A phenomenological inquiry exploring Integrity: as a source of personal power in leadership and design principle in Organisational Development.

MSc Organisation Development & Consultancy

Melvin Jarman

18 January 2019

Sheffield Hallam University

1. Introduction

A reflective phenomenological inquiry into the ‘soft’ power of integrity in leadership and contemporary idealistic organisational contexts, examining the role integrity can serve in leading organisations that espouse ethics and/or spirituality, through reflective learning on past experiences, forming a constructive critique examining the praxis of Rudolf Steiner enacted as a core component of organisational design, through the integrative lens of Organisational Development (OD). The goal, along with developing reflexive understanding of my experiences, is to gain hermeneutic insights with which to integrate Steiner’s spirituality and business in future research.

The choice of research topic was formed in my second study year of the masters after a lecture on power about French & Raven (1959)’s model of hard and soft powers, where I was left wondering ‘what about the soft power of integrity?’ (reverence for integrity is different to reverence for charisma). It was a powerful question that seeded as cascade of insights regarding my organisational experiences. I had realised that there was somehow a lack of integrity in the dynamics behind my experience of setting up and managing a social enterprise ‘The Café', for an educational charity founded and operated on the principles and ideas of Rudolf Steiner, a spiritual philosopher espousing freedom and integrity, who’s praxis and ideas influenced my entire upbringing, and which I have been striving to make sense of since leaving school.

This question set me on a deep and transformative journey of reflexive inquiries through a wide range of theories and perspectives to make sense of my experiences. This thesis is in part an attempt to articulate this learning, as well as to draw further insights. I will attempt to re-live the forming of the realisation that integrity is where I get my power from – for me, it seems that’s the only way I can gain the confidence and charisma I used to think I was not able to possess. Because of this I found great importance in exploring epistemology - the question of how we come to know what we know, which is then applied back onto reflecting on my organisational experiences, to try and gain understanding for the disparity between experiences of what is said and done in Steiner’s name, and what he actually said in his written works.

A core theme well be exploring potential the congruence between OD and Steiner’s perspective, and how OD can offer much in the way of successfully actualising spiritual values in contemporary organisations.

I will also explore what Steiner can offer to OD, by way of exploring his method, which is founded upon Goethean science, which perhaps offers a ‘bridge’ with which to hermeneutically connect these two seemingly very different worldviews/(sets of) methodologies, around the central theme of integrity.

2. Literature Review

Introduction

The literature review will begin by exploring the nature of OD, highlighting aspects that are significant in view of the central question of the thesis, and in connecting with Steiner's praxis.
The matter of integrity in organisations will then be explored, followed by a review of contemporary literature regarding Steiner, and Steiner-influenced (Anthroposophical) organisations.

The Research methodology chapter will take quite an in-depth look, picking up on the themes of the inquiry into the nature of OD and relating them to literature on Goethe's epistemology, which Steiner based his praxis on. It is longer than usual because it was the research methods module in particular which gave be the 'bridge' between my experiences and understanding how to relate to Steiner.

Research methods will describe the methods applied to the inquiry, and the results will form the basis for subsequent reflections relating to the core phenomenon of integrity in organisations, and the question of maintaining integrity in organisations where espousals are lofty.

The field of OD

OD is an integrative multi-disciplinary field of applied study concerned with improving organisational effectiveness through cultivating congruence between structure, process, people, culture and strategy, that has evolved through many phases since its founding by the pioneering action research work of Kurt Lewin, to become a multidisciplinary field aimed at improving organisational life. (Beer, 1980, Burke, 1997, Cummings & Worley, 2001, Harrison & Shirom, 1998, Kolb, 2014).

The field of OD with its applied focus and action-oriented approach, concerned primarily with *what works* '*on the ground'* in the organisational world, results in a multi-disciplinary approach that is truly open to learning (Kolb, 2014, McAuley et al 2014). The field's stance with theory carries the 'so what' question (Mullins & Christy 2017): its merit/appropriates/truthfulness is validated through its application. However elaborate or convincing a proposed method might be, the OD practitioner asks 'so what'. Similarly, it is inherently open to new ideas from a range of disciplines (including potentially, non-academic sources) – *if* they can be shown to be useful in application/enactment (Beer, 1980). This stance means there is scope for Steiner's ideas to be potentially considered useful in the field of OD - if they show good results on application.

Founded on core humanistic values, with the view to improving organisational life (Cummings & Worley, 2001), the field has gone through many evolutions reflecting the contemporary contextual scenery of a given time, spanning planned/structured approaches, initially firmly rooted in the behavioural sciences, although what differentiated it from other managerial fields was its focus on people as opposed to resources. (Cummings & Worley, 2001)

'Values are the outcome of choice, as well as the underlying forces which influence those choices. How important are they in terms of the theory and practice of OD? Their importance over the past 30 years is demonstrated, and it is concluded that the identity of OD is dependent on the existence and application of the core values it advocates.'' (Raia, 1988).

'Traditional' OD tends to remain within the managerial paradigm, and is often concerned with maintaining status quo, whilst core OD, with its strong values-awareness is concerned with change (Harison & Shirom, 1999, Rud, 2009), which naturally pushes the OD practitioner to cultivate self-awareness. This necessitates being integrative, as opposed to remaining wholly within one paradigm (Leitko & Szczerbacki, 1987).

OD is about cultivating 'The absolute values of freedom, integrity and dignity' (McAuley

et al, 2007, p355) – a phrase which echoes Steiner's insights in his central book 'Philosophy of Freedom' (Steiner, 1995).

OD and Integrity

This section reviews theories discussing the idea that cultivating integrity as a lived-in concept (Argyris & Schon, 1987) is worth considering as a strategy for successfully managing organisations in today's world, where transparency is becoming ever more forced upon organisations, and where mere compliance may not be enough (Spencer-Cooke & Dijk, 2015). They suggest that the idea of integrity being an important organisational metric is still very much an emergent idea in management discourse, and is a hard concept to define due to individual, cultural and temporal (contextual) variety in interpretations of morality (Parry & Proctor-Thomson, 2002). These insights suggest that integrity is an important if not crucial factor to consider in improving organisational performance: "Perhaps one could say that no longer is ethical conduct simply a desirable 'feel good' quality of organisational functioning, but rather it is becoming recognised as an essential component of success." (Parry & Proctor-Thomson, 2002, p91)

In their review Van Aswegen & Englebracht (2009) define integrity into five general categories, namely integrity as wholeness; integrity as consistency between words and actions; integrity as consistency in adversity; integrity as being true to oneself; and integrity as moral or ethical behaviour. Integrity means that an individual's behaviour is consistent with espoused moral values, and that the person is honest and trustworthy'' (p3). Palinski & Yammarino (2011) state: ''Behavioural integrity is simply making sure that one's actions are in accordance with the values that one espouses as well as keeping promises which are made.'' (p 781)

A study looking at the meaning of leader integrity across six cultures and three continents, found nine themes common to all of them: ''Guided by Strong Personal Moral Code/Values, Value–Behaviour Consistency, Word–Action Consistency, Honest, Fair and Just, Openness and Transparency, Consideration and Respect for Others, Sense of Responsibility for/toward Others' (Martin et al 2013 p 456) and interestingly that "Demonstrating word–action consistency, alone, is not enough to develop credibility as a leader of integrity. Developmental experiences should focus on helping leaders to form an internalized set of positive values and moral convictions and to learn to regulate their behaviour toward fair, objective, and respectful treatment of others. Culturally specific factors should also be incorporated when leaders have cross-cultural management responsibilities.'' (Martin et al 2013, p458).

Role modelling is seen as key by Spencer-Cooke & Dijk (2015), and in closing the gap

between espousal and behaviour, Parry & Proctor-Thomson (2002) suggest a focus on Behavioural Integrity, is essential in achieving leadership integrity. Both papers suggest that a whole-scale system-wide approach is needed, and that one should embed ethical behaviour into HR/performance management frameworks, behavioural standards (role modelling) and incentives. This is a key insight with regards to 'The Café'.

I often think of integrity as 'walk-talk congruence', or "congruence between what you know, what you profess, and what you do" (Branden, 1998, p252), which Argyris and Schon (1974) define as congruence between espoused theories (what consciously drives us), and theories-in-use (subconscious enacted motivations), and they strongly suggest that leadership (or OD consultancy) effectiveness will greatly increase with endeavours to close this gap. The concept of 'double loop learning' is defined an ability to look beyond strategies already used/in-use, to critically examine the outcome itself, to devise new strategies, and to act on them. Another way of seeing it, is to learn from (and in time pre-empt) failure, and discover what part one has played in it, rather than blaming external circumstances – humility, rather than false certainty (Argyris, 1976, 1980, 1982, Argyris & Schon, 1987).

Schon (1983) calls this defensiveness self-limiting reflection noting that "when a practitioner does not reflect on his own inquiry, he keeps his intuitive understandings tacit" (p282). This distorted reflection would in Kolb (1984)'s view lead to inappropriate or misguided strategies as well as plans for future action. Agryris & Schon (1974) assert that people carry maps in their heads about how to enact their goals, and that few people are aware that the maps they use in action, are not the theories or values they explicitly espouse. This is not just a gap between theory and action, but is two different theories-of-action. This is a profound insight, which leads us to want to consider in-depth the question of epistemology, how we come to know what we (think) we know, as a core aspect of integrity.

Rudolf Steiner's praxis

The key organisational experience I will reflect on espoused the praxis of Rudolf Steiner - 'scientist of the invisible' (Romano, 2007), a greatly misunderstood figure of recent history (Schieren, 2011).

When dealing with Steiner, we are presented with a range of areas to examine: his practical methods which have considerable influence in communities worldwide, with strong track records in agriculture, education, medicine, therapy, and natural science (Lachman, 2007); and his spiritual worldview, which is controversial to many people (Staudenmeyer, 2014, Romano, 2007), and which many academic critiques fail to grasp (Dahlin, 2013, Hinds, 2007); and last but certainly not least, the movement of

Anthroposophy, which espouses to uphold his legacy, and is seen as the official body presenting Steiner to the world (Lachman, 2007, Martins, 2014).
This is further complicated by the general ideas held by Anthroposophists, which on investigation, may or may not be what he said, or meant (Schieren, 2011, 2015), which in part stems from the disparity between his ideas as published in books and what may be deduced from studying his reflections given in lectures (which he was hesitant to publish) (Lachman, 2007), a well as what is carried forward by his followers. When one witnesses the form of thinking of many Anthroposophists enact, putting (interpretations of) Steiner's truth-claims forward as given (Schieren, 2011) because of his alleged superiority (Gidley, 2007), one can understand why he is sometimes dubbed an 'occult crank' (Gray, 2010, Ulrich, 1988).

These are 'home made' issues (Schieren, 2011), and my lifelong experiences, both directly, and indirectly through social circles, are that there are distinct 'group-think' (Esser, 1998) characteristics (Vasagar, 2012) that pervade Anthroposophical culture (Lachman, 2007, Schieren, 2011, 2015), which arises partly because of the uniqueness of Steiner's perspective (Gidley, 2007). A key feature of this group-think phenomenon is the polarisation of the modern world into spiritual / materialistic (or mainstream), which results in 'bad' labels being given to, for example, 'abstract intellectual academic theory', technology and business (Schieren, 2011, 2015, Schwarz, 2008).
Organisationally, this seems to manifest as a struggle to adapt to modernisation (Nzerem, 2015), or in difficulties dealing with regulatory requirements ("Charity Commission", 2015, Cook, 2014, Turner, 2018, Weale, 2018, Williams, 2016).

"He (Steiner) himself repeatedly expressed a concept of scientific openness, implying that his books and lectures should meet less with affirmation than with a critical, experimental attitude. It seems, therefore, more appropriate to describe anthroposophy as a path of knowledge that offers a perspective on the truth and holds out the possibility of approaching it, rather than reducing it to an ingredient of a particular individual's store of knowledge. A possible term that suggests itself for this would be perspective-based essentialism." (Schieren 2011, p92).

Consequently, in the research I intend to explore my experiences of applying Steiner's ideas in organisations through focus on epistemology, rather than ontological truth-claims, as a 'spiritual' Weltanshauung (world-image) (Gebser, 1985, Gidley, 2007) seems to stop thinking, which my experiences suggest, is a risk with Steiner's teachings.

"New consciousness is not attained by virtue of being told something about the spiritual world, but only by information about it gained directly by the observation of one's own thinking" (Witzenmann). This demands a degree of individual autonomy in the approach

to Rudolf Steiner's words hitherto all too seldom employed within the anthroposophical movement. So far faithful, meditative, textual study has been the accepted paradigm for the reception of Rudolf Steiner's works." (Schieren 2011, p93)

3. Research Methods

The research methodology chapter will be extended to enable me to fully explore the congruence between OD and academia, and Steiner's praxis. In my mind the question of epistemology, is central to the concept of integrity, in coming to a clear understanding of the talk we wish to walk, and assumptions that underpin our ideas about reality.

3.1 Research Methodology

Introduction

In this section a range of ontological perspectives and the epistemological approaches derived from them will be explored to find a link between OD and Goethean/Steinerian phenomenology, framed by the question of how we find authenticity and integrity in our knowledge-making processes, which is central to finding integrity in our enactment.

Science as a process of integrity

The journey into how we approach knowing is also a journey into a fundamental aspect of integrity, for if we don't know what lies behind our held certainties, then it is impossible for our walk and talk to be congruent (Branden, 1994). This realisation necessitates an inquiry into how we come to know what we know is true, when forming truth-claims. "*doxa* (what we believe to be true) becomes transformed into *episteme* (that which we know to be true), hence epistemology" (Gill & Johnson 2010, p175). Steiner (1886) suggests that awareness of how we form our knowledge-making process (and the assumptions we employ, that we may or may not be aware of), is central to science: "Epistemology is the scientific study of what all other sciences presuppose without examining it: cognition itself. It is thus a philosophical science, fundamental to all other sciences. Only through epistemology can we learn the value and significance of all insight gained through the other sciences." (p27)

As I understand it, on a simple level, whatever one's ontological assumptions are, one's epistemological methods must be congruent with ones stated assumptions, and there must be cogency with ones thinking processes and consequent enactments.

Broadly, when undertaking scientific research, there is a simple choice as to whether to acknowledge subjectivity, although it is arguable that when dealing with organisations denying the subjective realms of existence is not a viable option (Gill & Johnson, 2010). However, a purely subjective interpretivist approach would appear to be equally fallacious, at least in terms of claims to universal truths that can be claimed for organisational settings.

According to Denzin & Lincoln (2003) after the choice of qualitative vs quantitative researching has been made, we have three choices as to how we engage with qualitative research – positivist, interpretive and critical ontological stances or paradigms (Kuhn, 1970), with their consequent different epistemological 'pathways' to

viewing the world in relation to the scientific method/process that is based on the stated ontological assumptions.

Different perspectives or paradigms

In considering ‘being scientific’ and in making ontological truth-claims, we need to acknowledge contextual factors such as ‘schools of thought’ or ‘paradigms’ (Burrel, 1996), and their preceding cultural, political and religious influences (Gill & Johnson, 2010 , McAuley et al, 2014).

The ontological commitments/assumptions researchers make about the nature of reality (what we believe exists) effect epistemological concerns (Edwards, O’Mahoney & Vincent, 2014). The paradigm one operates from as a researcher broadly determines whether one adopts, for example, positivist philosophical assumptions with consequent epistemological prescriptions towards quantitative nomothetic deductive methodologies. Conversely, a more interpretivist orientation impels the researcher towards more qualitative ideographic inductive methodologies (Gill & Johnson, 2010).

This seems like a simplification at the first step – a dichotomy of having to choose or reject epistemological tools that are tied together with their ontological assumptions, although methodological pluralism offers at least a chance to use either sets of epistemological tools to, for example, avoid applications of inappropriate criteria to assess qualitative research outputs – a subtle ‘clinging on’ of positivist assumptions (Gill & Johnson, 2010), which becomes a theme in the reflection chapters.

The traditional ‘modernist’ view of organisation theory tended to look at strategy and structure as something to be designed from ‘the top’ by the leaders (Harrison & Shirom, 1999, Cummings and Worley, 2010, Rud, 2009), and although acknowledgement has developed with the neomodernist view that the informal subsystems of culture and politics are powerful levers for change and the source for organisational resilience (McAuley et al, 2007), many still attempt to work with culture, or social structure, as something that can be measured, analysed and controlled by those at the top (Gill & Johnson, 2010). Hatch (2012) summarises modernism as ‘nothing more than our willingness to do things in certain ways’ (p121). This phenomenon of the neglect of human experience which can be called the ‘blind spot’ of science (Frank, Gleiser & Thomson, 2019), shows itself to become especially problematic when thinking out our approach to designing and leading organisations - they don’t work like machines.

This can be illustrated with the picture of modern bureaucracy as “a terminally ill organizational form incapable of responding to the needs of the dynamic environment of the late twentieth century” (Hecksher, 1994 cited in McAuley et al, 2007, p202).

“Thus, the positivist epistemology limits its conception of valid or warranted knowledge (i.e. science) to what is taken to be unproblematically observable ‘sense data’. If a theory corresponds with a researcher’s observations of these facts its truthfulness is taken to be established. If it fails to correspond it is discarded as fallacious” (Gill & Johnson 2010, p174).

What has become clear through application, is that the positivist deductive empirical form of knowing is a correspondence theory (as opposed to some objective process devoid of human error/influence), “made viable only through the prior assumption that is possible to observe the facts of the external world neutrally and objectively by the application of rigorous procedures and protocols.’’ (Gill & Johnson, 2010, p174).

Following Kuhn (1970)’s statement that there is a choice between positivist, interpretivist and critical ontologies, I shall now examine post-modern thinking that the critical school of thought stems from, that are often put together associatively with Steiner (Hicks, 2018), which I suspect may be an error. However, I also see that postmodernism has a useful contribution in its critiques of modernism, and seek to integrate what is useful.

A fascinating paradox is that the modernist impetus to the ‘”division of labour, hierarchy of authority and formalised rules and procedures” (Hatch, 2012, p92), which were created to assist in clarity and efficiency, and are essential elements of contemporary organisations without which they would flounder, are also the very things that hold back these organisations from flourishing in these ever more complex times (Hatch, 2012, Denzin & Giardia, 2008, McAuley et al, 2014, Palmer, 1974).

Within OD literature there are two applications of postmodernism: One is the description of observed changes to how organisations operate (preceded by changes in arts, architecture, design to name a few) in a chronological sense coming out of the limitations of the modernist *modus operandi*, which evolved in the industrial revolution and reigned dominant right up to the end of the twentieth century (McAuley et al, 2007). Obviously, form needs to support function, but whether or not it should be solely built with function in mind is at the centre of this strand of the modern vs postmodern debate. Outcomes have been the diversification of workspaces, matrix power structures and virtual organisations (McAuley et al, 2007).

The other is a “more philosophical perspective and considers postmodernism to be a new way of viewing the world” (McAuley et al 2007, p200). Here it is again useful to distinguish the philosophical elements of ontology (the study of being) and epistemology (the study of knowledge). The postmodern ontology acknowledges that all things only exists through people’s ontological claims, and epistemic theories are built on this ontological realisation.

Butler et al (2013) state that “The postmodern paradigm set combines a social-constructivist epistemology with a complex adaptive systems model of the ontology of organizations” (p58), and offers a more stark contrast to the ontology of the modernist paradigm, and deconstructs much of what is epistemically developed - it seeks to deconstruct the modernist grand narratives that failed in the promise of bringing greater good. It questions whether such things as pure reason and knowledge exist, whether gaining knowledge will cause progress.” (p59).
The postmodern paradigm itself brings up its own epistemic issues (Denzin & Lincoln, 2008, 2010, Robson, 2002, Silverman, 2010). One such issue, is that “If all truths are relative, then those of the dictator deserve as much consideration as those of the victims in the mass graves and the bureaucrats who keep the files” (Parker, cited by McAuley et al, 2007, p274). A deconstructive view cannot claim (construct) anything, so we need to find ways of building knowledge that can bridge the apparent chasm between the ‘epistemological self-portrait of modernity’ (Palmer, 1977) and the ontological case of postmodernism that manages to deconstruct positivism, but also create a ‘flatland’ (Wilber, 2000, 2001) on which nothing can be viably constructed.

As OD practitioners, we are interested in what is, and what works, which calls for reflexivity, and the questioning of held-assumptions (including post-modern ontological and epistemological truth-claims) (Cooper & Schindler, 2003, McAuley et al, 2014, Zikmund et al, 2012).

Whilst it’s clear that postmodernism has given a vital contribution to thinking by breaking the hold positivism had on academia to some extent, I think it is a problematic ontological (and consequently epistemological) stance with which to base organisational research on.
This view is supported by Miller (2005) ‘’Postmodernism is based on a view of science as pretending to be objective (or deluded into thinking it is objective) while really being ideological. This pair of opposites forms a false dichotomy. As praxis, science will partake of both objectivity and ideology in given circumstances but is neither alone. Historians looking to science for an "objective" model are looking in the wrong direction. They should be looking for a model of mastery over given objects of inquiry, discovery, and interpretation. At the same time, the objectivity of scientific procedure is built into scientific practice because--as praxis--science exists to master its objects and to deliver results from inquiries, and this requirement forces the removal of as much illusion and error as possible vis-a-vis the object. So a scientific mode should not be thrown out the window because the motivation behind scientific endeavor is not neutral and value-free.’’ (p220)

Dahlin (2008), an Anthroposophist and academic who has explored the integration of postmodernism with Steiner’s praxis, suggests that *reconstructive* postmodernism can

seek to rebuild constructions of thinking after positivism's partial-truth-claims are deconstructed. Gaddamer (2006) applies a hermeneutic critique to the ideology that arises from Marx's critical stance, suggesting that postmodernists often overstep their perspective by placing authority on analysis of social phenomena in the same way a psychoanalyst might diagnose a patient's condition – that a "critique of ideology that imagines itself above all ideological presuppositions is no less dogmatic than a positivist social science that understands itself as a form of social engineering." (p5). Steiner (1916) suggests: "Critical Idealism does not base its proof on the absolute nature of thought, but relies on the argument that Naive Realism, when followed to its logical conclusion, contradicts itself." (p72).

If one remains within the postmodern paradigm, this reconstruction is self-contradictory. However, its deconstructive nature has offered undeniable and valuable critiques to the narratives of the mechanised view, and in some ways, we live in post-modern times whether we subscribe to postmodernism or not. This again raises the case for finding cogent and practicable ways to integrate disparate perspectives – which the on-the-ground/applied, action-oriented stance of OD is well placed to facilitate.

Hermeneutics and Phenomenology

As building bridges between different streams of knowledge has been key to my learning, I have been drawn to Hermeneutics as a principle to apply to the inquiry. Hermeneutics is concerned with bridging gaps after Hermes, the boundary crosser, mediator, translator and messenger of the divine (Palmer 1977), "For the essential thrust of the term hermeneutics is to involve a kind of mediation" (p385), although it is more a principle, than a specific method (Palmer, 1977, Taylor, 1993).

Palmer (1977) brings greater nuance, highlighting the role deconstructive postmodernity (as an epistemological endeavour distinct from postmodernism, the paradigm arising in opposition of Cartesian materialism) has in phenomenological research. He cites Derrida as "having the hermeneutical capacity to enter into the centre of a philosopher's thought and think it from the inside'' (p382), further loosing the hold modern ontology has on scientific thinking, deconstructing positivism and structuralism (Palmer, 1977). "The case against the illusions of a one dimensional, objectivist view of knowledge can thus arise from *within* scientific thinking itself." (Palmer 1977 p 367).
He notes that knowledge is 'interest guided' as described by Nietzsche and Habermas, and acknowledges Habermas's distinction between empirical-analytics sciences of modernism, the pragmatic contributions of historical-hermeneutics and the critical sciences, which are 'emancipatory' (Palmer, 1977).
This suggests the need for a "new reflexivity about interpretation" to view the "effects of

interpretation caused by the methodological stance itself" (Palmer, 1977, p386). "The focus of hermeneutical reflection is not methodology, but the hermeneutic situation… ...And it asks what might happen to our conception of understanding if it is not taken as a mere computer-like mechanical operation of the mind but rather – the site of ontological disclosure? Deeply rooted in lifeworld and 'form of life'? Able to found a world and hold it in being?'' (p387).

Bortoft (2012) shows that Neoplatonism and Atomism have relegated the sensory world (our world of individual experience) to secondary status, and further that Descartes's metaphysical underpinnings for his highly influential works that led to the dominance of mathematical abstract science and its firm distinction from sensory experience, had a theological purpose to show that God had created the human mind to conceive of his perfect creation in a way unsullied by our lowly human senses - the world is firmly divided into the Cartesian dualism of mind and nature (which is reduced to 'matter') (Borfoft, 2012).

By critically viewing science in its historical context in terms of its developments, Bortoft (1996, 2012) demonstrates how the mathematical theory-based science 'took over' the balance of the phenomenological view (that the Greek philosophers enacted in an early form), drawing us away from the concrete to the abstract, and the perceived need for formal universal laws of nature (which has been reduced to 'matter', as our human sensory perceptions have been deemed invalid in the search for universal truth), abandoning inductive logic in favour of deduction (Bortoft, 1996, 2012, Lachman, 2014).

Lachman (2017) offers a similar view. He details the dilution and elimination of Pythagoras' qualitative aspect of number, when it became reduced through a brief but affective collusion between science and religion, in which the split between mind and nature was cemented, and nature, and all our subjective experiences of it, were reduced to quantifiable matter, relegated to the world of sin – the divine was to be found only in abstract 'objective' knowledge, and the metaphorical aspect of number was reduced to finding the essence in the abstract – literally 'what makes the world tick'. (Lachman 2017, p13).

However, although this perspective brings similar critiques to positivism as postmodernism, it is not dichotomous in the same way, and offers methods that can hold critique of positivism/materialism/modernism without taking the deconstructive stance of postmodernism, and without needing to fixate upon a new ontological world-image (Palmer, 1977, Gebser, 1985). Bortoft (2012) observes that Aristotle recognised that reality can be viewed from many perspectives, without one (reductive materialism) becoming more fundamental than another. ''For Heidegger… Since no one way of revealing is exclusively true, accepting one does not commit us to rejecting the

others'' (Bortoft 2012, p33).

Phenomenology applied to OD

Phenomenology is the study of phenomena – our experience of things, as opposed to Kant's *noumena*, the physical unchanging things in themselves (Cohen, Kahn & Steeves, 2000). It is an exploratory study of lived experience (Husserl, 1970, Shutz & Luckmann, 1973) rather than reflected or vicarious experiences (2nd hand knowledge), with a view to finding meaning by understanding experience as it is understood by those having it (Cohen, Kahn & Steeves, 2000).

Phenomenology applied to organisational contexts can be broadly defined as ''the study of conscious phenomena: that is, an analysis of the way in which things or experiences show themselves'' (Saunders 1982, p354). Gill (2004) states that ''Phenomenology is both a philosophical movement and a family of qualitative research methodologies. The term phenomenology refers to the study of phenomena, where a phenomenon is anything that appears to someone in their conscious experience. […] The application of phenomenology to organizational research, however, remains limited despite frequent articulations of its power to understand human experience." (Gill 2004, p118)
White (1990) suggests that a phenomenological approach is more philosophically and practically appropriate for OD than behavioural science, because of the latter's ''emphasis on causal explanation, its lack of interpretive framework, and its ignorance of intentionality'' (White 1990, p 77), as opposed to ''a qualitative research technique that seeks to make explicit the implicit structure and meaning of human existence'' (Sanders 1982, p353), and is a "methodological framework that provides rigorously tested epistemological assumptions for a different approach to social research" (White, 1990, p78).

Rassi and Shahabi (2015) describe intentionality as a core aspect of the phenomenological approach of logical investigation of essences, in terms of Husserl's n*oema* (act matter) and n*oesis* (act quality), which means ''every intentional act has an I-pole and an object pole'' (29).
Noesis is the 'real content/character', and *noema* the 'ideal essence', and 'meaning/sense' of the act. ''According to Husserl the full *noema* is the object of the act as meant in the act, the perceived object as perceived, the judged object as judged, and so on. In fact the full *noema* is a complex structure comprised of at least a *noematic* sense and a *noematic* core.'' (p29).

However, many researchers question Husserl's traditional assertion that there can be reasoning free from the influence of our inherent cultural environments (Denzin & Lincoln, 2011, Robson, 2002, Silverman, 2010), emphasising that context is key to

understanding any given phenomenon (Laverty, 2003). Bortoft (2012) describes ‘holographic’ ways of approaching organisational research – the idea that every individual working in an organisation microcosmically represents the whole organisation, so in order to build up a true picture of an organisation, a phenomenological approach, needs to be balanced with Hermeneutics and the study of cultural expression to try and bring a sense for the whole, with which to be better able to understand the expression of the whole through its parts.

Hermeneutic phenomenology differentiates itself from traditional Heideggerian phenomenology because it “asks the researcher to engage in a process of self-reflection to quite a different end than that of phenomenology. Specifically, the biases and assumptions of the researcher are not bracketed or set aside, but rather are embedded and essential to interpretive process. The researcher is called, on an ongoing basis, to give considerable thought to their own experience and to explicitly claim the ways in which their position or experience relates to the issues being researched.” (Laverty, 2003, p28)

Argyris and Schön (1978) illustrate how the OD context calls us to become aware of the thinking connection between subjectively held views, and what happens objectively:

‘’An organization is like an organism each of whose cells contains a particular, partial, changing image of itself in relation to the whole. And like such an organism, the organization’s practice stems from those very images. Organization is an artefact of individual ways of representing organization. Hence, our inquiry into organizational learning must concern itself not with static entities called organizations, but with an active process of organizing which is, at root, a cognitive enterprise. Individual members are continually engaged in attempting to know the organization, and to know themselves in the context of the organization. At the same time, their continuing efforts to know and to test their knowledge represent the object of their inquiry. Organizing is reflexive inquiry…. (…) Organizational theory-in-use, continually constructed through individual inquiry, is encoded in private images and in public maps. These are the media of organizational learning.” (Argyris and Schön, 1978, pp16-17)

It is to the questions of our fundamental theory-in-use, and the active organising processes of cognition, that Goethean phenomenology may be useful.

Goethe’s Phenomenology

Goethe’s phenomenology appears to be gaining attention in contemporary journals in wider applications, including recognition as a methodology suited to experiential

learning and organisational contexts. In the Sage book of action research, Bradbury-Huang (2015) suggest Goethean approaches offer: “a credible investigative method that can be used by action researchers, encouraging the inquirer to open themselves diligently to the phenomena around them, so that their *qualities* might be accessed and appreciated pre-interpretation, *before* moving to sense-making” (p396).

Shotter (2005) states that his method, far from arcane is: “a deliberately extended version of this kind of withness-understanding – an anticipatory form of practical understanding that gives us a direct sense of how, in Wittgenstein’s (1953) terms, to ‘go on’ with the others and othernesses around us in our daily lives.’’ (p132). This enables the researcher to: ‘’consciously and responsibly switch between epistemologies in full awareness of their respective perceptual blind-spots" which “will help us to integrate reductionist knowledge and holistic wisdom.’’ (Wahl, 2005, p75).

In addressing the blind spot of positivist/reductionist knowledge, Goethe saw theory as a way of better understanding the interconnectedness of phenomena, not as a conceptual theory into which phenomena fit: “He recognizes, of course, that science cannot proceed without hypotheses, but he regards them as a scaffolding which should be taken down when the building is completed, and which must not be mistaken for the building itself” (Heineman, 1934, p68). Bortoft (2012) elaborates: “the organising idea in cognition comes from the phenomenon itself, instead of from the self-assertive thinking of the investigating scientist” (p 240). And further: ‘’When we think materialistically of the world as being ‘made up’ of separate and independent entities, which are like building blocks, then we really have got the world backwards; The attempt to rationally construct the world out of a collocation of ‘bits’ contingently related to one another is as futile as the attempt to appreciate a symphony by sounding each note in isolation and then imagining a relation among them.’’ (Bortoft 2014, p27).

However, Goethe did not seek to disprove or deny conventional science led by Hegel’s constructive historical universalism (Bortoft, 2012), rather he sought to shine the light of the scientific process into the realm of experience, and to unearth the ‘*Ur-Phenomena*’ that he suggests underlies nature and the physical world (Bortoft, 1996, 2012, Heineman, 1934, Schroer, 1884). ‘’In sharp opposition to the belief which, through the influence of Descartes, has become the ruling principle of modern thought, namely, that it is the task of science to substitute quantitative descriptions for qualitative ones, he puts the antithesis: "It is a false notion that a phrase or a mathematical formula can ever take the place of, or set aside, a phenomenon." "A phenomenon that cannot be measured still remains a phenomenon." This does not mean that the mathematical method is dispensed with. On the contrary, it is treated with the greatest respect; it is even extolled as the model of scientific method. What is denied is simply its claim to be the sole instrument of scientific knowledge” (Heineman 1934, p69).

’Goethe’s “*gegenständliches denken*” (objective thinking) rests in the fundamental unity of the observer and the observed – the fact that ultimately subject and object are not two, but participate in a wider process that unites them into mutual dependency. Cartesian objective thinking on the other hand assumes mind and matter, self and world, as well as subject and object belong to mutually exclusive dualistic categories. The Goethean epistemology is built on a way of thinking objectively that is based on the experience of our fundamental unity with nature. Whereas the Cartesian epistemology is built on a way of thinking objectively that is based on the assumption of our fundamental separation from nature. Both are valid epistemologies and can provide useful knowledge about reality. To integrate these two ways of knowing is the next great challenge in the evolution of human consciousness.’’ (Wahl, 2005, p71). Steiner emphasises this integrative aspect: “To effect thinking intuition one must be capable of thinking idealistically with the idealist, and materialistically with the materialist” (Steiner, 1973, Preface to the 1923 edition).

Goethe invites the researcher to participate with the phenomena, yet at the same time become aware of subjective biases: “Goethe does not project his own verbal or pre-verbal conceptions onto the phenomenon under consideration. Rather, it is participatory in the sense that it flows from an intimate engagement with the phenomenon under study” (Dean-Robbins, 2006, p5).

This differs from introspection in that it draws attention from what is experienced, to *the experiencing,* which is distinct from focus on the experience, allowing the phenomena to ‘speak’ for themselves, rather than applying preconception (Bortoft, 2012). In other words, we are searching for an objectively visible hidden order of things, by discovering how phenomena naturally connect in archetypal ways through our subjective experience of them - a way of inquiring that “celebrates the subjective and relational as a route to perceiving the whole” (Whitelegg, 2003, p311).

The essential difference is a dynamic view of process unfolding, as opposed to static ‘snap-shots’ of contextually bound partial truths: an “*ontological participation* of thinking in the phenomenon” (Bortoft 1996, p242) rather than a correspondence between an idea of the mind, and the phenomenon under investigation: “for Goethe knowledge is an element of being, so scientific truth is *ontological* and not representational as it must be for subjectivism” (p242). An ontological *experience,* as opposed to a (pre)conceived truth-claim, with awareness shifted to ‘upstream’ aspects of what we perceive - from the (automated) impulse behind the reductive act of distinction in knowledge-making, to the ‘happening’ - the appearance of distinction in its primacy, to how things relate in their distinctions (Bortoft, 1996). He suggests that distinction is a ‘’dual movement of thinking which goes in opposite directions simultaneously’’ (Bortoft, 2012, p22). “Distinction and separation happen ‘upstream’ of our perception of separateness. No object or thing is

separate as something existing only in terms of itself - ‘’every distinction, in order to be a distinction, is necessarily a unitary act of {differentiating/relating} – it is one movement which goes in opposite directions simultaneously. Thus difference *without* relation is actually unthinkable, although we usually don’t notice this and fall into the error of believing that we can think of distinction as just difference, because we begin at the end with *what* is distinguished instead of with the *act* of distinction itself.’’ (p26).

It is through this cultivated awareness of our thinking, we gain insight into our relation between our individual experience, and the outside world:
“The external stimuli that we must always presuppose in the case of an external object are not present in the case of thought. It is to these stimuli that we must ascribe the fact that sensible phenomena appear to us as something already existent; it is to them that we must ascribe the genesis of these phenomena. As regards a thought, I have the assurance that this genesis is not possible apart from my own activity. *I must work through the thought, must re-create its content, must live through it even in its least details, if it is to have any significance for me whatever*.” (Steiner, 2012, p VIII, my italics)

He is suggesting that by gaining a sense for the archetypal nature of concepts through training perception of our thinking itself, we can link our experience to the objective world: “Only as long as we think of the law and order that permeates and determines the percept as having the abstract form of a concept, are we in fact dealing with something purely subjective. But the content of a concept, which is added to the percept by means of thinking, is not subjective. This content is not taken from the subject, but from reality. It is that part of the reality that cannot be reached by the act of perceiving. It is experience, but not experience gained through perceiving. (Steiner, 1916, p164).
And further: “Thought is neither subjective nor objective, but a principle which holds together both these sides of reality. The contemplative act of thought is a cognitive process which belongs itself to the sequence of real events. By thought we overcome, within the limits of experience itself, the one-sidedness of mere perception. We are not able by means of abstract conceptual hypothesis (purely conceptual speculation) to puzzle out the nature of the real, but in so far as we find for our percepts the right concepts we live in the real” (p164).

3.2 Research Method

In this section the specific/chosen methods will be identified from the above exploration, and discussed in terms of how they will be applied to the inquiry.

Experiential Learning Model

The Experiential Learning approach draws on the foundations of Lewin, founder of the field of OD, (Kolb 2014), and appears to fit well with the Goethean method, both in foundational and epistemological terms, and beyond the basic structural similarities.

Kolb (2014) differentiates experiential learning from behavioural and implicit theories of learning that are “based on a rational, idealist epistemology” (p52) to emphasise the central focus of experience in the learning process, as opposed to analysis derived from cognitive, rationalist methods that give emphasis to “acquisition, manipulation and recall of abstract symbols, and from behavioural learning theories that deny any role for consciousness and subjective experience in the learning process.” (p52), which makes it a perfect frame for the inquiry, with Goethe’s method in-forming (providing form to) the reflective aspects of the cycle.

‘’Despite all that has been written about reflection it is difficult to be precise about the nature of the process. It is so integral to every aspect of learning that in some way it touches most processes of the mind.” (Boud, Keogh & Walker 1985, p21). For them, there are three major elements to the reflective component of the reflective learning process: “returning to the experience; attending to feelings, and re-evaluating the experience” (p21), and in this one has to become ever more aware of and to transform one’s limiting/distorting assumptions. The intentions of the learner have a direct impact on the manner and outcome of the inquiry – it is a ‘critically aware’ ‘intentional inquiry’ (Boud, Keogh & Walker 1985) “driven by the resolution of the dual dialectics of action/reflection and experience/abstraction (Kolb, 2014, p70). “The first is a prehension dimension that includes two dialectically opposed modes of grasping experience, one via direct apprehension of immediate concrete experience, the other through indirect comprehension of symbolic representations of experience. The second is a transformation dimension, which includes two dialectically opposed modes of transforming experience, one via intentional reflection, the other via extensional action.” (p104)

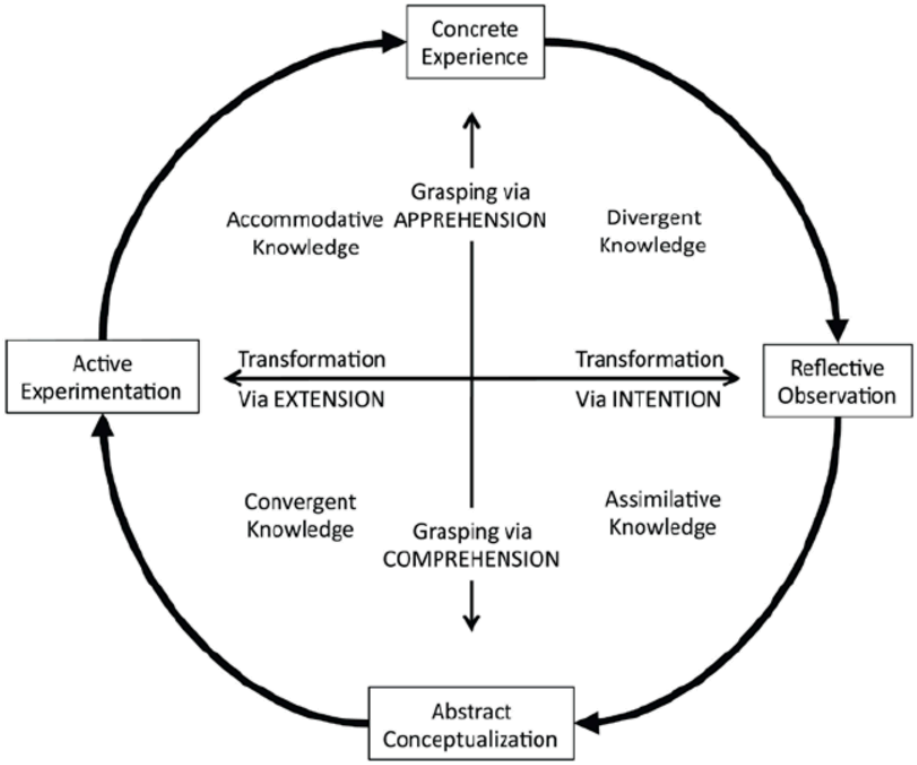
What is significant in integrating with Goethe’s methods, is that the approach has a pragmatic focus on direct experience to validate and test abstract concepts. “Immediate personal experience is the focal point for learning, giving life, texture and subjective personal meaning to abstract concepts and at the same time providing a concrete,

publicly shared reference point for testing the implications and validity of ideas created during the learning process" (Kolb 2014, p53), allowing the researcher to share the insights concretely, abstractly- and fully. To me this is a crucial insight, as it enables us to form views that we can truly own:
"For these tremendous powers of communication, prediction, and control that symbolic comprehension brings, the loss of the nuance and security of raw apprehended experience seems a small price to pay. Yet, as Goethe notes in Faust, it is a price—"Gray are all theories, / And green alone Life's golden tree." (Kolb, 2014, p89).

(Kolb, 2014): "Learning, the creation of knowledge and meaning, occurs through the active extension and grounding of ideas and experiences in the external world and through internal reflection about the attributes of these experiences and ideas." (p98)

Steiner (1883): "the direct form of reality, which we usually call *experience*, moves us to work it through in knowledge" (pIX).
And: "The conceptual system which corresponds to the external world is conditioned by this external world. We must determine from the percept itself what concept corresponds to it; and how, in turn, this concept will fit in with the rest of my system of ideas, depends on its intuitive content. The percept thus conditions directly its concept and, thereby, indirectly also its place in the conceptual system of my world." (Steiner, 1916, p99).

The Learning Cycle:



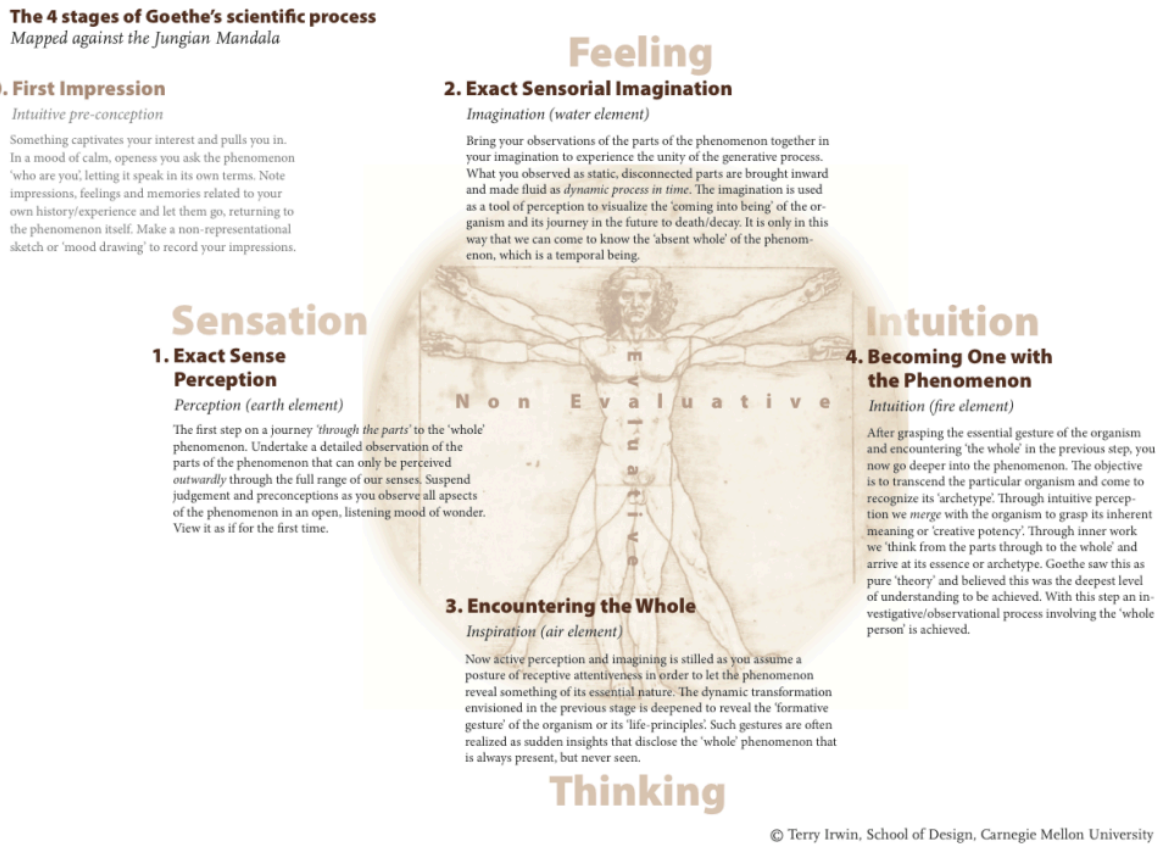
Copied from Kolb (1984 p42).

Goethean phenomenology

The array of Goethean derived methods share in common a move from the descriptive of what we perceive, to intuitive perceptions of the essential aspects, usually comprising of 4 steps that iteratively build upon each other in a unidirectional and purposive manner (Van Boeckel 2017), which connects with Kolb's model through the movement from immediate experience to participative insight.

The 'Intuitive preconception stage' is fulfilled by the framing of the inquiry: ''Before beginning any study, it is necessary to identify the phenomenon that is to be the subject of the study. In order to do this one has to be drawn to a particular thing or question, which means that there can be no arbitrariness about the object of study.(…) That "being drawn to" doesn't have to be an attraction or curiosity – it can be a feeling of revulsion or challenge. It is just a sense of there being something about that thing that I need to create a relationship with and come to understand.'' (Brook 2009, p33).

The following is a summary of Goethe's scientific process (GP) from Irwin (2012) p7:



Integrating the Learning Cycle and Goethean Phenomenology

Both approaches seek to place individual insight into the objective context, through internal reflection on experience as a core process of knowledge-formation.
They differ in that Kolb (2014)'s internal reflection-process is, "driven by the resolution of the dual dialectics of action/reflection and experience/abstraction" (p70), with an action-focus of the learning outcome, whereas the Goethean process is more around gaining depth, or intuitive perception (in the reflective process) (Wahl, 2005). Some researchers use these four steps, others simply offer a list of questions (Irwin, 2012) – the essence, is using subjectively sensed intimations of phenomena to guide theory-formation (Steiner, 1886, 1960).

The following is a brief summary of how this integration will be attempted for each stage when combining the two models. This is experimental, so the results of trying this out

will form ‘data’ for future research around integrating this OD approach with Goethe’s ‘Delicate Empiricism’ (Wahl, 2005):

Stage 1 will be to be integrated with Kolb (2014)’s ‘Direct experience’ stage of ‘grasping via apprehension’, which will help focus the inquiry. Both share in common a focus on what is/was in immediate terms (pre-reflection).
‘Transforming via intention’ links with the Goethean ‘Imagination’ stage, where observations are brought into dynamic relationship with the objective world.
Stage 3 will be framed with Kolb’s ‘Abstract conceptualisation’, with Goethe’s emphasis helping to encourage a hermeneutic relationship between my perspective and an integrative view of the whole, through viewing my experiences as objective phenomena which I participate(d) with, as a way to meaningfully connect with the theory.
Stage 4 will combine the concept of active experimentation, with intuitive focus on archetypal aspects as they are suggested through my experiences.

In essence, the two will be combined, with the Learning Cycle structuring the process, and the Goethean method guiding the process for the internal reflection about the attributes of the experiences, enabling a deeper level of reflection on key phenomena. This also enables the reflection to be linked with the key insights explored in the Research Methodology chapter, where core themes can be related back to the epistemological matter of how we come to ‘know’ what (we think we) know.

To further ground the reflective process in OD related theories, Rich Description, Contextualisation will be used.

Contextualisation & Rich description

This approach will be utilised by linking reflections on organisational experiences and phenomena with a rich description of contextual factors including my biographical context in order to try and get across the 'narrative reality' I am attempting to re-present (Trahar 2013).

Rich description is a contextualisation approach that helps frame the contextual factors relevant to the organisation(s) and phenomena under study (Härtel & O'Conner 2014). ''Contextualizing entails linking observations to a set of relevant facts, events, or points of view that make possible research and theory that form part of a larger whole.'' (Rousseau & Fried, 2001, p1)

Härtel & O'Conner (2014)'s meta-study concludes with the following, which is pertinent to and affirmative of the approach of this research: "The call for moving into uncharted territories of organizational behaviour context is urgent. We can answer the call by including more explicit boundary and context specifications, exploring different organizational dynamics, expanding data sets, investigating new micro-, meso-, macro-level patterns and contexts" (p421).

This perhaps also connects with the Goethean approach of biographical counselling, which helps to find meaning by viewing the life story in relation to wider human developments, and awakening sensitivity to life events in this greater context in order to find meaning (Matthews, 2017). In terms of my experiences, this masters has very much provided this therapeutic vehicle for me, helping me to make sense of my organisational experiences and their connection with my biography as a whole. It's also impossible to tell aspects of the story without this wider contextualisation, for the Anthroposophical world is certainly different to the norm, and highly relevant to the case.

The Hermeneutic principle

This also applied throughout, but I will especially apply this principle in the final stages of '*Abstract Conceptualisation'* and *'Active Experimentation*' to try and link discussion points together. Koch (1995) states "Hermeneutics invites participants into an ongoing conversation, but does not provide a set methodology. Understanding occurs through a fusion of horizons, which is a dialectic between the pre-understandings of the research process, the interpretive framework and the sources of information." (p. 835). This paradigm can facilitate self-discovery and help us better understand ourselves in relation to our research, and our own taken for granted reality (McAuley 1985), who

suggests this methodological cultivates “the development of abilities to be at the same time involved and detached, self-aware and immersed” (p294) in research, and to help students finds methods beyond mechanistic modes of inquiry, in trying to understand the interplay between subjectivity and objectivity (McAuley 1985).

It also seeks to employ the Hermetic principle of bridging gaps, crossing boundaries and connecting disparate perspectives: a *mediation* (Palmer 1977) – “bridging the gap between languages, times, and even different levels and realms of existence” (p385). If I hope to connect Steiner, Goethe and OD theory with my experiences, I am going to need to tap into these principle of Hermes (Palmer 1977) to try and find truth in the act of disclosure (McAuley 2004)

Summary

This could be called a ‘post-formal’ methodology (Gidley 2007), to account for the diverse, multidisciplinary perspectives from I wish to view the phenomenon of integrity through my organisation experiences - a ‘bricolage’ (Kincheloe & Berry 2004) which “allows for the organic incorporation of a range of methods and analysis tools at different stages of a research project.” (Gidley 2007, p11).

The spirit of this inquiry, is to make sense of experiences with the view to finding practicable insights with which to enrich and deepen my practice. The focus is on the epistemic process of science – primarily the ‘self-science’ of reflexive inquiry, rather than ontological truth-claiming.

This is a deeply personal exploration of the central topic of this thesis - Integrity, and how it has manifested in my life, and working experiences.

Experience tells a story of its own. To me that is an essence of the Goethean approach – to examine experience as objectively as one can manage, to strive to find the deeper essences and archetypes that speak through it, and to test one’s ideas with reality – by reflexively *enacting* them. It is my hope that this inquiry forms the basis for replicable/transferable insights and methods to be potentially developed from my experiential insights – the critique, first and foremost, is what happens when insights/ideas are *applied*, over time, and as experienced by participants engaged with or influenced by them.

3.3 Research Ethics

Organisations about which sensitive information is discussed have been anonymised. See attached Research Ethics form.

4. Findings

Introduction

I have chosen three organisational experiences with which to explore the phenomenon of Integrity in the context of organisations that espouse spirituality.
The central experience is the one setting up and running The Cafe, a social enterprise, for an educational charity enacting Steiner's praxis. This experience will be contrasted with subsequent organisational experiences, contextualised in rich description with my overall life experiences.

4.1 Concrete Experience / *Perception*

The Cafe

Setting up and running The Cafe (Appendix 1) was a seminal experience that catalysed a complete transformation of my life. Initially persuaded, I had been working as a catering tutor, teaching students with behavioural issues how to cook.
The prospect of setting up a business filled me with dread, but a key part of me was convinced enough to give it a go. Facing a fair few doubters (including myself) I was inspired by my semi-conscious striving to be a part of the idealism of the Steiner world that I'd grown up in, and subsequently ran away from for a decade. This was my opportunity to re-engage, and give something back, for gratitude and appreciation lie behind my critical stance, and most of all, a core alignment with the principles espoused by Anthroposophy. I sat down with the founder and came up with a vision for the business, to be a 'triple bottom line' business serving hand-made biodynamic/organic food to the public whilst providing transitional therapeutic vocational education to students of the parent organisation, and education charity operating on the principles of Steiner. I fully aligned with these ideals (Appendix 1).
I was equally inspired by the Integral theories (Wilber, 2001) that had helped me to make some sense of Steiner, and offered much in terms of theory for how to design and lead an organisation. These I applied to my approach to designing and running the organisation, with good results. Central was Fred Kofman (2007)'s 'Conscious Business', a book I now see as a handbook in developing leader integrity, that was key in the aspect of team cohesion which became a core strength of the business. But I struggled to articulate these theories to my superiors, and wasn't quite sure at the time whether it was my lack of articulative skill, or that they weren't interested.

The Café quickly became a roaring success, exceeding everyone's expectations, winning regional and national awards, and providing transformational experiences for students. What fueled it was the team spirit, and our love for our jobs – these theories were effective, and everyone loved their jobs because I had designed the organisation this way (Appendix 1).
I went on a learning journey with a steep curve, learning many new skills and new 'languages' (especially with business), which set me on the path of familiarising myself with worldviews different to mine.

I was alone with little guidance, in no small part simply because the parent organisation had little experience of and a poor track record in commercial projects. This was an advantage too, as it allowed me to experiment with my approach, but it began to take its toll, especially with regards feedback on the key performance metric we were bound to – money.. I had initially done book keeping myself, but couldn't manage after a few

months, and for the next year I had no idea if we were making or losing money. Accountants said we were, and The Café was full every day, getting recognition in national papers and winning regional awards for our food (good food made with love speaks for itself). Then, in a meeting, I was told we'd made 10k, and then, in the same conversation, that this was an error because VAT hadn't been deducted.
We needed to make more money. I proposed that we build a proper kitchen (the first one was a pilot, not designed for our level of output, or well-suited to students with behavioural issues).

Two years in and I had negotiated a re-investment to make the infrastructure match the demands and outputs of the business, and we had finally gotten a competent accountant, who unearthed that we had in fact been losing money, not due to food costs (gross profit was a consistent 70% throughout the 4/1/2 years I ran the café), but because staffing costs were around 60%, which was in no small part because of the students we were providing guidance and supervision for, a service the business didn't get any money for.

The accountant subsequently uncovered a further, mind-blowing can-of-worms, and one month after relaunch when the new growth plan (Appendix 1) was in swing, he had to drop the bomb shell on me: for nearly four years the parent organisation, a charity, had been funding the café, a business, which is illegal. That the entire chain of command above me had somehow missed this fact, even while considering the refurbishment, is testament to the lack of knowledge the organisation had around business.

We had acquired a debt of 200k overnight, of which 100k had 'unknown' status). Despite initial shellshock I was determined to push forward and achieve the growth plan. Besides the financial feedback, the other key aspect I wanted to develop was the HR framework, for I had realised the importance of congruence between organisational design, and objectives: given that we were a pioneering business within an educational charity, the entire HR framework (job descriptions, appraisal processes, recruitment etc) was tailored to the parent organisation, not The Cafe. Consultants had agreed their redesign was paramount, so I spent a huge amount of time and energy re-designing these processes in consultation with the team in order to get full buy-in from them (Appendix 1).
When I submitted them to HR, they came back almost the same as before. There was a complete command-and-control nature to the way it was done, and my theoretical explanations fell on deaf ears. It was on probing that I was told that these were deemed less relevant because they came from materialistic/abstract ontological perspectives – yet here I was facing a draconian HR, with scarcely a direct whisper from the executive team (despite numerous requests to meet them). When I raised in a (rare!) meeting with executives that the HR frameworks were a core issue, I was met with incredulity.

More than the debt, that I couldn't make the HR frameworks and processes adapted to the business' needs, was what took the wind out of my sails. With a huge pressure on the business and my core strategy for addressing the change needs rendered impossible to enact, I was then told that the café would be shut down if we couldn't turn a profit (we were close) - unless I took it on as my own business.

I had some confidence in my plan, but was exhausted, so initially declined. For 4 months we operated as if nothing had changed to our customers, hiding the cloud that had come over only a month after the relaunch.

I then decided to make an informed decision, which in hindsight was one of the best decisions of my life. It was then I began collaborating with some of the many university lecturers who were our regular customers for my business plan research. I for the first time shared my story to someone on the other side of the business. They were shocked at how abandoned I was, left alone with a huge burden (10 people's livelihood's also on my decision). The first thing they said, was that if I needed a solicitor, they could get me one. They were also highly supportive of my plans, and this gave me a much-needed confidence boost, and really in hindsight, I can say they gave me a lifeline.

Unfortunately, the parent organisation was going through its own issues, which both added to the pressure on the cafe, and contributed to my isolation, but the treatment I received was only to get worse, as communication became less, as well as more severe. I ended up turning down the offer, even though the plans showed viability – I was exhausted, and wanted to see my daughter, who was now 4.

How could we be winning awards, and facing closure? How could the organisation not see what the café had to offer? Why was I not listened to? From pre-opening, right the way to my painful and drawn out exit, I was never able to communicate the knowledge I'd applied into designing the business. At the time in my self-doubt, I thought it was my articulation (which it was in part, but I'd also developed some by then) - until I began talking with the university lecturers.

Even in the months waiting for my redundancy, I received more strife, with a demand I hand over (and delete my copies) of all of my work that I'd done (that had been either ignored, or rejected) - outside of my job description, and with no support, guidance or overtime pay (for a base salary that was way below what the level of responsibility merited). This, for a compromise agreement fee of £20 in addition to my statutory redundancy. I wondered why there was even a compromise agreement in place - that it was £20, was an insult. I managed to stand my corner, and signed it after they had removed their outrageous demand.

Then, to add the final rub, the founder said to me in a rare face to face conversation, that perhaps I'd been too idealistic. This particularly baulked me as it was his espoused idealism that had been a big part of the inspiration behind the idealism I'd tried to achieve with the café. I'd put literally my blood sweat and tears into trying to achieve the vision – and came a lot closer than I thought at the time.

I was hurt, but still had and have goodwill towards the organisation. I'd been given an amazing opportunity to set up a business, and the huge gain for me was my reputation and connection with the local community, especially the university. I approached the lecturers who'd collaborated with me about joining a business degree on the strength of my experiences (I didn't do A-levels), and they laughed and said 'you'd get bored, you've done that and more here, come do a masters'. I was elated. A lifelong dream realised.

I was struck with a resounding insight as I sat in my usual spot overlooking the university near the café - all this knowledge and goodwill had been walking into the café for 4/1/2 years, and only now was I tapping into it – when I was going it alone. And I had intimated why - that their spiritually informed worldview is better than all that theory (hence the lack of interest in my views) – yet the organisation was operating command and control principles, and was badly in need of knowledge that could enable the organisation to embed the espoused values and theories of Steiner – freedom and integrity - into the organisation as enacted ideals.

The café was kept open by doing what had been turned down on my suggestion when the news of the debt first came up, to bring the cafe back into the parent organisation, and operates to this day. This decision was made shortly after the local press got in touch, wanting to know about rumours that we were closing so soon after the relaunch. It seems only then did they realise what they were about to lose.

I am grateful to see it still operate, and have fruits of the story, even if there's no mention of its pioneering history in present publication material.
I was not seen, trying with all my effort (to the point where I made myself severely ill, and hardly saw my daughter for months) in what I was doing to try and enact the espoused principles – I've now moved on, to much better things.

But this journey to find deeper, and useful understanding of these intense years, a journey of healing through understanding gained through OD theory, has led me to experience a transformation in my thinking, perceiving and acting, that led me straight to Steiner.

And I still hold good will, which helped me to transform the hurt I felt – even more so now that I truly understand why Steiner is seen as so important, but I now see aspects behind these experiences, as representative of phenomena that directly prevent the furtherance of Steiner's legacy.

The University

Becoming an OD student was a highly transformational experience, following extremely challenging experiences, that I can now look back upon with gratitude as being formative.

After previously coming to serious doubts over my abilities, I was given new confidence in myself and what I had been working on; namely to realise the ideal of running an organisation with integrity. I was seeing more and more of what I related to with Steiner's views on integrity, coming at me through theory, and it totally transformed my thinking and gave me confidence. Within 2 years I was offered teaching work in Hospitality Management, and Organisational Behaviour, and it's hard to describe how affirmative that feels.

However, I went through a low period after separating from my partner, and as a result no longer felt professionally up to the role, so I retreated back (and took 2 years off from this course). I didn't feel I had integrity in my role whilst not having the dissertation in-process. Although tough, this proved to be an important step for me – a time of letting go of all expectations I held myself to, that weren't my own.
Coming back this year, I was genuinely touched to see how happy colleagues were to see me back there again.

This has been a really great experience for me, and I have felt grown by the organisation, but my participation has also been what has made that happen, and there is a mutual fulfilment of self-interest. There is integrity in the working relationship. I feel 'seen', whereas in my 'home territory', I felt overlooked.
To see myself doing it 5 years on, confident and feeling competent, still feels quite miraculous. Considering where I've come from, it's something I'm quite proud of, as well as incredibly grateful for. Twice college dropout, to Associate Lecturer.

Journey to my current position (HSC)

I stumbled into this chef's job (HSC) two years ago after having gone through a tough period of rebuilding my life after separation from my daughter's mother, the time when I also drew myself inwards and retreated from my work in the university.

In hindsight, I can see it was a needed time of facing up to myself, and letting go of expectations I had been holding myself to that were not my own.

After a humbling period of claiming unemployment benefit, I had been working casually with a highly idealistic organic street food business.

Without wanting to disclose details of businesses operated by friends, what is significant, is the frustration I felt, on some pretty simple aspects of the working relationship. I witnessed again very clearly how an organisation that shuts itself off from in this case the business world because of ideological opposition/rejection, which cuts one off from the many useful and essential insights the business world has to offer, ends up enacting behaviour that is as heartless as the demon demonised.

My experience was that in this idealistic organisation espousing socialist ideals that I was working for ‘the man’ - a sobering experience to reflect upon. This essentially boils down to (basic) integrity. I couldn’t trust that what was said, would be done, and found expectations of me expressed later, that hadn’t been transparently given at the start of working together. They also had equal pay, which I found to be bad strategy, as different levels of responsibility are not structurally supported.

By contrast, the new chef job at HSC, quickly showed itself to be something to invest more of my energy into. The job has helped me rebuild myself. Here I feel valued - both behaviourally and in transactional terms. I have a clear proposition of what is expected of me, and the means to express myself through what I am good at. – I was feeling a growing confidence in my employers that their word actually manifested follow-up action, that I could trust what was being offered to, and expected of me.

4.2 Reflective Observation: Transformation via Intention / *Imagination*

In this section I will reflect on my experiences with the intention to gain deeper understanding, using imagination to allow a free-flowing exploration of the experienced phenomena, relating outwards to analysis of the experiences and subsequent insights in relation to my experience of integrity personal development, and organisational leadership.
These individual/subjective insights will then be explored through theory in section 4.3.

Experience of the gap between espoused values and theories-in-use

The experiences running The Cafe nearly broke me, and gave me a lot to process – they also made me, and I am forever grateful for the opportunity given me.
I went through stages of low self-belief as well as righteous anger, but I wanted to try and understand the deeper essences, the 'ur-phenomena' behind what went on – to make use of the experiences, rather than to dwell on them.

I spent a lot of time working through my gaps in knowledge and making up for the factor of inexperience in understanding what happened with The Cafe. Key, was this realisation that there was a tangible reason behind this experienced anti-intellectual organisational behaviour: a semi/sub-conscious shadow rejection (Abrams & Zweig, 1991, Masters, 2018) of everything deemed 'materialistic' - when that is the very knowledge needed to be able to bring the spiritual vision into the world. We were an education organisation pioneering into business, yet fundamentally sceptical of theory derived from the business/academic world, and yet had this visible gap in our knowledge of business. When I was reading OD theory, I was struck again and again by the realisation that the organisation had been enacting forms of organisation leadership resonant of ways of doing things long left in the past by mainstream organisations, which was echoed by a colleague who liked the organisational leadership style to 'feudal' - freedom, until the lord wants their way.

These observations and reflections are what led me to inquire around the question of focus on Steiner's ontological perspective (his spiritual worldview), vs a focus on his epistemology and methods in thinking behind how he formed his view – for it seems that holding on to a spiritual ontology, can lead one to easily enact a materialistic

thought-form – without realising it. And unfortunately my experiences tell me, the consequences are significant for those of us who are ‘products’ of or subject to such worldviews.

In comparing my experiences working for a Steiner organisation, and the adjacent university I now work for (a supposedly ‘materialistic organisation utilising thinking that doesn’t acknowledge spirit’), the one espousing spirituality put me through some unnecessarily tough challenges, whereas my experience of the university, as student and employee, is a sense that I have been grown and developed, nurtured and supported - even though there is no espoused spirituality, I have found it to be spiritually nourishing, in contrast to an experience that nearly broke me. This ‘should’ be the other way round.

An examination of the phenomenon of inverse-materialism

Growing up in a world shaped by Steiner’s ideas, I felt a lot of discomfort with many held-beliefs attributed to him and wanted to get as far away as possible from anything ‘Steiner’. But it was finally reading his words after leaving school, that I found a crucial emphasis. He wrote ‘do not take a word I say as truth unless you can verify it with your experience, and clear logical thinking’ (paraphrased, Steiner, 1995, 2007). This was a relief for my troubled young self, for it gave me a way to relate to his ideas without having to reject my experiences, of what I can now call ‘Anthroposophical group-think’ (Bauerlein, 2004) - they were hypotheses to test, not dictums.

I have realised, aided by my studies, that Anthroposophists who eschew anti-materialist views in their awareness of the limitations and dangers of materialism, enact a form of anti-materialism (visible as anti-intellectualism) that results in a theory-in-use (Argyris, 1982), that enacts the core thinking-processes of materialism in inversion.

When Anthroposophists try to ‘protect themselves from materialism’ and the impulses symbolised by ‘Ahriman’ in Steiner’s metaphysics (‘Ahriman’ can be seen as the impulse of materialism – the impulse to separate, and make cold, distant judgements from an abstracted place of preconceived certainty) by creating oasis of holistic goodness, they create a separation, an us and them.

I know this only too well from my experiences growing up as a ‘product’ of the Steiner world, and The Cafe gave me the experience of participating consciously as an adult with these phenomena, as opposed to just being subject to them. This is articulated by Schieren (2015): “They (traditional Anthroposophists) regard dialogue between

anthroposophy and science as impossible. They feel that the narrow materialism of science as it is pursued in the universities is in principle incapable of coming to terms with the actual scope of Steiner's works. As a consequence they hold themselves apart from any efforts at rapprochement with the world of science, seeing it even as a kind of ingratiation that can only be to the detriment of anthroposophy." (p142)

Behind this separation is the impulse to protect and nurture the goodness from harmful materialistic influences (McKanan, 2018) – but as Steiner himself said, one cannot run from Ahriman – we must face 'him' fully: "Nobody can say with truth that he is protecting himself from Ahriman, for there are no means whereby he could do so. And if anyone were to retire permanently into a sanctum with suitably coloured walls, as far away as possible from anything like a factory or a railway, and thus withdraw completely from modern life — even so there are many other ways whereby the Ahrimanic spirituality can be led into his soul." (Steiner 1914, p1)

When we look at Cartesian materialism (Bortoft, 2012), at its essence is the thought form that makes truth-claims from the abstract/separated/preconceived position of deductive theoretical logic.
Anthroposophical anti-materialism uses Steiner's metaphysics (as opposed to positivist assumptions) to deduce truth-claims from an abstract/separated/preconceived position, so the content by which this abstraction is performed, is 'spiritual', but the form of thinking, is actually in essence the same form as the materialism Steiner critiqued, and results in a reductive polarisation of 'spiritually' and 'not spiritual', through an uncritical interpretation and adoption of Steiner's theories (Gidley, 2007, Schieren, 2011). – try to run from Ahriman, and you will enact 'his' impulse.

Steiner himself critiques this ontology-focused phenomenon of grand truth-claiming: "In very truth we stand here at the dividing-line between two spheres of spiritual life, and we must be fully conscious of it. The one is that of natural science which, whenever it is based on facts, actually corroborates spiritual science. The other consists of the different philosophical theories, hypotheses and all the other high-sounding twaddle about what is supposed to underlie external processes and happenings. From all this, spiritual science should sternly dissociate itself. " (Steiner, 1911, p1)

Perhaps this phenomenon arises through directing knowledge with feelings (out of a reaction to materialism), which is no less limited than leading knowledge through sensory perception (as in the case of materialism):

"a philosophy of feeling makes cosmic significance out of something which has significance only in my own personality. Anyone who holds this view attempts to infuse his own self into the whole world.
What the Monist strives to grasp by means of concepts, the philosopher of feeling tries

to attain through feeling, and he looks on his felt union with objects as more immediate than knowledge.
The tendency just described, the philosophy of feeling, is Mysticism. The error in this view is that it seeks to possess by immediate experience what must be known, that it seeks to develop feeling, which is individual, into a universal principle." (Steiner, 1916, p95).

Somehow, some of the very things needed to become free of the influence of this materialism, are to be found within materialism – not from outside it (e.g. theory). This to me is iterated in the experienced organisational phenomenon with The Cafe, whereby a rejection of the knowledge likely to help occurs because of an association that it is 'materialistic' – and the experiences I was subject to, were every bit as dysfunctional as that which is demonised. "Any kind of advice to withdraw from modern life, or to engage in a sort of hothouse cultivation of the spiritual life, should never find favour in the sphere of our movement. In a true culture of the spirit there can never be any question of such procedure. Although it is understandable that weaker natures would like to withdraw from modern life into communities where they will be untouched by it, it must nevertheless be emphasised that such an attitude is not the outcome of strength, but of weakness of the soul" (Steiner, 1914, p1)

A concept which perhaps sheds some light on why this phenomenon occurs, is 'spiritual bypassing' (Masters, 2018) - whereby one thinks that by developing spiritual insight, one has also developed in areas such as cognitive ability, emotional intelligence and shadow-awareness, when they are separate 'lines' of development, that require different practices to spiritual meditations (Masters, 2018, Wilber, 2000). This echoes Steiner's statement: 'for every one step in spiritual development, there must be at least three steps in moral development' (paraphrased, Steiner, 2007).

Cross cultural influences

The influences certain other cultures have had in my life is an important factor which has deeply influenced my development towards an integrative view. I have spent a lot of time working and travelling abroad, as well as having spent a lot of my time in the UK immersing myself in other cultural influences, especially through ('electronic') music. This was and is, much like academic theory, one of the things my Anthroposophical meso cultural influences would caution me against as misleading, or not as 'spiritual' (as live or classical music). Music is one of the avenues where other cultures have found their way deep into my psyche, especially the cultures of Africa and her Diaspora, which

has led me to seek to integrate disparate perspectives and has brought me great healing.

In many ways I went on a journey out of my culture(s), becoming what could be called ‘homeless’ in a cultural/soul sense (Steiner, 2010), which is I think a crucial factor that is integral to my development. In many ways my journey has been to get away from my cultures, only to re-find them in a much deeper way, through becoming aware of their ‘cultural shadows’ (Abrams & Zweig, 1991) such as the phenomena of interpretive issues (of Steiner) manifesting as anti-intellectualism/anti-mainstream in examined in this discussion.
As shadow phenomena, they happen out of sight, and it has taken me many years to understand them to the little extent that I do now.
This journey has led me to deeply critique my Western heritage (including the Steiner one), and for a time I even wanted to disown myself from it (at least that’s what I could see in hindsight). I initially saw the shadows of my own culture(s) (Kaplinsky 2008), which for me seems to be epitomised by our tendency to view ourselves as somehow superior, visible in the tendency to think we can understand foreign phenomena from our own (developed/refined) perspective (Collins 2009), and the hidden gems in other cultures, which drew me towards them. Eventually I’ve come to see the hidden gems in my culture(s) (Amy, 2008, Hogan, 2013, Taylor, 2011), out of witnessing the hidden shadows in other cultures. I’ve realised that I live in a ‘paradigm of complexity’ (Morin 1992) which requires the artful use of not only modern technologies and meta-perspectives, but also hermeneutics, stories, myths and perennial wisdom (McAuley 2004, Kaplinsky 2008, Hogan 2013): an integration of the modern and the ancient (Scott 2000, Stubbs & Lemon 2001) through self-knowledge and integrity.

Looking at my daughter, who's genetic and cultural heritage spans Afro-Arab, Anglo-German, Muslim, Western and Anthroposophical backgrounds, I see that integration is a matter of course in the current climate of globalisation: by virtue of the diversity in her heritage, she is already primed towards the culturally integrative view I had to work so hard to realise. In many ways I see cross-cultural interaction as key medicine for our times, so often marked by polarisation - a ‘cultural therapeutics’ (Robbins, 2005): “the aim of a cultural therapeutics is to own up to our obligations to that which is unconscious yet continues to claim us in our technological world. It is a matter of making explicit those responses to the world that are covered over or concealed by layers of culture, but which nevertheless continue to call us and which remain accessible only through careful, critically engaged description of phenomena.” (Robbins, 2005, p114).

Anti-capitalist or anti-materialist alternative business organisations

There is a resonant phenomenon with my experiences in many independent businesses, suggest to me, which appears to share something of the same essence as Anthroposophical anti-materialism in the wider category of organisations that espouse themselves to be ‘part of the solution’ to the world’s problems, that is connected with holding idealised ontological perspectives that often demonise the very arena one works in (business) - how the theory-in-use can be so disparate from what is espoused (Argyris 1980, 1984, Argyris & Schon, 1974, 1987).

In many of my previous jobs, my expectations were not well managed (Branden 1994, DeHann, 2006). I have found this to be a persistent phenomenon with businesses that start from a strong idealistic value-base. Somehow, the fact that they are attempting to ‘do good’ in the world with the business (something to be commended), can so often lead to a mindset that places criticism outside onto ‘the mainstream’. Perhaps this is related to interpreting reality through idealism:
“Anyone who is able to see the reality, and to see through it, knows that this world on the physical plane can never reach perfection. Yet people who think materialistically have the illusion that perfection can be achieved on the physical plane. This is the source of many other illusions, and particularly and characteristically the socialist illusion of the present age." (Steiner, 1917, 1, p1).

Somehow the fact that one so strongly espouses high ethical ideals, which are practised outwardly with regards to ethical operations in terms of positive environmental and/or social effects and are often fuelled by an anti-capitalist narrative, results in behaviour some kind of a subconscious ‘excuse’ to not engage with all the ‘dirty’ self-interest, and all the thinking relating to it. As a result, there is a visible lack of business competence. Perhaps this is a shadow issue (Masters, 2018) around wanting to be good:
“If one looks to the unconscious depths of the human soul one finds that in the present time people are not really much concerned to develop the actual virtues. It is much more important to them to be able to feel themselves to be virtuous” (Steiner (1917, 2, p1).

At HSC what they get resoundingly right, is to be absolutely/impeccably true (Kofman, 2007) to their espoused values, contracting promises and expectation management (DeHaan, 2006), and to maintain transparency in their decision-making processes.

It is such a core basic need of an employee to know clearly what is expected of them and what they get in return. It is in this sense I realised that, despite the benefits of inspirational leadership, if one hasn’t got the transactional aspects absolutely clear (in action as well as in strategy), one can forget the transformational aspects. I experience that when mutual self-interests are aligned, amazing things can happen.

Most of all, I feel a strong sense of trust, and in return feel myself motivated. The management of expectation (Sonnenberg et al 2011), is a fully transparent process. In short, they have gained my loyalty with their integrity, and I have gained a wonderful position in their organisation with mine. They love what they do, and do it for the love of it, and through doing so, have created a vibrant and positive organisation that is highly successful. This experience helps me to see that the people aspects I was striving to achieve with The Cafe, are possible – and helps bring experienced validation to the idea that integrity is a powerful force for effective organisations.

OD's influence on my development

It fascinates me, that this world of business and academia, that my upbringing, and surrounding micro and meso (Heller, 1997) cultural influences so easily label as 'bad' (Schieren, 2011, 2015, Schwartz, 2009) I find myself on a journey that has led me to spirituality and Steiner – through the 'belly of the beast'. "The scientific view is entirely ahrimanic. We do not fight it by refusing to know about it, however, but by being as conscious of it as possible and really getting to know it." (Steiner, 1917, 3, p1).

I think this is by virtue of OD being an action-oriented approach that concerns itself with 'what works' in the contemporary modern capitalist setting, that seeks to understand truth from what transpires, and to validate truth-claims by testing them out on reality, that this hermeneutic 'opportunity' (Palmer, 1977) is made possible, together with an authentic searching for truth, and integrity. I see so many efforts to bring Steiner to the world focusing on his ontology (his spiritual worldview) which pushes the emphasis towards ideological differences and a dichotomous relationship with 'the other' (the mainstream) - yet the knowledge from this 'mainstream' is what's needed in order to be able to successfully adapt to 'risk society' (Possamai-Inesedy, 2002). When focus is on his epistemology, his methods, and ontological claims are left open, then there are fertile grounds to *integrate* and form a dynamic synthesis (Gidley, 2007), rather than a crystallized 'replacement' picture of a spiritualised reality. 'Make bridges, not islands' is what often rings in my thinking when pondering Anthroposophy (Steiner, 1917).

The more I engage with and discover this anti-intellectualism (which is by no means representative of Anthroposophy as such, rather a persistent phenomenon within it), the more I see it as directly diminishing the very legacy it is trying to further – it turns people away, and gives critics a lot of evidence for their claims (Schieren, 2011, 2015). I suspect that the same essences of this phenomenon can be seen with other organisations espousing high ideals, but the more I read Steiner, the more I find myself thinking this is no excuse, as he warned about it explicitly (Steiner, 1911, 1912, 1914, 1917). This is where the case for a focus on epistemology is given solid standing –

Goethe's method seeks to integrate the Cartesian view into a holistic perspective (Wahl, 2005), and not to see mainstream materialist science as 'an other'.

"Phenomenology, that is the scientific ideal expressed in anthroposophy." (Steiner, 2005, p. 318), to which Schieren (2015) adds: "to construe anthroposophy as phenomenology, and as such to treat it critically and scientifically as regards its knowledge value, is to accord it a completely different mode of reception than that which has held sway in the last hundred years over proponents as well as critics, and has led to the formation of the familiar ideological fronts. Here it is a question of creating a whole different culture of interpretation." (Schieren, 2015, p144).

It is important to hold in mind how much demonstrable good work is done by the parent organisation of The Cafe, and the many other Anthroposophical organisations around the globe – I am by no means trying to paint a one-sided negative picture. My aim is not to criticise Anthroposophical organisations in the visibly fantastic work that they do, but to critique aspects I see as holding back the legacy of Steiner. I am also not criticising people, but certain forms of thinking that seem to cause certain enactments. In light of the fact that I have come to see why he was such a big deal in the world I grew up in, from a starting point of such skepticism, should I hope suggest that my critiques are constructive. If we, as those who wish to see Steiner's work spread in the world, focus on his methods, and live by the notion that 'walk is the best talk', and that validation of ideas is through the observance of what transpires (Schieren, 2011, 2015) rather than in semi-conscious enactment of ontological superiority (Gidley, 2007, Kofman, 2007) - e.g. 'the world must see Steiner's spiritual vision', then we stand a much better chance of fulfilling the potential of his legacy.

I have found Steiner in the world, rather than fitting the world to Steiner, and have tested out his truth-claims in my life over 2 decades, and found that his methods most definitely bear fruits. I have been most sceptical from the outset – which is what Steiner wanted - 'do not take a word I say as truth unless you can verify it from your experience, and with clear logical thinking' (paraphrased, Steiner, 1995).

Schieren (2015) echoes these insights:
"The method of "inner observation" developed by Rudolf Steiner is a phenomenology of consciousness by means of which human cognition becomes aware of its participation in the construction of reality and encounters its various levels out of an exalted ethic of knowledge. This does not involve the use of any kind of pre-formed (or even anthroposophical) concepts, but rather the actualisation, through intense creative activity, of concepts that penetrate ever more deeply and authentically into the area of reality of current concern. The actual value of anthroposophy lies in the fact that it does not operate in terms of narrow, fixed conceptual schemata, but strives to engender the

broadest and most flexible forms of thinking possible. Anthroposophy is best understood as method. It does not represent a fixed worldview, and thus avoids the narrowness of one such as materialist reductionism, but without degenerating into a tissue of metaphysical phantasms or resorting to spiritual determinism. It is a method of self-critical, productive knowledge acquisition, employing flexible concepts and thought-forms in an effort to effect an accommodation, in the Goethean sense, between the conditions of the object of knowledge and the act of knowing. A worldview – if anthroposophy is taken as the model – is not a rigid conceptual construct, but an extension of cognitive capacity, it is a challenge to develop situational awareness." Schieren, 2015, p146).

I find that if I relate to all theories, Steiner, Integral or OD in the same sense we were advised to look at all theory at the start of this OD course, then I gain a far greater ability to be able to integrate, and maintain the openness Steiner's method requires of us: (by learning to) 'to see theories as tools (of many) in a toolbox, with the most important tool being you the practitioner, understanding that mastery is in skillful use of the right tool(s) for a given (contextual) undertaking or action, which takes a great deal of self-awareness' (paraphrased from Lynn Boothe, OD course leader, in the introductory session).

3.3 Abstract Conceptualisation: Grasping via Comprehension / *Inspiration*

In the following section I will explore insights drawn from the reflective observations through theory.
The notion of 'abstract' conceptualisation, may seem modernist/materialistic to an Anthroposophical perspective. However, I think in integrating the two approaches, abstract could be better thought of as objective – insights gained by empirical focus on what works.
If we take the idea that thinking forms the bridge between our subjective experience and the world out there, together with the idea that theories are tools with which to gain greater nuance, then the form of thought is not to making abstract preconceived generalisations, but to find transferable insights that connect with the context one wishes to understand, in order to gain knowledge from experience. Theory in this way also helps us to become aware of our own limitations, by considering our experiences critically against what happens elsewhere.

Integrity in leadership and as a focal point for embedding spiritual perspectives into organisation design

In exploring phenomenological insights on leadership, Ladkin (2010), Keeley (1995) and Yukl (1999) argue that where insights have been condensed back into mechanised reductive criteria, they fail to deliver on grand promises. "Rather than asking 'What is leadership', the question is, 'How might we understand leadership as a phenomenon?'. Instead of pondering 'What is charisma?' you will be invited to consider 'How do followers make judgements about the aesthetic quality of a leader's performance?" (Ladkin 2011, p1).

In terms of being a follower (Junker et al, 2016), the stark contrast between my experiences in organisations led by idealism, and my experiences at HSC, show me that it's the 'little' things - 'behavioural signs of integrity' (Parry & Proctor-Thomson, 2002) that indicate congruence-levels between walk and talk (Branden, 2014, Kofman, 2007), which in turn indicates the extent to which espoused values are authentically enacted (Argyris, 1982). My expectation is very well managed. The contracting (De Haan, 2006) is transparent, what is promised, is delivered, and what is expected of me is fair and clear. They *show* me that they value my contributions with both extrinsic and intrinsic rewards (Mullins, 2016) – as opposed to my experiences of places with strong espousals of ethics, that translate somehow (shadow?) into emergent self-interest-guided behaviour that was not openly disclosed in the contracting stage of forming a working relationship. In contrast, HSC have 'bought' my loyalty with their

integrity – and I've 'bought' myself a very nice position in their organisation. "When leaders act consistently and sincerely on the basis of their values, their authenticity will be demonstrated to others over time, and their followers will be loyal to them.'' (Van Aswegen & Englebracht, 2009, p8).

What I've come to see, is that when mutual self-interests align, and the contracting process is transparent (De Haan, 2006) - then, and only then, can the 'magic' happen. In terms of transactional/transformational leadership (Bass & Steidlmeier,1999, Huczynski & Buchanon, 2007), although transformational leadership may well be desirable (and was espoused by leaders I was under with The Cafe), if the transactional aspects are not truly taken care of, one can forget the transformational. If there is a lack of integrity, then the espoused transformational visions become not only empty, the transformational leadership becomes unethical (Parry & Proctor-Thomson, 2002).

This suggests that healthy transactional aspects are antecedent to transformative ideals, and that integrity is a more likely component than charisma in determining whether espoused transformational ideals are ethically carried through in-action (Parry & Proctor-Thomson, 2002) – my experiences at The Cafe emphatically provide weight to this insight, which questions whether charisma is enough to give leaders the personal power of reverence (French & Raven,). Parry & Proctor-Thomson (2002) suggest that follower's perspective(s) must be integrated: ''The differentiating factor is the intent behind the charismatic style. For example, a shared vision will be ethical if it is developed through leader-follower interaction, but likely to be unethical if developed solely by the leader." (p80)

In my subsequent years reflecting on my own leadership (and followership) practice, the idea of servant leadership (Greenleaf, 2002, Huczynscki & Buchanon, 2007, Mullins & Christy, 2016, William, 2005) often shows up. It is certainly the leadership style most congruent with Steiner's developmental path (Steiner, 1994, 2007) and the imperative for the transformation of wisdom into love through enactment (Steiner, 1912). "Servant leadership, then, can be seen as the application of the ethic of love to the management of the work enterprise. Here are ten characteristics of the servant leader as envisioned by Greenleaf: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. What might the world of business be like if every manager strove to be a servant leader?" (William, 2005, p356).

Herman (2008) and Kahn, Kahn, & Chaudhrey (2015) have found a positive correlation between servant leadership and the realisation of spirituality in the workplace. The transformational leader focuses on the organisation, whereas the servant leader shifts the focus to the followers/members (Stone, Russel & Patterson, 2004). "Anecdotal evidence suggests that transformational leaders rely more on their charismatic

attributes to influence followers, whereas servant leaders significantly influence followers through service itself: “The motive of the servant leader's influence is not to direct others but rather to motivate and facilitate service and stewardship by the followers themselves. It is a humble means for affecting follower behaviour. Servant leaders rely upon service to establish the purposes for meaningful work and to provide needed resources. It is a characteristically unique method for stimulating and influencing the behaviour of others.” (p355).

The kind of leadership I experience at HSC is somewhat akin to servant leadership. Although there are transformational impulses at play, there is a focus on their team. They are very good at helping team members to play to their strengths and feel supported, and engender trust through impeccable management of expectation, or integrity. They role model the excellence they expect from their team, and the results are visible in my experience as employee provide compelling positive correlation to leadership effectiveness achieved through the power of integrity – the first chef’s job in 23 years that I love, and validation that the vision I had for The Cafe, is possible to actualise as a viable business.

In terms of practically applying spirituality to organisations Polly, Vora & SubbaNarasimha (2005) suggest: “Successful implementation of spirituality in the workplace requires organizations to pay attention to six issues: (1) net economic cost of implementation, (2) potential for worker exploitation, (3) replacing or substituting community's function or role in spirituality, (4) inappropriate practice of spirituality in the workplace, (5) potential for competitive disadvantage, and (6) increased groupthink.” (p50), which suggests that extrinsic factors must also be considered, and that integrity is more important that inspirational speeches in embedding spirituality into an organisation's culture.

White (2001) lays out the case for integrating spiritual perspectives into organisations, with a focus on integrity (her research also included Steiner): ‘’The human spirit integrated into the organization creates customer and vendor links that encourage communication. The organization consistently evaluates and adjusts its relationship with its customers and suppliers just as it does with its employees. Its values, goals, and beliefs must not only be apparent to its customers and suppliers, as well as a role model for other organizations to follow. With the organization's character and integrity defined, the culture and community will determine the character and integrity of the organization's products and services. The relationship the organization has with the culture will the determine the credentials required of potential employees. The change comes full circle.” (P54)
This very much resonates with my experiences, and captures the insight that walk is the best talk: that espoused spirituality is empty, even detrimental, unless one truly

endeavours to practice this form of thinking oneself in one's own daily 'walk', be it as organisational leader, change agent or manager.

''The building of an ethical climate requires more than just leaders who behave ethically; it requires the proactive management of ethics... The ethical responsibility of leadership is to take the lead in defining a sound value system. The best way to achieve this is by uncompromisingly and openly living such a value system" (Van Aswegen & Englebracht, 2009, p8).

The division between what is 'spiritual' and un-spiritual, is not made by outer distinctions such as espousing to be at the forefront of evolutionary spirituality (Laloux, 2014), but by individual enactments, and the effects that these actions have on the world, and the people involved.
A pertinent elaboration of this insight is Torbert (2010)'s idea that a key metric of leadership development, is the degree to which a leader is open to - and actively seeks - feedback on their behaviour (Torbert 1985, Rooke & Torbert, 2005).

What Steiner could contribute to OD

I suspect Steiner (1883, 1886, 1916, 1973, 1994)'s scientific intuitive-thinking path of inquiry could help form valuable new methods for organisations and/or OD researchers and practitioners to consider in the endeavour of improving organisational life. "Johnson and Broms (2008), in considering this question using Toyota as an example, suggests that this organic living way of beholding and thinking, can help to keep connected with the customer/service-user's needs as the core purposes of a business, by learning to see all parts in relation to the whole, separate but not separated: "business leaders can achieve higher and more secure levels of profitability if they organize work according to the systemic principles infusing nature and cease to drive work with quantitative goals' (p1), by cultivating "sustained attention to how work is done, and nurturing every step of the work at every moment." P1), thereby connecting "every member's work with the needs of the specific customers it serves" (p2). Rather than wasting time and resources on supervising work (which a quantitative-goal approach engenders), this approach of thinking connectedly helps engender a sense of ownership and responsibility among organisation members (Johnson and Broms, 2008).

Otto Scharmer has been very successful in bringing Steiner's methods forward with his 'Theory U' (Scharmer, 1999) and 'U-lab' initiatives (Scharmer & Kaufer, 2013), which draw directly from Steiner's methods. Theory-U is a process to train our thinking to go through a process of deepening perception, and seeing things from a more holistic

perspective – a move from ‘Ego-centric’ to ‘Eco-centric’ awareness. This idea also connects with Integral theories (Wilber, 1999), mapping a developmental path from ego-centric>ethno-centric>world-centric>universe-centric perspectives.
A recent critique of Scharmer suggests that whilst his philosophical underpinning “is evidently falling short of adequately capturing real world complexity and does not match widely accepted academic standards” (Heller, 2018, p1), the method itself, has much to offer the field. “Theory U has certainly the potential to be transformed into a rather useful approach to new ways of leadership and the challenges of change management. As a next step, a healthy dose of humility and ‘Western’ rationality… … would probably suffice for an upgrade” (p18). Perhaps this is a case of Heller reducing Scharmer’s dynamic view into reductive criteria, or it could be a case of crystalising phenomenological insights into a new *‘Weltanschauung’* (Gebser,1951). This is a question for future research, to which Gebser (1951)’s challenging idea of ‘a-perspectival’ awareness (which seems very close to Goethe’s view) could shed new light on.

This also serves as an important critical addition to the idea of focus on epistemology – ontological underpinnings are inextricably linked. The slip into ontological claim-making, which ironically leads away from the Goethean position of learner, can potentially be aided by OD with its action-oriented stance, and inherent tendency to be integrative, without needing to crystalise insights into a theory-of-everything (Bortoft, 2012), by virtue of its focus on ‘what works’, contextually, in application, in making our organisations more effective.

Although it is necessary for insights to crystalize and become theory, it is easy to forget the dynamic context(s) it was drawn from; especially if one uses primarily one ontological perspective with which to interpret reality. “The ethical call announces itself as an obligation to respond to the phenomenon’s otherness. Our capacity to engage otherness in this way, without being absorbed by it and without reducing it to abstract categories, is a developmental achievement that takes much time and patience to nurture in ourselves and in others.” (Dean-Robbins, 2006, p 6).

We need to remain true to how little we know, and to consider what unknowns we are unaware of (Luft & Ingham, 1961), which relates back to the epistemological issue of how we come to know what we know (Gill & Johnson, 2010), determining our integrity in terms of congruence between what we profess, do and know (Branden, 1994).

The positivist science-as-worldview may be erroneous when extrapolated onto all of reality (Steiner, 1960), but science the process (Fenyeman, 1974) is a process of integrity. Perhaps a way to think of navigating this, is to ‘let the intuitive guide the science - let the science do the truth-finding’. To develop the art of humble inquiry

(Schein, 2013), embodying ‘ontological humility’ (Kofman, 2007) and always remaining a learner - lest we become beautifully equipped in ‘knowing’ a world that no longer exists (Hoffer, 1951).

3.4 Active Experimentation / *Intuition*

In this final section insights from the experiential learning process will be applied going forward, through an exploration of the deeper aspects of the phenomenon of integrity in my own development, relating to some of the key insights that can be drawn from the inquiry as 'self-science experiments' going forward in my development.

Motivation

I experience a core aspect of integrity in relation to motivation. I have realised that *engaging genuine enthusiasm (*which is directly influenced by one's conceptual system of ideas), is a more effective strategy in motivating self or others, than resorting resorting to coercive methods as 'should' administered from outside" – society or other people's ideas, through lack of awareness of what influences the forming of ontological certainties. For me it was always simple – if I didn't feel enthusiastic, I didn't do it. That's why I quit college (a-levels) twice – because I didn't *really* feel enthusiastic – because I didn't understand *why* I was doing it, or what for.
With this Masters, it has been the opposite. I was hungry for understanding - I *needed* the learning, in order to find understanding and develop myself.

I have learned to be very careful what I promise myself to do. 'Every time you fail to meet your own expectation, you are drained - every time you achieve it, you are empowered' - a never-forgotten insight I read from Steiner (1994, paraphrased, p25) and memorised many years ago, which has proven itself to be true in my experience. At a basic professional level, that means feeling authentic and competent with the work I am delivering (Branden 1998, Kofman, 2007) and in alignment with the values of the organisation/people I am working with (DeHaan, 2006).

On the one hand, there is the question of the goal/promise, and where it really comes from, and underlying assumptions behind its formation. On the other, there's the question of motivation, discipline, and carrying out one's promises. Often, I think there's too much focus on the latter, without truly examining the former, and if the ideals are not examined, we whip ourselves, and others, unnecessarily with ideals that are not truly our own, or that we fully understand. I did that for years. The further problem with espousing spirituality/ethics, is that organisations can easily abuse the goodwill of employees who are intrinsically motivated by the espousals, which I've witnessed many times.

Through the journey of learning to be an entrepreneur, I have had to humble myself so many times, and learn from what is, rather than preconceived notions of betterment,

that I find my view is formed of concrete experience, as opposed to abstracted thoughts of others - which means I can be confident in imparting them, with knowledge *and* through behaviour. In a teaching situation, this brings an added benefit of being able to use transparency in approach to reflections on one's teaching behaviour, to impart key insights of a given theory.

Idealism

I have gone from an idealistic/'virtuous' position of trying to be better because I 'should' from an idealised moralistic stance (which led me into all sorts of problems), to one where I realise that there is a (higher) self-interest aspect to wanting to be better. Perhaps there is practical reason, even in a transactional sense, and from a self-interest point-of-view, to be loving and conscious (for the love of it, and consequent satisfaction). Steiner (1916) speaks to this "Why should my act serve the general good less well when I do it from pure love of it than when I perform it as a duty to serve the general good? The concept of duty excludes freedom, because it will not acknowledge the right of individuality, but demands the subjection of individuality to the general norm" (p109).

In thinking through this phenomenon of holding ideals for betterment of the world through our work and relating this to anti-capitalist narratives, the irony is that, provided it is self-sustaining, one *can* be as idealist (or socialist, spiritual etc) as one wishes with one's organisation – but as research shows, in order for it to be successful/self-sustaining, these espoused values must be lived. If for example one espouses preconceived, generalised concepts such as collective ownership and equality, and yet one operates a business as a 'boss', with self-interest (which when the crunch comes, you will), then either you, the organisation, or both, will experience cognitive dissonance and dysfunctionality. To me, these are pertinent realisations for those of us who strive to bring something better to the world in the wake of our actions in work and life.

Steiner (1918) delivers a crucial emphasis: "the point is not to cherish a general idea but to penetrate to the actual character of every individual man and to develop for it a loving — or, perhaps better, an interested — undemanding [relationship]." (Steiner, 1918, p1) An interested, undemanding relationship – a dynamic concept of love, enacted behaviourally.

If one wants to impart one's (for example) spiritual values to others, then realising this seems very important to me, for one can then 'build a case' for ethics, in a way that is far more likely to gain interest from the wider community – bridges can be built by engaging with enthusiasm through practical and mutually beneficial integrative exploration, rather than trying to lead with ideology.

This could be framed with Covey's 'Circle of concern vs control' (Covey, 1989) - if there is less focus on what is 'out there' in the circle of concern (e.g. the systems of oppression, or demons of materialism, and more on what is within one's capacity to control, e.g. one's behaviour), one finds that in time one actually begins to have some impact on what initially lay out there in the circle of concern, through building a vibrant organisation and/or a strong reputation, 'powered' by integrity - rather than trying to fit the world to an idealised image:

Through my experience, I have come to realize that to see life through the lens of an(y) ideology and the satisfying certainty it gives one in judging the world, is to willingly submit to mental slavery, in my humble opinion. To live through battles with things we can't control, and to submit to idealism and morality that is not our own, is to submit to mental slavery. A worldview powered by *'resentiment'* as Nietzsche might say (Steiner, 1960), leads to unhappiness - no matter how justified and righteous it feels. We inhabit ideological 'islands' where 'we are better'; whether fuelled by Anthroposphy, socialism, or any idealised view enacted as core ontologically-held-certainty. Concepts divorced from context, become 'certainties that 'the other' is diagnosed with, tending to assume 'they' don't understand, leading to an enacted perversion of the original ideals that don't seem to be achievable without coercion. (Rempel, 2017).

Integrity through self-objectivity

Having discussed confidence that comes from integrity, my experience also shows me how quickly my confidence is drained when I become aware of gaps in my integrity - as Steiner (1994) reminds, we need to review our behaviour and thinking "with the inner tranquillity of a judge" (p28) if we are to gain the freedom resultant of making our espoused ideas our enacted ideals:
"Only when I follow my love for the objective, is it I who acts. I do not ask how another would act, on the contrary, I act as I, this unique individuality wills to act." (Steiner, 1916, p)

Self-objectivity is of paramount importance if we are to maintain integrity in this ethical individualism:
"The point is that we alter our own beings if we really get completely away from ourselves, if we work with all our energy to learn to know all our attributes that we can observe in ordinary life, the attributes we believe to be dreadful and possibly objectionable to other people. We must take serious note of these attributes that we carry about with us but really should not possess. We are naturally not concerned here with saying agreeable things but with speaking the truth objectively. We can rest

assured that, if we will only go to work objectively, self-criticism will prove to be a full-time task, and only in the last extremity should we engage, as is rather commonly done by humanity, in criticism or judgment of others. (Steiner, 1906, p1).

This points towards a different definition of ‘objectivity’ to the one dichotomised by Cartesian materialism: the objectivity of what transpires in the world, and of ourselves as active participants in it. Our subjective experience connects with the objective world of the senses, through intuitive thinking in beholding ourselves as a behaving personality in relation to our ideals, with the objectivity of scientist:
“Whenever something takes place in the universe we can distinguish a twofold character: the outer course the event follows in space and time, and the inner lawfulness. To comprehend such a law in the sphere of human conduct is simply a special instance of cognition. Thus the insight we have gained concerning the nature of cognition must be useful here as well. *To know oneself as a behaving personality means to know the law corresponding to one’s behaviour* — that is, to possess the moral concepts and ideals as knowledge. If we recognize these laws, then our actions are our doing” (...) “To recognize the laws of one’s deeds means to become conscious of one’s own freedom. Thus the process of cognition is the process of development toward freedom.” (Steiner, 1886, pp. 94-5)

By thinking through the concepts which we choose to hold ourselves to, and by taking complete responsibility for those choices by viewing ourselves objectively as a behaving personality in order to fit how we act to our chosen concepts, we can find Freedom:
“To be free means to be able to determine by moral imagination out of oneself, those ideas (motives) which lie at the basis of action. Freedom is impossible if anything other than I myself (whether a mechanical process or God) determines my moral ideas. (…) A free being is one who can will what he regards as right.” (Steiner, 1916, p133).

Through developing congruence between actions, espousals, and the thinking behind them confidence is gained: integrity is where true ‘power’ comes from.

Self-science

In experimenting through my self-science experiments and observing the results, I can suggest: thinking becomes reflective clarity, feelings become intuitive organs of perception, and willing, enactment, is where Integrity is put to the test (Steiner 1994). Thinking feeling and willing (head, heart and body) transform into clarity, humility and integrity. My active experimentation going forward in terms of development, is to continue getting to know myself as a behaving personality, and the role awareness of

thinking plays in being a true participant in life (Steiner, 1883).
Where I look for validation for the truth of my insights, is what happens in my life. My current positions in the university and HSC are validating my self-science hypothesis that Integrity is where I get my power from. I observe myself lecturing at the university, and delivering top quality work at HSC, as well as living my values in my actions and feel an embodied sense of purpose and meaning, which has, over time given a sense of trust. Trust in myself, and trust in life, that if I am in a place of integrity, measured by observing myself in-action in terms of walk-talk-congruence, I will perform well. Better than I previously imagined.

I feel certainty only in that I have found a way to be in touch with myself – by focusing on bringing congruence between my experiences and ideas and awareness to the impacts of my actions. I know what I am doing in my life now in that I know a focus on integrity, gives me what I need to live my potential. Rather than any theory or ideology holding the keys, it is an honest examination of my experiences in relation to humanity and nature that enables me to remain happy and fulfilled, engendering increased confidence, competence, resilience and creativity.

I feel inspired by the cultural therapy (Robbins, 2005) this course has facilitated for me, allowing me to at-core, connect the disparate worldviews that make up my perspective, finding up-stream essences and archetypal thought-forms/concepts. What has always kept me grounded, is my practical work in the kitchen and/or classroom, ongoing cultivation of connection with nature, and the other cultures that I feel so familiar with, that teach me complimentary forms of knowing, such as rhythm and movement through music and dancing, and reflection on the poetic expression of my inherited Western/theoretical perspectives in the music.

A key avenue for ongoing active experimentation with these insights, is through my teaching Organisational Behaviour (OB) at university, where I've already found that I can bring aspects of these insights *through my delivery* of the OB theory. For example, open reflection on my approach as teacher, forms illustrations for the theories being taught they students can then connect to. I am able to be open because I have nothing to hide.

In HSC, I am continuing my conscious and deliberate reflexive behavioural development when I'm in team leadership roles, and as a colleague. As a father, my ongoing source of feedback is my dear daughter.

5. Conclusion

In this thesis, which as a whole has been an ‘active experimentation’, I have explored the phenomenon of integrity through a combination of my own experiences, and research, primarily with OD, Steiner/Goethe and Integral philosophies/theories.

This inquiry has formed a more solid foundation for my future bridge-building endeavours, and for me, applying ideas as an OD practitioner, whether formally as a change agent or informally in my various jobs, provides the means best suited to my applied-philosophy tendencies. I have explored the idea that integrity is where I get my power from through experiences of organisations espousing lofty ideals, against a backdrop of the question of how we come to know what we know. Through this course I have learned that academic theory, and for me, especially OD, offers much assistance in developing a critically aware, inductive approach to applying ideas into organisational contexts with integrity.

I see evidence of potential links, or ‘bridges’ between Anthroposophy and mainstream academia, with the possibility of a flow the other way too, from Anthroposophy to OD. I am becoming well versed in Steiner’s ‘esoteric’ metaphysics and feel able to ‘translate’ them to some extent, and feel there is opportunity for further research relating to bringing Steiner’s insights into practicable approaches to improving organisational life. I intend to study Steiner’s epistemological works in more depth, and further explore how Kolb (2014)’s approach might work with the Goethean method, as well as my continuing learning of organisation theory, through preparing for and facilitating undergraduate OB seminars.

Other areas for future research are: a critical examination of Integral Theories (Roy, 2006, 2018), and how they relate to phenomenology (Küpers, 2005, 2016) and Anthroposophy (Gidley, 2007), and how integrating the insights of Jean Gebser (1985) might shed light on the phenomena explored in the thesis (Gidley, 2007, Roy, 2018). Also Spiral Dynamics, an applied Integral theory congruent with OD (Beck et al 2018, Laubscher, 2013), that has already had considerable influence on my thinking and development. I am also greatly intrigued by the concept of shadow (Masters, 2018), and cross-cultural learning, which forms a constant theme in my thinking and perceiving and doing, that I intend to explore theoretically in more depth.

6. Acknowledgements

I wish to thank the following people:

My daughter, who is my inspiration, teacher, fellow philosopher, behavioural mirror, and resilience trainer (through her way of living so stoically with her type 1 diabetes). I often discuss ideas with her, and her observations and insights have sparked off many inquiries and insights for me. And her sister, who's radiance deeply touches me to the core, and her mother, who taught me really so so much, about cultural interaction (and her Zanzibari culture), and about myself. And, her massive family in Zanzibar and the UK, who gave me so many generous 'lessons' with their culture.

My mother and father, who have always shown me what being a true Anthroposophist is about, and who are the reason for wanting to try and understand Steiner's praxis, for I am witness to the undeniable benefits of enacting it with integrity. And my sisters, one a Steiner (and state) teacher, the other running her Biodynamic farm in Germany with her family, who also give me ongoing 'evidence' for the merits of enacting Steiner's insights.
My line manager during my time setting up and running The Café - she was a big inspiration, and managed to shield me from many organisational issues that would otherwise have made my mission impossible – most of all, it was knowing she believed in me, that enabled me to endure the toughest periods. The founder, for the opportunity, for his inspiration, and belief in my suitability for the post.
My team who made The Café happen, and the many wonderful organisational colleagues I had the pleasure of working with.
The many dedicated customers – especially those lecturers who helped me in my toughest time, and who got me into the University.
My two 'brothers' (from another mother) Daniel, and Daniel, both of whom have supported me throughout, and have listened to many of my thoughts, offering many insights of their own that have directly contributed to my thinking.
My course tutors, especially Lynne Booth and John McAuley, who gave me learning that catalysed and facilitated a transformation of my thinking, doing, and consequent feelings. My course peers, especially Shani, with whom many blisteringly insightful conversations were had, and James, for helping me get work at the University.
Fellow Goethean scholar Ruby, for sharing ideas, references, and her feedback on my draft.
My friends near and far, including Benoit's magic ways, Terry's hospitality in Kenya, and the many online friends who've both given me some amazing references to investigate, and have shared many insights, as well as embodying their principles in what can be gleaned in terms of behavioural integrity. Especially: Bonnitta Roy, whose interactions

and ideas catalysed a profound experience of unity with myself and the world, and whose current work in organisational development, is of big inspiration. If I‘d had more words, I would have relished the challenge of including her ideas in the discussion.
Yasuhiko Genko Kimura, who's profound knowledge (including of Steiner) and impeccable ways offer ongoing inspiration for my thinking. Albert Klamt for reliably supplying spot on, high quality references and insights on many many topics. Andrew Linnel for his draft feedback, knowledge of Steiner, and striving to build bridges with science - and the many, many more friends, both from real world, and online conversations, who have contributed to my development.
Simon and Lucy, my current bosses/colleagues, who’s ways have inspired me, and demonstrate that behavioural integrity, counts for a great deal indeed. Their wonderful place has facilitated for me a newfound love of chef work, and has given me a solid base from which to work on my other endeavours.
And me – for doing the developing, enduring, reflecting and healing.
And lastly, and above all, the source of all this insight and development – that which is greater than all of our human ideas, constructs, feelings and ways, and that is in my experience the source of resilience, creativity, freedom and Love.
Alhamdulillah – there but for the grace of God, go I.

7. Appendices

Appendix 1:

The Cafe Business Plan (Excerpts)

The following is the summary of the business, and the vision & values statement from the business plan for the re-launch of the business after the refurbishment, written by Melvin Jarman in 2011 (the summary was written by an internal consultant just after the re-launch):

Summary

The Cafe Organic café started in 2008 with a tough prognosis: Lovely setting, no street front and no track record.

Within 3 months the buzz was going around the city and the business quickly grew from 3 to 9 employees and started picking up nominations awards and articles in the national press. The business outgrew it's original kitchen and was refurbished in 2011 with a greatly up-graded kitchen and improved customer area and servery.

Voted Sheffield's favourite café twice in the last 3 years, The Cafe's success is due to a combination of its great food, friendly and personal service, strong social & ethical policies and the enthusiasm of the team.

The business has updated mission statement:

To

- Run as a busy multi award winning daytime café
- Piloted a Bistro which showed great potential
- Catered for numerous corporate and private events in the café and for collection/delivery
- Provided educational work experience to over 30 students of Freeman College

The Cafe Organic started as a part of the College by Melvin Jarman and his team and quickly built a reputation for great food and a lively atmosphere and won a host of awards in recognition of its great products, services and solid ethos.

The Cafe Organic quickly outgrew its status as part of a charitable trust due to its trade levels and was transferred into a limited company.

This business plan sets out the path needed to achieve the potential of this unique, lively and exciting venture, and ultimately to keep the business alive. Melvin is keen to see it survive and grow to its full potential, but due to the tight margins as a result of the business's high ethical policy, The Cafe Organic will need some initial support, both in the way of funds and expert advice, to ensure its survival and growth

Mission:

- Run as successful food business and generate profit to further develop the business and provide a livelihood for it's staff.
- Provide educational work experience placements to students of Freeman College with a high level of support and guidance.
- Source & promote Organic and Biodynamic produce, source locally where possible and employ an environmentally sustainable work practice.
- Promote hand made, Artisan, 'real' cookery and to foster creativity and cookery knowledge, embracing cuisines from across the globe
- Build a community between the public, producers & suppliers, students of Freeman College, the Academy of Makers, the Gallery and the The Cafe team.
- Provide a working environment which empowers employees to take ownership of their work, and fosters professional and personal development.

Core values:

Work ethic

Work ethic is very important to being a member of the The Cafe team.

- Primarily a willingness to contribute, show up and work to the best of one's abilities
- It's not being submissive and saying an automatic yes to everything.
- It's also not being a renegade and going against everything.
- Essential to being part of the The Cafe team.

Learning & teaching

- Willingness to learn and grow on the job, professionally, and by default, personally,
- One of the most powerful ways we can truly have a lasting impact on the development of the students is in how we role model our work ethic and team working and social skills, which will in turn be imparted to the students to aid them in their own learning.
- Essential for the fulfilment of the business' key objectives.

Professionalism

- Situational awareness- when the customers students or operations need a step up, it's time to step up. In down times, so long as the prep keeps rolling, students are supported and safeguarded, and appropriate social and professional boundaries are maintained, personal expression, banter and laughs are all good.
- The will to perfect the small details and striving to constantly better one's game.
- Brings true job satisfaction. When you leave, you know you've done your best

- We are professionals and being professional in the truest sense is the key to being able to overcome and even enjoy the challenges of the work. This applies both outward to the customers, and inwards to fellow team members, and importantly, the students.
- Essential to the reputation and growth of the business, and ultimately the sustainability of our jobs.

Team work

- Means being open to constructive feedback from any/all team members.
- With attributes such as humility, differences of opinion can shift from being a battle into an enjoyable co-creation of vision.
- The willingness to take on one's own self-reflection in dealing with difficult situations, and endeavouring to be open and honest, expressing your opinion yet being receptive to others', in a personable and professional manner, and the right moment, situation and setting.
- Also means being able to take ownership of a role/task, taking the care to develop all the small details, with others' input, without then discrediting other's input - rationale - collective intelligence will always be greater than any one person's intelligence
- Essential for maintaining a positive work culture and being happy in our jobs.

Benefits of values to the business & consumers:

Increased levels of Sales & reputation and ultimately profit to further develop the business. More vibrant food business better able to cater to customer's needs.

Benefits of values to our staff and students:

"By co-creating a vibrant and ethical food enterprise with a work culture of creativity, love for one's work, professionalism and humility, we can build jobs, promote staff development and can successfully role model this real and accessible pathway into the world of work to our students and trainees, offering both hospitality qualifications and transferable work and living skills to help them in their transition to independent living, ."

Business overview

The Cafe is Sheffield first Organic Gastro Cafe, Bistro and Catering service, with social and ethical objectives as part of its mission statement.

The Cafe has been trading for nearly 4 years as a successful ethical food business, with its food philosophy living up to its name, fusing world cuisine with local Organic and Biodynamic produce.

There is a firm belief artisan cookery and real food, an emphasis on simplicity to feature the fantastic produce, and more than a touch of restaurant flare to wow the senses. Here too we also strive to balance the enjoyment of food with its health benefits.

The Cafe also aims to serve community objectives of social renewal by providing work experience placements to students of Freeman College and the wider community,

Attributes

- Busy lunchtime trade and successful pilot of Bistro launch
- Show of break even and profit in last 6 months
- Established service relationship with Freeman College. We provide quality educational work experience placements to the students for a fee of £15 per hour (15k annually)
- Multiple regional and national awards including twice Sheffield's best café by customer votes
- Turnover of almost 200k
- Large following on social media (1300 followers) and email database of 700 contacts

Competitive advantage

- Unique food and great reputation
- Great ambience, atmosphere and customer service
- Network of local support for our ethical efforts and quality products & services

UPS's:

- We make everything ourselves fresh every day
- Our recipes are unique
- We cater for many special diets
- We promote local and sustainable food
- We don't use junk food or a microwave
- We promote healthy eating
- We have a great atmosphere and ambience
- We participate in social renewal with our work experience & training program

Market niche:

- Gastro café / Bistro
- Healthy food / diets
- Local food champions
- Social entrepreneurs

Market trends

- Ongoing increased awareness of the benefits of healthy eating

In the food industry, healthy eating is one of the hottest topics. In response to the

rising obesity levels within the UK population, the UK government has pledged to

improve the health problems of the nation.

- Increased interest in and support of local, organic and sustainable farming & produce

The organic food market is forecasted to be worth £1,547 million in 2016, up by 20% on 2011. The market is expected to benefit from greater commitment from the retailers and their investment in promotions and more coherent marketing message which centres on highlighting the tangible benefits of organic. However, the uncertain economic outlook and subsequent pressures on consumer spending, pervading scepticism among non-users towards the organic proposition and lack of engagement among the growing group of over-55s are set to hinder growth (See the appendix 1.0). As a result, The Cafe has potential growth and may gain first mover advantage in the organic food market. Besides, The Cafe always believes in creating food that is fresh, healthy, and quality. Their sourcing aims to cut out any unnecessary food miles, and unsustainable agricultural processes. The Cafe actively seeks to support local, small scale artisan producers and growers who employ Organic and Biodynamic growing and producing techniques.

- Increased support from government for training & apprenticeships in business

The Cafe is very well suited to expanding its training program and taking advantage to government training schemes and grants.

- Increase in the number of special dietary requirements

The Cafe has been recognised by the vegan society as a food destination and is well known by regular customers for proving a range of products that suit a variety of special diets, including: Gluten free, vegan, dairy/lactose free, paleolithic (no grains or dairy) as well as many individual diets.

Weaknesses of current model

- Staff costs to sales ratio too high
- Price point/quality/offer needs re-assessing
- Point of sale needs improving
- Information systems need vast improvement

Growth plan

Confidence in business growth:

Massive areas of un-tapped potential in:

- Marketing: E-marketing, point of sale improvements
- Consolidating and improving current operations & services
- Extending: services, products and trading times:
- Bistro, Catering service

Confidence in business model:

With my current drive for uncovering the key facts and systems about the business I am confident I can turn this model around. I will fully investigate the following areas and implement systems for their efficient operation

Areas for business growth:

- Bistro
- Morning and afternoon trade
- Events
- Outside catering & mobile catering
- Cookery courses and a recipe book.
- Business strategy

1 year & 5 year plan:

- The next year
    - Make profit of more than £15,000
    - Identify & improve all operational systems
- The next 3-5 years
    - Business is consistently trading profitably.
    - The cafe has an organised format allowing for better student support and training, and more efficient operations.
    - Students are able to gain qualifications and get other jobs after their training with The Cafe
    - The Bistro is open 4 nights a week and is often fully booked
    - The operations are not directly dependent on Melvin's physical work.
    - The business maintains its award-winning status and improves upon its past successes.
    - Links with training schemes & grants

Tactics

The business has been very busy and has a great customer base but has not traded profitably until recent months. I have a good understanding of why this is the case and ideas for how to change and improve the way the business is run to turn the business into.

I have had a lot of much needed help and advice come my way from the local business community and Hallam University, and have confidence that I can achieve the changes needed to run this business in a more responsive, accurate and sustainable manner.

My tactics will be essentially to investigate as many areas in finance, operations, marketing & strategy and gain assistance from people who I can access.

I will investigate, research & collaborate to set up systems for the following:

- Operational systems:
    - Streamline ordering, stock control and cleaning schedule
    - HACCP food safety management system
    - Recipe book for standardisation and costings
    - Streamlined rota and holiday scheduling
    - Accurate job descriptions including
        - Different roles within team
    - Staff handbook with
        - Induction training document
        - Ground rules
        - Policies & procedures
        - Risk assessments
- Lease agreement
    - Negotiate a lease that satisfies both parties and is sustainable for the business
- Legal regulations
    - Company incorporation
    - HR, food safety and H&S inc handbook, policies, forms etc (Will use Peninsula)
    - Employers and public liability insurance
- Accounts/banking payroll systems
    - Will primarily use a good book keeping software
    - Will use an accountant for annual accounts, payroll and tax returns
    - Management accounts will come from software
- Information systems to implement:
    - New epos software
    - Integration of email/website/social media for direct marketing

    - Full costings log of all recipes
    - Design & purchase a The Cafe Organic smartphone app
    - Electronic rota system

I will need around £15,000 startup funding, and will apply for grants and low interest loans on the strength of our ethical and social policies

Strategic issues

External threats or opportunities that could impact on the strategic horizon of business during:

- The next year
    - Changes to Freeman college
    - Current economic conditions
- The next 3-5 years
    - Changing market trends
    - Declining economy

8. References

Abrams, J., & Zweig, C. (1991). Meeting the shadow: The hidden power of the dark side of human nature. Tarcher/Putnam, G.P. Putnam & Sons.

Ansell, N. (2004). Children, youth and development. Routledge.

Argyris, C. (1976). Single-loop and double-loop models in research on decision making. Administrative science quarterly, 363-375.

Argyris, C. (1980). Inner contradictions of rigorous research. New York. Academic Press.

Argyris, C. (1982). "The executive mind and double-loop learning." Organizational dynamics 11.2: 5-22.

Argyris, C. (2003). A Life Full of Learning. Organization Studies, 24(7), 1178–1192. https://doi.org/10.1177/01708406030247009

Argyris, C., & Schôn, D. (1974). Theory in practice: increasing professional effectiveness. San Francisco: Jossey Bass.

Argyris, C., & Schôn, D. (1987). Reasoning, action strategies, and defensive routines: The case of OD practitioners. Research in organizational change and development, 1, 89-128.

Beck, D., Larsen, T., Solonin, S., Viljoen, R., Johns, T. (2018). Spiral Dynamics in Action. Wiley

Bass, M. & Steidlmeier, P. (1999) Ethics, character, and authentic transformational leadership behavior. The Leadership Quarterly, 10 (2) (1999), pp. 181-217.

Beer, M, (1980) Organizational change and development: A systems view, Goodyear publishing

Bauerlein, M. (2004). Liberal groupthink is anti-intellectual. Chronicle of Higher Education, 51(12), B6.

Beck, D. E., & Cowan, C. (2014). Spiral dynamics: Mastering values, leadership and change. John Wiley & Sons.

Boud, D., Keogh, R., & Walker, D. (1985). Reflection: turning experience into learning. London: Kogan Page.

Bradbury-Huang, H. (Ed.). (2015). The sage handbook of action research. Sage.

Brady, R. (2003). How We Make Sense of the World A Study in Rudolf Steiner's Epistemological Work. Available online: http://natureinstitute.org/txt/rb/pdf/steiner.pdf (accessed 03.01.2019)

Branden, N. (1994). The six pillars of self esteem. Bantam books.

Branden, N. (1998). Self Esteem at work. Simon and Schuster

Brook, I. H. (2009). 'Dualism, Monism and the Wonder of Materiality as Revealed through Goethean Observation', PAN: Philosophy Activism Nature, no. 6, pp. 31-39

Brown, B., (2014) The Future of Leadership for Conscious Capitalism. Web pdf: https://metaintegral.org/sites/default/files/MetaIntegral_Brown_The%20future%20of%20leadership%20for%20conscious%20capitalism.pdf accessed April 7th 2014.

Buchanan, D., Claydon, T., and Doyle, M. (1999). "Organisation development and change: the legacy of the nineties." Human Resource Management Journal 9.2 : 20-37.

Burrel, G. (1996) Normal science, paradigms, metaphors, discourses and genealogies of analysis. In: Clegg, S. R.; Hardy, C. & Nord, W. R. Handbook of organization studies. London, Sage.

Burrell, G. and Morgan, G. (1994). Sociological paradigms and organisational analysis. Heinemann.

Burke, W. W. (2006). The new agenda for organization development. Org Dev & Trng, 6E (Iae), 481.

Butler, J., Scott, F., & Edwards, J. (2013). Evaluating Organizational Change: The Role of Ontology and Epistemology. Tamara Journal for Critical Organization Inquiry, 2(2).

Cacioppe, R., & Edwards, M. (2005). Seeking the Holy Grail of organisational development: A synthesis of integral theory, spiral dynamics, corporate transformation and action inquiry. Leadership & Organization Development Journal, 26(2), 86-105.

Carlin, R. (2007). Rudolf Steiner: 'scientist of the invisible'. The Chronicle of Higher Education, 53(37)

Charity Commission ‘disappointed’ in actions of Camphill Village Trust Charity (2015) Response Source. Available online, accessed 10.12.2018: https://pressreleases.responsesource.com/news/87060/charity-commission-disappointed-in-actions-of-camphill-village-trust-charity/

Chu, S., & Kim, Y. (2011). Determinants of consumer engagement in electronic word-of-mouth (eWOM) in social networking sites. International journal of Advertising, 30(1), 47-75.

Cohen, M, Kahn, D., Steeves, R. (2000). Hermeneutic Phenomenological Research. Sage publications.

Collins, J. (2009). ‘SHADOW SELVES’ Jung, Africa and the Psyche. interventions, 11(1), 69-80.

Cook, C. (2014) Whay are Steiner schools so controversial? The BBC. Available online, accessed 20.10.218: https://www.bbc.co.uk/news/education-28646118

Cooper, D. R., & Schindler, P. S. (2003). Business research methods. 8th edition. Mcgraw-Hill-Irwin, Boston.

Covey, S. (1989). The 7 habits of highly effective people. Simon & Shuster.

Cowan, C. C., & Beck, D. (2006). Spiral dynamics: Mastering values, leadership, and change. Blackwell.

Cowan, C. C., & Todorovic, N. (2000). Spiral dynamics: the layers of human values in strategy. Strategy & Leadership, 28(1), 4-12.

Cummings, T., and Worley, C. (2001). Organization Development & Change. Thomson.

Denzin, N. K., & Giardina, M. D. (2008). Qualitative inquiry and the politics of evidence. Left Coast Press.

Denzin, N. K., & Lincoln, Y. S. (2008). Strategies of qualitative inquiry (Vol. 2). Sage.

Denzin, N. K., & Lincoln, Y. S. (2011). The SAGE handbook of qualitative research. Sage.

Dahlin, B., (2008). DOORS TO DIALOGUE Proceedings from the Conference on Postmodernism, Anthroposophy and Spirituality, at Foldsae, Norway, in August 2008. Rudolf Steiner University College Norway.

Dahlin, B. (2013). A critical view of Heiner Ullrich's critique of Rudolf Steiner's philosophy of knowledge. Rose Journal. 4/1, pp. 202-207. Available online: http://www.rosejourn.com/index.php/rose/article/view/148/167 (accessed 06.01.2019).

Dale, K (2001) Anatomising Embodiment & Organisation Theory, PALGRAVE

Darwin, J., Johnson, P., & McAuley, J. (2002). Developing strategies for change. Pearson Education.

Darwin, J. (2014). Mindfulness and Leadership. Lecture slides, Sheffield Hallam University.

Da Veiga, M. (2013). Rudolf Steiner's anthroposophy–spiritual path or science? RoSE–Research on Steiner Education, 3(2).

Dean Robbins, B., (2006) The Delicate Empiricism of Goethe: Phenomenology as a Rigorous Science of Nature, Indo-Pacific Journal of Phenomenology, 6:sup1,1-13

De Haan, E. (2006,. Fearless consulting: temptations, risks and limits of the profession. John Wiley & Sons.

Deetz, S. (1996). Crossroads—Describing Differences in Approaches to Organization Science: Rethinking Burrell and Morgan and Their Legacy. Organization science, 7(2), 191-207.

De Haan, E. (2006). Fearless consulting: temptations, risks and limits of the profession. John Wiley & Sons.

Dierkes, C. (2012) Online blog post: 'Post Dialectic thinking courtesy of Roy, B (2015) http://www.beamsandstruts.com/bits-a-pieces/item/868-post-dialectical-thinking-courtesy-bonnitta-roy accessed 03/09/2015.

Denzin, K., & Lincoln, S. (2003). Introduction: The Discipline and Practice of Qualitative Research. In N. K. Denzin, & Y. S. Lincoln, (Ed.), Qualitative Research (3rd ed., pp. 1-32). Thousands Oaks, CA: Sage.

Edwards, M. (2002). Through AQAL Eyes, Part 1: A Critique of the Wilber-Kofman Model of Holonic Categories. the section entitled,“The'Heap'Category of Entities,” integralworld. Net.

Edwards, P., O’Mahoney, J., Vincent, S. (2014). Studying organisations using Critical Realism. Oxford University Press.

Ehrich, L. (2005) Revisiting phenomenology: its potential for management research. In Proceedings Challenges or organisations in global markets, British Academy of Management Conference, pages pp. 1-13, Said Business School, Oxford University.

Elias, R. Z. (2008). Anti-intellectual attitudes and academic self-efficacy among business students. Journal of education for business, 84(2), 110-117.

Erez, M., & Gati, E. (2004). A dynamic, multi‐level model of culture: from the micro level of the individual to the macro level of a global culture. Applied Psychology, 53(4), 583-598.

Esser, J. (1998). Alive and Well after 25 Years: A Review of Groupthink Research. Organizational Behavior and Human Decision Processes, February 1998, Vol.73(2-3), pp.116-141.

Feyneman, R (1974). Cargo Cult Science. Some remarks on science, pseudoscience, and how not to fool yourself. Engineering and Science, 37(7), 10-13. Available online: http://calteches.library.caltech.edu/3043/1/CargoCult.pdf (accessed 10.12.2018).

Finger, M. and Asún, M. (2000) Adult Education at the Crossroads. Learning our way out, London: Zed Books.

Fournier, V., & Grey, C. (2000). At the critical moment: Conditions and prospects for critical management studies. Human relations, 53(1), 7-32.

Frank, A., Gleiser, M., Thomson, E. (2019). The Blind Spot. Aeon. Published in association with The Institute for Cross-Disciplinary Engagement at Dartmouth. Available online: https://aeon.co/essays/the-blind-spot-of-science-is-the-neglect-of-lived-experience?fbclid=IwAR0tSDyc3tCCwqk28ogindGPO1aAShzwJGLawYk43t9yy_PJXqoHNj6Qqac (accessed 08.01.2019).

French, J, & Raven, B. (1959). The bases of social power. In D. Cartwright (Ed.), Studies in social power, (pp. 150-167). Ann Arbor, Michigan: Institute for Social Research.

Gentry, W., Cullen, K., Sosik, J., Chun, J, Leupold, C. Tonidandel, S, (2013).s Integrity's place among the character strengths of middle-level managers and top-level executives. Leadership Quarterly. Elsevier. Vol.24(3), p.395

Gidley, J. (2007). Educational imperatives of the evolution of consciousness: the integral visions of Rudolf Steiner and Ken Wilber, International Journal of Children's Spirituality, 12:2, 117-135

Gill, J., & Johnson, P. (2010). Research methods for managers. Sage.

Gill, Michael J. (2014). The possibilities of phenomenology for organizational research. Organizational Research Methods, 17(2), 118-137

Godin, S. (2008). Tribes: We need you to lead us. Penguin.

Goertz, G., & Mahoney, J. (2012). Concepts and measurement: Ontology and epistemology. Social Science Information, 51(2), 205-216.

Golembiewski, R., Billingsley, K., and Yeager, S. (1976). "Measuring change and persistence in human affairs: Types of change generated by OD designs." The Journal of Applied Behavioral Science 12.2 : 133-157.

Gray, f., (2010) Rudolf Steiner: Occult Crank or Architectural Mastermind?,Architectural Theory Review, 15:1, 43-60.

Greenleaf, R. (2002). 'Ten Characteristics of a Servant Leader', Pastoral Forum 20(1), 6–7.

Greenwood, M. (2007). Stakeholder engagement: Beyond the myth of corporate responsibility. Journal of Business Ethics, 74(4), 315-327.

Grey, C., & Willmott, H. (2005). Critical management studies: A reader.

Harrison, M., & Shirom, A. (1999). Organizational diagnosis and assessment: Bridging theory and practice. Sage.

Härtel, C.,E.J., & O'Connor, J.,M. (2014). Contextualizing research: Putting context back into organizational behavior research. Journal of Management and Organization, 20(4), 417-422.

Hasse, M. (2013). Fierce Integrity: A Course in Living Your Truth. The Difference press.

Hatch, M. J. (2012). Organization theory: modern, symbolic and postmodern perspectives. Oxford university press.

Heinemann, F. (1934). Goethe's Phenomenological Method. Philosophy, 9(33), 67-81.

Heller, F. (1997). Sociotechnology and the environment. Human Relations, 50(5), 605-624.

Heller, P., (2018). The Philosophy of Theory U: A Critical Examination. Philosophy of management. Springer international, p1-18.

Henriques, G. (2105). Integral Culture, Spirituality, and a Category Error. Psychology today. Available online, accessed 20.12.2018: https://www.psychologytoday.com/us/blog/theory-knowledge/201510/integral-culture-spirituality-and-category-error?fbclid=IwAR1ZbOE-1jycgHy5QAvr45g69_9_pXexug39LQ0eiCjC9wBGsUOwbyEIIzc#_=_

Herman, R. L. (2008). Servant leadership: A model for organizations desiring a workplace spirituality culture (Doctoral thesis). Available from ProQuest Central; ProQuest Dissertations & Theses A&I. Retrieved from http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.559.9108&rep=rep1&type=pdf

Hinds, D. (2007) Peter Staudenmeyer. Web page. Found at: http://www.danielhindes.com/Staudenmaier/Peter_Staudenmaier.php?fbclid=IwAR1LoVadGRbZhhmg6fkG_2xpYgMo4KvXhcygvAnUTZoll_KQVkd3VI5y0J4

Hofstede, G., Hofstede, G. J., & Minkov, M. (1997). Cultures and organizations. New York, NY: McGraw Hill.

Hofstede, G. (1980). Motivation leadership and organization: Do American theories apply abroad? Organization Dynamics 9(1), 42-63.

Hofstede, G. (2003). Cultures consequences. Thousand Oaks, CA: Sage.

Hofstede, G, & Hofstede, G.J. (2005). Cultures and organization: Software of the mind, (2nd ed.) New York: McGrawHill

Hogan, C. (2007, March 3). Facilitating multicultural groups: A practical guide. Kogan Page, London and Philadelphia.

Husserl, E. (1954/1970) The crisis of European sciences and transcendental phenomenology: An introduction to phenomnenological philosophy. Northwestern University press.

Irwin, T. (2012). Audit of Goethean process: As outlined by leading experts in the field. Retrieved from: https://www.academia.edu/6095057/Goethean_Process_A_Comparison_of_Different_Approaches_by_Leading_Practitioners

Jarman, M., (2013). Reflective Diary – Exploring facilitation. Assigment handed September 2013. Sheffield Hallam University

Johansen, B. P., & McLean, G. N. (2006). Worldviews of adult learning in the workplace: A core concept in human resource development. Advances in Developing Human Resources, 8(3), 321-328.

Johnson, P., Duberley, J., Close, P., & Cassell, C. (1999). Negotiating field roles in manufacturing management research: The need for reflexivity. International Journal of Operations & Production Management, 19(12), 1234-1253.

Junker, N. M., Stegmann, S., Braun, S., & Van Dick, R. (2016). The ideal and the counter-ideal follower - advancing implicit followership theories. Leadership & Organization Development Journal, 37(8), 1205-1222.

Khan, K. E., Khan, S. E., & Chaudhry, A. G. (2015). IMPACT OF SERVANT LEADERSHIP ON WORKPLACE SPIRITUALITY: MODERATING ROLE OF INVOLVEMENT CULTURE.Pakistan Journal of Science, 67(1), 109-113.

Kandiyoti, D. (1988). Bargaining with patriarchy. Gender & society, 2(3), 274-290.

Kaplinsky, C. (2008). Shifting shadows: shaping dynamics in the cultural unconscious. Journal of Analytical Psychology, 53(2), 189-207.

Keeley, M. (1995). The trouble with transformational leadership: Toward a federalist ethic for organizations. Business Ethics Quarterly, 67-96

Kelemen, M. L., & Rumens, N. (2008). An introduction to critical management research. Sage.

Kimbrough, A., (2009). Essay A Practical Critique of Rudolf Steiner's Speech and Drama, Voice and Speech Review, 6:1, 86-94,

Koch, T. (1995). Implementation of a hermeneutic inquiry in nursing: Philosophy, rigour and representation. Journal of advanced nursing, 21, 827-836

Kofman, F. (2008). Conscious Business: how to build value through values (Vol. 1).

Kolb, D. (2014). Experiential learning experience as the source of learning and development (Second edition.). Upper Saddle River, New Jersey: Pearson Education Inc.

Kolb, D. A. (1984) Experiential Learning. Experience as the source of learning and development, Englewood Cliffs, New Jersey: Prentice Hall.

Kuhn, T. S. (1970). The Structure of scientific revolutions (2nd ed.). Chicago: University of Chicago Press.

Küpers, W. (2005). PHENOMENOLOGY AND INTEGRAL THEORY Inter-Integralism ~~~ Critical Perspectives on Advanced and Adequate Phenomenology and “Pheno-Practice” for Integral Research. Culture and Organisation. 11(3), 221-231. Available online: http://www.integralworld.net/pdf/Phenomenology-and-Integral-Theory.pdf?fbclid=IwAR1yuwzCnY6QiOwbxTcMchmLI5FrinhKQ6nua-StYziW2dwM50HMqECkwyk

Küpers, W. (2016. A Handbook of Practical Wisdom: Leadership, Organization and Integral Business Practice. Routledge

Küpers, W., & Statler, M. (2008). Practically wise leadership: toward an integral understanding. Culture and Organization, 14(4), 379-400.

Kuypers, J. A., & Bengtson, V. L. (1973). Social breakdown and competence. Human development, 16(3), 181-201.

Lachman, G. (2007). Rudolf Steiner. An introduction to his life and work. Floris books.

Lachman, G. (2017). Lost Knowledge of the Imagination. Floris books.

Ladkin, D. (2011). Rethinking leadership: A new look at old leadership questions. Edward Elgar Publishing.

Lakoff, G. and Johnson, M. (1980). Metaphors we live by. The University of Chicago Press.

Laloux, F. (2014). Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness. Nelson Parker.

Larson, R. W. (2000). Toward a psychology of positive youth development. American psychologist, 55(1), 170

Laverty, S. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. International Journal of Qualitative Methods, 21-35

Laubscher, L. (2013). Human Niches: Spiral Dynamics for Africa. PhD thesis, Johannesburg.

Levine, L. (1994). "Listening with Spirit and the Art of Team Dialogue", Journal of Organizational Change Management, Vol. 7 Issue: 1, pp.61-73,

Lewin, K. (1948) Resolving Social Conflicts. Selected papers on group dynamics, New York: Harper and Row.
Lewin, K. (1951) Field Theory in Social Science, New York: Harper and Row.

Luft, J., & Ingham, H. (1961). The johari window. Human Relations Training News, 5(1), 6-7.

Martin, G., Keating, M., Resick, C., Szabo, E., Kwong Kwan, H., Peng, CC. (2013) The Leadership Quarterly. Elsevier 24: 445–461.

Martins, A. (2014). Anthroposophy in the fascist era (Review). Anthroposophy. Available online: https://www.anthroposophie.ch/en/anthroposophy/news/article/a-study-of-anthroposophy-in-the-fascist-era.html (accessed 10.10.2018).

Masters, RA, (2018). Bringing your shadow out of the dark. Sounds True, Boulder CO.

Matthews, M. (2017). Biographical counselling: attending to experience, awakening to destiny. Self & Society, 45(1), 29-37.

McAuley, J. (1985). Hermeneutics as a Practical Research Methodlogy in Management. Management Education and Development, 16/3, pp292-299.

McAuley, J., Duberley, J. and Johnson, P. (2007). Organization theory: Challenges and perspectives. Pearson Education.

McAuley, J., Tietze, S., Cohen, L., & Duberley, J. (1999). Developing the interface between center and periphery as an agent for organisational learning: Issues of strategy and local knowledge. Third International Conference on Organizational Learning, Lancaster, UK.

McAuley, J. (1985). Hermeneutics as a practical research methodology in management. Management Learning, 16(3), 292-299.

McAuley, J. (2004). Hermeneutic Understanding. Published in Cassel, C. & Symond, G. (2004). Essential guide to qualitative methods in organizational research. Sage

McAuley, M. (2003). Transference, countertransference and mentoring: The ghost in the process. British journal of guidance and counselling, 31(1), 11-23.

McAuley, John J, Joanne Duberley, and Phil Johnson. (2007). Organization theory: Challenges and perspectives. Pearson Education.

McKanan, D. (2108). Anthropsophy and the History and Future of Environmentalism. University of California Press.

McMahon, E. (2006). A Solitary Tree Builds Not: Heshima, Community, and Shifting Identity in Post emancipation Pemba Island." The International journal of African historical studies 39.2 : 197-219.

Miller, B. (2005). Praxis and postmodernism: Nine theses on history. Nature, Society, and Thought, 18(2), 219.

Msila, V. (2015). UBUNTU: Shaping the current workplace with (African) wisdom. Knowres Publishing.

Mullins, L., & Christy, G., (2016) Management & Organisational Behaviour 11 Edition. Pearson.

Nielsen, T. W. (2004). Rudolf Steiner's pedagogy of imagination: a case study of holistic education (Vol. 905). Peter Lang.

Nzerem, K. (2015). Unique learning disabled community at war over modernisation. Channel 4. Available online: https://www.channel4.com/news/camphill-village-trust-botton-learning-disabled-residents-career-volunteer (accessed 10.10.20818).

Olivares, O. Peterson, G. Hess, K.(2007) Leadership & Organization Development Journal Vol. 28, Iss. 1, : 76-91.

Palanski, M. Yammarino, F. (2011). 'Impact of behavioral integrity on follower job performance: A three-study examination.'' The Leadership Quarterly, 2011, Elsevier. Vol.22(4), pp.765-786

Palmer, R. (1977). Postmodernity and Hermeneutics. Boundary 2,5(2), 363-394.

Parry, K. W., & Proctor-Thomson, S. (2002). Perceived integrity of transformational leaders in organisational settings. Journal of Business Ethics, 35(2), 75-96.

Pauchant, T. C. (2005). Integral leadership: A research proposal. Journal of Organizational Change Management, 18(3), 211-229.
Rassi, F. and Shahabi, Z. (2015) "Husserl's Phenomenology and Two Terms of Noema and Noesis", International Letters of Social and Humanistic Sciences, Vol. 53, pp. 29-34.

Polley, D., Vora, J., & SubbaNarasimha, P. N. (2005). PAYING THE DEVIL HIS DUE: LIMITS AND LIABILITIES OF WORKPLACE SPIRITUALITY. International Journal of Organizational Analysis, 13(1), 50-63.

Possamai-Inesedy, A. (2002). Beck's Risk Society and Giddens' Search for Ontological Security: A Comparative Analysis Between the Anthroposophical Society and the Assemblies of God. Australian Religion Studies Review, 15(1).

Reason, P., & Bradbury, H. (2001, February 6). Handbook of action research: Participative inquiry and practice (P. Reason & H. Bradbury). Sage.

Richardson, A. (2007). 'That Sort of Everyday Image of Logical Positivism': Thomas Kuhn and the Decline of Logical Empiricist Philosophy of Science. pp. 346-370. Cambridge University Press.

Robbins, B., (2005). New Organs of Perception: Goethean Science as a Cultural Therapeutics. Janus Head Summer 2005 8.1.

Robson, C. (2002). Real world research: A resource for social scientists and practitioner-researchers (Vol. 2). Oxford: Blackwell.

Rooke, D., & Torbert, W. R. (2005). Seven transformations of leadership. harvard business review, 83(4), 66-76.

Rousseau, D. M. and Fried, Y. (2001), Location, location, location: contextualizing organizational research*. J. Organiz. Behav., 22: 1-13.

Roy, B. (2006) A process model of Integral Theory.Integral Review. Available online: http://integral-review.org/pdf-template-issue.php?pdfName=issue_3_roy_a_process_model_of_integral_theory.pdf (accessed 1004.2018)

Roy, B. (2018). The Map, the Gap, and the Territory. Integral Review. Available online: https://www.researchgate.net/publication/26510496_The_Map_the_Gap_and_the_Territory (accessed 16.01.2019).

Saunders, P. (1982). Phenomenology, a new way of viewing organizational research. Academy of management review. 353-360.

Saunders, M. N., Saunders, M., Lewis, P., & Thornhill, A. (1997). Research methods for business students. Pearson Education

Seamon, D. (1998). Goethe, nature and phenomenology. Goethe's way of science: A phenomenology of nature, 1-14.

Scharmer, C. O. (2009). Theory U: Learning from the future as it emerges. Berrett-Koehler Publishers.

Scharmer, C. O., & Kaufer, K. (2013). Leading from the emerging future: From ego-system to eco-system economies. Berrett-Koehler Publishers.

Schein, V. E. (1975). Relationships between sex role stereotypes and requisite management characteristics among female managers. Journal of applied psychology, 60(3), 340.

Schein, V. E., Müller, R., Lituchy, T., & Liu, J. (1996). Think manager-think male: a global phenomenon?. Journal of organizational behavior, 17(1), 33-41.

Schein, V. E. (2001). A global look at psychological barriers to women's progress in management. Journal of Social issues, 57(4), 675-688.

Schein, E. H. (2006, March 24). Organizational culture and leadership (Vol. 356). John Wiley & Sons.

Schein, E. H. (2013). Humble inquiry: The gentle art of asking instead of telling. Berrett-Koehler Publishers.

Schickler, J. (2007). Metaphysics as christology. An odyssey of the self from Kant and Hegel to Steiner. Ars Disputandi, 7, 1566-5399.

Schön, D. A. (1983) The Reflective Practitioner. How professionals think in action, London: Temple Smith.

Schwartz, E., (2009). Anthroposophy and Waldorf Education: Of Prophets and Profits: A Review of Theory U: Leading from the Future as It Emerges By C. Otto Scharmer. Available from: https://millennialchild.wordpress.com/article/anthroposophy-and-waldorf-education-of-110mw7eus832b-15/ accessed 10/10/2018

Senge, P. (1990) The Fifth Discipline. The art and practice of the learning organization, London: Random House.

Senge, P. M., Carstedt, G., & Porter, P. L. (2001). Next industrial revolution. MIT Sloan management review.

Schein, E. (2013). Humble Inquiry. The gentle art of asking instead of telling. Berret-Koehler Publishers,

Schieren, J. (2011). The scientific credibility of anthroposophy. RoSE–Research on Steiner Education, 2(2), p 90-98.

Schieren, J. Anthroposophy and Waldorf Education – a dynamic relationship Shotter, J., (2005). RoSE–Research on Steiner Education, 6(2), p 139–149.

Shotter, J. (2005). Goethe and the Refiguring of Intellectual Inquiry: From ‘Aboutness’-Thinking to ‘Withness’-Thinking in Everyday Life. Janus Head Summer 2005 8.1

Shutz, A., Luckman, T. (1973) The structures of the life world, Volume 1. Northwestern University press.

Silverman, D. (2010). Qualitative research. Sage.

Smith, G. (2002, November 1). Goffman and social organization: studies of a sociological legacy (G. Smith). Routledge.

Smith, M. K. (2001) 'Chris Argyris: theories of action, double-loop learning and organizational learning', the encyclopedia of informal education, www.infed.org/thinkers/argyris.htm. Last update: January 28, 2005

Sonnenberg, M., Koene, B., Paauwe, J. (2011) "Balancing HRM: the psychological contract of employees: A multi-level study", Personnel Review, Vol. 40 Issue: 6, pp.664-683.

Spencer-Cooke, A., Dijk, F. (2015) Creating a Culture of Integrity: Business Ethics for the 21st Century. Dō Sustainability in association with GSE Research.

Staudenmaier, P. (2014). Between Occultism and Nazism. Anthroposophy and the Politics of Race in the Fascist Era. Leiden (Brill).

Steffy, B., Grimes, A. (1986). A critical theory of organization science. Academy of Management Review. Apr1986, Vol. 11 Issue 2, p322-326.

Steiner, R. (1883). Goethean Science. Translated by Lindeman, W. (1988). Mercury press. Available online: https://wn.rsarchive.org/Books/GA001/English/MP1988/GA001_c09.html?fbclid=IwAR3RFLmmS7gCUCUlARpDVNAHVKNyFvpXwnfaSLwpaZV-HkcHXN92bbUqYm0 (accessed 10.12.2018)

Steiner, R. (1886). The theory of knowledge implicit in Goethe's world conception. Republished (1940) by the Anthroposophic Press. Available on RS Archive: https://wn.rsarchive.org/Books/GA002/English/AP1940/GA002_c08.html

Steiner, R (1909). Wisdom of Man, of the Soul, and of the Spirit. Rudolf Steiner Archive. Available online: https://wn.rsarchive.org/GA/GA0115/19111216p01.html?fbclid=IwAR1n838NNQUgdh7wcT3epJtEX_UcWh-8bmT07l4e05Sg3NR3LYILbiSCSog (accessed 28.12.2018)

Steiner, R. (1910). The mission of folk souls. RS Archive. Available online: https://wn.rsarchive.org/Lectures/GA121/English/APC1929/19100607p01.html?fbclid=IwAR0xTFPc_IjGD2HBI-OfrWuZZ8h-OEDjg6yQhMW9OafyIA6glvQQgDqfb_M (accessed 20.10.2018)

Steiner, R. (1911). The Son of God and the Son of Man: Stages of Man's Development. RS Archive. Available online: https://wn.rsarchive.org/Lectures/19110211p01.html?fbclid=IwAR0_SSfppgQvFqETKVUsrX_kuj8UZYGDxOuXcVWS-4BkUNJuH40p91nsXo0 (accessed 01.12.2018).

Steiner, R. (1912). Love and its meaning in the world. RS Archive. Available online: https://wn.rsarchive.org/GA/GA0143/19121217p01.html?fbclid=IwAR2pDRw0IMBxk_FdC8B-k9kVDW46uxxM_VDlXzIHzW4UHfXS_TeRcnVCdrA (accessed 29.12.2018).

Steiner, R. (1914). Technology and Art: Their Bearing on Modern Culture. RS Archive. GA 275. https://wn.rsarchive.org/Lectures/19141228p01.html?fbclid=IwAR3GQWML5upUyYB8jJ0eVQY-MRe2nAJkwzho1S3Cnh6zNF5uBaQdzAtknuk (accessed 14/10/2018).

Steiner, R. (1916). The philosophy of freedom original edition (reprint). G. P. Putnam's Sons, New York and London.

Steiner, R. (1917, 1). The search for a perfect world. RS Archive. Available online: https://wn.rsarchive.org/GA/GA0177/19171001p01.html?fbclid=IwAR1me_zJsyXN_9BFed5WQWBhCKhxe094HvcJcJdxIsIKsbsEqR3xDcM4XXE (accessed 18/11/2018).

Steiner, R. (1917, 2). The elemental spirits of birth and death. RS Archive. Available online: https://wn.rsarchive.org/GA/GA0177/19171006p01.html?fbclid=IwAR0VJrgp_YriJutac3QIOcEmpRhgYFdQCUJ4XZfl0pjMJ3BHw2aYj05CV1c#sthash.mNSGZoTT.dpuf. (accessed 18/11/2018).

Steiner, R. (1917, 3). Influence of the backward angels. RS Archive. Available online: GA177 https://wn.rsarchive.org/Lectures/GA177/English/RSP1993/19171020p01.html?fbclid=IwAR0y_hRxQQFm3DcSHT4Eg1SnBbJc1L3BE018BG4QXFc887cZqU5B3Nph9uU (accessed 18/11/2018).

Steiner, R. (1918). Three Streams in Human Evolution: Lecture I: The Lower Three Human Members and the Spirits of Form. RS Archive. Available online: https://wn.rsarchive.org/Lectures/GA184/English/RSP1985/19181004p02.html?fbclid=IwAR22WBTszLCfghN17wsquXxu3MyUW6WnaA-IE0Ja99DYe9EHIle9aZEsV0k (accessed 10.01.2019).

Steiner, R. (1960). Friedrich Nietzsche – Fighter for Freedom. Rudolf Steiner publications.

Steiner, R. (1964). The Philosophy of Freedom. 12th edition. Rudolf Steiner Press. Available online: https://www.rsarchive.org/Books/Download/Philosophy_of_Freedom-Rudolf_Steiner-4.pdf?fbclid=IwAR3mMOWZDr0rMP8OmKNteGSkadV16V7trWgKX-zVXTBKW8pB5H5B504kDVM (Accessed 03.01.2019)

Steiner, R. (1973). The Riddles of Philosophy. The Anthroposophic Press. Available online:

Steiner, R. (1994) How to know higher worlds. Anthroposophic press..

Steiner, R. (1995). Intuitive thinking as a spiritual path: A philosophy of freedom. SteinerBooks.

Steiner, R. (2007). Knowledge of the Higher Worlds and its Attainment. Book Tree.

Taylor, G. (1993) A Theory of Practice: Hermeneutical Understanding, Higher Education Research & Development, 12:1, 59-72.

Torbert, W. (1985). Online Reframing: An Integrative approach to Organization Management. Organizational Dynamics Volume 14, Issue 1, Summer 1985, Pages 60–79.

Torbert, W. R. (2010). The power of balance: Transforming self, society, and scientific inquiry. Newbery Park: Sage.

Trahar, S. (Ed.). (2013). Contextualising Narrative Inquiry: Developing methodological approaches for local contexts. Routledge.

Trilling, B., & Fadel, C. (2009). 21st century skills: Learning for life in our times. John Wiley & Sons.

Turner, C. (2018). ‘Rotten to the core’ flagship Steiner school to close, as it emerges concerned parents were sent gagging letters

Available online, accessed 20.12.2018: The Telegraph. https://www.telegraph.co.uk/education/2018/06/24/rotten-core-flagship-steiner-school-close-emerges-concerned/

Uhrmacher, P. (1995). Uncommon Schooling: A Historical Look at Rudolf Steiner, Anthroposophy, and Waldorf Education. Curriculum Inquiry, 25(4), 381-406.

Ullrich, H. (1988). Wissenschaft als rationalisierte Mystik. Eine problemgeschichtliche Untersuchung der erkenntnistheoretischen Grundlagen der Anthroposophie. Neue Sammlung. Vierteljahres-Zeitschrift für Erziehung und Gesellschaft, 28.

Van Aswegen, A.S., & Engelbrecht, A.S. (2009). The relationship between transformational leadership, integrity and an ethical climate in organisations. SA Journal of Human Resource Management/SA Tydskrif vir Menslikehulpbronbestuur 7(1), Art. #175, 9 pages. DOI: 10.4102/sajhrm.v7i1.175

Van Boeckel, J. (2017). ARTFUL EMPIRICISM AND IMPROVISING WITH THE UNFORESEEN: Two approaches in seeking understandings of nature through art, 143-160. Taken from Asikainen et al (2107). Culture in sustainability. [SoPhi] Department of Social Sciences and Philosophy publishing.

Vasagar J. (2012). A different class: the expansion of Steiner schools. The Guardian. Available online: https://www.theguardian.com/education/2012/may/25/steiner-state-funded-free-schools (accessed 20.12.2018).

Vilakati, M. V., Shcurink, W., & Viljoen, R. (2013). Exploring the concept of African Spiritual Conciousness.

Visser, F. (2108) On beating a dead horse. Integral World, web page: http://www.integralworld.net/visser121.html accessed 3/10/2018

Wahl, D.C. (2005). “ Zarte Empirie ” : Goethean Science as a Way of Knowing. Janus Head 8 (1):58-76

Weale, S. (2018). 'Inadequate' Steiner school to be taken over by academy chain. [online] the Guardian. Available at: https://www.theguardian.com/education/2018/dec/06/inadequate-steiner-school-to-be-taken-over-by-academy-chain [Accessed 29 Dec. 2018].

White, K. (2001). Revolution for the human spirit. Organization Development Journal, 19(2), 47-58.

Whitelegg, M., (2003). Goethean science: an alternative approach. Journal of alternative and complimentary medicine. New York. 9(2) p311-320.

Wilber, K. (2000). Sex, ecology, spirituality. Shambhala Publications.

Wilber, K. (2001). A theory of everything: An integral vision for business, politics, science, and spirituality. Shambhala publications.

Wilber, K. (2007). A brief history of everything. Shambhala Publications.

Williams, L. (2016). Steiner schools have some questionable lessons for today's children. The Independent. Available online, accessed 10.12.2018: https://www.independent.co.uk/news/education/steiner-schools-have-some-questionable-lessons-for-todays-children-a7402911.html

Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. The Leadership Quarterly, 10(2), 285-305.

Zajonc, A. (2003). Spirituality in higher education. Liberal Education, 89(1), 50-58.

Zikmund, W., Babin, B., Carr, J., & Griffin, M. (2012). Business research methods. Cengage Learning.

Zimmerman, M. (2001). The ontological decline of the west. A Companion to Heidegger's Introduction to Metaphysics, 203-204.