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## **Is Spirituality the Essence of Sustainability?**

### **Abstract**

What is spirituality? Does it have a place in contemporary life where corporate systems and material driven lifestyles dominate? It would seem that many people are not comfortable talking about spirituality in public for fear of raising controversy. That in itself suggests that rather than being insignificant, spirituality is an important element of everyday life. To explore this further, I have developed what I term a 'Connectivity Matrix' to enable the representation of the great diversity of opinions, interpretations, and experiences regarding spirituality in today's world. I am currently trialling this matrix through my doctoral fieldwork. It places spirituality as one of the pillars of everyday life alongside the other pillars of community, corporate systems, and nature. This paper proposes that the commonly used concepts of the 'Triple Bottom Line' and the 'Four Pillars of Sustainability' are incomplete without a spirituality pillar. Using the Connectivity Matrix, a series of semi-structured interviews and workshops have been conducted with people involved in various areas of sustainability in Western Australia. This paper uses recent scientific findings as well as established and new theories relating to mainstream spirituality to analyse perceptions, experiences, and understandings in relation to the role of spirituality in today's society and its impact on sustainability.

### **Key words**

Spirituality, sustainability, meaning, Western Australia, corporate

## **Introduction**

When I tell people from a variety of contexts that my doctoral research topic is spirituality and its impact on sustainability, their responses generally fall into three categories. Some provide caution regarding the difficulties I would encounter, some are very supportive and interested, but most quickly move onto another topic. Drawing from these experiences it is fair to say that spirituality is not a popular word and the subject can evoke discomfort within mainstream society.

There are many interpretations of the word spirituality. To begin at a basic level, Webster's dictionary defines spirituality as 'relating to, consisting of, or affecting the spirit: incorporeal.'<sup>1</sup> The dictionary offers a number of other meanings for the word spirit, ranging from 'an animating or vital principal held to give life to physical organisms – the sentient part of being' to 'holy spirit, soul, ghost, disposition of mind or outlook.'<sup>2</sup> These definitions seem to fall into two categories – one associated with religious beliefs, and the other relating to a broader sense of understanding and engagement with the essence of life. Within the category of religious belief, there is a sizable amount of information in the public domain relating to how different faiths interpret and express the intangible and immaterial. However, the broader notion of spirituality seems to lack credibility as a meaningful concept within mainstream society. To assist in clarifying contemporary spirituality as it is applied in this paper, I refer to a statement from Tacey who says that spiritual life today is no longer a specialist concern restricted to religious institutions and protocols. It has an everyday presence: "[Contemporary spirituality] is a spontaneous movement in society, a new interest in the reality of spirit and its effects on life, health, community and well-being."<sup>3</sup>

For the purposes of this paper, I draw on conceptions of sustainability in relation to the environment – making changes in the way we live and act to sustain and maintain the natural environment of which we, human beings, are a part. For this reason, I draw on Wolfgang Sachs' definition of the core meaning behind sustainable development: "[keeping] the volume of human extraction/emission in balance with the regenerative capacities of nature."<sup>4</sup> I also draw on this definition within my broader research that investigates whether time spent in spirituality and the natural environment has decreased and if this impacts on environmental sustainability. In this paper I propose that sustainability frameworks and policies are incomplete without the consideration of spirituality. The title of this paper is not intended as a lofty goal to reach, rather, it questions if spirituality is recognised as a dimension in existing systems and processes and if this perceived presence or absence has an impact on sustainability. This is first explored through a review of the academic literature which contributes to the argument for greater

balance between developing corporate frameworks to achieve sustainability and opportunities for spirituality discourse and representation. After explaining the position of spirituality within sustainable development, corporate systems, and science, the remaining section of the paper focuses on contemporary spirituality as a concept.

I have created what I term a ‘Connectivity Matrix’ that I used as a tool to encourage my research participants to reflect on their experiences of spirituality, their relationship with nature, and how these experiences are represented in their everyday, and working lives. This paper captures some of the interview responses to the Connectivity Matrix by 31 sustainability professionals in Western Australia. These professionals are, or have been, senior managers from community organisations, government, and business. All are, or have been, involved in aspects of sustainability including environmental conservation, horticulture, land management, urban planning, media, arts and culture, education, transport, community development, spiritual development, and health. Participants were chosen on the basis that their work involved community, corporate systems, and at least some projects that engaged with or involved decision-making that impacted on the natural environment. An additional 78 people took part in workshops. These included staff, students, volunteers and community members involved in Aboriginal cultural services, environmental work, community services, health, tertiary education, arts and culture, and multicultural services.

### **Sustainable development and the spirit of change**

There are various opinions on sustainable development and change across academic disciplines. The views documented here identify gaps in the sustainable development model as an agent of change referring to the missing element as a spiritual emptiness, a lack of priority of ethical foundations, and on what has been called higher levels of thinking. Sachs claims that the term ‘development’ is flawed.<sup>5</sup> He sees that a key failure in terms of global policy development is the constant changing of terminology and reinterpreting meanings, which has the effect of a new beginning without a following through of the intent and action required. The result, Sachs points out, is that nothing really changes.<sup>6</sup> E.O. Wilson refers to the “drive toward perpetual expansion” and caring for the living world as seemingly conflicting goals, and gives this opinion on what he sees as the driver of change: “In the end, I suspect it will all come down to a decision of ethics, how we value the natural world in which we have evolved.”<sup>7</sup>

Schumacher argues that we cannot transition to sustainability by rational means alone.<sup>8</sup> He refers to divergent problems where different views, meanings, ways of knowing and approaches can be applied to the problem and result in a range of different solutions. Unlike convergent problems that can be solved by logic and rational thinking and where the result will always be the same, divergent problems

are more complex. The complexity of sustainability as a concept positions it as a divergent problem. Schumacher goes on to state that divergent problems can only be resolved through higher levels of self-awareness. He describes this higher level of awareness as: “Love, empathy, participation mystique, understanding, compassion ... These are faculties of a higher order than those required for the implementation of any policy of discipline or of freedom.”<sup>9</sup> According to Schumacher, “to mobilize these higher faculties or forces, to have them available not simply as occasional impulses but permanently, requires a higher level of self-awareness.”<sup>10</sup> This could imply that policy, without an underpinning of higher level thinking, cannot compel us into action to drive the change required. It draws attention to an intangible quality, a different dimension or element required to make policy and science whole and meaningful.

This wholeness (or lack of wholeness) is reflected in what David Orr identifies as the four key conditions that could hamper our transition to sustainability.<sup>11</sup> One of the reasons we might fail, he argues, is due to “what can only be called a condition of spiritual emptiness.”<sup>12</sup> The other three reasons relate to citizenship and governance, education, and finding better models to link human concepts of wealth to biophysical wealth. Orr stresses the importance of learning to recognise and resolve divergent problems and that “something akin to spiritual renewal is the *sine qua non* of the transition to sustainability.”<sup>13</sup> This is because scientists in secular cultures “are often uneasy about matters of spirit” but, Orr argues, “science on its own can give no reason for sustaining humankind.”<sup>14</sup> For Orr, political lobbying is markedly inadequate, the environment cannot be defended through political means alone, and the inclusion of spirituality is critical.<sup>15</sup>

Similarly, Jonathon Porritt does not clarify what he means by spirituality, but sees sustainability without spirituality as a contradiction in terms. Whilst Porritt acknowledges the spiritual dimension of sustainability, he also recognises that there is a “deep and sometimes virulent hostility to those who promote a spiritually inspired perspective on today’s sustainable development challenges.”<sup>16</sup> As he rightly points out, this tells us a lot about the various barriers that need to be overcome “if we are to fashion a genuinely sustainable future for all of humankind.”<sup>17</sup> The common thread within these examples is the reference to a spiritedness that drives actions represented as the essential catalyst for change. This understanding of spirit is built on a foundation of ethics and an embedded higher-consciousness that I argue is strong enough to transform unsustainable frameworks.

### **Spirituality in corporate systems**

Corporate systems provide frameworks for living, working, and decision-making, linking the local with the global. Arguably, corporate systems in general could benefit from greater awareness of the spiritual

dimension, and the intention of corporate documents could extend beyond simply recording information or detailing processes and targets, to providing an opportunity for spirited discourse on sustainable change in organisations.

As with the concept of sustainable development from above, corporate systems have two key components – the systems themselves, which are largely based on language, numerical figures, diagrams and the like, and a spirited component from which stems interrelationships and the delivery of services. The two-dimensional element of the corporate system – words on paper or on a screen – articulates information and processes that could be described as flat and lifeless, or to put it another way, as spiritless. Therefore, I argue that it is the conscious and dynamic spirit of people that gives life to corporate systems.

Commonly held ideals such as integrity, respect, caring, and collaboration appear on many statements of corporate intent, including Curtin University's corporate statement for example.<sup>18</sup> Commonly held ideals within society, that are often denoted by words like 'values', 'principles', 'mission', and 'vision' in corporate statements, all align with the Webster's dictionary definition of spiritual qualities: life giving or 'a disposition of mind or outlook.' In essence, these are not scientific or economic words. Nor do they lend themselves to being methodical, logical, controlled, or of a fiscal nature, and they are not naturally quantifiable. It could then be said that these are words with spiritual qualities that are used to give a living dimension to plans and policies. Indeed, these spiritual words provide the opportunity to enliven the two-dimensional corporate system into something more holistic, meaningful, and with the potential to inspire and transform the organisation. The corporate system then provides the framework for spirituality to be expressed and shared. In the same way, sustainability programs and policies, which are part of corporate systems, provide the form and framework that enable the expression of life giving elements – energy, enthusiasm, inspiration, and hope. As David Tacey puts it: "Without form, spirit does not know how to reach out to others, nor how to express itself in communal or social activities."<sup>19</sup> It is not only that corporate systems do actually provide the form for spirituality to be expressed, but that spirituality has the potential to transform organisations and the services they offer. This can be observed in the work of Sara Ahmed whose findings apply to socio-cultural diversity work in organisations, but also have relevance across other fields. According to Ahmed "diversity work does not simply generate knowledge about institutions; it generates knowledge of institutions in the process of attempting to transform them."<sup>20</sup> This implies that the intention of corporate documentation is not only to record interpretations of information or processes, but also to change the organisation. Therefore, it could be argued that the corporate system provides a contemporary form that can potentially enable spirituality, and indeed also the spirit of sustainability to be expressed, shared, and acted upon.

### **The role science plays in enabling spirituality**

There is no doubt that science is helping us to better understand our place in the world and to understand our spiritual nature. Advances in various fields of psychology and in neuroscience have led to the expansion of our understanding of intelligences.<sup>21</sup> This in turn has implications for the acceptance of existentialism discourse into mainstream sustainability frameworks, and has allowed us to see that much past thinking, informed by past systems, can be challenged. For example, using a person's IQ, or Intelligence Quotient, as the key measure of their ability, is no longer in practice. Zohar and Marshall posit that there are actually three key intelligences. Aside from the IQ, they identified the EQ, or Emotional Quotient, and the SQ, or Spiritual Quotient.<sup>22</sup> The IQ is described as a computer-like logic and an ability to know and follow rules with a high degree of accuracy, however, a high IQ does not guarantee creativity or inventiveness. Rather, a high IQ enables you to efficiently bring together pieces of information that are already in existence.<sup>23</sup>

Zohar and Marshall argue that animals have a high EQ in that they sense their surrounding environment and can respond appropriately, yet, this is only true in a known environment.<sup>24</sup> Outside its usual environment an animal would need to take time through trial and error before it can respond habitually in the new environment. This is because 'associative neural wiring' in the brain needs to grow to enable the EQ to flow comfortably and function as second nature in the new situation.<sup>25</sup> By extension, this could have implications for how humans respond to changes either encountered or required to achieve sustainable futures. It may also explain why, despite the best scientific information and policies, we are unable to make the changes to sustainability as quickly as we would like to. This then also implies that the flexibility required to respond in a new environment does not come from the EQ. The Spiritual Quotient, according to Zohar and Marshall, is the missing link between the IQ and EQ because neither are able to question why rules or situations exist, or if they could or should be improved.<sup>26</sup> They argue that the Spiritual Quotient "provides the self with an active, unifying, meaning-giving centre,"<sup>27</sup> which "gives us our moral sense, an ability to temper rigid rules with understanding, compassion ... to dream, to aspire<sup>28</sup> ... to wrestle with questions of good and evil, problems of life and death...."<sup>29</sup> For Zohar and Marshall, "SQ is the intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego, or conscious mind, it is the intelligence with which we not only recognise existing values but with which we creatively discover new values."<sup>30</sup>

This meaning-giving centre appears to be the same centre from which stems the higher-levels of thinking and self-awareness that Schumacher refers to.<sup>31</sup> It explores the meaning, or reason, that is required to transcend divergent problems.<sup>32</sup> For Zohar and Marshall, this meaning-giving centre is also the centre of creativity that we require in order to be flexible, visionary, and spontaneous.<sup>33</sup> Yet, as the

preliminary findings of this research reveal, engaging with meaning, and therefore stimulating and increasing the capacity of this meaning-giving centre, is not something that is usually taught in schools or universities. Nor is this engagement offered as professional development for staff in the work context to underpin decisions and actions in relation to science, policy, politics, and corporate systems, or even in community service organisations. Exceptions have occurred, but the evidence shows that this certainly is not the norm.

It would seem therefore, that the role of science is critical in representing the two essential elements for sustainable change: form and spirit. The importance of science in providing evidence to support theories is critical in establishing credibility to challenge and change existing frameworks, and for understanding our existence and impact on the planet. Spirit both inspires and is inspired by science, and this has seemingly further enabled affective and conative collaboration to occur on larger scales. The spirit has imagined a future and provided both a scenario and hope for the occurrence of sustainable change.

### **The Connectivity Matrix**

Through my research on how Western Australians experience spirituality and nature in their lives and work, I have developed a number of tools in order to draw out diverse experiences, stories, and understandings of spirituality and nature. One of these tools is what I call a Connectivity Matrix (see Table 1), which positions spirituality as one of four dimensions of life. The other three dimensions are community, corporate, and nature. The Matrix allows people to reflect on and represent their own experiences and perceptions regarding the six aspects within each dimension. These six aspects (far left column) cover: the mode of communication that applies in each dimension; the skills required to engage in that dimension; a description of the process; the foundation – that is, if the foundation was taken away that dimension would cease to exist; the essential criteria for the dimension to be present; and the intended outcome if all the elements were in place. The descriptor words provided in the matrix are a guide and should only be understood as a starting point. As such, interviewees can agree with the words or give their preferred words along with their reasons and experiences underpinning their choices. If assistance is needed in understanding any of the six aspects, the respondents can look at the other columns in the matrix to guide them. The Connectivity Matrix not only provides a framework for spiritual discussion, but is also transferable for use in different sectors and contexts.

**Table 1 Connectivity Matrix**

	<b>Community Culture (1st Person)</b>	<b>Corporate Systems (3rd Person)</b>	<b>Nature</b>	<b>Spirituality</b>
<b>Communication</b>	Oral Communication	Written Communication	State of Being	Universal Wonder
<b>Skill required</b>	Listening / Observing	Writing / Speaking	Flow	Silence / stillness
<b>Process</b>	Involvement	Detachment	Interdependence	Transformation
<b>Foundational element</b>	Vision and Tradition (identity)	Management and Governance (stability)	Creation and Destruction (change)	Belief (hope)
<b>Essential conditions</b>	Trust and respect	Facts and figures	Time and space	Compassion
<b>Intended outcome</b>	Belonging	Money	Environmental Sustainability	Love

When talking with my research participants in the interviews and workshops, I introduce the Connectivity Matrix by explaining how the six aspects are reflected in the Community Culture and Corporate System columns. These two columns refer to areas that are readily accepted as part of everyday life, and this therefore enables participants to become reasonably comfortable with the process. After this I start the interview process by getting people to share their experiences about the six aspects of Nature. The progression from Nature to Spirituality has been successful in motivating people to talk relatively freely about their views and experiences of spirituality. This paper focuses on the findings from participants' responses to the Spirituality column of the Matrix.

There were four participants who, from the outset, stated that the fourth column was irrelevant to their lives. A further eight felt that it was important to state that they were not religious. However, after deciding which words to include in each column in relation to their life experiences, as well as defining spirituality for themselves, all interviewees acknowledged that there *was* indeed a role for spirituality in everyday life, even if some preferred to give it another name. Just under a third of participants recognised spiritual aspects as part of Nature and suggested that the Nature and Spirituality column could be combined.

Whilst this paper is about spirituality and its role in environmental sustainability, it appears that for some, it was difficult to separate spirituality from religion. This perceived notion of religion and spirituality as one entity, arguably hinders the acceptance of the role of spirituality within sustainability. This meant that the hostility towards spirituality noted above by Porritt, manifested itself in my research more as a hostility towards certain aspects of religion. The challenge then, is to overcome this hostility and I suggest that this should be facilitated through a process that clearly separates spirituality from



religion in order to develop an awareness and role for spirituality in the mainstream context. This is not to say that religion is excluded and knowledge and experiences of religion cannot be shared. Rather, spirituality conversations in mainstream contexts should not promote religion, but should instead explore meaning, ethical values, and philosophies in relation to organisational and community work with the aim of inspiring and transforming these organisations and communities to become more appropriate resources for sustainable futures. Certainly, the Connectivity Matrix seemed to provide the ability for respondents to work through and separate religion from contemporary spirituality. Some research respondents who expressed hostility towards religion, referred to the irrelevance of the form and structure of religion in today's world where science is seen by many as the source of credibility. Collins acknowledges this dilemma, but sees it as a two-sided argument in which science is insufficient unto itself: "While modern environmental consciousness arises from the interconnection of a number of scientific disciplines and it is obvious that these will continue to influence it deeply, it is also true that belief, spirituality and ethics will have to become an essential part of our rethinking."<sup>34</sup>

Interview participants, regardless of their religious standpoint, expressed an admiration for human values of compassion and empathy, and supported contemporary spirituality if it pertained to ethics and values. This could suggest that forms and structures other than religion, could be supported to allow mainstream communities, including people of faith and atheistic backgrounds, to better include spirituality in everyday life and work contexts.

### **Key emergent themes from the research**

Three key themes have emerged within my research to date. I have categorised them as: values and meaning; letting go of preconceived ideas; and hope.

#### Values and meaning

Moral values, ethics, and principles – which I have included under the category of values and meanings – could be defined as matters dealing with human conduct and doing what is seen as right. This emerged as a strong theme within the interviews and workshops, such as the responses of a participant who noted that:

... probably the most important, is the nobility of human beings that often comes out in the acts of kindness, in people who are struggling against odds and even the everyday goodness of people when they are interacting with one another. I suppose you could call that spirituality .... It is what, for me, makes life worth living.<sup>35</sup>

Ethical values make no appearance in the sustainability concept of the ‘Triple Bottom Line,’ which, as outlined by Savitz and Weber, refers to the planet, people, and profit (or environmental, social, and economic success as part of globalization).<sup>36</sup> Some scholars argue though, that ethical values are part of the social category of the ‘Triple Bottom Line,’ while others, such as Jon Hawkes, prefer to separate the social from the cultural. In doing so, he has added the cultural pillar to the ‘Triple Bottom Line’ and renamed the concept ‘The Four Pillars of Sustainability.’<sup>37</sup> Hawkes’ reference to culture in the Four Pillars does include values in terms of informing cultural identity, sense of self, and a sense of belonging.<sup>38</sup> In the cultural context, these values relate to self or to communities, whereas spirituality has been represented by many of my participants as selflessness. As one noted, “The first two columns [Community Culture and Corporate Systems] are about self. The last two columns [Nature and Spirituality] are about selflessness.”

Arguably, the Triple Bottom Line, an important tool used in business contexts globally, does not engender reflection on selflessness. I believe that until spirituality becomes visibly stated in local and internationally recognized standards such as the Triple Bottom Line or in the Four Pillars of Sustainability, it will continue to be denied and it will therefore not be considered important to have ethical values underpinning policy, decision-making, and actions.

#### Letting go of preconceived ideas

The ability to let go of preconceived ideas or assumptions was the most popular response for skills required to engage in the realm of spirituality. This could be interpreted as a letting go of a cultural orientation. The laws under which we live frame our cultural orientation and influence our decisions and actions. For example, Cullinan explains one aspect of law that has a significant impact on the way we maintain the natural environment:

Animals, plants and almost every other aspect of the planet are, legally-speaking, objects that are either the property of a human or artificial ‘juristic person’ such as a company, or could at any moment become owned, for example by being captured or killed. For as long as the law sees living creatures as ‘things’ and not ‘beings,’ it will be blind to the possibility that they might be subjects (i.e. holders) of rights. It is simply inconceivable for an object to hold rights.<sup>39</sup>

Cullinan implies a mindset that is set and immovable, suggesting that letting go is difficult. However, Baudrillard gives an example of a frame of mind that occurs when we let go of our cultural orientation, even with regard to the law: “... the fact is that there is a transmutation that makes us pass to the other side of the law in a way of showing that it is possible to live as the image of the Other, somewhere other than in the law, on the other side.”<sup>40</sup> It stands to reason that radically different ways of thinking will not

come from within existing frameworks. It may instead require familiarising ourselves with the dimension of ‘Otherness’ in order to find answers beyond our current governance frameworks.

### Hope

During the interviews and workshops, the word hope was one of the preferred words to represent spirituality, such as one participant’s response: “Hope is a spiritual word.” This is further reflected in Peter Newman and Isabella Jenning’s argument that “Hope emerges out of good governance, but it is also the quality that gives rise to good governance ... Cities need to create sources of hope ....”<sup>41</sup> The role of hope in governance is broadened in Ghassan Hage’s thesis where it is related to the influences it has on citizenship and nationalism:

... societies are mechanisms for the distribution of hope, and that the kind of affective attachment (worrying or caring) that a society creates among its citizens is intimately connected to its capacity to distribute hope. The caring society is essentially an embracing society that generates hope among its citizens and induces them to care for it. The defensive society, such as the one we have in Australia today, suffers from a scarcity of hope and creates citizens who see threats everywhere. It generates worrying citizens and a paranoid nationalism.<sup>42</sup>

The negative, or the more positive and open attitude of each of my participants, depicts a certain disposition of mind, or a spirit. An affective investment in hope and other aspects of spirituality were represented by many participants as capable of engendering the will to take the step from policy to actualising sustainable change.

### **Conclusions**

I argue that the lack of spirituality in everyday life and work situations has been identified by positivist researchers as a gap in transitioning to sustainability. Spirituality as an essential element in decision-making for sustainable change is supported within the literature and was evident in the representation of experiences of Western Australian communities interviewed as part of my research project on spirituality and sustainability. This support is qualified within the definition that I work with, of spirituality as a higher level of thinking, ethical values, meaning, and hope.

As I have shown in this paper, there are several existing frameworks within contemporary society that enable spirituality to be expressed, and a number of scholars whose work focuses on the transformative ability within institutional structures. Moreover, words commonly found in business planning processes, such as ‘mission’ and ‘vision,’ are aligned with the Webster dictionary’s definition of spirit as something that is ‘animating’ or a ‘disposition of mind.’<sup>43</sup> I advocate that more work is needed to identify and establish processes that will allow a better balance between form and spirit. I also suggest

that this could include a review of the Triple Bottom Line, a globally used accountability standard that does not necessitate opportunities for decision-making and actions based on higher-level thinking and ethical values. This is in keeping with research participants' views of contemporary spirituality as inclusive of acts of kindness and an ability to look at the struggles of the world in a selfless way.

For all participants in my research group, developments in science are seen as important in informing spirituality and providing the evidence to substantiate the existence and role of spirituality. However, within my research group there is recognition that science is also supported by spiritual discourse. The resultant storylines have brought about affective and conative responses engendering new possibilities in engaging people in sustainable outcomes.

This research has shown that through applying the Connectivity Matrix as a lens with which to view the four pillars of everyday life – community, corporate, nature, and spirituality – it is possible to explore spirituality in a variety of mainstream contexts. Ethical values were one of three emergent themes when trialling the Matrix. The ability to 'let go' was another. This was considered to be the most important skill required to engage in the realm of spirituality. Letting go of preconceived ideas requires different ways of thinking outside of existing frameworks in order to renew those frameworks. In particular, the discourse on the embedded nature of legal frameworks highlighted the complexity of this challenge of letting go.

The word 'hope' was one of several words proposed as a spiritual word and this has certainly been favoured by my participants. In the literature on spirituality too, it is cited as important for an attitudinal shift required in society. Hope is seen to engender an openness and an attitude of caring – a spirit that can impact on individuals, organisations, nations, and on global actions. An affective investment in hope and other aspects of spirituality should then be considered as a possibility for strengthening the will to action sustainable change. The development paradigm we live in has a global framework and therefore it also has the capacity for spirituality to be represented globally. It is worth considering that more attention to spirituality might be exactly what is needed to catalyse global spiritual representation of ethical values and meaning, and the will to undertake sustainable change.

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- <sup>42</sup> Ghassan Hage, *Against Paranoid Nationalism: Searching for Hope in a Shrinking Society* (NSW, Australia: Pluto Press Australia, 2003), 3.
- <sup>43</sup> Webster’s Revised Unabridged Dictionary.