compassion, you would have had more compassion towards the staff member. But still with the confidence and the certainty that it will be beneficial to each individual as well as the group as a whole…

INTERVIEWER: So although you see more compassion in my relationship style, you don't feel as if it's at the cost of not getting the job done. We still get it done. If I understand you right now, okay.

INTERVIEWEE: Yes, that's correct.

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INTERVIEWER: Now, can you provide me with an example where you saw for the first time a clear departure from my conventional leadership style practice to the transpersonal style.

INTERVIEWEE: I think that would be in Durban. You travelled up to Durban when you were presenting the wheel of life coaching. From there we locked up the warehouse and then I had to take you to Ballito. Before I took you to your accommodation, we went and sat down at a restaurant to have something to eat. We started speaking in general about a whole lot of things. But what grabbed my attention mostly was that we were discussing matters more on a spiritual level, and that is when I could see that there is something totally different about your approach.

INTERVIEWER: Okay. So it was at the wheel of life coaching that I came through to do and then afterwards the conversations that followed, where you could see there was a difference. But it was the spirituality that you picked up on?

INTERVIEWEE: Yeah, it was on the spiritual side that I could see there was a clear departure like from your conventional to your transpersonal state.

INTERVIEWER: Next question. How do you think that my personal development journey has influenced my professional interactions and decision making?

INTERVIEWEE: Look, your developments has now been going on for years. The different studies and the different things you were doing. You were doing it for yourself, but at the same time you were doing it to benefit yourself, but also what you could learn from that, as well as to put back into the company and to the staff to develop.

INTERVIEWER: And the decision making? I think you actually mentioned the one guy that said he wasn't going to help and the decision that I made that day was very quick. Whereas the

decision making today would probably be more in line, If I understood you right, what you said, the GDC scenario.

INTERVIEWEE: Yeah.

INTERVIEWER: I would come in and talk and we'll find a way.

INTERVIEWEE: The new Johan compared to the old, you would have sorted the matter out then and there. Now you have more compassion, you come and see what the issues are about, and how we can work around it to try and come to a resolution.

INTERVIEWER: Thanks. What impact, if any, have you observed on the organization's culture as a result of my leadership transformation that you've witnessed? [pause] How did the culture, if any, potentially change?

INTERVIEWEE: It has changed, but I'm just not…

INTERVIEWER: So go back to where we started off, my style and how did it how did it affect the climate? Because culture, you can also say climate, the climate in the business to my style now? And how does it affect the climate in the business?

INTERVIEWEE: As I've stated before, it is dealt with differently than in the past.

INTERVIEWER: You mentioned something in the past when I arrived, people will just start frantically running and doing their things.

INTERVIEWEE: Yes, when the staff hear that Johan is coming, they would still do what is expected, but it's at a more relaxed pace. In other words, they don't have to fear.

INTERVIEWER: Okay, so less fear now.

INTERVIEWEE: Another good example to use would be old John. He's passed on, but if he was still here he would have benefited more from the different styles in leadership.

Good example. Oh, John, yeah. Of the old. And I think if he was still here now, he would have benefited more. From the different leadership styles, as he was very anxious at times, he never stood still, he was always up and down at a pace. I think most of the staff, when they heard you were coming, they would become anxious, and fearful like that.

That was the type of, at most I think of the staff, when they heard you coming, they heard you pulled up, they would end up doing that. Because they were maybe fearful of the "old" Johan.

INTERVIEWER: Yeah. That is organizational leadership stuff.

INTERVIEWEE: Another example, even the casual worker that you hired in Paarden Eiland, where your office was on top and in the warehouse, and when you were giving somebody the third degree, we could physically hear it in the warehouse, and that put a lot of fear in people to not do the wrong things. They would always put themselves at fear to ensure
 that things are supposed to be the way it should be. They still do it, but like I said, it's more relaxed, not as fearful as before.

INTERVIEWER: Okay from your perspective, how has my approach to leadership contributed to the organization purpose. So the purpose is to grow the business and make money, create wealth. And how is it that, from your perspective, how did my leadership approach, being, now more transpersonal? How did that link to the greater good of the company, the greater good of all stakeholders.

INTERVIEWEE: I think when you started your journey, from the spiritual, that time when you said you were studying theology at that time. That's now a good couple of years ago.

INTERVIEWER: It was more the Masters, I think, in the coaching that I was busy with there. I don't know if it was the theology, but it's over that period where all this coaching and stuff started. No, that's the spiritual direction that you're talking about. Yeah, yeah, yeah.

INTERVIEWEE: I think from the coaching and without the AGL, I think at that time, the "G" of the AGL symbolized having God in the centre.

INTERVIEWER: It became a God centred business.

INTERVIEWEE: We knew it was the AGL group, but I didn't understand until now, when we started all this coaching that, with God in the centre of all things like you've been through the courses and the coaching and the spiritual leadership, and that you said, without God in the centre of everything in life, things will fall along the wayside.

INTERVIEWER: Fact.

INTERVIEWEE: So you need God in the centre. That's what you installed in us over the last say, eight years since you started.

INTERVIEWER: It was in 2014 where I started most of my training.

INTERVIEWEE: So since I was in Durban, when you started coaching, we could see that having God as the centre of your business, the company perspective changed from organizational to transpersonal leadership.

You invested a lot into the company where God is the centre, and it has contributed significantly to a lot of the staff developing themselves and to help them get a different understanding why you as the CEO and the stakeholders invested all this time into courses and development of the staff.

Not only for the company's benefit, but also to the benefit of the individual staff members as well. That's what I would say under contribution to the organization's purpose and the greater good of the stakeholders. To put more into development of staff and incorporating spirituality to be part of your daily life and business.

INTERVIEWER: And you believe that was linked for you. You could see the spirituality and putting the creator at the centre of everything we've done had a huge impact on the organization's higher purpose. And if I understand you're right, also you said had an a profound effect on the staff, in their personal environments.

I say that because, prior to this, there were very few staff members that would go into discussion on the spiritual side of things. Whether it was like the Word that they wanted to speak about or they spoke about God or Jesus or whatever, it was never there. Then all this coaching and spiritual leadership and stuff happened.

Now it's opened everybody up everybody's way of thinking and they get more interactive, and this is occurring with the staff in general. While we as staff are having a conversation, somebody will just come up and add on, and it just ends up being an insightful conversation.

INTERVIEWER: So spirituality and changing that core of the company culture, without people realizing, they themselves then started thinking at deeper levels and then things would come up and that would actually become the conversations among staff now. Seeing that this God centred, creator centred compassionate spirituality.

INTERVIEWEE: I now have this new driver for Catering, his name is Godfrey. But I went out with him for the previous two days, yesterday and the day before. We were talking about work, I was explaining to him how things should happen and what to do and all that, but at the same time I picked something up in him and I decided just to ask the question from a spiritual point. And then from there it just led to a whole lot of things that we spoke about, and I gathered he was a good natured person.

INTERVIEWER: But the spirituality culture gave you the freedom to actually ask that question.

INTERVIEWEE: I'm actually even more outspoken regarding the Bible and spirituality from the coaching and the spiritual leadership before. I wouldn't say I wouldn't speak about it, but I wouldn't just go to a random person talking about it, I would rather have kept it to myself. I've just spoken to people whom I knew about spirituality and the Bible. So with this leadership and spiritual development, it does help to a great extent.

INTERVIEWER: This also affected you in a big way. Would you say more confidence?

INTERVIEWEE: More confidence. Yeah. Now I am more open to speak about it. I wouldn't give advice, but I feel more open to discuss these matters than before.

INTERVIEWER: Confident to have that deeper conversation. Okay.

INTERVIEWEE: Even in the past now, with me traveling on the train, it's even led to meeting people there and having that same type of conversation. It's one way of spreading God's Word and spirituality.

INTERVIEWER: Absolutely. In that journey that you've watched me travel, could you see if there were any challenges or resistances that you could see that I was struggling with in that transformation? Could you pinpoint things that you noticed like, " You know what? He's trying, but he's struggling…"

INTERVIEWEE: I think it was harder for you to let go of that organizational leadership, that changeover. You didn't really want to let go, but you eventually did.

INTERVIEWER: Okay, so you saw I was struggling to let go. That control was still, I needed to… so struggling to let go, take control, let go, take control. Okay.

INTERVIEWEE: Yeah, that's must have been a big challenge.

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INTERVIEWER: No, it was, it was. Can you describe a difference in how I showed up as a leader pre- and post my leadership transition to transpersonal leader, please provide specific behaviours, motives, characteristics.

INTERVIEWEE: This question can relate to one of the previous questions. I remember an incident about 10 years ago. I'm going to say you would walk in and let us know and you would say, "I'm that guy, don't underestimate me…"

INTERVIEWER: "I'm the guy, don't get in my way".

INTERVIEWEE: Now, it is like we know you're the CEO, we know what is expected, but yet, you come across as a "gentle giant", but more relaxed and more with compassion towards the fellow stakeholders, but also the staff and all that.

INTERVIEWER: Okay.

INTERVIEWEE: That's the best way I can explain it now.

INTERVIEWER: No, that's fine. If we look at specific characteristics if we say pre- and post, so organizational to transpersonal, if I say organizational, what characteristic comes up for you in words, any words?

INTERVIEWEE: Organizational?

INTERVIEWER: Yeah. The way I used to be. What words come up for you if you think of that in terms of my style?

INTERVIEWEE: That would be the "fearful."

INTERVIEWER: Fearful. Okay.

INTERVIEWEE: [pause] Fearful, demanding sometimes... Can I say arrogant?

INTERVIEWER: Yeah, please. Don't hold back. I need to understand your experience, Anthony, so if you perceive that as arrogance, it's good.

INTERVIEWEE: At that time, I was one of those that were, like I said, fearful that if I'm going to make a mistake, you are going to come down on me with much more than a ton of bricks. So we were all scared every time we knew or heard that Johan is coming to work and would get an anxiety attack and start stressing, but now you are different.

INTERVIEWER: So what are the words that come up now for you? Words, feelings?

INTERVIEWEE: Compassion.

INTERVIEWER: Compassion?

INTERVIEWEE: Lovable. Love.

INTERVIEWER: Lovable. Kindness. Sorry, kindness? Yeah.

INTERVIEWEE: How do you say it? Compassion, lovable, kindness, helpful, and caring.

INTERVIEWER: Caring, okay.

INTERVIEWEE: Not to say you weren't caring, but it's more prevalent now in the new management style.

INTERVIEWER: So it's a different caring?

INTERVIEWEE: Yeah.

INTERVIEWEE: Okay. In your opinion, what impact did my transformation, from organizational leadership to transpersonal leadership, have on our organizational efficiencies and productivity, profitability, and deliverables?

So going from organizational power leadership, in control with people being fearful and nervous and anxious to transpersonal, where, letting things run and let people find themselves and that transpersonal giving you much more room to move into. How did you think that affected the growth of the business, the success of the business?

INTERVIEWEE: Knowing how you were over the sales, especially on BCS. At that time when I started, POS was there, but not like it is now. And how you would lead the sales meetings and the way you would interact then. So either you do the job, or you go.

"I expect this, and that, and I want it". Otherwise, to now, as you work together in trying to develop, how do you say it, a way for the team to go forward. And work together with them to help lead, guide, and put them in the right direction. It's more prevalent now than what it was, yeah.

INTERVIEWER: So do you think that change has helped the business grow?

INTERVIEWEE: Yes, you can see it there. Like I said, this month is my 13th year with the company. From where it was, up until where we are now. There were some setbacks with COVID and all that, but yet you can see there was growth. Whether it was here or whether it was there, but there is constant growth, for example if I look at BCS, I can see the growth is constant there.

With the sales orders and all that I can see there is growth, and that's what's changed. It hasn't changed the "G", what the "G" stands for in AGL, but it's helped develop the staff. To make them realize the bigger picture, and create it more in them so that they know they can develop

themselves better through the coaching and all the courses that you've done out of the goodness of your heart and of the stakeholders too.

You use what you've done to develop us and to help us grow into the best version of ourselves that we can be.

INTERVIEWER: And because you were allowed to become the best versions of who you are, the business grew into that. It was quite interesting because the trans personal, it's about less control and giving it away.

But yet what you're saying is while that was happening, the business continued to do better.

INTERVIEWEE: I think with you, with your old leadership style, you tried to control maybe too much.

INTERVIEWER: Okay. So too much control. So stifling the growth. Yeah.

INTERVIEWEE: To now where you've like given off some of your control, to see what Johannes can do in his new role.

INTERVIEWER: Yeah. In his new role. Let go.

INTERVIEWEE: Yeah, and whoever else you've put into various roles are still there, and in control. Yeah. But not physically, should I say, involved.

INTERVIEWER: Absolutely. We touched on spirituality. It is the core to the development of transpersonal leadership. What role do you think spirituality played in my development, and the development of the organization's culture and can you give me examples.

INTERVIEWEE: I think it's similar to what I said about two to three questions back.

INTERVIEWER: But maybe just try and reword it. What role do you think spirituality played, because spirituality is at the core of the business development of transpersonal leadership. Now I've become that Transpersonal leader, what role do you think the spirituality played in that development, my development, as well as the company?

INTERVIEWEE: I think before you started this journey, you didn't have the belief that God should be the centre. However, something happened that made you decide to put more attention to that spiritual side so that you could deal with whatever, maybe yourself and what your family was going through at that time.

To get a better understanding of what your purpose would be from a transpersonal leadership, having the spiritual side involved, and how you involve and bring it out in your staff also. Like I said, you can see the difference for those that were on this coaching. There's a big difference among us. Because I would, after that, I think it was the weekend that we went away to, was it Wellington?

INTERVIEWER: Yes.

INTERVIEWEE: Prior to that, certain staff members, just listening to them speak at that weekend and then also afterwards. You could see the change in each person after that weekend, everyone was more open minded. We could open up more to each other. We learnt about what everyone went through. We also learnt how to offer assistance and you'd know how to approach them differently.

From the spiritual, you wouldn't know how to approach them and knowing that they've been through certain things, you wouldn't approach them from a spiritual perspective. Like for you, you wouldn't have approached them now the way you would have approached them 10 years ago.

INTERVIEWER: And you think spirituality changed you, changed me and changed the entire company?

INTERVIEWEE: Correct, yeah.

INTERVIEWER: Coming to the last three questions, given the key definitions of radical leadership, how would you compare my radical leadership behaviours as an organizational leader to now my radical leadership as a transpersonal leader?

INTERVIEWEE: Can I say we have covered…

INTERVIEWER: Yeah, but just because we're now putting it opposite each other. So look at the radical. How do you just in a few words and an example, how did you see me radical as an organizational leader?

INTERVIEWEE: I think if I go to the Bible, I'm going to use this image of…

INTERVIEWER: Goliath. Okay.

INTERVIEWEE: In the organization.

INTERVIEWER: Okay.

INTERVIEWEE: Compared to transpersonal like a David now.

INTERVIEWER: Ah, transpersonal more the view of a David. I like that… Phew, that helps me a lot also to understand the transpersonal and how people perceive it. So it's the Goliath in the organizational leadership and that has now become David. Still radical, but...

INTERVIEWEE: Relies on the... Having the faith that what he does, God is always there. Not physically, but he's always there through whatever decisions you need to make, he's there.

INTERVIEWER: Oh wow, that is a nice perspective, Anthony, I haven't had that yet, but it helps me. Through the last couple of interviews I've had, I've learned a lot.

Because I'm so deeply entrenched in the academics that I get blindsided with blinkers on my sight. And then, all of a sudden, having these conversations with you guys, with each and every one of the conversations up until now, there was an epiphany for me.

Oh, that's how it's perceived. And you've just given me one now, a Goliath power control, he was fearful, he was dangerous. Everybody feared him. But here's David, he's got the same power, but it is completely different. Okay. Thanks for that.

Then, now we're going to look at the key definitions again of ethical leadership. How would you compare ethical leadership in the organization where I came from? How did that ethical look versus how does the ethical look now?

INTERVIEWEE: [pause] I would say the ethical from the organizational side didn't have much caring to a point. We are there to do a job, get it done, or we find somebody else to do it, that type of, I would say, from the ethical, organizational leadership.

INTERVIEWER: It was a sort of an, if I understand you right, it was an ethical without caring. And now?

INTERVIEWEE: This one is the ethical, with that caring, with the compassion.

INTERVIEWER: Now it's ethical with caring and compassion.

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INTERVIEWEE: And the kindness and the love. Like a big family, even though not blood, but a family that works together. It's like they say, a family that prays together in their household, stays together.

INTERVIEWER: Fact.

INTERVIEWEE: It's like now, with the work, the family that grows and works together to build, the company's got its mission, it's got its vision.

If you work together as a "well gelled" team, it can only go to greater heights than what it is currently sitting at. It seems to have that "well gelled", unified …

INTERVIEWER: Yeah, "well gelled", unpack that term, what do you mean by that?

INTERVIEWEE: "Well gelled" means that everybody, not academically, but I'm talking now spiritually, and the work ethics of every Individual in the work is "well gelled" meaning we know what we need to do, we know the purpose of our work, and it all fits together.

INTERVIEWER: So "gelling" means working together.

INTERVIEWEE: Working together.

INTERVIEWER: Fits together.

INTERVIEWEE: There's not one that's always on the outskirts, that's not pulling his weight, that we work together. You've got POS, you've got catering. The people perceive that I've got more experience on catering than I had on POS. But I told them over the 13 years, I had that little bit of experience in the beginning of my career with catering and then from 2012 , I came back to Cape Town and worked with POS.

I've got experience on both. I'm the type of person that wouldn't show what I know, and be a show-off. that You said to me at one stage to learn as much as I can in the company, and then with this coaching also be able to train somebody and develop somebody that they'll be good enough to take over from you.

Not necessarily to take your job away and I think it's important to do that. To share your knowledge and develop the staff, as anything can happen in life. Life is... And that's what I've tried to do since we went on the coaching and the leadership, to try and develop, to share my knowledge, so that the Manager, or the Operations Manager or the Managing Director can know that the staff are capable, they are available, they know who to call on. There is never a stoppage, there's always continuation.

INTERVIEWER: So from the organization where we started, there was much less of that?

INTERVIEWEE: Yeah.

INTERVIEWER: Where now it's what you're saying through this ethical is our moral obligation to actually train people up and to impart of our knowledge.

INTERVIEWEE: So that you can concentrate on other things that can develop the company more. Because you've got the people in place that will say, "Okay, it's still a worry, but we don't need to be there the whole time. There is people that can control and do what is right".

INTERVIEWEE: Okay. Given the key definition shared above, now look at authentic again. Looking at authentic leadership, how would you compare me being an authentic leader? What was that authenticity like in the organizational leadership, and how does the authenticity look now? If there is a difference?

INTERVIEWEE: Maybe if I can say that, this authentic leadership style...

INTERVIEWER: So if you look at authentic leadership is leadership that challenges traditional stereotypes, high moral character developed through an act of soul consciousness. So just think back. Was those things present in the start and if not, are they present now?

INTERVIEWEE: I think they were present, but it's now developed more.

INTERVIEWER: And it's more expanded. Okay. So from an authentic side, in terms of speaking about active soul consciousness and moral character, it was always there, but you feel that you could see that side expanding as I moved to transpersonal leadership.

Okay. Anthony, that's it. So any final words on anything that comes up for you, and just the conversations that we've had. This journey of transformation.

INTERVIEWEE: This transformation has transformed you, from the person you were, to the person that you are now. The staff that's come and gone, would also probably agree, there has been a major transformation from the person that you were, when I met you 13 years ago. Even during our interview I could sense you are somebody not to play around with. Before I wouldn't be able to open up like this to you and say these type of things, I would use other words.

INTERVIEWER: [laugh] It's fine.

INTERVIEWEE: To now, that you feel it's not that bad, be able to open up and speak, say what you feel.

INTERVIEWER: Radical change.

INTERVIEWEE: Which is a good thing.

INTERVIEWER: Yeah.

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INTERVIEWEE: But I think it was more difficult for you to make that change from the type of person you were to who you are now. But like I say, things happen in one's life that brings these changes in you. Change is constant like you've always said over the years. And sometimes we just got to look at the world, the changes that are happening so fast, for the older people, it's harder to change, than for the middle aged and the younger ones...

INTERVIEWER: I'm just so happy, you know what Anthony, I'm just so happy that you referred to me as middle aged and not old. [laugh]

INTERVIEWEE: I have to say middle aged because I'm getting to the same point.

Transcripts of Focus Group Discussions.

Focus Group Discussion 1

INTERVIEWER: Here we go. We are recording for the Focus Group session with the five participants in the individual interviews, as well as now sitting around the table to open what we would refer to as a Focus Group discussion. The idea is that I will position a question, and then it's open to the table to respond.

And the whole idea is that as we respond that we trigger certain things that we might come up with deeper information regarding this lot. So welcome and thank you for participating in this important stage of my research. The focus group has been convened as a follow up to the individual interviews conducted previously.

The goal today is to facilitate a collective dialogue that will allow us to delve deeper into your shared and unique experiences of witnessing and being part of my transition from an organizational power leader to a transpersonal leader. I seek to understand the dynamics of

my leadership transformation more comprehensively, how it manifests in an organizational context and its implications for future leadership development models.

Your insight will contribute to conducting a richer, multiple perspective view of the transpersonal leadership development process that you witness within myself. Before we begin, I want to re-emphasize my commitment to confidentiality in this research. In the final write up, no names will be mentioned literally.

I'm just going to potentially say Head of sales, Operations. HR, you know, Group Services. It's just going to be that. Alright. No names will be mentioned. It's absolutely confidential. I'm even thinking of taking out the company name, to keep it totally under the radar. All discussions will be kept strictly confidential. Any information shared will be used solely for academic purposes and may contribute to publications or presentations related to this research later. However, no individual names or identifiable information will be disclosed in any reports or publications without explicit consent.

Alright. To ensure accuracy and aid in analysis, this session will be recorded. The recording will only be accessible to the research team and will be securely stored. Transcripts will be anonymized before analysis, and you have all signed consent forms, acknowledging these procedures, but should anyone have any concerns or questions about this, please feel free to raise them now, or you can come to me after the session.

Once again, thank you for your time, participation, and invaluable contributions to this research study. Your experiences and perceptions are crucial to understanding the transformative power of transpersonal leadership. Let's start with a warmup question. What is the one word or phrase that comes to mind when you think of transpersonal leadership?

One word or phrase.

INTERVIEWEE 1: Love, compassion, and care.

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INTERVIEWEE 2: I would say breath.

INTERVIEWER: Breath.

INTERVIEWEES: Caring.

INTERVIEWER: Caring.

INTERVIEWEES: Change.

INTERVIEWER: Change, transparent, patience. We're going to move on to some of the questions and then hopefully we can start some rich discussions, alright?

INTERVIEWEE 3: Some heated debates. [laugh]

INTERVIEWER: Some heated debates. From your perspective, what are the most significant indicators of Johan Slabbert transitioning from organizational power leadership to transpersonal leadership?

What are the most significant indicators that I have gone through that shift? It's open to the table and we just, there's no right or wrongs. I just want your experience.

INTERVIEWEE 2: I would say from the organizational to the transpersonal, more approachable.

INTERVIEWER: More approachable. So you saw me as becoming more approachable.

INTERVIEWEE 2: Yeah. If I go back to when I started, we had this conversation when I opened the door and the time used to come up. We're too afraid to approach or try and even ask certain questions now. It's more, I wouldn't say relaxed, but more approachable. People are freer now to confront and talk about certain things.

INTERVIEWER: Okay. Alright.

INTERVIEWEE 3: I think that to add to that bit, there is a wall that's gone. So that comes in the approachability and a lack of fear from people within. Yeah, openness.

INTERVIEWER: Okay, good.

INTERVIEWEE 2: I agree with the approachability and the fact that there isn't that much fear anymore is I think it stems from that it's no longer necessarily a reactive nature.

It's still there, if it warrants reaction but it isn't just shooting from the hip, it isn't quite as reactive as it used to be, and I think that leads and connects with, why you're more approachable because you don't often get that initial reaction that might be constituted as aggression. People aren't quite as fearful to interact with you. Yeah.

INTERVIEWEE 3: There's a pause for thought.

INTERVIEWER: Yes. Sorry, just say that again, Mark.

INTERVIEWEE 3: There's a pause for thought.

INTERVIEWER: A pause for thought. Yeah. Okay.

INTERVIEWEE 2: You allow yourself that split second or two to just rationalize it before

reacting.

INTERVIEWER: Okay. Yeah.

INTERVIEWEE 5: I think that what stood out for me was the interaction with staff.

INTERVIEWER: Okay.

INTERVIEWEE 5: Your interaction with staff. And the level and the manner in which it was done.

INTERVIEWER: Do you want to unpack that? If you can describe the difference?

INTERVIEWEE 5: I think that prior to the now, I think, maybe I must do a bit of an image thing. You'd come in by the office with your bags toward your desk, and it's just one morning, and then you're finding fault. Okay, now you walk in and it's actually a breath of fresh air.

There's a different way you communicate. There's a difference to your body language, and it's all had a big impact.

INTERVIEWER: Okay.

INTERVIEWEE 4: And you know the staff sees it, and the staff feels it. If you look at, if you look at yesterday morning after Niali signed Coricraft. Johan walked into the office and her first words were, I was waiting for you guys so that I could ring the bell.

She wanted to do that in Johan's presence. And I mean that says something. It says that they want to celebrate.

INTERVIEWEE 5: I think it's creating more aim, which I think is very scarce and it's not really present in a lot of companies and that could be the fault, the problem to growth. I think that you're getting your, you're now at the point where you have your people doing it for you.

And that to me is a compliment. Looking forward to doing it because they have you at heart. They have you in their mind. What are they going to say? They're going to love this. It doesn't just stop at the sales office. It doesn't just stop. It goes further. Yeah.

INTERVIEWER: Yeah, I think the whole change and manner has caused a very positive effect.

INTERVIEWEE 1: I think from my side, I would say there's more of a contributed and a caring approach to it versus the running at the front, and then having to keep up.

INTERVIEWEE 2: Yeah, that's a good one, yeah. A move from authoritative to participation. Yes. Communal goal. People feel heard rather than directed to.

INTERVIEWER: Okay, so people feel heard rather than being directed to. So organizational leadership would be directed, this is people feel heard. Okay.

INTERVIEWEE 4: Sorry, I just want to add on to something.
INTERVIEWER: Please add.

INTERVIEWEE 4: Louise, you mentioned something about what was the first word you mentioned now?

INTERVIEWER: Contributor.

INTERVIEWEE 4: Contributor. I think initially because you've got that reactive nature, initially the staff very often experienced the interaction with you as being not helping to address whatever we're facing.

It was, although it might not have been the motivation behind it, but the staff might've misunderstood to be, but this is a finger pointing exercise, about who screwed up where, but

nowhere in the conversation that it turned to, so what are we doing to fix this? And I think that's also a big difference now.

It's more solution oriented than it necessarily used to be.

INTERVIEWEE 5: I think it's safe to say that there's room for error now. Yeah, which there never was. [laugh] Which is normal. There's room for error. You know what I mean? Imagine feeling like you can't and you shouldn't at the same time. Imagine constantly as a worker having to have that, and the only thing that you need to be pitching up for every day.

So now there's, not that we want to make more errors, but there's room for error, and that's the message. Yeah, I think in a sense, it's not okay to, but listen, we will deal with it, and you will not be shouted out.

INTERVIEWEE 4: What's interesting is I find that because there is this margin for error, that the staff, they're actually becoming a bit more creative in how they go about these things.

Because initially there was that fear of okay, I screwed it up now, but I'm not going to even attempt to fix this because, "what if I'm now in trouble"? But now it's I noticed that everybody's becoming a lot more creative and problem solving and addressing issues as they pop up and it's a bit freer, the boundaries are still there, but it's a bit more breath.

INTERVIEWEE 5: Yeah. I think it's great for relaxation. It's brought comfort. And that is now ignited creativity. Because when you step onto the creativity platform, you need to feel like, you know what? It's okay.

It's nothing. You can't get this wrong. And not, oh God, this is it, I'm going to get it wrong. There's a whole different meaning to it.

INTERVIEWEE 3: I think it's also that each voice has a contribution to make. It's a multiple perspective on a problem rather than it's Johan's problem, it's Johan's solution, and this is how it's going to pan out.

And I think it's also there is an openness in terms of your whole being. I think I touched on it when we were speaking of when you came to partner and the whole building shook. He's on the way! Yeah. [laugh]

INTERVIEWEE 5: Can I give a real-life true example?

INTERVIEWER: Yeah, that's the next question.

INTERVIEWEE 5: Probably something that I've never, I've thought about it in my head, but I came back to Butler's, okay? Yeah. This is an experience on its own. I came back to Butler's knowing the Johan that I was dealing with. But I came back, and I didn't initially, but now it's evident. I know why I left. But I also know why I'm staying.

INTERVIEWER: Oh, okay.

INTERVIEWEE 5: You see the difference in the change and the whole?

INTERVIEWER: Because this leads us to the next question. Can you share an example where this transformation in my leadership style from organizational to transpersonal, notably impacted organizational culture or performance? It leads into what you've just said.

INTERVIEWEE 3: And also, I think that, as an example, is that in Paarden Eiland, your office was a "no-go" area. It was so private that not even Mavis was allowed in their kind of thing. Unless you were in the building, or the PA was in the building. And then that was open when you were there, but nine times out of ten the door was closed because you were in a meeting.

So that's just a physical representation that the door is actually now open. And that conversations can be held rather than, go through the PA if you want to even have five minutes with Johan.

INTERVIEWER: I remember just to build on that, I especially went out and bought a timer, one of those hourglasses, and I bought one for, I think, five minutes. As you walk in, I used to turn it around, so I had to go five minutes.

INTERVIEWEE 2: Oh, did he have three minutes as well?

INTERVIEWER: Exactly. Oh shit, it's him. Let me take the three minutes. [laugh]

Can you set an example where maybe just from more where you saw the impact on the culture, on the organization culture.

INTERVIEWEE 1: I can immediately think of the impact on the behaviour of the senior personnel in the past, where how would we say, the pre-transition. There would be a slightly more deceitful approach to work or to errors or to challenges that was lying ahead because of the fearful nature, or all the energy that was created.

INTERVIEWER: Okay.

INTERVIEWEE 1: Versus to post transition where there was a bit more of a, "Oh my word, I made a massive mistake" was the word that was used quickly and please help me absorb and move on. Yeah.

INTERVIEWER: Okay.

INTERVIEWEE 1: I think the prior created a little bit of an environment of an untruthful, a little bit of deceitful, heightened mistakes...secretive.

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INTERVIEWER: I hide mistakes.

INTERVIEWEE 1: Compartmentalized approach, versus to open sharing with the mistakes, with the successes.

INTERVIEWEE 4: And I think that that sort of negatively impacted organizational culture as well, right? Because you would inevitably, no one person can hide a mistake. You inevitably end up with people interacting with one another, trying to hide the mistake together, and that sort of caused a sort of a toxic behaviour in the organization.

INTERVIEWEE 3: It just creates a lack of trust.

INTERVIEWEE 4: It does. It does. It does.

INTERVIEWEE 5: Yeah, that also sends the wrong message. It sends the message out that it's okay to actually hide it and just not take this, and then it becomes the company's…

INTERVIEWEE 1: And I think within that also it creates a bit of a non-congruent energy or vibe within the team and within the individuals because nobody really wants to be untruthful. And when you're forced into being a certain thing that you truly are not, it also messes up your whole development, your whole being.

INTERVIEWEE 5: Yeah, it sort of holds it, it holds it.

INTERVIEWEE 4: Yeah, everybody's going to be more anxious, everybody's going to be more stressed.

INTERVIEWEE 3: I think the anxiety was at high level. Well, with us, there's no more hearings. Obviously, John, as I mentioned, he was one that never stopped running. As soon as he heard,

"Okay, Johan is coming", I didn't even know where he was. That energized a person to make sure everything runs 100 percent to the "T".

Which, still is, should be 100 percent to the "T" from an SOP's point, but he made sure. And there's the whole thing with, you don't want Johan to find out that there was this mistake because it's just going to explode. But if there's change now, if this mistake that Louise mentioned that is approachable.

Now you can go and say, look I made this mistake and I resolved the issue.

INTERVIEWEE 1: Or challenges.

INTERVIEWER: We discussed culture, performance. From what I hear, where the performance was enhanced through if you've made mistakes, the mistakes would be used as learning experiences.

INTERVIEWEE 1: No, I think that when you just left quickly or briefly we said that in itself created a bit of a distrust in the culture, a bit of a what is it that you mentioned where people wouldn't trust everybody within the company because we were unsure whether what they were presenting would be truthful.

INTERVIEWER: Okay.

INTERVIEWEE 1: And would be 100 percent on track. With regards to the culture, it definitely affected it prior, whereas to after, it's more open and it is "what you see is what you get".

INTERVIEWER: Do we want to talk about a performance maybe just in business success pre and post? I think

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INTERVIEWEE 3: That level of anxiety and the unachievable expectations that were set in the past of you're going to laugh about this, you can't invoice trying. [laugh]

INTERVIEWER 2: She's laughing even you can see it. That's lovely, but I can't invoice trying. You wouldn't put it on the poster.

INTERVIEWER: That sounds like a Johan Slabbert saying. [laugh] Yeah.

INTERVIEWER 3: Yeah, you wouldn't put that on a poster. I just think with that kind of expected pressure on people, it didn't allow any kind of natural flow.

It was, the performance was irrespective of if you hit your targets or not, it still wasn't good enough. You never achieved. You never get off that rabbit wheel. Because then it's into the next cycle and, whereas post is you've got a collaboration. You've got to go what about this person or what about, I know somebody who works there.

And so the ideas are all flowing in, which is going to give a natural calm energy to it, which is going to attract the business, which is the success that you were speaking about now Johan, in terms of that when I left there, we were battling to get to R400, 000 and then now you're talking about almost triple that.

INTERVIEWER: Yeah.

INTERVIEWEE 4: And that's true on all fronts, it's if you look at Catering's turnovers, it was literally doubled, more than doubled over the last 12 months. If you look at point of sale, it's really, we used to celebrate point of sale hitting through 900 thousand to a million. It's weird if point of sale is less than a million nowadays.

And together with that, everybody's performing, and we used to have in operations, you remember those KPI lists that we had in operations and that was like 60, 70 KPIs on that list.

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And we measured it each and every bloody week, but for some or other reason, the performance is still there.

KPIs are still being met, but all the anxiety that came with it is gone. We are attaining the same, if not more, and we're doing it with less anxiety.

INTERVIEWEE 1: I don't know why I'm thinking now...

INTERVIEWER: Should I leave? [laugh] I love how she looks at me. [laugh]

INTERVIEWEE 1: The blue light system. Oh, good. We're going, the light shines down the whole company, that these three guys and sales, where though ever, is not making it. Let's use it as an indicator for the leaders. But really, what was it? A light to shine upon something. It was very, I think it was construed more negative than it was intended to be. Yeah. Yeah.

INTERVIEWER: I just wonder if we can... It's just we're struggling to get into the portal. Can you just pause for a second? We will continue and there should be a pause button on it. Thanks guys. We did speak about culture and performance.

The next question is, how do you think Johan Slabbert, my transpersonal leadership development journey addresses the challenges faced by traditional leadership models, in a VUCA environment. Volatile, uncertain, complex, ambiguous. In a VUCA environment, how did my transpersonal leadership development, if it did, address the volatility, uncertainty, complexity, and ambiguity, better, the same, or non-related?

INTERVIEWEE 3: I think that in the pre-Johan there was always the base of change is the only constant. Which I think formed a very good foundation for anything that was added on, because the organization was already prepped for a certain amount of uncertainty. And also volatile, because you never knew when that change was happening.

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In a kind of strange way, it was that going through those lessons from a very direct and academic kind of way, that once they were softened, and you can see that the challenges just enabled or gave the senior management tools to see how to handle the volatility and the uncertainty. And also, to implement training along those lines with their staff.

You know, it's like we've been through changes of code, for example. This is how we're going to deal, but let's see how you're feeling about it. I think the feelings and the emotion, emotional and spiritual side of things were never taken into account. I think they were window dressing of we're a Christian country, a Christian company. But never, it was never the blood through the veins.

INTERVIEWER: Hmm, okay. Anybody else?

INTERVIEWEE 4: I think prior to the leadership development journey that you went through; I think the organization experienced VUCA squared. We had no, I'm serious. I'm serious because you had this amount of volatility, uncertain complex ambiguity that came from the contextual environment, right?

Business as it is, isn't easy. But now, back then inside the organization, the staff might have experienced dealing with you as rather uncertain, rather anxious. You have it coming from both levels. You have it coming from your immediate environment as well as from the contextual environment.

I think that back then the VUCA, as I said, might've been squared. Whereas now, there is a lot less volatility or not volatility, but more uncertainty inside the organization. And I think that allows a margin of breath, as I said earlier to the senior managers and to all the staff that we can now focus on managing and navigating VUCA out there and no longer managing VUCA internally.

INTERVIEWER: Okay, I like that. Just to confirm, the transformation from organizational power leadership to transpersonal leadership is becoming or being on the journey and becoming the transpersonal leader, absorbed a whole lot of volatility, uncertainty and complexity and ambiguity in the business.

INTERVIEWEE 4: Yes.

INTERVIEWER: And through that, the transpersonal leadership, that I brought into the senior team and also obviously bringing it into the culture of the organization. As a company, we then became better to deal or better equipped to better deal with. A world that is volatile, uncertain, complex, and ambiguous. Is that what you're saying?

INTERVIEWEE 3: Yes. I think it's the uncertainty and the complexity and ambiguity inside the organization that has evaporated, and as an organization we can focus on the VUCA out there and no longer on the VUCA inside the organization, and it's a huge difference.

And also, to build-on to with what you were just saying, is... isn't that part of our value proposition that we actually through our service and our energy and our leadership, we want to bring that transpersonal energy into our client's environments, so that they better deal with volatility and uncertainty and complexity and ambiguity.

INTERVIEWEE 3: That's what was written on and that's what I'm talking about on the blood in the vein. That was what was on the original AGL banners, having an impact on everyone you meet. It was a statement, and now it's actually, yeah, it's real. Yeah, the "tekkie" is actually hitting the tar now. Yeah.

INTERVIEWER: Anybody else on that? Nothing? Okay.

In your experience, what do you think are the key barriers for an organization to adopt a transpersonal leadership philosophy? And how do you think, if there is any, how do you think these barriers could be overcome?

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INTERVIEWEE 3: I think the biggest barrier for any company is knowing what transpersonal leadership philosophy is. I think anything that leans towards spiritual or even a coaching kind of mentality within business. You've got a lot of public relations and advertising and awareness to do to overcome preconceived ideas of what it is and it's getting people to that point that they go, "Okay, they're doing something different, what is it"?

So then to notice the change rather than use all of the words to explain what the change is. They've got to witness it and they've got to experience it so that word of mouth can take place. Because it's a very difficult selling point.

Although everybody internally knows and the clients you've got can feel it and experience it, for outside businesses to look at it and identify it is difficult. How you overcome that is, I think, is just carry on being. Just let it naturally evolve, I know that's not a very active solution, but it's got to be visible.

INTERVIEWEE 1: So if I could add to that, I think one of the barriers that needs to be adopted and to be overcome is to create an environment by being an example of personal development and growth and transition and then creating an environment within the organization for the individuals to be able to, in their personal spheres, very personal, to grow, develop and transition, which then only can translate to the group as a whole. But to create that environment and to make it a safe space, that is key.

INTERVIEWER: I can also reflect in terms of my own experience, just to share that with you, that one of the biggest challenges for me, because at one stage I did doubt. At one stage I did doubt, and I did say, "Shoo, is this going to be a bridge too far? Can you really run an organization like this"?

And one of my biggest challenges is, as the transpersonal leader you lead beyond the ego and that brings a whole lot of soul centeredness in love and compassion and care into the business,

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but it starts with love and compassion and care to yourself and then, guys that you work with and then the organization and then clients.

But what I found, and I would like to get a bit of a response on this, what I've found is that at some stage in driving or being passionate about this transformation, at one stage I was looking at myself and going, "I'm not showing care and compassion to myself if I carry on with this journey".   And that was rooted in when am I supposed to drive excellence?

Outcomes, deliverables, profitability, and when am I supposed to go, "okay, now we drive. More of a depth, more of a caring, authentic, radical for higher purpose". I struggled with that. I, because I had some people in the business in that transformation. And I think somebody in one of the interviews, I had somebody mentioned that they see it as a pre, a middle and an end.

And the pre was, okay, we were preparing, and we were communicating, and I started talking about this is where we are going. Then there was this middle, which was a bit nerve- wracking for me and for people in the business because they were saying, "What the hell's happening here? Who is this guy"?

Should we trust him more or less now? What has he got up his sleeve? And that sort of in that middle created more anxiety, before there was an integration in myself. In excellence and beauty, deliverables, love, compassion, and care in one basket.

It was only then, that in that third phase that you could see my confidence increasing to say, yeah, you can actually run an organization like this. And then the staff responded saying, "okay, we can trust this and it's definitely going to be a different and a better place". But I struggled. I struggled.

There were times when I said, "I'm not, this is enough. Because we've had some people and you guys are part of that journey. You remember, we had some people that were saying, if you

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expect the outcome from me, why are you doing that? I thought you're a, I thought you're a, loving and a caring and a compassionate environment.

So why are you keeping me accountable in this way? And then while I was on this journey in the company I heard from a friend of mine that is very good friends with one of the big retail clothing groups in South Africa, where the owner actually went on the same journey, then realized it cost him millions and then made a U-turn to come back to organizational leadership.

And that sort of, "Oh, geez, we just made it". That breath of, and for them, and it's a big group, it didn't work. They made a U-turn. He made a U-turn because it was just, there was just too many losses all over the place that we weren't getting the job done. I'm hearing that from the outside, from companies 10 times our size. And I'm going, "Shit, am I on the right track here? Is this truly the way"? I struggled. This was not an easy journey for me. It was not.

INTERVIEWEE 3: That struggle was born out of your natural character of react first. So to go through a transition as massive as that, A, you didn't give it enough time, because it's going against you. It's that needs to happen now, and because there is no clear path in terms of this is what it should look like, it's natural that all that anxiety is going to come in.

And also, that if it veers off your vision of what it should be, is where the paradox of excellence is. And, we even had discussions of it, of where it meets in the middle, and
and how difficult it is for the organization to understand that if you're in the confusion space.

People looking to you for clarity when you don't have that clarity is where everything was wrong. And it was, it's a similar thing that I experience at home, and it's something that I've had to deal with in the last two months of if I have an opinion then that I thought you were a life coach.

And it's going, but I've got to stand for something, I'm not let something go. If it's my opinion, it's got to be out there.

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INTERVIEWER: Being a life coach doesn't mean that you don't have a standard, or an opinion, or yeah…

INTERVIEWEE 3:

Or that level of excellence, it's a thing of that allowance. And I'm touching on something that you said right in the beginning. Which has just come full circle for me is that although there was a change in pre and post, the level of excellence expectation has never dropped.

INTERVIEWEE 4: And the purpose stays constant all the way along. The purpose is never shifted.

INTERVIEWEE 3: So that kind of bumpy road, you went on in that middle section. I quite liked whoever said that. I quite liked that.

INTERVIEWER: I think you said it yesterday. Yeah.

INTERVIEWEE 3: In terms of, that's where your own doubt came in. And I think that's probably the most important point of facing that and knowing if you can't, you must.

INTERVIEWER: Yes. That was definitely when I experienced that, it was becoming consciously incompetent and going, I know how to run business. I've done it for many years.

But I'm consciously incompetent in this place because however I approached it in the past is okay, but there needs to be depth to it. And I struggled with that.

Yeah, and even as you were talking now, I actually noticed. That middle phase where, as I was trying to find this new leadership identity, I was going through inner turmoil, trying to find out how does this all work. And then you have all that input from the spiritual exercises and the vision quests and the Enneagram and the Sacred Circle work and the spiritual direction

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training and but there was a deep inner knowing that this was the right path, but there was a time when I thought, "No, no, no, no, this is stupid".

INTERVIEWEE 3: I'm listening to what you're saying now, the doubt, I'm thinking a lot of times the doubt does come. The spiritual journey that you've had. You mentioned now something about somebody sees, that we would see change in you. Somebody maybe that will say, but how did he, what did he do on his life journey from the old Johan to now what?

They get this idea of man; I need to know. To find out more about this the radical change, like I said, the radical change from the old to the new. The doubt that comes in, like you were saying now, with regards to, hey, this is not going to work, but I think it's the spiritual part of the whole development.

The mind's made you to maybe get out of the doubt and decide that this is the way forward. It can't be any other way.

INTERVIEWER: What I did notice in that middle period is that although sometimes I felt off balance in seeking this new identity because that's what it is. I was challenged to move through an identity shift as a leader.

I did experience, although I saw in the business, there was also a little bit of an imbalance with the culture. I did however feel from those closest to me, you guys working around me, that there was a sort of an unspoken support that I did notice as well. There was an unspoken support to my journey. Because I can recall having conversations, Mark, with you in that time going, "I actually don't know my backside from my face anymore". But there was always that I felt the support.

INTERVIEWEE 3: I think that support came in what you were saying earlier, Johannes, in terms of allowing the space of breath. Because nobody knew what it looked like.

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INTERVIEWER: No.

INTERVIEWEE 3: It was from an organizational point of view; it was a massive leap of faith. To give you this open canvas to go ahead and also just to almost withdraw a little bit, to allow you to go through the fits and the this and the that.

INTERVIEWER: Yeah, but I saw that support. I felt that space strangely non-spoken, non-articulated, but there was that space that you guys allowed me within that manoeuvrability to find this new identity. For me, it's always been leadership is in crisis. We need to contribute to a solution.

The passion of it was, and I think that also drew me is the higher purpose focus. Yes, it's for the organization. Yes, it's for the improvement of our staff's wellbeing and their family's wellbeing. And that it's always been part of the conversation.

What sort of kept me going was that, but there was a higher purpose. There was a sort of focusing beyond the organization on something greater. In the sense of, guys, I've sent you guys on how many training programs, development, leadership, development, short courses, long courses.

I've been on them even international. And all that happens is you come back a little bit different of the same. For me it was, "Is this journey that I'm on, that is so uncomfortable, and I can say, dangerous, because it's a sort of you control the business so that the business succeeds. Now you let the control go". So, it's like are you playing Russian roulette because you're trying to find a solution? But it was that higher beacon that kept on drawing me. I still remember Richard Rohr's words going, which is one of the biggest contemplative Christian ministers, pastors, priests out.

He says, and these were the words that kept on echoing in me while I was in that middle phase was "The longer you seek your true self, who you are before the world changed you, who you

thought you need to become to be accepted and not rejected. The longer you do that to find your true self, you will eventually find God within yourself".

I think it's a combination of, yeah, I'm on this journey. It's very frightening. I need to find a new identity. How do I show up? What are my role models? I had to go and revisit all of that. And then, if you still recall, I was reading up more and more books on Martin Luther King Jr's biographies.

I was reading more and more books on Mahatma Gandhi's leadership style. I was trying to find new role models, because we have these role models inside so trying to find those role models because how the hell do you, how do you show up if you don't know how to show up?

INTERVIEWEE 3: I think that innate knowledge, I don't know what it is, it's important. And something that just came up, you can almost pinpoint different phases that you were going through at different stages in the last two years. In terms of who in the organization used that was close to you, to communicate with you.
If they came to me, you were in a different phase. As if, you'd go to, they'd go to Johannes to communicate, or through Louise.

INTERVIEWER: Yeah, to different phases.

INTERVIEWEE 3: I think the most important thing is that it was realized. That itself is the fricking lesson is that actually you can create an empire based on that control.

INTERVIEWER: I want to take your lead there, because part of the question is learning from what we've gone through, what advice would you give another leader that wants to do the same thing in their organization? What advice would you give him if he's got a yearning to do what we've done in our organization? Apart from, are you mad? Have you thought it through?

But what advice would you, because now that we've identified all the potential barriers, and where it was difficult and what it created, what advice would you give to an organization where the leader comes to you and go, "I want to embark on a transpersonal leadership identity shift, and I want my organization to become transpersonal".

INTERVIEWEE 1: One thing I would say is to persevere in the conviction.

INTERVIEWER: So persevere?

INTERVIEWEE 1: Persevere, but to be patient. It's not something that doubles results, that is tangible. It's something that develops over time, and only in reflection, you can see the results.

INTERVIEWER: Okay, patience. Lucille, you also said patience.

INTERVIEWEE 5: Yeah, I also said patience with yourself. And with others in the business because every day is a different sort of level of patience that's required. So to show up with patience and allow the day to unfold with patience makes the difference at the end of each day.

INTERVIEWER: And to be aware of what your motives are. Yeah, because I recall when Johannes took over the succession plan in terms of managing director, I actually caught myself at one stage going okay, then I will develop in the transpersonal way, but I'll just give him all the control and the organizational drive and he's got to carry on doing because this isn't really possible. I'm going to be on the side and then that was my thinking. Is to be careful of that motive because I'm in hindsight.

It was a tough journey. But as Mark said, it actually realized.

INTERVIEWEE 3: But I think it's also the advice I would give to someone is A, make sure 100 percent within yourself that it's ticking your head, heart and gut that it's, that it is not an ego

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trip. It's a soul trip. Number one. And I would do a snapshot of the staff, of the organization because as we've witnessed that people aren't in alignment with that, it creates unnecessary shit.

It's not to get rid of staff that you've had, but also just to go, this is the journey. Are you going to provide that support as we go through the various phases that we have no idea what they are going to be, and just to have a kindness to yourself to give yourself space.

Because all of those ideas and thoughts that you had that were wrong, Louise, me, Johannes knew there wasn't a hope in hell that you weren't going to be on a WhatsApp group or go in there and go in there and go in there. But you had to go through that to get to a stage now where it's not a thing.

Yeah, I just think that's the tick, especially in the heart.

INTERVIEWER: It needs to be there.

INTERVIEWEE 2: The word introspection.

INTERVIEWER: Yeah.

INTERVIEWEE 1: But there's other people trying to, for them to do the introspection for themselves first and realize this is before they make the right move and the right decision.

INTERVIEWER: And also, are you ready for it? Johannes?

INTERVIEWEE 4: I think you can't be dancing around the leader's personal life on this question. But everything that's come up until now is organizational journey. But the leader is also going to go through a fair amount of uncertainty and volatility in his or her personal life as well.

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And I think Louise and I can speak from personal experience, because, we're family. But that middle section was fairly frightening to the family. Because you never knew whether, okay, so when I engage with dad today, am I going to get the ball behind response or am I going to get a neutral response?

It's a bit… so the uncertainty was really heightened for the family at that time. But because we all, and this applies to the organization as well, because we all had the taste of what the leadership is like after the development process. And I think this is what Johan refers to, there was this unspoken support.

Because we all had a taste of what it can be like at the end of this process. There was just this undoubtedly support to it…doubtfulness. Yeah. It really doesn't matter what reaction you got, although it had a question mark for you. It really just didn't matter because you knew that after this thing is seen through then it's just going to be sunshine, and roses on the other side.

I think I would give that as a piece of information to someone who wants to go on this journey. It's not just going to affect your professional life. There is going to be a period of uncertainty in your personal life as well. But from what I've observed is that you need to make sure that the organization is ready to deal with such a leader.

And I'm sorry to say, but unfortunately all organizations out there, the staff are indoctrinated that you don't trust the Management. You don't trust the CEO. You don't know what their motives are. You can't approach them. They are these hard ass guys or girls that just, they don't really care about you.

Just get the job done, do the RRI, perform and, after you've performed and after you've done your job, then we can start looking at having a relationship. And we've seen it in our organization time and time again. The moment you do the transpersonal thing, the moment you interact from a heart space, and you go to the extent of assisting someone financially, emotionally, spiritually, the staff doesn't really know how to react to it.

Because it's not the norm out there. You get staff kicking in heels because they don't know whether they can trust this leadership style because it's so weird to them. It's not the custom.

INTERVIEWEE 3: See when this change started, I thought maybe this is something different or a type of meditation. [laugh]

INTERVIEWEE 4: But you see, that was the thought process. And you have to just as you would get to the readiness of any follower in leadership theories, you have to make sure that the organization is ready to follow this sort of leadership style.

INTERVIEWER: To try and give this guy advice, what do you think you need to do within the organization to start getting the readiness of the followers, to start getting them ready. What advice would you give a guy?

INTERVIEWEE 1: You need to enable and assist people to go through the same growth and transition, personal and within the job specifications.

INTERVIEWER: So focus on both the personal and the professional realm, okay.

INTERVIEWEE 3: You've got to have a reason for the change that is coming. It doesn't help that the leader is changing and everyone else is just the same. Which goes back to how you present the whole concept in the first place.

Not only to the outside world but also internally. Because there are going to be people that go, "Oh, what the hell is this"? We've even had questions where the spirituality and the definition thereof fit in, in terms of, if you're of a different faith to the leaders. Yeah, there's a very thin line of awareness, I think.

But once people have got awareness and experienced the taste of it, as Johan has said, then I think that creates the hope that, "Okay maybe he's not as nuts as we thought". [laugh] There is going to be an element of insanity to it, because it is not normal, and there is no blueprint. So that is going to be abnormal, which is insane, by definition.

INTERVIEWER: Yeah.

INTERVIEWEE 3: People are looking for employment for the very paradox of that. They're looking for security and safety.

INTERVIEWEE 4: And also interesting, you're saying employment now is that you sit in interviews and the way that we do something excites people so much. They say, oh my word, I have to work for an organization like this.

Until the ticker hits the target. Until they sit behind their desk and experience what transpersonal leadership is and they're thinking, I don't know if I'm ready for this.

INTERVIEWEE 1: Especially, yeah, in the result of the people exuding this to the outside. Not all clients and all suppliers can deal with such a relationship, can deal with such a style as transpersonal. So you might end up losing people for all the reasons that you don't understand. And to have the knowledge, what could we call it? The calm within to understand.

INTERVIEWER: But that's why the focus needs to be on the being in the leader, not the doing. Then you'll have the least amount of forceful impact, if you understand what I'm saying.

You need to sort of infiltrate an environment with love and compassion and care and excellence. I just want to put this to you guys. Sir John Whitmore was seen as the father of modern-day business coaching and executive coaching in the one-pager that he wrote about

transpersonal coaching being supported by the related field of transpersonal psychology, which again has spirituality at its core.

He posed the question, is it possible for a transpersonal coach or a coach to be transpersonal if the coach is not on a spiritual journey.

INTERVIEWEE 3: Is it possible?

INTERVIEWER: I want to have some opinion. I have my own, but I'd like to hear from you.

INTERVIEWEE 5: I also got my opinion, but yeah, I don't think that is possible. Because love and peace and calmness, and kindness. We can only find it in the…
INTERVIEWER: Spiritual.

INTERVIEWEE 5: Exactly. You can only, I'm talking from my personal experience. I found my way and every time I need to feel that way, that is where I go. I can't see it being truthfully that way without.

INTERVIEWER: You have to be on a spiritual journey, a pilgrimage. Yeah.

INTERVIEWEE 5: I think the two, the one complements each other. Yeah. I think together you can...

INTERVIEWEE 3: I disagree completely. I think we are, we're all on a spiritual journey, whether we like it or not.

INTERVIEWER: No, sure. Yeah.

INTERVIEWEE 3: We're all spiritual beings.

INTERVIEWER: But not everybody's aware of that.

INTERVIEWEE 3: I know that, but that's not the question.

INTERVIEWER: So?

INTERVIEWEE 3: I think we are all on a journey, whether we're aware of where it's taking us or not, or whether we have insight to our own behaviour or not. We're still on that journey. If it takes 50 years to wake up, or 20 years, or 30 years, or 100 years, or if we don't wake up, but you're not going to have a natural correlation to be a transpersonal leader or coach if you don't have that awareness.

INTERVIEWER: Sorry, just say that again. You won't?

INTERVIEWEE 3: You won't have the correlation to be a transpersonal coach or leader if you're not aware of your spiritual journey.

INTERVIEWER: That's it. The awareness of it is important.

INTERVIEWEE 3: It's vital and I think it's also important, not in contradicting what you said, but for people to gain an understanding.

It's the understanding of tolerance of other people's journeys, because everybody's at different stages, and because of the unique nature of everybody's personal journey, that's where a real skill in transpersonal leadership comes in. It's getting all of that to work in a business in synchronicity,

INTERVIEWEE 5: That is also then dealing with it skilfully.
INTERVIEWEE 3: Yeah.

INTERVIEWEE 5: But I think if you go down to the spiritual side of things then it's more dealing with it from the heart space.

It's the understanding of tolerance of other people's journeys, because everybody's at different stages and because of the unique nature of everybody's personal journey, that's where a real skill in transpersonal leadership comes in. It's getting all of that to work in a business in synchronicity.

INTERVIEWEE 5: That is also then dealing with it skilfully. Yeah, but I think if you go down to the spiritual side of things then it's more dealing with it from the heart space.

INTERVIEWER: My experience of it is that I wouldn't have achieved what I did without my spirituality. Becoming very aware that spirituality became tangible for me. We use emotions to make sense of our experiences. Spirituality became the emotion "In making sense of my inner experiences".

I absolutely agree with what you're saying, Mark, is that if you don't have an awareness for spirituality, there's no way, because then you'll keep on driving ego.

As Jung said... *"You can't use your ego if you don't identify that you've got one".*

INTERVIEWEE 3: But also, Johan, I think, just on your point, was your entire life you had callings.

INTERVIEWER: Spiritual callings, yeah.

INTERVIEWEE 3: And you can pinpoint, those three pictures in your passive, right? Whether you acted on it or not, it was there. Whether studying theology, you were tough or not. It was there, there was a journey, and although not by definition, and this is where I think a lot of

this can get so over-layered and over-complicated in definition. And I know that being an academic, you always start your papers with definitions.

And how do you start defining emotions and concepts like love and grace and things like that, which are unknown, or, I mean, everyone around the table has a different definition of grace. It's a very complicated thing and you know, I don't, I don't think that it can ever reach a point of finite knowing.

INTERVIEWER: No, no. That's why I believe a transpersonal, my own journey is, as it's manifesting, it's but only the start of it now. And I believe that I will become more of a transpersonal leader all the way until I die.

But I still have to, to just, we'd have to spend some time here because if it's a guy that you know, we have to give advice to go, "Okay, so you want to do this"? We've all said you've got to get your organization aligned. The people in the organization, we all noticed the pre, the middle, and you know how confusing that could get?

What role do you think our spiritual practices in the business you know getting Nada on board for that two years because her focus was organizational culture, bringing a spirituality into the business, or creating the awareness of our spiritualities?

INTERVIEWEE 3: I think initially with Nada I think the idea from senior management level, and yourself, the idea was, the intention was pure and 100%. I think the implication,

or implementation, should I say, in the beginning, might have come across as more Bible bashing. Where if you participate, you will do this, you will do that.

Rather than saying, here's a space. Use it if you want to. Don't use it.

INTERVIEWEE 4: I must say, I agree. I found a lot more spiritual movement in the organization through our morning check-ins, for argument's sake. Where you allow the staff member just the safe space. Tell us how you feel versus, and I know the intention of the, of the nationwide thing was pure, it was fantastic.

But there was a lot more spiritual movement and a lot more, the staff have this safe space where they can tell us what's on their mind, tell us how they feel. And it immediately, it sort of opens up that, yeah, that you didn't necessarily have was not a session as well. I mean, this group coaching that we had a week ago, that was profound.

And I mean, that to me was such a rich example of all of us being interconnected on a spiritual level. I mean we sat, we did the circle of excellence coaching. We sat in the lounge, everybody gave feedback, but you could see if someone struggled to give feedback, you immediately saw the emotional reaction of five or six people in the team.

Everybody was just so connected at that point in time, and that can only be by way of spiritual intervention.

Because at the core of transpersonal leadership is spirituality. At the core of transpersonal psychology, and this is why I chose the subject, you know, I could have gone authentic leadership or I could have gone implicit leadership theories. I didn't want to do that. I thought, you know, if I do the research and I align the psychology, transpersonal psychology with spirituality at its core, then transpersonal coaching that is developed out of those sciences with spirituality, developing the transpersonal leader, to sort of make a quicker impact. Because even with the definition of authentic leadership, spirituality is also there because in authentic leadership, it's about how do I show up?

One aspect of it is how do I show up as the true version of who I am and not the ego? Now, for that again, you need spirituality. Now, spirituality is not faith-based. Spirituality is across all dimensions, and this is what Stanislav Grof said in his "Way of the Psychonaut". He said,

"Spirituality is one aspect of human experience that all the other schools of psychological thought omit and leave out".

In Afrikaans we talk about "Sielkunde", the psychology of the soul but yet psychologists don't work with the soul. They're more brain-focused, cognitive behavioural theories. So, I mean, it's interesting just if I should give a guy feedback, you know, somebody should say to me, listen, I want to, I want to change because yes, I get what you say in terms of the organization needs to be aligned. I feel the more I went on the journey and the more I changed because I went from headspace to heart space, which is much stronger.

You radiate a different energy. So what happens is more love and compassion and care and generosity and the hospitality are tenfold more powerful than anger, fear, or shame. And therefore, it's not a pointy exercise. It's not something that's going to penetrate you. But it's something that's going to surround you.

And yes, when you're ready, you'll absorb. But what we've seen in our organization is the, is the transpersonal culture. There's no doubt it has just freed our business to go to where it was supposed to be. But you can't have a transpersonal culture in a business if the leader is not a transpersonal leader, it is impossible.

And all the training that we did, and we're going to come to it now-now. All the training we did by sending everybody on Enneagram testing and that was all to help them also start the journey. When they're ready, you can't force them, but when they're ready. When they're ready.

So, a guy comes to me today after my journey and he says, "Listen, I'm heading up a company with 300 people in it and I want to do what you guys did. I can see it. Jeez, you guys just show up differently. And you draw opportunity, you know, to you. It's like you're connected on a different plane. I want to do that".

My advice is going to be are you ready to embrace spirituality? Because not a lot of people are, if I mean, there's a whole lot of academics on even just in the Christian faith, you know, somebody says, no, no, no, no, I'm not religious, but I'm spiritual. Well, there's a lot of academics on that.

Alright. It's just that your spirituality takes on meaning through the faith. But spirituality is interfaith. It's across everything. I mean, I honestly believe that nature, I feel more spirit in nature than anywhere else. Why? Because I believe that even the trees are spiritual. But my advice was going to be, are you ready? You, we start with you. Can you learn to like yourself a little bit more?

Can you deal with your pains? Can you go through this inner transformation, this from the false self to the new self or to your true self? The one that was always there, as Marc has said, we're all, we're all spiritual beings just on a physical journey. But are you ready to become aware of that?

Are you, are you ready? And then if you are ready, my first other remark is going to be, is your family ready? Because if you go on this journey, you change and your wife or your partner might turn around and say, but this is not the guy I fell in love with. This is not the guy I married. And he's now making me feel totally uncomfortable.

Yeah, often I've heard that in other people's journeys. So in learning from all this, are you ready to face that pain inside? That's the first thing. Are you keen to restore the relationship with yourself? Because it starts there. This is really, this is not a bottom up. You really have to, you know, not a top down like an instructive thing.

Here you have to change initially, then the immediate people around you in terms of your board and your senior level so that you all on this, on this new purpose. And then you need to allow time for it to permeate down into the organization to the drivers, to the cleaners, to the but are you ready? And then is your family ready?

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That, because that's my experience. Is your family ready? Because your change is going to be radical. And now the third thing is you ready to, to contemplate or sit with the thought that you're actually a spiritual being, in a physical body journey, are you ready to contemplate that, without bringing faith into it?

Are you ready to do that? Because those are the prerequisites. What happened? And then you'd have to let go because what happens thereafter is not you're doing that. Some magic takes place and it is. It's a, it's sort of a different realm that takes over and there's this holistic, I think, Johannes, as you mentioned something about the personal and private spheres, they start, you know, we, in our leadership, we worry about both now.

But it's a holistic thing. It's about your brain, your words that come up for me now is if I, and, this is only to, you know, to stoke the conversation is, I would say to a guy, "Are you ready to move into a long walk under a cloud of unknowing? And while you're stepping on a cloud filled with eggs of forgetting. So, can you sort of let go of the past, your experiences, but do not step too hard, because you could fall onto your own backside but as you sort of forget, move into the unknown simultaneously". That would be my advice just from my journey. I mean, there's somebody that I had an interview with or discussion with it said, "Oh, it's to explain your transformation. It's simple. You were a Goliath and today you're a David". Okay. I haven't thought of it that way.

Jeez, that's profound! It actually calls for a book. But that will be my advice. We talk about Hersey and Blanchard's situational leadership approach, where they talk about your approach based on this situation, but also talk about the readiness of the followers.

This situation has to be you know, ready and, the organization sort of have to be ready, which I suppose we all are, but you need to become aware that you're ready, ready for what? Because we have this intuitive wisdom, but you still sit with these past experiences and belief systems and worldviews.

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And I mean, it goes as far to say, are you ready to challenge your worldview? That'll be from the hot seat. Me going through this process, that would be the things I would say to a guy that says, I wouldn't. I mean, if I can go back to that guy and actually want to that executive that tried it apparently lost 100 and odd million.

Because of the journey and then turned back to his old ways to go, "No bullshit. I'm going back. I actually want to go and sit down and chat with that guy and go, "at what point did you give up? And was it just the financial part or was it that you couldn't face your own inner demons"? Because that could also be the leader going this has become too much for me so therefore, I'm going to use the excuse of the company not making money and hence I'm going back. It's complex. But what do you say about these things that I, I just spoke about? I mean, I just shared with you from my experience. What I would say to someone.

Any more thoughts? Please guys, there's no right and wrong. I just, you know, the more I get your experience, the stronger the research will be, the stronger the model of development is going to come out, and the bigger impact we're going to have. The five of us, six of us sitting around this table, believe me, nowhere in the world are they having these conversations right now.

Nowhere. The world is going, we don't know what to do. I mean, look at the leadership in the Israel Palestinian thing now. Oh, that's like you need a transpersonal leader to deal with that because the longer you push the egos there based on the doctrines, you will destroy each other. The world needs the solution.

INTERVIEWEE 3: Yeah, no, like there's a big thing that's coming up for me now is the song. And it's four words, Thy will be done.

INTERVIEWER: Thy will be done.

INTERVIEWEE 3: I think that if you interviewed that Ouk that is supposed to be failed, I think it's that point where you give up your own plan regardless of not knowing where it's going.

And allowing it to show you the way, to give you that grace to have the awareness of what this is all about. Yeah. And that's probably going to be the most difficult thing to sell if you put it that way, you know.

INTERVIEWER: That's the leader. Because the minute you lose faith in this journey, it all falls flat.

INTERVIEWEE 3: And that goes into the personal why's and the personal, and the organizational why. Being on the same page.

INTERVIEWER: More? Johannes? Because I think this is where the "tekkie" hits the tar. I've got to ask for more opinion because this is where the "tekkie" hits the tar. This question. Because this is what the study is about. I mean, I said to a very good friend of mine who did a PhD in practical theology looking at servant leadership.

And I said, please just don't let it be another theory and it doesn't really hit, you know, the floor. And I promised myself one thing with this. And that's why I changed it from a PhD to a DBA. To go, this is where the "tekkie" hits the floor. And I'm hoping that through this study, we'll have a concrete advice to somebody to go, this is an area where you're not going to control, that you will get some controls in, but allow manoeuvrability in it. These are the areas that you can sort of prepare for the change.

INTERVIEWEE 3: I've noticed that that's exactly where the massive paradox of this whole study is, is one thing, is that you've got concrete proof, right, that this works. You can put round figures, year to year, right? You can do all of that evidence that it works.

But you cannot put one single fact on the table of how it works. So you can't give a blueprint to say the first step is here.

INTERVIEWER: Oh no, no, it's not going to be. No, no. The transpersonal is everything but a step.

INTERVIEWEE 3: No, I know but I'm just saying it's, you've got more proof, but you don't have any evidence.

INTERVIEWER: But this is what the study is about, is to bring that evidence out. It's evidence-based study. It's this is what we're trying, is because I'm hoping that from here, Mark, I can take this and then put it in a PhD where then the PhD then becomes the development of the actual coaching model, the theory behind the model. But this is why this is a DBA because this is something that has impacted our company, and as Mark said, we've got the proof. It's ridiculous. We're talking about threefold growth. We're talking about a complete change in culture. It went from fear to happiness and joy, and it went to super creativity, and it's all there. And we can all attest to that.

But, out of this lot, I need to find those pillars, and these conversations will help. Otherwise, it's going to stay there and, and I would love to find a way and I've got a passion to do it. That's why I'm spending, what, for the last three years, four years on this study is to really get something out there, but...

INTERVIEWEE 5: I think it's not a wake up the next day and walk into the office and say, "This is how I want to be. I think it's a change from within. It's a change. To deal with whatever you are experiencing, whatever you're feeling, to finally get to a point to say, listen, you know what it, it's sit back and let the unknown take control.

INTERVIEWER: And I'm not, yeah, I, as you were talking, I recall having conversations with Johannes about the concept of wandering, which is part of Bill Plotkin's "Soul craft".

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We sort of, part of this journey is to wander. You don't have a path, but you wander. You just go for a stroll. Yeah. And let, just sort of your heart draw you in nature. I mean, that's where it came from. The power of wandering. We all want these pre, you know, carved out paths.

But then we don't learn. And this journey is about I've wandered with you and I'm sort of now trying to find those little bulbs along the way in the wandering. Because if you say to an executive leader of a large corporate for a public company, you know, I want you to go wandering for the next six months. You know, then the shareholders will fire him, immediately.

INTERVIEWEE 3: But also I think just on that, that very thing Johan is to eradicate the concept that it's either one or, that you're not dropping your standards. No. You're not dropping your expectations of performance. None of that. So it's both and, it's just adding. It's adding the spiritual layer to everything. I had a session with a guy in Australia, and he just said to me he starts all his coaching with: "What are you reading"? And I said, "Why did you ask that question"? And he said, Because now I know exactly what you are interested in".

When reading is not a chore or you're not doing it for exams or whatever, but you're doing it just out of interest and passion, that's where transpersonal leadership is creating space. It's that you're given the space to be yourself. And yes, you've got things that you are accountable for, in terms of actions and performance and, and, and.

But having that, that kind of left wing of tolerance and kindness and that is that you can take that performance to another level by saying, "Lucille, what do you think of this idea", or, she might have something different which adds on. So I think it's so multi-layered. That's my point being is that it's not an option. It's a, both ends situation.

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INTERVIEWER: Yeah, I think as you spoke, what resonated with me was, it was also embedded within both end Ignatian spirituality. And a lot of my growth came from Ignatian spirituality the both ends. I quite like that. Okay. So, it's interesting do you want to say something?

No. Everybody okay? Can we move on? Do you want to just break for five? Okay. Just pause that. We just break for five.

INTERVIEWER: All right, so everybody ready to continue? The next question I want to pose to the team is how do you think the concept of self-transcendence manifested in Johan Slabbert's day to day leadership practices? Fine, keep on talking.

INTERVIEWEE 4: So I think the big manifestation that I noticed is coming back to the reactionary thing again is that the immediate self go-to was one of a reactionary nature, and that reactionary nature could have been underscored by aggression or fear or anger or whatever the case might be.

Whereas now, I think Mark, you alluded to it earlier, is that you give yourself that split second to check in with the headspace. Is there any logical reason for me to react right now? And then also to check in with the heart space. If I react now, what is the indication there?

And yeah, that to me was the biggest manifestation of the self-transcendence in the day to day practices, I would say, yeah.

INTERVIEWEE 1: I would agree the visible presence of a spiritual heart space versus just a physical exertion of a different purpose being driven. The allowance for the same spaces to exist and to manifest in those around, and a support of guidance with regards to allowing the people to let that manifest.

INTERVIEWEE 3: And also a change from Johan's way is the only way. It was a collaboration and a space for other people's input.

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INTERVIEWEE 1: I'm going to attach to what you said now. I think yesterday when I spoke about it, I said as if it changed from a listening, (not really) to a hearing, so I'm hearing you yeah, again, for the allowance of the hearing, the contribution.

INTERVIEWEE 4: Hmm…That's very true.

INTERVIEWEE 5: I also think that was the very evident for me was that the interaction with staff itself, because that wasn't really present before. It was you on your own, in your own space, having it your way. Now there is that interaction and then getting back to the hearing, not just listening because my mind's already even made up to what I'm going to be telling you.

So the interaction with staff, with people, with the ones around you, was to me, spoke volumes.

INTERVIEWER: That's where you could see the self-transcendence.

INTERVIEWEE 5: Yeah, very much.

INTERVIEWEE 3:   Giving other people space for their own self-development. So not Johan's chosen path for them, but where they saw themselves going.

INTERVIEWEE 1: If I could add another thing, also where the self-transcendence was visible, was with previous people fulfilling previous positions, there was a shift towards when mistakes would have been made that had a radical impact on the business, and on people's futures, et cetera, et cetera.

It went from the disciplinary investigative as to why, the how, and fixing nature of things to let's look at the being. Why are we here? Why is the being here? What is going on in the personal sphere? What is going on in the developmental sphere? What are the emotional

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challenges? Where is this individual's heart space, emotional space, mind space? That was a big shift for me.

INTERVIEWEE 4: And it's very difficult for organizations sometimes to keep up with that because the organization might still be very much from a senior leadership perspective. We saw it a week ago when we saw immediately in a note, this person must go, and then engaging in that same conversation with Johan for a half an hour and all of a sudden the decision changed. I'm sure there was a reason. It's really powerful.

INTERVIEWEE 5: It was put on hold, I believe, I said to you, I think there's a reason it was delayed. Because there was another conversation that had to be, that had to take control in order to make the right decision.
Yeah. So that was great. It spoke volumes, because it was from the one extreme to the other.

INTERVIEWEE 4: [laugh]

INTERVIEWEE 5: But it was the change, just the feelings that go with the change that you're comfortable to. Because remember, whatever decision you make and to be able to lead and to get the results, it must be done from the heart, or you're going to be fighting other energies because nobody wants to feel dark and doing the right thing and being ugly about things. Nobody wants that. Don't think there's anybody else because the other space of doing it the right way and doing it from the heart space, there's just more rewards for yourself. They say, don't give away peace, be the peace. Because once you are the peace, you're going to attract the peace.

And it is something you need to, I think you are challenged with every day. Because we all come from our other space of thinking and being and doing it, and we only know it the one way. But letting go, and allowing peace to come in, gives you the better result. That you, because remember it's about you feeling better about it first.

Before whoever you're leading, to feel comfortable with it. I think that there's a lot of letting go, even for myself. Because you tend to think you're supposed to be fitting into a certain mould.   And I remember when I started, after all the many years, I was like, "Man put the phone down and make your next call, put the phone down and make your next call".

Because I believe, I was chasing and trying to make something happen and it wasn't time for it to give birth yet. It was only when I let go. It's funny that you, we do 80,000 at the desk, but I may be made four calls. Sorry if you're going to check my call ratio, [laugh] but it comes from the letting go.

INTERVIEWEE 3: Right there, the call ratio is the thing that you still remember. That, and that's also the allowance of a being with a position. So it's almost taking away the black and white and injecting a little bit of grey and colour, which gives people breathing space.   And it's exactly what, it's funny you would call me out because I was about to call you out.

The very kind of statement of old was, "You leave your troubles at the front door when you work". No matter if you're going through a divorce or a big mess at home, getting a mind shift into work mode, having the knowledge of all of that stuff versus during COVID when Jacques was attacked.

That difference is chalk and cheese. And that's very evident in a kind of daily basis thing, even though it was a strange place that you actually were in the business, because you weren't really that involved. But that day you happened to be there and you said, just go. Whereas I wouldn't have even taken the call five years before.

INTERVIEWER: Okay. Thank you. Discuss the role of ethics. You can look at those definitions again. Discuss the role of ethics and authenticity in Johan Slabbert's transpersonal leadership. Have you observed any changes in these areas during his leadership transformation?

INTERVIEWEE 4: Yeah. I struggled with this question in our initial interview as well because we can never say that you were an unethical leader initially. Ethics doing the right thing for the right reason   has always been a very strong underpinning of your leadership style. However, I think   I want to comment on both ethics and authenticity.

If you look at the psychological schools of thought around ethics and ethical behaviour, you get this thing called egoism ethic.

INTERVIEWER: Ethical egoism.

INTERVIEWEE 4: Ethical egoism, yeah. And we might see it as a bad thing, but the psychologists have a very interesting way of looking at it. It's just you perceive that doing things in your best interest is ethical

INTERVIEWEE 1: With regards to your reference.

INTERVIEWEE 4: Yeah. So I, I think that initially in the first half. Your leadership style was very much driven out of, I need to do what I have to do to pull myself and my family out of the state of poverty that I grew up in.

So it was an egoism ethic back then to say, I need to do what I have to do for my family to get us out of here. Whereas now, I believe that ethical approach to be a lot more utilitarian, I think it's a lot more, what are we doing for the greater good? What are we doing to help everybody become the best version of themselves?

So I think the outlook has shifted in terms of ethics and then authenticity as well. In the first half, you really lived up to the stereotypical CEO, MD role. And it was evident. Strong guy. You don't cross him. Not approachable, and doesn't care how the job is done.

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Just do it. Irrespective of the trail of destruction you leave behind. You just get the job done. Whereas now, that mould has been broken completely. If you compare your leadership style now to the cross-section of a typical MD and CEO out there, the two doesn't match at all. So I think I think there was a shift on, on both ethics and authenticity.

INTERVIEWEE 1: If I can add to that, I don't know if there's such a word, if we could call it that. But I think the initial authenticity was a self-conviction and a self-belief that my black and white concrete beliefs is authentic.

For example, I speak my mind and I speak my truth, being authenticity, which it's not. It's actually just an ego fuelled saying, or suggestion, not authentic in any way, that authenticity needs to be a pure word. And then, from there, the clear transition to authenticity, to its purest and its actual definition from, being exuded, and acted upon in a certain sense.

INTERVIEWEE 4: I agree.

INTERVIEWEE 3: To add to what you were saying Louise, the I think it's for Johannes that you, that you and I both, we got stuck on the same point. Because it, it all comes down to definition again. I said to Johan in a one on one, there was total authenticity that was Johan Slabbert at that stage from his own self-belief. And I agree with you wholeheartedly that underpinning ethics was always to do good, to help people.

And that he was tough but he always had his staff's back. That kind of characterization. But, the authenticity, and that goes into the word, are you talking about authenticity being true, or are you talking about being real and that's where it can start to fog up again and really is only a question that Johan can answer himself of, is this the best version of myself being the real true version of myself?

The impact of it is very chalk and cheese as we've discussed at length. But the striving for it is what I think is important in the context of an organization. Is that you're allowed to be

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authentic, regardless of what that looks like. And it's aligning ethics, because as Louise said, it's a very subjective viewpoint of what is right and wrong to each individual or as a business.

And we've been down that road with, what we deemed unethical business people and people we wouldn't do business with. In fact, with my tongue firmly in the cheek, didn't we say we weren't going down the syntax?

INTERVIEWER: Yeah, then Johannes ended up taking us smack bang into sin. The sin industries we've got it all, but the only, no, but the only… we've got alcohol anything. Bubbles can't be a sin. [laugh]

So Mark, maybe just from my perspective to answer that question, am I now at this point, the best version of who I can be? No. I truly believe that a transpersonal leader has got a heartfelt soul cantered magnet, meaning that I'm drawn to this journey for the rest of my life.

INTERVIEWEE 3: And it never stops.
INTERVIEWER: It never stops, and I believe you never really actually I believe that I've put my first steps into becoming the best version or a hint of me becoming the best version of who I can be or what I should be. But no, I think a true, from my own experience, a true transpersonal leader is somebody that has made absolute peace with the fact that this is a lifelong journey. And that you probably ask that question if I'm on my deathbed and I know that I've got an hour left. I'm going to say, yeah, at this point, now that I'm going to pass through. I am now the best version of what I could be, but up until then, no, I don't think so.

I think the transpersonal leadership impact can just get more positive in both my own development, my family's and the organization with the staff. I think it can just become better. I do feel a bit comfortable in the fact that I'm out of that middle piece where I was doubting.

I'm more now into a conscious competence saying I think we've broken through the worst of the uncertainties, because there's no blueprint, as what Mark said, "You got to wonder".

INTERVIEWEE 3: And I was about to say, I'm being okay that might not be the next step. Exactly, because it's not linear.

INTERVIEWER: It's not. I'm excited now to see my ongoing development and the senior team. Because we, as I'm getting more confident that this is actually working, we will start coaching the team into the fundamentals that senior management put into it with a lot of focus and I do see us tapering it down all the way into all staff to become transpersonal in their nature.

And I think if you want to see this business really explode, it's when we start touching the packers and the sweepers for them to become transpersonal. Then I think you're going to see this organization really becoming sort of and in itself a lodestone, drawing other organizations and other CEOs and that I think would be one of the KPIs for us to go, "Okay, we've had an impact for the greater good" is when I think we get that call from another CEO again saying "Johan, if you've got an hour for me, I'd like to chat to you about that journey."

We are interested and I'd like to bounce off. I think that's the point where you're going to go, "Okay, but I don't think it's now". This is only the smaller version of my larger true self. It still needs to develop. Okay. Alright. Anybody else? All fine? Can we move on? Everybody happy?

What are your thoughts on the sustainability and future implications of transpersonal leadership in our organizational setting?

INTERVIEWEE 4: I don't like this question.

INTERVIEWER: What are your thoughts? The thoughts are, do you believe it can be sustainable?

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INTERVIEWEE 4: It's because we very seldom think of that, right? We've now brought the transpersonal journey to this point. Always the entire discussion was a retrospective the whole time.   But it's the first time that it's forcing us to look at it down the line.

INTERVIEWER: So I think it's more an awareness of, is it sustainable?   We know that organizational leadership is not sustainable. Alright, because people grow tired, they get "gatvol" , they can't keep up with that pressure. Alright. So now we're looking at transpersonal leadership to say, is this sustainable?

INTERVIEWEE 1: I think the sustainability would come from involving the whole company in a reflective exercise and then looking back, attaining and looking at key results, key features and probable, developmental pillars that has been present throughout the whole period, the transitional period that brought the company and the people to where they are now.

Taking it forward and then also maybe spending time and looking at what relationships with a business to the external world, which relationships carry, which relationships work, and why is it that certain doors not on is just an immediate different note of that, and within your greater purpose, aligning accordingly.

In other words, if it'd be possible to sustain the company, if you could align your purpose with external people purpose, if it is in any way possible to do, I completely agree.

INTERVIEWEE 4: I completely agree. And I initially, we're leaving out religion out of this conversation. Yeah. I would like to touch on that.

INTERVIEWER: No, of course you are! It's just a qualitative experience. Listen, there's a lot of academics at this stage that is writing about you guys in business better make space for different faiths. Alright? There's a lot of people out there, right?

INTERVIEWEE 4: It's undeniable and, I feel like we have to at least make mention of it. That in this transpersonal journey, we can't let the faith pillar, we can't leave it out because it was a very central pillar to the developmental journey. And the reason I'm bringing this in is in this transpersonal approach, and we've seen this over the past year with the strong religious pillar that we have in the organization.

INTERVIEWER: You talking about Christianity now, Christian faith?

INTERVIEWEE 4: Yeah, Christian faith. We saw certain external factors stakeholders, like Louise said, that aren't with us anymore. And we need to, from a sustainability standpoint, we need to be aware of the fact that might continue happening. You might have a customer or a supplier that doesn't share your values or your outlook on life, your outlook on religion, your outlook on spirituality.

And then, by a greater intervention, and that's why I'm calling it religion or the religious pillar. Because it wasn't our doing by a greater intervention, these customers aren't with us anymore. And now in retrospect, you go and have a look and say listen, but this relationship with this client was actually toxic all along.

We just dragged them along for profitability of the company. But we, if you look at it, this client forced us to never put through increases. This client always wanted exponential service and never wanted to pay for it. Whenever we got to contract renewals, they always pushed us into a corner.

And, ironically, we're more profitable without them. You have to ask yourself the question that if you are going to be in this journey where you are putting something that's not tangible at the centre of it, you're going to be faced with these abnormal happenings that are going to take place, and you're going to have to try and not fight it.

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INTERVIEWER: Okay, so I just wanted to, just on what you said there a lot of what we, what my approach with spirituality was is that I think by chance our company was predominantly Christian based. And it wasn't planned that way, it was just predominantly, but in my own spiritual direction training I've become quite used to the fact that I can work interfaith.

It doesn't really bother me. Because God's in everything. And everyone. Regardless of what your doctrine says. You can't say that God is not in a Muslim. It's impossible. It's part of creation. You can't say that God is not in the Palestinians and is not in the Jews. No. He's there.

Obviously his heart's broken because the relationship truth is in its glory. That's why a lot of Christian pastors now say, this actually supports the point of Christianity that God manifested in this human called Jesus and that he is actually the relational truth. So you can only sort out the conflict if you bring in Christ into the conversation because it's about sorting out the relationship first. So that's the first comment that I just want to make and because a lot of my own transition or my own inner transformation is based on Ignatian spirituality, a very practical spirituality.

And a lot of my coaching, because remember I've done like 1, 200 hours of coaching, so that means I've been through 1, 200 hours of coaching because effectively every person you coach yourself. Although, and I'm quite excited where we are now, because originally I said, geez, would this work? I know this is how the spirituality works. Ignatian is cross faith and Ignatius said that there's seven ways to get to God and which one is the atheist. So you don't get to choose. The interesting space where we are now is that I've been watching Johannes with these check ins sometimes.

We now for the first time, we've got two Muslims that is in the circle. So you have to be sensitive now. You can't push Christian doctrine down their throats, but you can have A conversation about the unconditional love and compassion and care of God and the spirit. And understanding a little bit about the Muslim faith and the Quran.

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It says very deliberately and it's in the Quran that Muslims are urged to respect the Christians. What we see with this fighting is it's not the mainstream. That's the extremism. That's the reactionary crowd. That's the Julius Malema, to be quite frank, of spiritual warfare.

It's just, I'm trying to prove a point. We just put a point down. It's what we've seen and experienced. And I'd like to get you guys that have been in the office now for the last couple of months. It's not like the staff that has now joined some of these stilling, which is non-Christian, it's not like they've felt out.

It's because we respect that and we go, we respect your faith. But we also know that God's in you, so we're not here to judge. We are creating this space where we can all connect spiritually with one another. And it's actually been a very smooth transition. I was expecting Mark a little bit of "no, can't sit".

But this is what I keep on saying. The more you move out of the three monotheistic faiths, and, if I say move out, out of the doctrines of Christianity, Islam, and Judaism, and you start focusing on the mystical wings in terms of the Christian, the Desert Fathers, the Mothers, the Sufis and the Kabbalists.

If you move into the mystical side of it, what you find is that these differences, the doctrines that keep us apart actually dissolve as you go deeper and deeper. So yes, we are where the transpersonal leadership is anchored in myself and in this business predominantly is within the Christian spirituality, but I've also started speaking to the digital marketing guys and say if we want to get the message out or get people also create an awareness for them, that they're dealing with transpersonal leaders.

And what does that mean? If you do bring in the spirituals, bring it in such a way that it doesn't chase people away because then how do you then have an effect? So do it in such a

way that it's subtle and   yeah, just if I go back to just as a Christian, if I go back to Galatians 5, that just speaks of the fruits of the spirit.

If I just focus on that, I can take Galatians 5, and I can, you got it there, okay, I can take Galatians 5 and actually plug it into, out of the faith, or the religion. I can plug it into transpersonal. And it's exactly that. All the fruits of the Spirit is in transpersonal leadership. And it's important for us to have this conversation because we don't want to exclude anybody in this profound knowledge that's going to come from here.

And it's not even knowledge. I believe what comes out of this study is going to be wisdom. Alright?

INTERVIEWEE 3:   I think the question of sustainability comes in the fact that you're not in the spiritual business. The core businesses are what catering does, what point of sale does, etc. The environment where business is being done the way, the environment where the business is being done, is where the transpersonal leadership is going to have an effect.

What you were saying now about, different religions and that on a Monday afternoon, I join what's called "Metta Mondays", and it's an international Zoom call with whoever wants to join where people just get together for an hour of peace and meditation. And yesterday they spoke of the word "Shalom" and "Salaam" are basically the same.

It's peace. And it's all derived from the same thing. Then they read an Islamic poem of peace and a Jewish one, for everyone just to bring their energy in. To make sure that what is left is actually love and kindness and whatever everyone's going through their thought processes of power and control and whatever, that's not for us to lean into.

Our love and kindness and our energy has to be for the greater good and for the protection of the kids and the innocents that are trapped within. And then a contextual, organizational thing is that to give the space for that check in.

INTERVIEWER: What is a check in?

INTERVIEWEE 3: It's kindness.

INTERVIEWER: And it doesn't matter, you are heard.

INTERVIEWEE 3: And it doesn't matter what your definition of love, strength, or God is. It's that, that's what it's about. It's not about where you go on a Saturday, Friday, or Sunday and express your faith outwards as a stamp of approval. It's the character. And there you can insert your definition of character when nobody's looking.

INTERVIEWER: Yeah. Yeah. Who am I when no one's looking? Okay.

INTERVIEWEE 4: But I do believe there is an innate wisdom in that space that we aren't necessarily privy to. We don't understand what happens in that space. And that's why I said you are going to be faced with a supplier leaving, a random customer onboarding, a customer leaving, a random supplier onboarding.

But we need to have faith in that space. Yeah. And when that happens, we can't then all of a sudden fall out of the transpersonal and move back to organizational because we have to go and control the environment. It comes with a package. And you have to find this. We have to as business leaders, find this in ourselves to have peace with those decisions as difficult as it may be.

INTERVIEWEE 3: So you're going to put a sign up there.

INTERVIEWEE 4: What's that?

INTERVIEWEE 3: Sustainability is faith.

INTERVIEWEE 4: [laugh] Yeah. Let's not lie about that.

INTERVIEWER: It's to become aware, that within this field of spirituality, energy from very deep in the quantum fields that, a sort of a transpersonal approach would be seeking a flow state.

We speak about a flow state, one with everything and all of creation and with God and the flow state, the sweet spot, the spot of least drag.   In Aviation we've got that one setting in a specific environment. It changes every day, but it's that one day when you, or that day that you fly with the specific conditions, your pedals are at a specific point, your cyclic is at a specific point, your collective is at a specific point, your power setting is at a specific point, your rotor RPM is at a specific point.

You fight the aircraft until they all just, it all resonates into one being and then the aircraft stays out there with the least amount of effort and it just flies.   And I think it's within the transpersonal is the seeking of that spot. But then   you are in sync with universal consciousness.

And if you're in sync with universal consciousness, you now have to, what you're saying is create an awareness that universal consciousness might be changing the way things manifest in the material world where you are. And as you say, some people go and you go, "Oh, that's sad". And then afterwards you go, "Oh, that wasn't good for us".
"Thank God they're gone". And then some other people out of the blue contact you and you go, "Yeah, this is more aligned in terms of who we are". I think that's what you're saying. Just be aware that things might change because of the underlying energy fields.

INTERVIEWEE 4: And you have to jump out.

INTERVIEWEE 3: That's also just a very important fact. And I think this is what you were getting to earlier, is not using that awareness as an excuse for non-performance.

INTERVIEWEE 4: Oh yeah. Definitely.

INTERVIEWEE 3: Or saying okay, we didn't get that and not looking at the real reason why that didn't work. But just using transpersonal leadership and saying it's God's will without unpacking that and going, "Yeah, it was still God's will, but we need to jack up on this".

INTERVIEWER: Now what you're saying is directly correlated to what Louise was saying. And I don't know if you guys noticed, but what she brought up in her response was, this thing can be sustainable provided that you get the entire organization, all its staff to start practicing reflective and reflexive thinking. And what Mark has brought up there now is totally aligned in terms of, okay things did change, but let's reflect.

Let's reflect, let's journal and let's learn out of this.

INTERVIEWEE 4: So I just want to build on that. You must be very careful that in that reflexive process, that's key. You have to do it, of course. It's just good business practice, but we need to be careful that in that process, we don't revert back to organizational issues, that we don't go into a complete overdrive because of our own fears of vulnerability and all that.

That we then let go of transpersonal completely. There's a reason why that customer has left. If you, if we're going to operate in this field, we have to embrace that. I think we all fight it. And yeah, you need to make sure that you just, you can't just let go of it, access it when you want it or need it.

INTERVIEWER: And what guides us there is the spiritual direction practice where you listen. When you reflect, you listen to the movements within, and then identify. Because there's three voices, there's three movements that you can listen to inside. The one, which is the

most prominent one, which has driven all our behaviour for way too long is the voice of the ego spirituality.

I'm going to make this decision because I need to protect myself and what my people think. So you need to identify if the ego is the motive, you'll quickly, if you allow the ego, you'll go back to the organizational leadership. So that could be like a, "Okay, let's just check in. Is it the ego defence that's setting in it"? And then… and if you have that awareness you can navigate, you can go, "Okay, is it necessary"? But now we can listen to it because remember we welcome it because it's there to protect us. It's not there to rule us, but now we welcome it and we go, okay, thanks for checking in. There's a certain amount of fear that's coming through here.

I wonder what the ego wants to tell us. Should we be fearful of something? Is it a fear of, oh, you guys need to know, you need to go and do research, you need to try and get to the core of it. What is it, why is it here? Because that's still a gift of God, the ego. Is it telling you something or is it linked to your core wounding?

And if it's linked to your core wounding or anybody's core wounding in the team, you can't listen to it. Alright? But then there's the second movement. And that's the second movement where if you listen, if you reflect, and like Louise said, and that's a very good point. My mind was going, what can we do to get this entire organization to reflect?

And to do reflexive practice is something we could really think about because most training and development happens in the reflecting process. Again, we don't develop because of the experiences we develop by reflecting on our experiences, all right? So the other voice that we listen to is a voice of, or movement of when I feel this, I just feel a lack of hope, I feel a lack of… it's a combination. I'm not hopeful. And there might be anger that skews it or shame or fear, but I'm not hopeful. It's difficult to create a vision through this energy. Or then you know, that's dark matter.

All right? That's not the light. Then there's another energy that moves within you as you think these things through and that's breath, where the previous one is constricted and I can't breathe. This one gives you breath. I'm where I'm supposed to be.   Yeah, I can use this energy and I can visualize the future.

I can, so there's hope, and there's creativity. That is the voice of the light. That's God. In spiritual practices and in the coaching, I've incorporated within my transpersonal coaching, the spiritual direction practices, the whole lot into one session. Although I do spiritual direction and coaching separately.

But what's happening is without me planning it, it's just coming together.   Where my coach, whoever I'm working with, whether it's a directee for spiritual direction, there's this very flow state, this very malleable. We just listen to where things are taking us and have an awareness for this wisdom and you can to make sure that you don't go to the organizational so that you don't fall back to it because of fear, because what's going to drive you there? Fear, anger, shame. So it's there to stop and go, maybe just checking and you might, by reflecting on it, go, no, I wouldn't.

We actually need to go back to a bit of organizational leadership now, because the organization is shouting for it now, alright? It needs that little more of a control. We need to get through the swamp now, alright. So it might be that we need to go there. And that's why I think somebody, I think you said or, it's not that you give up the organizational leadership.

It's both and. So it's the organizational leadership and depth. But that's interesting, it's to be open to it that things might change from these deep energy fields, alright.

INTERVIEWEE 4: But I think the reality of implementing that in an organization where there isn't the spiritual inclination and the transpersonal, if you're going to try and implement that approach in an organization that doesn't have that, it's not going to work.

INTERVIEWER: No, because at the core of reflecting and reflexive practice is your ability to look inwards. And you, when you look inwards, there is no sensory. And therefore you need spirituality because there is no sensory, you can't see inside, it's dark, you can't hear inside, there's no noise, there's like absolute silence.

It's like being in deep space, because they say even in space sound don't travel because there's no medium to carry the sound wave and when we go inside, that's why Stanislav Grof calls it "The Way of the Psychonaut". Actually, space, when you go in, yeah, it's like you're in open space. All right guys, so we, I think we've handled a lot of the stuff and we're coming closer to the end of it now.

Yeah, I just want to say, we have spoken about the organization culture, how that has changed through my leadership transformation and what you've witnessed, I think we've touched that. Is there anything else anybody wants to throw in, maybe another thought on it? Everybody happy?

And then sustainability we spoke about, and then what impact did your own self transformation from organizational leadership to transpersonal leadership have on organizational efficiencies and productivities and profitability and deliverables? I think without putting words in your mouth, I think we agree that there's no doubt that through the change of the leadership styles, the businesses are doing better on all fronts.

INTERVIEWEES: Yeah, yeah.

INTERVIEWEE 3: I think we touched on that earlier. I think that's what I said to you in our one on one, is that is your tangible proof. Yeah. That's where you go to Johannes and say, "Draw up a report of before and after".

INTERVIEWEE 4: Yeah. You can literally attach a Rand value and a percentage value to this.

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INTERVIEWER: Because the question you are going to get, and I know that there's some academics who spoke about it and said that because what MacLennan refers to as this transcendent identity based leader is transpersonal leaders, alright? Because they move beyond their identity, they transcend the ego identity.

There is one article that I read that actually the guy says, "Where it's being tried and implemented successfully, there's a direct correlation to an organization's improvement financially ROI. So shareholders will be happy with a transpersonal leadership style because it will make them more money alright.

INTERVIEWEE 4: We can implement a number there in the studies you use.

INTERVIEWER: Yeah, no I'm actually as I'm going through all these interviews and today even still, I think we should. I think we should go put a damn timeline down when this whole process started and where are we now?

And over five years put it on straight line graphs and see what has happened to staff turnover, what has happened to turnovers, market share, what has happened to job creation, what has happened to, I think we can have a whole lot of those factors in there because we've got the proof for it.

This is it. Sucking it out of our thumb. We go, "We're not sure what it is, but this is what the study is to try and find out what actually helped us to get there. But here's the fact. Here are the facts". And I think this is what people want to hear out there. Because if you don't link it to economic monetary terms, the guys get very sceptical, because of ROI. Alright.

Final question. In your opinion, what impact, if any, did Johan Slabbert's leadership transformation have on the dynamics and interactions in your personal sphere if any?

INTERVIEWEE 4: So I would like to say, but again, I, we speak from a personal perspective because we're family. But not only was there an enhanced relationship with you as my father and with the family as a whole. Even in my home environment, because you don't have that amount of anxiety and uncertainty at work, you don't walk in at home with this already heightened level of anxiety and uncertainty already.

So for me, it definitely had a positive impact because like you said, flow state being at work felt a lot more natural than what it used to be and you went back home with that sense of calm.

INTERVIEWER: And that had a positive effect on relationships inside of your family?

INTERVIEWEE 4: Yes definitely, because you're not quite as explosive when you walk in. [laugh]

INTERVIEWEE 5: That sort of created an awareness of how you do not want to be because of how it makes you feel when you're exposed to that kind of thing. Yeah. It's not easy, but it's…

INTERVIEWEE 1: I think on that point with regards to our situation and working together obviously a mega impact, the transition with the transpersonal style within the environment, because no matter how hard you try working together and then arriving at home, there remains blurred lines.

It's never a concrete ending or a beginning, so where the one would end, nothing new will begin. And the stressful and the tougher energies of the day always transition through. Yeah. So irrevocable impact at home, but in an amazingly positive way.

My relationship just between the two of us and my relationship with the children. Do you want to unpack that a bit?

INTERVIEWEE 1: Yeah.

INTERVIEWER: Without putting you on the spot.

INTERVIEWEE 1: A little bit.

INTERVIEWER: But be honest.

INTERVIEWEE 2: Okay, our relationship went from nothing, not nothing but more of a business focus orientated, goal driven individual with lack and little in a relationship to go on, to a full on relationship, open, available, approachable, loving entity.

INTERVIEWER: And the kids, did they say anything, anywhere?

INTERVIEWEE 1: I think for them, because of their point in their development where they still are, it's sometimes difficult to believe the transition that has taken place. And there's still that little bit of trepidation with regards to their action or inactions on things. But, I think once they pass that point, it's evident within their actions and their complete relaxation with regards to how different each and every individual one of them are is evident. Their ability to be who they are in a very authentic way. As broken or as half developed or as on the way they are, that is evident, yeah.

INTERVIEWER: And in the extended family?

INTERVIEWEE 1: Yeah, that is interesting. I would say the relationships in the extended family was quite flat and broken, it wasn't open, full and truthful relationships. Whereas the transition and time spent gave for opportunity to relearn, re-get to know a real being and an authentic version of what a facade once was, yeah.

INTERVIEWER: But positive?

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INTERVIEWEE 1: Yeah, positive. Without a doubt.

INTERVIEWER: Anybody else want to go? My change, my personal development, transpersonal or towards transpersonal, first steps into transpersonal leadership, the change of the organization, culture, all of that. Did you find any impact on your personal side of it in your personal sphere, because it doesn't all need to be positive because this could also pan out to be a challenge for you then, in your personal sphere.

INTERVIEWEE 3: I just think that the biggest gift that I received in your transformation   was due to the opening of the door. It allowed me to have a voice, which in turn, put a value to that voice. So it stepped up my self-worth and it also stepped up my self-confidence. In that I can speak for myself and I can act for myself. Previously I think I felt controlled by people and circumstance and history. So it was a freeing freedom in our relationship.

And I think I said to you that, if I didn't, I'm saying enough. Part of exiting the hold and going into the middle of that time phase. One of my absolute favourite things in the world was going to Joburg with you because very selfishly, that was me and Johan's time. And where we could really exclude the rest of the world and really talk about shit that mattered. And those were very special moments and then after to the latter part of the middle and etc. is, that became more commonplace. Although my number two was very jealous of everybody else sharing my space.

INTERVIEWEE 1: Confirmed.

INTERVIEWEE 5: Yeah, I think for myself…

INTERVIEWER: Just hold on, okay. How did it affect your personal life?

INTERVIEWEE 3: Majorly. And I think, as we also discussed last week, is you've always had a habit of making a statement, and I always pick out a statement that resonates. And it's those home truths that I'm very grateful for, and the one kind of thing was, in the old style of when you were doing your coaching through Henley and that was, you were very much about wearing different hats.

And the journey that I learned, and I don't mean to blindside you with this one, but what I've learned is to throw away all the hats. Because that's where the authenticity lies. That's where my life has got to a space where I don't have to think about how I'm showing up because I'm showing up consistently the same.

There's no more of my past of hiding things and deceits and things like that where you have to think a lot about what did I say, how did I do this. Now there's a freedom just to be so that you're not hiding. And that transition has had the most impact in every single relationship. And as I said to you, and this is what, exactly what happened, what I'm talking about, where you were talking about, relationships and businesses going away.

I've lost a lot of friends in the last two years. Simply because I'm living a truth that they can't deal to see. And that's happened with Johan. I've seen it with personal friends of his that have shattered away. They're all the anti-Bible people that will have a comment. And the only reason it is because   that truth is triggering something in somebody else, of what they're not doing.

With all of that, it's developed, I've developed an attitude of gratitude, which somebody in a group thing said last week, or the week before. Gratitude plus attitude equals grace, which was a beautiful thing because I know you and I have often spoken about defining the word grace and how difficult it is. So on record, thank you.

INTERVIEWER: Thanks Mark. Lucille, you were going say?

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INTERVIEWEE 5: Yeah, I think for myself the gift I received was I think I was bordering burnout, without realizing "about to do burnout".

I was in a race, I was in a chase. And I think doing all the coaching with you, Johan, made me realize that I can and should and allow myself to set boundaries. And not see it as being selfish. And it's cost me to do a few of those, and at the same time, I'll get back to you and agree with you Mark, that you do lose people along the way.

And I think in that process on losing the people, of bringing what Johannes said about just being okay and accepting, and not seeing it as a hinder or a problem for yourself as doing something that you know that you're losing. So I think being comfortable with myself and being fair to the decisions, it's something I could not do because I needed to please and not please for rewards, but I think please and seeing it as in this is the right way you should.

IINTERVIEWEE 4: And you know what as an outsider? Yeah, I just want to say that you are more successful in the race that you ran personally and professionally, now than it used to be.

INTERVIEWEE 5: Thank you, Johannes. I appreciate that. I think that it's taken me every day to get up and to learn how to let go. Because when we are, when I felt that when I was more in control of doing it and managing it and the know-how, the less happened. and I found day to day the more I walked away.

Do you remember how I used to hate the boardroom? I used to freak out and then Marc said it's a meeting. Why I use it as an example myself. It was the meeting keeping me away from my desk where I needed to be there too. Let it go. It's a simple example.

I can walk away from the desk for a day or two and letting go only meant we gave God more time and space. Because we trusted him that it was going to work in that time that we let go. For somebody that needed to control, only knew control, to let go. Sure, it's that bottle cap

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that just, that we spoke about. That everything will just overflow.   Yeah, thank you so much for that.

Because I still feel that there's so much more. I just don't know why, there's just so much more, and whatever is happening that would have been a big celebration before is a little baby celebration because I know there's something else, for me, that's on its way, and I don't need to trace it, I don't need to question it, I think God knows my vision, and I'm going to get there without effort, so thank you for bringing me back to this platform where I can walk freely. Thank you.

INTERVIEWER: Anthony?

INTERVIEWEE 2: I'm just listening to what you're saying about the past you're saying now about being. It was always, it was a difficult and a good thing. This whole leadership development and that from that time to now, at work and personally, but we can only change that which we can, that which we can't I've just decided to let be.

And it made me also, before I wouldn't be able to not tell somebody really how I felt about them. I spoke to Johannes earlier before the meeting. That I actually had to, now in the week, decide to open up and tell this person how I really felt about that person, and that person didn't like it, but I thought I had to do that type of thing. So it's opened up a lot of, in me, that sometimes I just need to be more open and be able to say what I have to say, and not just keep it in the whole time. But it's changed a lot, some for the good and some for the bad, yeah.

But, I can see going forward, whatever decisions I need to make is going to be for the better, not only of myself, but my family, and the future that lies ahead of everybody else.

INTERVIEWER: You've mentioned, sorry, I just wanted to take a look at that. You mentioned about, for the good and the bad. How did it, if you say that there was an impact and it was the bad, what do you mean by that? I just need to understand that.

INTERVIEWEE 2: From a personal point? Look, from a personal point I think it's going to go on to what was discussed now with Louise before, is having a wife and a husband work together.

And that time I felt that, okay from a natural side it would have benefited financially, but from a family point of view, it didn't work for me and my wife at that time, working together, always came back to, Look, I'm your wife, I'm not your... I thought we were... and what happened, that happened. For us now, to be at a point where we are more.

We can talk more to each other, we can open up more. And with the children, it's like going home in the past. You just greet and you do your own thing, go out through the door going to now where you go home and you actually have the one on one. How was your day at school, how was your day at work, that type of thing.

And even at work there's some of the staff that's asking when are they bringing back the one on one's that we had, because there are certain things that they would like to share. Whoever, I don't know who's going to take that over in the future. But some of the stuff are asking for that one on one.

They miss, where they could actually, I don't know, the last time was, either it was Mark or I don't know. They had that openness, they could be able to speak and let out some more. They'll let out some to us, the supervisors or managers, but not everything.

INTERVIEWER: But generally you feel it's had a big impact on your personal life, on your personal relationship with your wife and your kids and family?

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INTERVIEWEE 2: No, naturally. Personal and spiritual.

INTERVIEWER: Spiritual? Okay.

INTERVIEWEE 2: In the past I would be withdrawn with regards to spiritual. But even the speed I went through that I had to travel train up and down. The people I met, the conversations. It's amazing. Some of the people on the train were different but the ones that I got to just listening, that what I have experienced on this road, on this trip of the development, the leadership. I was be able to give them some advice. And they could give me advice for what I needed as well.

I guess it's good and bad, but yeah.

INTERVIEWER: I understand. Guys, any closing statements? Thank you so much for all your input. It's been very rich and I can't wait to analyse it all. But yeah, bringing it to a close, I just want to extend my deepest gratitude to each and every one of you for your willingness to engage in this discussions and so openly and thoughtfully and your contributions totally have made, really, have made a huge, valuable impact provided significant insights that will definitely enrich the research study.

The perspectives shared here today will be instrumental in shaping a deeper understanding of Transpersonal leadership. They will inform the development of strategies that can foster leadership growth towards more holistic, ethical, and transcendent practices in organizations. The data collected from today's discussion will be meticulously transcribed and then anonymized.

I just want to confirm that. And analysed by way of qualitative thematic coding. The findings will be compiled alongside the insights from individual interviews to create a comprehensive picture of my leadership transformation journey you have all contributed to. The ultimate aim

is to present these findings in academic forums and publications to advance the knowledge and the practice of transpersonal leadership.

By doing so we hope to inspire and guide current and future leaders in their development journeys. And if any of you wish to discuss the study further or have any questions in future, please do not hesitate to reach out. Your ongoing engagement with this research is very much appreciated. And once again, thank you for your time, your insights, and your invaluable contributions to this research, alright.

INTERVIEWEE 5: You're welcome. This was beautiful. I enjoyed it.