

Graduate School of Business

**The Role of a Lived Calling in Driving the Leadership Accomplishment
of a Virtuous Purpose**

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Doctor of Philosophy
of
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Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

Human Ethics (For projects involving human participants/tissue, etc) The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007) – updated March 2014. The proposed research study received human research ethics approval from the Curtin University Human Research Ethics Committee (EC00262), Approval Number # **GSB 04-13**

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Abstract

Introduction

Leadership as an academic study is still in its infancy. Many leadership studies address what leaders do. Studies into the less visible, less quantifiable qualities of leaders with some exceptions are just emerging. This study contributes to the body of knowledge on personal leadership issues and especially the phenomenon of ‘lived calling’, which is defined as a personal or intrinsic virtuous purpose that is consistently given expression in daily life. The research question is ‘what is the role of a lived calling in driving leadership behaviour?’ Sub questions explore qualitatively, links, enablers and inhibitors to effective leadership through lived calling as a driving force. This study complements organisationally focussed, quantitative holistic spiritual leadership perspectives with a focus on the individual leader. The study employs a constructivist ontology, interpretive epistemology and qualitative methodology. The theoretical perspective is symbolic interactionism such that the meaning that respondents make as they transform their lived callings into leadership behaviour is manifest through the research design, data collection, analysis and interpretation. The research outcome sought were insights into the nexus of lived calling and leadership behaviours, and especially enabling and inhibiting factors.

Aims / Objectives

- 1) To determine whether a lived calling drives leadership accomplishment of a virtuous purpose;
- 2) To describe the form that this accomplishment takes;
- 3) To identify the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose; and
- 4) To examine and identify issues surrounding a lived calling.

Significance

This study contributed to the body of leadership knowledge in the following ways:

It explored a leadership phenomenon not currently existing in the western literature. Leadership theory is still in its developmental stages and this research produced a piece of substantive theory to fit in and expand current theories on leadership.

The practical implications are many. For leaders using the competency approach and other rational approaches, insights can be gained in how to draw on intrinsic and deep personal virtues for more effective, authoritative and integral leadership.

Methodology

Grounded theory was selected for its properties of emergence and its systematic procedures which include comprehensive data analysis protocols. Grounded theory is used for systemic generation of theory from data acquired by a rigorous research method. Developed by Barney Glaser and Anselm Strauss in 1967 while researching the experiences of chronically ill patients, this qualitative methodology was constructed as a means of systematically collecting data which could be interpreted and developed through a process which offered clear and precise guidelines for the verification and validation of findings.

Conclusions

From the findings of the data a tentative grounded theory of 'lived calling as a driver of leadership behaviour' was generated. The framework of this theory is briefly outlined below:

- 1) The all-encompassing spirit is the source of our calling / vocation. This can be alternately labelled as God (in a religious context being the one who calls us), Source, Universal energy, life force.
- 2) Everybody has a unique calling to use his / her natural gifts / talents / skills to serve a greater good / purpose beyond him / herself. There are many other features of a calling / vocation contained within the data. For example, it is not static; it involves personal sacrifice and is multidimensional.
- 3) Living this calling brings the agent into alignment with the all-encompassing spirit.

- 4) Living this calling in alignment with the all-encompassing spirit, the agent will demonstrate leadership behaviour and manifest the qualities / express the nature of 'spirit in form'. The thirty one qualities which express the nature of spirit were grouped into five themes (integrity, service, goodness, presence, power) to concisely describe the form that leadership behaviour which is driven by a lived calling takes.

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Operational Definitions

Terms in this study have a special meaning in terms of the research design and issues surrounding the central focus. They are defined operationally as follows:

Accomplishment - The successful achievement of a virtuous purpose;

Behaviour - The way in which one acts or conducts oneself, especially towards others;

Driver - Something that creates and fuels activity, or gives force or impetus;

Leadership - The process of social influence in which one person elicits the aid and support of others to realise a common vision;

Leadership Effectiveness - The accomplishment of a virtuous purpose that is facilitated by leadership behaviour;

Lived Calling / Calling / Vocation - A consuming, meaningful passion people experience toward a domain that is consistently expressed in their daily lives;

Virtuous Purpose - An aim that is intrinsically good and positive, both in terms of what is produced and how it is brought into being.

CHAPTER 1 - INTRODUCTION

1.1 Background

This study investigates the role of a lived calling in the leadership accomplishment of a virtuous purpose. The chapter is organised as follows. First, an introduction to the background to the study includes the need for such a study and the existence of supporting methodologies for an ‘inside out’ study, providing rich data and authentic statements by a variety of leaders. An introductory study of leadership theory is provided demonstrating the development of leadership theories and the room for more theorising on leadership. The chapter goes on to discuss the researcher’s motivation to study in a relatively new area and provides the justification for undertaking the study. The feature of emergence, through an initial literature review and familiarisation study of the research question and objectives, is also described. The chapter ends with a brief introduction to the chapters in the thesis.

The need for such a study is verbalised by several leadership scholars. In accordance with the grounded theory method (Glaser 1967; Glaser 1992, 1998, 2004), the initial literature review provides the context for what is to follow, without running the risk of making data fit an existing theory. As expressed in the research design, a data directed literature review was conducted towards the end of the study. This satisfies the requirement for theoretical sensitivity, such that the theories of respondents have been connected to scholarly literature (Suddaby 2010).

Jackson and Parry’s (2011, p. 1) introduction to ‘Why Studying Leadership Matters’ cites Howard Gardner, author of *Leading Minds* (1995): “I believe that we are more likely to secure responsible leadership in the future if we can demystify constituent processes. In that sense, enhanced knowledge about leadership may go hand in hand with more morally desirable forms of leadership”. Here, the researcher must make clear that the impact of morality on leadership is not the focus of this study. Morality refers to a code of conduct or being that is primarily shaped and imposed by society and other worldly influences (e.g. religion (Gert 1998)). A lived calling, on the other hand, is intrinsic to the individual who is expressing it. In this sense, it is not imposed by an external force, even though those forces may impact on how and to what degree a lived calling is expressed in the leadership context.

Historical accounts of leadership theories discuss personal characteristics and traits (see Colbert 2012, for a critical account), situational characteristics (Hersey 1977, 1996) and contingency theories (Fiedler 1964; Peters 1985). The trait theory of leadership suggests that personality traits influence leader emergence and effectiveness (Colbert 2012). Having its origins in Thomas Carlyle's 'Great man' theory (1841), this perspective, which argues that leaders are born and not made, still has its contemporary proponents (Zaccaro 2007; DeRue 2011), despite many scholars (Morgeson 2007; Ng 2008; Judge 2009) criticising the theory as being outdated and having limited explanatory power. The irrelevance of the trait theory perspective in terms of this study stems from its superficial exploration of factors that contribute to leadership effectiveness. As they have little regard to the deeper role of a lived calling in driving behaviour, trait theory doesn't account for this as a potential source of leadership effectiveness.

Hersey and Blanchard's situational leadership theory (1977) states that instead of using just one style, successful leaders should change their leadership styles based on the maturity of the people they're leading and the details of the task. Using this theory, leaders should be able to place more or less emphasis on the task, and more or less emphasis on the relationships with the people they are leading, depending on what is needed to get the job done successfully (Hersey 1977). Shaping and driving this mode of leadership are followers' level of personal development and the specifics of the task that they are required to perform. Since these are drivers that are external to the leader themselves, this theory does not assist in better understanding the internal processes associated with a lived calling that may give rise to leadership behaviour. Similarly, Fiedler's contingency model (1964) postulates that there is no one best style of leadership and that a leader's effectiveness is situationally determined. With this theory also focusing on the external conditions that shape and drive leadership behaviour, its value is limited in offering an understanding of how a lived calling might motivate an individual to lead others towards the accomplishment of a virtuous purpose.

Rational theories such as path-goal leadership (House 1996) bypassed personal and emotional considerations, using rational means to smooth the path of followers so that they can reach organisational goals. The path-goal theory states that a leader's behaviour is contingent on the satisfaction, motivation and performance of his or her

subordinates, and argues that the leader engages in behaviours that complement subordinates' abilities and compensate for deficiencies (House 1996). Emphasising the responsive nature of the leader in meeting their followers' legitimate needs, this theory, like other rational leadership theories, does not adequately explore the deep internal processes associated with a lived calling, that may or may not contribute to effective leadership functioning.

Of interest to this study are authentic leadership, focussing on 'being true to oneself' (Leroy 2012, p. 255; and see Gardner 2011, for a review of literature) and spiritual leadership (Crossman 2011; and see Bush 2010, for a special issue on spiritual leadership.; See also Sweeney 2012, for an understanding of how it drives character development.). This study is focused on the leader as a person as he or she draws on inner resources, especially those with a virtuous purpose, to drive leadership behaviours. Fry (2003) in 'Toward a theory of spiritual leadership' puts forward a model that links 'calling' to increased organisational commitment and productivity. However, he does not utilise a qualitative approach in examining the concept and its relationship to leadership effectiveness. Utilising quantitative research techniques to test his model (Fry 2005; Fry 2006), his objectives differ quite markedly from those of this study, which seeks to qualitatively answer questions about the role of a lived calling in driving leadership behaviour through the use of grounded theory.

Servant leadership involves a particular stance of leaders as servants and this theory focuses on reciprocal relationships between leaders (in their stance as servants) and their followers (as recipients of servant-ship) (Greenleaf 1977). Van Dierendonck (2011a, p. 1230) cites what he believes is one of the most well-known quotations in leadership (Greenleaf 1977, p. 7):

“The Servant-Leader is servant first. . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . The best test, and difficult to administer is this - Do those served grow as persons?”

Like authentic leadership theories, servant leadership indicates but does not deeply study inner resources, especially those with virtuous purpose, as drivers of leadership behaviour. According to writers on issues of authenticity and personal integrity such as Gardner (2005), Kernis and Goldman (2005), Novicevic (2006) and Walumbwa et

al. (2008) there is controversy around whether or not personal integrity can be equated with the virtuous purpose of a lived calling. Authentic leadership has been defined by Luthans and Avolio (2003, p. 243) as “a process that draws from both positive psychological capacities and a highly developed organisational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development”. The authors go on further to state that the authentic leader is confident, hopeful, optimistic, resilient, transparent, moral/ethical, future-oriented, and gives priority to developing associates into leaders themselves (2003, p. 243). Highlighting the role of character in improving organisational outcomes, this definition, and others like it (Gardner 2011, p. 1122), does not incorporate the concept of lived calling, nor consider it as a factor in driving leadership behaviour. It is proposed here that there is sufficient controversy around the role of personal and deep inner resources, such as the lived calling, in driving leadership behaviours to benefit from studies such as this one, which is more detailed in research aims and objectives.

1.2 Introducing the research question

1.2.1 Motivation for the study

The researcher’s motivation in undertaking the study is based in his deep interest in the calling / vocation concept and leadership as a field of study. Having explored both topics extensively for a number of years, and being passionate about understanding them more intricately and how they might fit together, the decision was made to undertake the study. Such is the researcher’s appetite for the research topic that he himself felt called to do it.

The researcher also feels that the understanding around how these two concepts relate to each other is lacking and needs to be improved in order to guide individuals along their lived calling path, and assist them in maximising the benefits that they have to offer the world in the leadership capacity that they will occupy. As John Adams notes (Hogue 2013, p. 130), “because power corrupts, society's demands for moral authority and character increase as the importance of the position increases”; but at a deeper level than this we need to inform ourselves of how a calling, being the basis of our purpose, and any authentic drive that we might have to lead others in the right way, might allow us to meet the staunch leadership challenges of our day, principal among these being the interference of ego in effective leadership practice.

Ego, in this context, represents our false self, being an artificial identity or self-concept which is co-created with our worldly environment and those who assist in our development as individuals (parents, teachers, family members) (Dyer 1995). Attempting to define the 'ego' concept, Dyer (1995, p. 163) offers the following, "The ego is a mental, invisible, formless, boundaryless idea. It is nothing more than the idea you have of your self - your body / mind / soul self. Ego as a thing is non-existent. It is an illusion".

1.2.2 Justification for the study

This study will contribute to the body of leadership knowledge in the following ways. It will explore a leadership phenomenon not currently existing in the western literature, that of the lived calling as a driving force in leadership behaviour. Leadership theory is still in its developmental stages and this research aims to produce a piece of substantive theory to fit in and expand current theories on leadership. Conger (1998a) posits that the predominance of quantitative inquiry into leadership behaviour impairs our understanding of its innate processes. Being the focus of this qualitative study, great potential exists to make a meaningful discovery in the field. The practical implications are many. For leaders using the competency approach and other rational approaches, insights may be gained into how to draw on intrinsic and deep personal virtues for more effective leadership. For leaders using relationship-based approaches, a deeper level of understanding may be gained into the way in which intrinsic and deep personal virtues in a leader influence the behaviour of their followers. For leaders using integrity-based approaches, direction may be given as to the way in which intrinsic and deep personal virtues expressed through a lived calling increase the quality of leadership behaviour. Above all of this however, is the promise that this study has to awaken and develop the leadership potential in individuals who do not see themselves as leaders, yet have made the decision to live their calling. The flow-on effects from such an outcome would greatly and positively impact society from a number of perspectives, including economic, environmental and the personal and collective well-being of its members.

1.2.3 The research question

The question that this research project will endeavour to answer is ‘what is the role of a lived calling in driving leadership behaviour?’ Sub-questions qualitatively explore links, enablers and inhibitors to effective leadership through lived calling as a driving force.

1.2.4 Objectives

The objectives of this research project are as follows:

- 1) To determine whether, and to what level, a lived calling drives leadership accomplishment of a virtuous purpose;
- 2) To describe the form that this accomplishment takes;
- 3) To describe the process of social influence by which leaders accomplish a virtuous purpose through a lived calling;
- 4) To identify the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose; and
- 5) To examine and identify issues surrounding a lived calling.

1.2.5 Methodology

This is a qualitative study that explores the intrinsic processes associated with a lived calling, and whether and how it drives leadership behaviour. The objective of the researcher is to understand the impact of a lived calling on leadership behaviour through the articulation of meaning that respondents make of their experience. This intention has determined the data collection, analysis methods and approach, which are described in greater detail in Chapter Three.

The goal of symbolic interactionism is the discovery of meaning that human beings attach to things and events, and understanding how that process of meaning attribution is impacted by our social interactions (Blumer 1969). In terms of the primary application of this theoretical perspective to this study, respondents have been asked to convey the meanings that they attribute to a lived calling and its inherent processes.

Quantitative methodology was considered but deemed to be inappropriate for the purpose of the study, as the focus is not the experiential examination or measurement of either phenomena in terms of quantity, amount, intensity or frequency (Creswell 2007). A lived calling is a multidimensional phenomenon that gives rise to varied

and imprecise definitions of its character. Widely recognised in Chapter Two as having some metaphysical basis, which is itself a realm that is difficult to describe, only adds to this conceptual ambiguity. With this study also requiring a very personal examination of the ways in which a lived calling drives leadership behaviour and the accomplishment of a virtuous purpose, it quickly became apparent that quantitative research methods were completely incapable of answering the questions that this research posed, which is why the qualitative grounded theory research method was adopted to enable the researcher to confidently and comprehensively meet the objectives of the study.

Grounded theory is the systemic generation of theory from data acquired by a rigorous research method (Glaser 1998). Grounded theory has been identified as a fruitful methodology for leadership researchers to use (Parry 1998). Enabling the emergence of nuanced and contextualised richness within organisational structures, relationships and practices, grounded theory generates credible descriptions and sense-making of leaders' actions and words, as they are expressed in a dynamic and changing environment (Kempster 2011). Conger (1998a) asserts that the prior dominance of quantitative techniques in leadership research has resulted in many missed opportunities to understand the phenomenon of leadership in more depth. Neglecting in no insignificant way the social, contextual, processual and relational aspects of leadership, these quantitative modes of inquiry cannot truly be said to inform the field as grounded theory does, with its integrative exploration and explanation of the core facets that underpin and drive leadership behaviour.

The qualitative research methods used for this study were semi-structured interviews and within this framework narrative accounts were collected and analysed using content analysis. ATLAS.ti, the qualitative data analysis and research software was utilised to carry out the data analysis for this study, which was systematically conducted in accordance with established grounded theory principles that are outlined in Chapter Three. ATLAS.ti, which enables construction, deconstruction and reconstruction of developing categories and subcategories of meaning, allows the coding process to take place and at a later stage make connections between codes through the creation of 'families' (Cuban 2015). This software also permits a form of quantitative methodology to emerge through the listing of quotations (and thus numbering) under categories, close to the 'interplay between qualitative and

quantitative’ discussed by Strauss and Corbin (2008) as well as memoing (Cuban 2015).

1.3 Structure of the thesis

The remaining thesis chapters have been organised as follows:

Chapter Two consists of a preliminary review of the literature as a requirement of grounded theory research. Commencing with an exploration of the literature concerning the role of a literature review in grounded theory research, the literature surrounding a lived calling is subsequently covered, with the remainder of the chapter dedicated to detailing the literature relevant to organisational theory and leadership theories in particular, which form the groundwork of much of this study. The very last section of this chapter titled ‘Recent developments’ summarises the most recent literature that the researcher had found on the relevant theories since the preliminary literature review was conducted at the start of the research.

Chapter Three outlines the research methodology and provides a framework to guide the study. Since this is a purely qualitative study that does not utilise quantitative research methods, justification of this approach is provided, along with a detailed summation of not only the theoretical basis of grounded theory, but also how it has been applied in practice to meet the research objectives and answer the research question. The ethical issues associated with this study are also discussed at the end of the chapter, with the researcher setting out how these issues were dealt with.

Chapter Four details the findings of the research. In this chapter, the categories and subcategories that emerged from the data are detailed and mapped using the ATLAS.ti (version 7) software and tied back to the research objectives, showing how each of the research objectives have been satisfied by the researcher. Segments of text / respondent utterances from the interviews are also presented here to provide direct evidence of the findings and the theoretical underpinnings of the research that are set out in more detail in Chapter Five. At the very end of this chapter, an important section on constant comparison and thematic analysis has been included to outline the themes to emerge from the research which have supported the researcher’s tentative grounded theory of ‘lived calling as a driver of leadership behaviour’.

Chapter Five presents a threefold discussion of the research findings. The first part of this chapter reviews some of the theory that was set out in the Chapter Two preliminary literature review, with the researcher either supporting or challenging these theories on the basis of the findings to emerge from this study. Satisfying the requirement of theoretical sensitivity along with the first part of the chapter, the second part of this chapter details the work of three influential theorists that the findings directed the researcher to, which have assisted in the formation of the researcher's future research agenda. The third part of this chapter sets out the researcher's theoretical framework for the study, which is supported by the data, and highlights dominant themes to emerge from it. At the very end of this chapter, the limitations of the study are discussed, and a future research agenda proposed from which the work of this thesis will be advanced.

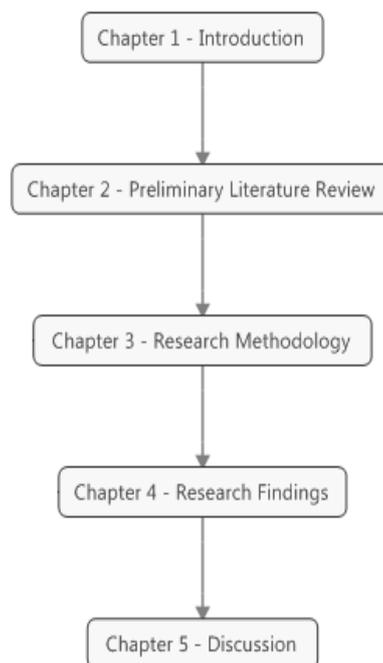


Figure 1.1 - Structure of the thesis

1.4 Summary

In summary, the first part of this chapter provides a background to the study, with the surrounding literature on the subject matter being briefly covered. The research question is then introduced with the motivation for the study being explained along with the justification for the research, and how it might fit into the broader research landscape. Following this, the research question and objectives are set out to inform the reader about the direction that the thesis will take. Towards the end of the chapter, a concise synopsis of the research methodology is provided. An outline of the remaining chapters is then detailed to further assist the reader in working through the thesis.

In the next chapter, the literature covering the important concepts to the study such as ‘lived calling’ and ‘leadership’, will be explored in a preliminary way to show the researcher’s familiarity with the subject matter of the research, and, importantly, an understanding of the role of a literature review in grounded theory research.

CHAPTER 2 - PRELIMINARY LITERATURE REVIEW

The question that this research project endeavoured to answer was ‘what is the role of a lived calling in driving leadership behaviour?’ Sub-questions qualitatively explored links, enablers and inhibitors to effective leadership through lived calling as a driving force.

The objectives of this research project are as follows:

- 1) To determine whether, and to what level, a lived calling drives leadership accomplishment of a virtuous purpose;
- 2) To describe the form that this accomplishment takes;
- 3) To describe the process of social influence by which leaders accomplish a virtuous purpose through a lived calling;
- 4) To identify the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose; and
- 5) To examine and identify issues surrounding a lived calling.

After briefly describing the role of a literature review in grounded theory research, the researcher reviews the literature pertaining to a lived calling. Following this, a short history of organisational theory is provided to contextualise the evolving leadership theories that emerged in the 1940’s, and continue to be the subject of much scholarly interest to this day. Toward the end of this chapter, the researcher gives increased attention to four leadership theories (Servant Leadership, Authentic Leadership, Charismatic Leadership and Spiritual Leadership) that by their nature have a greater level of relevance to the theoretical constructs that were explored in this study. At the end of this chapter, a review of the most recent theoretical developments in the relevant fields is provided to demonstrate the researcher’s awareness of these developments.

The following three critical thinking questions were asked of the leadership theories that are described in this chapter, to enable the researcher to better position them in contrast to the theoretical constructs to be explored in this study:

- 1) What paradigms / mental models is this theory built on?
- 2) What kind of questions does this theory ask?
- 3) Does this theory have an intrinsic or extrinsic orientation?

2.1 The role of a literature review in grounded theory research

When using the grounded theory method of qualitative research, it has been suggested that only a modest review of the relevant literature should be carried out at the outset of the study (Glaser 1998, 2005; Dunne 2011). This enables categories to emerge naturally from the empirical data during analysis, rather than being forced by the researcher, or directed by any preconceived ideas that they may have of the research topic and its associated characteristics or processes (Dunne 2011). The primary concern that scholars have with a literature review being conducted at the start of a grounded theory study is the likelihood of contamination of the data collection, analysis and theory development by the researcher, who is liable to impose existing frameworks, hypotheses or other theoretical ideas upon the data, which would have the effect of undermining the focus, authenticity and quality of the research (Glaser 1998; Nathaniel 2006; Holton 2007).

Barney Glaser, the co-discoverer of the grounded theory method, takes the staunch position that a preliminary literature review not be done in the substantive area and related areas of the study (1998). Holton (2007, p. 269) echoes the same sentiment when she argues that “grounded theory requires the researcher to enter the research field with no preconceived problem statement, interview protocols, or extensive review of literature”.

Charmaz, a respected scholar in the field of grounded theory, also suggests that delaying the literature review encourages researchers to articulate their ideas more clearly and confidently (2006). Glaser, in speaking to that issue, has also identified that exposure to established theoretical ideas at the outset of a study could leave the researcher ‘awed out’ by the work of others, which undermines their sense of self-worth and competence in the realm of theory development (1998). Another reason given for delaying the literature review at the beginning of a grounded theory study is that the literature most relevant to the research may not actually be known at the outset (Locke 2001; Dick 2007). These authors warn that conducting a time-consuming, extensive preliminary review of publications in a specific substantive area may be wasteful and inefficient if what emerges from the analysis of data is different in substance from what was covered in the initial literature review (Locke 2001; Dick 2007). However, a counter argument is that in a doctoral thesis, great care needs to be taken not to replicate research already done. Also, in order to

develop robust research questions and objectives, it is necessary to review in a preliminary way literature surrounding a lived calling, organisational theory and leadership. The literature review going into the study explores these phenomena in that order for the following reasons: 1) to make sure that a lived calling is comprehended independently of any leadership behaviour that it may drive, 2) to present formative theories of organisations that provide the background for how leadership behaviour is practiced in that context and has evolved over time, and 3) to outline the progression of leadership theory, and to highlight the leadership theories that are related to this study. This literature will be revisited in the discussion of the thesis with a view to important theoretical concepts and constructs being either supported or challenged by the data.

The literature that is covered in this chapter was chosen primarily because of their authors eminence in the field, and the ability of their work to inform the related areas of the research, and outline the key concepts/theories, which surround the research question. Scholarly research formed the basis of the review, with the work of popular authors recognised as experts in their field, also integrated to extrapolate on the application of these scholarly perspectives. The researcher acknowledges that the chosen literature is not exhaustive in covering all aspects of the related fields, but neither does it have to be, to serve the purpose for which a literature review in grounded theory is intended, that is to outline the relevant literature in the field in order to demonstrate an awareness of the existing theories, which the findings from the present study may inform and add to.

2.2 Lived calling

*“...Listening to that inner voice and going with it, against all voices to the contrary. I don’t know when I started to understand that there was something divine about that inner voice...To go with that – which I confess I don’t do all of the time – is the purest, truest thing we have...So the lesson is, you believe it. When I’ve been most effective, I’ve listened to that inner voice” ~ Norman Lear, legendary television writer and producer, in *On Becoming a Leader* by Warren Bennis (2003, p. 29).*

As described in the ‘Operational Definitions’, the lived calling for this thesis is described as ‘a consuming, meaningful passion people experience toward a domain

that is consistently expressed in their daily lives'. It is linked to the idea of a virtuous purpose which is operationally defined as 'an aim that is intrinsically good and positive, both in terms of what is produced and how it is brought into being'.

The notion of a lived calling is pertinent to this study because it drives certain types of actions that, when explored in a holistic and relationship oriented context, may enrich our understanding of leadership behaviour. In recent years, the living of one's calling, particularly in the workplace, has become the focus of much academic attention (Dobrow 2011, p. 1002). This has occurred in response to the recognised importance of the field, which Dobrow and Tosti-Kharas (2011, p. 1002) highlight when they write that: "Understanding calling constitutes an important step toward addressing the question of how individuals seek and derive meaning from work and, more broadly, from life". Weiss et al. (2003, p. 6) note that:

"A new interest in the idea of vocation and calling – even though these terms may not be used – is emerging as people search for more humane and meaningful ways to understand their work lives. The concept of vocation and calling sheds new light on the careers of leaders in the twenty-first century".

Dik and Duffy (2009a, p. 427) define a calling as a:

"Transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented towards demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation".

Guinness (1998, p. 4) describes the phenomenon as "the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service". While ruminating on the meaning of the concept, Bellah et al. (1986; Dik 2012b, p. 116) settle on, "an orientation toward work that is motivated by a quest for fulfilment and a desire to impact society".

Often used interchangeably with the term 'calling' is 'vocation', which Ibanez-Noe (2011) explains is the Latin word for 'calling' (*vocare*, "to call" and *vox*, "voice"). Traditionally, the words 'vocation' and 'calling' have been inextricably linked with the provision of religious service (Dik 2009a). Reserved for the clergy and others in

the religious community for many centuries, only those who dedicated their life to the church were seen to be worthy of being called by God or having a vocation. Only with Martin Luther's reformation of the church and John Calvin's influence did the scope of these terms expand and come to include all people who have the opportunity to give divine expression to their work (Gregg 2005). Aspects of this broader view have also been incorporated into the teachings of other world religions such as Buddhism: (Dalai Lama and Cutler (2004)) and Islam: (El Azayem and Hedayat-Diba (1994)). More recently, authors have further expanded the concept beyond a religious context to incorporate wider, more inclusive applications (Treadgold 1999) in which perceptions of callings may originate from significant needs of society or an alternative sense of obligation rather than from the divine (Hall 2005; Dik 2009a). This study reflects the more inclusive application of the lived calling and this was reflected in the data collection sample which did not restrict itself to those leading in a religious context.

Despite this progression in conceptual scope, work remains to be done in understanding these concepts from a holistic perspective. The highly personal nature of a calling / vocation, coupled with the descriptive discrepancies born of their subjective experience has led to challenges in defining the concepts universally. For example, individuals who are religious might interpret their calling as originating from an external God, while individuals who are not religious at all might perceive their vocation as being intrinsic to who they are spiritually (Duffy 2006; Rosso 2010). It is worth restating that at this early stage of reviewing the literature on a lived calling, this thesis is not a religious undertaking, notwithstanding that some individuals / leaders will derive their lived calling in a religious sense. Whilst there is nothing stopping individuals / leaders from incorporating religious values into their working lives, this need not be a constraint for those who do not incorporate religion but do have a sense of spirituality or virtuous purpose in whatever form they articulate it.

While many scholars see the concepts of calling and vocation as indistinguishable in their substance (Schuurman 2003; Neafsey 2006), others argue that there are subtle differences between them. Whilst admitting that callings and vocations share core characteristics, Dik and Duffy (2009a) assert that callings are different from vocations in one essential respect, this being that individuals with callings perceive

the impetus to connect their work to an overall sense of purpose and meaningfulness toward other-oriented ends *as originating from a source external to the self*.

It is not the researcher's intention to reconcile these definitional differences with this study, although the possibility does exist to achieve some clarity on the concept of lived calling / calling / vocation, which has been operationally defined for the familiarisation stage of the study as 'a consuming, meaningful passion people experience toward a domain that is consistently expressed in their daily lives'. This operational definition is consistent with many of the scholarly definitions of calling (e.g. Wrzesniewski 1997; Berg 2010), and finds its foundation in the definition articulated by Dobrow and Tosti-Kharas (2011) in 'Calling: The development of a scale measure'.

Novak (1996, p. 34) identifies the following four characteristics or truths concerning a calling:

- 1) Everyone's calling is unique - an individual's calling is as unique to them as is their DNA; we are called to serve in ways that honour who we are as distinct from others.
- 2) A calling requires the preconditions of talent and love - we have a natural talent for that which we are called to do; we experience strongly the energy of love when we engage with our calling.
- 3) Our authentic calling opens us to new energy, enjoyment and vitality - we feel energised, inspired and joyful when we are engaged in our calling; at these times we are more likely to be in a state of 'flow', which Csikszentmihalyi (2008) defines as 'the mental state of operation in which a person performing an activity is fully immersed in a feeling of energised focus, full involvement, and enjoyment in the process of the activity'.
- 4) Our calling is not easy to discover - much self-reflection and many career conflicts often precede the discovery of our calling.

In today's society, people increasingly are reluctant to partake in a job or career that does not allow them to give voice to who they are essentially (Weiss 2003). Studies by Lerner (1996), as cited in Duchon (2005), highlighted that more and more people want their day-to-day work to be connected to a larger purpose in life, and filled with

meaning in the process. In this, they want to know that they are making a difference with their efforts while crafting a legacy that will live on after they die. This shift in personal priorities, Weiss believes, has been precipitated by the speed and magnitude of technological change on organisations, which has changed careers from an orderly corporate driven career progression to an individual, person-managed model, where the ultimate goals are 'psychological success', quality and balance of life, and economic advancement (Weiss 2003). In this new individual, person-managed model, the career is seen as a lifelong series of identity changes and continuous learning (Weiss 2003). Because these individuals seek personal as well as professional development and meaning from their careers, the emphasis on organisations to provide work challenges, retraining, upward mobility, with a learning and developmental environment has increased. Organisations need to take heed of this if they are to effectively recruit and retain quality staff (Weiss 2003).

Reported declines of traditional places of community (i.e. neighbourhoods, churches) suggest that more people come to work with their spiritual needs less satisfied than members of previous generations, who had access to numerous visible sources of community (Conger 1994a). Not having these other outlets to nurture their spirituality has increased the importance of expressing a calling in the workplace (Duchon 2005) since this is where the majority of peoples' time and energy are spent. There is evidence that people are less willing to compromise their spiritual selves for money or other extrinsic rewards (Duchon 2005).

As Dik et al. (2009b) point out, the nascent research on calling has thus far demonstrated highly consistent patterns of results. Whilst there is a dearth of this important research in Australia, in the United States, where the majority of the early research has been carried out, the construct presents as a strong consideration for both students and adults in making important work and life decisions. Large scale surveys were administered by Duffy and Sedlacek (2010) with the results showing that more than 40% of undergraduate students had a calling to a particular career. Similar research conducted by Dik (2007) and Wrzesniewski et al. (1997) suggests that between one third and one half of employees in a wide range of occupations endorse having a calling in their careers.

Approaching work as a calling has been found to positively correlate with desirable outcomes related to career and general well-being (Dik 2009b). College students who identified their careers as a calling were found to display greater levels of career decidedness, comfort, self-clarity and use of adaptive coping strategies (Treadgold 1999; Duffy 2007). Similar results were observed in a recent study which examined the prevalence of a calling and life satisfaction among a diverse group of undergraduate college students (Duffy 2012). Despite the presence of a calling weakly correlating with life satisfaction and only moderately correlating with meaning in life, academic satisfaction and life meaning were found to fully mediate the calling-life satisfaction relationship (Duffy 2012). Also interesting was the finding that the relation of calling and life satisfaction was not different based on levels of religiousness or experiences of living one's calling (Duffy 2012).

For working adults, following a calling has been linked to work and life satisfaction (Wrzesniewski 1997) and occupational commitment (Serow 1992). Qualitative research into the impacts of endorsing a calling demonstrates that it facilitates adaptive career development (Constantine 2006), even when there is a high likelihood of role strain (Oates 2005; Sellers 2005) and in situations when a person has been prevented from pursuing their initially preferred career path because of institutional racism or sexism (Loder 2005).

Unique to individuals with a calling is their given purpose which provides them with a strong sense of inner direction as they move in the world (Markow 2005). Subjective in its realisation, it can only really ever be known to the individual, but felt by the world through the expression of that purpose, whether it is centred in the workplace, at home or in the community. As individuals go about fulfilling the purpose that is unique to them, meaning is found in their existence which positively impacts their experience of life and allows them to live it more fully (Frankl 1992).

Research in management, industrial-organisational psychology and occupational health psychology has demonstrated that: meaningfulness and purpose can be vital, positive components in career decision making and work adjustment (e.g. Lips-Wiersma 2002; Young 2004); Individuals who find their work meaningful beyond monetary rewards report greater levels of job satisfaction and performance, longer tenure and lower levels of job stress (e.g. Mottaz 1985; Claes 1994; Knoop 1994;

Kamdron 2005); and some individuals working even in low-prestige jobs shape their work to maximise its meaning-enhancing properties (e.g. Ashforth 1999; Wrzesniewski 2001).

Studies have shown that individuals who are engaged in what may be labelled as socially insignificant work (for example, funeral directors, bill collectors) can experience their work as highly meaningful when their focus is on the social function of their work tasks (Ashforth 1999). Isaksen (2000) found that workers in highly repetitive jobs (for example, factory workers) also often find their work meaningful. In studying the work lives of hospital cleaning staff, hairdressers and restaurant kitchen employees, Wrzesniewski and Dutton (2001) observed that some of these individuals crafted their jobs in ways that enhanced their sense of contribution to others' well-being, which resulted in an increased sense of meaningfulness.

In examining the concepts of personal meaning, calling and commitment, Markow (2005) observed that meaning and purpose lay at the heart of many definitions of spirituality. An example of this is provided by Tepper (2010), as cited in Markow (2005, p. 12), who defines spirituality as, "the extent to which an individual is motivated to find meaning and purpose in his or her existence". Of relevance to the nature of calling is that spirituality has been found to influence work-related values and help individuals cope with challenges in their career development (Constantine 2006). In addition, spirituality serves as a source of career-related support and positively correlates with career decision self-efficacy and job satisfaction (Duffy 2008).

In examining the link between workplace spirituality and job involvement, Word (2012) highlights the importance for organisations which endeavour to be successful in the twenty first century, to engage the whole person in the work that they are being asked to perform. This requires these organisations to allow and encourage their employees' callings to be expressed and embodied in the products and services that these organisations offer to the marketplace. Just as important is that these service oriented spiritual contributions are recognised, valued, rewarded and nurtured. Word (2012) explains that the organisations which integrate the spiritual lives of their workers into their operations most completely, will be the most effective. Effectiveness in this respect mainly refers to the quality of the goods and services

delivered rather than simply quantifiable outcomes of spirituality, such as profit margins or budgetary impacts. This could potentially mean enhanced social value for governments and non-profit organisations that are able to incorporate spiritual ideals and management practices more fully into their organisations (Word 2012).

According to Kolodinsky et al. (2008), workplace spirituality needs to be understood at an interactive level, where the spiritual values of workers must engage with the spiritual values of the organisation. Reflected in its culture, these organisational values must fit with the individual values of workers if better outcomes are going to be achieved for the organisation as a whole and those individuals who constitute its core. Where a disconnect between these two sets of values can be observed, lower levels of job involvement, job satisfaction and employee performance may result, which has the impact of decreasing organisational performance. To protect against the perils that result from misalignment, the authors (2008) suggest that organisations carefully find and select employees who will be motivated and engaged by the spiritual values of the particular organisation, as a complement to the spiritual strategy that aligns with what the organisation intends to achieve.

Studies by Light (2002) and Word and Park (2009) show that individuals engaged in the public and non-profit sectors are more likely to express spiritual values in their work than individuals engaged in the private sector and that they have higher levels of intrinsic motivation and job involvement than their counterparts in the private-profit sector. The research also suggests that a greater proportion of individuals engaged in the public and non-profit sectors are expressing their calling in their work roles. This proposition is supported by Word (2012, p. 149) who writes that:

“The idea of work as a calling has a particular relevance in public and non-profit work as it often engages employees in jobs that impact the lives of others in ways that are meaningful for the recipients of services and society”.

Research into the effects of pro-social work values that are centred in service to others has demonstrated that the perception of one’s work as directly or indirectly helping others, yields a variety of benefits (Dik 2009b). Believing that their efforts at work benefit others serves to protect service employees against burnout and decreased job satisfaction (Grant 2007). For telephone solicitation employees, having contact with those who benefit from their work increases motivation and

performance (Grant 2008). Other-oriented work preferences have also been shown to correspond with higher levels of helping behaviour (Rioux 2001) and cooperation (Colquitt 2004), as well as enhanced job performance (Bing 2001) and satisfaction with work tasks regardless of rewards (King Jr. 1993).

Accurate and consistent measurement of the calling construct has been problematic, with an ad hoc approach being adopted to suit the needs of individual studies into the phenomenon (Dik 2012a). Typically, measurement strategies have consisted of categorising participants into 'calling', 'job' or 'career' orientations based on ratings of vignettes describing different work orientations (e.g. Wrzesniewski 1997; Peterson 2009); scales developed for specific populations of workers (e.g. Serow 1994; Dobrow 2011) and multi-item unidimensional scales (e.g. Treadgold 1999; Dobrow 2011). Such strategies, Dik et al. (2012a) contend, have limitations which undermine their overall applicability and effectiveness. These limitations prompted the authors to create the multidimensional Calling and Vocation Questionnaire (CVQ) and the Brief Calling Scale (BCS), which they believe offer improvements over the existing measures of calling (Dik 2012a).

After conducting multiple studies that utilised both qualitative and quantitative research techniques, Hagmaier and Abele (2012) agree that a multidimensional conceptualisation is appropriate in studying the experience of a calling and its consequences. Integrating elements of the BCS into their Multidimensional Calling Measure (MCM) which was administered as a survey in both Germany and the United States, the authors reliably distinguished three dimensions of calling (Identification and Person-Environment-Fit, Sense and Meaning and Value-Driven Behaviour, Transcendent Guiding Force) that could be found in two different languages (English and German) (2012, p. 49). Thus, allowing for differentiated analyses of the experience of a calling, the MCM provides further support for the multidimensionality of calling.

In 'Calling, new careers and spirituality: A reflective perspective for organisational leaders and professionals', Weiss et al. (2003) use Mohandas Gandhi and Martin Luther King as examples to describe the difficult, lonely and winding path that we find ourselves taking when we make the decision to honour and fulfil our calling. Both men, before they made the transition to revered statesmen, struggled to find

their voice in career defined roles that limited their social influence and personal effectiveness (Gandhi, as an unconfident and self-conscious lawyer who found it difficult to speak in court, and King, as a confused college student who for years could not decide on a course of study).

This struggle to find their purpose in their lives and work, is something that Weiss (2003) has identified as an inevitable part of the human condition. Whilst the vast majority of us will not go on to impact the world through our struggle as visibly as Gandhi and King did, we each have the power to harness tremendous strength and resilience from our struggles that when put to use in service, will allow us to leave a meaningful and lasting legacy in the world (Weiss 2003).

Endeavouring to assist others in discovering their calling, Elangovan et al. (2010) identify the following four preconditions that must be satisfied before this breakthrough is achieved:

- 1) An urge to find meaning in one's life - experiencing a yearning to be fulfilled that may be a consequence of a reaction to a growing sense of dissatisfaction with one's current state of work or life conditions, or a response to critical events that jolts one's perspectives;
- 2) Attentiveness - the individual must be in a state of readiness, alert to cues that may constitute such a call;
- 3) Willingness to experiment with new paths - the individual must undertake trial activities and persist in those efforts to recognise the role that resonates with who they authentically are; and
- 4) A growing understanding of the self - recognising that the path to meaningfulness is through identity, and that without being in touch with who we are, we will not know what brings meaning to our life.

The possibility exists that the findings of this study may illuminate or add to the preconditions stated by Elangovan et al. (2010), which would assist others in discovering and better understanding their calling. A brief history of organisational theory will be detailed in the next section to provide a context for the more substantive leadership theory, which the largest remaining part of the chapter will be dedicated to exploring.

2.3 Organisational theory

Presenting a brief history of organisational theory assists in contextualising the leadership construct (how it has developed as an academic area of study and how it continues to evolve). Having this as the basis of exploration for the current study enabled the researcher to better understand the ways in which leadership through a lived calling are practiced.

The age of enlightenment ushered in human rationality as the source of knowledge, which became linked to science as the key to understanding the natural and social worlds (Gay 1995). Opposed to the dominant ideology of the government and religious institutions of its day, its proponents, which included Spinoza, Locke and Voltaire, began the arduous process of overturning many traditional concepts and introduced new perspectives that fostered the evolution of knowledge and how it could be used to advance civilization (Gay 1995). Immanuel Kant conceived of the Enlightenment as ‘a task and an obligation’ requiring mature intellectuals to contemplate the tripartite relationship among reason, the prevalent historical moment, and contemporary society (Chan 2002, p. 694). Foucault, reflecting the postmodern, deconstructionist perspective, posited that society was constituted on the joint basis of knowledge and power, and linked the birth of the modern organisation with this period in history (McKinlay 1998).

The central claim of Cartesian dualism is that the immaterial mind and the material body, while being ontologically distinct substances, causally interact (Baker 2002). Providing the basis of all else, the mind and its capacity for rational thought, informs our understanding of physical entities and processes that exist independently of it (Baker 2002). Organisations then find their life in the minds of those who form them, work within them and deal with them in the course of business. Also relevant to this discussion is Descartes’ seemingly contradictory mechanical theory of nature, which argues that the world is a machine, composed of inert bodies, moved by physical necessity, indifferent to the existence of thinking beings (Simanek 2009). In applying this theory, organisations would appear to come into existence and evolve independently of those who create them, work within them and deal with them in the course of business. Such an assertion, while perhaps plausible for its day, is untenable in hindsight, when one considers the clear and logical influence that

individuals closely involved with an organisation have in not only shaping what that organisation does, but how it functions at the most basic level.

Isaac Newton's 'clockwork universe' theory supported the deistic view that God had created the world as a perfect machine that then required no further interference from him (Hall 1996). According to this theory, the total momentum of the Universe is conserved, and while interactions redistribute the momentum, the total never changes (Hall 1996). In terms of this theory, organisations, themselves operating as machines as God intended, and being hubs of human, social and economic interaction, would play a pivotal role in redistributing the momentum that has allowed the world to evolve to the point that it has. Critics of Newton's theory base their arguments on the notion of free will (the power of acting without the constraint of necessity or fate), the second law of thermodynamics (loosely stated as disorder increases whatever you do) and quantum physics which incorporates random behaviour into the basic structure of the universe (Kragh 1996).

Weber's ideal organisation was one that he labelled a bureaucracy (Weber 1947). This form of organisation is defined by the following five major principles:

- 1) A formal hierarchical structure - the basis of central planning and centralised decision making, where each level controls the level below and is controlled by the level above.
- 2) Management by rules - controlling by rules allows decisions made at high levels to be executed consistently by all lower levels.
- 3) Organisation by functional specialty - work is to be done by specialists, and people are organised into units based on the type of work they do or skills they have.
- 4) An 'up-focused' or 'in-focused' mission - if the mission is described as 'up-focused', then the organisation's purpose is to serve the stockholders, the board, or whatever agency empowered it. If the mission is to serve the organisation itself, and those within it, then the mission is described as 'in-focused'.
- 5) Purposely impersonal - all employees and customers are treated equally, without regard to individual differences (Weber 1947).

The basis of Simon's organisational perspective is that the applicability of administrative principles must be based upon an understanding of the underlying conditions of the administrative process in terms of decisions (1976, p. 240). Organisational influence, which plays a central role in an administrative organisation, is seen by him to be manifested through five mechanisms: division of work; establishing of standard practices (standard operational procedures); the downward transmission of decisions; providing channels of communication; and training and indoctrinating (internalisation) (Simon 1976, p. 102). Perceiving organisations as systems in equilibrium which are maintained by management, Simon (1976) believes that they offer three kinds of inducements that correspond to three kinds of interest groups: 1) the organisational goal itself serves the customer, who contributes money to the organisation in return for its products; 2) the conversation, growth, and profit of the organisation serves the entrepreneur, who is interested in non-material values, such as prestige and power, as well as profit; and 3) wages are offered to the employees in return for the time and efforts they provide (1976, pp. 112-117).

Burns and Stalker's organic organisation is a highly adaptable form of organisation that values free communication and co-operation amongst members, and group leadership in the meeting of organisational objectives (Burns 1994). Run by a fluid and flexible network of multi-talented individuals who perform a variety of tasks, this form of organisation is more evolved than the conceptions presented by Weber and Simon, in that it has a flat structure, eschews the specialisation of functions and the rigid adoption of policies and procedures, involves collective responsibility and decentralised decision making, and thrives on the power of personalities and relationships (Burns 1994).

Endeavouring to establish a post-bureaucratic organisational theory that is able to be validated by detailed studies of what people actually do in the workplace, Barley and Kunda (2001) contend that the emerging social development of post-industrial organisations cannot be limited by the boundaries that defined organisations that operated in the industrial economy. Explaining the operation of the new knowledge economy where organisational growth is dependent on the quantity, quality, and accessibility of the information available, and firms become way stations in the flow of expertise, they highlight the immense value of occupational communities and

networks of skilled experts whose members manage their own employability, thus demonstrating occupational leadership in the process of providing their services to numerous clients at the same time (Barley 2011).

Miles and Snow's 'I-form' organisation is one that is characterised by: collaborative innovation; the continual creation, sharing and application of knowledge; trusting relationships with partner firms; and the equitable distribution of economic gains (Miles 2009). A highly evolved organisational form composed of multi-firm networks that is capable of developing, producing, and distributing product and service innovations at a much faster pace than single-firm product development processes are able to produce, it holds the greatest potential for industries in which technical and market knowledge is growing rapidly and is widely distributed among firms (Miles 2009).

2.4 History of leadership theory

Outlining the theoretical background of the leadership construct and detailing how it has evolved since the initial stages of its development, are important steps in understanding how a lived calling drives leadership behaviour. By characterising the different forms that leadership behaviour takes, the researcher was put in a much better position to identify the links, enablers and barriers to a lived calling driving leadership behaviour.

Historically, leadership theories have been formulated on the basis of personal characteristics and traits (Carlyle 1841), situational factors (Hersey 1977, 1996), contingency variables (Fiedler 1964; Peters 1985), behavioural impacts (Blake 1978), the participative role played by leaders (Wright 1996), the management functions of leadership (Weber 1947; Bass 1981) and the relationship dynamics between leaders and followers (Burns 1978).

2.4.1 'Great man' theories of leadership

'Great man' theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. The original 'Great man' theory of leadership was articulated by Thomas Carlyle (1841). His view was that men who are inherently great and heroic naturally gravitate to positions of leadership. Looking back in history to find examples of men who had a

decisive impact as a consequence of their innate power and character, Carlyle identified William Shakespeare, Martin Luther, Muhammad, Jean-Jacques Rousseau and Napoleon as embodiments of his theory. The value of this theory, Carlyle (1841) argued, was that one could come to better understand their true nature by examining the lives of men who had fulfilled their destiny of greatness.

Carlyle's theory was supported by Frederick Adam Woods (1913), who examined rulers in Western Europe from the 12th century until the French revolution in the late 18th century, and their influence on the course of historical events. However, despite Woods' endorsement, the 'Great man' theory has been the subject of vigorous criticism (James 1880; Spencer 1961; Grinin 2010).

Herbert Spencer, in *The Study of Sociology* (1961), presented a counterargument to Carlyle's position, stating that the men that Carlyle defined as 'Great Men' were merely the product of their social environment. This perspective he expressed in the following quotation:

"You must admit that the genesis of a great man depends on the long series of complex influences which has produced the race in which he appears, and the social state into which that race has slowly grown...Before he can remake his society, his society must make him" (1961, p. 34).

William James (1880) echoed this sentiment in his lecture, 'Great Men and their Environment', when he posited that environments and individuals shape each other reciprocally. Grinin, taking a different approach with his criticism, concludes that the role of a great man depends on a number of factors, or none at all, when he states:

"Owing to his personal features, or to a chance, or to his social standing, or to the peculiarity of the epoch, an individual by the very fact of his existence, by his ideas or actions (or inaction) directly or indirectly, during his lifetime or after his death may have such an influence upon his own or another society which can be recognised significant as he left a noticeable mark (positive, negative or unambiguous) in history and in the further development of society" (2010, pp. 116-117).

The assumptions that underpin 'Great man' theories of leadership are: 1) not everyone is born to lead, 2) leadership requires high character and strong moral fibre,

the capacity for which one can't develop, but can only be born with, and 3) women do not have the innate qualities that would allow them to be leaders. These theories inquire into the nature of a man's character and moral fibre, and how that qualifies him to lead in the world. They also ask the question, 'why are some men destined for greatness, while others are not?' 'Great man' theories of leadership have an intrinsic focus (character and moral authority), not unlike a form of leadership that would be demonstrated through a lived calling. Since this theory was formed there have been a number of high profile female leaders to emerge (for example, Margaret Thatcher and Angela Merkel (politics), Rosa Parks and Aung San Suu Kyi (activism), Oprah Winfrey (media and entertainment), Indra Nooyi and Anita Roddick (business)), which would undermine the validity of the theory, particularly when it is considered that women are often more gifted in embodying and demonstrating the 'soft skills' of relating to and dealing effectively with people, being characteristics that are essential to successful leadership (Helgesen 1995).

2.4.2 Trait theories of leadership

Trait theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. The trait theory of leadership suggests that personality traits influence leader emergence and effectiveness (Colbert 2012). Having its origins in Thomas Carlyle's 'Great man' theory (1841), this perspective, which argues that leaders are born and not made, still has its contemporary proponents (Zaccaro 2007; DeRue 2011), despite many scholars (Morgeson 2007; Ng 2008; Judge 2009) criticising the theory as being out-dated and having limited explanatory power.

Zaccaro (2007) presents a multi-stage model of trait-based leadership that specifies some leader traits as having more distal influences on leadership processes and performance, with other traits having more proximal effects that are integrated with, and influenced by, situational parameters. Arguing that combinations of traits and attributes, integrated in conceptually meaningful ways, are more likely to predict leadership than additive or independent contributions of several single traits, the author further surmises that the defining core of these dominant leader trait patterns reflects a stable tendency to lead in different ways across disparate organisational domains (Zaccaro 2007). Developing an integrative trait-behavioural model of

leadership effectiveness and then examining the relative validity of leader traits and behaviours across four leadership effectiveness criteria, DeRue et al. (2011) found that when combined, leader traits and behaviours explain a minimum of 31% of the variance in leadership effectiveness criteria, with leader behaviours tending to explain more variance in leadership effectiveness than leader traits.

In a similar vein, Morgeson and Ilies (2007) conclude that personality currently has low explanatory and predictive power over job performance and cannot help organisations select leaders who will be effective. Ng et al. (2008) criticise trait leadership theory on the basis of its silence on the influence of the situational context surrounding leaders and the relative lack of inquiry into the process through which personality predicts the actual effectiveness of leaders. Judge et al. (2009) also note that trait leadership theory usually only focuses on how leader effectiveness is perceived by followers, rather than a leader's actual effectiveness.

The assumptions that underpin trait theories of leadership are: 1) the presence of certain personality traits can predict leadership behaviour, and 2) not everyone has the personality traits that are required for effective leadership. These theories ask the following questions, 'what traits are present from an analysis of your personality?' and 'are they consistent with key leadership traits that have previously been identified?' Trait theories of leadership have an intrinsic focus (personality attributes), not unlike a form of leadership that would be demonstrated through a lived calling. In exploring the usefulness of trait theory, it must be considered that the traits demonstrated by a person may not be authentically present in their personality and only put on to produce a desired result in the leadership context. Thus, using this measure would not necessarily provide an accurate representation of leadership ability or effectiveness.

2.4.3 Situational theories of leadership

Situational theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Hersey and Blanchard's situational leadership theory (1977) states that instead of using just one style, successful leaders should change their leadership styles based on the level of development of the people they're leading and the details of the task. Using this

theory, leaders should be able to place more or less emphasis on the task, and more or less emphasis on the relationships with the people they are leading, depending on what is needed to get the job done successfully (Hersey 1977). The Hersey-Blanchard Situational Leadership Model rests on two fundamental concepts: leadership style and the individual or group's maturity level (1977).

In critically reviewing Hersey and Blanchard's theory, Graeff (1983) is of the opinion that it makes only a minor contribution to the leadership literature. After examining their model, Graeff concludes that it is flawed as an instrument for measuring leader style, style range and effectiveness, for the following reasons: the concept of task-relevant maturity is conceptually ambiguous, exhibits serious internal consistency problems and includes a substantial conceptual contradiction; the absence of any theoretical explanation or justification for how the two components of maturity combine in the important middle range levels of maturity; the diagnostic curve used to link maturity to task and relationship leader behaviours lacks theoretical justification, and the prescriptive model is unable to handle some situations logically; problems with the conceptual definition of relationship behaviour and inconsistent arguments regarding the appropriateness of participative decision making contribute to a further erosion of the utility of the prescriptive model for use by the practitioner (1983, p. 290).

Empirical research has shown only mixed support for situational leadership theory (Norris 1992). In a study of 303 high school teachers, Vecchio (1987) found evidence in support of the theory's predictions for low and moderate maturity levels. For high maturity, the theory was not able to predict performance ratings or employee affective reactions. Goodson et al. (1989) studied 459 employees representing more than 100 stores in a national retail chain. As in the Vecchio (1987) study, they did not find evidence of a higher order interaction among structure, consideration, and maturity in the determination of employee affect or perceptions of the work setting. Blank et al. (1990), in obtaining and examining performance and affect data for 353 resident advisors at two large American universities, also reported mixed evidence in support of situational leadership theory.

In a test of Hersey and Blanchard's situational leadership theory, 91 full-time nurses and their supervisors provided data on employee performance, maturity, and affect as

well as leader style (Norris 1992). Although directional results were obtained that supported the theory in the low and moderate maturity conditions, the magnitude of these results was not significant, with the findings contributing to the mixed pattern of results that this theory has produced to date (Norris 1992).

Arguing that situational theories of leadership have historically been too abstract to apply to specific situations, Sims et al. (2009) put forward a general strategy of how leaders can best develop their own personal theory of leadership which best works for their unique circumstances. The core of their strategic approach involves: 1) defining goals for a specific situation, 2) defining potential leadership types, 3) identifying situational conditions, 4) matching a leadership style to the particular situation, and 5) determining how the match between leadership style and situation will be made (2009, pp. 155-156). Profiling a medical trauma centre to explain how leaders utilised the strategic approach to guide their own leadership, the authors suggest that the results observed in that emergency / crisis-driven environment might apply to other non-emergency, everyday organisational situations (2009, pp. 157-158).

The assumptions that underpin situational theories of leadership are: 1) the dynamics of a leader's situation will play the greatest role in predicting leadership success, 2) leaders must be flexible and their success is highly dependent on their ability to adapt to the environment in which they are required to lead, and 3) a leader's success is dependent not only on the people they are leading, but also on the work that they require them to perform. These theories revolve around the adaptability of the leader and their capacity to (i) relate to their people, and (ii) meet their needs. These theories also ask 'how can tasks be designed and allocated in the best way to ensure excellence in completion by the right people?' Situational theories of leadership have an extrinsic focus (the level of development of the people they're leading and the details of the task), which differentiates them from leadership that would be demonstrated through a lived calling (which is intrinsically focused - a calling is integral to the person who is called to live it). The validity of this theory of leadership is limited by its focus on the extrinsic factors that may contribute to a favourable leadership outcome. While the ability to adapt to different situations, working with people and aligning their work to their needs and abilities are valuable

skills that contribute to effective leadership, the theory as a whole doesn't venture to the 'heart' of leadership as an inside-out process.

2.4.4 Contingency theories of leadership

Contingency theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Contingency theory applied to leadership postulates that there is no one best style of leadership and that a leader's effectiveness is situationally determined (Fiedler 1964). Fiedler's model plots the relationship between leadership style and the favourableness of the situation. Situational favourableness was described by Fiedler in terms of the following three empirically derived dimensions: 1) the leader-member relationship, which is the most important variable in determining the situation's favourableness; 2) the degree of task structure, which is the second most important input into the favourableness of the situation; and 3) the leader's position power obtained through formal authority, which is the third most important dimension of the situation (Fiedler 1964). Situations are favourable to the leader if all three of these dimensions are high. That is, if the leader is generally accepted and respected by followers (first dimension), if the task is very structured (second dimension), and if a great deal of authority and power are formally attributed to the leader's position (third dimension), then the situation is favourable (Fiedler 1964). In applying Schmidt and Hunter's meta-analysis procedures to the available literature on Fiedler's theory, Peters' (1985, p. 274) findings suggest that the theory was appropriately induced from the studies on which it was based. With regard to those studies conducted specifically to test the theory, however, less supportive evidence resulted (Peters 1985, p. 274).

Rational theories such as path-goal leadership (House 1996) bypassed personal and emotional considerations, using rational means to smooth the path of followers so that they could reach organisational goals. The path-goal theory states that a leader's behaviour is contingent on the satisfaction, motivation and performance of his or her subordinates, and argues that the leader engages in behaviours that complement subordinates abilities and compensate for deficiencies (House 1996).

In a more recent study that expands upon and enlarges the currently accepted behaviour-based contingency theories of leadership, Kriger and Seng (2005) created

an integrative model of organisational leadership based on inner meaning, leader values, vision and moral examples at multiple levels of being that encompasses the inner values and worldviews of the five major religious traditions.

The assumptions that underpin contingency theories of leadership are: 1) leadership effectiveness is situationally determined, 2) what works for one leader might not work for another, and 3) the leader-member relationship is the primary determinant of leadership behaviour. These theories examine the favourableness of the leadership situation and ask questions such as, ‘what do subordinates require of their leader in order to perform at their best and achieve maximum satisfaction from their work?’ and ‘what aspects of the leader’s situation impede their ability to lead effectively?’ Contingency theories of leadership have an extrinsic focus (the dynamics of the leadership situation), which differentiates them from leadership that would be demonstrated through a lived calling, which is intrinsically focused. As was noted with reference to situational theories of leadership, the validity of this contingency theory of leadership is limited by its focus on the situational factors which impact on the practice of leadership. What this theory neglects to a large extent is the ‘heart’ of leadership as an inside-out process; and it does not adequately consider how leaders might meet the higher order needs of their people using this approach. Only with the recent work of Kriger and Seng (2005), have these deep needs been deliberated which presents room for growth in understanding this theoretical perspective in more holistic terms.

2.4.5 Behavioural theories of leadership

Behavioural theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Behavioural theories of leadership focus on the ways that leaders behave, rather than the traits that they possess (DeYoung 2005). The notion of leadership behaviour is central to this study in the sense that the study is investigating whether a lived calling can manifest in leadership behaviour. What distinguishes these theories from trait theories of leadership is the demonstrated patterns of leader behaviour that assist in the identification of different leadership styles (DeYoung 2005).

Kurt Lewin (1951) conducted one of the first studies into leadership behaviours, in which a group of children were exposed to three types of leadership styles (authoritarian, democratic and laissez-faire). Measuring and recording both the amount of work produced and the levels of aggression displayed by the children, Lewin and his research team determined that the democratic leadership style was most effective: members of the group being led by this style demonstrated high levels of morale and initiative, had positive interactions with their leader, and their work reflected levels of originality and quality, despite them not producing as many items as the group who were under the autocratic leader (Lewin 1951).

During the 1940's, two research projects were conducted at Ohio State University and the University of Michigan, to better understand leadership behaviour (DeYoung 2005). Utilising the Leader Behaviour Description Questionnaire to determine how leaders carried out their activities, the Ohio State researchers found that two dimensions of leadership were consistent among the studied groups: consideration for people and initiating structure, and that leaders who ranked high on both dimensions were more likely to influence the workforce to higher levels of satisfaction and performance (DeYoung 2005). Having a different objective, the University of Michigan study attempted to determine the most effective style of leadership: an employee-centred focus or a production-centred focus (DeYoung 2005). The results found that general supervision (i.e. providing support and direction without being autocratic) created higher levels of productivity than did production-centred supervision, and that low-producing supervisors placed an emphasis on production, displaying little concern for their employees (DeYoung 2005). The results generated by the University of Michigan study have been confirmed in recent years (Luthans 2002).

Re-examining the two dimensions of leadership that were identified by the Ohio State University study, Blake and Mouton (1978) developed the Managerial Grid, which provides a manager with a conceptual assessment as to what his or her current leadership style is and, theoretically, provides an avenue of development in becoming an ideal manager (DeYoung 2005). Initially developed in 1964, the Managerial Grid has evolved and in 1978 was reformulated, with the new construction being labelled as the 'New Managerial Grid' (Blake 1978).

The assumptions that underpin behavioural theories of leadership are: 1) a leader's behaviour will determine the effectiveness of the organisation that they lead, 2) as behaviour is changeable, so is the quality and effectiveness of leadership, and 3) sets of leadership behaviours shape leadership styles. These theories explore the way that a leader behaves and how that impacts their leadership style, and ask questions such as, 'what outcomes do certain types of leadership behaviour generate?' and 'how do particular sets of leadership behaviour influence leadership styles?' Behavioural theories of leadership have an extrinsic focus (leadership behaviour), which differentiates them from leadership that would be demonstrated through a lived calling, which is intrinsically focused. With these behavioural theories of leadership, it needs to be considered that behaviour is driven by a number of intrinsic and extrinsic factors and motivations, so merely exploring leadership at the behavioural level really only scratches the surface of what really drives effective leadership practice. This study, which explores the intrinsic factors and motivations, the origin of a calling and the effect of living it, promises to illuminate these facets of leadership and fill some of the gaps that this theoretical perspective leaves from the literature.

2.4.6 Participative theories of leadership

Participative theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Participative leadership theory posits that the best outcomes are achieved by leaders when they invite input and participation from the persons who are responsible for carrying out the work that the leader's success will be judged by (Wright 1996). This approach to leadership is also known as consultation, empowerment, joint decision-making, democratic leadership, Management By Objective (MBO) and power-sharing (Zoglio 1994).

The main benefits of this style of leadership are that: team members are more involved in decision making, thus increasing their levels of engagement, job satisfaction and productivity; team members are better able to develop their skills through this participation; and they feel more in control of their work life which increases their level of motivation (Zoglio 1994). The main disadvantages of this leadership style are that it can interfere in situations where a quick decision must be

made, and some team members may not have the knowledge or expertise to provide high quality input (Zoglio 1994).

In a recent paper concerning this style of leadership, Grasmick et al. (2012) explored the way in which community college presidents fostered active, broad-based participation in campus decision-making processes. What they found was that participative leadership is highly interactive and dynamic, and an important developmental process for building environments for broad participation (Grasmick 2012, p. 67). Pivotal to the participative leadership process was the visioning process, which these leaders used to move their institutions forward within a changing environment to accomplish its mission (Grasmick 2012, p. 67).

The assumptions that underpin participative theories of leadership are: 1) the best outcomes are achieved by leaders who engage subordinates and encourage them to participate in decision making, 2) a good leader empowers subordinates by encouraging them to participate and make decisions, and 3) strong leaders are able to listen to their people and delegate leadership power when appropriate. These theories look into the processes that leaders use to engage and empower their people. They ask questions such as, ‘how does engaging subordinates increase their levels of job satisfaction and productivity?’ and ‘how do leaders achieve buy-in by engaging subordinates in these participative practices?’ Participative theories of leadership have an extrinsic focus (leadership action), which differentiates them from leadership that would be demonstrated through a lived calling, which is intrinsically focused. This useful theory, which presents valuable insights which contribute to effective leadership practice, could be further evolved by understanding how a lived calling might drive this participative behaviour of leaders, and the process of influence that engages subordinates to make a contribution which gives a voice to their own calling.

2.4.7 Management theories of leadership

Management theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Management theories of leadership emphasise the management functions that a person must perform in their role as a leader. Chief among these functions is supervision of

subordinates, organisation of tasks and monitoring group performance (Weber 1947). Recognised as synonymous with transactional theories of leadership, these management theories tend to focus on the proper exchange of resources (Judge 2004) and base leadership on a system of rewards and punishments (Kuhnert 1987; Hollander 1990).

Max Weber centred his theory of management on the following four assumptions: 1) people perform their best when the chain of command is definite and clear; 2) workers are motivated by rewards and punishments; 3) obeying the instructions and commands of the leader is the primary goal of the followers; and 4) subordinates need to be carefully monitored to ensure that expectations are met (Weber 1947). These assumptions underpinned Weber's archetype of the bureaucratic leader, who was charged with the task of ensuring that followers abided by normative rules and adhered to strict lines of authority (Weber 1947).

In his book *The Human Side of Enterprise*, Douglas McGregor (1960) detailed his approach to management which he called 'Theory X and Theory Y'. According to McGregor (1960), the Theory X manager was one who was responsible for: 1) organising the elements of productive enterprise; 2) directing the efforts of their people, motivating them, controlling their actions, and modifying their behaviour to fit the needs of the organisation; and 3) persuading, rewarding, punishing and controlling their people in order to meet organisational goals. In contrast, the Theory Y manager was one who arranged organisational conditions and methods of operation so that subordinates could achieve their own goals by directing their efforts toward organisational objectives (McGregor 1960). Operating under the assumption that the physical and mental effort involved in work is natural and that individuals actively seek to engage in work, Theory Y managers make it possible for subordinates to recognise and develop motivation, potential for growth, the capacity for assuming responsibility, and the readiness to direct behaviour toward organisational goals (McGregor 1960).

Presenting his own theory of transactional leadership, James MacGregor Burns (1978) emphasises the importance of exchangeable values (for example, honesty, responsibility, fairness and integrity) that bond leaders to followers when they are allowed to guide the behaviour of the leader. While Burns' transactional leader

approaches followers with an eye to exchanging one thing for another, Bass' transactional leader pursues a cost benefit, economic exchange to meet subordinates current material and psychic needs in return for contracted services rendered by the subordinate (Bass 1981; Bass 1990). Having a difference of opinion as to the nature of transactional leadership, Burns and Bass also characterised transformational leadership differently (Burns 1978; Bass 1981; Bass 1990), which is where the focus will now shift as relationship theories of leadership are discussed.

The assumptions that underpin management theories of leadership are: 1) leaders must manage their subordinates in order to produce results, 2) subordinate behaviour can be controlled through a system of rewards and punishments, and 3) the leader-subordinate relationship is a transactional one. These theories look into the ways that leaders manage subordinates to generate positive outcomes for the organisation. They ask questions such as, 'what distinguishes management behaviour from leadership behaviour?' and 'what values can the leader exchange with subordinates to guide their behaviour and increase the performance of the organisation?' Management theories of leadership have an extrinsic focus (management behaviour in the leadership context), which differentiates them from leadership that would be demonstrated through a lived calling, which is intrinsically focused. In stating this, the present study will likely inform this theoretical field through the information obtained from respondents concerning their understanding and practice of leadership. While this theory was quite popular and accepted in times past, questions remain as to its present day applicability given the recent movement from transactional to more transformational forms of leadership in the business sphere, as suggested by the literature on a lived calling.

2.4.8 Relationship theories of leadership

Relationship theories of leadership informed this study because they describe a unique style of leadership that presents similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Relationship theories of leadership, also known as transformational theories, focus on the connections formed between leaders and followers (Bass 2006). The primary task of the transformational leader is to motivate and inspire subordinates by helping them to see the importance and higher good of the work that they are to perform (Bass 2006). In this, transformational leaders align the vision of their organisation and the means

of accomplishing it, with the higher order needs of the people who make up the organisation (Avolio 2002). Just as concerned about the success of these individuals as they are about the success of the organisation, transformational leaders care about their people by helping them to grow, valuing their presence and input, and by assisting them to meet their personal and career objectives (Maxwell 2006a).

Burns (1978), who introduced the concept of transforming leadership, defined it as an evolved stage of leadership where leaders and followers engage in a mutual process of raising one another to higher levels of morality and motivation. According to Burns (1978), the transforming approach to leadership creates significant change in the lives of people and organisations, redesigns perceptions and values, and changes the expectations and aspirations of employees.

Bass (1985), who expanded upon Burns' notion of transforming leadership and reconceptualised it as transformational leadership, posits that the level of influence that a leader has over their followers is the primary determinant of transformational leadership. Possessing a high level of influence, transformational leaders will inspire the trust, admiration, loyalty and respect of their followers, who because of the dynamic qualities of the transformational leader are willing to work harder than originally expected (Bass 1985). For a leader to be classified as a transformational leader, the following four elements must be present: 1) Intellectual stimulation - the leader must encourage exploration and creativity among followers and present them with opportunities to learn and grow; 2) Individualised consideration - where the leader offers support and consideration to individual followers while recognising their unique contributions; 3) Inspirational motivation - the leader must have a clear vision that they are able to articulate to followers which stirs their passion and motivation; and 4) Idealised influence - the leader serves as a role model for followers to emulate (Bass 1985).

There is considerable evidence that transformational leadership is effective (Yukl 1999). Most survey studies using the Multifactor Leadership Questionnaire (MLQ) and similar questionnaires have found that transformational leadership is positively related to indicators of leadership effectiveness such as subordinate satisfaction, motivation, and performance (Bass 2006). In a meta-analytical review of 39 studies using the MLQ, Lowe et al. (1996) found that key elements of transformational

leadership correlated positively with subordinate satisfaction and performance. Descriptive studies based on interviews and observation have also found that transformational leadership is effective in a variety of different situations (e.g. Bennis 1985; Tichy 1990).

Evaluating the conceptual weaknesses in transformational leadership theories, Yukl (1999) emphasises the vague nature of the influence processes that define this style of leadership. Noting that transformational leadership behaviour has diverse components, he argues that the theoretical rationale for differentiating among the behaviours is not clearly explained (Yukl 1999). Reviewing the literature that discusses the impact of situational variables on transformational leadership, Yukl (1999) opines that not enough research has been done in the area to reach a reliable conclusion concerning the important situational variables that moderate transformational leadership behaviour.

The assumptions that underpin relationship theories of leadership are: 1) leaders must cultivate strong relationships with subordinates in order to produce results, 2) if a leader cannot motivate and inspire subordinates, those subordinates will not produce results, and 3) influence is the primary means through which leaders direct subordinate behaviour. These theories look into the ways that leaders cultivate relationships with subordinates that lead them to produce positive outcomes for the organisation. They ask questions such as, ‘can leaders exert a greater amount of influence over their subordinates through the process of relationship building?’ and ‘what are the dynamics of the connection formed between leaders and followers that produce positive results for the organisation?’ Relationship theories of leadership have an extrinsic focus (the leader-subordinate relationship), which differentiates them from leadership that would be demonstrated through a lived calling, which is intrinsically focused. The potential of the present study is to inform how a lived calling could facilitate transformational leadership and inspire subordinates to higher levels of performance. As these relationship theories of leadership suggest, the quality of the relationship that exists between leaders and subordinates is critical to leadership effectiveness. The basis of the connection formed between leaders and followers, and the process of influence that is facilitated by transformational leadership is intangible and difficult to characterise, much like the central concepts that this study explores. The hope is that greater clarity can be given to relationship

theories of leadership, given the relatedness of the present study to this theoretical perspective.

2.5 Leadership theories related to this study

2.5.1 Servant leadership theory

Servant leadership theory valuably informed this study because it describes a relevant style of leadership that presents significant similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Servant leadership involves a particular stance, of leaders-as-servants and this theory focuses on reciprocal relationships between leaders (in their stance as servants) and their followers (as recipients of servant-ship) (Greenleaf 1977). Van Dierendonck (2011a, p. 1230) cites what he believes is one of the most well-known quotations in leadership (Greenleaf 1977, p. 7):

“The Servant-Leader is servant first. . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . The best test, and difficult to administer is this - Do those served grow as persons?”

Servant leadership could be classified as either a participative or transformational theory of leadership. It is participative in the sense that followers are empowered to speak up about their roles and requirements, and leaders work actively in serving those needs with a view to achieving a collaborative good. Servant leadership could also be categorised as a transformational theory of leadership because it transcends traditional leadership models that focus on leaders as the primary recipients of servant-ship. It is also highly relational in nature because leaders cannot really hope to serve their followers properly, without first having a deep appreciation for who they are as people, and how that impacts their needs as recipients of leaders’ servant-ship.

While traditional leadership generally involves the accumulation and exercise of power by a person at the top of the organisational pyramid, servant leaders share power with their subordinates, puts their needs above their own personal needs, and do what they can to help their people develop and perform to the highest level possible (Ferch 2011). The practice of servant leadership and discussions about its nature, far predated Robert Greenleaf’s coining of the phrase in 1970 (Agosto 2005).

As far back as 500 BC, Lao Tzu touched upon the essence of servant leadership in the Tao Te Ching (Tzu 2006). Approximately two centuries later, Indian philosopher and professor of economics, Chanakya advocated the virtue of a leader as servant when he stated: “The king (leader) shall consider as good, not what pleases himself but what pleases his subjects (followers). The king (leader) is a paid servant and enjoys the resources of the state together with the people” (Chanakya 2010; Barrett 2011, p. 276).

Irving (2011), who presents a model for effective servant leadership practice in the business world that incorporates biblical principles, sees religion as being useful in presenting examples of this leadership style in action. In his view, perhaps the greatest living embodiment of servant leadership was Jesus of Nazareth, whose practice of its principles was articulated by the apostle Mark in the following passage from his gospel:

“But Jesus called them (his disciples) to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you, but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many”” (Mark 10: 42-45 *The Bible: New King James Version*; Irving 2011).

According to more traditional leadership theories, authority is exercised through a leadership role or title, and used primarily to achieve ends which benefit the organisation and / or leaders personally (Kellerman 2010). Too often neglected by this exercise of authority are followers, who are wrongly perceived to be mere slaves to its power (Kellerman 2010). Defining themselves and authority very differently, servant leaders see it as their duty to empower followers and foster their growth (Greenleaf 1977). James C. Hunter (2012) opines that authority cannot be bought or sold, given or taken away, and is always built on service and sacrifice. This intrinsic authority of leaders, he argues, is a much more effective means of achieving positive outcomes for an organisation and their followers, who form its foundation and ultimately make leaders who they are (Hunter 2012).

The following ten characteristics have been recognised by some scholars (Graham 1991; Spears 2005, 2010; Brewer 2010; Reed 2011) as central to the development of servant leaders:

- 1) Awareness - requires a person to not only be aware of the needs of others, but also self-aware of their own states and behaviours.
- 2) Healing - the individual must be able to skilfully and compassionately resolve issues or conflicts that involve others.
- 3) Empathy - the individual must be able to put themselves in the position of others in order to understand and serve them.
- 4) Listening - the individual must have high level communication skills and practice prioritising the person who they are communicating with by listening effectively to what they are saying.
- 5) Foresight - the individual must have a conscious appreciation of how their present moment decisions will impact future outcomes, as they concern others and the organisation that they serve.
- 6) Stewardship - the individual recognises that they have an obligation to serve their people and society through the organisation that they lead.
- 7) Conceptualisation - the individual must have a vision and goals for the organisation which deeply consider its people and plan for their betterment.
- 8) Persuasion - the individual does not command their people to serve their will, but rather persuades them skilfully to give of themselves for a common good.
- 9) Growth enablers - the individual places a high priority on the personal, professional and spiritual growth of their people and works diligently to facilitate this growth and develop them into future servant leaders.
- 10) Community builders - the individual recognises the value of community and expends energy to build a cohesive environment in which its members can thrive.

Developing their own models of this style of leadership, other scholars have defined the characteristics of the servant leadership construct in different terms (van Dierendonck 2011a). Laub (1999), for example, developed a conceptual model of six clusters of servant leadership characteristics (personal development, valuing people, building community, displaying authenticity, providing leadership, sharing leadership), each consisting of three categories. Russell and Stone (2002) mentioned

nine functional characteristics (vision, honesty, integrity, trust, service, modelling, pioneering, appreciation of others, empowerment) and eleven additional characteristics of servant leadership. Patterson's (2003) model includes seven dimensions (*agape* love, humility, altruism, vision, trust, empowerment, service). Finally, Mittal and Dorfman (2012) identified five key dimensions to the servant leadership construct (egalitarianism, moral integrity, empowerment, empathy and humility).

Interestingly, Barbuto and Wheeler (2006, 2007) have identified 'calling' as another characteristic of this style of leadership and posit that one cannot truly be a servant leader unless one has a calling to serve that is deeply rooted and value based. Operationally defining a calling as "a desire to serve and willingness to sacrifice self-interest for the benefit of others" (Barbuto 2006, p. 305), their definition is fundamentally quite different to the operational definition of a lived calling that was used at the preliminary stages of this study. Geared to measure the dimensions of servant leadership which is the focus of their study, their definition is suitably altruistic in nature, but not considerate of the inner experience of a lived called and its potential for driving general leadership behaviour. For this reason, a more personal definition of a lived calling was adopted for this study which better allowed the researcher to meet their specific research objectives.

Developing a scale to measure the dimensions of servant leadership, Barbuto and Wheeler (2006) collected data from 80 leaders and 388 raters, which they used to test the internal consistency, confirm factor structure, and assess convergent, divergent, and predictive validity of the subscale items. The results produced five servant leadership factors - altruistic calling, emotional healing, persuasive mapping, wisdom, and organisational stewardship which significantly related to the transformational leadership and leader-member exchange leadership subscales, and the rater-reported outcomes of extra effort, satisfaction and organisational effectiveness (Barbuto 2006).

After constructing the Servant Leadership Survey (SLS) to measure the leader-follower relationship from the perspective of the follower, van Dierendonck and Nuijten (2011b) conducted a combined exploratory and confirmatory factor analysis on data gathered from eight samples totalling 1571 people from The Netherlands and

the UK, with diverse occupational backgrounds. This produced an eight-dimensional measure of 30 items: (standing back, forgiveness, courage, empowerment, accountability, authenticity, humility, and stewardship), which proved stable across several samples in the two countries, thus making the SLS a valid and reliable instrument to measure the essential elements of servant leadership (2011b, p. 249).

In introducing a new scale to measure executive servant leadership, Reed et al. (2011) explain the relationship that ethical leadership has to servant leadership in the following terms: “Demonstrating moral courage and integrity, and by attempting to meet the highest priority needs of those being led, servant leaders not only display the most advanced level of moral development, but also inspire followers to emulate their actions” (2011, p. 423). In this way, servant leaders can raise the level of moral reasoning and ethical behaviour throughout their organisations to create what Greenleaf labelled ‘servant institutions’ that contribute positively to society as a whole (2011, p. 423). Their Executive Servant Leadership Scale (ESLS), administered to a sample of 1522 adult learners and alumni from a private college in Florida, yielded five dominant factors for executive servant leadership (interpersonal support, building community, altruism, egalitarianism and moral integrity) (2011, p. 425).

In a thorough study designed to measure servant leadership across cultures, Mittal and Dorfman (2012) observed considerable variation in degree of endorsement of their dimensions of servant leadership across different culture clusters. While each of the dimensions was found to be associated with effective leadership, the dimensions of egalitarianism and empowerment were endorsed more strongly in Nordic/European cultures, but less so in Asian and similar cultures (2012, p. 555). On the other hand, servant leadership dimensions of empathy and humility were more strongly endorsed in Asian cultures than European cultures (2012, p. 555). Further, significant relationships were found between several societal cultural values and aspects of servant leadership which assist us in understanding why nations differ in endorsing this leadership construct (2012, p. 555).

The assumptions that underpin theories of servant leadership are: 1) leaders are to serve their people, not be served by them, 2) all leaders have the capacity to serve their people, when in reality some of them may not, and 3) subordinates are willing

to do more for leaders who have the humility to serve their people, and who are capable of expressing genuine concern for them and their work. Theories of servant leadership look at how leaders serve their people and qualitatively describe the features of character that make servant leaders effective. They ask questions such as, ‘what are the different contexts in which servant leadership has been proved to be effective?’ and ‘how do servant leaders facilitate growth in those persons that they lead?’ Theories of servant leadership have an intrinsic focus (the internal qualities of leaders as servants), not unlike a form of leadership that would be demonstrated through a lived calling. The potential of this study as it pertains to servant leadership theory is to increase our understanding of the drivers of servanthood in the leadership context. Leaders’ service to others is manifested through behaviour, which the theories outlined above have done good work in identifying, but there is a deeper level to this construct that needs to be explored. For example, why would leaders adopt the position of servants when their position entitles them to be served and enriched by others, and what are the origins behind this shift being effected?

2.5.2 Authentic leadership theory

Authentic leadership theory valuably informed this study because it describes a relevant style of leadership that presents significant similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Theories of authentic leadership have emerged over the last decade in response to the increased instances of corporate and government malfeasance. For example, accounting fraud at Enron, One.Tel’s financial collapse and the David Petraeus affair (George 2003). Composed of findings from the leadership, ethics, and positive organisational behaviour literature, these novel theories and their defined elements have been the subject of contentious discussion in academic circles (Walumbwa 2008).

Before a range of definitions of authentic leadership are put forward, it is worth briefly exploring the notion of authenticity, on which this theory of leadership is based. Harter (2002; Day 2014, p. 333) describes authenticity as “owning one’s personal experiences, including one’s thoughts, emotions, needs, desires or beliefs”. Hence, it involves being mindful of one’s internal processes and acting in accord with one’s true self by expressing what one genuinely thinks and believes (Luthans 2003; Gardner 2011). Socrates, emphasising the importance of self-enquiry when he

said that the unexamined life is not worth living, provided an early reference to authentic functioning, which was followed by Aristotle and his view of ethics that focused on one's pursuit of the 'higher good' achieved through self-realisation (Hutchinson 1995; Gardner 2011). According to Kernis and Goldman (2006), our contemporary psychological views of authenticity owe a great deal of debt to these philosophers, whose insights have powerfully shaped how we have come to understand the concept.

The earliest philosophical conceptions of authenticity in the leadership context arose in the 1960's and reflected the assumption that an organisation's authenticity is revealed through its leadership (Novicevic 2006; Gardner 2011). This is illustrated well by Rome and Rome (1967, p. 185) when they stated:

“A hierarchical organisation...like an individual person, is authentic to the extent that, throughout its leadership, it accepts finitude, uncertainty and contingency; realises its capacity for responsibility and choice; acknowledges guilt and errors; fulfils its creative managerial potential for flexible planning, growth, and charter or policy formulation; and responsibly participates in the wider community”.

The first attempt to formally define and operationalise the constructs of leadership authenticity and leadership inauthenticity was made by Henderson and Hoy (1983), who viewed leadership authenticity as encompassing three components: 1) acceptance of personal and organisational responsibility for actions, outcomes and mistakes, 2) the non-manipulation of subordinates, and 3) the salience of the self over role requirements (Gardner 2011). Leadership inauthenticity involved low levels of these components i.e. a lack of accountability, manipulation of subordinates, and salience of role over self (Henderson 1983; Gardner 2011).

Fourteen years elapsed before authentic leadership re-emerged as a focus of interest within the social sciences (Gardner 2011). Bhindi and Duignan (1997) defined authentic leadership as being composed of four components: authenticity, intentionality, spirituality and sensibility. Begley, who introduced an alternative perspective that was broad in scope but narrow in context, argued that “authentic leadership implies a genuine kind of leadership - a hopeful, open-ended, visionary and creative response to circumstances” (2001, p. 354). George (2003), whose

definitions of authentic leaders and authentic leadership are primarily descriptive, articulates the five dimensions of authentic leadership as: 1) pursuing purpose with passion, 2) practicing solid values, 3) leading with heart, 4) establishing enduring relationships, and 5) demonstrating self-discipline.

Exploring the role of gender in achieving relational authenticity in leadership, Eagly (2005) presents evidence suggesting that female leaders face more challenges in obtaining the personal and social identification of followers than their male counterparts. One of the prime causes of these challenges faced by women is that leadership is too often defined in masculine terms, with leaders expected to demonstrate paternal attributes in order to achieve success (2005, p. 463). Required to change themselves to fit into these unnatural masculine oriented roles, Eagly (2005) argues that followers have a harder time identifying with these women leaders, who they sense are adopting an inauthentic persona in order to occupy the leadership role. Eagly (2005, p. 463) also notes the other problem, being that women have outsider status in terms of leadership because few women have held leadership roles in the past. The impact of this is that followers have difficulty trusting the female's abilities in the leadership role and don't relate to her as comfortably as they would with a man who occupied the same leadership position.

Bob Terry, in his book *Authentic Leadership: Courage in Action* (1993; Northouse 2012, p. 209), defines authentic leadership as “knowing and acting on what is true and real inside the leader's self, team, and organisation, along with knowing and acting on what is true and real in the world”. Developing the authentic action wheel to help leaders frame problems so that they could effectively be resolved, he identified the six features of action as: meaning (guiding values, principles and ethics); mission (goals, objectives and desires); power (energy, motivation, morale, control); structure (systems, policies and procedures); resources (people, capital, information, equipment and time); and existence (history and identity) (Terry 1993). To Terry (1993), fulfilment occurs when the promise of authentic leadership is realised through completed action that embraces existence, resources, structure, power, mission and meaning.

Luthans and Avolio, in their instrumental offering on authentic leadership development (2003, p. 243), define authentic leadership as “a process that draws

from both positive psychological capacities and a highly developed organisational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development". These authors go on further to express that authentic leaders are confident, hopeful, optimistic, resilient, transparent, moral/ethical, future-oriented, and give priority to developing associates into leaders themselves (2003, p. 243).

Walumbwa et al. (2008, p. 94) similarly define the concept as:

"A pattern that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalised moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development".

Self-awareness requires authentic leaders to reflect on their core values, identity, emotions and motives, and monitor these aspects of their being in real time as they carry out their leadership responsibilities (Walumbwa 2008). An internalised moral perspective is a self-regulatory process using internal moral standards to guide behaviour (Walumbwa 2008). Balanced processing describes the ability to analyse information objectively and explore other people's opinions before making a decision (Walumbwa 2008). Relational transparency involves being open and honest in presenting one's true self to others (Walumbwa 2008).

This four component model of authentic leadership has been operationalised and validated through the Authentic Leadership Questionnaire (ALQ) (Walumbwa 2008), which was administered to separate samples obtained from China, Kenya and the United States. Confirmatory factor analyses supported the higher order, multidimensional model of the authentic leadership construct, while structural equation modelling demonstrated the predictive validity for the ALQ measure for important work-related attitudes and behaviours, beyond what ethical and transformational leadership offered (2008, p. 89). The results also revealed a positive relationship between authentic leadership and supervisor-rated performance (2008, p. 89).

Having an interesting view on this theory of leadership, Shamir and Eilam (2005) argue that authentic leadership heavily rests on the self-relevant meanings that leaders attach to their life experiences, and that these meanings are captured in their life-stories. This life-story, which provides the individual leading with self-knowledge, self-concept clarity, and a merging of their self with the leadership role, also provides followers with a major source of information on which to base their judgments about the leader's authenticity (2005, p. 395). These authors, who define authentic leaders on the basis of their self-concepts and the relationships between their self-concepts and their actions, ascribe to them the following attributes:

- 1) The role of the leader is a central component of their self-concept - they think of themselves as a leader and enact that role at all times, not only when they are officially 'in role'.
- 2) They have achieved a high level of self-resolution or self-concept clarity - their self-beliefs are clearly and confidently defined and internally consistent.
- 3) Their goals are self-concordant - they are motivated by goals that represent their actual passions as well as their central values and beliefs.
- 4) Their behaviour is self-expressive - their behaviour is consistent with their self-concept and is primarily motivated by components of the self-concept such as values and identities rather than by calculations or expected benefits (2005, pp. 398-399).

Proposing a research framework for studying leadership authenticity in adolescents, Whitehead (2009) introduces a definition of authentic leadership that includes three components: 1) self-awareness, other awareness, and a developmental focus; 2) the creation of high levels of trust built on a firm ethical and moral framework; and 3) commitment to organisational success grounded in social values. While the content and labels for these dimensions differ somewhat from the elements of the authentic leadership theories reviewed earlier in this section, there is also a clear overlap (Gardner 2011, p. 1124).

Providing an extensive review of the authentic leadership literature, Gardner et al. (2011, p. 1141) provide a direction for future research in the area that includes paying greater attention to authentic followership as a means of better understanding

authentic leadership, and advancing the design and implementation of intervention strategies intended to foster the development of authentic leaders and their followers.

Whilst the notion of a lived calling was not identified in the literature as a conceptual component of authentic leadership, Kernis and Goldman (2006) mention it as being an integral part of the process of attaining self-realisation. According to these authors, there can be no genuine authenticity in being or self-realisation if an individual does not align their being with that which they have been called to create with their life (Kernis 2006).

The assumptions that underpin theories of authentic leadership are: 1) authority and effectiveness in leadership are dependent on the leader's integrity and authenticity, 2) leaders must know who they are before they are capable of leading others effectively, and 3) subordinates identify more strongly with leaders who are authentic. Theories of authentic leadership look at how authentic leaders impact their people and shape organisational culture. They ask questions such as, 'how do authentic leaders create authentic organisations?' and 'what core values do authentic leaders hold and practice to ground their leadership?' Theories of authentic leadership have an intrinsic focus (the integrity of the leader), not unlike a form of leadership that would be demonstrated through a lived calling. As the above theorists have put forward, authenticity is the result of being real with ourselves and the world, and to the extent that we are authentic then we have integrity. It is the researcher's view that more questions need to be asked about the nature of this reality and what is meant by integrity in a deeper sense than just acting in accord with one's values / personal code. This study has the ability to enrich our knowledge about what being authentic and having integrity mean, in terms of a lived calling, and how that may produce a different form of leadership than has been described above.

2.5.3 Charismatic leadership theory

Charismatic leadership theory valuably informed this study because it describes a relevant style of leadership that presents significant similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. The theory of charismatic leadership finds its foundation in Max Weber's notion of charismatic authority, which he defined as: "Power legitimised on the basis of a leader's exceptional personal qualities or the demonstration of extraordinary insight

and accomplishment, which inspire loyalty and obedience from followers” (Weber 1968, p. 65). What differentiates this form of authority from other traditional or legal forms of authority is that charismatic authority is centred in the individual who is leading (not in a title or tradition that bestows authority on the individual), and its legitimacy is dependent on followers believing that the person who is leading them possesses charismatic power (Weber 1947). When followers cease to believe in the individual’s charismatic qualities, the charismatic authority of the leader wanes and eventually dies, to be replaced in some instances by one of the other corporeal forms of authority (Weber 1947).

There is little consensus as to the nature of charisma, or even its definition (Halpert 1990). Weber (1947, p. 358) defined charisma as:

“A certain quality of an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader...How the quality in question would be ultimately judged from an ethical, aesthetic, or other such point of view is naturally indifferent for the purpose of definition”.

Pointing towards the possibility of an individual endowed with charisma being called to leadership, it is evident why this theory of leadership has the potential to inform the present study. Carl Friedrich (1961), who argued for a more restrictive interpretation of charisma, still understood charismatic leadership as leadership based upon a transcendent call by a divine being in which both the person called and their followers believe. Why these theories of charismatic leadership do not provide a solid foundation for the present study is because the present study is not concerned with leadership as a specific calling, but rather the potential that a lived calling (of which leadership is but one of many) has for driving leadership behaviour. Nevertheless, it is useful to observe how these two concepts interact when they are located in the same theoretical framework.

In putting forward an alternative explanation of charisma, Willner (1984) argues that the concept should be defined in terms of people’s perceptions of and responses to a

leader, when he writes that, “it is not what the leader is but what people see the leader as that counts in generating the charismatic relationship” (1984, p. 14). In a similar vein, Conger and Kanungo (1987) base their model of charismatic organisational leadership on the assumption that followers observe the behaviour of leaders, and interpret their actions as expressions of charismatic qualities (Yagil 1998).

Conger and Kanungo’s model proposes several distinguishing behavioural components in three distinct stages of the leadership process (Conger 1998b). In stage one, the environmental assessment stage, the charismatic leadership of managers is distinguished from other leadership roles by followers’ perception of the manager’s greater desire to change the status quo and by a heightened sensitivity to environmental opportunities, constraints, and followers’ needs (Conger 1998b). As such, managers in a charismatic leadership role are more likely than in other roles to be perceived both as critics of the status quo and as reformers or agents of radical reform (Conger 1998b). In stage two, the vision formulation stage, the followers’ perception of the manager’s formulation of a shared, but idealised future vision and effective articulation of this vision in an inspirational manner, distinguishes the manager’s charismatic leadership role from other roles (Conger 1998b). In stage three, the implementation stage, managers who are perceived as charismatic are seen to be engaging in exemplary acts that subordinates interpret as involving great personal risk and sacrifice (Conger 1998b). Through these actions, such managers are able to empower subordinates and build trust (Conger 1998b). In addition, managers in a charismatic leadership role are also seen to be deploying innovative and unconventional means for achieving their visions (Conger 1998b).

Developing a questionnaire to measure the perceived behavioural dimensions of their model of charismatic leadership, Conger and Kanungo (1994b) collected data from 488 managers belonging to four organisations located in the United States and Canada. Analysis of the results revealed sound psychometric properties of the measure with adequate reliability, convergent and discriminant validity coefficients, and a stable factor structure (1994b, p. 439).

Differentiating charismatic leaders from non-charismatic leaders on the basis of personality characteristics, House and Howell (1992) found charismatic leaders to be

supportive, nurturing and considerate in their roles, whereas non-charismatic leaders were demanding, dominant, critical and they often demonstrated aggression when they dealt with subordinates. The authors then go on to identify two different types of charismatic leaders: personalised and socialised, that are distinguished on the basis of traits that are described as the need for power, power inhibition, Machiavellianism, authoritarianism, narcissism, self-esteem and locus of control (1992, p. 81).

Shamir et al. (1993) put forward a motivational theory of charismatic leadership that links leader behaviour and follower effects through follower self-concepts. According to their theory, leader behaviours activate self-concepts which in turn affect further motivational mechanisms (1993, p. 590). These intervening variables and processes in turn have a strong positive impact on the behaviours and psychological states of followers (1993, p. 590).

Evaluating the conceptual weaknesses in charismatic leadership theory, Yukl (1999) firstly points to the lack of clarity and consistency in how the term 'charismatic' is defined and used in the leadership context. Secondly, he notes that there is ambiguity surrounding the relative importance of underlying influence processes (1999, pp. 294-295). While some scholars have proposed that personal identification is the primary influence process in charismatic leadership (Conger 1987), others have emphasised internalisation and collective identification as the primary influence processes (Shamir 1993). Citing Howell (1988), Kelman (1974) and Shamir (1991), Yukl reinforces that the influence process which is dominant may be very relevant for understanding leadership effectiveness (1999, p. 294). Thirdly, he is of the view that the reasons provided for loss of charisma are insufficient (1999, p. 297). Having been accepted that charisma is transitory (Bryman 1992; Roberts 1988), Yukl's belief is that charismatic leadership theory needs a more detailed explanation of how charisma is lost by a leader (1999, p. 297). Also confounding to Yukl is the ambiguity surrounding the essential behaviours in charismatic leadership (1999, p. 296). To him, the link between charismatic leadership behaviours and explanatory processes is not always clear, and some of the behaviours appear to have been selected because they are relevant to leadership effectiveness, rather than because they increase attributions of charisma (1999, p. 296).

Jacobsen and House (2001, p. 77) state that the process of charismatic leadership involves three interacting elements: the leader, the constituency from which followers respond to the leader, and the social structure wherein the leader and the followers interact. This process, they describe as having the following six phases: 1) identification - where the leader encounters a constituency which results in followers' identification with the leader's personality, 2) activity arousal - where passive followers are aroused from mere identification with a vision of change to its active pursuit, 3) commitment - involves the leader making a public demonstration of their dedication to realising the vision, 4) disenchantment - where dedicated followers become disenchanted as a consequence of the movement's routinisation, 5) depersonalisation - where the gradual process of bureaucratisation depersonalises the cause, and 6) alienation - where the followers become alienated from the organisation as a result of what they perceive to be the displacement of the goals that had been set forth by the leader (2001, pp. 78-82). Presenting a comprehensive account of the process of charismatic leadership that integrated both ascending and declining elements, it is not surprising that after testing, the simulation model, on which the dynamics of the process were transposed, was found to be empirically adequate.

Collecting quantitative data to explore the relationships between leader gender, social and emotional skills and charismatic leadership, Groves (2005) found that female leaders scored higher on social and emotional skills, and follower ratings of charismatic leadership, while social and emotional skills mediated the relationship between leader gender and charismatic leadership (2005, p. 30). Interestingly, leader tenure was found to predict leader social skills, but was unrelated to leader emotional skills, which demonstrated the strongest relationship to leader gender and charismatic leadership (2005, p. 30).

Using a similar quantitative research method, Kirkpatrick and Locke (1996) measured the effects of three core charismatic leadership components (vision, vision implementation through task cues, and communication style) on performance and attitudes. A vision of high quality was found to weakly affect performance quality, but it significantly affected many attitudes (1996, p. 36). Vision implementation, in the form of task cues, affected performance quality and quantity, whereas charismatic communication style was found to only affect the perception of charisma

(1996, p. 36). Although the proposed intervening variables did not serve as mediators, an exploratory path analysis found a two-part causal sequence, where the vision of quality and vision implementation each affected self-set goals and self-efficacy, which, in turn, affected performance (1996, p. 36).

In examining the role of charismatic leaders in facilitating group pressures, Samnani and Singh (2013) draw our attention to the potential dark side of charismatic leadership. Detailing the potential for charismatic leaders to abuse their power and engage in victimising behaviours when their authority is challenged, they contend that when this occurs in a group setting, group members will more likely side with the charismatic leader and exert pressures on the victim to conform to the charismatic leader's rule (2013, p. 199; Tourish 2002). This is because of the highly influential characteristics that these leaders espouse, which group members are typically susceptible to following (2013, p. 199). The flow on effect of this response dynamic can be increasingly negative, with victimisation behaviours continuing to permeate the group and organisational culture (2013, p. 199).

Offering a unique view of the concept, Robinson and Smith (2014, p. 1) argue for a view of leadership that moves us away from the focus on a special or elite individual, and the traits that mark them out, to leadership (which they term co-charismatic leadership) that enables virtues, informed by the ongoing narrative of and dialogue in the community, to be practised in the community and beyond. Believing that these virtues enable the practice of responsibility, and that taking responsibility for ideas, values and practice is itself central to leadership, they posit that through the practice of responsibility everybody in the organisation becomes a leader in some way, and that the task of the authorised leader is to enable all this (2014, p. 1).

The assumptions that underpin theories of charismatic leadership are: 1) some leaders possess an alluring quality that attracts followers to them, while others do not, 2) this charismatic quality is transitory rather than permanently present, and 3) charismatic leaders possess greater powers of persuasion and influence over subordinates than do uncharismatic leaders, and are generally perceived more positively by subordinates. Theories of charismatic leadership look at the nature of charisma and the effects that it produces in the leadership context. These theories ask questions such as, 'how do charismatic leaders use their influence for personal

advancement or gain?’ and ‘what is the effect of charismatic leadership on organisational culture?’ Many theories of charismatic leadership have an intrinsic focus (charisma being an internal power), but others can be seen to have an extrinsic focus (charisma is a perceptual quality projected by followers onto their leader). After reviewing the literature on this leadership theory, it is evident that there is still sufficient controversy surrounding, not only the character of charisma, but also where it originates from i.e. within the person or in the perception of followers, and if it originates within the person, what is it that gives charisma life? In exploring the deep inner resources of leaders that drive the accomplishment of a virtuous purpose, the findings of this study may work to fill some of the gaps left by the literature in this area.

2.5.4 Spiritual leadership theory

Spiritual leadership theory goes to the core of this study because it describes a relevant style of leadership that presents significant similarities and / or differences to the type of leadership behaviour that was found to be driven by a lived calling. Spiritual leadership theory is a relatively new development that was primarily pioneered by Fairholm (1996) and Fry (2003). For many years, the focus of study in the leadership field was on the external mechanics of the process and how that translated to business success (Weber 1947; Lewin 1951). Taking these behaviour and style focused theories to their limits, what emerged was a more humanistic perspective that emphasised the importance of nurturing relationships with followers and serving them through leadership (Greenleaf 1977; Spears 2005, 2010). Spiritual leadership further evolved this perspective through its exploration of the inner dimensions of spirit and how they contribute to the manifestation of leadership in the physical world (Sanders 1967; Blackaby 2011).

As a basis to understanding this leadership concept, it must be clarified that spirituality is an altogether different concept than religion, although there can be quite a bit of conceptual overlap depending on the definitions used to describe the respective concepts. On this issue, Hill et al. (2000, p. 57) note that the use of the term ‘spirituality’ apart from religion has a surprisingly short history.

Recent definitions of religion have become more narrow and less inclusive (Hill 2000, p. 60). Historically characterised as a ‘broad-band construct’ that included both

individual and institutional elements (Pargament 1999), religion is now seen as a 'narrow-band construct' that has much more to do with the institutional alone (Zinnbauer 1999). Identified with rigid, or 'formally structured', institutions that often are perceived to restrict or inhibit human potential (Pargament 1997), religion has become less appealing to an increasing number of people (Religion and the Unaffiliated 2012), who prefer to identify with a personal or universal spirituality that is unaffiliated with any form of religion. Nevertheless, there are elements within religious teaching that resonate with theories of leadership, especially servant leadership, as highlighted by Irving in section 2.5.1 of this chapter.

Elkins, Hedstrom, Hughes, Leaf and Saunders' (1988) earlier research showed that a growing number of people are developing their spirituality outside traditional, organised religion, citing a study by Shafranske and Malony (1985) that found 74% of the respondents indicated that organised religion was not the primary source of their spirituality (Dent 2005).

Spirituality is often defined by its focus on making meaning (Reed 1992; Koenig 2008; Lazenby 2010). This is reflected in the following definition by Puchalski et al. (2009, p. 887) who define spirituality as "the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred". Echoing this sentiment, Hill et al. (2000, p. 60) observe that spirituality appears to be the favoured term to describe individual experience and is identified with such things as personal transcendence, supra-conscious sensitivity and meaningfulness.

Fairholm (1998, pp. 120-121) describes the seven elements of spirituality, observed through his research, as: 1) An inner certainty - having an inner conviction that certain principles and values are sacred and universal, despite the challenges of proving this empirically; 2) The essence of self - an inner awareness that makes integration of the self and world possible; 3) The basis of comfort, strength, happiness - spirituality is the part of us that we use or rely upon to experience joy, contentment and resilience; 4) The source of personal meaning, values, life purposes - it has to do with what we do for the betterment of all, and to become all that we are capable of being; 5) A personal belief system - being true to one's beliefs, one's

internal values and ethics; 6) A emotional level, a feeling - it is how we feel emotionally in our soul; and 7) The experience of the transcendent in life - it is acting out in thought and deeds the experience of the transcendent in human life.

As Gibbons (2000) articulates his own seven characteristics of contemporary spirituality, it can be appreciated just how much conceptualisations of spirituality diverge from one author to another. According to him, spirituality: 1) is highly pluralistic; 2) places an emphasis on subjectivity and interpretation; 3) denies rationality as the sole source of knowledge; 4) emphasises a 'personal' God and individualised and eclectic practices; 5) is seen as distinct from religion; 6) involves a personal journey, lived out in daily life; and 7) is integrative of some once opposing worldviews and epistemologies (2000, p. 3).

Exploring the notion of spirituality in the workplace, Lopez et al. (2009, p. 273) describe the benefits to business as being increased efficiency, enhanced organisational performance, the facilitation of faster growth, improved communication and a greater sense of team and community, and improved employee attitudes to their work. Reviewing the literature on the correlation between spirituality in the workplace and organisational performance, they highlight motivation, commitment and adaptability as factors that increase to produce positive outcomes for the organisation and the workers who drive its performance (2009, p. 273).

As Geoffrion (2005, p. 15) notes: "...Institutions, co-workers, and staff members are often longing for Spirit-led leaders to bring spiritual vitality into the workplace, whether they realise it or not". Required to navigate a fast-paced, high-pressure, performance-oriented culture that demands immediate results, spirit-led leaders serve the valuable role of soul preserver for their people, through their demonstrated depth of wisdom, discernment and spiritual sensitivity that assists in harmonising who these individuals are with what the organisation asks them to do (2005, p. 15). Using their own faith, experience, and knowledge of spiritual principles and practices, as well as their position of leadership, to influence their workplace spiritually, spiritual leaders serve the organisation and its people by cultivating a spiritually rich environment that catalyses team members to seek God and God's will together (2005, p. 14).

After briefly reviewing the literature on spirituality, it was easy to get the impression that 'living a calling' is an integral part of expressing one's spirituality. By living and fulfilling a calling, one: 1) satisfies his / her need for meaning in life; 2) makes a valuable contribution to the world that invigorates his / her being, and leads him / her to experience a range of positive emotions over a sustained period of time; and 3) grows in depth as he / she proceeds along the path that is unique to him / her. Being outcomes that have similarly been associated with the practice of spirituality, it came as no surprise that respondents to this study described their lived calling in terms that also expressed the spiritual side of their being.

Fry (2003, pp. 694-695) defines spiritual leadership as "comprising the values, attitudes, and behaviours that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership". For Fry (2003), this entails creating a clear and compelling vision for the organisation, in which members can experience and give expression to their calling, and establishing a social /organisational culture in which members feel that they belong and are being looked after.

In the context of his spiritual leadership theory, Fry refers to a calling as "an experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life" (2003, p. 703). Being a definition of 'calling' that is similar to the definitions offered in section 2.2 above, it assists in framing his theory and broadly understanding how it serves to increase organisational commitment and productivity. Taking a quantitative approach to validate his theory, what Fry's research fails to provide is a qualitative basis for comprehending the role of a lived calling in driving leadership behaviour.

Intending to identify the qualities of the spiritual leader, rather than a theoretical basis for the concept, Sanders (1967, p. 29) suggests that the spiritual leader is one who is confident in God, knows God, seeks God's will, is humble, follows God's example, delights in obedience to God, loves God and others, and depends on God. An insightful Christian perspective on the topic, what it fails to offer followers of non-denominational spirituality is an understanding of spiritual leadership that can be applied beyond the scope of religion. Henry and Richard Blackaby (2011, p. 36) think along the same lines as Sanders when they state that, "spiritual leadership is

moving people on to God's agenda". The God that they refer to is one that finds life in a religious context. Assuming a particular theological foundation to their spiritual leadership concept, it is unlikely to be wholly identified with, or accepted by individuals from other faith traditions, or by people who define spirituality in more universal terms.

Applying the concept to organisational life, Nelson (2002, p. 126) muses that:

"The leadership part of spiritual leadership means that you are about changing, improving, and serving your organisation by helping it become better. You're not just interested in maintaining. The spiritual part of spiritual leadership is about growth, bearing fruit and maturity".

Evolving individually and collectively through the practice of spiritual leadership is emphasised similarly by Munroe (2005) when he writes that the growth and development of people is the highest calling of spiritual leadership.

Nelson (2002, p. 130) sees authenticity as an integral aspect of spiritual leadership when he writes:

"In the twenty-first century, followers seek leaders who do not segment their life into compartments, but rather are whole and authentic. Leaders who are spiritual can't separate their souls from leading...People who disengage their leading from their spirituality will be seen as hypocrites and as untrustworthy".

Here, we see a merging of the authentic leadership and spiritual leadership constructs that emphasise integrity as the fundamental leadership virtue for our current time.

Adopting a similar stance to Nelson, which emphasises the importance of integrity in spiritual leadership, is Doohan, who posits that, "to become a leader, then you must become yourself, become the maker of your own life" (2007, p. 65). Highlighting the value of personal integrity in relation to one's vision of life, he also advocates for integrity in relation to the organisation's primary values, issues and loyalties (2007, p. 65). Without this consistent alignment of vision and values, Doohan argues that the leadership demonstrated will not be credible, or capable of delivering positive

outcomes for the organisation or those individuals who comprise its core (2007, pp. 65-69).

Articulating the ten core values of a spiritual leader, Doohan (2007) groups together a sense of call and inner integrity at the top of his list. This sense of call is not just to personal wholeness, but also to dutifully bring hope to situations of crisis (2007, p. 30). According to him, great leaders are grounded in motivating values (2007, p. 30). Seeing themselves as stewards of the organisations that they lead, they are not content to thrive in their position and be enriched personally, if the organisation is not thriving and delivering value to stakeholders, in particular those who work for the organisation and follow the instructions of leaders. Holding themselves to a much higher standard, spiritual leaders see it as their ultimate responsibility to become symbols of God's healing presence and abundant love through their authentic life of commitment to heeding their unique call to leadership (2007, p. 30).

Exploring the relationship that spiritual leadership has with environmental leadership, Crossman identifies a series of common values that include notions of the common and social good, stewardship, sustainability, servanthood, calling, meaning and connectedness (2011, p. 553). Advocating for a greater synergy of these values in modern organisations, she urges today's business leaders to learn from environmental and spiritual leaders, particularly how they promote, communicate and embed the values that have arisen from spiritual and environmental paradigms in increasingly strategic ways through mission statements, decision making about products and services, role descriptions and performance management (2011, p. 562).

In a quite recent study of spiritual leadership, Chen and Yang (2012) investigated and compared the impact of spiritual leadership on organisational citizenship behaviour in finance and retail service industries to determine the possibility of generalising and applying spiritual leadership to other industries. Basing their spiritual leadership construct on Fry's model and using multi-sample analysis of structural equation modelling, the results showed that values, attitudes and behaviours of leaders have positive effects on meaning / calling and membership of the employees, and further facilitate employees to perform excellent organisational citizenship behaviours, including the altruism of assisting colleagues and the

responsible conscientiousness toward their organisation (2012, p. 107). Also observed was that the effect of leaders' values, attitudes and behaviours on the spiritual survival of employees is stronger in the retail service industry than in the finance industry (2012, p. 107).

Following on from this study, Chen and Li (2013, p. 240) examined several determinants considered to influence spiritual leadership effectiveness, including one motivational mediating factor of follower's self-concepts, and two conditional factors: culture (as a macro-level factor) and managerial position (as a micro-level factor). After integrating the follower's transcendental self-concepts into the existing spiritual leadership framework, the researchers validated their substantiality to leadership effectiveness (2013, p. 240). In addition, the results showed cultural differences in spiritual leadership effectiveness, while position hierarchy (managerial vs. non-managerial positions) did not moderate between the intrinsic motivations of spiritual leadership and in-role / extra-role performance (2013, p. 240).

The assumptions that underpin theories of spiritual leadership are: 1) spirituality is an altogether different concept than religion, 2) as spiritual beings, we all have the capacity to exercise spiritual leadership, although many will choose not to, and 3) meaning drives spiritual leadership and the performance of subordinates, when they are connected to the work that they are asked to perform. Theories of spiritual leadership explore the qualities of spirit and how they are manifested in the leadership context. They ask questions such as, 'how do spirit-led leaders bring spiritual vitality into the workplace?' and 'how does spiritual leadership foster a sense of community and belonging in an organisation?' Theories of spiritual leadership have an intrinsic focus (the spiritual qualities of the leader), not unlike a form of leadership that would be demonstrated through a lived calling. Given the connection that some of the above theorists found between a lived calling and spirituality, the potential for this study to add to the dearth of knowledge on this topic is great. Insights are also likely to emerge about the source of a lived calling and associated leadership behaviour that may challenge some of the above findings, and present an opportunity for a more cohesive framework that encompasses both the existing literature in the area and the findings from the present study.

2.6 Recent developments

Since the preliminary literature review was conducted and detailed in this chapter, new research has been published in the field. A summation of the more relevant pieces of research has been outlined below to evidence the researcher's awareness of the current literature. It is worth noting that this new literature does not substantively reformulate the existing theory, but rather explores its operation in new contexts.

Comparing the life-, job- and health-related experiences of individuals who are living a calling, individuals who perceive an unanswered occupational calling, and individuals who perceive no calling at all, Gazica and Spector (2015, p. 8) found that individuals who are living a calling report higher levels of positive life-, job-, and health-related outcomes than those who have no calling or are experiencing an unanswered calling, which is consistent with the existing calling literature and the literature which explores the benefits of meaningful work (Arnold 2007; Steger 2012; May 2004). Their results further suggest that those who have no occupational calling at all are better off than those experiencing an unanswered calling (2015, p. 8). In explaining this latter finding, they add that those who do not feel called to any particular vocation report higher levels of work engagement, career commitment, and domain satisfaction and less physical symptoms, psychological distress, and withdrawal intentions than those who have, but cannot pursue, their occupational calling (2015, p. 8).

Recent research into the calling phenomenon has been conducted by Xie et al. (2016), Duffy et al. (2016) and Keller et al. (2016). In the study by Xie et al. (2016) which examined the relationship between calling and work engagement and subjective career success (i.e. career satisfaction) and the mediating role of career adaptability, it was found that: (i) calling positively related to an employee's career adaptability, work engagement, and career satisfaction, and (ii) career adaptability mediated the relationship between calling and work engagement and career satisfaction. The research conducted by Duffy et al. (2016) investigated the potential dark side of perceiving and living a calling with diverse samples of employed adults. The results showed that: (i) having a sense of calling appears to predict decreased life satisfaction if it is not accompanied by an opportunity to live out the calling or by a sense of meaning in life, and (ii) living a calling buffered the effects of burnout and exploitation on job satisfaction. The study conducted by Keller et al. (2016) revealed

a potential dark side of callings, not explored by Duffy et al. (2016) in their study. What their results showed was that competitive climates may foster feelings of guilt and discomfort when not working, and lead to working harder (i.e. workaholic behaviours) among employees with a calling. While rationalising that workaholic behaviour may reflect an attempt to deal with competitive climates, their findings reveal that personal characteristics that generally lead to favourable outcomes can also foster unhealthy and counterproductive behaviours and experiences in certain organisational environments. Although the results of this research are varied in terms of how they affect leader behaviour, they give substance to the proposal that this is an important and emerging area of study for leadership.

In a very recent study exploring the trickle-down effect of servant leadership on frontline employee service behaviours and performance in the Chinese hotel industry, Ling et al. (2016, pp. 350-351) found that the impact of middle-level servant leadership is more effective than top-level servant leadership, and the effect of top-level servant leadership trickles down from middle-level servant leadership to employee service-oriented behaviours, and further to employee service quality.

Using structural equation modelling to measure the effects of authentic leadership on turnover intention (an individual's behavioural intention to leave an organisation), Azanza et al. (2015, p. 966) found that authentic leadership is positively associated with both WID (the perception of oneness with or belongingness to the work-group or organisation) and work engagement, and that authentic leadership reduces employee turnover intention through the development of work engagement.

Exploring the relationship of authentic leadership with employees' intrapreneurial behaviour and the intervening processes, Edú Valsania et al. (2016) conclude that the behaviours of authentic leaders are positively associated with employees' extra-role behaviours aimed at seeking new business opportunities and innovative ways of solving problems. Their results also show that authentic leadership behaviours are positively associated with employees' organisational identification (2016, p. 146). Furthermore, the results indicate that when employees identify with the organisation in which they work, they have a greater tendency to perform intrapreneurial behaviours aimed at improving the organisation (2016, p. 146). An interesting result observed by the researchers was the high and positive association of authentic

leadership with the organisational empowerment experienced in the sample groups. This led them to conclude that authentic leaders implement a work structure and procedure in the units they coordinate that is characterised by promoting autonomy, control of decisions, continuous and transparent communication fluidity, and positively adapting organisational policies (2016, p. 146). Moreover, their results also established that organisational empowerment is positively associated with employees' individual intrapreneurial behaviours (2016, p. 146).

Studying the effect of spiritual leadership on organisational performance in the hotel industry, Salehzadeh et al. (2015, p. 353) used structural equation modelling to show that spiritual leadership has a significant positive effect on calling and membership, and that spiritual leadership, calling and membership have a significant positive effect on organisational performance (spiritual leadership through attention to the members' spiritual needs leads to organisational performance). Their results provide further evidence to support the individual and organisational outcomes of spirituality in the workplace (2015, p. 353).

In an interesting article that highlights the pros and cons of spiritual leadership, Chaston and Lips-Wiersma (2015) studied the effects of leaders' spirituality on their organisations as perceived by both leaders and followers and found that, consistent with the leaders' own view, their spirituality was perceived to flow on into the organisation which was largely perceived to be a good company to work for (followers reported that leaders show respect for them; express care and concern; create fair working conditions; that the organisation largely lives up to its altruism or purpose beyond profit; that leaders and followers have close and trusted working relationships or connections; that the leadership style is participative; and that the organisation has a lot of positive energy) (2015, p. 124). Working against this positive effect was the finding that leadership dynamics by their very nature are unequal in one way or another, and that this power differential cannot be overcome (2015, p. 124). Because of this, the exact same practices that created spiritual leadership were also found to create anxiety and distrust in followers (2015, p. 124).

Synthesizing theories of leadership, spirituality, and pro-environmental behaviour, Afsar et al. (2016) built and tested a theoretical model linking spiritual leadership with employee pro-environmental behaviour via several intervening variables. Data

were collected from professional employees across multiple industries in Thailand (2016, p. 79). The researchers found that spiritual leadership positively affected workplace spirituality, which in turn influenced both intrinsic motivation and environmental passion (2016, p. 79). These latter two variables then had a positive influence on pro-environmental behaviour (2016, p. 79). Perceived organisational support moderated the link between spiritual leadership and workplace spirituality, whereas environmental awareness moderated the relationship between workplace spirituality and environmental passion (2016, p. 79).

2.7 Summary

In summary, the introduction to the chapter outlined the role of a literature review in grounded theory research. The theoretical underpinnings of the lived calling construct were then detailed to provide some important background for the study moving forward. Following this, the evolution of organisational theory was briefly set out to provide a context for the discussion of leadership theory, to which the largest part of the chapter was dedicated. Before the researcher covered the theories of leadership most pertinent to this study, he turned his attention to exploring the history of leadership in general. To demonstrate critical thinking at this early stage of the research, three important questions were asked of these leadership theories to demonstrate understanding and position them on the research landscape relative to this study. Recent developments in the relevant theoretical fields were then covered at the end of the chapter to evidence the researcher's awareness of the current literature and how it has evolved since the initial literature review was conducted.

In the following chapter, the research design and methodology used for the study will be explained in detail, with reference to both theory and practice. A discussion of rigour and the ethical issues concerning the study have been included in that chapter to demonstrate compliance with these important aspects of the research process.

CHAPTER 3 - RESEARCH METHODOLOGY

3.1 Introduction

This chapter will outline the methodological framework of this study. What will be explored first are the concepts and ideas that are relevant to the grounded theory approach to research, in particular the symbolic interactionist and phenomenological theoretical perspectives, and the ontological / epistemological foundations of this particular mode of inquiry. The methodology chosen for the research will then be described, with due consideration given to the quantitative / positivist research approach that was deemed not to be suitable for this study. The next part of the chapter will cover the theoretical and practical aspects of the research design, with each element of the design being elaborated on to demonstrate understanding. The chapter will then conclude with a thorough discussion of rigour and the ethical issues encountered as this study was conducted. Figure 3.1 describes the flow of the research methodology, adding the reasoning and intent applied by the researcher when making design decisions.

Design Issue	Perspective	Reasoning	Researcher Intent
Philosophy	Becoming	As yet no facts or concrete observations have been established	Allow emergence Resist closure
Sociology	Symbolic Interactionist	A search for meaning, theory of respondent	Ask questions like, what does a lived calling mean to you?
	Phenomenological	A search for the respondent's account of the life-world experience	Ask questions like, how did it feel to experience your lived calling?
Ontology	Constructivist	To study a social setting and gather multiple meanings	Go into the field, suspend researcher 'reality'
Epistemology	Interpretivist	Nature of knowledge is interpretive; the stance of the researcher needs to be resolved	Respondents' knowledge comes first Adopt a range of relationships from mutual to facilitative
Methodology	Qualitative Grounded Theory	Search for understanding and interpretation	To inductively generate or discover a theory that can be verified through analysis of the data collected.

Data collection	Triangulation, source, data collection method, researcher	Take a critical look at triangulation. Diverse sources of data may improve interpretation, stimulate responses, and help efficiency and peer discussions	Seek personal accounts of lived calling through storytelling and narrative, in-depth semi-structured interviews
	Theoretical Sampling	Respondent's theories can point to important groups	Follow respondent suggestions
	Emergent Discovery - oriented	Understanding is embedded within the tacit dimension	Use data collection methods to 'dredge' tacit knowledge
Data analysis	Systematic procedures	To ensure replicability of procedures and transparency	Unit of analysis Coding - open and in vivo Categorising Constant comparison, Theoretical sensitivity. Comprehensive audit trail Identify deviant cases
Data management	Technology - aided	Software allows construction, deconstruction and reconstruction of codes and categories to aid conceptualisation and theory	Verbatim transcription Utilise ATLAS.ti software Use it to support researcher reasoning Adhere to data analysis procedures Where it allows use it for authentic inputs of responses by respondents

Figure 3.1 - Methodological framework of this study (Adapted from Whiteley 2012)

3.2 Theoretical perspectives

Attempting to characterise qualitative research, Denzin and Lincoln (2011, p. 6) note the following: “Qualitative research is difficult to define clearly. It has no theory or paradigm that is distinctively its own...Nor does qualitative research have a distinct set of methods or practices that are entirely its own”, before describing it as:

“A set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of

representations, including field notes, interviews, conversations, photographs, recordings and memos to self...Qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (2011, p. 3).

Ormston et al. (2014, p. 3), who concur with Denzin and Lincoln’s assessment that qualitative research is a very broad church which includes a wide range of approaches and methods found within different research disciplines, attempt to clarify the construct by detailing the following common characteristics of qualitative research:

- 1) Aims and objectives that are directed at providing an in-depth and interpreted understanding of the social world of research participants by learning about the sense they make of their social and material circumstances, their experiences, perspectives and histories.
- 2) The use of non-standardised, adaptable methods of data generation that are sensitive to the social context of the study and can be adapted for each participant or case to allow the exploration of emergent issues.
- 3) Data that are detailed, rich and complex (again, the precise depth and complexity of data may vary between studies).
- 4) Analysis that retains complexity and nuance and respects the uniqueness of each participant or case as well as recurrent, cross-cutting themes.
- 5) Openness to emergent categories and theories at the analysis and interpretation stage.
- 6) Outputs that include detailed descriptions of the phenomena being researched, grounded in the perspectives and accounts of participants.
- 7) A reflexive approach, where the role and perspective of the researcher in the research process is acknowledged. For some researchers, reflexivity also means reporting their personal experiences of ‘the field’ (2014, p. 4).

In order to give a sense of the diversity of theoretical positions and approaches that now exist in qualitative research, Figure 3.2 summarises the aims and disciplinary origins of some of the key traditions that have developed over the twentieth and twenty-first centuries (Ormston 2014, pp. 17-19).

Research tradition	Disciplinary origins	Aims
Ethnography	Ethnography	Understanding the social world of people being studied through immersion in their community to produce detailed descriptions of their culture and beliefs.
Phenomenology/ethnomethodology	Philosophy/sociology	Understanding the 'constructs', concepts or ideas people use in everyday life to make sense of their world. Uncovering meanings contained within conversation or text.
Leading to Conversation analysis	Sociology/linguistics	Analysing the way in which talk is structurally organised, focusing on sequencing and turntaking which demonstrate the way people give meaning to situations.
Discourse analysis	Sociology	Examining the way knowledge is produced within different discourses and the performances, linguistic styles and rhetorical devices used in particular accounts.

Protocol analysis	Psychology	Examining and drawing inference about the cognitive processes that underlie the performance of tasks.
Interpretive phenomenological analysis (IPA)	Psychology	Exploring the meaning and significance of a relevant experience to given participant - what it is like for them - in order to gain insights into psychosocial processes.
Symbolic interactionism	Sociology/social psychology	Exploring behaviour and social roles to understand how people interpret and react to their environment.
Leading to Grounded theory	Sociology	Developing 'emergent' theories of social action through the identification of analytical categories from the data and the relationships between them.
Ethogenics	Social psychology	Exploring the underlying structure of behavioural acts by investigating the meaning people

Hermeneutics	Theology/philosophy/literary criticism, linguistics	attach to them. Exploring the conditions under which a human product (e.g. a text) was produced or act took place in order to interpret its meanings.
Narrative analysis	Sociology, social history, literary criticism	Analysing what a narrative reveals about the person and their world. Studying the way people tell stories and the structure of narratives.
Constructionism	Sociology	Displaying 'constructed realities' of people in a particular setting, exploring their meanings and explanations.
Critical theory (including Marxist and neo-Marxist research, feminist research, disability research, critical race theory, queer theory)	Sociology	Identifying ways in which material conditions (economic, political, gender, ethnic) influence beliefs, behaviour and experiences (and in some cases using new understanding to facilitate change).

Leading to Participatory action research, user-led research	Social psychology, sociology	Based on a collaborative approach with participants and aimed at enacting positive change for those involved.
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Figure 3.2 - Traditions and approaches in qualitative research

The two theoretical perspectives that the researcher has adopted for the purposes of this study are symbolic interactionism and phenomenology. These theoretical perspectives informed the interview questions, aiming to emerge data on both the meaning respondents attached to the perspectives of their leadership being studied, and also an account of the experiences of leading in their particular ways. Each of these perspectives is outlined in greater detail in the following subsections.

3.2.1 Symbolic interactionism

The goal of symbolic interactionism is the discovery of meaning that human beings attach to things and events, and understanding how that process of meaning attribution is impacted by our social interactions (Blumer 1969; Herman-Kinney 2003). The foundations of the perspective were laid in the early 1900's by George Herbert Mead, who was strongly influenced by pragmatist thinking which maintains that human beings go through a continual process of adaptation in the constantly changing social world, and that the existence of a mind through which contemplation of a situation occurs makes this process possible (Jeon 2004). Symbolic interactionists hold firstly that the researcher needs to clarify the process by which meaning is developed and the nature of meanings that are represented in interactions between or among human beings, and second that these meanings are understood only through interpretation (Schwandt 1994).

Woods (1992) describes as follows the principles of symbolic interactionism following Mead's (1934) early work:

- 1) Human beings act towards things on the basis of the meanings that the things have for them;

- 2) This attribution of meanings to objects through symbols is a continuous process; and
- 3) Meaning attribution is a product of social interaction in human society.

Positing that the philosophical roots of classical grounded theory are found in symbolic interactionism, Aldiabat and Le Navenec (2011, pp. 1064-1067) identify the salient concepts of symbolic interactionism as being:

- 1) The self-concept - the self is defined from the symbolic interactionism perspective as a complex interpretive process that involves a continuous communication between the 'I' (a human subject) and the 'Me' (the social self and human object that arises through interactions with others).
- 2) The object - anything that can be indicated, pointed to or referred to. Objects can be categorised into three groups: physical objects, such as a chair and a house; social objects, such as friends and co-workers; and abstract objects, such as moral principles or ideas.
- 3) Role-taking - the process of interaction in which a human being becomes an object himself or herself. It involves seeing one's self from the standpoint(s) of the generalised other.
- 4) The looking-glass self - through which human beings define and develop themselves in every situation as a result of imaginative processes and emotions to reflect attitudes of others.
- 5) Definition of the situation - human beings respond to a particular situation through how they define that situation, rather than how the situation is objectively presented to them.

In terms of the primary application of this theoretical perspective to this study, respondents were asked to convey the meanings that they attribute to a lived calling and its inherent processes using questions such as, 'what is your understanding of a lived calling?' and 'what is your understanding of leadership?' Understanding these meanings and the interactions / influences that shaped them, enabled the researcher to draw conclusions about the role of a lived calling in driving leadership behaviour.

3.2.2 Phenomenology

Phenomenology examines occurrences in the everyday world from the viewpoint of the experiencing person (Becker 1992). Moustakas (1994) explains that the aim of phenomenological exploration is to determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description of it. Focused primarily on the social construction of the life-world, phenomenologists emphasise that peoples' actions should be explained with reference to their conscious intentions, and with references to the typifications, or categories of understandings, that people develop (Liamputtong 2005).

In its founder Edmund Husserl's formulation, phenomenology takes its starting point from the first-person perspective and has the theory of intentionality as its central theme (Farber 1943). The theory of intentionality maintains that all experience necessarily has an object-relatedness that sees the experiencing person direct their intention towards some object or state of affairs (Farber 1943). In the absence of this object-relatedness, one cannot truly relate to the world, with the effect that their understanding of its nature is limited to the realm of abstraction (Farber 1943).

Contemporary philosophers such as Jacques Derrida describe phenomenology as providing a profound lesson for all inquiry, in the sense that it recognises the irreducible difference of the other (Barnacle 2001). Being receptive to these differences, Barnacle (2001) argues that one can come to understand that which goes beyond what they know already. Having the potential to generate knowledge that is capable of transcending individual, social, cultural and historical bounds, Creswell (2007) notes that the restorative promise of phenomenology should not be taken for granted by social science researchers.

Utilising phenomenology as a secondary theoretical perspective, the researcher drew upon the experiences of respondents that have contributed to the consistent daily expression of their lived calling, by asking questions such as, 'can you provide me with the story of your journey to this point?' and 'what was a pivotal moment in your life concerning a lived calling? What happened? How did it make you feel?'

3.3 Grounded theory

Grounded theory is the systemic generation of theory from data acquired by a rigorous research method (Glaser 1998). Developed by Barney Glaser and Anselm Strauss in 1967 while researching the experiences of chronically ill patients, this qualitative methodology was constructed as a means of systematically collecting data which could be interpreted and developed through a process which offered clear and precise guidelines for the verification and validation of findings (Goulding 2002).

Goulding (2002) stresses that the ultimate goal of the grounded theory researcher is to develop theory which goes beyond thick description. According to the original guidelines set out by Glaser and Strauss in 1968, the developed theory should:

- 1) Enable prediction and explanation of behaviour;
- 2) Be useful in theoretical advances in sociology;
- 3) Be applicable in practice;
- 4) Provide a perspective on behaviour;
- 5) Guide and provide a style for research on particular areas of behaviour; and
- 6) Provide clear enough categories and hypotheses so that crucial ones can be verified in present and future research (Goulding 2002, pp. 42-43).

Grounded theory was forged against the backdrop of Glaser and Strauss' disenchantment while undertaking the 'Awareness of Dying' (1965) study (Kenny 2014). During this research, Glaser and Strauss encountered and criticised the 'overemphasis' of verifying theories to the detriment of actually generating the theory itself (Glaser 1967; Kenny 2014). They asserted that the twofold process of firstly generating and subsequently verifying a theory should receive equal treatment within social research (Kenny 2014). However, they observed that, "since verification has primacy on the current sociological scene, the desire to generate theory often becomes secondary, if not totally lost, in specific researches" (Glaser 1967, p. 2; Kenny 2014). As well as encountering a misplaced emphasis on verification, Glaser and Strauss also criticised the dearth of social theory which is actually composed by empirical research (Glaser 1967, p. 6; Kenny 2014). They stressed the need to generate theory which arises from (and accurately corresponds to) social research which they believed would be "more successful than theories logically deduced from a priori assumptions" (Glaser 1967, p. 6; Kenny 2014).

Glaser and Strauss contended that marrying theory construction with social research would produce a robust and astute hypothesis grounded in research (Kenny 2014). Consequently, Glaser and Strauss fashioned a pioneering methodology to address these issues and bridge the “embarrassing gap between theory and empirical research” (Glaser 1967, p. 2; Kenny 2014).

Since its inception, grounded theory has evolved in different directions, primarily as a result of Glaser and Strauss forming divergent views on the aims, principles and procedures associated with the implementation of the research method (Goulding 2002). Glaser, staunch in his support of the original grounded theory method, stressed the interpretive, contextual and emergent nature of theory development (Glaser 1998). Strauss, on the other hand, was more interested in validation criteria and a systematic approach that utilised a different range of coding techniques (Strauss 2008). Wanting to let the data tell its own story, Glaser argued that Strauss’ approach overemphasised the mechanics of the research which had the effect of reducing the degree of theoretical sensitivity and insightful meaning (Glaser 1992). Wanting to bring to bear every possible contingency that could relate to the data, Strauss disagreed that his approach represented an erosion of grounded theory, believing instead that it reflected a more detailed and evolved understanding of the original theory (Strauss 2008). According to Kelle (2005, p. 154):

“The controversy between Glaser and Strauss boils down to the question of whether the researcher uses a well-defined ‘coding paradigm’ and always looks systematically for ‘causal conditions’, ‘phenomena/context, intervening conditions, action strategies’ and ‘consequences’ in the data, or whether theoretical codes are employed as they emerge in the same way as substantive codes emerge, but drawing on a huge fund of ‘coding families’”.

A later version of grounded theory called constructivist grounded theory, which is ontologically relativist and epistemologically subjectivist, assumes that neither data nor theories are discovered, but are constructed by the researcher as a result of his or her interactions with the field and its participants (Bryant 2002; Charmaz 2006). The defining elements of constructivist grounded theory practice are articulated by Charmaz (2006, pp. 5-6) to include:

- 1) Simultaneous involvement in data collection and analysis;

- 2) Constructing analytic codes and categories from data, not from preconceived logically deduced hypothesis;
- 3) Using the constant comparative method, which involves making comparisons during each stage of the analysis;
- 4) Advancing theory development during each step of data collection and analysis;
- 5) Memo-writing to elaborate categories, specify their properties, define relationships between categories, and identify gaps;
- 6) Sampling aimed toward theory construction, not for population representativeness; and
- 7) Conducting the literature review *after* developing an independent analysis.

It needs to be noted for this research that while categories of meaning were created to align with the research objectives and the related breakdown of the interview schedule questions, for example 'Lived calling behaviours', they were populated organically and not forced by the researcher. The authentic utterances of respondents were coded independently and not prematurely linked to any category that they might have related to. Also, where utterances were relevant to the research but unrelated to the questions or prompts being used by the researcher, the codes which captured them were allocated to new or existing appropriate categories.

Constructivist grounded theory reshapes the interaction between researcher and participants in the research process and in doing so brings to the fore the notion of the researcher as author (Mills 2006a). Developing the theme of writing as a strategy in constructivist grounded theory, Charmaz (2000) advocates for a writing style that is more literary than scientific in intent, and capable of evoking the experiences of the participants in the study. Concerning this, she advises that, "the researcher's voice need not transcend experience but re-envisage it...bringing fragments of fieldwork time, context and mood together in a colloquy of the author's several selves - reflecting, witnessing, wondering, accepting - all at once" (Charmaz 1996, p. 299).

Historically, grounded theory has been judged as silently authored, that is, researchers have maintained a position of 'distant expert' (Charmaz 2000; Mills 2006b). In contrast to this stance, the constructivist grounded theory researcher is

positioned as the participants' partner in the research process (Mills 2006a). The author of a co-construction of experience and meaning, the researcher is in the position to provide unique theoretical interpretations that could assist in illuminating the research findings. There are limits however to this involvement in analysing the data gathered from respondents.

Creswell (2007) points out that one of the main challenges that a grounded theory researcher will face in the field is bracketing their knowledge and experience of the subject being studied. Having its origin in the phenomenological tradition, bracketing is the process of drawing to awareness presuppositions regarding the research subject (Tufford 2010, p. 9). Having these presuppositions in awareness, the researcher can exercise care not to project them onto the information gathered from respondents, which would have the harmful effect of contaminating the study. Presenting a thorough overview of the bracketing concept, Tufford and Newman (2010, p. 9) advocate for a holistic approach to enable a deeper level of researcher engagement and integration throughout all aspects of the qualitative research endeavour.

Grounded theory has been identified as a fruitful methodology for leadership researchers to use (Parry 1998). Enabling the emergence of nuanced and contextualised richness within organisational structures, relationships and practices, grounded theory generates credible descriptions and sense-making of leaders' actions and words, as they are expressed in a dynamic and changing environment (Kempster 2011). Conger (1998b) asserts that the prior dominance of quantitative techniques in leadership research has resulted in many missed opportunities to understand the phenomenon of leadership in more depth. Neglecting in no insignificant way the social, contextual, processual and relational aspects of leadership, these quantitative modes of inquiry cannot truly be said to inform the field as grounded theory does, with its integrative exploration and explanation of the core facets that underpin and drive leadership behaviour.

There are many contributions of the literature surrounding grounded theory and these have been accepted as providing a grounding to the choice of qualitative methodology in this thesis. The comprehensive account for this thesis fulfils the purpose of demonstrating the appropriateness of the selected methodological choices for this pioneering study.

3.4 Ontology

Ontology is a branch of philosophy that studies the nature of reality or being (Saunders 2009). Constructivism posits that knowledge is not found or explored but constructed in the mind of the learner through the process of meaning making (Bodner 1986). Concepts, models and schemas are developed to make sense of experience, and continually tested and modified in light of new experience (Schwandt 1994). Denying the existence of an objective reality, this research paradigm respects that there are as many constructions of reality as there are individuals, despite many of these constructions being shared by human beings (Guba 1989).

From the constructivist perspective, a researcher's prior interpretive frame, biography, interests as well as the research context, relationships with research participants, concrete field experiences and modes of generating and recording empirical materials, will all shape to some extent his / her understanding of the phenomena being studied (Lincoln 2011). Despite these influences, the researcher must suspend his / her 'reality' before entering the field. This is in order to discover the 'reality' of research subjects. Under a constructivist premise, there is no scope for deduction, and data are not collected to fit any pre-specified form, but are open to explanations (Yuen 2012). For this reason, it is possible for individual researchers to come up with different worlds from the same data (Levi-Strauss 1966). To direct the process of clarifying the reality of research subjects, Creswell (1998) recommends that the researcher work with particulars first rather than generalisations, collect different forms and layers of data at different stages of the study, and focus on data that enriches the accounts.

3.5 Epistemology

Epistemology is concerned with the nature of knowledge and establishing the level of acceptable knowledge in a field of study (Saunders 2009). The focus of interpretive epistemology is the relationship between the knower and what is known, specifically, the way in which they interact and shape one another (Lincoln 2011). Only by objectively positioning themselves in relation to their subjects, can a researcher hope to enter their respective worlds. Putting the knowledge of their subjects first, researchers can come to learn how subjects perceive and interpret the events of their lives. As they pertain to the area of study, these interpretations are

extremely valuable when they offer fresh insights that validate or challenge the researcher's original assumptions (Charmaz 2006).

Rejecting positivist type causal explanations, interpretive epistemology seeks rather to understand the human situation through meanings, intentions and actions (Israel 2015). Rather than the positivist emphasis on what is generalisable and universal, this epistemology focuses on what is unique and particular about each and every human situation (Israel 2015). When measured against the positivist standpoint, the interpretive perspective is recognised as having the following strengths:

- 1) It has the potential to understand reality as it is perceived and experienced by people and organisations, rather than as perceived only by the social scientist;
- 2) It can pick up patterns and configurations of social phenomena that might well elude the positivist working with a discrete and limited set of variables from an appropriate scientific distance; and
- 3) Its power to explore at a deeper level and use insight provides an alternative perspective to the positivist emphasis on predicting empirical relationships (Israel 2015, p. 2).

Advocates of the positivist perspective point to the following weaknesses in the interpretivist paradigm in an attempt to undermine its validity as a frame for social science research:

- 1) By seeking deeper understanding, its scope is necessarily more limited;
- 2) Because the researcher is expected to become immersed in the social situation being studied, the possibilities for researcher-influenced results (contamination) are greater than with positivist research;
- 3) Deception on the part of participants would lead to inaccurate findings with this approach, which relies so heavily on an authentic reading of human meaning and intention; and
- 4) The criteria for evaluating the quality of interpretive research are less clear and not as well-established as the criteria for evaluating the quality of positivist research (Israel 2015, p. 2).

A positivist approach to exploring the subject matter of this research was considered at the outset, but deemed to be inappropriate for the purpose of the study, as the focus is not the experiential examination or measurement of a lived calling or leadership in terms of quantity, amount, intensity or frequency (Creswell 2007). Lacking the basic conditions of being tangible and observable, the phenomena on which this study focuses are better explored using an interpretive approach to understand how respondents' meanings, intentions and actions concerning a lived calling drive leadership behaviour and the accomplishment of a virtuous purpose.

3.6 Methodology

This is a qualitative study that explores the intrinsic processes associated with a lived calling and how it drives leadership behaviour. In this, the objective of the researcher was to understand the impact of a lived calling on leadership behaviour through the articulation of meaning, and accounts of experiences made by respondents. This intention has determined the data collection, analysis methods and approach, which are described in greater detail in other sections of this chapter.

Denzin and Lincoln (2011, pp. 3-4) define qualitative research as:

“Multimethod in focus, involving an interpretive and naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them”.

Creswell and Plano Clark (2015) explain it as an inquiry approach in which the inquirer explores a central phenomenon (one key concept); asks participants broad, general questions; collects detailed views of participants in the form of words or images; analyses and codes the data for description and themes; interprets the meaning of the information, drawing on personal reflections and past research; and writes the final report that includes personal biases and a flexible structure. Qualitative research is different from quantitative research, which Given (2008, p. 3) describes as “the systematic empirical investigation of social phenomena via statistical, mathematical or computational techniques”.

Traditionally, quantitative methods of research have been favoured in psychology and the social sciences because of their ability to produce empirically observable and

measurable results (Flick 2009). Having their roots in the positivist framework, it was believed that they were far superior to qualitative methods of research that were seen to be incapable of generating objectively valid outcomes and lacking in rigour (Flick 2009). In the 1970's and 1980's, these views began to change and by the 1990's, qualitative research methods were being more widely used and accepted as a legitimate means of exploring and understanding complex human and societal phenomena (Flick 2009).

Writing on the types of ideas that are best explored from a qualitative perspective, Bortz (1984, pp. 15-16) believes these to include:

“Ideas for investigations of philosophical content (e.g. the meaning of life) and investigations dealing with imprecise concepts, the study of exceptional persons (e.g. the psychological problems of dwarfs) or situations, and studies on the causal relevance of isolated features, which in reality are only effective in combination with other influential factors”.

Offering his own examples of research that are suitable for qualitative methods, Seeberg (2012) details these as:

- 1) Research that delves in depth into complexities and processes;
- 2) Research on little-known phenomena or innovative systems;
- 3) Research that seeks to explore how and why policy and local knowledge and practice are at odds;
- 4) Research on informal and unstructured linkages and processes in organisations; and
- 5) Research on real, as opposed to stated, organisational goals.

A lived calling is a multidimensional phenomenon that gives rise to varied and imprecise definitions of its character. Widely recognised in Chapter Two as having some metaphysical basis, which is itself a realm that is difficult to describe, only adds to this conceptual ambiguity. With this study also requiring a very personal examination of the ways in which a lived calling drives leadership behaviour and the accomplishment of a virtuous purpose, it quickly became apparent that quantitative research methods were not appropriate for answering the questions that this research posed. This is why the qualitative grounded theory research method was adopted to

enable the researcher to confidently and comprehensively meet the objectives of the study.

3.7 Research design

A well designed study connects elements as the research moves through its phases of decision making and planned activities. In a ‘becoming’ study, with the emphasis on social construction of meaning, a constructivist ontology, interpretive epistemology and qualitative methodology were underpinned by theoretical perspectives of symbolic interactionism and phenomenology (see Figure 3.1). As the study was emergent in nature, seeking to emerge meaning and experience, the grounded theory of systematic procedures was adopted.

The research design for this study follows the grounded theory research design outlined by Armson and Whiteley (2010, p. 414) (see Figure 3.3 below). The different components of this research design will then be discussed in more detail in the subsequent sections of the chapter.

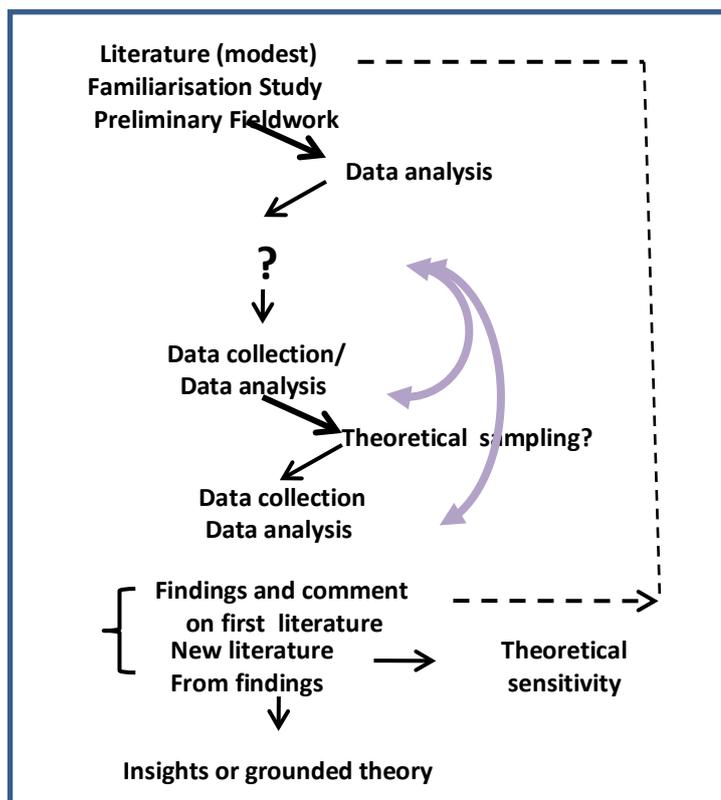


Figure 3.3 - Research design for this study

3.7.1 Preliminary literature review

When using the grounded theory method of qualitative research, it has been suggested that only a modest review of the relevant literature be carried out at the outset of the study (Glaser 1998, 2005; Dunne 2011). This enables categories to emerge naturally from the empirical data during analysis, rather than being forced by the researcher, or directed by any preconceived ideas that he / she may have of the research topic and its associated characteristics or processes (Dunne 2011). The primary concern that scholars have with a literature review being conducted at the start of a grounded theory study is the likelihood of contamination of the data collection, analysis and theory development by the researcher, who is liable to impose existing frameworks, hypotheses or other theoretical ideas upon the data, which would have the effect of undermining the focus, authenticity and quality of the research (Glaser 1998; Nathaniel 2006; Holton 2007).

Glaser (1998) takes the staunch position that a preliminary literature review not be done in the substantive area and related areas of the study. Holton (2007, p. 269) echoes the same sentiment when she argues that, “grounded theory requires the researcher to enter the research field with no preconceived problem statement, interview protocols, or extensive review of literature”.

Charmaz, a respected scholar in the field of grounded theory, also suggests that delaying the literature review encourages the researcher to articulate his / her ideas more clearly and confidently (2006). Glaser, in speaking to that issue, has also identified that exposure to established theoretical ideas at the outset of a study, could leave the researcher ‘awed out’ by the work of others, which undermines his / her sense of self-worth and competence in the realm of theory development (1998). Another reason given for delaying the literature review at the beginning of a grounded theory study is that the literature most relevant to the research may not actually be known at the outset (Locke 2001; Dick 2007). These authors warn that conducting a time-consuming, extensive preliminary review of publications in a specific substantive area may be wasteful and inefficient, if what emerges from the analysis of data is different in substance from what was covered in the initial literature review (Locke 2001; Dick 2007). However, having stated this, a counter-argument is that for a doctoral thesis, great care needs to be taken not to replicate research already done. To develop robust research questions and objectives, the

researcher reviewed in a preliminary way, literature surrounding a lived calling, organisational theory and leadership (see Chapter Two).

The systematic procedures adopted for the data collection and analysis phases of this study were: theoretical sampling using respondents' 'theories' to guide the research; semi-structured interviews to elicit useful data in a flexible way, with the unit of analysis being an utterance pertinent to the research question; quality checking of data to ensure correctness and reliability; *invivo* coding for authenticity using the ATLAS.ti data analysis software; constant comparison during category formation and theoretical sensitivity; and allowing the literature review and subsequent generation of a theoretical framework to be directed by data.

The central aims of high quality data collection include making the respondent feel comfortable, using appropriate language and a personal approach, and asking questions that are both relevant and acceptable in the particular research context. This meant for the researcher, conducting a familiarisation study as described below.

3.7.2 Familiarisation study

The familiarisation study serves the valuable purpose of preparing researchers for the demands of fieldwork. It allows them an opportunity to develop confidence and competence using their research instruments, with the kind of individuals who will be involved in the main study, and to refine their approach towards the all-important task of data collection, should this be necessary.

Whiteley and Whiteley (2005, p. 13) suggest that a familiarisation study for qualitative research has three essential elements:

- 1) Procedures - clarifying the protocols for the qualitative interview;
- 2) Content - enabling a critical review of the focal points of the research, the questions to be put to respondents, and the supporting content of the research;
and
- 3) Theories - testing the initial formative idea or research question and the theoretical perspectives that underpin the research endeavour.

For the familiarisation study for this research, data were collected from a modest sample of three leaders who are aware of, and are expressing, their lived calling in their leadership roles. The qualitative data collection method used for the

familiarisation study was in-depth semi-structured interviews and within this framework, narrative accounts were also collected from respondents. Purposive sampling was used to select these individuals who were chosen by the researcher for their organisationally demonstrated behaviours suggesting enactment of a lived calling. With purposive sampling, individuals are selected to participate in the research because of their knowledge of the subject matter being studied, or because they possess other qualities that put them in a unique position to contribute to the research (Tongco 2007). This form of sampling is commonly used in grounded theory studies such as this one, where a small sample will be used, and the researcher depends on those selected respondents to be particularly informative (Neuman 2005). The information and feedback received in these interviews played a crucial role in refining the researcher's approach to conducting interviews for the main study, and contributed to a number of amendments being made to the interview schedule that allowed the researcher to more effectively elicit useful data in the main study.

After collating the data from the main study, the researcher made the decision to integrate the data from the familiarisation study with the data from the main study because of the richness of the familiarisation study data, which he did not want to waste by isolating it to this preliminary stage of the research, and because of the clear relevance and fit that the familiarisation study data had with the main study data, despite the minor amendments being made to the interview schedule between the stages that were outlined above.

3.7.3 Data collection

The qualitative data collection method used for the main study was in-depth semi-structured interviews, and within this framework narrative accounts were also collected from respondents. These semi-structured interviews were conducted with sixty two respondents, who were each selected to participate using theoretical sampling. Issues such as theoretical saturation and the timeframe designated for this stage of the research, impacted on this number of respondents being elicited to participate in the main study. The research instruments and the data collection approach for the main study were influenced by the findings of the familiarisation study. Presented below is a summation of the theory of interviewing and a description of the researcher's practical experience of interviewing respondents for this study.

3.7.3.1 Interviews - theory

An interview is a directed conversation (Lofland 1995) which permits an in-depth exploration of a particular topic or experience, and as DiCicco-Bloom and Crabtree (2006, p. 314) note: “Interviews are one of the most commonly used methods of data collection for qualitative research”. Polit and Beck (2006, p. 157) define an interview as “a method of data collection in which one person (an interviewer) asks questions of another person (a respondent): interviews are conducted either face-to-face or by telephone”. Used to elicit and understand the meaning that a subject attaches to his / her experience, it becomes an effective means of interpretive inquiry (Charmaz 2006).

Interviews can be structured, semi-structured or unstructured (Whiting 2008). Structured interviews can be used in qualitative or quantitative research, and the aim of this approach is to ensure that each interview is presented with exactly the same questions in the same order (Gillham 2005). The choice of answers to these questions is often fixed (close-ended) in advance, though open-ended questions can also be included within a structured interview (Gillham 2005). In qualitative research, this type of interview is best suited for engaging in respondent or focus group studies, in which it would be beneficial to compare / contrast participant responses in order to answer a research question (Kvale 2009). In quantitative research, structured interviews are often administered in survey form to allow answers to be reliably aggregated, and to enable the researcher to make comparisons between sample sub-groups or between different survey periods (Gillham 2005; Whiting 2008).

A semi-structured interview approach allows the researcher to ask spontaneous probing questions of the subject, in combination with a preconceived series of questions on the topic that form the basis of the interview outline (Whiting 2008). The great value of the semi-structured interview is that it strikes an effective balance between direction and autonomy for the researcher (Whiting 2008). Should something of relevance emerge from a subject’s response that had not previously been contemplated or anticipated by the researcher, he / she can probe further into these areas by asking the subject a series of open-ended exploratory questions (DiCicco-Bloom 2006). When these responses cease to produce anything of interest to the researcher, he / she can easily refocus the interview by asking another one of their preconceived questions of the subject (DiCicco-Bloom 2006).

Unstructured interviews are in essence guided conversations which have their origin in the ethnographic and anthropological traditions (DiCicco-Bloom 2006). For this type of interview, key informants are selected, and the interviewer elicits information about the meaning of behaviour, interactions, artefacts and rituals, with questions emerging as the investigator learns about the setting (DiCicco-Bloom 2006).

For an interview to be successful, the right questions must be asked of the subject. What are the right questions in the circumstances will be determined in equal parts by their relevance, and the way that the words composing them are sequenced (Kvale 2009). Open questions are phrased to allow the subject to speak at length on an issue, for example, ‘tell me about a time when you observed great leadership in action?’ (Berg 2004). Closed questions are worded in a way that elicits a ‘yes’ or ‘no’ response from the subject, for example, ‘is the current CEO an effective leader?’ (Berg 2004). Probing questions often follow closed questions, and are asked to get a better understanding of the subject’s perspective on an issue. A probing question that could follow the closed question example used above might be, ‘how does the current CEO demonstrate effective leadership?’ (Berg 2004).

The most important skill in interviewing is listening (Spradley 1979). To really absorb the information that is being conveyed, the interviewer must listen on three levels (Spradley 1979). On the first level, he / she must listen to what the subject is saying. On the second level, he / she must listen to his / her ‘inner voice’ and be sensitive to how it may be impacting on the interview. On the third and final level, the interviewer must listen with his / her awareness of the process and its substance (Spradley 1979). As a part of the listening process, it is also important to be aware of the time during the interview, to be sensitive to the subject’s energy level, and any non-verbal cues that he / she may be giving to indicate that they want the interview to come to an end (Knox 2009).

For a subject to feel safe and comfortable in an interview situation, the interviewer must establish trust and rapport (Kvale 2009). The best way for the interviewer to do this is to be friendly, honest, non-judgmental, and respectful of the subject and the information that he / she is offering (Kvale 2009).

According to Spradley (1979), there are four phases to the process of establishing rapport. These are:

- 1) The apprehension phase - where the interviewer creates the conditions that encourage the subject to talk;
- 2) The exploration phase - where information starts to be shared by the subject because they feel a sense of comfort and bonding with the interviewer;
- 3) The co-operative phase - where the subject is highly receptive to the questions asked by the interviewer, and is not afraid to clarify certain points or correct the interviewer when they make a mistake; and
- 4) The participation stage - where the subject can play a more active role in guiding and teaching the interviewer.

Typically, the dialogue constituting the interview is electronically recorded, in combination with the researcher taking notes as responses are being generated by the subject (McConnell-Henry 2009). Having a reliable recording device that works on the day is crucial in this process, as the researcher cannot hope to transcribe the interview accurately without a recording to support the notes that he / she has taken (Knox 2009). After the interview is recorded, the researcher should promptly upload the audio file of the interview to a password protected computer and erase the audio file on the recorder, especially if the recorder has been provided by the university and is to be used subsequently by other researchers (McConnell-Henry 2009). Transcribing the interview accurately with the assistance of a digital recorder allows the researcher to analyse that data in an effective way (DiCicco-Bloom 2006). DiCicco-Bloom and Crabtree (2006) recommend being very careful with the grammar used in the transcript, as wrong use of periods or commas, for example, could distort the meaning and context of what was said in the interview. Once the interview is accurately transcribed, it can be uploaded into qualitative analysis software such as NVivo or ATLAS.ti (Knox 2009).

Narrative data collection is an approach to qualitative research that emphasises the narrative, or story-based, nature of human understanding (Liamputtong 2005). Providing a way of understanding human experience that is consistent with the way that people make sense of their own lives, it allows meaning and associations to be

unearthed from descriptive accounts of life that would offer little of substance and value in the absence of active engagement with the story that is being communicated. Liamputtong and Ezzy (2005) propose that the usefulness of a narrative approach is best illustrated through the responses obtained from interviews. The semi-structured, narrative focused data collection may offer the opportunity for a deeper narrative analysis, indicated by the following elements:

- 1) The interview data can be analysed in a way that is consistent with how most people make sense of their own identity and experiences;
- 2) Emerging stories can be considered;
- 3) Emergent issues such as emancipation and agentic action can be surfaced;
and
- 4) The stories allow respondents' voices and subjective accounts (Liamputtong 2005).

3.7.3.2 Interviews - practice

Exploring the emergent relationship between a lived calling and leadership that has many unexplained components to it, made it vitally important for the researcher to have the flexibility and freedom of inquiry that gave him the best opportunity to answer the research question. To adopt a more formal interview structure would have had the effect of interrupting the flow of the narrative being communicated by the subjects of the study. Imparting their experience of a lived calling and the meanings that they attached to the concept, these stories were extremely valuable in what they conveyed and where they led the researcher. Of vital importance here was that the researcher actively listened to the subjects to fully comprehend the essence of what was being communicated. Not imposing his subjective understanding on the form of the narrative, the researcher maintained the integrity of the data collected, that when comprehensively analysed, did produce accurate and reliable findings on the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose.

The sixty two interviews for the main study were conducted at the respondents' offices or, in a small number of cases, at their homes. These interviews lasted for 20 - 90 minutes, depending on the level of background and detail that the respondents went into with their responses. Each interview was recorded digitally and when the

interview was over, the audio file was uploaded to a password protected computer and filed for transcribing. Some respondents had a greater knowledge and interest in the subject matter than others, which sometimes contributed to them elaborating on their answers with information that was not required, or going off on tangents that did not answer the questions being asked. Redirecting these interviews was sometimes challenging but the researcher effectively managed to get these discussions back on course and have his important questions answered. The researcher was very conscious of being courteous to respondents, establishing rapport by being humble and interested, and keeping to time limits set by respondents.

The interview schedule (see Appendix A) sets out the essential questions that the researcher had to ask respondents in order to meet the objectives of the study. Because of the semi-structured nature of these interviews, the researcher did take the step of probing further in places where he saw the opportunity to elicit valuable information for the study. Respondents did not seem to mind this probing as long as it did not get too personal or off-topic, and time limits were respected. Aiding the researcher in these situations, was the rapport that he took steps to establish at the outset of the interviews by being punctual, well-presented, open and personable.

3.7.4 Sample

The sample for the main study consisted of sixty two individuals who were chosen to participate in the study using the theoretical sampling technique, which is described in more detail below. An outline of respondent profiles is also detailed to provide justification for these individuals being selected for this study.

3.7.4.1 Theoretical sampling

Theoretical sampling is a method of data collection based on concepts / themes derived from data (Strauss 2008, p. 143). The purpose of theoretical sampling is to collect data from places, people and events that will maximise opportunities to develop concepts in terms of their properties and dimensions, uncover variations, and identify relationships between concepts (Strauss 2008, p. 143). Grounded theory methodologists emphasise that theoretical sampling is critical to the development of a conceptually-dense and complex theory (Charmaz 2000).

Theoretical sampling is used to expand the properties of a researcher's developing categories or theory. They do this by seeking people, events or information to illuminate and define the boundaries and relevance of the categories (Dey 1999). The ongoing process of data collection is determined by the emerging theory. It does not predetermine what the sample will be in the way that selective sampling does (Becker 1993). Aiming to reach the point of saturation, the researcher will have succeeded when the data gathered for a theoretical category reveals no new properties, nor yields any further theoretical insights about the emerging grounded theory (Charmaz 2006).

The main advantage that theoretical sampling has over other forms of sampling is that because it is concept driven, it enables researchers to discover the concepts that are relevant to the research question and explore these concepts in depth (Strauss 2008, p. 145). Allowing for the discovery of new knowledge, this sampling method also enables researchers to take advantage of fortuitous events that can add depth or breadth to the study (Strauss 2008, p. 145). Another advantage is that theoretical sampling is cumulative, in that each event sampled builds upon previous data collection and analysis, and in turn contributes to the next data collection and analysis (Strauss 2008, p. 146). Being time-effective for the researcher, it also provides him /her with clarity in directing their data collection as they seek to saturate categories (Strauss 2008, p. 146).

3.7.4.2 Respondent profiles

To be eligible for participation in this study, an individual had to: (i) occupy an official leadership role within an organisation, or (ii) be seen to be demonstrating leadership in his / her work, or in another area of his / her life.

Of the sixty two respondents who were interviewed for the main study, thirty three were male and twenty nine were female. The respondents ranged in age from approximately 18 - 75 years. Concerning their organisational involvement, thirty respondents worked in the not-for-profit / government / charitable services sector (for example, suicide prevention, relationship counselling, drug rehabilitation, illness and disability support), twenty respondents worked exclusively in the for-profit sector (for example, financial services, legal services, property management, food

production, mining and natural resources), while a total of twelve respondents were involved in both the not-for-profit and for-profit sectors.

The individuals who were engaged in the not-for-profit / government / charitable services sector, in either a permanent or voluntary capacity, were selected on the basis that their choice of work evidenced, or in some other way suggested, the manifestation of a lived calling. The individuals who worked in the for-profit sector were chosen to allow the researcher to investigate whether they were living their calling, and what impact that had on their leadership behaviour, in contrast to the leadership behaviour that may be driven by a lived calling in not-for-profit organisations.

Of the sixty two respondents, forty two characterised themselves as living their calling. Of the remaining twenty people in the sample, sixteen respondents were unsure whether they were living their calling or not, while four respondents described themselves as only partially living their calling.

3.7.5 Data analysis

The data analysis for this study was systematically conducted in accordance with established grounded theory principles that are detailed below. A discussion of the practical aspects of the process of data analysis for this study follows the theoretical outline.

3.7.5.1 Theory

In the grounded theory research context, the process of data analysis commences when the data is collected and continues for the duration of the study. When conducted in unison with the collection of data, analysis of that data presents researchers with valuable feedback on the effectiveness of their mode of inquiry, which allows them to refine their approach and better understand the perspectives of participants (Steinar 1996). Incorporating that learning into the questions which are directed to future subjects, the path is hastened to the point of saturation, where no new categories or themes emerge from the data being collected (Steinar 1996). Conducting the data analysis phase of the research at the same time that the data are collected also gives the researcher greater control in ensuring that any theory which emerges is consistent with the identified outcomes of the study.

The analysis of data using the grounded theory research method is composed of four important stages. The first requires the researcher to code the data by anchoring labels to segments of text that appear to be relevant in answering the research question (Egan 2002). The second stage involves the selected codes being grouped into concepts that signify their relevance to one another (Egan 2002). The third stage, the ordering of these concepts into higher level categories, allows the researcher to recognise any significant pattern or relationship that emerges from the data which would form the basis of stage four, which is the development of a theory that at least partially answers the research question which prompted the study (Egan 2002).

It is now common practice for the analysis of research data to be conducted using qualitative data analysis computer software programs such as ATLAS.ti or NVivo. ATLAS.ti (version 7), which was used by the researcher to analyse the data for this study, allows the coding process to take place and at a later stage make connections between codes through the creation of 'families', or categories of meaning (Cuban 2015).

Outlining the pros and cons of utilising this technology, St John and Johnson (2000) believe that they are beneficial to researchers predominantly because they present them with options in making sense of their data. Other advantages of using qualitative data analysis software detailed by these authors include being freed from manual and clerical tasks, saving time, being able to deal with large amounts of qualitative data, having increased flexibility, and having improved validity and auditability of qualitative research (St John 2000, p. 393), but Sandelowski (1993) notes that achieving success using these tools is heavily dependent on the experience, discipline and expertise of the researcher using them. Criticisms of using computer-assisted analysis have been levelled by Charmaz (2000), who argues that these programs which allow 'multiple research' and 'mapping relationships visually on screen', highlight some of the dangers of placing too much emphasis on 'objectivist grounded theory', being superficiality and fragmentation, which isolate data from our constructions and interpretations (Cuban 2015). Care was taken in this research to follow respondents' utterances, for example, using them for code labels, and the software's major utility was to allow construction, deconstruction and reconstruction of categories of meaning, following the constant comparison method.

3.7.5.1.1 Content analysis

Content analysis is a research method used to determine the presence of certain words or concepts within a set of data, and it is a fundamental aspect of the grounded theory research methodology formulated by Glaser and Strauss (1967). Its value to researchers is that it provides a flexible method for analysing text data (Cavanagh 1997), permitting a variety of approaches to interpret meaning from the content of text data (Hsieh 2005).

According to Krippendorff (2004), six questions must be addressed in every content analysis: 1) which data are analysed?; 2) how are they defined?; 3) what is the population from which they are drawn?; 4) what is the context relative to which the data are analysed?; 5) what are the boundaries of the analysis?; and 6) what is the target of the inferences? (Stemler 2001).

The specific type of content analysis chosen by the researcher varies with the theoretical and substantive interests of the researcher and the problem being studied (Weber 1990). The conventional content analysis method, described by Hsieh (2005, p. 1279), was utilised in this study. This method emphasises the importance of observing the text, and is characterised by the definition of codes during the data analysis stage of the research (2005, p. 1286). Unlike the directed content analysis and the summative content analysis methods, codes are not defined before the data analysis stage. Derived purely from the substance of the data, the creation of these codes is not influenced by any theoretical assertions, prior research endeavours or the interest of the researcher in the phenomena being studied (2005, p. 1286). Because the conventional content analysis method involves the researcher being at one with the data and responding to its direction, Hsieh (2005, p. 1286) believes that the researcher is usually able to gain a richer understanding of the phenomena being studied with this approach.

3.7.5.1.2 Thematic analysis

Thematic analysis is a qualitative analytic method for identifying, analysing and reporting patterns (themes) within data (2006, p. 79), which was also utilised in this study. Performed through the process of coding in six phases to create established, meaningful patterns, Braun and Clarke (2006) describe these phases to be: 1) familiarisation with data, 2) generating initial codes, 3) searching for themes among

codes, 4) reviewing themes, 5) defining and naming themes, and 6) producing the final report.

Involving the inductive identification of codes from the data (Krippendorff 2004), thematic analysis can be distinguished from the version of content analysis which involves the identification of codes prior to searching for these in the data (Liamputtong 2005). The interpretation of codes that are identified using this analytic method can include comparing theme frequencies, identifying theme co-occurrence, and graphically displaying relationships between different themes (Guest 2012).

In detailing the advantages of the thematic analysis method, Braun and Clarke (2006) identify the primary advantage to be the analytic flexibility that it offers researchers to make sense of their data. The authors also cite as benefits the usefulness of the method in summarising key features of a large body of data, its ability to generate unanticipated insights, and highlight similarities and differences across a data set (2006, p. 97). One of the main criticisms concerning thematic analysis centres on the reliability of findings when the potential exists for multiple researchers to derive different interpretations from the data (Guest 2012, p. 17). Satisfying the need for rigour with the research can also be problematic when the analysis conducted is not thorough. Regarding this, Braun and Clarke (2006, p. 94) state that:

“Thematic analysis is not just a collection of extracts strung together with little or no analytic narrative. Nor is it a selection of extracts with analytic comment that simply or primarily paraphrases their content. The extracts in thematic analysis are illustrative of the analytic points the researcher makes about the data, and should be used to illustrate / support an analysis that goes beyond their specific content, to make sense of the data, and tell the reader what it does or might mean”.

3.7.5.1.3 Unit of analysis

A unit of analysis is the core entity on which a research project focuses (Long 2004). Babbie (2001) describes it as the thing that the researcher examines in order to create summary descriptions of them and explain differences among them.

The unit of analysis for this study is the individual human being, with their utterances forming the data that were collected and analysed. These utterances and the

respondents' theories were the focal point in determining whether a lived calling drives leadership behaviour (Mason 2002).

3.7.5.1.4 Coding

Coding is the process of condensing extensive data sets into smaller analysable units through the creation of categories and concepts derived from the data (Lockyer 2004). Typically, this process starts with a line-by-line analysis during which every line of the transcribed interview is searched for key words or phrases which give some insight into the behaviour under study (Goulding 2002). Relevant segments of text are then highlighted, abstracted and labelled with a code that encapsulates its meaning (Goulding 2002). The significance of this process is emphasised by Charmaz (2006, p. 46) when she writes that, "coding is the pivotal link between collecting data and developing an emergent theory to explain these data".

MacDonald and Schreiber (2001) posit that there are three levels of coding in grounded theory, which involve moving from first-level coding, the use of participants' words resulting from line-by-line analysis, to second-level coding, categorising of first-level codes, to third-level coding, the selection of theoretical labels to represent the links between categories. The coding process in grounded theory is vital for generating theoretical properties of the subcategories and ultimately enables discovery of the core category, being the key indicator or explanation of behaviour that occurs in a specific situation (O'Reilly 2012).

For this research project, open coding and *invivo* coding were used to label and categorise the data. Open coding is the process of breaking down the data into distinct units of meaning (Goulding 2002). This form of coding affords researchers some discretion in how they label codes, but for reliability purposes, it still requires them to capture the meaning of the segment of text with the code label that is chosen. *Invivo* coding, on the other hand, uses words or short phrases from the participant's own language in the data record as codes (Saldaña 2013). The value of this form of coding is that it prioritises and honours the participant's voice, and requires the researcher to only identify, rather than create, code labels (Saldaña 2013).

Axial coding, which is the process of relating codes (categories and concepts) to each other via a combination of inductive and deductive thinking (Charmaz 2006), was not adopted in this study. Selective coding, which is the process of selecting the core

(or main) category and then systematically relating it to the other categories, was also not used for this study, as a core category, to which all other categories could be seen to relate, did not emerge from the data (Dey 1999).

3.7.5.1.5 Categories and constant comparison

Categories are the bases for producing higher order concepts which designate the grouping together of instances (events, processes, occurrences) that share central features or characteristics with one another (Goulding 2002; Willig 2013). Sometimes referred to as themes, categories represent relevant phenomena and enable the researcher to reduce and combine identified concepts into a coherent framework (Glaser 1992; Strauss 2008). As Willig (2013, p. 70) notes: “Categories can be at a low level of abstraction, in which case they function as descriptive labels, or at a higher level of abstraction, where they function as analytic labels that interpret, rather than simply label, instances of phenomena”.

Constant comparison of the categories / themes that emerge from the data is a fundamental feature of grounded theory (Glaser 1967). Tesch (1990) goes as far to assert that this comparison is the main intellectual activity that underlies all analysis in grounded theory. Constant comparison of the data to the categories and concepts leads to new stages of analytic development, from which further abstract concepts and theories can be generated for description (Charmaz 2006). Corbin and Strauss (2008, p. 73) posit that this type of comparison is essential to all analysis because it allows the researcher to differentiate one category / theme from another and to identify properties and dimensions specific to that category / theme. Engaging in the constant comparative process allows the researcher to challenge the way that he / she categorises and links data, and can reveal the researcher's personal predilection, which may bias the data (Glaser 2002).

3.7.5.1.6 Theoretical saturation

When a category has become theoretically saturated in grounded theory, then the coding for that category can be brought to a conclusion (Dey 1999, p. 116). Saturation, in this context, means that no additional data are being found whereby the researcher can develop the properties of the category (Glaser 1967, p. 61). Brown et al. (2002) submit that theoretical saturation is reached when no new data comes out concerning a category, the category is intense enough to cover variations and process, and relationships between categories are delineated adequately. Reaching

the point of theoretical saturation, the researcher will have provided repeated evidence for his or her conceptual categories, which from a rigour perspective would go a long way to legitimising a theory that was developed from the data (Bloor 2006).

3.7.5.1.7 Theoretical sensitivity

Theoretical sensitivity refers to the attribute of having insight, the ability to give meaning to data and to recognise the patterns that emerge from it, the capacity to understand, and the capability to separate the pertinent from that which isn't (Strauss 1990, p. 42). It is vitally important that a grounded theory researcher possess theoretical sensitivity, so that any theory that is developed using the research method is grounded, conceptually dense, and well integrated (Strauss 1990). The researcher's exposure to the subject of the research through personal and professional experience, along with literature that he / she has read on the research topic, each play a part in sensitising the researcher to the phenomena that is being studied, and provide a perspective for theoretical insights (Strauss 1990). Without possessing this theoretical sensitivity, Glaser (1978, p. 1) believes that researchers will be hard pressed to discover substantive, grounded categories from which meaningful theories can be developed. Guthrie (2000) echoes this sentiment by stating that theoretical sensitivity is a necessary prerequisite in the process of transcending from description to conceptual theory.

3.7.5.1.8 Subsequent literature review

Conducting a literature review after the data have been collected and analysed satisfies the requirement for theoretical sensitivity, such that respondents' theories are connected to scholarly literature (Suddaby 2010). This subsequent literature review was also employed to assist the researcher in explaining the findings from the data analysis stage of the research.

3.7.5.2 Practice

To prepare for the data analysis stage of the research, each interview needed to be transcribed and then checked multiple times for accuracy. The task of transcribing the interviews was primarily carried out by professional transcribers, however the researcher undertook the task of transcribing ten of the interviews, to both acquaint himself with the process and also to familiarise himself with the data. The task of checking and rechecking the transcripts for accuracy was solely undertaken by the

researcher, and was extremely valuable in strengthening his connection to, and understanding of, the data.

For this study, content analysis of the data was conducted using ATLAS.ti (version 7) computer software. The interview transcripts were uploaded to the software, after which the researcher proceeded to code the data using utterances relevant to the research. Utterances of respondents were captured as code labels. From these, codes were allocated to an initial set of categories of meaning. These would eventually become themes that were salient to the research topic. This was a time-consuming task for the researcher that required him to read the interview transcripts multiple times to ensure that the code used expressed the sentiment conveyed by the respondent. In some instances this was straightforward when respondents used the same word/s, for example, *passion*, *hard work*, but other times, open coding was used to capture common themes that respondents did not communicate uniformly, for example, *crabs in a bucket*, to describe people as barriers to a lived calling. Figure 3.4 below, displays a sample of interview text, and the code that is representative of the highlighted segment of text.

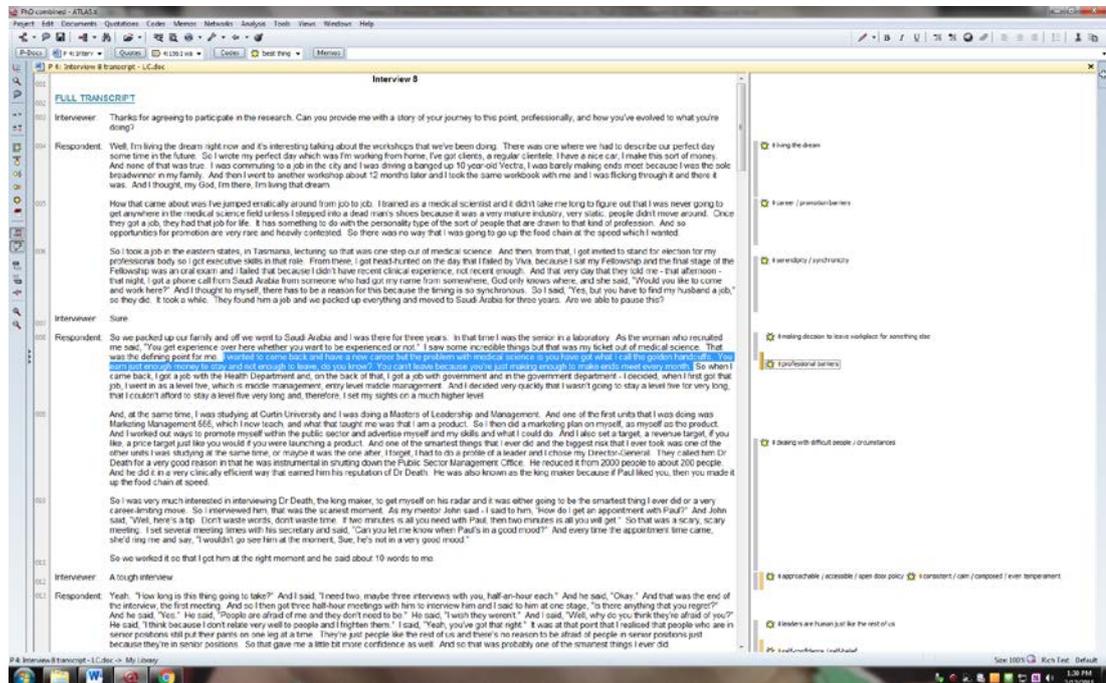


Figure 3.4 - Coded segment of interview text

not always remain on point with their answers to particular questions and provided content which answered other questions / informed other areas of the research. Figure 3.6 shows the categories for the research (which the software calls ‘families’) and the list of codes that are contained within the category highlighted in blue at the top of the screenshot.

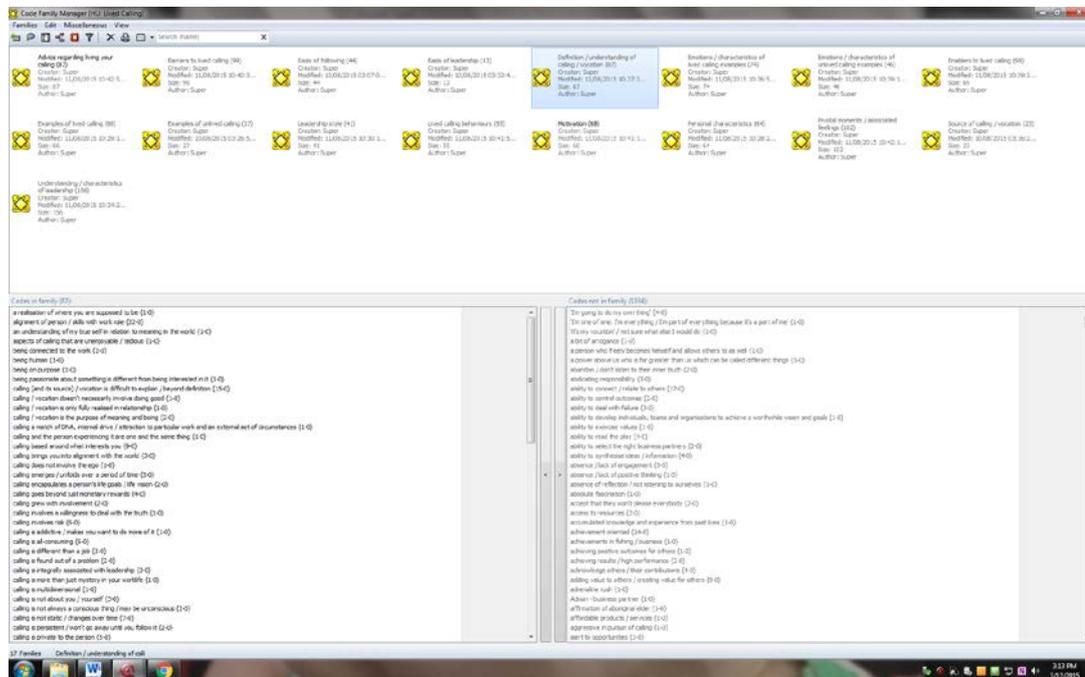


Figure 3.6 - Research categories and the list of codes for the selected category

The seventeen ‘families’ or categories of meaning (illustrated in Figure 3.7) were, using the constant comparison method, further analysed into five themes, all relating to the research question and objectives. These were:

- 1) Relationship between a lived calling and leadership
- 2) Leadership behaviour demonstrated through a lived calling
- 3) Process of leadership influence produced through a lived calling
- 4) Enablers and barriers to a lived calling
- 5) Phenomena surrounding a lived calling

Each of these themes related to the research question and objectives, for example, the theme of ‘Leadership behaviour demonstrated through a lived calling’ is associated with the second research objective, to describe the form that the leadership accomplishment of a virtuous purpose takes; the theme of ‘Process of leadership influence produced through a lived calling’ is representative of the third research

It must be noted that because the researcher sought to ground the codes in the data, and that the grounded theory methodology only allows each code to be allocated to one category to avoid an overrepresentation of codes that are relevant to a category, some of the codes could have been included within multiple categories to accurately express the sentiment conveyed by respondents in their interviews, for example, some respondents conveyed information which was coded *ego driven / interference* when detailing the 'Barriers to a lived calling' (a research category), while other respondents conveyed information which was also coded *ego driven / interference* when describing the 'Characteristics of individuals who are not living their calling' (another research category). So although the code *ego driven / interference* is relevant to multiple categories, it could only be included within one category, the category in which the data suggested most code relevance, to conform to the requirements of the grounded theory methodology.

Having to allocate these 'crossover' codes to the most relevant category, and the process of allocating codes to categories in general, required the researcher to constantly compare the themes / codes to the categories to determine the best category for each code. A time-consuming process that required a lot of thought on the researcher's part, it was a highly valuable exercise that allowed the researcher to get the right fit for the data, whilst satisfying a key requirement of the grounded theory methodology.

The next step in the process was to create subcategories for each category, being collections of associated codes within each category, then labelling these subcategories in a way which was reflective of the common theme amongst the codes. For example, the codes contained within Figure 3.8 from the 'Barriers to lived calling' category, were grouped together into a subcategory and labelled 'fear', being the common theme amongst these codes.

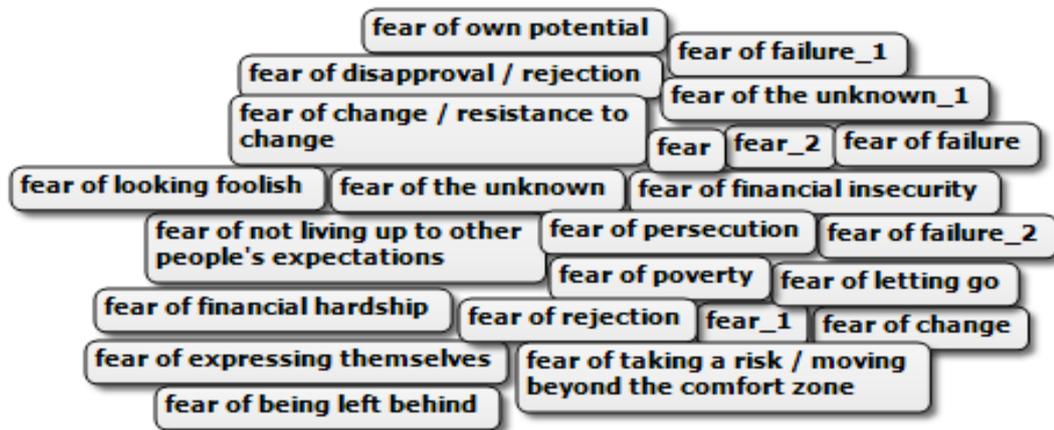


Figure 3.8 - Codes contained within the subcategory labelled ‘fear’

These subcategories, which then became micro-units of analysis, along with the broader categories which constituted the macro-units of analysis, are shown as figures in the following findings chapter, and then positioned in a theoretical context in the discussion chapter.

3.8 Rigour

3.8.1 Theory

The goal of qualitative research is to produce high quality, meaningful and relevant data, such that it is possible to emerge valuable insights within a social context (Whiteley 2002). To reach this standard, the researcher must put forth a conscious and transparent effort to achieve methodological and interpretive rigour (Whiteley 2002). While methodological rigour is concerned with best practice in the conduct of research, interpretative rigour emphasises the trustworthiness of the interpretations made from the data (Fossey 2002).

Glaser and Strauss (1967) emphasised two main criteria for judging the adequacy of an emerging grounded theory: that it fits the situation and that it works, helping the people involved in the situation to make sense of their experiences and manage the situation better (Cooney 2011). Corbin and Strauss (1990) added to this that for the grounded theory to be adequate it should be understandable, general and allow partial control. Since these initial criteria were outlined, there has been much debate as to how rigour should be conceptualised (Cooney 2011).

Guba and Lincoln (1994) conceptualise rigour in terms of trustworthiness, which they saw as having five components:

- 1) Credibility - addresses the issue of 'fit' between respondents' views and the researcher's representation of them. It is demonstrated through a number of strategies: member checks, peer debriefing, prolonged engagement, persistent observation and audit trails;
- 2) Transferability - refers to the generalisability of inquiry;
- 3) Dependability - is achieved through a process of auditing and is demonstrated through an audit trail, where others can examine the inquirer's documentation of data, methods, decisions and end product;
- 4) Confirmability - is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but are clearly derived from the data; and
- 5) Authenticity - is demonstrated if researchers can show a range of different realities (fairness), with depictions of their associated concerns, issues and underlying values (Tobin 2004, pp. 391-392).

Having similar conceptual underpinnings, Carcary (2009) asserts that the following four elements should be satisfied by researchers to ensure the rigour and trustworthiness of their study:

- 1) Audit trail - practices and procedures will be documented for replicability purposes;
- 2) Researcher as self - recognising the need to bracket 'theories' (including theories of self);
- 3) Theoretical assumptions - suspending the desire to form a theoretical framework, especially in circumstances when it doesn't correspond to the data generated by respondents; and
- 4) Accuracy, plausibility and member checks - ensuring that:
 - (i) transcripts reflect the spoken word of respondents;
 - (ii) independent appraisals are offered concerning the meanings made from the words that are contained in the transcripts; and
 - (iii) respondents take the step of endorsing their interview transcripts.

Memos of all types leave an audit trail (Koch 2006). According to Glaser (2004), memos are theoretical notes about the data and the conceptual connections between categories, and they are a documentation of the researcher's thinking process and theorising from data. By memo writing (memoing), the researcher develops ideas, conceptualises data and makes analytical conversations with himself / herself about the data and the research (Thornberg 2012). As Montgomery and Bailey (2007) point out, memoing requires theoretical sensitivity and represents the deconstruction and reconstruction of data from a combination of sources including field notes, which contain descriptive and interpretive data that are based on the observational experience of the researcher.

The self is an instrument of data collection and is also a judge of the philosophical and ontological decisions from which epistemology and methodology flow (Whiteley 2002). Given this reality, researchers must bracket their 'theories' (including theories of self) from the research context. Doing this goes a long way to ensuring that assumptions embedded in the self do not direct the data to fit a formative idea or tentative model that the researcher may have developed during the early stages of the research, or drive the creation of categories that do not emerge naturally from the data (Whiteley 2002).

As researchers undergo the process of inquiry, they must be free from the bounds of theoretical assumptions. Whether they are self-constructed or adopted from the existing literature, these theoretical assumptions must be abandoned lest they over influence the construction of a research design which generates a theoretical framework that does not emerge naturally from the data (Whiteley 2002). Qualifying this statement on the basis of her experience in the field, Whiteley (2002) points out that if an existing theoretical framework seems to naturally fit and enable the research quest, then it can be used as long as this is accompanied by a resolve to abandon it if, due to respondents' theories, it loses its relevance. As comforting as it may be to work within a framework bounded by theoretical assumptions, taking this position more often than not undermines the effectiveness of researchers and compromises their ability to produce findings that can be trusted by independent observers.

In order to guarantee the trustworthiness of the results that come after the analysis of the data, researchers must ensure that they have been thorough in their collection of the data, and in the process of entering it into the data analysis software. When interviews are used as the data collection method, the researcher must take steps to ensure that the interview transcripts completely and accurately reflect what respondents have communicated. This involves the researcher checking over the transcripts themselves, with reference to any notes taken during the interview, or preferably an audio recording of the interview, or alternatively, the researcher can have the respondent check and endorse the transcript themselves. The researcher must also be careful during the data analysis phase not to assign meanings to words or phrases that are not accurate in the context of what respondents have said. To guard against this risk, researchers should have their supervisors or other independent parties appraise these assigned meanings to verify that they are accurate.

3.8.2 Practice

To ensure the rigour and trustworthiness of this study, the researcher engaged in the following practices:

- 1) Memos were regularly created to record the researcher's thoughts about the research, important events, the outcomes of supervisory meetings, and other matters, such as the bracketing of his knowledge and assumptions concerning the research. The researcher also created detailed field notes to record his experiences in the field. Samples of these memos and field notes have been included in this thesis (see Appendix B).
- 2) Important meetings with supervisors were recorded using a digital recorder to show that they had taken place, and also for reference purposes during challenging periods of the research. The audio recordings of these meetings are in the possession of the researcher should they need to be produced to establish rigour.
- 3) Each interview transcript was checked for accuracy multiple times (by both the researcher and the company engaged to transcribe the interviews) against the audio recordings of these interviews, which the researcher can also produce if required.
- 4) Regular reflection on the direction that this emergent study was taking, and with this, having an awareness of the perils of: (i) failing to bracket

knowledge and assumptions concerning the research, and (ii) adopting a theoretical framework that bears no relation to the story that is told by the data, were practiced by the researcher.

- 5) Draft copies of the thesis were saved to evidence the progression of the research at its different stages.
- 6) Giving extensive time and effort to cross-checking the entry of data, the practice of coding, and analysis of the data to ensure the plausibility of results.
- 7) Meetings were held with supervisors at regular intervals, and they took place at important stages of the research, to satisfy the requirement to establish rigour, for example, after the familiarisation study was conducted, to review and amend the interview schedule before commencing with the main study. Another example was when the researcher met with his supervisor to practice coding the data, in order to ensure that the codes attached to the data by the researcher accurately reflected the substance of that data.

3.9 Ethical issues

The researcher submitted a 'Form C' application for approval of research with low risk to the University Human Research Ethics Committee, which was approved on 25 February 2013 (approval number GSB 04-13). Given that this research does not involve high risk experiments with humans or animals, it was not necessary to file either a 'Form A' or 'AEC' application.

In line with what was required for that application to be approved, the researcher has ensured that ethical standards were met and maintained, especially as it concerned the disclosure of information to respondents, the conduct of interviews, engaging a transcriber and the storage of research data.

Typically, respondents were forwarded the research information sheet and the interview schedule before the interview was conducted. All respondents, especially those who did not have the research information sheet and the interview schedule forwarded to them previously, were verbally informed by the researcher at the very beginning of the interview that:

- 1) All information they provided for the study would remain confidential;

- 2) Where required, information would be de-identified so as to ensure confidentiality;
- 3) The information provided would be used solely for the purpose of the study, and at a later time to produce other academic publications related to the research topic; and
- 4) At any time prior to this study being published, they had the option to withdraw their participation in the study.

Only after respondents acknowledged that they understood this information and agreed to proceed with the interview on that basis, were the interviews conducted. The researcher chose to verbally communicate this information to respondents and have them indicate their understanding informally, rather than have them go through the formal process of signing a consent form, because he learned during the familiarisation study that respondents who are leaders, are less likely to agree to be interviewed if they are required to fill out paperwork as a condition of their participation. Upon meeting with his supervisor after the familiarisation study was completed in order to review the process, this issue was discussed and the supervisor communicated that the verbal approach of obtaining consent was acceptable. On this basis, the researcher continued with the practice for the main part of the study, with no objection being raised by respondents at any stage of the process.

As it concerns the conduct of the research interviews, each respondent was treated with dignity, respect and understanding. The interviews were conducted promptly, with time limits imposed by respondents being adhered to by the researcher. At the end of each interview, the researcher offered to forward to the respondent a copy of the thesis upon its completion, in gratitude for their participation. In the overwhelming majority of cases, the respondent accepted this offer, reflecting the positive view that they had of their experience with the researcher.

The Australian digital transcription company engaged to transcribe the research interviews recognises the importance of their clients' privacy and confidentiality. They maintain strict compliance with the National Privacy Principles contained in the *Privacy Act 1988* (Cth), and provide end to end protection of all digital audio files and documents using 128 bit SSL encryption.

In softcopy form, the research data were stored on a computer that was password protected. Only the researcher knew the password, which was changed every three months as a protective measure. In hardcopy form, the research data were secured in a work office closet, with just the researcher having access to the closet keys. As was previously stipulated in the candidacy proposal document, both forms of data will be securely stored by the Graduate School of Business for a period of five years after the publication of this thesis.

3.10 Summary

In summary, the introduction to the chapter provided a schematic account of the flow of the research design, theoretical perspectives, reasoning for their choice, and the resulting researcher intent. This reflected the paradigmatic requirements, both theoretical and technical of a ‘becoming’, interpretive study. The chapter produced a detailed account of the logic of the various parts that made up the methodology. The two dominant and often competing ontologies of positivist and constructivist research were addressed, and justification was made for the choices included in the research design. The choice of a qualitative and grounded theory perspective required research decisions that would allow the protocols to be reflected in the design and practice of the study. Also, the theoretical perspectives of symbolic interactionism and phenomenology were reflected in the construction of the interview schedule in the semi-structured interview data collection method. As well as discussion of elements of the study, such as a familiarisation study, data collection and data analysis, both the theory and the practice employed were presented. The steps taken to ensure research rigour and ethical considerations were described comprehensively, with special note of the actions taken by the researcher to preserve the anonymity of respondents.

The methodology described above, both in theory and practice, resulted in the collection of data that were as authentic as it was possible to be. The data were coded and categorised tentatively, until constant comparison and re-allocation produced findings that reflected the meaning contributed by respondents. The findings are reported in the next chapter, alongside researcher comments.

CHAPTER 4 - RESEARCH FINDINGS

4.1 Introduction

The data collected in this study were analysed as described in Chapter Three using the following protocols. Recorded interviews were fully transcribed and put into an ethnographic software called ATLAS.ti (version 7), to allow for the preservation of authentic comments from respondents. The unit of analysis was an utterance appertaining to the research question and objectives. The utterances were preserved *invivo*, with extracts used as code labels. Using the constant comparative method, codes were allocated into categories of meaning ('families' in the software terms). Subsequently, again using the constant comparative method together with the research objectives, categories were combined into themes reflecting different facets of the lived calling and leadership behaviour. The chapter begins with a description of the research objectives, and the categories that were relevant to responding to those objectives. The data are presented first with a network map of the codes (authentic utterances) of respondents. This is followed by a list of the subcategories developed from the *invivo* codes. The list is followed by a network map of the subcategories as listed. To present evidence of the richness of the data, quotations from respondents, and extracts from longer quotations are presented. Throughout the data analysis activities, care was taken to preserve the authenticity of respondents' contributions. In addition to presenting the data in network maps and respondent quotations, the researcher strove to weave the story of lived calling and leadership as it was developing. The method used for this was that of '**researcher comment**'. This was also useful to the researcher in terms of the thematic analysis that resulted in the five themes presented at the end of the chapter.

The integrated network maps contain all codes belonging to a category of meaning. The purpose of these maps is to show the density of responses captured as codes, and as it pertains to the sub-category maps, the grouping of these codes into themes. Each code is reflected in the lists of sub-categories, despite not being easily observable on these maps. Keeping the integrated network maps to the size that they appear in the document also preserved the confidentiality of respondent utterances, particularly as it concerned the names of identifiable persons offered for illustrative purposes.

4.2 Research objective 1: To determine whether, and to what level, a lived calling drives leadership accomplishment of a virtuous purpose

The first research objective was to determine whether, and to what level, a lived calling drives leadership accomplishment of a virtuous purpose. The research findings affirm that a lived calling can drive the leadership accomplishment of a virtuous purpose. The following three categories were major contributors to this research objective:

- 1) Definition / understanding of calling / vocation
- 2) Motivation
- 3) Understanding / characteristics of leadership

To establish the relevance of these categories, they will be shown with subcategories and supporting quotations. The first set of quotations for each category encompasses general respondent utterances which relate to that category. The second set of quotations for each category comprises the more pertinent respondent utterances that went towards the generation of the theory that is outlined in the following chapter.

4.2.1 Category 1: Definition / understanding of calling / vocation

As shown by Figure 4.1, this category generated 191 codes.

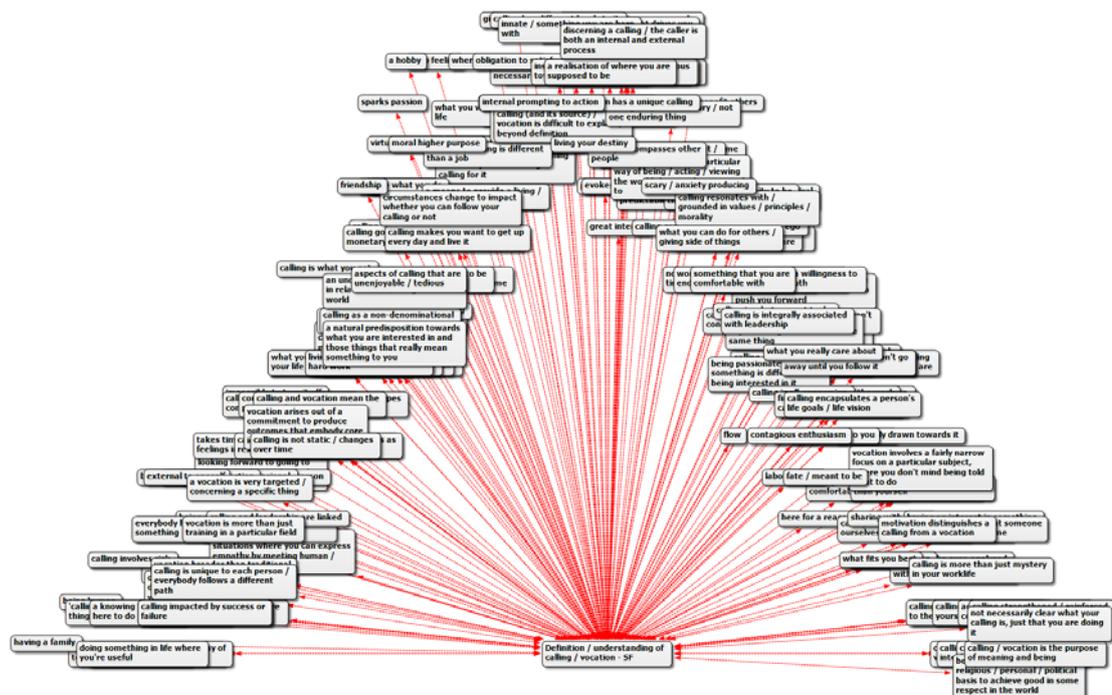


Figure 4.1 - Codes for 'Definition / understanding of calling / vocation'

Within the 'Definition / understanding of calling / vocation' category, 89 subcategories were identified (as shown by Figure 4.2). These were:

<ol style="list-style-type: none"> 1. calling is something you would spend your free time doing / a hobby 2. not in tune with calling all the time 3. calling does not involve the ego 4. having specific / strong instincts towards an area of work 5. calling is different than a job 6. calling based around what interests you 7. having an absolute passion for something 8. vocation broader than traditional understanding 9. calling makes you want to get up every day and live it 10. calling is deep within / personal to the individual 11. not necessarily clear what your calling is, just that you are doing it 12. calling is what you get to do 13. moral higher purpose 14. calling requires trust in ourselves / others / its source 15. calling encompasses other people 16. contagious enthusiasm 17. religious connotation / connection to calling / vocation 18. obligation to satisfy calling 19. divine energy of universal love / Buddha / Yahweh / God 20. vocation different from technical or purely professional roles 21. calling / vocation doesn't necessarily involve doing good 22. calling is not always a conscious thing / may be unconscious 23. meaning of vocation changes as life goes on 	<ol style="list-style-type: none"> 24. a means to provide a living / income 25. living your calling requires more than just passion 26. calling is more than just mystery in your worklife 27. calling / vocation is all-consuming 28. a vocation is very targeted / concerning a specific thing 29. calling is persistent / won't go away until you follow it 30. pleasurable / fun 31. doing what you love 32. calling (and its source) / vocation is difficult to explain / beyond definition 33. calling is different than a vocation 34. calling pushes you out of comfort zone 35. coming to a place of peace and acceptance about who you are 36. what you really care about 37. flow 38. calling is what you feel comfortable doing 39. calling is where you find your truth 40. living your calling is / can be hard work 41. God given mission that he hopes and expects us to achieve 42. being here for a reason 43. calling can drive leadership 44. discerning a calling / the caller is both an internal and external process 45. gives me a buzz 46. a duty of sharing my passion with others 47. aspects of calling that are unenjoyable / tedious 48. lived calling doesn't give rise to predictable leadership behaviour 49. being on purpose 50. calling can be over-analysed
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51. provides the opportunity to be the best person we can be	71. calling is what you excel at / have a natural ability for
52. having the talent for something doesn't equate to having a calling for it	72. instant gut-level attraction towards something
53. calling and the person experiencing it are one and the same thing	73. calling and vocation mean the same thing
54. calling is multidimensional	74. being a part of something bigger than yourself
55. finding / understanding your calling is not easy	75. calling is something that you have always wanted to do
56. use gifts / skills to benefit others	76. DNA / intrinsic to who you are
57. vocation is something that you can be committed to without necessarily having a calling to that	77. calling is something that you immerse yourself in
58. calling encapsulates a person's life goals / life vision	78. we all deny our calling to some extent
59. calling is what you are meant to do with your life	79. intuitive aspect
60. calling is not an intellectual thing	80. external to oneself
61. calling resonates with / grounded in values / principles / morality	81. knowing what you want to do with your life
62. circumstances change to impact whether you can follow your calling or not	82. calling is not static / changes over time
63. calling emerges / unfolds over a period of time	83. calling goes beyond just monetary rewards
64. calling requires sacrifices to be made	84. calling strengthened / reinforced through ritual
65. integral ingredient to the way of life	85. life gradually exposes you to situations where you can express empathy by meeting human / community needs
66. can be part of calling in a small way or a big way	86. doing something in life where you're useful
67. calling is the path of least resistance	87. where you need to be / what you need to do
68. calling is found out of a problem	88. each person has a unique calling
69. calling is addictive / makes you hungry	89. calling impacted by success or failure
70. innate / something you are born with	

Figure 4.2 is a schematic representation of the subcategories listed above. It demonstrates the usefulness of the network view in aiding the researcher to look for clusters of codes whilst retaining the utterances of respondents. Figure 4.6 illustrates more clearly, the cluster of codes that were allocated into subcategories of meaning.

do. I can see that there is a connection between them (a lived calling and leadership) but yet again, they are two different phases in my mind. That is the way that I see them, so. // Yeah, well I think it (my leadership) goes back, and truly I've not thought about this before, but I think it goes back to this calling or this vocation around just let's use social justice principles, you know, for me, which I pull it from that place. // Facilitator: You want them to be leaders and to satisfy the purpose of the organisation. Do you feel that the only way they can do that is by, I guess, tapping into their own calling? Interviewee: Yes. // I guess I'd say it's (my calling) about the driver behind, for example, the career. So I often give - when I've talked to people over the last 12 months about why I do what I do, it comes back to what the principles are about how I like to operate and particularly what it is about me that leads me to want to achieve something with my life. So it's really - it's - in a way it's - I think it's integrally associated with leadership.

The role of the research comments below was to first present the story as it was unfolding, and secondly to help the researcher to develop the themes that are presented at the end of the chapter.

Researcher comment: These subcategories embody the different and dominant characterisations that the respondents had of the 'calling / vocation' concept. Being a very broad and personal concept that encompasses multiple dimensions of meaning, understanding and experience, these subcategories present a more complete picture of what a calling / vocation is, and integrate both commonly recognised features (for example, a calling is different to a job) and more unique perspectives that enriched the researcher's understanding of the concept (for example, your calling is impacted by success or failure). The importance of this to the research is that it greatly informs us of the basis on which leadership is manifested through a lived calling / vocation.

<p>26. doing great work</p> <p>27. fell into area of work</p> <p>28. driving your own success</p> <p>29. making money</p> <p>30. seeking understanding, knowledge, meaning around calling</p> <p>31. recognition of skills has directed career path / has increased with time</p> <p>32. worthwhile work</p> <p>33. improving conditions / making things better</p> <p>34. continuous improvement</p> <p>35. curious about role / industry</p> <p>36. important work</p> <p>37. rewarding work</p> <p>38. fulfilling work</p> <p>39. not concerned with title / status / perks of role</p> <p>40. bettering the family</p> <p>41. doing good things for others</p> <p>42. not motivated by money / external rewards</p> <p>43. motivation is unclear</p> <p>44. understood her passion</p> <p>45. effecting change</p> <p>46. meaningful work</p>	<p>47. contributing to something bigger than yourself</p> <p>48. ensuring business survival</p> <p>49. strive for excellence</p> <p>50. absence of strong drive / desire towards something</p> <p>51. fear as a positive / motivating force</p> <p>52. 'it's my vocation' / not sure what else I would do</p> <p>53. personal / lived experience of cause</p> <p>54. delivering outcomes / results</p> <p>55. success</p> <p>56. paid to lead / fulfilling the role that I have been appointed to</p> <p>57. working with people who want to do something</p> <p>58. lots of work still to do</p> <p>59. didn't choose to lead / was chosen by others to lead</p> <p>60. gravitated to leadership role because of passion</p> <p>61. personal gain / benefits</p> <p>62. personal interest combined with desire to achieve positive outcomes for clients</p> <p>63. here because of the organisation</p> <p>64. providing a public platform for Greens policies / beliefs</p> <p>65. fulfilling an idea of God's plan for me</p>
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As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

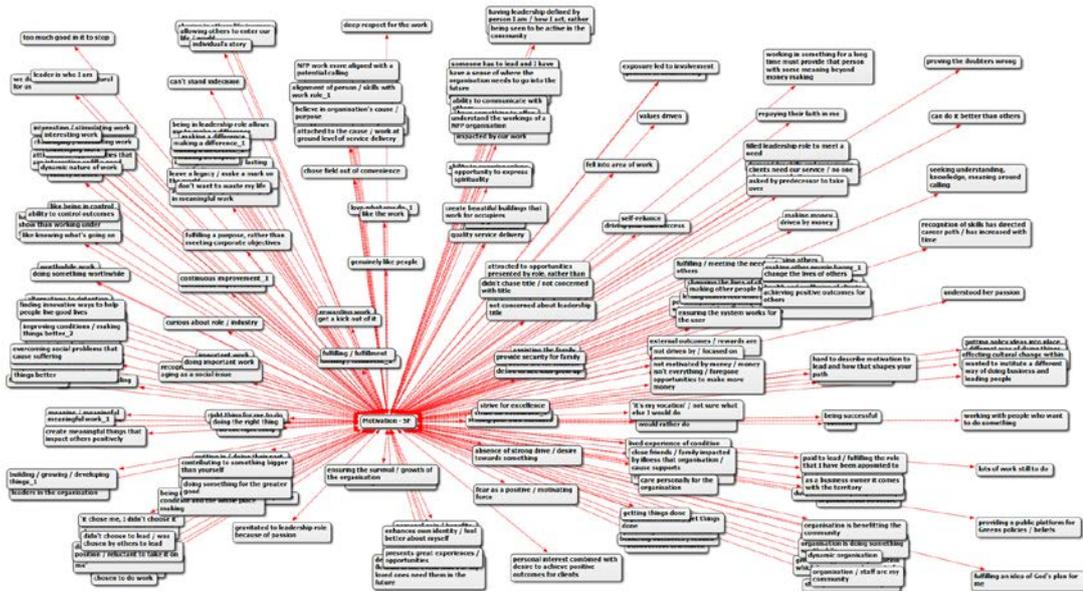


Figure 4.4 - Subcategories for 'Motivation'

And it's also, I guess, seeing the survival and now the growth phase of the organisation which, two years ago, when we first took over, when we actually had discussions about when we would shut the place down in an orderly fashion. So it's that turnaround. // I - there's a bit of fear of failure in there. I think that drives me. // However when I took on this job why I took on this job or why I was interested in applying for the job was at that point in time a couple of things we were interested in. One was I had worked for a number of years in the organisation especially the public service and I thought there was a different way of doing business and of working and a different way of leading people. // So a tremendous amount and in fact, a lot of people get a huge amount of joy, if you like or pleasure or satisfaction, whatever sort of word you want to use, out of doing something to help other people, whatever and I think, a lot of it is, because it creates meaning. You know, like it makes me feel good about me, you know what I mean? // So I genuinely like people so that's the most important thing. I like nearly all of my - if I don't like someone someone else can deal with them. So I actually genuinely like people, I'm interested. I'd say it's because I know what a difference it can make in the quality of their life, and to me it's all about improving people's quality of life, whether it be as a personal trainer you are getting them involved and improving their fitness, improving their body composition, improving their body image. And then now, with the supplement side of things, improving their overall health. // So I don't know quite how it fits but

what I'm able to be involved with, projects we've got on, are city changing sort of projects, lots of the urban design run of things which I really love. // I think it's pretty much in alignment because of who I am and I think that's where you've hit the nail right on the head as far as a lot of people are concerned. It's the way you are and I'm a people's person. Now, if you're not a people's person, then don't go into sales. Find something else that you might be better off going and doing, being a computer type work where you don't have to go and see people, and sit on that all day. I couldn't stand that myself. I'd rather been talking to someone than doing that. // Back behind it is an unwavering recognition that my role is to just fulfil what people need, be it our clients or our staff. // With the Activ role coming up and me being asked to put my hand up for it I guess the question I asked myself is what do I want to do? Do I want to sell health insurance because in essence health insurance is a product or do I want to help people with disability? When I put it in those terms I picked the latter. I thought I'd be better placed to help people with disability. So it was apparent to me that I am motivated I guess much more by a purpose than I am by just what a corporation might do if you like. // The other one was because it was a church based organisation I felt that there was also an opportunity for me to be able to express some of those things that were spiritually important to me.

Researcher comment: These subcategories were chosen to reflect the different and dominant motivations that the respondents to the study had. These dominant motivations, for example, improving conditions / making things better, making a difference and alignment of person / skills with work role, are important in explaining the ways in which leadership accomplishment of a virtuous purpose is manifested through a lived calling. At the start of the data analysis process, consideration was given to grouping the codes into two separate subcategories (self-interest and service based motivations), but grouping the codes in this way would have been an overly simplistic and inaccurate means of dealing with the data, which spoke of drives that fell between and outside of these two neat conceptual subcategories.

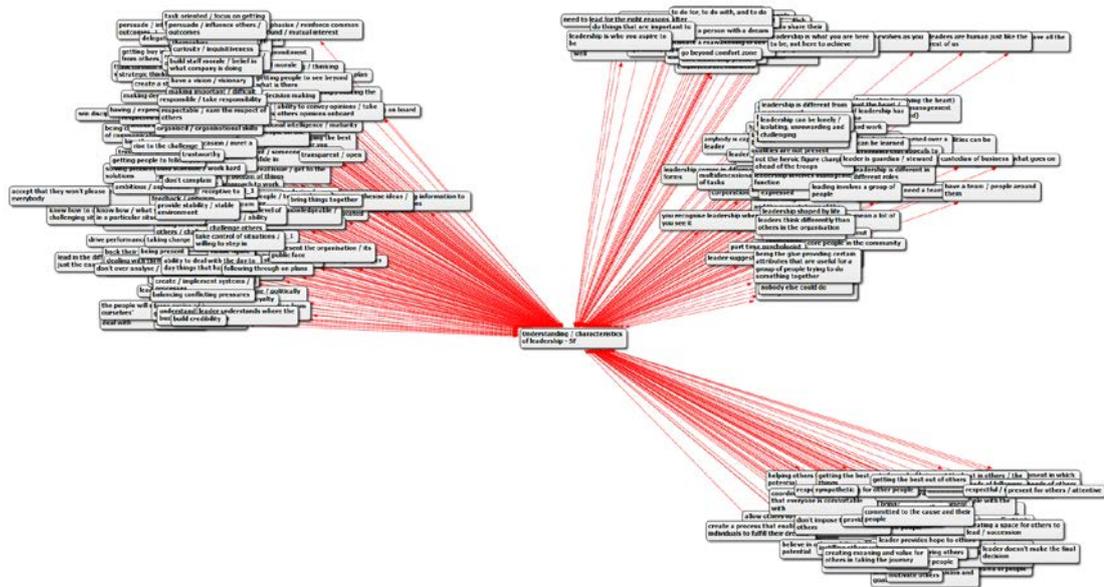


Figure 4.6 - Subcategories for ‘Understanding / characteristics of leadership’

Often, I think leadership is about being able to create meaning for others. It’s meaning and value. So others, if you like, know that they want to do something, you know, they know intuitively that they want to go somewhere or they want to do something and they want to do it in a certain way. What the leader is able to do, is able to create the path for them and make it meaningful and make it actually relate to... It’s almost if they had long enough, they could work it out themselves, right, but someone has got there before and said, this is the path, this is where we’re going, this is what we’re doing and it’s exactly what they think. It’s actually there, but it’s created for them. So part of the value of a leader, is actually understanding what he’s dealing with, okay. // The basis of all leadership, I believe, is self-awareness. You can’t lead others unless you really know yourself and unless you’ve done some work on yourself and you know the sort of stuff we’re talking about now, you’ve had that, you’ve gone through these processes, so where am I going, what am I trying to achieve and so on. If you’re self-aware, truly self-aware, then the next thing you need to do as a leader, is you must have a vision. Where are you taking your people, where are you going? And it’s got to be a vision that’s my vision, you come with me, it’s got to be our vision, let’s do it together. So it’s a vision for your organisation, it’s a vision for your family, even a vision for yourself but the vision that you have has got to be something that everyone embraces who you need to take on the journey with you.

And, to me, that's a very simple definition of how to be a leader but I see people who even run workshops in leadership who aren't leaders themselves because their ego is in the way. I think a true leader is one whose ego is either in alignment with good performance or is not there. Their ego is healthy. // Look I think... I'm quite a philosophical person. I think a lot, I reflect a lot on life. One of my greatest joys is to walk on the beach and watch the sunset and just to reflect and be in God's presence and feel the wind and the waves and all that sort of stuff. And I get a lot of energy from that sort of stuff. So therefore I suppose I fill my reservoir from taking from what God has provided. So intrinsically I think there is a core belief in me where I can then - once I'm, if you like, whole within, I can then extrinsically share that leadership. // My view is leaders is to be the orchestra conductor to bring people to the working surface. At the working surface you respond to the need, you creatively move forward so you respond, I move forward. We don't know what's going to come out of this next discussion but it'll be cool stuff if we don't have our ego in the moment. So for me leadership is bringing people to that point where the universe meets and two entities dissolve into one. // It (leadership) is about being and I think that's as much a Christian concept as a Buddhist concept in the sense that it's about transcendence, it's about going beyond self. // It's really by your presence you lead. By your actions you lead. So 90% of communication is non-verbal so it's not what you say, it's as Saint Francis always said, 'preach your gospel every day and occasionally use words'. That, you know, I think that is what leadership is. So it has to be authentic. You have to walk your talk. You need to be trustworthy. You need to be true blue. If you're in it for yourself or if it is some ego stuff then, if it is just ego, it will not grow, it will not develop. It will burn in your lifetime.

Researcher comment: These subcategories were chosen primarily to differentiate between the characteristics of a leader, and understandings that the respondents had of the leadership concept. The subcategory, 'leadership behaviour which positively impacts their / other people', emerged from the data as a dominant theme, with the codes that it contains, detailing the many ways that leaders serve a virtuous purpose in the lives of others. Of similar importance to this research are the codes within the subcategory, 'leadership characteristics / behaviours that are pertinent to a lived calling', which were used by the researcher in the discussion chapter, to establish a lived calling as a basis of leadership accomplishment of a virtuous purpose.

Within the ‘Lived calling behaviours’ category, 6 subcategories were identified (as shown by Figure 4.8). These were:

1. personal practices
2. service to others
3. dealing / working with people
4. improving conditions / making things better
5. behaviour within the organisation
6. behaviour specific to the calling

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

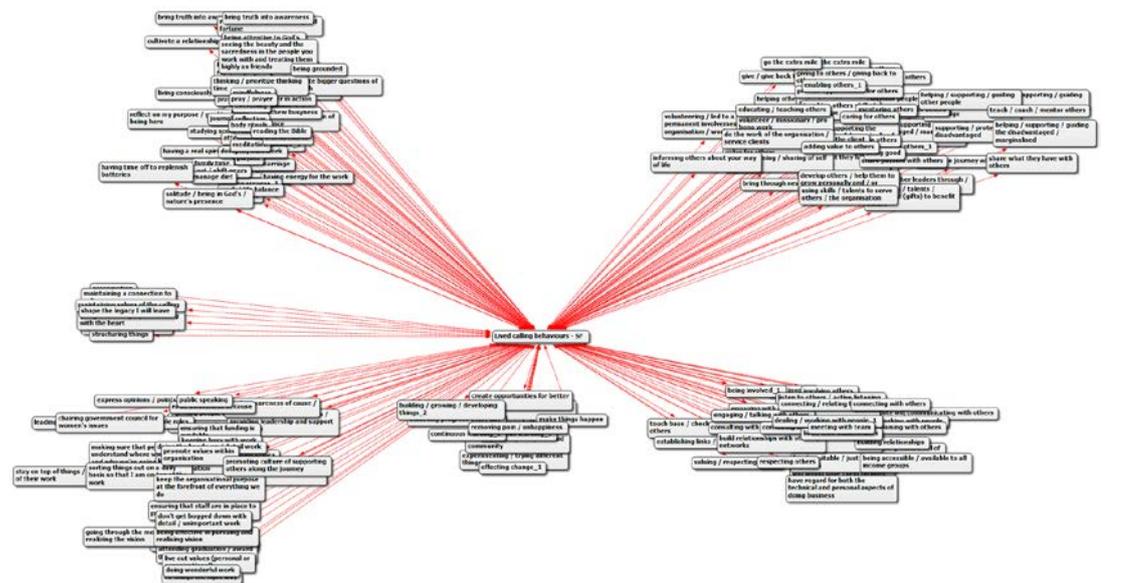


Figure 4.8 - Subcategories for ‘Lived calling behaviours’

I mean, I'm now removed from actual client contact, but my staff are always coming to me with particular issues about clients. I'm often having to make judgements about whether or not we should be providing a service for a client, whether or not we should be looking at whether we charge them full fees, or whether we should be reducing fees for them, all those sorts of things. // I make sure I focus - this is a sort of a role that you could focus on the minutiae of many, many things that go on in a day-to-day, so I make sure that I keep - I'm very structured and organised about what I do in a particular day and if I'm not spending - we even colour-code my diary. My PA colour-codes my diary in terms of the amount of time I spend in the

coaching and managing space versus just technical and admin type duties. // There'd be scarcely a job in our business that I haven't personally, physically or mentally been directly engaged in. So I'm not an accountant so I won't profess to say that I've done the accounting side of the business but I think I have a reasonable sort of financial understanding. But we entered the business, my brothers and I and we scrubbed the floor and cleaned the drains and drove vans and did deliveries and two days ago I was out meeting a client, a new restaurant chef, with my sales guys and they just wanted a bit of input. So we keep very close to our business.

My calling is really about having a step-by-step, stage-by-stage process for humanity to reach the great integrity about all being in one whole pattern. So every day I do a little bit of that. I'm a psychologist so I see people here, and my focus is always getting them to connect with themselves so that they can see their path. So it manifests in every single conversation. As I'm talking to you you're going oh, that's interesting and you're coming a little bit closer to yours. // One of my greatest joys is to walk on the beach and watch the sunset and just to reflect and be in God's presence and feel the wind and the waves and all that sort of stuff. And I get a lot of energy from that sort of stuff. So therefore I suppose I fill my reservoir from taking from what God has provided. // I very much - and this is a key part of leadership to me. You have to model the behaviour you want to see in others. So we're very much - have become a values based organisation with a clear understanding of both strategy and vision. So living that every day with all the employees so any conversation you have you're demonstrating that you're living that the same way and that you understand what they're going through. So we have a cricket operations area that has completely different challenges to our commercial area. But being able to talk to those people and offer some guidance and support without getting involved in the nitty gritty brings them on the journey. // Well you need to be grounded and you need to live your life consciously. So you need to take the busyness out of your life. So you need to be grounded. You need to start with prayer and finish with prayer, and that doesn't mean words, it doesn't mean going to church, but the way you drive to work. Having a real balance in your work and life balance. Having a good marriage. Having a real spirituality and seeing the beauty and the sacredness in the people that you work with and to treat them accordingly to those values. They

are not units of a business or an organisation. That friendship is a calling and a great responsibility.

Researcher comment: These chosen subcategories distinguish the ways in which lived calling behaviours are expressed in the respondents' lives. The 'personal practices' subcategory is important to highlight because it shows how individuals must cultivate the space within themselves, from which they can respond to their calling. Being a very unique subset of behaviours, than those involving other people or behaviours that serve them, they also take a very different form from other functional behaviours that are manifested in organisational life. The subcategory titled 'behaviour specific to the calling' was chosen to hold the codes where respondents expressed a novel perspective on the connection between their lived calling and their behaviour. The 'improving conditions / making things better' subcategory, which evidences behaviour extending beyond service to others that realises a virtuous purpose, was also pivotal to the theory generation process outlined in the discussion chapter to follow.

4.3.2 Category 5: Examples of lived calling

As shown by Figure 4.9, this category generated 110 codes.

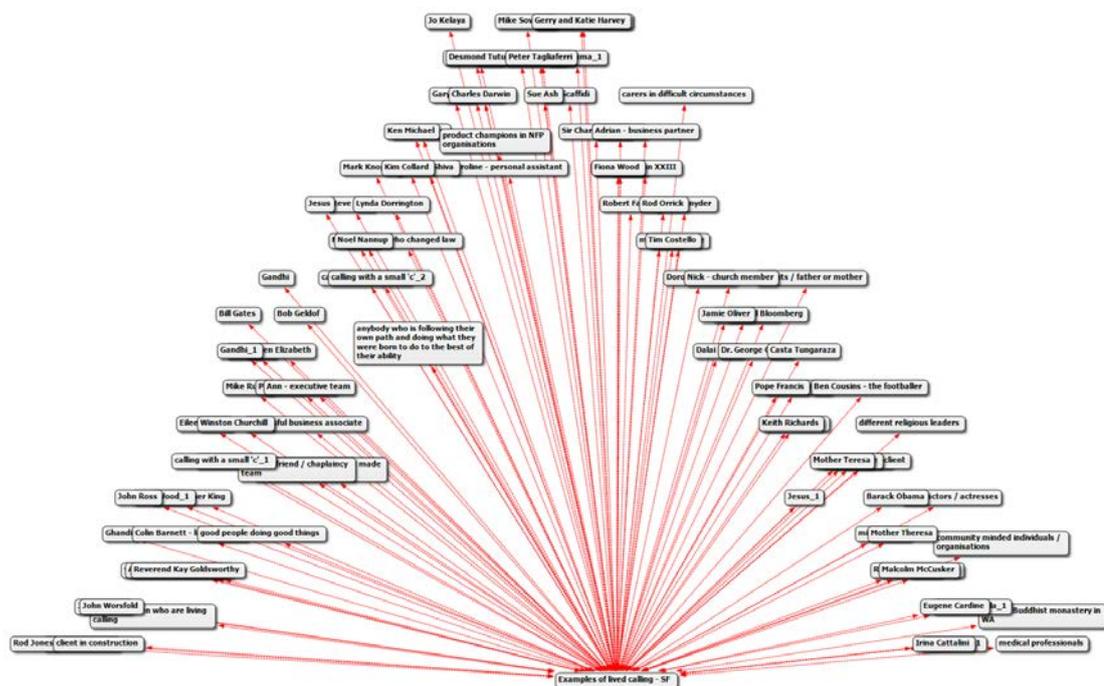


Figure 4.9 - Codes for 'Examples of lived calling'

I think they use an acronym. But he's a very passionate guy about old people and he's very driven for it, a good national leader. And he's a terrific guy. If I was like him, I'd be very happy. // I admire a guy by the name of Matt Taylor who I met a few years back. Again, a real down to earth guy and he challenged Melissa Parke in Fremantle for the elections and, unfortunately he was green, a little bit green, but a guy that understands what's required and in this last local election, he's got the seat for, what is it, I think - is it Leeming? Yeah, he's picked up a seat under the Libs and he understands. We've had many conversations. His background is also marine biology. // You know and in fact, for that matter, if you look on the other side, you look at, as we talked about before, John Worsfold, right, he seems to be that sort of guy living his calling.

I don't see 'calling' as 'calling' with a big 'C', okay? I see it as doing something in life where you're useful and where you're happy and where you feel fulfilled. So if you look at it that way, it can be a very humble job, even. It doesn't have to be leading America or leading Australia or anything else. And I guess the sign that people are reasonably in the place that they should be is if there's some satisfaction in their work, they spread some happiness around them rather than anger or discord and they're not just in it for themselves. // There's another lady, Casta Tungaraza, who's the equity officer at Murdoch University, a Tanzanian lady and she's very proactive in the new and emerging communities so called as opposed to the older ethnic communities, the Italians and the Greeks and things. Very passionate about women's interests and she does, lives, breathes multiculturalism and trying to improve the cause for CALD women particularly from the African nations. She's just an amazing, absolutely amazing person. // Okay, Nelson Mandela; what a brilliant man. And, of course, the intervention there was the fact that he was put in jail for 20-odd years, 29 years, I think, and survived all of that and stuck to his principles and then was released and then became the President of the country. That's massive. I'll always look up to him. Martin Luther King. That's out there, you know? To a degree, John Curtin, in war-time still someone who could speak well, that type of stuff. And also when you think now about closer to home, people like Kim Collard. Kim went to a good school, Wesley, graduated university, graduated and then went into business and now he's living the life he wants to live. And his business is flourishing as he works in with mining companies and things like that. So there's some really

good people doing good things. // Yes, well obviously Jesus is a perfect example for me because he is a servant leader. He was faithful to the father. Um, the Dalai Lama, Cardine.

Researcher comment: These subcategories reflect the different spheres in which examples of a lived calling are found. As evidenced by the ‘calling with a small ‘c’ and ‘not for profit leaders / community volunteers’ subcategories, a lived calling is not exclusively the province of well known figures, and is present on a more fundamental and grounded level. The relevance of this category to this research objective, can be found in the behaviours that these lived calling examples have demonstrated either in public, for more well-known figures, or as described by respondents, through their personal experience of these individuals, for example:

“So a lot of people - well JR. We'll start with JR. The big man, JR. So he - wow what an inspiration. He's been an incredible character. A genuine, 100 per cent good guy, legit good guy. He says what he means and he means what he says so JR, he's living his calling for sure. He's inspired by young people and he wants to help young people. He works inside of charities and helps them assist the community which is, for me, that's inspirational because there's core values aligned there which I respect. So that's number one. I could probably rattle on all day about him I think”.

4.3.3 Category 6: Examples of unlived calling

As shown by Figure 4.11, this category generated 62 codes.

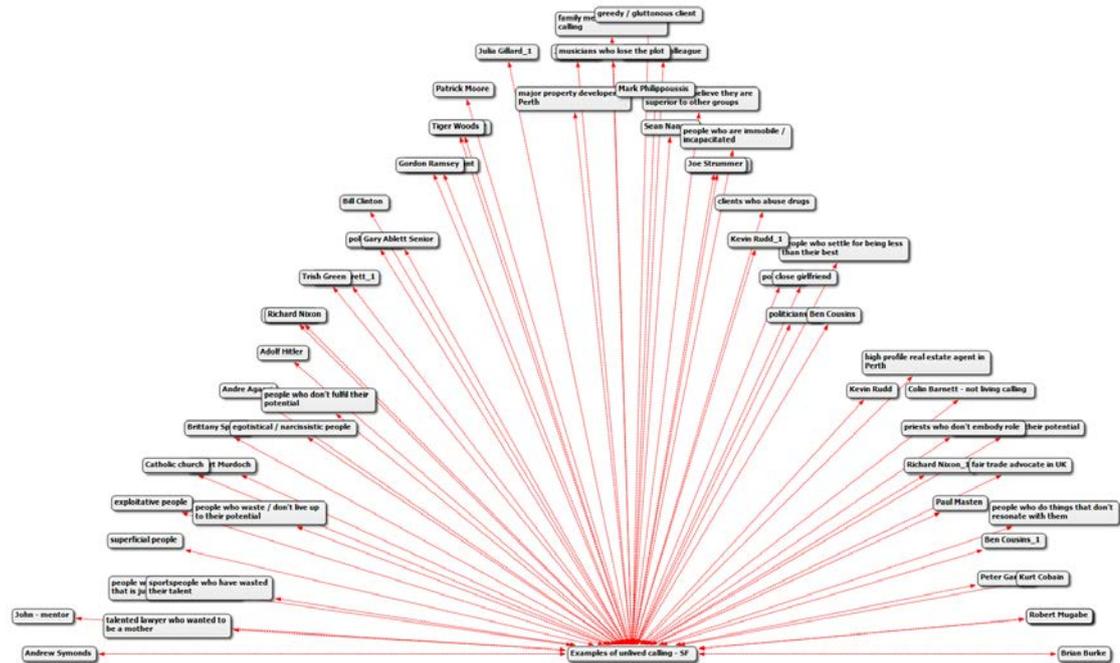


Figure 4.11 - Codes for ‘Examples of unlived calling’

Within the ‘Examples of unlived calling’ category, 14 subcategories were identified (as shown by Figure 4.12). These were:

1. people who believe in something that is just wrong	8. egotistical / narcissistic people
2. catholic church / priests	9. superficial people
3. politicians	10. exploitative people
4. people who are immobile / incapacitated	11. performing artists
5. unlived calling with a small ‘c’	12. sports figures
6. egotistical chefs	13. people who waste / don’t fulfill their potential
7. people who do things that don’t resonate with them	14. businesspeople

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

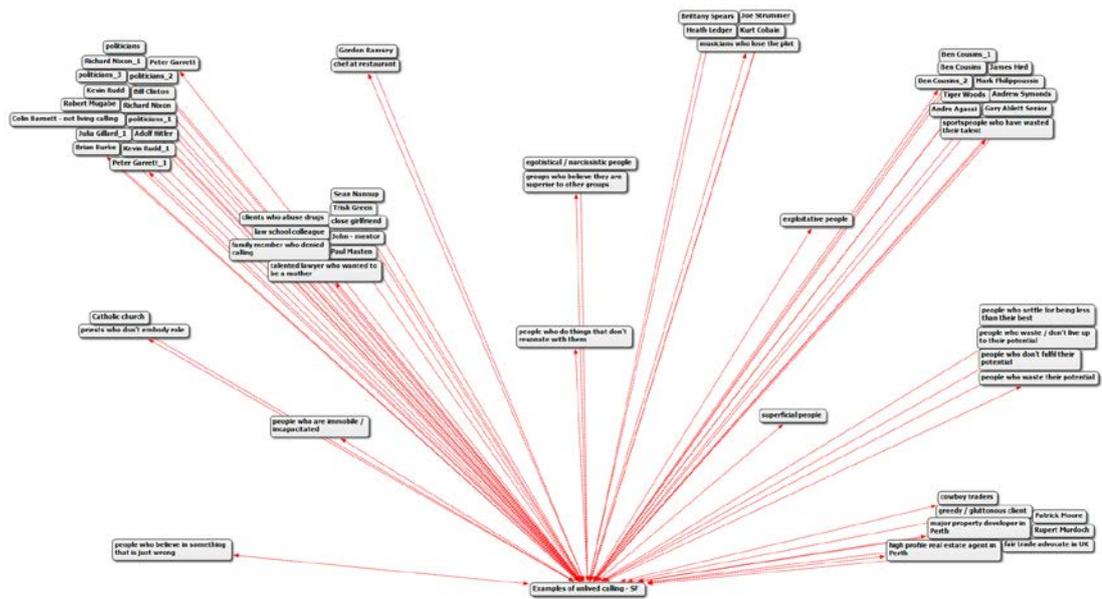


Figure 4.12 - Subcategories for ‘Examples of unlive calling’

I suppose if you want a sporting example, one fellow who’s wasted a talent, and that was that Philippoussis guy - you might have heard of him - the tennis player. If he had the application of Roger Federer, he’d have been still winning tournaments - a brilliant man, he had everything. // Adolf Hitler? Yeah. People who believe in something that is just wrong. The lady this morning who wants charity to begin at home for my people, just wrong. There are lots like that. People like Tour Blanche in South Africa. People who bomb things. Islamist extremists and Christian extremists, who believe that they are right. // My middle daughter used to love Brittany Spears and I think there’s myriad examples across the entertainment business of people who had - obviously have great talent, very young and the whole fame machine just pushes them over the rails. // I think that if Gillard resigned for the good of the party I think that she would be, I think that if she stays, it would be an ego thing and she is not looking out for the good of the labour party. And um the opposition and you need an opposition just that, for me, perhaps even Rudd for, not accepting that he got stabbed in the back. He is a Christian and Jesus said, ‘forgive 7 x 77’, and he hasn’t done that. He hasn’t accepted that he got knifed. // I look at Rupert Murdoch. I look at particularly Robert Mugabe and those countries in which the capacity to convince oneself that what you are doing when all evidence tells you ... all evidence around you and at one level the lies to one self in knowing what you’ve done that to me is the absolute abject failure of leadership.

Well, I certainly don't go for health is beauty stuff, and all the latest new bands, new bodies, new faces, or new models in town, so I think that is a lot of superficial. Anybody who leads a superficial life. I suppose, I think denies their calling. Because God didn't stuff up with anybody, so I think that anybody who doesn't live their full potential and stays on the superficial. // Yes, well I have seen people trying sometimes to do what they're not - doing something that doesn't resonate with them. I've seen people who maybe really love music and have never allowed themselves to explore that and have ended up say doing accounting or something. I have seen people that feel very frustrated and stuck but find it hard to take the chance to do something else. I think they possibly - I think sometimes I also see examples in famous people. Can see the tension that they face between the careers that they've chosen and their personal lives and the way that the two aren't fitting very well together because of the stresses and strains it's creating for them. // Well, I guess that's the example, but I think some of the people and I'm not sure I can name names, that run big corporations that have let their shareholders and their employees down by ego driven behaviour. I think some of our politicians are dreadful examples of people who seem not to have a vocation or if they did, they lost it somewhere along the way. // Well I see - it's easy to pick on politicians isn't it? But a lot of politicians I think are there for the wrong reasons and they don't - but there's some West Australian leaders and businessmen who behave in one way in business and another way in their personal life and there are women of course that do that as well. // It's all about me. The twig generation. Selfies. Putting photographs of yourself up on the net. Highly egotistical, and this obsession with the perfect body, and oh, God, it's just appalling.

Researcher comment: These subcategories reflect the different spheres in which examples of an unlived calling are found. Why the researcher has used this category to satisfy this research objective, is because the behaviour of these unlived calling examples (more particularly the well-known figures), can be contrasted with the behaviour exhibited by the lived calling examples, to more potently illustrate the form that the leadership accomplishment of a virtuous purpose takes. Providing a broader context to this category is the category 'Emotions / characteristics of unlived calling examples', which will be covered later on in the chapter to explain the way in

which the emotions / characteristics of these individuals present a barrier and inhibit their ability to live their calling.

4.4 Research objective 3: To describe the process of social influence by which leaders accomplish a virtuous purpose through a lived calling

The third research objective was to describe the process of social influence by which leaders accomplish a virtuous purpose through a lived calling. The following three categories were major contributors to this research objective:

- 1) Basis of leadership
- 2) Basis of following
- 3) Leadership style

To establish the relevance of these categories, they will be shown with subcategories and supporting quotations. The first set of quotations for each category encompasses general respondent utterances which relate to that category. The second set of quotations for each category comprises the more pertinent respondent utterances that went towards the generation of the theory that is outlined in the following chapter.

4.4.1 Category 7: Basis of leadership

As shown by Figure 4.13, this category generated 31 codes.

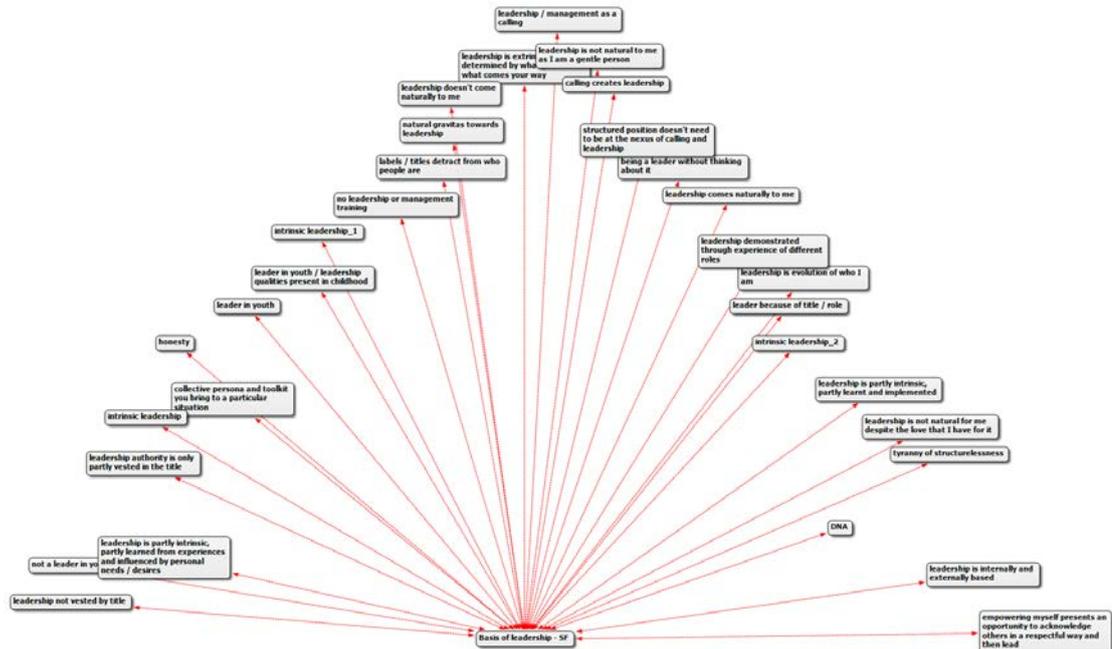


Figure 4.13 - Codes for ‘Basis of leadership’

Within the ‘Basis of leadership’ category, 13 subcategories were identified (as shown by Figure 4.14). These were:

1. empowering myself presents an opportunity to acknowledge others in a respectful way and then lead	7. leadership demonstrated through experience of different roles
2. calling creates leadership	8. leadership is extrinsic
3. intrinsic leadership	9. tyranny of structurelessness
4. honesty	10. leadership is not natural for me
5. leadership is internally and externally based	11. leadership / management as a calling
6. no leadership or management training	12. labels / titles detract from who people are
	13. structured position doesn't need to be at the nexus of calling and leadership

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

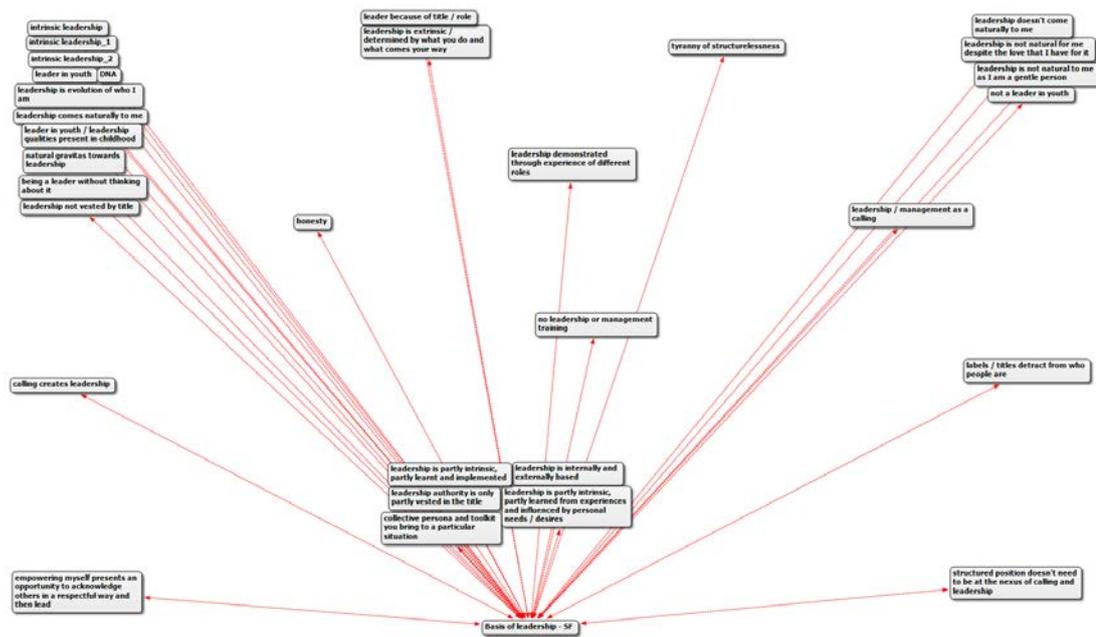


Figure 4.14 - Subcategories for ‘Basis of leadership’

You actually - I'm quite a gentle person and it's (leadership) not a natural thing. // So it's a combination there. I think part of it's natural, it's what's in you. Most leaders probably have that level of ambition as well. So if you've been putting your hand up it's a bit about you so most of them probably have that sort of personal side to it as well. // So I think there's the two different elements for me: one is the thinking part of it, which is intrinsic and enjoyable, and then there's the dealing with other people which I have to work a lot more at. // Yeah, I think it's a bit of both. If I think about the formal title of being the leader of the organisation there's obviously a clear role I have there to lead the organisation to achieve its purpose, set directions, fire people, do all those things. But, as I was saying to new people in induction, everybody's a leader, everybody can be a leader. You don't need to be in a position of authority or have the title to do that. // I mean, firstly, I think we're ascribed some of that by job title and position title, and therefore you're given some respect for that. However, you're only as good as you then do it because you can be given the title and be a shocking leader.

I don't think it's a title. I don't like to take those sorts of things on as a title. I just do what I do. I am who I am, and do what I can for this charity. I do what I can for my home and my people. Yeah, I don't like the terms or the labels that people have, because I think that takes away from who you are. // I do what I feel called to and in

that way people follow, whatever it may be. Whether it is a project for the homeless or single dads or men, who have been sexually abused, and sometimes somebody sees that and says 'hey, why don't you come to this group and do that or do that.' // That is how I would try and. I don't try necessarily to live that, it just happens. It is kind of an evolution of who I am. // So then the next time something comes up everyone in the room looks at me. It's like well yes I think he's done - I asked him to do these things, he's done them, it's good. It's that sort of honesty. // I suppose, in a sense, I'm not sure that a structured position doesn't necessarily need to be at the nexus of a calling and leadership. So it just so happens and I have two structured positions as CEO of Lifeline WA and chair of the board of the art gallery. // Yes, it has to originate in yourself because if it's originating from anything else it's not yours and it's not real. But I think you've got to be genuine. I mean you can't put it on. I mean you've got to be real.

Researcher comment: These subcategories represent the different bases on which the respondents demonstrate leadership. Some of the codes within these subcategories, for example, *no leadership or management training*, are more descriptive of the external conditions that have been a part of a respondent's journey, and don't directly speak to the more important distinction that needs to be made for this study, being leadership that is intrinsic, as opposed to leadership that is vested by role / title. For a lived calling to be shown to drive leadership accomplishment of a virtuous purpose, an intrinsic basis of that leadership must be proven by the data. As is clear from the findings presented for this category, intrinsic leadership was a dominant characteristic amongst the respondent group. Analysing this concept and other related concepts, in conjunction with the data contained in the 'Basis of following' category, the researcher will explain in the next chapter, the process of social influence by which leaders accomplish a virtuous purpose through a lived calling.

4.4.2 Category 8: Basis of following

As shown by Figure 4.15, this category generated 123 codes.

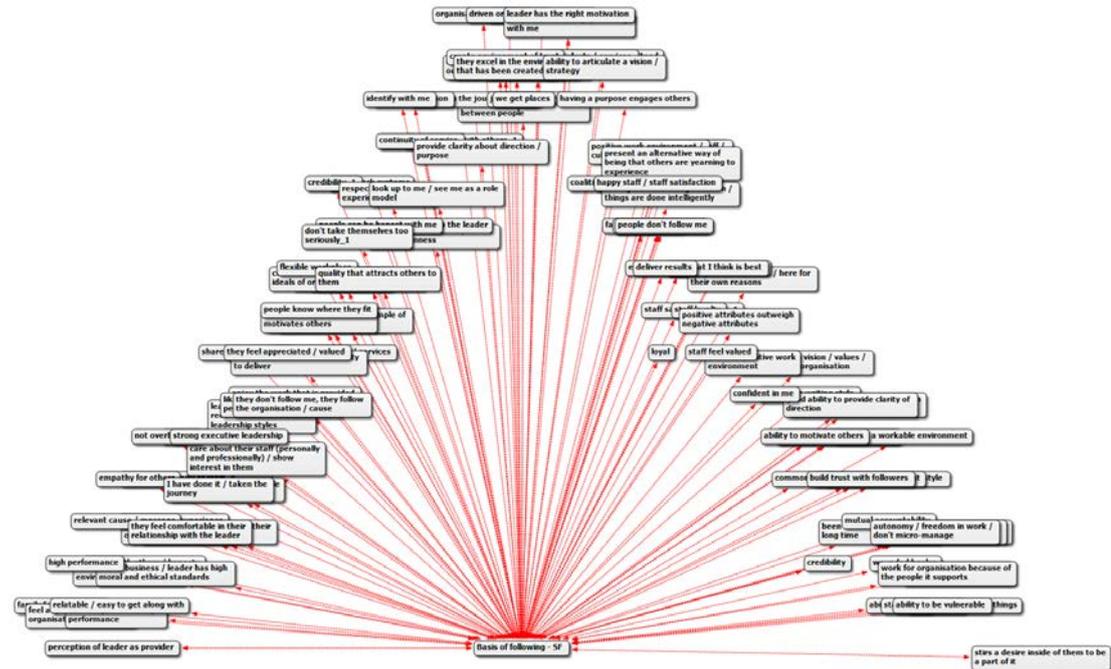


Figure 4.15 - Codes for ‘Basis of following’

Within the ‘Basis of following’ category, 45 subcategories were identified (as shown by Figure 4.16). These were:

1. staff understand what the organisation is about	15. environmental factors
2. look up to me / see me as a role model	16. resonance with the leader
3. positive attributes of the leader	17. leader is relatable / likeable
4. mutual accountability	18. staff know where they stand
5. staff feel valued	19. care about their staff (personally and professionally) / show interest in them
6. build trust with followers	20. like-minded and like-hearted people
7. relevant cause / message	21. they don't follow me / here for their own reasons
8. like the way the organisation is working	22. others are drawn to the leader
9. high quality products / services	23. having a purpose engages others
10. they feel that they have something to contribute to it	24. staff satisfaction
11. staff feel supported	25. achieving results / high performance
12. stirs a desire inside of them to be a part of it	26. autonomy / freedom in work / don't micro-manage
13. perception of leader as provider	27. leader has taken the journey
14. demonstrated leadership qualities	28. leader believes in me / is confident in me

is where I became a bit of - I have a very high level of integrity and what - my sort of love of people if you put it that way is genuine and I think everyone knows that. So I'm concerned in a genuine way for everyone, all of my colleagues. When stuff happens to people they kind of see that. Like when people fail I want them to pick up and succeed. So I think people say okay this is a nice guy, a genuine guy. So I think that's all important. Then it's about how you go about saying look I don't want to tell you what to do, I hardly ever make any decisions, I don't want to make any decisions, this is all about us being committed to go where we're going. So it's about creating that environment I think where people say okay I can work in this because we work out where we're going, we work out what my part is in it and then the person who's my boss doesn't stand over my shoulder, has confidence that I'm going to deliver.

Some sort of alignment, they see it and they go yes, something's happening here and we like their style. // The people are - to some degree they're a mirror of your own character and core values in lots of ways, because I've been in those role five years and we've turned over a few GMs in that period of time, but now if I look around the group and the GMs that we have, I'm pretty comfortable that all of them are in the right - they've got the right core values. // it's not just about the money but if there's some purpose behind what you do then people are far more willing to participate and engage and deliver. I think I see that particularly in our organisation in terms of the work that we do. // I think they follow me because I engage with them and I show them a path and I encourage them to be part of that path and I think it's that simple. A lot of people want to do the right thing, they may not know how to do that. So if you can show people a way they will follow. Again it's the journey and being inclusive. If they feel part of something and they feel you care about them and you care about what you're asking them to care about, they'll follow you. // I guess I have clarity of purpose, I'm passionate about it, and people can see that. People will say Lee cares about me. I want people who work here to know that I value the job that they do. So it's the small things. I say to my direct team tell me any little, tiny, little thing. If somebody's husband's off sick and in hospital for a month I want to know about it so I can send a little thing. The small things are really important to me as well. I guess, I'm clear about the purpose, recognise success when it happens, make people feel very valued and I'm driven. I work hard and people see that and, I think,

they respect that. // I think that certainly it is about service. It is about availability. It is continuity. I think authenticity, that I don't want to be a guru, so I don't create a guru following. I don't create a mass movement that is centred around Guido. I think that people follow me because I am a wounded healer. They can see that I have walked my talk, that I can be vulnerable and that I can share my brokenness appropriately.

Researcher comment: These subcategories encapsulate the various motivations that people have in following the respondents. Dominant motivations centre around the substance of the leader, what they do for followers, and the alignment that followers experience with the leader, or the organisation for which they work. Of interest to the researcher was that no response was given which indicated that people followed these individuals because they were compelled to. Rather, the data shows a more humanistic / relational basis to this process of social influence, that has evolved beyond the traditionally formal and rigid organisational chain of command model. As it pertains to the qualities of a lived calling that are demonstrated by the leader, the data suggests that followers are more receptive and engaged in bringing about a virtuous purpose, when the leader is aligned with their own calling, and demonstrates a high level of integrity, character and passion. In the next chapter, this unique dynamic of social influence that is driven by a lived calling, will be explained in greater detail, with reference to the data contained in the other categories that are relevant to the third research objective.

4.4.3 Category 9: Leadership style

As shown by Figure 4.17, this category generated 107 codes.

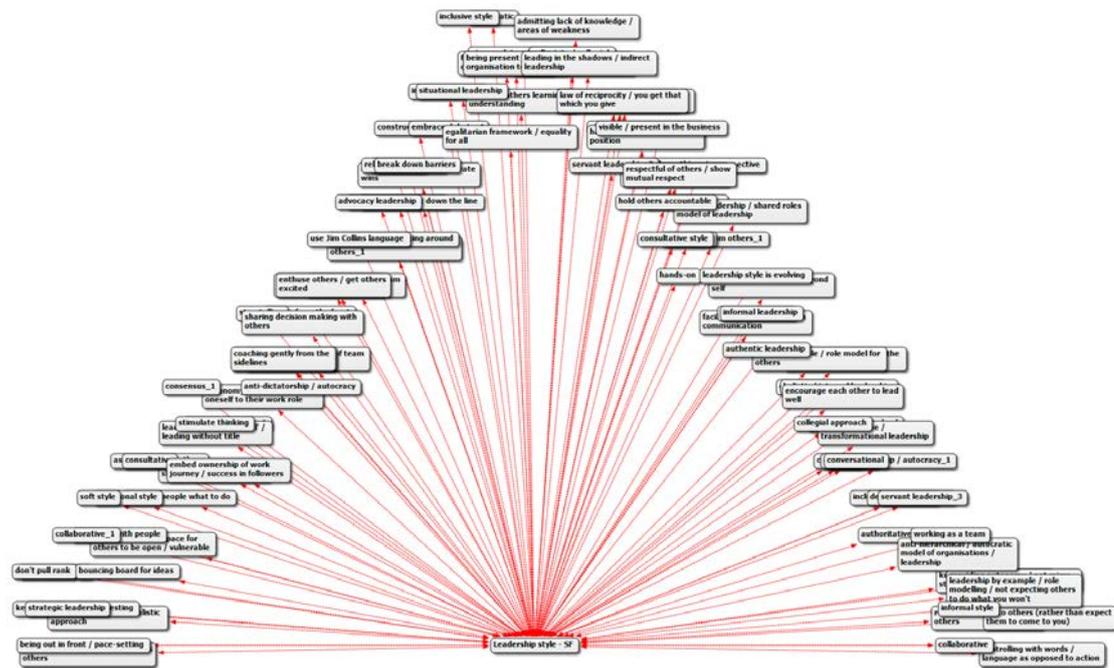


Figure 4.17 - Codes for ‘Leadership style’

Within the ‘Leadership style’ category, 48 subcategories were identified (as shown by Figure 4.18). These were:

1. anti-hierarchical / autocratic model of organisations / leadership	15. leading from the front
2. collaborative	16. informal style
3. leading by inspiration, not authority	17. experience of bad leader/s shaped leadership style
4. hands on / have finger on the pulse	18. having an opinion / taking a position
5. authoritative	19. providing autonomy / not micro-managing
6. hold others accountable	20. facilitate others learning / understanding / leadership
7. simple approach / simplicity	21. soft style
8. constructive confrontation	22. enthuse others / get others excited
9. encourage each other to lead well	23. advocacy leadership
10. Lao Tzu / the people will say 'we did it ourselves'	24. being present to hold the organisation together
11. stimulate thinking	25. leadership style is evolving
12. situational leadership	26. experiential
13. democratic / consultative style	27. use Jim Collins language
14. relational / caring style	

28. controlling with words / language as opposed to action	40. admitting lack of knowledge / areas of weakness
29. keep things fresh / interesting	41. law of reciprocity / you get that which you give
30. transformative / transformational leadership	42. put / keep things in perspective
31. future quick thinking / consequential thinking	43. leadership with a small 'l' / leading without title
32. direct / straight down the line	44. recognise success / celebrate wins
33. storytelling	45. leading in the shadows / indirect leadership
34. engender camaraderie / esprit de corps	46. creating a sacred space for others to be open / vulnerable
35. management by walking around	47. break down barriers
36. authentic leadership	48. utilising the strengths of team members / delegating
37. strategic leadership	
38. servant leadership	
39. lead by example / role model for others	

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

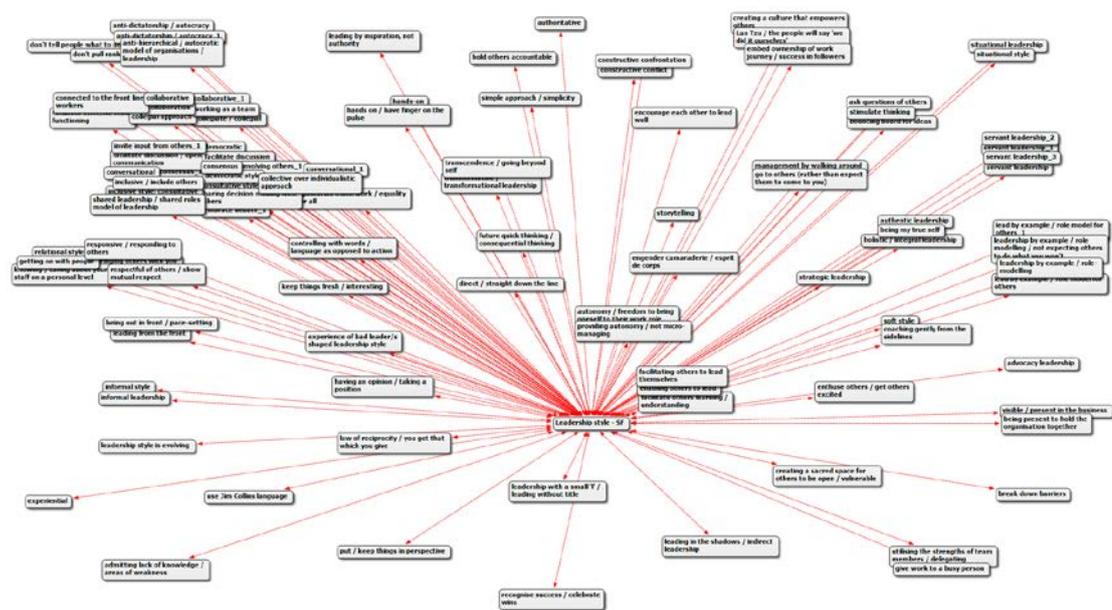


Figure 4.18 - Subcategories for 'Leadership style'

But I do think that leadership, that you've got the intrinsic makeup of whatever style you're going to end up with, and the more styles you can use, the better you are, but you learn a lot from watching other people - you learn what not to do by watching other people, and that's as important and valuable as learning how people

manoeuvre, how they get people onside, how they appeal to people. // So getting back to the way we kind of demonstrate it, at least, we're very big subscribers to the Jim Collins thing. It's what I've always said, it's just our language. So if he was talking about what's going on at a business we'd sort of say, "Have we got the right people on the bus?" And everyone knows what you're talking about, you know? Are we confronting the brutal realities of this business or are we imaging it's better than it should be or imaging our contractor has got the best interests of society in mind and purchasing accordingly? So we confront the science and the brutal facts and we do all the things necessary. We talk about that. // I would say that my leadership style, I'll go through words, I'd say consultative, democratic, experiential. I like to share experiences and hopefully that imparts to people a rationale of why we're going in a certain direction or why we should go in a certain direction. I wouldn't call it autocratic by any sense. I'd like to think it sits in the - if I looked at the quadrants it sort of sits in that - it's consultative but decisive. I think you have to be able to make decisions but to make decisions you try and take on board everyone's input, the ones that you value. It doesn't mean you go their way but you give the respect to it.

I guess, one of the things I've always done, is to scale things to what can be achieved, you know and I'm always blown away by people who, you know, go and work in soup kitchens and all of that sort of stuff. You know, like all they may have is time, but they give up so much of their time, you know. To me, that's as much leadership by example and all that sort of thing as anything else. // I think leadership is being the example, being a role model. So initially you have to start in the inner world so inside of yourself because a lot of people let life or the external forces slow them down or knock them down and they internalise that negatively. But if they internalise that positively and say, what good can I find out of this? This obstacle is going to strengthen me up, becoming a stronger person, I'm going to get through anything now. Then they start living differently and other people see that. Wow, look at this guy, he's making things happen. Wow, he is a leader. I want to be like that. // It is about being and I think that's as much a Christian concept as a Buddhist concept in the sense that it's about transcendence, it's about going beyond self. // Collaborative. So working with people, bringing people in on the discussions, seeking the thoughts of others and being able to filter that to make a decision whether people agree with it or not. // So it just goes to show that I had that

leadership model confirmed through seven or eight years of working on the streets with people from all over the world, and that is the model of leadership that I try and operate here, and that is the kind of good model of leadership that I think is important. It is not an authority, but to lead by inspiration.

Researcher comment: These subcategories represent the different leadership styles that are manifested through a lived calling. Emerging from the data were the findings that respondents eschewed more authoritative and dominant styles, and practiced more collaborative and service oriented styles. Despite many of these individuals occupying formal leadership roles, they would describe their leadership style as leading by example / role modelling, being a style that is intrinsically oriented and not defined or dependent on the formal leadership title that they hold. Also of interest to the researcher was the notion of leadership with a small 'I' / leading without title, being another leadership style that is not dependent on a formal role / title for authority. In describing the process of social influence by which leaders accomplish a virtuous purpose through a lived calling, this category, along with the other two categories ascribed to this research objective, suggest that individuals who are living their calling possess an internal authority that they use to influence others to work with them to achieve a virtuous purpose. In the context of a broader theoretical framework, this will be discussed in more detail in the next chapter.

4.5 Research objective 4: To identify the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose

The fourth research objective was to identify the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose. The following five categories were major contributors to this research objective:

- 1) Personal characteristics
- 2) Emotions / characteristics of lived calling examples
- 3) Emotions / characteristics of unlived calling examples
- 4) Enablers to lived calling
- 5) Barriers to lived calling

To establish the relevance of these categories, they will be shown with subcategories and supporting quotations. The first set of quotations for each category encompasses general utterances which relate to that category. The second set of quotations for each category comprises the more pertinent respondent utterances that went towards the generation of the theory that is outlined in the following chapter.

4.5.1 Category 10: Personal characteristics

As shown by Figure 4.19, this category generated 199 codes.

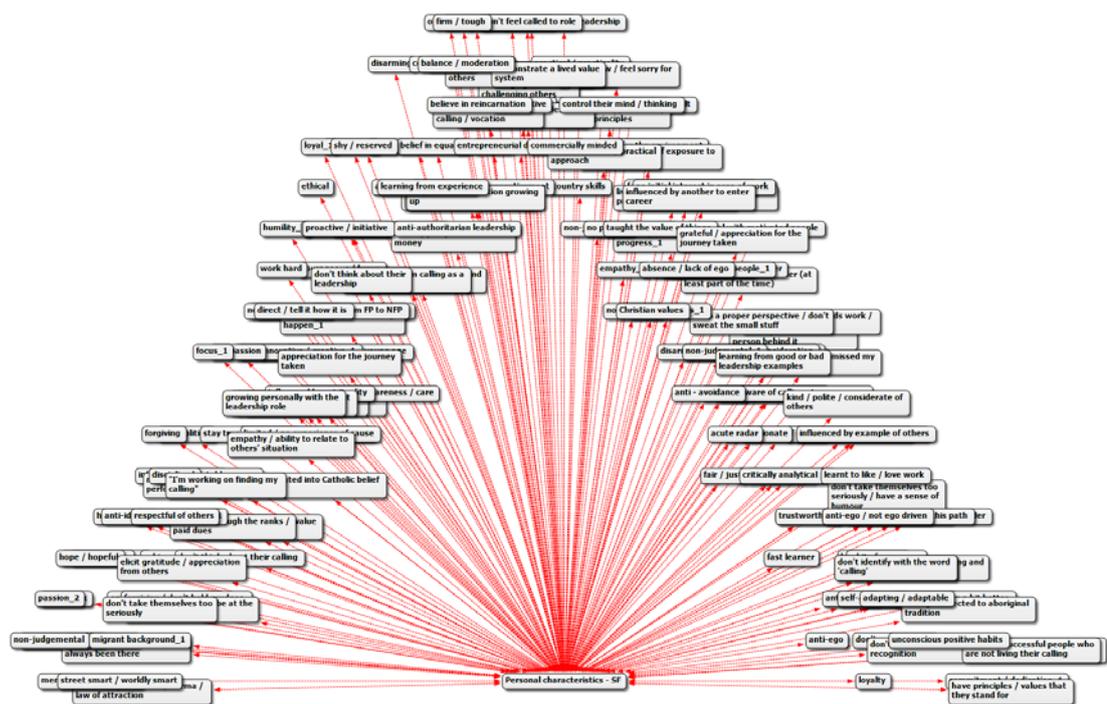


Figure 4.19 - Codes for ‘Personal characteristics’

Within the ‘Personal characteristics’ category, 4 subcategories were identified (as shown by Figure 4.20). These were:

1. positive general characteristics
2. negative general characteristics
3. lived calling characteristics
4. characteristics in the workplace

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

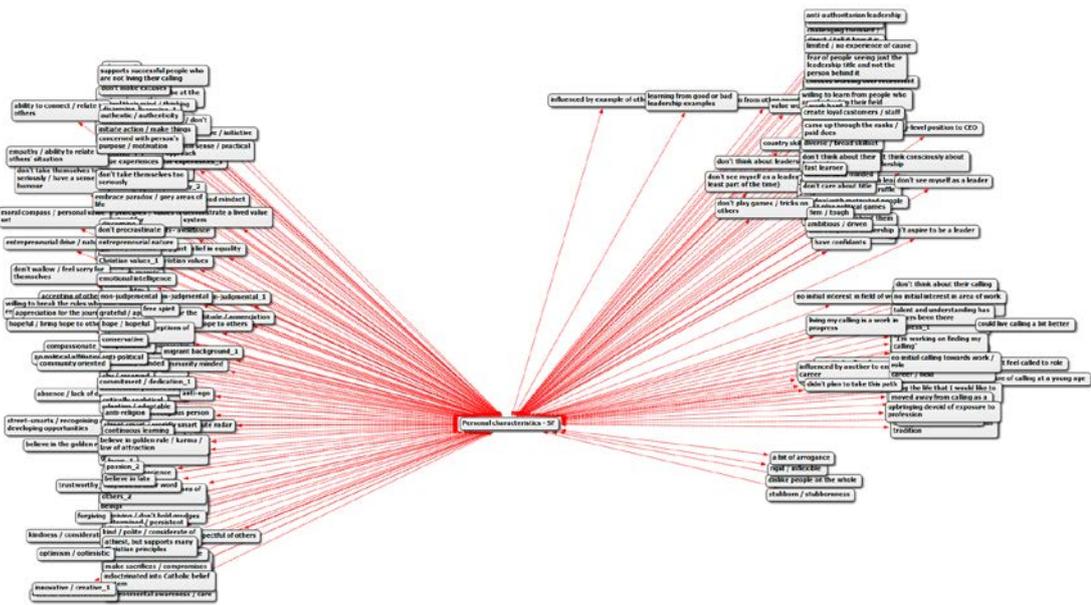


Figure 4.20 - Subcategories for ‘Personal characteristics’

Plus you look at other examples and role models along the way and they can be the good or bad examples. So, from that, that’s all part of the experience and you know what to do or what not to do. // I mean, when I was managing the law firm, they called me the ‘Leather Boot’, so I’m not frightened to deal with a problem. I used to have people come in and complain about hard work and all that sort of stuff, and I’d say “If you don’t like the conditions here, you think you’re working too hard or you’re doing everything that’s not good for your health and wellbeing or lifestyle, go down to the Crown Law Department”, no problems - rock in at a quarter past nine, have morning tea, etc, and take your holidays. “There’s a spot for you down there, there isn’t a spot for you here”. // So once you harness your emotions you can internalise and go hold on this problem is trying to tell me something. These emotions are trying to tell me something. I can use this to my advantage. I get frustrated a lot actually but I’ve learnt to welcome that train or that annoying feeling and go hold on something’s going to come from this. If I stick with it I’ll have a breakthrough or I’ll find the opportunity in the problem. Cars break down, staff don’t show up so a lot of stuff like that, but it all starts with you deciding your emotions. // and by skills I mean street-smarts, okay? Not intellectual power as such, but to be able to recognise opportunities and to develop opportunities. // I don’t believe in an interventionist God or anything like that. In fact, I don’t like religion. The human church has stuffed up most of the stuff around Christianity for a long time so I’m not

religious in that sense but I'm probably a - it's like Gandhi said, he said, "I don't like your Christians but I like your Christ." I'm a bit of that, I think.

So I guess my calling was when I got into - I knew from a very early age that I wanted to get into property. // I'm a woodwind player, so my passion is playing as many different instruments as I can at once. // I enjoy working shoulder to shoulder and side by side with a team of people. I actually enjoy the concept of community. I don't think I'm a lone rider sort of. I'm not that type of person. I'm not sort of that maverick personality. // I mean nobody really thinks you can actually live up to all the things that people expect you to do, but what you can do is try, and if you can do a few things along the way that don't harm anyone and do actually help someone out, well, you're really in front and of course, that's really the Christian message. To me, the Christian message is very simple and there are only two aspects to it. God and others. // As I mentioned, it's good for people to sit down once a week and think about the problems of other people. People don't go to church any more but there's nothing to replace it so the second-worst statement in the world, it's all about me, takes over too much. We don't live in an economy, we live in a community. Everybody's thinking about their economic circumstances and what they've got and how they're going to get more. There's not that much consideration for other people. // Am I living my calling? Yes I think I'm living my calling. I don't think I find it always easy that's for sure and nor do I think I'm some great example of it. I think I'm kind of just quietly trying to work it out as I go. I don't think I'm - I mean I think there are some remarkable leaders in the life of the church that I could kind of point to I guess and go boy there's somebody who is a role model. There's somebody who's - what you hope is that you're congruent. That there's an integrity between what you say and what you do. I think that we also and usually - at least I do - have a great sense of sort of my foibles, flaws and fragilities. I'm not sort of perfectionism. Not where I think I'm at in any way, shape or form.

Researcher comment: These subcategories were chosen primarily to differentiate the positive personal characteristics that respondents had, from the characteristics that they demonstrate as a leader in their work environment. Finding a link between a lived calling and the leadership accomplishment of a virtuous purpose, requires an exploration of the positive characteristics of the actor, from which that virtuous purpose emerges in either a personal or professional context. Not being relevant to

establishing that link, the negative general characteristics of the respondents were isolated as a separate subcategory. The subcategory ‘lived calling characteristics’ contains those codes that hold the respondents thoughts / utterances about their lived calling journey, being something distinct from their understanding of a calling / vocation, which were allocated to a separate category.

4.5.2 Category 11: Emotions / characteristics of lived calling examples

As shown by Figure 4.21, this category generated 127 codes.

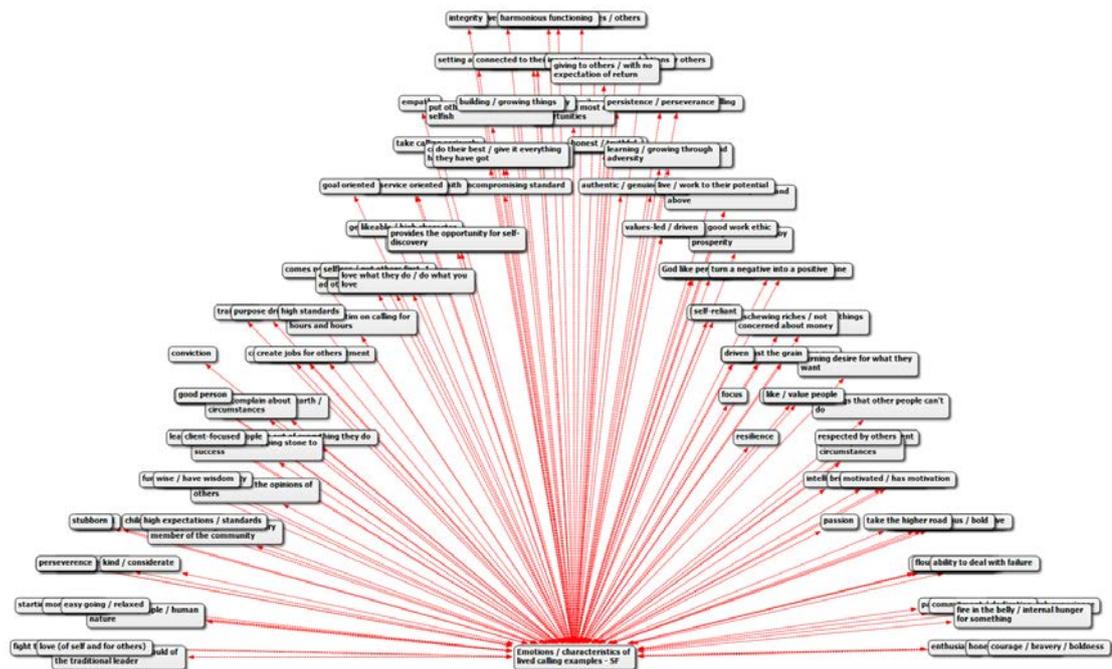


Figure 4.21 - Codes for ‘Emotions / characteristics of lived calling examples’

Within the ‘Emotions / characteristics of lived calling examples’ category, 39 subcategories were identified (as shown by Figure 4.22). These were:

1. clear / strong identity	9. courage / bravery / boldness
2. conflict with others who don't have the calling	10. passion
3. setting an example	11. humble / down to earth / grounded
4. God like person	12. commitment / dedication
5. eschew negative influences	13. achieve extraordinary things
6. purpose driven	14. leadership qualities
7. making the most of opportunities	15. thrive / thriving
8. eschewing riches / not concerned about money	16. persistence / perseverance
	17. feelings / emotions
	18. effecting change

<p>19. patient / don't force circumstances</p> <p>20. fire in the belly / internal hunger for something</p> <p>21. simplicity of calling / comes naturally</p> <p>22. intelligence / wisdom / expertise</p> <p>23. personal development / reflective</p> <p>24. deep seated belief</p> <p>25. harmonious functioning</p> <p>26. shines out of everything they do</p> <p>27. initiate action / make things happen</p> <p>28. serve others / do positive things for others</p>	<p>29. fight the good fight</p> <p>30. integrity / authentic</p> <p>31. love what they do / love (of self and for others)</p> <p>32. strong conviction</p> <p>33. fun / light-hearted</p> <p>34. overcome / rebound from adversity</p> <p>35. respected by others</p> <p>36. likeable / high character</p> <p>37. high expectations / standards</p> <p>38. clarity of calling</p> <p>39. do their best / give it everything they have got</p>
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As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

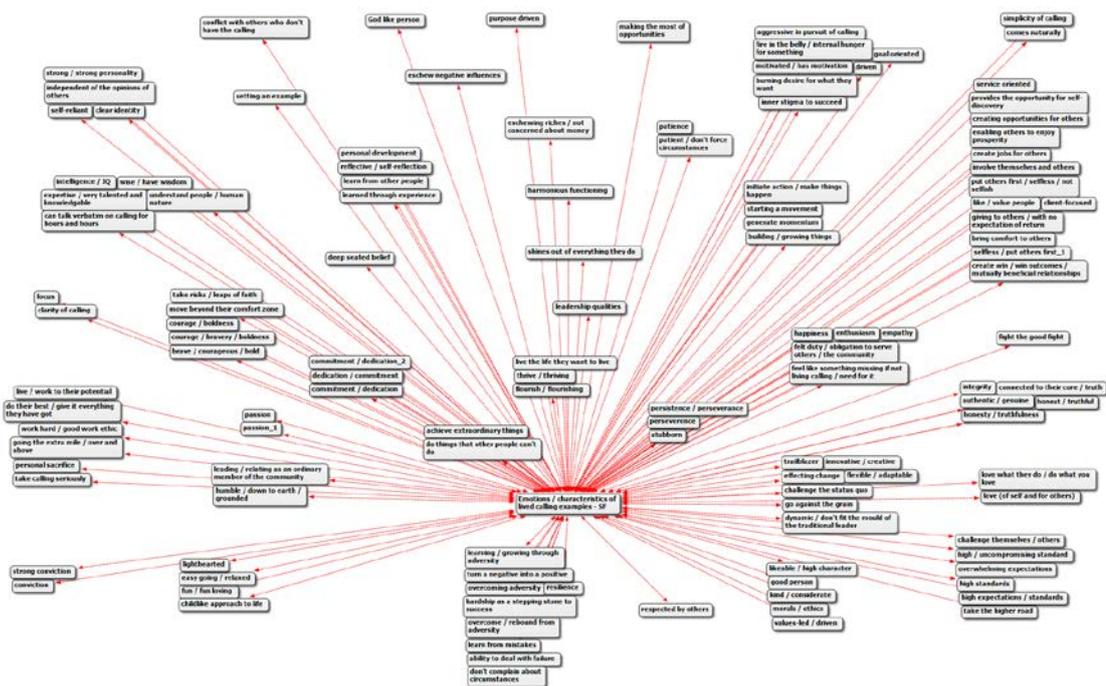


Figure 4.22 - Subcategories for ‘Emotions / characteristics of lived calling examples’

The ones who are most uncomfortable are actually the senior ones. You know, short of an extremely lazy violator, sort of at the lower levels. You know, somebody who’s just there to abuse the company and yes, break rules and I get paid, I don’t care, you

know, I just want the money so I can go home and drink or whatever it is they want to do, I'm more likely to clash at the senior levels with the usual phrase; people that don't have the calling, because, they don't understand my motivation. They can't pre-empt or predict how I'm going to behave and they just feel extremely uncomfortable about me. // And I hope that I display some kind of example, not necessarily leadership, in the area of philanthropy to try to encourage others. // I am assertive and I am strong but you have to be. There is no prize for second. // I work hard and people see that and, I think, they respect that. // They definitely did take every opportunity with both hands and run with it as much as they could and most of them, they took those opportunities and they ended up being successful, respected and people that are looked up to in today's society in Perth. A lot of high flyers of that nature, so yeah there is definitely a calling and a passion for what you do in every field, not just in mine, so you know these people today are as I said, very very respected. // So, very driven, high expectations of people, but very fair; absolutely very fair. // But it's - I'm challenging. I certainly provoke lots of questions. I don't give the answer; I let them fish for their own answers.

And he has got to be probably the most - this sounds a bit of a cliché but - God like person I know, because he actually treats every single person with the same respect and dignity they deserve, whether they're in the shoe at Casuarina because they can't be anywhere else, to the white collar guy who's done fraud. He has this wonderful ability to treat people, as I say, with dignity and respect, and to me, his calling is he's not there to convert them all into Christianity, he's there to give them the support and the comfort that perhaps only a priest or a monk or whoever, can provide to people when they're at their lowest ebb, and that to me is the calling for him, and it shines out of everything he does. // All right and I'm a purpose driven individual and I feel I'm fulfilling my purpose and I can look back and logically look and say, well yes, this is why I enjoy what I'm doing or why I think it's what I'm doing and I can see all the things I have done, as to why they relate to it, but I don't know that it was sort of an aha moment. It's more, I was doing more and more as time went on, as I could and so it's a logical extension of it. // Be brave. I mean my favourite saying is - I don't know whose it is but - if you dream you can do something or believe you can begin it because boldness has genius, power and magic in it. It's just - I try and say that to - I've got four kids. // That was the best lesson I've ever

learned in my life because you can be successful and you can do all that stuff and that puts a lot of strain on marriages and things like that so you learn from that. Things have to be happy at home. You can't be happy at work if things aren't happy at home. What I actually did was I walked into a country pub when I'd just lost everything. I was down to a last hundred dollars or something like that. So I thought, I'll go and have a drink. And I walked into a pub and at the end of the bar there was this old, bombed out, drunken old bum and I just looked at him and I thought, nah, I'm not going to go there and I didn't even finish the beer and I just walked out. That little kick in the butt was enough just to restart. I said, okay, lick your wounds, just regroup and do it all again. And then I built up again.

Researcher comment: These subcategories capture the emotions / characteristics of individuals who are living their calling. Within these subcategories are codes which represent dominant themes from the data, for example, *initiate action / make things happen, connected to their core / truth, giving to others / with no expectation of return*. Evidencing a strong correlation / link between a lived calling and the leadership accomplishment of a virtuous purpose, the data contained within this category was strongly drawn upon by the researcher as he formed and detailed the theoretical framework in the next chapter. One of the main challenges that the researcher encountered in grouping the codes into subcategories, was the different ways in which similar characteristics were communicated by respondents. For example, one code was *burning desire for what they want*, while another code which expressed a similar sentiment was *fire in the belly / internal hunger for something*.

4.5.3 Category 12: Emotions / characteristics of unlived calling examples

As shown by Figure 4.23, this category generated 80 codes.

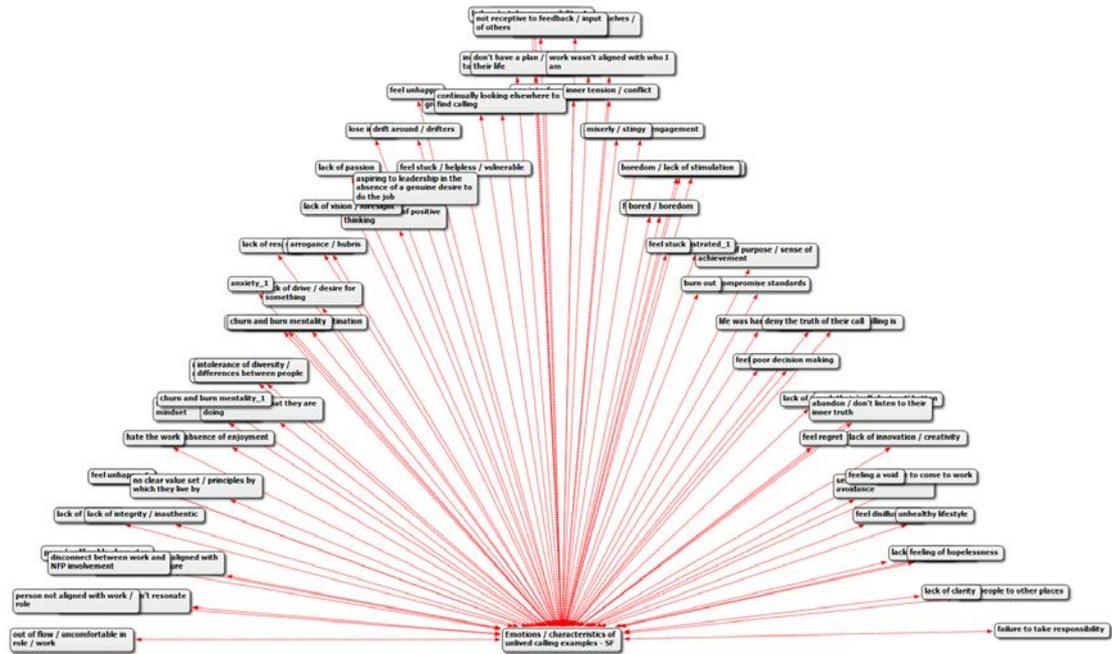


Figure 4.23 - Codes for ‘Emotions / characteristics of unlived calling examples’

Within the ‘Emotions / characteristics of unlived calling examples’ category, 10 subcategories were identified (as shown by Figure 4.24). These were:

1. lack of integrity	6. lack of direction
2. ego interference	7. mistreat / lack of care towards others / self
3. failure to take responsibility	8. personal characteristics
4. emotions / feelings	9. inability to see
5. disconnect / misalignment between self and work	10. denial of self / truth

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

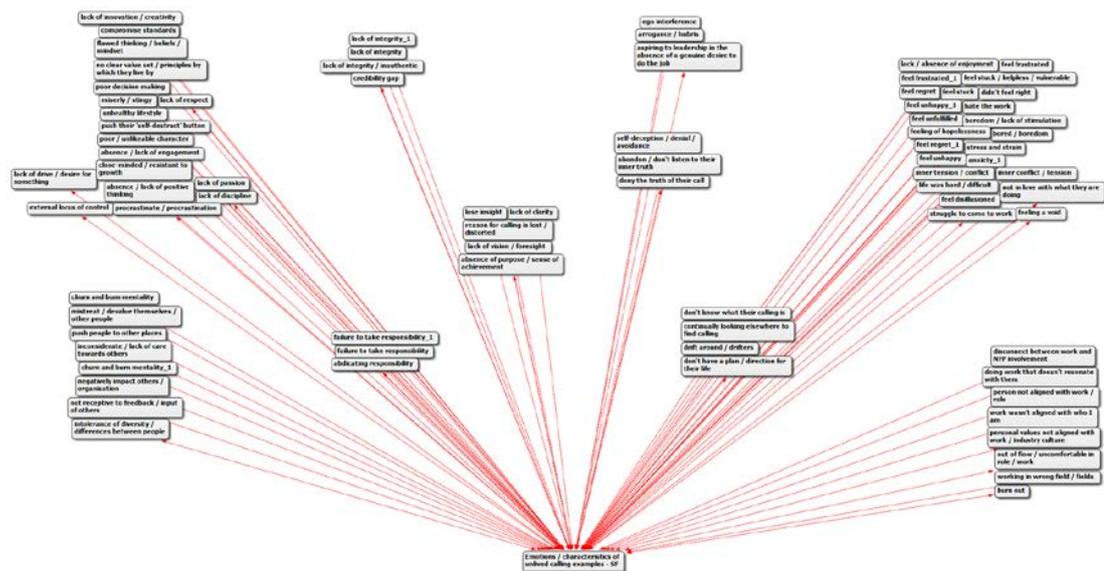


Figure 4.24 - Subcategories for ‘Emotions / characteristics of unlived calling examples’

I've been in that man's presence and felt he was an arrogant - I felt sorry for him because the feedback - he did what we call a 360 profile. He got feedback that he does that stuff and so he basically dismissed it and said this is the way I run things and this is why I'm successful so I'm going to keep doing it. Even refused to continue with any of his coaching because he didn't want to hear those messages, and the consequences are a whole bunch of people have left his business. But he just gets new people, keeps on motoring because it makes him a lot of money. // If you're working up there, if you're operating at a level where you're doing what you want to do and you're improving and day by day, minute by minute, you actually know that you're living the life you want to lead rather than what somebody else wants you to lead, then you will actually have achieved a form of happiness that's quite different to what I think most people who live lives of fear, unhappiness, they're caught in a trap, they're in a job they don't like, they've got family circumstances they don't like, they've got debts they can't manage and all the rest of this stuff. // I don't know that I'm in the right place. I actually miss - whatever it is, I miss it. That's hard, I know, and I can't give you - there's something I'm missing that I had before. // I mean, the other day I sat next to a man at some speaking engagement - the speaker was that downhill skier, Michael Milton - one leg, you know, blah, blah, blah - and he was telling his story. There was a gentleman sitting next to me who runs some organisation and he said to me after it was over, something about "Oh dear, I'm 73

and I regret I haven't done the things I meant to do in my life", and I thought to myself "Gee, I don't want to be doing that at 73", but we talked about that for three minutes and obviously this speaker had prompted that. I think there's a lot of people like that and it's sad.

Look, I do know of people in my profession who are centre of the parish, and I don't want to make any specific names available, but there are people who have been sent into the community to be spiritual leaders essentially, and who have chosen not to. Who have basically chosen to hide in the house and who have chosen just to cultivate a sense of faith in the people that they like, and that they want to draw to the church, and the church. I know of one particular church which is almost emptied, and the school beside the church is closed because the parents didn't want to send their children there anymore, so again the implications of this person not really standing up to the call. Like, if I found myself in that situation I would stop doing what I am doing. If his call is to do this, then you need to do this as best you can, and maybe there are issues in terms of who is the person, but there are along with him others who there is a very strong authoritarian sense that look, this is the way that I want things done. If you don't like it, go somewhere else. This is what we are going to do here, and I don't really want this or that here, I just want that. And that is not leadership for me. That is in some ways denying the truth of your call. And in some ways you are sort of failing to bring life into a community where you should bring life. In other words, you are pushing them out to other places. // I think you do see that and I think what happens, betrays the calling is a good way of putting it, isn't it? It's not necessarily because they're not able. If it's a betrayal of the calling, it's usually because they lose the reason for it or the reason becomes distorted or the reason becomes about themselves and then they lose insight because it's too confronting to see that you're on the wrong path.

Researcher comment: These subcategories embody the different emotions / characteristics of un-lived calling examples. They were largely chosen on the basis of the dominant themes which emerged from the data, for example, lack of integrity would have ordinarily been included within the personal characteristics subcategory, but because it was mentioned by respondents a significant number of times, the researcher created a separate subcategory to capture that theme. This category is useful in achieving the fourth research objective because of its ability to contrast the

<p>16. Quaker philosophy</p> <p>17. commitment to neighbour</p> <p>18. strong conviction</p> <p>19. not pressuring myself to climb the ladder of success</p> <p>20. life / work experience</p> <p>21. strong networks</p> <p>22. supportive family / friends</p> <p>23. technological advances / the internet</p> <p>24. lack / absence of fear</p> <p>25. open / receptive</p> <p>26. finding / maintaining a balance</p> <p>27. hard work</p> <p>28. strong faith</p> <p>29. having an education / educational opportunities</p> <p>30. having the right relationships</p> <p>31. good health</p> <p>32. exposure</p> <p>33. clarity</p> <p>34. things opened up / came my way</p> <p>35. skills / abilities / expertise</p> <p>36. self-awareness / aware of own strengths and weaknesses</p> <p>37. enablers in the workplace</p> <p>38. work being available / work opportunities</p> <p>39. financial capacity / stability</p> <p>40. being prepared to follow my being / heart / intuition / calling</p>	<p>41. going through doors and leaving them open</p> <p>42. planning creates luck and opportunity</p> <p>43. personal / spiritual development</p> <p>44. independent of the opinions of others</p> <p>45. available / free time</p> <p>46. high energy level</p> <p>47. naivety</p> <p>48. embrace opportunities / make the most of opportunities</p> <p>49. opportunity to realise potential</p> <p>50. travel / growth experiences</p> <p>51. adversity / failure</p> <p>52. the journey which has led me here</p> <p>53. healing</p> <p>54. high quality leadership training / role models</p> <p>55. persistence / determination</p> <p>56. mentored by others</p> <p>57. government</p> <p>58. attitude / mindset</p> <p>59. live in western world</p> <p>60. people person</p> <p>61. personality issues</p> <p>62. self-belief / self-confidence</p> <p>63. The Dynamic Laws of Prosperity by Catherine Ponder</p> <p>64. coming to WA</p> <p>65. fear and doubt as enablers of success</p> <p>66. luck</p> <p>67. other people believed in me / supported me</p>
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As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

personal characteristics like I believe that I'm career best form even though I'm 60. So I don't feel like - in fact I feel I'm better at what I do than I've ever been before and I intend to keep going that way. So there's personality issues but generally we have ridden this lucky wave really which means we've had the privilege of perhaps in Maslow's terms of a lot of the base needs are already met so we can sort of self-actualise a bit.

I think at that point in my life the biggest enablers were my parents, and probably faith as well. My parents have always supported me in everything that I've done, and if I've needed help with something they've always put me first, which has been a really great example. The number of times that they would help me by bringing food - just doing little things like occasionally ironing a shirt when I was stressed out and was running out of time, just the countless things that my parents did for me got me through a really, really hard time, because it was hell trying to run the first concert. At this point in my life it's changed, and it's now my wife that's the support for me, but they've enabled me to get by through the moral support they've given, and through the actual support they've given. The other one's my faith. I think knowing that through God anything is possible, and that if I have what I consider to be a righteous desire that's for the sake of others, that I know I'm going to be getting help. It's enabled me to pray throughout the entire experience and have the help and courage that I needed to get through the really, really tough trials. // Well, we're defining my calling as making a difference in terms of poverty, right and in terms of the activities we do at the moment. One is my contacts, because I know a lot of people and I'm financially independent, so I have the ability. You know, a lot of people couldn't do what I do, because of not being as, I'm not wealthy, but I'm independent. I have the ability to communicate with others in a way that makes it meaningful for them, in terms of what we're doing. I've got confidence to do it and I've got the drive to do it and the administrative type skills to do it, so I guess, when you summarise all of that, the goal is meaningful. I have the resources, time, money, you know, those sorts of things and I have the skills.

Researcher comment: These subcategories represent the various enablers to a lived calling amongst the respondent group. One of the dominant themes which is evidenced in the preceding quotations is having the support of other people, in the family, workplace or our broader network. Why this is relevant from a theoretical

perspective is that, it establishes the importance of community in the leadership accomplishment of a virtuous purpose through a lived calling. Of similar importance are the internal qualities which are present in these lived calling examples, for example, self-awareness, positive attitude / mindset, self-belief / self-confidence and persistence / determination, which tangibly facilitate the leadership accomplishment of a virtuous purpose. Of interest to the researcher were the following two subcategories, ‘adversity / failure’ and ‘fear and doubt as enablers of success’, being things that are ordinarily understood to give rise to negative consequences, and yet in this context produce positive outcomes.

4.5.5 Category 14: Barriers to lived calling

As shown by Figure 4.27, this category generated 243 codes.

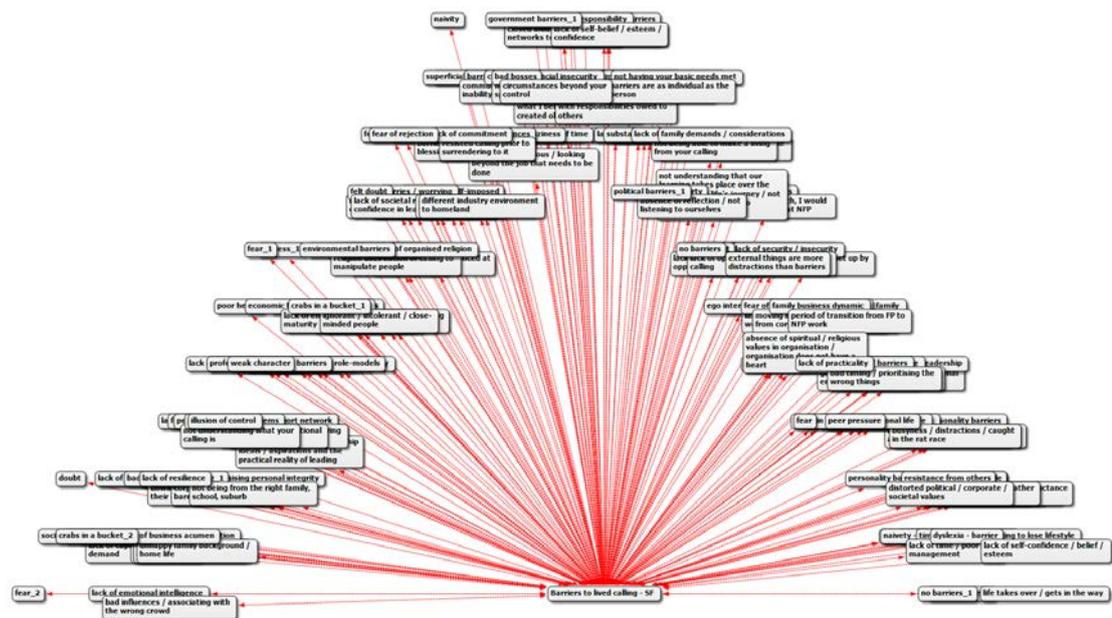


Figure 4.27 - Codes for ‘Barriers to lived calling’

Within the ‘Barriers to lived calling’ category, 24 subcategories were identified (as shown by Figure 4.28). These were:

1. fear	8. lack of support network
2. ego interference	9. period of transition from FP to NFP work
3. barriers serve positive purpose	10. barrier of organised religion
4. no barriers	11. barriers in the home / family
5. financial constraints / barriers	12. inability to take risks
6. inability to monetise calling	13. workplace barriers
7. substance abuse / addiction	

14. poor health / disease / disability	19. barrier characterisations
15. barriers that are beyond your control	20. leadership barriers
16. people are barriers	21. educational challenges / barriers
17. internal / personal barriers	22. resisting / denying your calling
18. missed opportunities / failures	23. time barriers
	24. life takes over / gets in the way

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

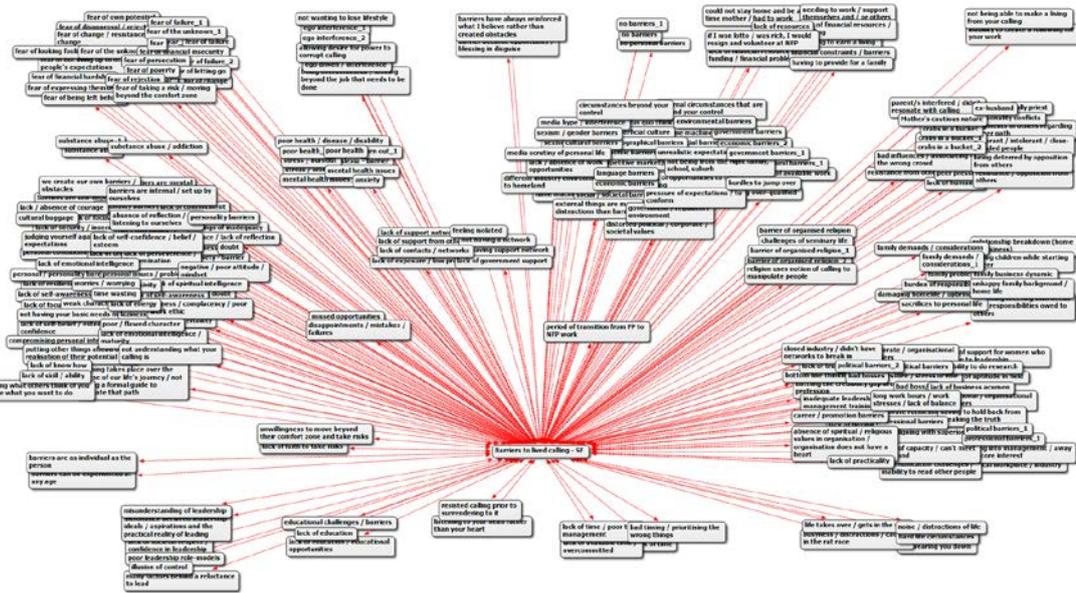


Figure 4.28 - Subcategories for 'Barriers to lived calling'

I'd rather not mention names but I have seen some people who through usually drugs whether they be alcohol or prescription or illicit drugs and mental illness as a result that have not been able to reach what I think they could reach. // I had prostate cancer three years ago. A major illness like that initially sets you back, you sort of have to stop and think and say, okay, am I pushing myself too hard, what's caused this, why me, all the other stuff that you go through. I think relationship breakdowns can have a bearing on this. Have I pushed it so hard that I haven't had time to have the right relationships and so on? // And so I think your own belief system - and that comes back to your self-esteem and your confidence, as we talked earlier. That's critical. I think that is the single biggest limiting factor I reckon; you know, that self-belief. // The barriers, I think very much was my work situation at the time, I mean that was even though the guys made it abundantly clear that I could go, they also

said that they would like six months as a transition period and as I said, you know, just getting through that six months physically, it was very demanding. I was literally working seventy to eighty hours a week to do that. So, that was very significant I think, being prepared to make that commitment to make it work. So, as I said, while they were very happy to see me take on a new role, they also had their requirements and demands, I guess, so that I wasn't leaving them in the lurch. So that was probably the most significant potential barrier I think, it could have all just been too hard.

It's a shame, I think human beings are basically spiritual beings. We're intellectual, we're emotional but there's a spiritual aspect that people are striving to satisfy as well. I think, unfortunately, the organised religions haven't done a good job at that at all. What they've done is alienated a lot of people and because they've built all sorts of barriers and hurdles and all sorts of dogmas around things, people forget the core. All they see is this repressive institution and they say, look, if that's the good news, I don't want any of it thanks. That's not good news as far as I'm concerned. // Fear of failure is probably a big one as well, I mean taking the step to start a business, for example, and the statistics tell us that a huge proportion of most start-up businesses fail within the first five years. And then a huge proportion of those that do succeed after five years fail within the next five years. So obviously taking a step and having the fear of 'is it going to work?' // Look I think - and I will - see I think I've seen in the resource sector - by the way too I think the way I see it is that what happens is that who we really are, our calling gets covered over with a crust or mud. Everybody has it. But through our conditioning, our society, our anxieties and our fears, our ego overlays and crusts up this. // What I saw in the big corporates was even more frightening, you know, it's all about, I don't know, undermining you to then supporting him, in order that you can then use everyone as a stepping stone to elevate yourself. // I have this in the back of my mind a lot that when you start out as a kid, when people ask you what you want to do in life, most people say, "I want to be an astronaut", or a doctor, or a lawyer or something. And it's only life that wears you down and then by the time you're in high school a lot of kids go, "I don't know what I'm going to do. I might be a - might work at a surf shop or I might do this." That's life that's almost worn you down and people telling you you can't do things.

Researcher comment: These subcategories represent the different barriers to a lived calling that were expressed by the respondents to the study. The largest of these subcategories were ‘internal / personal barriers’, ‘barriers that are beyond your control’, and ‘workplace barriers’. Of particular interest to the researcher were the following subcategories: ‘fear’, ‘ego interference’, and ‘people are barriers’. As will be shown in the next chapter, where the content of these subcategories will be integrated into the researcher’s theoretical framework, fear, ego interference and people who interfere with our lived calling, strongly contribute to the fracturing of the ‘all-encompassing integrity’ from which a lived calling emanates, and drives the leadership accomplishment of a virtuous purpose. The barrier of organised religion also emerged as a dominant theme, to show the harm that is done when institutional forces interfere with, and distort our more natural understanding and experience of a lived calling.

4.6 Research objective 5: To examine and identify issues surrounding a lived calling

The fifth research objective was to examine and identify issues surrounding a lived calling. The following three categories were major contributors to this research objective:

- 1) Source of calling / vocation
- 2) Pivotal moments / associated feelings
- 3) Advice regarding living your calling

To establish the relevance of these categories, they will be shown with subcategories and supporting quotations. The first set of quotations for each category encompasses general respondent utterances which relate to that category. The second set of quotations for each category comprises the more pertinent respondent utterances that went towards the generation of the theory that is outlined in the following chapter.

4.6.1 Category 15: Source of calling / vocation

As shown by Figure 4.29, this category generated 66 codes.

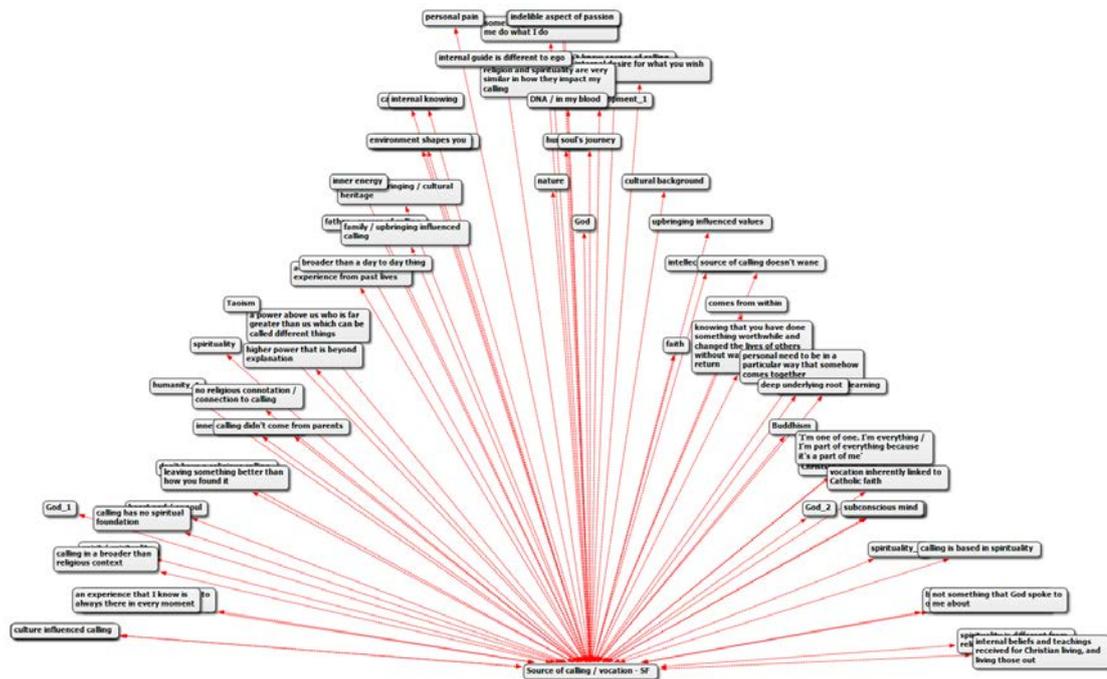


Figure 4.29 - Codes for ‘Source of calling / vocation’

Within the ‘Source of calling / vocation’ category, 28 subcategories were identified (as shown by Figure 4.30). These were:

1. spirituality	16. driver / factor that is external to you as an individual entity
2. believe in making the most out of life	17. family / upbringing / cultural heritage
3. higher power that is beyond explanation	18. don't know source of calling
4. making things better for others	19. spirituality is different from religion
5. personal development	20. no religious connotation / connection to calling
6. internal guide is different to ego	21. qualities of source of calling
7. nature	22. accumulated knowledge and experience from past lives
8. something you feel	23. God
9. calling has no spiritual foundation	24. calling didn't come from parents
10. humanity	25. faith
11. heart and / or soul	26. personal pain
12. 'I'm one of one. I'm everything / I'm part of everything because it's a part of me'	27. Eastern Philosophy
13. religion and spirituality are very similar in how they impact my calling	28. Christian / Catholic calling / vocation
14. subconscious mind	
15. comes from within	

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

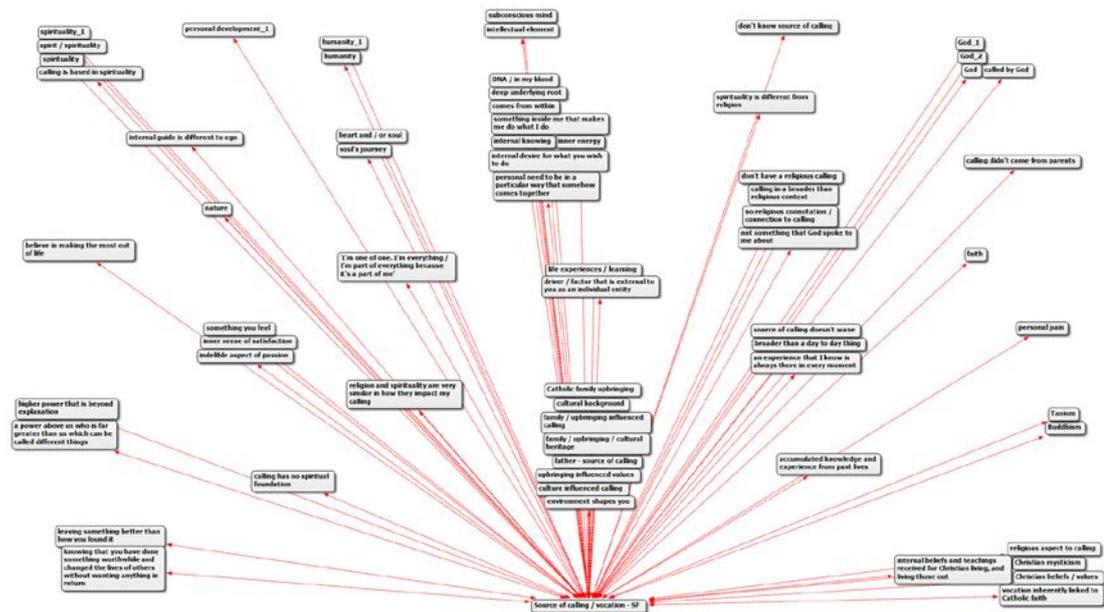


Figure 4.30 - Subcategories for 'Source of calling / vocation'

Well, spiritual's pretty hard to define but probably not, no. I mean it's kind of more - I don't know - almost intellectual for me. I just feel - I studied philosophy and psychology earlier on and I feel very strongly that everyone's the same as me. I know that I don't want to be poorly treated. I know I want to get some sort of satisfaction out of life. Therefore I feel everyone else is just like me and if you walk out of this session now thinking that was interesting I'd be happy about that. I probably will never meet you again Christian but I'll be happy that that was a positive experience for you and obviously for me. // Well I have a view - I'm quite religious in my own way. I don't practice any religion regularly but I believe. I believe that you have one life and that you've got to make the most of it and if you're blessed with good health that you've got to get in and be the best contributor that you can be for the time that you're here. I share this and I just shared it with a girl in Africa this morning. There are 86,400 seconds in a day and you've got to look at those seconds in a day as dollars and hopefully invest them wisely, not fritter them away. Because when that time is gone that's a part of your life that's gone and you really have to make the most of what you've got because we're not here for a long time. // I certainly have a very strong spiritual element to that. I don't know where exactly it comes from and I think it's partly my sense that it's also the DNA or some accumulation of knowledge

because I do have a clear belief in reincarnation, that you have accumulated experience and knowledge beyond each life that you happen to be in at any one time. // Things have happened for me and at a deep level why do these things happen to me and not to the next person because that person has different lessons or different learning. So to me it's like my soul or my subconscious mind or my life experience.

I'm one of one, I'm everything. I'm part of everything because it's part of me. // I would say spirit. So my breath, my voice, what aligns for me so I know when I'm in the right - when I'm aligned with what I should be doing. All I can say is that it's both a physicalness, so physically I feel my calling and I feel it emotionally, and I feel it in terms of energy. I don't run out of energy because the spirit, the thing that drives me to do what I'm doing is always flowing. If I'm doing something that I don't like and I'm not aligned to, there's no energy around it. So for me it's spirit, it's energy. // There's an internal guide and that's different to ego. That it's different to self-aggrandizement. That is different to be successful. It's a different dimension to that. // I suppose at the heart of it is a lot of personal pain from my early years. // Well I'm certainly - yes I'm not a seven days of creation kind of believer so I'm not there but the God - this is for me God's creation and therefore is precious and we human beings are God's, for me, children and really precious. So that what I want to live and want to be part of is a community that says every person because they are is worthy of dignity and that dignity is because of our humanity and our humanity is a gift from God. So if we can be a blessing and reflect the blessing of God's humanity then that's great and God is to benefit. // I think religion is a man-made front end to spirituality but it's absolutely God, absolutely. // Mine would be the land. I live on 25 acres of natural bush and every day I walk out in the bush, and it's the land; it's the rocks, it's the trees, it's nature, I think. // I suppose I would define it as an inner energy. Like, it's almost a tangible inner energy or some people might say it's a drive, but it's actually, I think the drive comes subsequent to having the energy in the first place. Like, you can't be driven without energy to drive.

Researcher comment: These subcategories were chosen to reflect the different ways in which respondents experienced the source of their calling / vocation. Holding the important information which forms the foundation of what a calling / vocation is, the researcher determined that this category be allocated to this fifth research objective, having produced findings that are worthy of exploration in their own right.

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

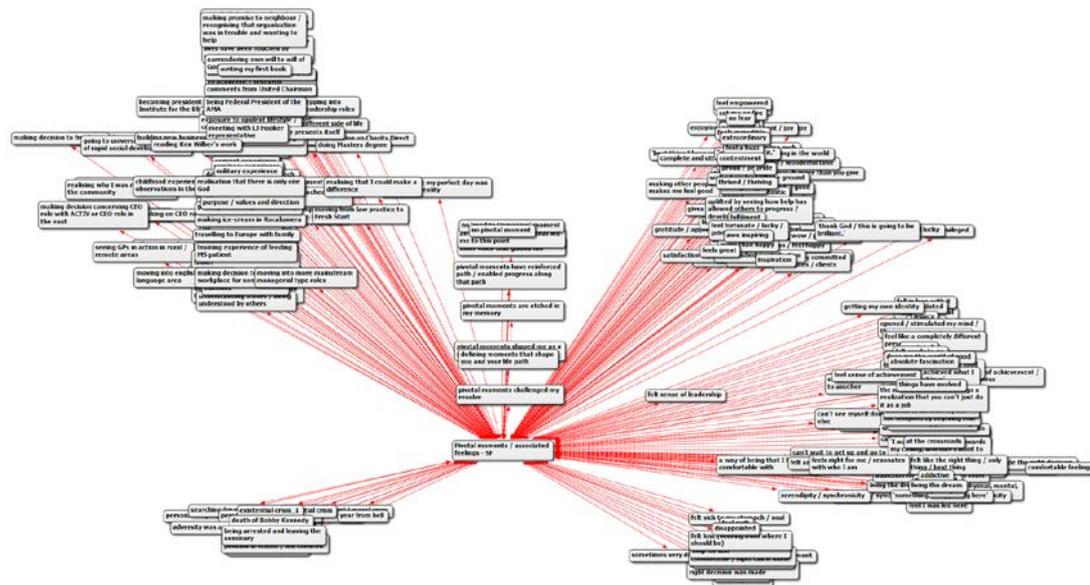


Figure 4.32 - Subcategories for ‘Pivotal moments / associated feelings’

But what's pivotal I think in what happened for me, I've told you. Just along the way, even with the - and what's amazing to me is that sometimes my memory can be real faint. I struggle even remembering people's names. But I can tell you days, I can remember it like it happened yesterday, those times when things happened that have stuck in my mind that obviously tell me I was on that road. // So it challenges the very core of that stuff and it's never quite easy, and I think for me personally it ... not only did it challenge my own understanding of leadership but oh, everything, I mean, I felt viscerally like my worldview had been turned upside-down which was very profound for me in terms of ... like it was like a felt sense of leadership, it was the things that I had felt attracted to before around leadership and even in the role almost fell away overnight and it seems it's quite a bizarre thing to say and I don't say it too often but it was such a profound effect for me that the things that might have attracted me before actually don't ... they're just not palatable to me anymore. // I think it's two things. I think it's always both - I think when I learned about Bobby Kennedy's death in the United States - I mean, as I said before, John Kennedy and Martin Luther King - it really disillusioned me. But I did have regard for Bobby Kennedy. I thought he was, if you like, living his calling and I thought he was really trying to do something and he was the less known of the two brothers, and yet he really was the one I felt

was the more genuine. I think I got sick to my soul and my stomach when I saw him get murdered and asked myself what are we doing as a country?

So, people say, "well don't you get disappointed when you see someone relapse?" "How do you keep working with people who show so little inclination to improve?" And you know, my answer every time is that seeing people who are committed to changing their life, like these people are is food and drink. It's not draining, it's sustaining, yeah. It's actually the opposite of what you might think. It's not draining at all. You get, after a fourteen hour day, yeah, you go home really tired and exhausted. And after three or four days in a row, you are completely drained in that sense. But why do you do that? Because the people you are leading are actually inspiring and sustaining. That knowledge that people are actually working on their recovery is sustaining, it's not draining. // I certainly didn't hear a voice out of the clouds but had within me a deep sense that this is what was opening up for me. This is what I wanted to do with my life. This is what felt the right thing and in fact came to the point where it felt as though it was the only thing. The best thing. That there might be many other things I could do but what I was meant to do is ministry. // I have always felt some kind of affinity to work in the community in a way which is out of concern for the benefits and welfare of the community. // Because I really, really do like it. I do like running it. I do - I love nothing better than opening the doors with no rentals. Like we opened the door - we had one to be honest, we had ours. We had a small house in Leeming. Then now sitting back and seeing we've got 750 rentals and we didn't buy any of them, we've naturally grown them. That to me is a huge buzz. // so I enjoy the challenge. Some people just go along and are happy to just go along for the ride, other people look for a challenge.

Researcher comment: These subcategories were chosen primarily to distinguish the pivotal moments concerning a lived calling experienced by respondents from the feelings associated with those experiences. Useful in understanding what these pivotal moments represented for the respondents, were the subcategories that characterised its effect on their life, for example, 'pivotal moments have reinforced path / enabled progress along that path'. This category has been allocated to satisfy the fifth research objective because these moments and their associated feelings are worthy of consideration in their own right. Of particular interest to the researcher is the ability of an adverse / negative experience to present the opportunity for an

individual to live his / her calling, and also the role of serendipity / synchronicity in facilitating a lived calling. Both concepts have been integrated into the researcher's theoretical framework in the following chapter.

4.6.3 Category 17: Advice regarding living your calling

As shown by Figure 4.33, this category generated 193 codes.

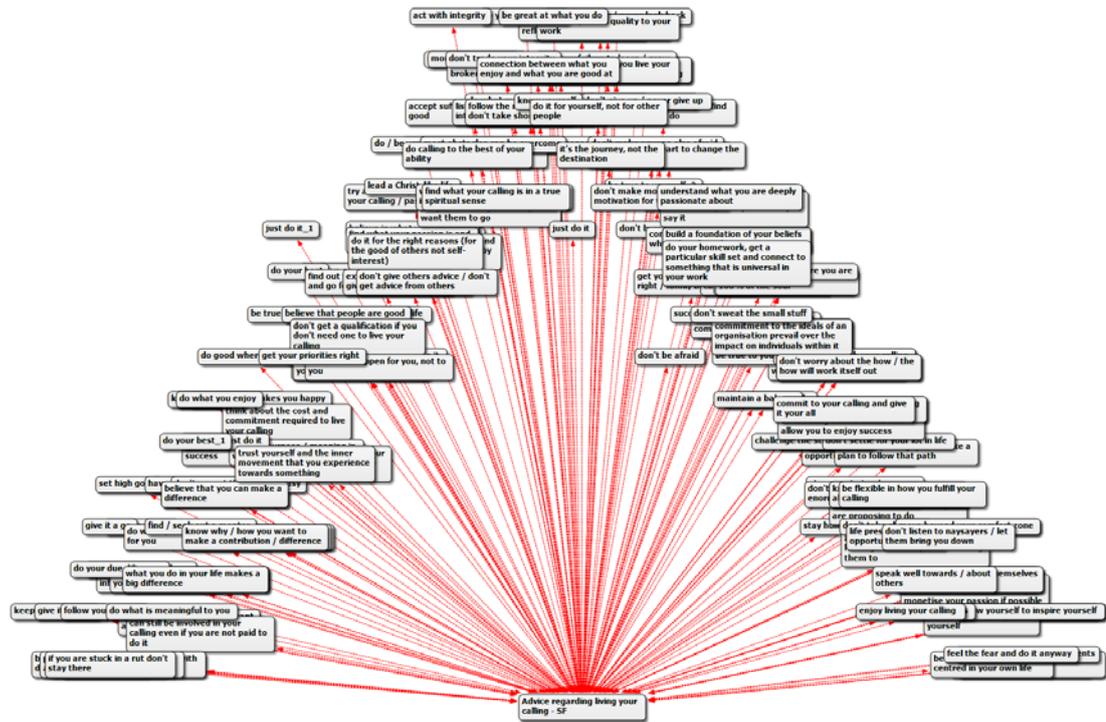


Figure 4.33 - Codes for 'Advice regarding living your calling'

Within the 'Advice regarding living your calling' category, 93 subcategories were identified (as shown by Figure 4.34). These were:

1. understand why you are doing it	10. stay hungry
2. do your due diligence	11. do what you enjoy
3. good things come when you're in a good place	12. don't give up / never give up
4. can still be involved in your calling even if you are not paid to do it	13. passion
5. believe that people are good	14. don't sweat the small stuff
6. be true to yourself	15. have a support system
7. always remember who you are leading and what you are leading them to	16. self-care / look after yourself along the journey
8. follow your dreams	17. do it for the right reasons
9. move beyond your comfort zone	18. learn what you can
	19. believe in yourself
	20. success is self-respect

<p>21. be a glass half full type of person to find energy source</p> <p>22. use your time wisely</p> <p>23. use words wisely</p> <p>24. you can impact the lives of others without living your calling</p> <p>25. have a fall-back position</p> <p>26. align your skills and work with your life vision</p> <p>27. enjoy your youth as much as you can</p> <p>28. allow yourself to inspire yourself</p> <p>29. get your priorities right</p> <p>30. do your calling well</p> <p>31. most obstacles can be overcome</p> <p>32. don't succumb to fear</p> <p>33. what you get from your work is important</p> <p>34. don't make money the primary motivation for what you do</p> <p>35. challenge the status quo</p> <p>36. don't be overcome by the enormity of the task</p> <p>37. know yourself</p> <p>38. get clarity within yourself</p> <p>39. the journey is just as important as the destination</p> <p>40. just do it</p> <p>41. commitment to the ideals of an organisation prevail over the impact on individuals within it</p> <p>42. associate with good / positive people</p> <p>43. know when to put an end to things</p> <p>44. do it for yourself, not for other people</p> <p>45. don't expect things to be easy</p> <p>46. don't give others advice / don't get advice from others</p> <p>47. observe the ten commandments</p> <p>48. life is not hard / all answers are simple</p> <p>49. lead a Christ-like life</p>	<p>50. keep moving forward</p> <p>51. love what you do</p> <p>52. burn your bridges to live your calling</p> <p>53. find the purpose / meaning in what you are doing</p> <p>54. quality relationships are vital for success</p> <p>55. don't take shortcuts</p> <p>56. talk to and listen to the people closest to you about what you are proposing to do</p> <p>57. change your heart to change the world</p> <p>58. don't get a qualification if you don't need one to live your calling</p> <p>59. surrender to life</p> <p>60. believe in what you are doing</p> <p>61. think about the cost and commitment required to live your calling</p> <p>62. live your life to the fullest</p> <p>63. choose actions which support your success</p> <p>64. God will help you to achieve great things</p> <p>65. do / be your very best</p> <p>66. expect for yourself what you give to others</p> <p>67. make the best of where you are</p> <p>68. give it a go</p> <p>69. involve yourself in bigger things</p> <p>70. find the spiritual quality to your work</p> <p>71. believe that you can make a difference</p> <p>72. don't settle for your lot in life</p> <p>73. learn to deal with adversity</p> <p>74. be open to possibilities / opportunities</p> <p>75. be easy on / kind to yourself / cut yourself some slack</p> <p>76. being a good human being comes first</p> <p>77. do what makes you happy</p> <p>78. be well prepared</p> <p>79. set high goals</p> <p>80. be realistic in how you live your calling</p> <p>81. engage others with your calling</p>
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82. create an environment whereby people want to go where you want them to go	88. think about your calling and reflect on it along the way
83. don't listen to naysayers / let them bring you down	89. do what you do well / what is natural for you
84. listen to your inner voice / intuition	90. monetise your calling
85. continually reinforce the reasons why you are doing it	91. maintain a balance
86. integrity	92. find what your calling / passion is in a true spiritual sense
87. belief system makes a big difference to your life	93. choose how you organise your life / don't let work run you

As described above, the network view illustrates more clearly the cluster of codes that were allocated into subcategories of meaning.

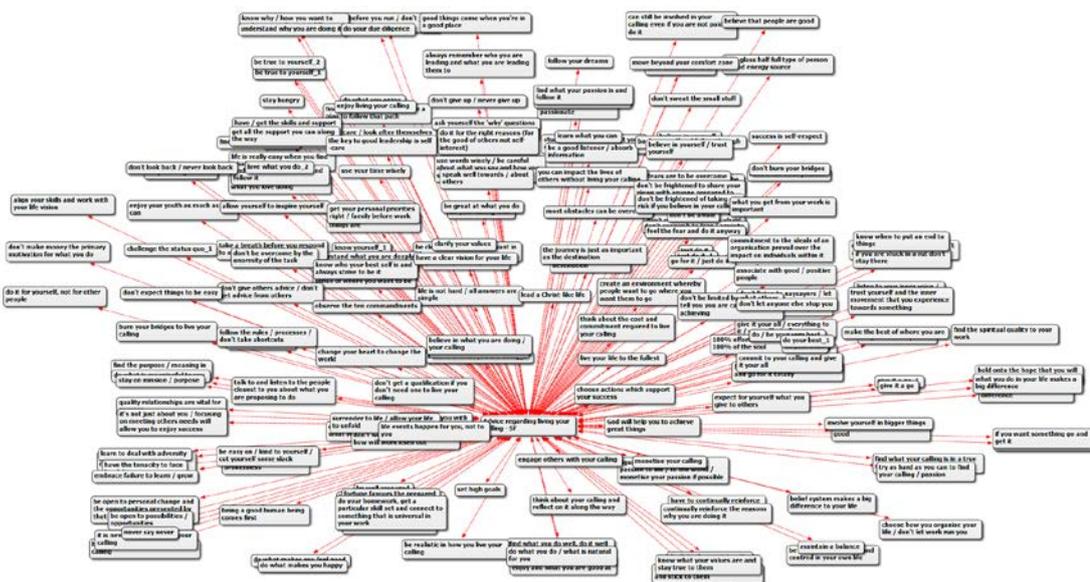


Figure 4.34 - Subcategories for ‘Advice regarding living your calling’

I think passion's important. If you're doing things without passion then people can see that you're not genuine and why would they do what you're doing because you're obviously not enjoying it. So I think being passionate about what you do. Being true to yourself, knowing what you're good at and what you're not good at and that you need to have a belief in people that people are good. // First, take time and effort to work out what your core values are, what's going to anchor you when things get rough. What are the principles that can't be traded off because if you get yourself into a position of leadership and being able to influence and affect decisions, then, sooner or later, you're going to be tempted with something. So you need to know

what your values are and what forms that base from which you work. So, for me, that was about non-violence and a sense of inner strength not external strength. So knowing those core values. // I'd say listen really, really well. Listen to everyone that you come into contact with that has a story to tell, so you actually get really good at understanding people and - and that - that effective communication and being able to read the play with people, I think that is a critical one because it gives you so many messages about how to deal with people. I would also say don't settle for your lot in life. Have a crack, I mean, you have, if you are lucky, eighty years. Get out and have a go. Don't sit back and think woe is me and there is all those limiting factors there. You have just got to do it. Get out and have a crack at it. I certainly was no Einstein at school. I did reasonably well, but I think I had a lot of common sense, and as I said the fierce driver that was there, was something that has probably always been with me. A bit of a slow patch in my late teens, early twenties, but found it again pretty quickly, and the last one is about actually treating people the way you would like to be treated. I think that lesson applies to everything you do, so I am a big believer in Karma so, if you treat people well hopefully you will get people treating you well in return. So I just think they are three things that I would suggest are pretty critical.

Find it in this true spiritual sense. It's an easy piece of advice to give but it's kind of like when I was challenging you with right at the start. You've got to find - and it could be just something like you like looking after babies in their early life. You like helping old - find what really resonates in your DNA and if you do that and pull the layers back, spirit's there. Spirituality's there. It's just a way - don't get it beat up by everybody else in the world who tells you you're full of crap because it's stupid. Don't ever give up on that and hang in there because it's there, but jeez you're got to have a lot of guts and perseverance to hang with it. Number one. Number two would be work on yourself mentally, physically, emotionally. Look at all the stuff that we - I individually, you individually have pulled up that encrusts this spirit and don't get scared by your own demons and by the ones that your family has and your society has because there's lots of demons that'll tell you this is all crap and just bunker down and play it safe baby and get your income in, pay your mortgage and buy a rental house because you'll get the - get caught up in that trap. It's so easy. Television does it. The third is good company. It's the word, Songa, I like. Find

people around you and an environment - this is what we're trying to create. Songa is a group of company and service of truth. It's a group of people that hang together shoulder to shoulder, this tenth insight. Find those people and hang with them and then trust them and work with them and support them, make them as big as you can and they'll make you as big as you can. That's cool stuff to do. And the last one, if I can add a fourth, have some fun, don't take it too serious. I guess I'm speaking to me as well as anybody else because I take it too serious. I need to have more fun. So I've added a fourth one. // It would probably have to be a line from Winston Churchill, never give up. Just never, ever, ever give up. If you want something go get it. Just find what you love and do it. Just do it. Just go that is it, no more and just kick your life into gear and live your dreams. Don't talk about them anymore, just live it, breathe it, experience it. Don't worry about how you're going to do it, just do it and everything else will work out. Just make it happen. I don't know, that's probably more than three things. Just [makes growling sound] stay hungry. If you've got something in your heart, whether it be sports or art or university or business or you want to change the world just do it. Find people that want to do that too and just surround yourself with positive, uplifting people and just go for it with everything you've got no matter what. // 100% effort, 100% of the time, 100% of the soul.

Researcher comment: These subcategories represent the different themes that emerged from the respondents, when questioned about the advice that they would give to someone regarding living their calling. These utterances were coded and then subcategorised individually, with duplicate codes added to the associated subcategory to present a better picture of dominant themes within the category. Dominant themes from this category include integrity, know yourself, don't succumb to fear, believe in yourself and be true to yourself. This category assists in examining and identifying issues surrounding a lived calling because it consists of codes that are a direct expression of what the respondents believe to be the most important facets of a lived calling. Many of the more relevant themes contained within this category correlate with dominant themes contained within other categories that the researcher has used to form the theoretical framework for the study in the next chapter.

4.7 Constant comparison and thematic analysis

Thus far, this chapter has presented a comprehensive account of the analysis procedure, as far as categories of meaning as described in Chapter Three. In this section, the overarching themes to emerge from the analysis of data into categories will be outlined. Figure 4.35 shows the seventeen categories that were analysed and subsumed into related themes.

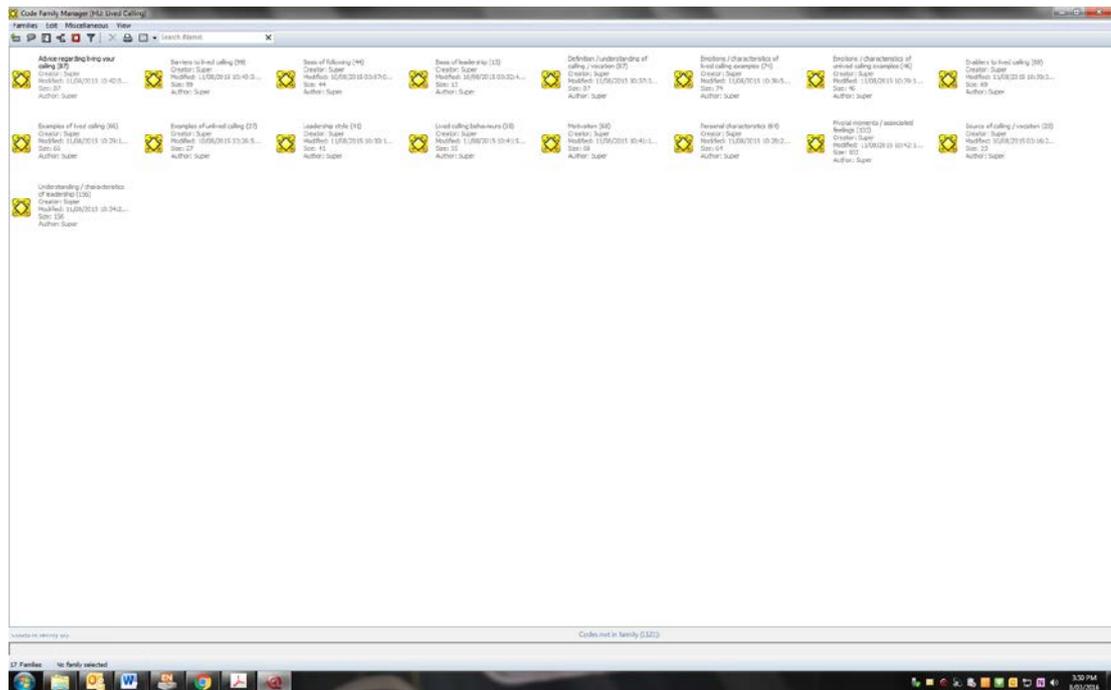


Figure 4.35 - Research categories that were analysed and subsumed into related themes

The themes were constructed to relate to the research objectives. Accordingly, the following five themes:

- 1) Relationship between a lived calling and leadership
- 2) Leadership behaviour demonstrated through a lived calling
- 3) Process of leadership influence produced through a lived calling
- 4) Enablers and barriers to a lived calling
- 5) Phenomena surrounding a lived calling

represented both insights and a tentative grounded theory of 'lived calling as a driver of leadership behaviour'. Further exploration of this tentative theory would require a future research agenda, some of which is suggested in the discussion chapter. Figure

4.36 below, sets out these five themes, and shows the connection to the relevant categories that facilitated their emergence.

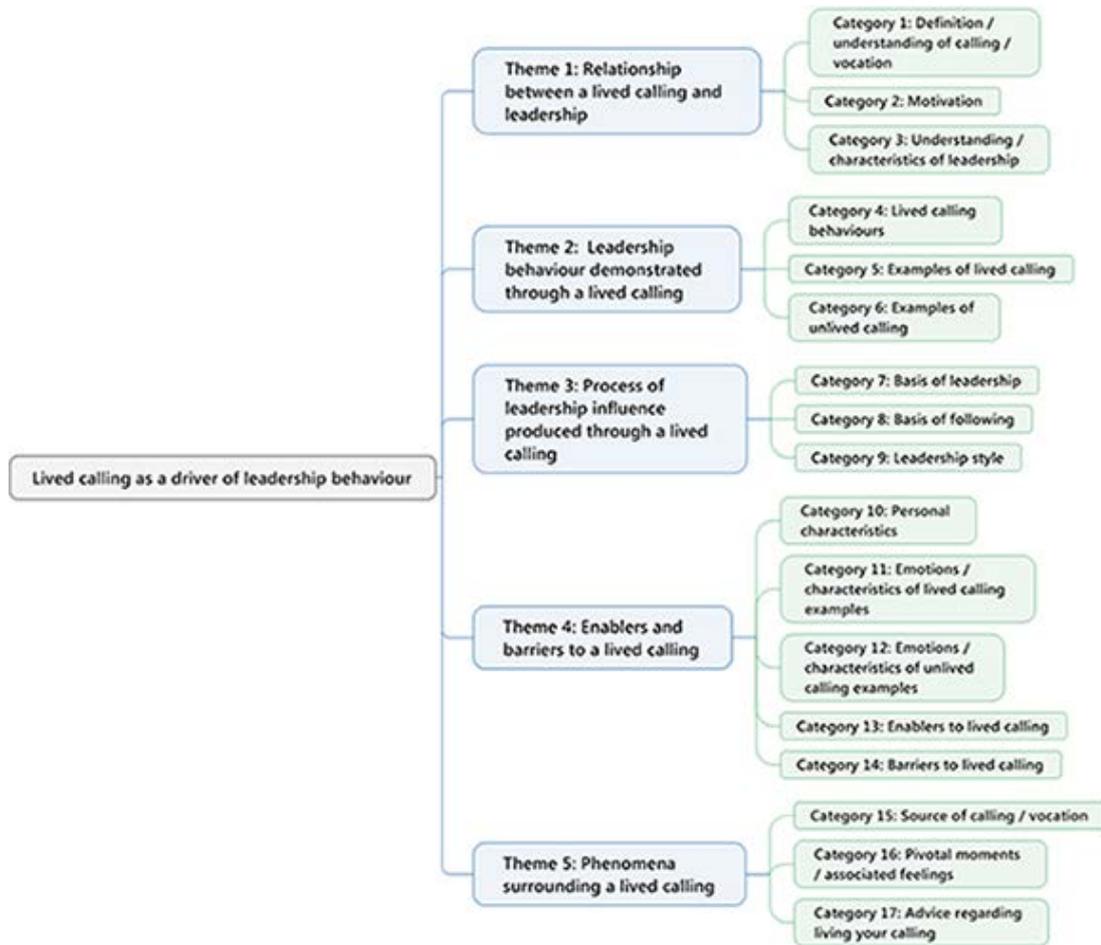


Figure 4.36 - The research themes and the relevant categories that facilitated their emergence

4.8 Summary

In summary, the introduction to the chapter detailed the format in which the research findings would be expressed, with reference to the data analysis procedures that were utilised to generate them. The research objectives were then described with the categories that were relevant to responding to those objectives. The data were presented, first with a network map of the codes (authentic utterances) of respondents. This was followed by a list of the subcategories developed from the invivo codes. The list was followed by a network map of the subcategories as listed. To present evidence of the richness of the data, respondent quotations, and extracts from longer quotations were presented. In addition to presenting the data in network maps and respondents' quotations, the researcher strove to weave the story of lived calling and leadership as it was developing. The method used for this was that of

‘researcher comment’. This was also useful to the researcher in terms of the thematic analysis that resulted in the five themes presented at the end of the chapter.

Following is the discussion chapter, where the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ is detailed. Preceding this will be an examination of the foremost theories from the salient topics in the preliminary literature review (lived calling, organisational theory, and spiritual leadership), with comments provided on whether they are supported or not by the data. The literature that the data directed the researcher to, which will inform the future research agenda, will then be covered, satisfying the requirement of a subsequent literature review using the grounded theory methodology. At the end of that chapter, the limitations of the study will be briefly discussed, before the presentation of a future research agenda to carry the findings from the study forward.

CHAPTER 5 - DISCUSSION

5.1 Introduction

This chapter addresses the research question and objectives in relation to both the preliminary literature going into the study, the findings and the role of the data in directing the researcher to new literature. As one reason for conducting a qualitative study is to elicit rich data, the discussion includes selective comments of respondents to support the data-directed literature where theories not normally attached to leadership theory are identified. Quotations from respondents are provided both as extracts (denoted by //) and longer, single quotations. The structure of the chapter is presented below.

The question that this research project will endeavour to answer is ‘what is the role of a lived calling in driving leadership behaviour?’

The research objectives are to determine whether, and to what level, a lived calling drives leadership accomplishment of a virtuous purpose; to describe the form that this accomplishment takes; to describe the process of social influence by which leaders accomplish a virtuous purpose through a lived calling; to identify the links, enablers and inhibitors to a lived calling as a driver of leadership accomplishment of a virtuous purpose; and to examine and identify issues surrounding a lived calling.

In Chapter Two, literature was reviewed, the critical element being its relevance and helpfulness in addressing this study. In this chapter, selected literature has been reviewed with the additional element of its match to the findings of this qualitative study. The critical element will be how the selected literature is supported or challenged by the data. The chapter has two goals. One goal is to test existing literature against the study findings. The other, using theoretical sensitivity, is to match the findings to literature not reviewed going into the study, but connected to the findings in an insightful way.

The structure of this chapter will be as follows:

- Overview of the research themes and a tentative grounded theory of ‘lived calling as a driver of leadership behaviour’.
- An examination of the foremost theories from each of the topics in the preliminary literature review, with comments on whether they are supported or not by the data.
- A data-directed literature review which assisted in the formation of a tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ and which will inform the future research agenda.
- A detailed presentation of the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’.
- A brief discussion of the limitations of the study.
- An outline of the future research agenda. Arising from the data themselves, are theories not evident in the preliminary data. As these emerge from the data, they need further consideration and possibly research as a future agenda.

5.2 Overview of research themes and the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’

Five overarching themes emerged from the analysis of data, which also related to the research objectives outlined at the beginning of the chapter. The themes which are listed below are also represented in diagram form in Figure 5.1.

- 1) Relationship between a lived calling and leadership
- 2) Leadership behaviour demonstrated through a lived calling
- 3) Process of leadership influence produced through a lived calling
- 4) Enablers and barriers to a lived calling
- 5) Phenomena surrounding a lived calling

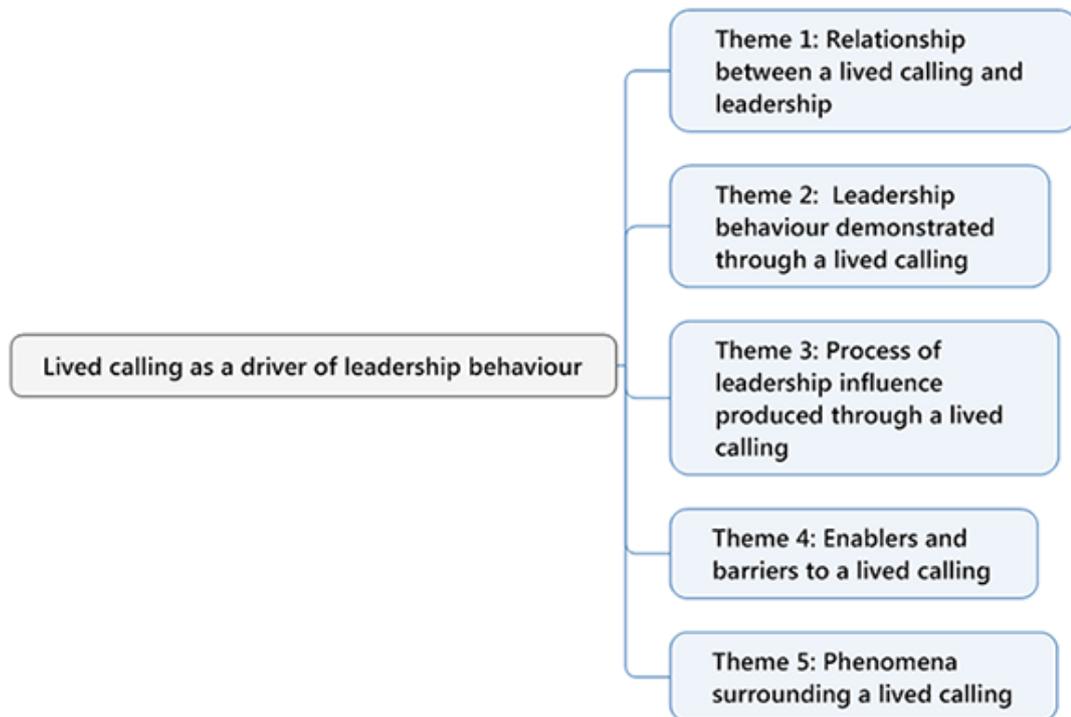


Figure 5.1 - The research themes for this study

These themes represented both insights and a tentative grounded theory of ‘lived calling as a driver of leadership behaviour’. The four tenets which follow were crafted from both the research data that emerged and the findings from the data-directed literature review. They form the foundation on which the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’, detailed in greater length in section 5.5, rests.

- 1) The all-encompassing spirit is the source of our calling / vocation. This can be alternately labelled as God (in a religious context being the one who calls us), Source, Universal energy, life force.
- 2) Everybody has a unique calling to use his / her natural gifts / talents / skills to serve a greater good / purpose beyond him / herself. There are many other features of a calling / vocation contained within the data. For example, it is not static, it involves personal sacrifice and is multidimensional.
- 3) Living this calling brings the agent into alignment with the all-encompassing spirit.

- 4) Living this calling in alignment with the all-encompassing spirit, the agent will demonstrate leadership behaviour and manifest the qualities / express the nature of 'spirit in form'. The qualities which express the nature of spirit are detailed in subsection 5.5.1.

Figure 5.2 below sets out this tentative grounded theory of 'lived calling as a driver of leadership behaviour' in diagrammatic form. Figure 5.3 highlights the five themes of leadership behaviour with the associated qualities which express the nature of spirit that are manifested by the agent when they live their calling in alignment with the all-encompassing spirit.

The starting point to understanding Figure 5.2 is the box to the left of the diagram which details the source of our calling, being the all-encompassing spirit which can be alternately labelled as God, Source, Universal energy, life force. This all-encompassing spirit endows each of us with a unique calling to use our natural gifts / talents / skills to serve a greater good / virtuous purpose beyond ourselves (expressed in the box to the right of the diagram). The two arrows which point to the box at the top of the diagram have been inserted to indicate that as we live our calling and in the process align our being with the all-encompassing spirit, we will demonstrate leadership behaviour and manifest the qualities / express the nature of 'spirit in form'. At the centre of the diagram are boxes that represent the five themes of leadership behaviour (integrity, service, goodness, presence, power) with the associated qualities which express the nature of spirit that are manifested by the agent when they live their calling in alignment with the all-encompassing spirit. The model has been informed both by theory, often directed by the literature, as well as the findings themselves.

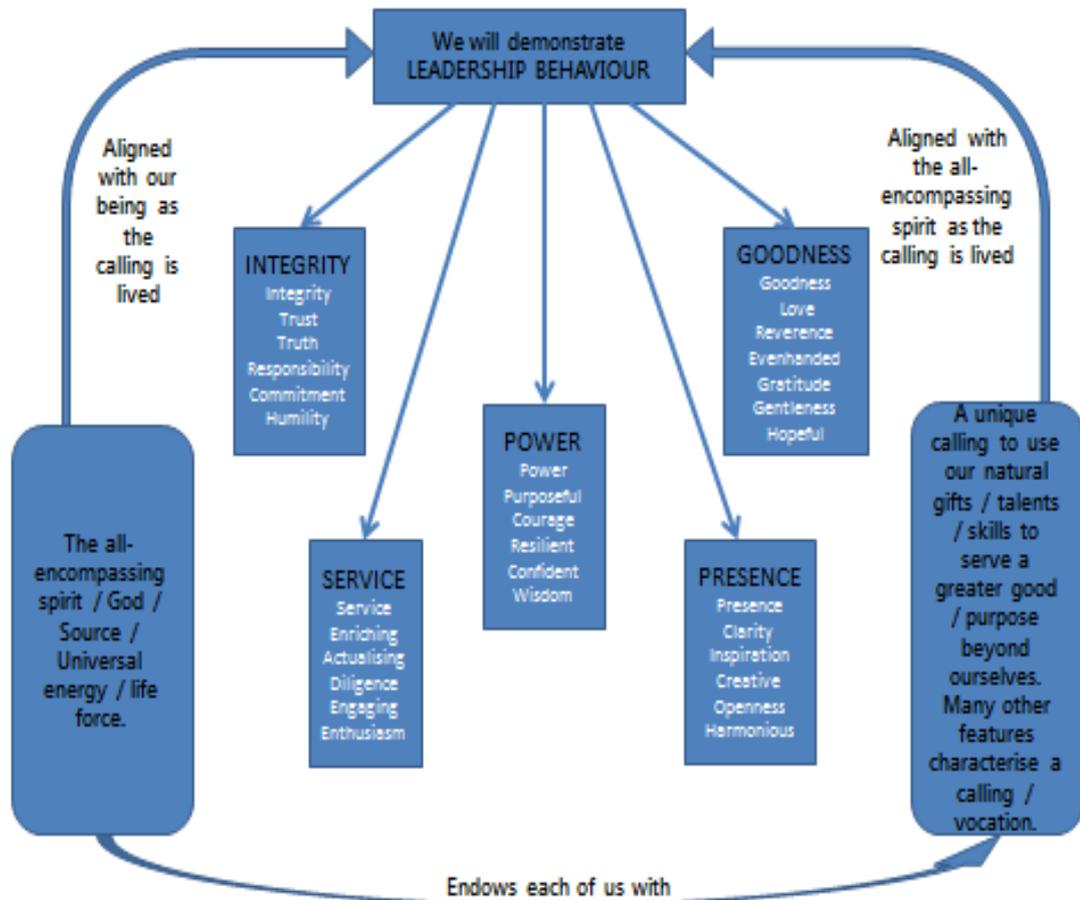


Figure 5.2 - Tentative grounded theory of ‘lived calling as a driver of leadership behaviour’

As Figure 5.2 sets out, individuals who live their calling, and by so doing align with the spirit being the source of their calling, will demonstrate leadership behaviour and manifest the qualities of the spirit by expressing them in form, that is by: serving others; treating them with love and reverence; and acting with integrity. Grouping the qualities of the spirit into themes highlights the predominant aspects of leadership behaviour that express a virtuous purpose through a lived calling.

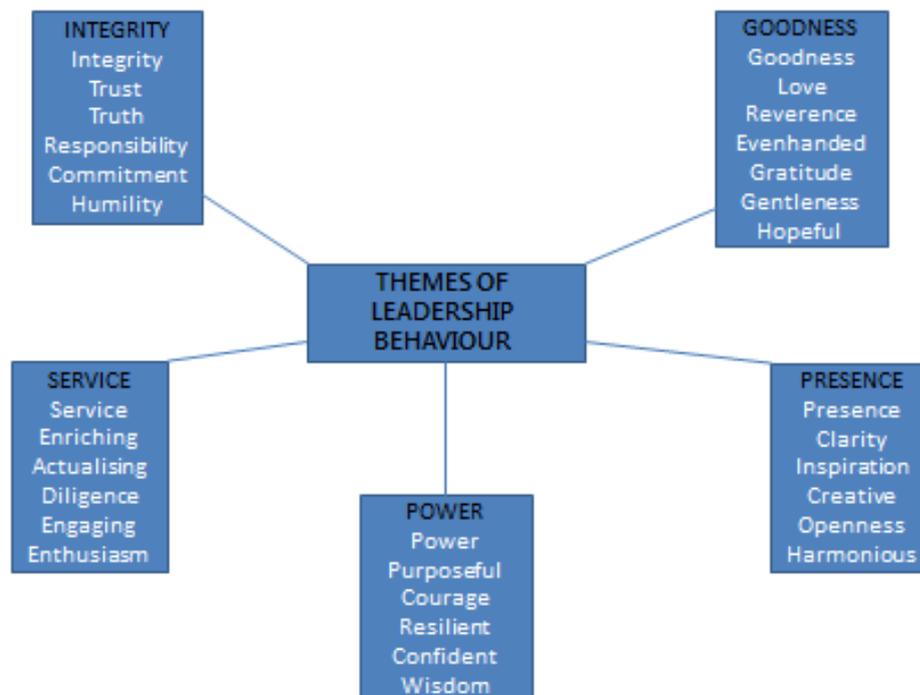


Figure 5.3 - The five themes of leadership behaviour with the associated qualities which express the nature of spirit that are manifested by agents when they live their calling in alignment with the all-encompassing spirit

Figure 5.3 shows the five themes of leadership behaviour with the associated qualities which express the nature of spirit that are manifested by the agent when they live their calling in alignment with the all-encompassing spirit. A wide range of responses indicated how pervasive the qualities of spirit are. It is possible to see patterns such as empowerment, and emotional aspects such as enthusiasm and inspiration. Also well represented were human qualities of goodness, gentleness and love. The spiritual qualities unearthed by this study are more comprehensive than those identified by Sanders (1967) (confidence, truth, humility, obedience, love, trust, enthusiasm), Nelson (2002) and Munroe (2005) (service, actualising, enriching), and Doochan (2007) (integrity, faith, inspiration, commitment, purposeful, community, humility, enriching, actualising, courage, maintaining distance from task and people), as characteristics of the spiritual leader. Whilst there is some intersection between the tentative grounded theory of 'lived calling as a driver of leadership behaviour' and these spiritual leadership theories, the commonalities are moderated by the context of this study which focuses on a calling as the driver of

leadership behaviour. The latter appeared not to be a formative factor in these other studies, or if incorporated, was given a different definition than the one used in this study. In that sense this study makes an original contribution to the body of knowledge on leadership.

A more detailed presentation of the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ is outlined later in the chapter. The next section of this chapter examines some selected theories from the preliminary literature review with the additional element of its match to the findings of this qualitative study. The critical element will be how the selected literature is supported or challenged by the data.

5.3 Examination of theories from the preliminary literature review

After the main data are collected and analysed, it is important that an examination of the foremost theories from each of the topics in the preliminary literature review is conducted, because it satisfies, in part, the requirement of theoretical sensitivity when using the grounded theory methodology (Glaser 1978). Detailed below is a synopsis of these theories with comments provided on whether they are supported or not by the research data.

Articulating his understanding of a calling, Markow (2005) believes that unique to individuals with a calling is their given purpose which provides them with a strong sense of inner direction as they move in the world.

The research findings largely support this theory. The statement expressing his view may be read to imply that not every person has a calling, which the findings from the data in this study do not support (the data support the position that every person has a calling). His assertion concerning a purpose which provides individuals with a strong sense of inner direction as they move in the world is strongly supported by the data. Numerous respondents characterised their calling or understanding of the concept in terms of having a purpose that they have allowed to guide their lived calling journey and consequent leadership behaviour.

Elangovan et al. (2010) identify the following four preconditions that must be satisfied before an individual can discover their calling:

- 1) An urge to find meaning in one's life - experiencing a yearning to be fulfilled that may be a consequence of a reaction to a growing sense of dissatisfaction with one's current state of work or life conditions, or a response to critical events that jolts one's perspectives.
- 2) Attentiveness - the individual must be in a state of readiness, alert to cues that may constitute such a call.
- 3) Willingness to experiment with new paths - the individual must undertake trial activities and persist in those efforts to recognise the role that resonates with who they authentically are.
- 4) A growing understanding of the self - recognising that the path to meaningfulness is through identity, and that without being in touch with who we are, we will not know what brings meaning to our life.

The research findings largely support this theory. Self-awareness and the notion of 'knowing thyself' were identified by respondents as important to the process of understanding and living a calling. Taking risks and moving beyond one's comfort zone, while being persistent in taking that journey, were also characteristics that the respondents associated with individuals who are living their calling. The concept of attentiveness was addressed in terms of practices (for example, meditation, prayer) and states of mind and being (for example, mindfulness, embracing silence) that assisted individuals in being receptive to their calling. The experience of an 'existential crisis' or significant life event, whether positive (for example, birth of child) or negative (for example, death of close relative) were discussed by respondents in terms of pivotal moments in the lived calling journey, as was an urge to find meaning / fulfilment in life which influenced respondents' vocational decision making processes.

Miles and Snow's 'I-form' organisation is one that is characterised by collaborative innovation; the continual creation, sharing and application of knowledge; trusting relationships with partner firms; and the equitable distribution of economic gains (Miles 2009). A highly evolved organisational form composed of multi-firm networks that is capable of developing, producing, and distributing product and service innovations at a much faster pace than single-firm product development processes are able to produce, it holds the greatest potential for industries in which

technical and market knowledge is growing rapidly and is widely distributed among firms (Miles 2009).

The research findings loosely supported this theory, in the sense that certain leadership styles and behaviours of individuals whose lived calling drives their leadership cultivate an organisational environment that incorporates aspects of Miles and Snow's 'I-form' organisation, for example, respondents favoured a collaborative style of leadership, valued and practiced knowledge sharing in their organisations, and sought to cultivate trusting relationships both inside and outside their organisations. However, because it was not an aim of this study to examine the 'I-form' organisation model, the researcher did not take steps to question respondents on whether their organisations consisted of multi-firm networks, the defining characteristic of the 'I-form' organisation model. Thus, it cannot be said with any certainty that the respondents to the study were involved in leading an 'I-form' organisation.

The original 'Great man' theory of leadership was articulated by Thomas Carlyle (1841). His view was that men who are inherently great and heroic naturally gravitate to positions of leadership. Looking back in history to find examples of men who had a decisive impact as a consequence of their innate power and character, Carlyle identified William Shakespeare, Martin Luther, Muhammad, Jean-Jacques Rousseau and Napoleon as embodiments of his theory. The value of this theory, Carlyle argued, was that one could come to better understand his/her true nature by examining the lives of men who had fulfilled their destiny of greatness.

The research findings did not really support this theory. The data suggest that both men and women (not just men), who have strong internal leadership instincts and qualities are well poised to occupy leadership positions in society, but this is not guaranteed if these individuals do not decide to lead and put these instincts and qualities to use. There was also a notable segment of respondents who viewed leadership as something that anybody could learn to do well; that is, it was not reserved for the special few which in essence is the position that Carlyle puts forward with the 'Great man' theory of leadership. Representing perhaps the only common ground with Carlyle's theory, many respondents highlighted the importance of

character to leadership, which Carlyle would agree with when he posits that great men have a decisive impact as a consequence of their innate power and character.

Burns (1978), who introduced the concept of transforming leadership, defined it as an evolved stage of leadership where leaders and followers engage in a mutual process of raising one another to higher levels of morality and motivation. Expounding on his theoretical perspective, Burns (1978, p. 4) puts forward: “that people can be lifted into their better selves is the secret of transforming leadership”. According to Burns (1978), the transforming approach to leadership creates significant change in the lives of people and organisations, redesigns perceptions and values, and changes the expectations and aspirations of employees.

The research findings support this theory to a relatively large extent, however the data barely spoke to the notion of morality and it was not raised by respondents in terms of leaders and followers engaging in a mutual process of raising one another to higher levels of morality. From the perspective of motivating followers, transformational leadership was scarcely raised by name as a leadership style that was practiced to pursue that end, and no mention was made of that style of leadership having the effect of motivating the leader to higher levels of performance. In substance and effect, it appeared to the researcher that a number of respondents may have been practicing a form of transforming leadership, despite it not being characterised by that term, in that respondents did express that they practice a collaborative working style where they endeavoured to elevate their people to higher levels of personal and professional performance, either through leading by example or by evolving forward on their own journey from where they can better assist their people with their development.

Luthans and Avolio (2003, p. 243) define authentic leadership as “a process that draws from both positive psychological capacities and a highly developed organisational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development”. The authors go on further to express that the authentic leader is confident, hopeful, optimistic, resilient, transparent, moral/ethical, future-oriented, and gives priority to developing associates into leaders themselves (2003, p. 243).

The research findings largely support this theory. Authentic leadership was mentioned by a number of respondents as a leadership style that they practice in the workplace. The processual elements of this leadership style were not discussed in great depth beyond the respondents communicating their fundamental practice of keeping their leadership behaviour consistent with their personal identity / values. In articulating their personal qualities that they demonstrate in leadership, self-confidence, hopefulness, optimism, resilience, transparency, morals / ethics, future orientation and bringing through new leaders were raised as important components, but not identified as being determinative of authentic leadership.

James C. Hunter (2012, p. 182) opines that authority cannot be bought or sold, given or taken away, and is always built on service and sacrifice, when he opines that “there is great joy in leading with authority, which is serving others by meeting their legitimate needs”. This intrinsic authority of a leader, he argues, is a much more effective means of achieving positive outcomes for the organisation and their followers, who form its foundation and ultimately make the leader who they are (Hunter 2012).

The research findings support this theory. The research data strongly suggest that leaders who have integrity and act from it are more effective in attracting followers and mobilising the organisations that they lead to achieving positive outcomes. These leaders were also found to be less dependent on their leadership title for authority. The research data also speak to the notion of leadership authority being grounded in something deeper than the title of leader, being the character, motivation and actions of the individual who occupies the position.

Mittal and Dorfman (2012) identified five key dimensions to the servant leadership construct (egalitarianism, moral integrity, empowerment, empathy and humility).

The research findings largely support this theory. Servant leadership was mentioned by a number of respondents as a leadership style that they practice in the workplace. While this study did not attempt to analyse or measure the servant leadership construct, these qualities (egalitarianism, moral integrity, empowerment, empathy and humility) were raised by respondents as qualities that are important for leaders to embody and demonstrate to the people that they serve.

Applying the concept of spiritual leadership to organisational life, Nelson (2002, p. 126) muses that:

“The leadership part of spiritual leadership means that you are about changing, improving, and serving your organisation by helping it become better. You’re not just interested in maintaining. The spiritual part of spiritual leadership is about growth, bearing fruit and maturity”.

Nelson (2002, p. 130) sees authenticity as an integral aspect of spiritual leadership when he writes:

“In the twenty-first century, followers seek leaders who do not segment their life into compartments, but rather are whole and authentic. Leaders who are spiritual can’t separate their souls from leading...People who disengage their leading from their spirituality will be seen as hypocrites and as untrustworthy”.

The research findings support this theory. Whilst spiritual leadership was not mentioned specifically as a concept by respondents it was clear to the researcher that many respondents were practicing this leadership style. This conclusion is based on these respondents citing spirituality as the source of their calling in which they demonstrated leadership behaviour. The concepts of integrity and authenticity were identified as fundamental components of leadership in the terms described by Nelson, with the characteristics of building, growing and developing things, continuous learning and improvement also being present, and serving as drivers for these individuals in living their calling and being a leader.

Having examined the foremost theories from each of the topics in the preliminary literature review and critically commenting on them, attention will now shift to reviewing the literature that the data has directed the researcher to, and which has assisted in the formation of a tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ and informed the future research agenda.

5.4 Data-directed literature review for future research agenda

Conducting a literature review after the data have been collected and analysed satisfies the requirement for theoretical sensitivity, such that respondents' theories are connected to scholarly literature (Suddaby 2010). In the context of this study, the data directed the researcher to explore the works of Wayne Dyer, Joseph Jaworski and Parker Palmer, which assisted in the formation of a tentative grounded theory of 'lived calling as a driver of leadership behaviour' and will inform the future research agenda. The relevant theories from each of these authors are detailed below with reference to the data that supported their inclusion in this section of the thesis.

5.4.1 The authentic self (spirit) and the false self (ego): Wayne Dyer

Dyer (1995) advances the idea that every human being has within them two selves that s/he has the capacity to live through. The first, which Dyer calls the 'ego' or 'false self', is an artificial identity or self-concept which is co-created with our worldly environment and those who assist in our development as individuals (parents, teachers, family members) (1995). Attempting to define the 'ego' concept, Dyer (1995, p. 163) offers the following: "The ego is a mental, invisible, formless, boundaryless idea. It is nothing more than the idea you have of your self - your body / mind / soul self. Ego as a thing is non-existent. It is an illusion". Adding to this definition is Wapnick (1993), who characterises the concept in the context of *A Course in Miracles*, being a work that shaped Dyer's spiritual philosophy. For Wapnick (1993), the ego is:

- 1) The belief in the reality of the separated or false self, made as substitute for the self which God created;
- 2) The thought of separation that gives rise to sin, guilt, fear, and a thought system based on specialness to protect itself;
- 3) The part of the mind that believes it is separate from the mind of Christ; and
- 4) The part of the mind that embodies and practices wrong-mindedness i.e. judging ourselves and others, belief in scarcity, idolatry of others, projecting onto the physical world, denial and attack.

In terms of this description of 'ego' by Wapnick (1993), it must be noted that *A Course in Miracles* is not a religious work, but one that uses the language of Christian mysticism to explain its psycho-spiritual principles.

Dyer (1995, pp. 165-173) characterises the ‘ego’ in the following seven terms:

- 1) Ego is your false self
- 2) Ego teaches separateness
- 3) Ego convinces you of your specialness
- 4) Ego is ready to be offended
- 5) Ego is cowardly
- 6) Ego thrives on consumption
- 7) Ego is insane.

Dyer believes that as we entertain this false self, we prevent ourselves from connecting with and knowing our true self, which he calls ‘spirit’ or ‘true self’ (1995, p. 163).

The ‘spirit’ that Dyer pronounces is the divine energy that animates all of life and sustains our being (1995, p. 9). Describing this in greater detail he offers the following:

“This inner infinite energy is not just in you, it is in all things and all people who are alive now and have ever lived...It is this infinite energy that is responsible for filling your lungs, beating your heart, growing your hair. You the physical being are not growing your hair, your nature is doing that for you. The energy that is you is handling all of the details. That spirit that is you is not contained by the physical domain at all. It has no boundaries, no form, no limits to its outer edges” (1997, p. 7).

Attempting to characterise the spirit in his book, *The Shift* (2010, pp. 17-22), Dyer identifies nothingness (a state of emptiness) and oneness (a unitive force which connects everything that exists in form and non-form) as important features, along with love, when he writes, “The entire universe, as I see it, is made of love; and each of us appears to be an individualised expression of the One Being of Love” (2010, p. 16).

It is in living in alignment with this ‘higher self’, the highest and truest part of our being, that Dyer (1997) believes we will experience the richest form of life. To this end he states:

“That energy is within you. If you want to know it, you can tune into it, and when you do, you leave the limitations of this earth plane and enter a dimension of limitlessness that allows you to create and attract to you whatever it is that you want or need on this journey” (1997, p. 8).

In Dyer’s view, we are prevented from discovering and living out our true calling to the extent that we live through the ego and detach from the spiritual dimension of our being (2010). Living a life devoid of meaning when we live from the realm of ego, Dyer postulates that it is in shifting our inner state of being to align with the spiritual source that we become liberated to serve the world with our authentic gifts (2010). Experiencing meaning in this process, Dyer identifies an important feature of a lived calling that was borne out by the results of this study, as evidenced by the following quotations from the data:

“It gets you out of bed in the morning because your life has some meaning. // So a tremendous amount and in fact, a lot of people get a huge amount of joy, if you like or pleasure or satisfaction, whatever sort of word you want to use, out of doing something to help other people, whatever, and I think, a lot of it is, because it creates meaning. // So an understanding of who I am as an individual and as a person in this world in relation to a spirituality so whether that be God or whatever else it’s a connection to meaning so how ... who ... an understanding of my true self in relation to meaning in the world is for me an understanding of vocation”.

In his book, *Inspiration: Your Ultimate Calling* (2006), Dyer’s central message is that our primary calling is to live an inspired life which requires us to live in alignment with the spirit energy, create in form those things which are born from that formless realm, and to inspire others to live their own lives in alignment with that spirit energy. This premise, which was also borne out by the research findings, is inherently connected to the leadership concept, establishing an important link between a lived calling and the leadership accomplishment of a virtuous purpose, as evidenced by this respondent’s utterance:

“For me leadership is about bringing about the reality of spirit and to reconnect people to the genuine spirit. This whole journey of you, organisations, human society is to manifest spirit in form. To be who we can

truly be in a beautiful, elegant form. I think human society - our work is to do that, to really knock our socks off with creative things that are beautiful, buildings, groups of people in hospitals working together to heal people. Imagine if we could manifest through our own selves that spirit in the way we work together”.

5.4.2 The universal energy, synchronicity and the inner path of leadership: Joseph Jaworski

According to Jaworski (2012) the universe is a domain of undivided wholeness, where both the material world and consciousness are parts of the same undivided whole. With the totality of existence being enfolded within each fragment of space and time, he posits that everything in the universe, including human intentions and ways of being, affect everything else, because everything is part of the same unbroken whole (2012, p. 115). Thus he argues that we are partners in the unfolding of the universe.

Another one of Jaworski’s important understandings is that there is a creative source of infinite potential enfolded in the universe, and that connection to this Source leads to the emergence of new realities - discovery, creation, renewal, and transformation (2012, pp. 136-137). Choosing to label this universal energy as ‘Source’, while Dyer refers to it as ‘Spirit’, it appears from their characterisations of this universal energy that both authors are speaking about the same thing, despite using different words to describe their understanding of it.

When respondents to this study were asked to define the source of their calling, many of them demonstrated the same tendency and either described the same universal energy using different words or acknowledged their inability to adequately label it for what it is:

“I would define it as an inner energy. Like, it’s almost a tangible inner energy. // I think they mean the same thing to me because I think I call it a divine energy of universal love, um the Buddha, Yahweh. I call that God, that divine energy, I call God, so for me we are talking about the same thing. // Inside each of us there is a spirit. Christians call it a soul, there’s a whole range of other titles for it, inner-being, whatever people talk about. // It’s beyond a kind of a definition. I love the Buddhist thing that says if you see

Buddha or think you know Buddha go wash your mouth out with soap. Because you can't define it and it's kind of like an apple, how do you define the taste of an apple? // Number one I don't know what it is out there. I don't know if it's God or spirituality or the power of the universe. I don't know what to call it. The ether they call it, the energy, the power but it is - once you become aligned and you have a belief and internalise that something happens. Everything changes and I don't know what to call it, it's God? But there is a higher power up there whether it's inside you, your subconscious mind or the universe. So I don't know how to explain that".

Believing that human beings can learn to draw from the infinite potential of the Source by choosing to follow a disciplined path towards self-realisation and love, which may include teachings from ancient traditions developed over thousands of years, contemplative practices, and direct exposure to the generative process of nature (2012, p. 162), Jaworski appears to support Dyer's proposition that as we live in alignment with this Source energy and thereby draw on its power, we will experience the richest form of life that sees us discover and live out our true calling. Articulating the possible features of a disciplined path towards this richest form of life, it is worth noting that many respondents of this study cited engaging in behaviours and contemplative practices in living their calling which were consistent with Jaworski's examples of teachings from ancient traditions developed over thousands of years:

"Taoism, again, I found useful. // I find Buddhism really very attractive. You know, the notion of kind of you and I are actually exactly the same and you know, we want the same stuff. // In practice I meditate, I reflect to see if my ego is involved in things. // I think a lot, I reflect a lot on life. // I think you have to constantly reflect on a number of different things, and I think, I journal quite a bit which I think is helpful, and then sometimes when I read my journal entries it is provoking".

Respondents also talked about direct exposure to the generative process of nature:

"One of my greatest joys is to walk on the beach and watch the sunset and just to reflect and be in God's presence and feel the wind and the waves and all that sort of stuff. And I get a lot of energy from that sort of stuff. So

therefore I suppose I fill my reservoir from taking from what God has provided. // Mine would be the land. I live on 25 acres of natural bush and every day I walk out in the bush, and it's the land; it's the rocks, it's the trees, it's nature, I think".

In his influential work, *Synchronicity: The Inner Path of Leadership* (1996), Jaworski explores the concept of synchronicity and explains how it has informed and guided his leadership journey. Synchronicity, he believes, is an experience that accompanies the alignment of our being with the unfolding of the implicate order of the universe, the name given by famed physicist David Bohm to the Source energy discussed in this chapter (Jaworski 1996). In addressing how this phenomenon enables us to realise our life purpose and live out our calling, he states that:

"If we have truly committed to follow our dream, there exists beyond ourselves and our conscious will a powerful force that helps us along the way and nurtures our growth and transformation. Our journey is guided by invisible hands with infinitely greater accuracy than is possible through our unaided conscious will" (1996, p. 119).

This quotation echoes the ancient wisdom of Patanjali which speaks to the supportive nature of the universe as we traverse our authentic path, when he articulates that:

"When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bonds: Your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great and wonderful world. Dormant forces, faculties and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be" (Satchidananda 2012, p. 50).

Perhaps not coincidentally, many respondents to this study recounted circumstances / stories from their lived calling journeys which evidenced this synchronicity in action:

"From there, I got head-hunted on the day that I failed my Viva, because I sat my Fellowship and the final stage of the Fellowship was an oral exam and I failed that because I didn't have recent clinical experience, not recent enough. And that very day that they told me - that afternoon - that night, I got a phone call from Saudi Arabia from someone who had got my name from

somewhere, God only knows where, and she said, "Would you like to come and work here?" And I thought to myself, there has to be a reason for this because the timing is so synchronous. // Then St Vincent De Paul popped up and how I came to that, I suppose, was it was a matter of timing. I was just doing the Legal Aid stuff, so I was looking for something and then it was really what I heard in church a few weeks in a row. // So I noticed there was a bit of a gap in the market, so I thought hey Kylie you've got a cool product here, let's start something, you should do something. Then her friends encouraged her and her family encouraged her so we took action on that, built a website and logos and things like that. We decided to do a little Spreets deal because it was just sort of small orders coming in just for the weekend. Then in 48 hours we managed to sell 20,000 cupcakes. I woke up in the morning and said "Kylie, what have we done?" You know what I mean, from a one bedroom apartment - so this massive momentum. So the timing was right, the product was right, the pricing was right so from a home based, one bedroom apartment we were like wow! // Then it was funny because things fell into place. Like that shop around the corner. Nothing comes up in here for sale and the shop around the corner where Darryl is now came up for sale. It was just like well we can take a business and we can get a business in Leeming but there's no premises and then this shop came up and everything like that sort of fell into place. It was like it was meant to be. The timing was right".

Sometimes the stories are surprising such as the one below:

"One of the most amazing things that ever happened to me that I think really turned my business career around, when I started travelling Australia selling furniture in containers, I used to go to Queensland and sell containers and I used to go to Sydney and try and sell containers to a company called Keith Lord's, and the buyer there would take all my pictures, take all my prices and everything, but never give me an order, and the next thing I'd go there six months later and he's got my product on the floor through a backyard or whatever; I could never get into this Keith Lord's. And one day - it's just an amazing story - I'm at Rome Airport and there's this big lady there with two daughters and they've got bags everywhere, and one of the guys at the front

desk working for the airline was a friend of my father's, because my Dad used to bring crayfish down to Sicily, so he'd get to Rome, this guy would help him get through, and anyway, he was a good friend of my Dad's, and he just happens to be there this day - you know, when something's got to happen, sometimes things just fall into place, just amazing - so this guy's there, and I can hear the guys checking these ladies in and trying to slug these ladies a fortune for over baggage and overweight, and I said to this guy in Italian "Gee, these sound like Australians. They're here spending their bloody money, look how much stuff they've bought, why do you want to slug them, they'll never come back". So he turned around and went to the guy checking them in, and he said "Look, just let them through", and this lady - the big lady - turned around and looked at me. I didn't think anything of it, get to Singapore and - one of the daughters lived in Singapore - so they checked in to Singapore, get there and all these bags are on this bloody big conveyer there, and one of the bags smashed open so I helped them put all these bags on their trolleys and the big lady turned to me and she goes "Gee, you said something to that man in Italy didn't you, and something happened there, like, they didn't charge us, what happened?", and I said "Oh, don't worry about it, it's fine". She said "What were you doing in Italy?", and I said "I'm in the furniture industry", "What do you do?", and I said "I buy for companies in Australia". She said "Next time you come to Sydney, you make sure you come and see me". She gives me her card, "Chairman of the Board, Mrs Keith Lord" - became their buyer for the next 10 years - just made my company; that's how it all started. Next time I went to Sydney, her son Bill Lord, was waiting outside and I got the red carpet treatment. Three months later, they were in Italy and global export office in Italy became their export office, and for 10 years that's how my company went through the roof".

As this story makes clear, the virtuous purpose of this respondent was to do good for travellers at the airport. Prompting him to act in a way which expressed the quality of his spirit, it is interesting that in acting without the interference of the ego and the desire to personally benefit from the situation, he benefitted to a far greater extent,

which adds weight to the suggestion that as we act in accord with our spirit, the universal energy, it provides for us and sustains our needs.

As it concerns leadership, Jaworski (1996) sees this as an inner path that a person must journey to transform themselves and align their being with the universal Source energy, which precipitates the experience of synchronicity. Describing a person who has taken this journey as a 'renewing leader', he identifies this type of leader as the most evolved example of leadership in his organisational leadership development model, set out below:

Stage 1: Self-centric leaders - a stage of undeveloped spirituality in which its members are generally incapable of loving others, and engage others in relationships that are essentially manipulative and self-serving. Being unprincipled, lacking integrity in their being and governed by little but their own will, Jaworski opines that they may rise to positions of considerable prestige and power if they are disciplined in the service of expediency and their own ambition.

Stage 2: Achieving leaders - members of this group have matured to the point of valuing others and their pursuit of excellence is characterised by fairness, decency, and respect for others. Stability is a principle value for people at this stage. With their achievements being a reflection of their self-discipline, they have the propensity to rise in organisational power and influence, and develop and strengthen others in the process. In the later phases of this stage, their achievements are accomplished with and through others.

Stage 3: Servant leaders - consistent with Robert Greenleaf's definition of the concept, this stage of development is marked by an even greater expansion of self to embrace all people, regardless of race, gender, class or creed. Leaders at this stage routinely use their power and influence to serve and develop others, helping them to become healthier, wiser, more autonomous and more independent. People at this stage of development exhibit a high need for achievement, yet not at the cost of others in their organisation or in society at large. Having adopted a systems view of the world, in the more advanced phase of this stage, they gain stronger awareness of the interconnectedness of all life which leads them to nurture understanding of and responsibility for

the larger social systems within which the individual and organisation operate.

Stage 4: Renewing leaders - people at this stage embody the characteristics and values of servant leaders but have matured to a more comprehensive and subtle level of development. They exhibit a capacity for extraordinary functioning and performance. At the heart of this kind of performance is a capacity for tacit knowing that can be used for breakthrough thinking, strategy formation, operational excellence, and innovation, including envisioning and creating the kind of organisation or society we desire. Stage 4 leaders hold the conviction that there is an underlying intelligence within the universe that is capable of guiding us and preparing us for the futures we must create. They combine their cognitive understanding of the world around them with a strong interior knowledge of the hidden potentials lying dormant in the universe - a view that carries with it the power to change the world as we know it (Jaworski 2012, pp. 54-55).

As this purpose of this study was not to identify or characterise renewing leaders as defined by Jaworski, the data collected cannot reliably be put to establishing its validity or the presence of this type of leader amongst the respondent group. What did emerge from the data however was a strong theme of intrinsic leadership, where the basis of leadership qualities and authority was within the person themselves, and not externally located in a position, title or other social status symbol expressed by respondents as:

“I guess for me, the honesty and integrity of what I'm doing, I think that demonstrates an intrinsic leadership, because it's not implied, it's not put on, it's a true form of leadership, because it's what I love to do. // I think leadership is being the example, being a role model. So initially you have to start in the inner world so inside of yourself. // I didn't set out to become a leader or be wise, I just am who I am. // I think the ingredients for what I would consider to be good leadership, whatever that is in whatever circumstance, are part of the person you are. // No, it's intrinsic to me. Definitely. It's all about who I am. Again I go back to you can't - you can teach people leadership but then they don't necessarily become leaders”.

Writing on the challenges of leadership in the contemporary world and the need for leaders to be guided by presence and awareness, Senge et al. (2004, p. 180) offer the view that “If you want to be a leader, you have to be a real human being. You must recognise the true meaning of life before you can become a great leader. You must understand yourself first”. This understanding of leadership, which emphasises the primary importance of self-awareness, humility, vulnerability and personal / spiritual development to the leadership journey, was also reflected in the data:

“If you're here to be successful then you're putting the emphasis on the wrong stuff because success is a by-product. It's of how you do things and who you are in those things, you know what I mean?...Leadership is about being, it's about transcendence, it's about going beyond self...So it's to what extent we are able to believe that that's important I think and then to allow ourselves to reflect enough that with certain things we're going to see as important as much as we may once have considered them important. Or that we don't buy into the rhetoric of success and the rhetoric of individuality, of ego and you believe that's where it's at. Well to me it's not where it's at, that's not what leadership is and I think that the old movement towards leadership I think - and there's a lot of books on it - is trying to discover how to be a human being. There's no magic to it. All sorts of people are put into leadership positions but those who people resonate with, those who resonate with it have a particular way of being”.

Amongst the respondent group, these themes emerged as characteristic of their understanding and practice of leadership, as illustrated by the following quotations:

“The basis of all leadership, I believe, is self-awareness. You can't lead others unless you really know yourself and unless you've done some work on yourself and you know the sort of stuff we're talking about now, you've had that, you've gone through these processes, so where am I going, what am I trying to achieve and so on. // I think as a leader you need to be very aware of who you are. // The other one is reflection of humility certainly and I think that seeing patients helps remind you of that all the time. One should always reflect about humanity and where other people come from. So that self-reflection. // Yes. To me it's a lot about that demonstration of that personal

humility. I think that's a critical factor. I think people would say there's a lack of ego around about how I go about leading this organisation. // I think that people follow me because I am a wounded healer. They can see that I have walked my talk, that I can be vulnerable and that I can share my brokenness appropriately. // It's really about, I think, being honest enough with yourself and people seeing that you're human a bit as well. // Because I've done a lot of work on myself as well, a lot of spiritual work as well, and it wasn't till some time ago and I thought that's all I wanted to do, I just wanted to be a mother. That was my calling, absolutely. // Number two would be work on yourself mentally, physically, emotionally. Look at all the stuff that we - I individually, you individually have pulled up that encrusts this spirit and don't get scared by your own demons and by the ones that your family has and your society has because there's lots of demons that'll tell you this is all crap and just bunker down and play it safe baby and get your income in, pay your mortgage and buy a rental house because you'll get the - get caught up in that trap. It's so easy. Television does it".

As one of the respondents so elegantly expressed this perspective, “and so again it was an understanding of being a CEO, and as a leader, as the peak or getting to the top of that sort of development journey”.

Presenting an evolutionary pathway to what they see as true leadership, Senge et al. add further:

“If you want to be a great leader you need to enter seven meditative spaces. These seven spaces - awareness, stopping, calmness, stillness, peace, true thinking and attainment - can look like one step, but actually, it's a long, long, long process” (Senge 2004, pp. 180-181).

Amongst the respondent group there was significant evidence of these spaces being entered, through the following practices and qualities of being:

Meditation:

“There's no question for me with the sort of meditation, and I've probably been doing that for 15 or 20 years, that's an enabler. // In practice I meditate”.

Awareness:

“Being wise to your own frailties and vulnerabilities, so being quite frank and honest about where your fault lines are because everyone’s got them. // Self-awareness is also a big key in leadership, making sure that you ask the question why you're doing what you're doing”.

Stopping:

“Look, for me it’s about all of those things, so trying to practise and being gentle with myself around the art of mindfulness and presence, and it is about stopping not necessarily it’s stopping in my mind and just being mindful of, for me, what is the divine”.

Calmness:

“And it is - it is around that fact that I’m calm and even, with personal humility. // So it's being - trying to maintain calmness and an even keel sort of thing but while being a leader”.

Peace:

“And I think about that as vocation in coming to a place of peace and acceptance about who I am whatever that might mean. // I felt a complete and utter peace”.

True thinking:

“Think about your calling often, and refresh for you why you’re doing it, and what you are contributing and what you are getting out of it. So refresh that frequently, because it’s important to re-visit it; don’t just take it for granted because you end up down an alleyway and that wasn’t quite what you meant in the first place. So I think it’s important to spend time thinking, and that’s another reason why you can’t let work dominate your life. // It would be - so the first one would be related to the need to really think about what your calling is and why you’re doing it, why you have it and this advice I’ve given to people all the way through, from high school students when they go into

uni, I'd like to think everyone has their own existential crisis and thinks about why they're on this earth".

Despite the pervasive presence of a lived calling amongst this group, no respondent suggested to the researcher that they had entered all seven of the meditative spaces to which Senge et al. (2004) refer.

On the assertion that true leadership is a long process, some of the respondents concurred:

"Yes, look and I have to say I felt that I needed to be over 50 years old to actually say anything about this. I feel like a lot of people speak about leadership and it's all abstract, nice waffly stuff that all's good and I felt I was too young at 50 years old to say anything. // But it's taken me years mate to grasp it and to understand it. I think it's - and I've done courses and did a year at Curtin Uni on a management course, and that was good. But it's taken me a while to grasp it, which is, you know, I don't think it's bad".

These views of respondents are also reflective of their understanding of a calling, in terms of it being a lifelong process, along which we stumble and often fall short of the high aspirations that are aligned with our spiritual nature. These similarities between a lived calling and leadership could indicate another point of connection between the two concepts but further research would be needed to clarify the issue.

In this section, the data-directed literature concerning the universal energy, synchronicity and the inner path of leadership was addressed. Relevant quotations from respondents were also included to connect the data to these theoretical concepts, which provide a basis for understanding the source of a lived calling and how leadership behaviour is manifested when we live in alignment with it.

5.4.3 Identifying features of a calling, ego interference / the divided life, community mindedness and leadership by example: Parker Palmer

The work of Parker Palmer resonates strongly with this research and much of the findings that have emerged from it. As it concerns living out our calling / vocation, he emphasises the importance of listening to our spirit as our inner teacher, and following its leadings towards a sense of meaning and purpose (Palmer 2000). As we do this, he explains, our life will authentically speak (2000, p. 2). Discussing the personal challenges that arise when the person we project to the world does not match up with the person who we are in our private moments, he identifies the presence of ego as a dominant factor in effecting this incongruity which leads us to experience discontent, disillusionment, meaninglessness, isolation, and in his case, multiple bouts of a crippling depression (2000, p. 57).

Reflecting the importance that Palmer attaches to listening to our spirit and authenticity in the lived calling journey are the following respondent utterances:

“Listen to your inner voice. But before you listen to your inner voice know yourself, have a serious conversation with who you are, what your boundaries are and what you want out of life. // I think the first thing is listen to your own intuition about your own self and what it’s telling you about what you’re doing. Get clear in yourself what your inner self is telling you. // I think the vocation is to be oneself and in order to be true to one’s real self and I suppose I’m differentiating big ‘s’ and little ‘s’ here, we can get caught up in what we think our self is by what we think is our constructed image, you know, I want to be the good child, I want to be the popular leader; those external things that don’t really...aren’t sustainable, they don’t continue for the long term. So an understanding of who I am as an individual and as a person in this world in relation to a spirituality so whether that be God or whatever else it’s a connection to meaning so how...who... an understanding of self in relation to meaning in the world is for me an understanding of vocation. // Remain true to yourself first and foremost. // Secondly is that be true to yourself, so be that authentic person in terms of who you are and what your value sets are”.

In expressing that a lived calling engenders meaning and a feeling of being on purpose in one’s life, Palmer is of the same view as Dyer (2010). Evidencing an

internal alignment with our source of being, the experience of respondents affirms this relationship in the form of the following quotations:

“Yes, well I guess, for me, a calling is a purpose. // A vocation is a sense of identity of the real true self and for me, in relation to some meaning. The purpose of meaning and being. // It gets you out of bed in the morning because your life has some meaning. // So for me the calling is internal, but I guess that would be may be connected to the soul, in what you're put on this Earth to do, and connecting with that. // Because I've always had a passion for cooking and things like that and it never occurred to me hey I'm actually on purpose now in all the turmoil of my life. // A calling is something with an overall purpose, I think. // What's my understanding of a calling? A sense of purpose of making a difference”.

Using the data to characterise individuals with an unlived calling, one of the pervading qualities identified by the researcher that served to circumvent the alignment of soul and role was inauthenticity and lack of integrity, which gives credence to Palmer's recognition of this impediment. This was characterised in many ways by respondents:

“But it seemed to me that he was always going contra - like his calling was football one would think but he was actually destroying a football club and destroying the football because he just wanted to win. That to me is an incongruency. // But there's some West Australian leaders and businessmen who behave in one way in business and another way in their personal life. // But, you know, in terms of if they don't live it themselves, then that's when you find, you know, leaders absolutely collapse because they're seen as hollow men. // In the final analysis it's not about leadership, it's about the one thing that each of us owns ourselves, it's our personal integrity. If you compromise that you're never going to be happy”.

The other major impediment to a lived calling to which Palmer referred was the identification with ego, which was defined earlier in this section by Dyer (1995). Coded as *ego interference* in the data, this theme was so significant that it warrants further discussion in the context of the greater theoretical framework. Included here

are some excerpts from the data which validate Palmer's perspective on the divisive role of the ego:

"I think the way I see it is that what happens is that who we really are, our calling gets covered over with a crust or mud. Everybody has it. But through our conditioning, our society, our anxieties and our fears, our ego overlays and crusts up this. // But I certainly said to myself, Sean, there's more to you in life than what you're doing and it's unhealthy. My life was really unhealthy. It's because when you do things for the small things, you're doing the same things for the big things. I didn't treat my brother and my brothers or my sister or my mum and dad with the respect that I knew that I should have. I always just thought if I just take, take, take, that was okay. So I realised then that even though I was working hard with young fellas in the community, it was a mask to benefit my own pride and self that I could do something and I wasn't. It was all about me, this is what I do, this is what I could achieve and this is what I - put me in any situation, I'll make it happen. That was my belief and that was because I had an ego. // So the minute you start personalising it you are actually introducing - for me anyway, that's the way I work is not to introduce a sense of the self and the ego to the point where it becomes egocentric and self - it's more about myself rather than about the organisation. // I guess to me someone who's denying their calling who's been maybe focused - who's not listening to their calling, who's focused on egocentric aspects, whether it be finances, whether it be reputation, whether it be the way that other people view them - people who are unhappy in the work that they do, that are focused on the money and the status as opposed to what they really want to do - I think that's an incredible waste. // Some people are driven to be successful, but don't necessarily, in my thinking, have a calling for it and that's where they're driven more by the personal ego, as opposed to sort of doing things for the greater good...If you don't have a calling, you're just doing it just for yourself for whatever reasons and there are people that start on that path and can be technically, very good, but get caught up in the ego, because they're more likely to have hangers on that aren't supporting this broader ethic of, you know, doing something for the greater good".

As Palmer describes some of the negative feelings that are experienced when we betray our calling and live a divided life, so do the respondents detail the experience of similar emotions in connection with an un-lived calling:

“Then I started working in organisations in Australia - in the United States and I think pretty quickly got a little bit disillusioned with the kinds of behaviours. // The signs I would look for is someone who’s really unhappy with what they’re doing. I think they have missed their calling. // I have seen people that feel very frustrated and stuck but find it hard to take the chance to do something else. I think they possibly - I think sometimes I also see examples in famous people. Can see the tension that they face between the careers that they've chosen and their personal lives and the way that the two aren't fitting very well together because of the stresses and strains it's creating for them. // I don't know that I'm in the right place. I actually miss - whatever it is, I miss it. That's hard, I know, and I can't give you - there's something I'm missing that I had before. // I think people just arrive at places and they don't know where the time has gone and they really don't know how they got there. They just live what I regard as unfulfilled lives. The great belief in all of this, basically, I think is what I call what are you capable of and what's your current reality. And if there's a gap there - this is what I call a credibility gap - then that fills up with a whole lot of stuff that's not so good - regret, depression, anxiety, a whole lot of other things. // After a few years of working there and feeling quite lost, and veering, I felt myself veering from where I should be - I guess I hit a low point and I realised I've got to bite the bullet and I've got to do what is true to me”.

Probing further to understand the nature of vocation, he insightfully remarks that, vocation at its deepest level is “something I can't not do, for reasons I'm unable to explain to anyone else and don't fully understand myself but that are nonetheless compelling” (2000, p. 25). This understanding which was supported by the research findings:

“Something that you can't not do, because so many times along this journey it would have been so easy to give up because I think my first year of working - I had a taxable income of \$1, and it was like ‘Mothers of Australia, why are

you doing this?’ You’d be better off getting another job, and I said ‘yes, I would’. You know, but I can’t. Every time I get to the point where I go, okay I need this or need that, it just becomes ‘no, I can’t not do it’. So, that’s my understanding of a calling”,

ties into another salient feature of a lived calling described by respondents that Palmer also experienced on his own lived calling journey, being that a calling / vocation requires personal sacrifices to be made. These personal sacrifices may come in the form of a lower income, less social status, less time to spend with loved ones or to engage in recreational activities, or even dissolving relationships that were once important.

Writing on leadership, the highest form of which he believes comes from within, Palmer (2000, p. 74) makes the following powerful statements, which convey the same sentiment expressed by Edwards (2015) in *Community as Leadership*:

*“If it is true that we are made for community, then leadership is everyone’s vocation, and it can be an evasion to insist that it is not. When we live in the close-knit ecosystem called community, everyone follows and everybody leads...I have come to understand that for better or for worse, I lead by word and deed **simply because I am here doing what I do**. If you are also here, doing what you do, then you also exercise leadership of some sort”*.

Community mindedness, and an understanding that we are a part of a larger interconnected system which appeals to our common interest and requires our co-operation, were prevalent themes amongst respondents to the research:

“Well and by the very nature of being human I actually re ... and take it even one step further that I actually can’t survive without you so the interdependence of us as people and the community is critical. // We’re living in a very individualistic, what-can-I-get-for-myself era, for whatever reason. That’s where we are historically. I’m about a collective responsibility, a collective way forward and the sense of community. // I sat down and thought ‘wow, what an amazing experience that this community is bound together in love for a single purpose, and so many people contribute’. I see them very clearly as leaders of the community. // But more importantly, it actually

allowed me to get into a profession which enabled me to do the other passion in life that I had, and that was to be community-minded, to deliver on community services and to join not-for-profits and all that. // I think finding that connection with people is - and he's a community person as well. Those sorts of things, to be out there, to service the community, that's a big thing".

In explaining that in a community environment, everybody leads by virtue of what they say and do, Palmer is implicitly describing leadership by example, a leadership style that is intrinsic to the individual who is demonstrating it, and not externally located in a position, title or other social status symbol. Cited by respondents as a dominant leadership style that is practiced though a lived calling, it represents a significant finding that not only establishes a connection between a lived calling and leadership, but also describes some forms that leadership takes:

"It's really by your presence you lead. By your actions you lead. So 90% of communication is non-verbal so it's not what you say, it's as Saint Francis always said, 'preach your gospel every day and occasionally use words'. That, you know, I think that is what leadership is. // I think leadership is being the example, being a role model. So initially you have to start in the inner world so inside of yourself. // What I aim to do is to firstly lead by example and lead by those values and the behaviours that go with the values, but it's also about being collaborative and working in partnership. // I like to listen to people and like to empower them but always keep my finger, mostly through my own actions, pointing to where we're going. I think people if they look closely at what I'm on about, what I do, what I care about, it's in my actions. // I never ask somebody to do something that I'm not prepared to do myself. So, you know, I talk about 150 per cent role modelling, that I challenge myself, whether I'm delegating a task / information or training somebody or coaching somebody or whatever else. If I was in their shoes, what would I need? Have I been given enough context? Have I been given enough resources? Is this something that I would actually be physically prepared to do? Am I asking them to do some ridiculous hours and ignore their family or whatever else? So I sort of test everything that I do, back to that in that sort of frame".

The prevalence of intrinsic leadership in association with a lived calling is significant for this study. Just as a virtuous purpose born of a lived calling is found within an individual who desires to express it, so is the basis for leadership that can facilitate its expression. This is not to say that the authority imparted by an extrinsic leadership position cannot facilitate the accomplishment of good things, it just may not be as natural, powerful and effective in its use, if it is being relied upon at the expense of a lived calling.

Ruminating over the meaning of life, one of Palmer's conclusions is that we must aspire to be fully alive (1990, p. 17). How he believes we can achieve this is to be both contemplative and active in expressing, discovering, and re-forming ourselves and our world (1990, p. 17). Understanding action to be any way that we can co-create reality with other beings and with the spirit, he goes on to state that action is the visible form of an invisible spirit, an outward manifestation of an inward power (1990, p. 17). This premise is the foundation on which the researcher will build his theoretical framework in the next section of this chapter, but before that is discussed, the correlation between individuals who are living their calling and the active life must be highlighted with reference to the respondent group.

Characterising the qualities and behaviours of lived calling examples, one of the codes that was most prevalent in the data were *initiate action / make things happen*. As suggested by the following quotations, individuals who are living their calling demonstrate leadership by their willingness to act, not in response to external forces, but from a spiritual imperative to manifest their calling:

“To me leadership isn't about sitting back and waiting for others to - to take up what's required to be done. I think it's about action. It's not about sitting back and being passive. I think I've always been one to get involved. I don't - I don't want to live my life by other people's boundaries that are set. I want to get out and have a crack myself. // I just get out there. I'm a doer, I'm not a talker. // I always think about leadership as being very much about an individual making a choice at a point in time to act. So I think about leadership as action and not as, you know, you've got to be the head of something to be the leader. I think every day people lead because they make a decision to act, to do something. So that's really my take on leadership at a

very grassroots level. // I do believe it's deep within me to treat others in a respectful manner and to use the gifts I have not in a lazy way but in a very proactive way. // There's another lady, Casta Tungaraza, who's the equity officer at Murdoch University, a Tanzanian lady and she's very proactive in the new and emerging communities”.

Recognising the importance of looking after oneself as the lived calling journey is taken when Palmer asserts that, “self-care is never a selfish act - it is simply good stewardship of the only gift I have, the gift I was put on earth to offer to others” (2000, p. 30), he offers valuable advice to minimising or avoiding the harmful effects of stress, burnout, mental health issues such as depression and physical disease. Considering that advice that was also given by respondents on self-care, it would appear to represent a significant enabling factor to a lived calling that is worth noting here:

“Yes, I do think that you have to have self-care, and you have to have it as a regular practice. // Look after yourself while you're doing it, make sure you keep strong both of body and mind. // Make sure you look after your health but make sure you look after your mental health as well so a lot of positive stuff gets into your head. // I make sure that Darryl and myself have lots of holidays in between. Because you've got to keep that passion going because once your passion goes there'll be times where when you're not - see I don't get sick or - touch wood. I'm quite a healthy person. I can't remember the last time I ever had a day off. But once your health or your passion goes then your business will fold. // The key to good ministry and good leadership is self-care”.

In this section, the data-directed literature concerning the identifying features of a calling, ego interference / the divided life, community mindedness and leadership by example were detailed. Relevant quotations from respondents were also included to connect the data to these theoretical concepts, which provide a further basis for understanding the source of a lived calling and how leadership behaviour is manifested when we live in alignment with it. The next section of this thesis is dedicated to setting out in depth the researcher's tentative grounded theory of ‘lived calling as a driver of leadership behaviour’.

5.5 Tentative grounded theory of 'lived calling as a driver of leadership behaviour'

Before the nature of the relationship between a lived calling and leadership is outlined, the source of that calling / vocation must be established. In line with the thoughts of Dyer, Jaworski, Palmer and the findings of this study, the researcher advances that the all-encompassing spirit, which can be alternately labelled as God (in a religious context being the one who calls us), Source, Universal energy, life force, is the source of our calling / vocation.

Having established this theoretical foundation, the next step is to characterise a calling / vocation, and highlight the important elements on which this tentative theory will be advanced as a beginning for future research. Detailed in the findings chapter were the categories which captured what respondents believed characterised a calling / vocation. From these findings, the associated literature on the topic and the researcher's personal understanding and experience, the following summation is offered:

Everybody has a unique calling to use his / her natural gifts / talents / skills to serve a greater good / purpose beyond him/herself. There are many other features of a calling / vocation contained within the data. For example, it is not static, it involves personal sacrifice and is multidimensional.

Taking this further with reference to the insights offered by the findings and the associated literature on the topic, the researcher theorises that:

- (i) Living this calling brings the agent into alignment with the all-encompassing spirit.
- (ii) Living this calling in alignment with the all-encompassing spirit, the agent will demonstrate leadership behaviour and manifest the qualities / express the nature of 'spirit in form'. The qualities which express the nature of spirit are detailed in subsection 5.5.1.

Figure 5.4 below sets out this tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ in diagrammatic form. Figure 5.5 highlights the five themes of leadership behaviour with the associated qualities which express the nature of spirit that are manifested by the agent when they live their calling in alignment with the all-encompassing spirit.

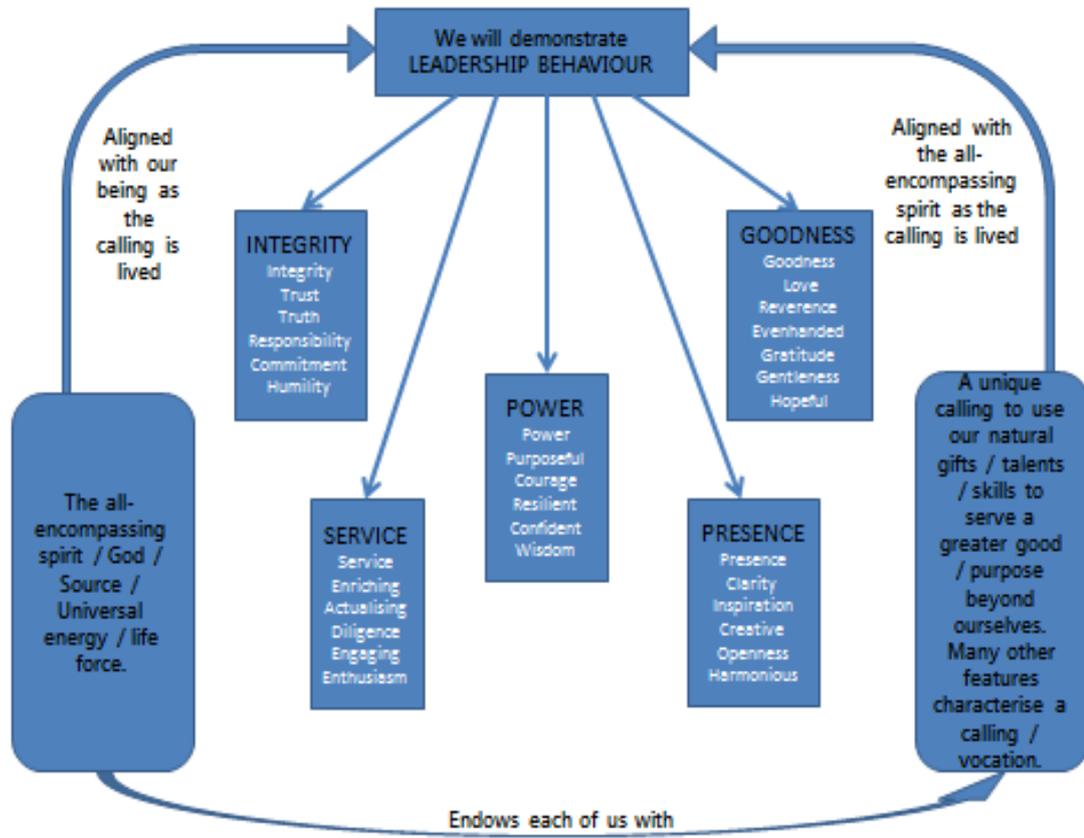


Figure 5.4 - Tentative grounded theory of ‘lived calling as a driver of leadership behaviour’

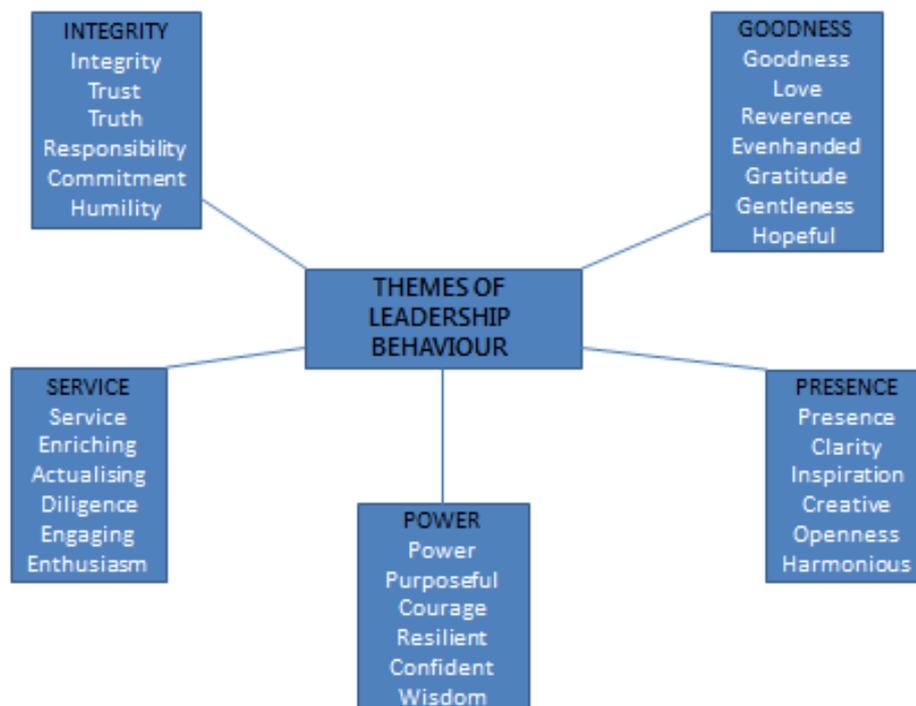


Figure 5.5 - The five themes of leadership behaviour with the associated qualities which express the nature of spirit that are manifested by agents when they live their calling in alignment with the all-encompassing spirit

At this point it is incumbent upon the researcher to outline these qualities of spirit in the context of the themes of leadership behaviour under which they were grouped. As this is done, a connection will be drawn between a lived calling, its spiritual foundation and leadership. To help illustrate the connection that was found to exist between a lived calling and leadership, examples of individuals who are living their calling or denying their calling, as identified by respondents, are used in conjunction with supporting quotations from respondents and relevant code labels from the data.

5.5.1 Themes of leadership behaviour with the associated qualities which express the nature of spirit

5.5.1.1 INTEGRITY

5.5.1.1.1 Integrity

“Spirituality and personal integrity are not often considered dimensions of executive health, yet these are the bases of an executive’s character. Executive health is more commonly thought of as physical fitness and psychological well-being. While we consider these two essential foundations for executive health...we suggest that above them are two additional dimensions. These are spirituality and, at the heart of executive health, good character and positive personal integrity” ~ Gavin et al. (2003, p. 177).

Perhaps the most fundamental quality of the spirit is integrity, in the sense that it is all-encompassing and unbroken (Palmer 2009). With each of us being an extension of this energy, so are we called to embody this quality by living in alignment with spirit (Dyer 2006). As we do so, the ego is not present to fragment and undermine the expression of our authentic self (Palmer 2009).

As it concerns the living of our calling, we cannot manifest our highest potential if we allow the ego to divert us from the path where our natural talents and inclinations meet the needs of the world (Dyer 2010). Too often, we allow the ego to dictate the terms on which we live with the devastating effect that we compromise our integrity to the point that we are rendered ineffective in serving a function that extends beyond ourselves (Thoms 2008). It is suggested and supported by the data in this study that failing to be mindful of this need for integrity and not working to realise it in our life, we will allow the goings on of the world to overcome us and send us in a direction that is completely foreign to our spirit.

In the data, these circumstances were identified and defined in terms of being caught in the rat race, limited by distractions and mired in busyness. Being also described as life taking over, these prominent barriers were highlighted by respondents with regularity. The systemic fruits of an unconscious life, what is required to effect a shift towards the wholeness that Palmer (2009) speaks of is the courage and commitment of individuals to stay true to themselves and demonstrate leadership in the pursuit of their calling (Thoms 2008).

An individual who embodied this quality of integrity was Mahatma Gandhi, who led the Indian independence movement in British-ruled India by steadfastly giving voice and action to his deepest spiritual values (Nair 1994). Effecting significant change through the disciplined expression of his calling, his example is a powerful reminder of the latent potential for transformation that we individually and collectively possess, and can manifest when we live in concert with our spirit and its calling to wholeness.

Journeying on this path to integrity, a significant step is taken when our consciousness expands from the individual level to the community level (Palmer 1990). What we come to understand about integrity in the company of the spirit is that it can only be facilitated in community, where we are thinking, acting and relating interdependently and synergistically to manifest 'spirit in form'. This is supported by the data. A leader in this process is someone who plays his/her part (subjugating the ego while surrendering to their spirit) in the context of their lived calling by facilitating wholeness / oneness in their sphere of influence (whether that be an organisation, a less formal association or household).

This behaviour which facilitates wholeness / oneness took various forms amongst the respondent group, with some of the more pervasive behaviours being detailed as follows:

bringing other people into alignment, establishing links / networks (bring people / teams / things together), building relationships / connecting with others, creating synergy, authentically / genuinely relating to others, empathise with others, support / help others to grow / develop (facilitate a reawakening of self / spirit), collaborative, open and inclusive working style (bring others with them / share in the journey with others), synthesise ideas / information, service to others / producing products that meet the needs of others, influence others to buy in and commit to a broader vision, influencing with integrity, resolve conflict, maintain balance in their personal and professional lives, and effective / clarity of communication.

Reinforcing the relevance of integrity to both a lived calling and leadership, it must also be noted with reference to the respondent group that:

- 1) Holistic / integral leadership was a leadership style that was practiced.
- 2) Integrity was identified as one of the most important leadership characteristics. Even across cultures, integrity is high on the list of essential leadership traits (Yukl 2001).
- 3) Lack of integrity was prominently described as both a barrier to a lived calling and also a defining characteristic of individuals who are not living their calling.
- 4) Motivations of people following the leader and continuing to belong to the organisation they work for included the integrity of the leader and the integrity of the organisation.
- 5) Regular advice that they would give to others about living their calling was act with integrity / don't compromise your integrity.

5.5.1.1.2 Trust

“If we really want to be full and generous in spirit, we have no choice but to trust at some level” ~ Rita Dove (Ingersoll 2003, p. 144).

The notion of trust was raised in numerous ways by respondents who are living their calling, as evidenced by the following codes:

leaders are trustworthy, leaders back their judgment / trust their decision making ability, believe in yourself / trust yourself and the inner movement that you experience towards something, leaders build trust with followers, calling requires trust in ourselves / others / its source, having people around you who you can trust, leaders create an environment of trust, organisation trusts me to do the work, leaders trust their people.

Respondents also frequently used the language of knowing and faith on which trust rests. When asked about the barriers to a lived calling and effective leadership, a lack of trust was raised as a significant impediment. For example, if we have denied our spirit and are deaf to what it calls us to, then functioning from the false ego self, we won't fully trust ourselves or the decisions that we make about our course of life because they will not resonate with us at that deepest level of being (Moody 2011).

As the source of all reality, the spirit earns our trust, whereas the ego breeds mistrust in ourselves and in others because its existence is fabricated (Williamson 2005; Moody 2011). Perpetuating the myth of separation / duality in the physical world, our suspicions and defences are evoked in all of our relationships, which accounts for the range of fears (borne out in the data) that we experience not only vocationally, but also in the world and our dealings with others (Schucman 1976). Fracturing these connections, we are reminded of the wisdom which teaches that no relationship can flourish in the absence of trust (Townsend 2011). As Parker hypothesises in *An Undivided Life* (2009), the fundamental questions that we ask ourselves at the deepest level of our being when dealing with other people are, “Is this person who they are presenting themselves to the world as, and can I trust what they have to say?” Only if we are living from our spirit and expressing our calling can we answer that question affirmatively (Palmer 2009). Having this integrity qualifies us to influence those other people as a leader would because they can trust our being and the truth that it expresses (Sanders 1967).

As the data suggests, to truly lead others we must be trustworthy and be capable of trusting others. Functioning with the transparency and wholeness of spirit, truth can be known and experienced powerfully in ourselves and our relationships with others, which instills us and them with the ultimate confidence, clarity and direction needed to manifest our individual and collective callings to be as spirit is (Kofman 2013; Sanders 1967).

5.5.1.1.3 Truth

“I do believe there's a true north, a compass, a kind of a magnetic pull and philosophy's the love of wisdom and truth. Because for me if what I'm saying is true, if that at the basis of everything is this universal consciousness, this being and you and I are representations of it then if that's true then there has to be a magnetic pull towards truth because that's who we are. So in effect it's like it always pulls us to what we are, it's the truth of what goes on, so all it is is getting out of the way and hold the compass there and it pulls you. Your inner voice is pulling you to what is true which is the expression of the spirit in the present” ~ Respondent in the study.

As Dyer (1995), Jaworski (2012) and Palmer (2000) make clear, the spirit is the essence or truth of who we are. When we live our lives aligned with this true self, our

being is authentic and we will speak and act from this source of truth (Palmer 2000). Compare this to a life lived through the false ego self which finds an identity in the world of form and defines itself by such superficial things as job role, social status and material accumulations, while neglecting the spiritual source of life that it perceives to threaten its existence (Dyer 1995). By indulging its presence in our life and world, truth is lost to us, which explains why so much of our thoughts, words and actions are destructive and cause us and others pain and despair (Palmer 2009).

The notion of authentic leadership was touched upon numerous times by respondents who are living their calling. This style of leadership revolves around the integrity and sincerity of the agent whom others perceive as a leader (Leroy 2012; Gardner 2005). Whether that is in a formal capacity or not, the willingness of people to follow the authentic leader comes because the way that the person presents to the world is representative of who they authentically are (Sharma 2010). Demonstrating this congruity and honesty that speaks not only through their words but through their actions, they are trusted by others (Walumbwa 2008). With trust being perhaps the most important quality of an effective human relationship, this forms a strong foundation on which a following is created (Martin 1999). Add to this the high level of respect that is accorded to individuals who have the high character that authenticity requires, and it is easily understandable why one leads by living in alignment with their spiritual truth, as is reflected in the following respondent quotation:

“And so with that wisdom and with that guidance, with that understanding and then that spirit as I maintained my credibility, then obviously the rest follow. And then people do say, “Okay, he’s consistent, he’s reliable”, and then they bestow upon you the fact that you can fit into the category of a leader”.

On the flip side of this, two of the primary barriers to a lived calling identified by respondents were: 1) an abandonment / denial of inner truth; and 2) having to hold back from speaking the truth. It seems that by blocking this truth from coming forward we compromise our inner authority, which makes us untrustworthy in the eyes of others. Revealing a gap between who we authentically are and how we present to the world, this becomes the crack through which our credibility as a leader

falls. In describing abject failures of leadership and examples of individuals who have denied their calling, respondents pointed to individuals like Richard Nixon, Robert Mugabe, and Rupert Murdoch, primarily because of their denial of truth and the lies that they told to protect their own interests.

Another quality of leaders who demonstrate authenticity through a lived calling is that they bring truth into awareness in their dealings with others. This they may do either consciously or subconsciously (with conscious intent to do so or not). Living in alignment with their truth of being, it is inevitable that they will speak and act in a way which reveals this truth to others who follow them. With so much in the physical world being superficial and lacking true substance (Watson 2015; Deckop 2010), our spiritual core craves this truth, which is why we naturally gravitate to where it is expressed; if we are open to living authentically we can't deny those who express it, even as our ego resists against this movement (Dyer 2006).

In recalling pivotal moments from their lived calling journey, respondents also cited moments of truth recognition as being especially significant, and as was so poignantly expressed by a respondent who recounted the trials and trevails of their lived calling journey, "I needed to go back to my call, to find my truth".

5.5.1.1.4 Responsibility

"In full consciousness we take full responsibility" ~ Fred Kofman (2013).

In our life, spirit is the realm of cause from which we co-create with God the conditions of our world (Dyer 2005). From this empowering position, we are true actors in the world who are capable of and do make a meaningful impact as we live out our calling (Williamson 2005). Speaking to the thread of responsibility in the spiritual tapestry of life was Gandhi when he said, "Be the change you wish to see in the world" (Deems 2003, p. 12). This requires us to be accountable not just for our actions, but also for our thoughts to ensure that they reflect the intentionality of spirit to manifest the qualities that are being outlined here (Dyer 2005).

Opposing this position of spiritual power is the ego which would have us believe that we live at the level of effect in the world, where we are acted upon rather than conscious actors ourselves (Williamson 2005). With this disempowered perspective, we are prone to abdicate responsibility and play the victim where we blame others and the workings of the world in general for the dysfunction in our lives which in

actuality is largely caused by the ego and our slavishness to its counsel (Kofman 2013; Dyer 2011). As it concerns our spiritual calling which is lost to us in this process of identifying with the false self, we are inclined to externalise our denial of true self and blame or attack others / the world for denying us the happiness and meaning that we most want at the spiritual level but pursue in artificial and distorted forms through the ego, for example, the belief that money making or the accumulation of worldly power will make us happy (Dyer 2010; Schucman 1976).

Leadership, in forms that are either formalised or more personal, involves this quality of responsibility, which was found to be a dominant characteristic amongst individuals who are living their calling and demonstrating leadership in the process. Detailing their embodiment of this quality in the following ways, it was evident that these people did not abdicate responsibility in their lives, which interestingly was a characteristic that they ascribed to individuals who are not living their calling and those who fail in leadership:

having an internal locus of control / controlling their mind / thinking, taking responsibility over / controlling their environment, believing that barriers are self-created rather than externally created, favouring being in a position to make decisions rather than being directed by others, setting an example, find out what your calling is and take steps to manifest it, responding to the needs of others (inside and outside of the workplace) not just being concerned with meeting their own personal needs, having a stewardship responsibility to the organisation (the organisation is not mine, rather my role is to preserve / facilitate its flourishing) and making / effecting change both within themselves and in their work / environment.

5.5.1.1.5 Commitment

“Spiritual commitment reflects a personal depth of faith and is manifested in both attitudes and behaviours” ~ Albert L. Winseman (2002).

In his book, *The Saints Among Us* (1992), George Gallup identified nine items that best measure individual spiritual commitment. These items incorporate four attitudes and five behaviours, which are detailed below.

Spiritually Committed Attitudes

- 1) My faith is involved in every aspect of my life.
- 2) Because of my faith, I have meaning and purpose in my life.
- 3) My faith gives me an inner peace.
- 4) I am a person who is spiritually committed.

Spiritually Committed Behaviours

- 1) I spend time in worship or prayer every day.
- 2) Because of my faith, I have forgiven people who have hurt me deeply.
- 3) My faith has called me to develop my given strengths.
- 4) I will take unpopular stands to defend my faith.
- 5) I speak words of kindness to those in need of encouragement.

In using the word ‘faith’, Gallup (1992) was speaking to something deeper than religion as evidenced by the wide cross-section of respondent data on which he based his theory. Of particular interest to the researcher is the second stated attitude (Because of my faith, I have meaning and purpose in my life) and the third stated behaviour (My faith has called me to develop my given strengths) which correspond to the findings of this study in characterising a lived calling. Some of the other attitudes and behaviours identified by Gallup (1992) are directly representative of the other spiritual qualities outlined in this section of the thesis. For example, my faith is involved in every aspect of my life (integrity); I will take unpopular stands to defend my faith (courage); my faith gives me an inner peace (harmonious).

Nothing truly significant in life can be achieved without commitment (Kofman 2013) and it takes a responsible leader to not just start something but also to determinedly stick with the process all the way through to the end (Cooper 2011). Being genuinely

committed and dedicated to something that matters to you also engenders commitment and loyalty in others who resonate with the vision / purpose that is driving the leader. This finding was borne out by the data. People generally are reluctant to take a journey alone, but if they surround themselves with others who desire to take the journey for the right reason and have the same genuine passion for the goal ahead, then that will be a powerful motivator to see the journey through to the end (Cooper 2011).

Many respondents to this study who are living their calling and demonstrating leadership in the process possessed this quality of commitment, as evidenced by the following quotations:

“My calling is all about having an unshakable understanding of what you believe to be right, in resonating with your values, so you would go the distance no matter what stuff is thrown at you. // We had to make that total commitment to make this happen because as soon as we made these sales we had customers calling us, make this happen. // So it's kind of fascinating that those things have transpired and I think that helped me prove my point to people that it was a calling if you'd put it that way and also that I really had felt the need to commit certain years of my life to do this position. // The ones who are loyal to me, I am fiercely loyal to them. // As far as the leader of the people here I guess I lead by example because I'm quite dedicated to the job. // People follow me because they have the same commitment, the same leadership qualities, the same leading by example qualities. // And so, I think people are following my call to them because they can see that I am committed to the ideas of Fresh Start. I think that's really important. // I could have walked away but I didn't. I'm a very loyal person. I think in terms of traits that's probably the most important one I hold. I am loyal to people but I expect them to be loyal back. // A vocation comes from a sense of commitment to perhaps ideals or core beliefs that being produced, I guess the outcome of working towards those”.

5.5.1.1.6 Humility

“An attitude of gratitude allows us to adopt the radical humility that’s very persuasive in helping others connect with the Spirit that unites us all” ~ Wayne Dyer (2009).

Underpinning this quality of humility is the recognition that at a spiritual level we are connected as one, with no person being better or worse than any other (Dyer 1995). Relating to the world from that truth, we will practice the golden rule in our interactions (do unto others as you would have them do unto you) and show leadership in how we are to relate to and treat each other. For many of the respondents to this study, the golden rule is a principle that guides their interactions with others in the leadership context.

As with all of these spiritual qualities, the greatest barrier that we will experience in practicing them will be the ego, which would have us believe that we are superior to others and by our being deserving of their respect and servitude (Dyer 1995). Relating to others from the realm of ego, we are liable to mistreat them, use them for our own ends, or even reject them through the belief that they are irrelevant to our life (Palmer 2009).

In doing this we disqualify ourselves from leadership. Just as people may refuse to follow a selfish leader, they may be repelled by a leader who is arrogant (Hader 2011). Such leaders may lose respect, commitment and support at a rapid rate and often, because the leader is so self-consumed and out of tune with their people, he/she won’t even be aware of the toxic situation that they have created (Tadesse 2013). This sentiment was echoed by respondents to the study, who cited the quality of humility as one of the keys of effective leadership which they practice in their own organisations.

How one attains this quality will depend on their life circumstances / journey. For some, humility has been engrained in them as children by parents who preached or practiced the virtue. For others, they have learned humility the hard way through a fall of some kind which had the effect of breaking their ego down to reveal a deeper reality on which their understanding of spirit rests (Dyer 2010). Many respondents to this study recalled jolting life experiences such as the loss of a loved one, relationship breakdowns, life-threatening health problems, a vocational or existential

crisis, as being pivotal to their lived calling journey. Being a significant turning point that put them on a more authentic and integral path, these are the events that the humility of the spirit knows needed to occur for that person to evolve to a higher level of spiritual consciousness (Dyer 2010).

Offering a related insight which he learned from his journey through depression, Palmer (2000, pp. 69-70) notes that:

“I had always imagined God to be in the same general direction as everything else that I valued: up. I had failed to appreciate the meaning of the description of God as the “ground of being.” I had to be forced underground before I could understand that the way to God is not up but down...The path to humility, for some of us at least, goes through humiliation, where we are brought low, rendered powerless, stripped of pretenses and defences, and left feeling fraudulent, empty, and useless – a humiliation that allows us to regrow our lives from the ground up, from the humus of common ground”.

Another way in which humility was expressed by respondents living their calling and demonstrating leadership in the process was that they were into continuous learning, willing to learn from other people and experiences that had something to teach them, and admitted to and took responsibility for their failures and misgivings. Without possessing this quality of humility this learning would not be possible because within themselves they would have assumed the position of the knower that does not need to be taught anything (Kofman 2013). Similarly, in the absence of this quality, these individuals intimated that they would have been incapable of owning their failings or misgivings because in the company of the frail ego, the need to be right is more important than accepting the truth, which cannot honestly be expressed to others for fear that it may be perceived as weakness and undermine the leader’s power / authority on which the ego’s identity so heavily rests (Kofman 2013).

5.5.1.2 SERVICE

5.5.1.2.1 Service

“If the single standard is the foundation of a higher standard of leadership, the spirit of service is the material with which the structure must be constructed” ~ Keshavan Nair (1994, p. 62).

As the spirit is all-encompassing and abundant, it calls us to act benevolently towards others and to serve them (Dyer 2010). In doing this and honouring our spiritual self in the process, we will naturally experience positive emotions such as joy and fulfilment, which reflect the quality of goodness that also defines spirit’s being (Palmer 2000). Contrast this selfless generosity to the ego self, whose primary objective is to gain worldly power and influence by accumulating as much as it can (money, possessions, status, conquests) (Mutchler 2012). With a belief in scarcity as the ego’s dominant paradigm, it is what leads us to want to serve ourselves before we even consider serving others because of the fear that if we give to others before we give to ourselves, there will not be enough left to provide us with what we believe we need (Dyer 1995).

As it pertains to leadership, one of the most respected qualities is selflessness, a willingness to put others first, and to surrender or suspend the gratification of personal desires to serve the needs of the whole (or in the business world, the organisation). This is supported by the work of Simon Sinek (2014). The importance of this quality was also reinforced by the respondents in this study:

“A lot of so-called leaders are very selfish. Selfishness is a characteristic that is easily picked up by people as being a weakness in the leader, and often those in leadership who are selfish, they get found out very quickly...Selfishness or I suppose chasing glory, is something that a leader - a good leader - just doesn’t have anything to do with it, he shares the glory. // I am always thinking about everyone else first. Keeping the team good, or happy - if they deserve it. But everyone else first, us last”.

Within the ‘Lived calling behaviours’ category of the data, the subcategory labelled ‘service to others’ was heavily populated and rich in describing the various ways in which these individuals who are living their calling demonstrated leadership through

their service to others. Detailed here are the most dominant themes to emerge from this subcategory:

helping / supporting / guiding others / the disadvantaged, teaching / coaching / mentoring others, adding value to others / creating value for others, volunteering / missionary / pro bono work, enabling others, providing opportunities for others, bring through new leaders, develop others / help them to grow personally and / or professionally, representing / advocating for others, caring for others, sharing what they have with others / giving to them with no expectation of return, using skills / talents / knowledge to serve / benefit others.

When asked to provide examples of individuals who are living or have lived their calling, respondents mentioned individuals on both the global level (Jesus, Mother Teresa, Dalai Lama, Bill Gates) and the local level (not for profit / community leaders) whose contributions have been characterised by generous acts of service. Contrast this to the examples of individuals who have denied or betrayed their calling which were provided (Catholic church leaders, Kevin Rudd, greedy businesspeople) who have largely acted to selfishly serve their own interests and meet their ego needs in the process.

5.5.1.2.2 Enriching

“I think you will discover that as you enrich the spirit of others, so your own spirit will grow” ~ Harrison Owen (1999, pp. 176-177).

Being a quality that is related to goodness, the spiritual impulse to enrich (others / the world and also be meaningfully enriched ourselves) as we live our calling is present throughout the data, and evidenced by the following codes:

improving conditions / making things better, adding value to others, giving to others, helping others to grow / develop / achieve their dreams, provide hope to others, meaningful / fulfilling work, living my calling gives me a lift / buzz / makes me feel good, bring others into alignment, instill belief / confidence in others.

Working contra to the spirit is the ego which seeks not to enrich others / the world, but to gain at the expense of others and to use circumstances to serve its own ends (Dyer 2010). In doing this, it doesn't endeavour to enrich itself in any meaningful and lasting way, beyond the surface pleasures and rewards of the material world. An example of this is conveyed in the following respondent utterance as they were characterising an individual who was not living their calling:

“There’s a high profile real estate agent who is in town who leads a very successful business, but he’s successful because he’s brutal. So, you know, like there is no concept of charitable giving or anything to do with staff support, or anything like that. So he’s just completely brutal. So it’s all about money and focused on getting the best reputation at the expense of everyone else. He could do so much for the community. He could do so much for his business and staff, and all the rest of it. So consequently there’s a churn and burn mentality. You know, of people just coming and going, but he doesn’t care. The fall out is the fall out and that’s it. So, very sad. And as a result of that you can see he’s worth many millions of dollars but he’s completely unhappy”.

Highlighting the relationship between enrichment in a spiritual sense and leadership is Robert Townsend (2007, p. 63) when he emphasises that, “True leadership must be for the benefit of the followers, not the enrichment of the leaders”. By demonstrating the selflessness of spirit and the genuine desire to enrich others, the leader wins the respect of followers and will be able to influence them into action which aligns with that genuine intent (Sinek 2014). Here, the challenge for the leader is to be mindful of ego interference, which undermined effective leadership in the above example and in the more well known example of Brian Burke, the former Premier of Western Australia mentioned by a respondent as an example of someone who was not living their calling, who abused his political power and broke the law to benefit personally, and as a result was imprisoned (Burrell 2015).

5.5.1.2.3 Actualising

“A person who makes full use of and exploits his talents, potentialities, and capacities. Such a person seems to be fulfilling himself and doing the best he is capable of doing. The self-actualised person must find in his life those qualities that make his living rich and rewarding. He must find meaningfulness, self-sufficiency, effortlessness, playfulness, richness, simplicity, completion, necessity, perfection, individuality, beauty, and truth” ~ Abraham Maslow (1998, p. 50).

Just as the spirit is infinite, so is our potential for becoming (Bohm 2002). Given this, our natural and unhindered inclination when we live in alignment with spirit is to grow and evolve in consciousness (Jaworski 2012). This we can do right up until the moment of our death, for one of the immutable laws of the universe is that we cannot out-evolve life (Bohm 2002; Kofman 2013). Scholars such as English (2001) have written on the importance of spirituality as an integral part of adult learning.

This characteristic of the spirit exists in sharp contrast to the goal of the ego which is to create or preserve an existence in which it is most nurtured and served by the world (Dyer 1995). Not at all concerned about growing or evolving in spiritual terms, its motivation for reaching this goal is to have and get more of what it wants (Dyer 2010). Whether this is money, possessions, social status, or the satiation of physical desires, these superficial aims that the ego has are not enough to fulfil the yearnings of the integrated body, mind and spirit (Dyer 2010).

Being and becoming all that we were created to be requires us to honour our spirit and live our calling. Being the only path where we can align with the life force that calls us to manifest our destiny, it is in travelling this path that we demonstrate leadership for others who are not yet on the authentic path where they can actualise their highest potential. These sentiments resonate with the data in this study and in particular the following respondent quotation, “It was an understanding of being a CEO, and as a leader, as the peak or getting to the top of that development journey”.

Emerging from the data presented by respondents who were living their calling and demonstrating leadership in the process were multiple forms of actualising behaviours. At the personal / internal level, these behaviours included:

prayer and meditation / cultivating a relationship with our source, body rituals, journaling / other reflective practices, visualisation, living

consciously / mindfully, personal development, continuous learning / improvement, doing their best, living / working to their potential, believe in their own potential / the potential of others.

From an external perspective, how these actualising behaviours were manifested in the world included:

improving conditions / making things better, building / growing / developing things, effecting change, developing others / helping them to reach their potential, transformative leadership style, create an environment in which others can flourish / reach their potential.

Respondents also described the fear of reaching one's potential, which is a manifestation of the ego, as a barrier to a lived calling, and highlighted people who waste / don't fulfill their potential as being examples / a characteristic of individuals who are not living their calling.

Leadership by example, which endows the leader with authority through actualisation, was also a recurrent theme in the data. Practiced in the context of a lived calling, this leadership style presents followers with a pathway to evolving themselves either directly (role-modelling the leader) or more indirectly, where the leader acts as a muse and inspires the person to actualise a higher level of integrity in his/her own life.

5.5.1.2.4 Diligence

"Just because the holy spirit is at work in us, it does not mean that we will not have to work...and work hard! The spirit of God is the one who will give us the wisdom, skill, ability and knowledge but we are the ones who must sweat it out and get the work done! There can be no room for laziness" ~ Ashish Raichur (2007, p. 5).

In terms of a lived calling, this quality of diligence is manifested by the persistent exertion of our body, mind and spirit towards a purpose that is both meaningful to us and life giving to the world (Richmond 1997). Of all the qualities that emerged from the data to characterise individuals who are living their calling and demonstrating leadership in the process, hard working was dominant in defining the contributions that these individuals made through their service. Wanting to set the tone in their organisation / environment and produce high level performance by demonstrating

this quality, they led others by example (a leadership style which was also prominent amongst this respondent group). For Mtita (2013), the spirit of hard work is the core of personal excellence, which proved to be a powerful motivator for respondents to this study, not just in the workplace but also in their personal lives.

In addition to this hard work, respondents also demonstrated the discipline, determination and perseverance that are required to realise our innate potential and not squander the God given gifts that accompany a calling. When asked to detail some barriers to a lived calling, laziness was identified as a significant impediment. Indicative of an absence of motivation and purpose that the data shows are inversely symptomatic of a calling, this quality of laziness was seen by respondents to characterise individuals who were not living their calling. In exhibiting this laziness, these individuals fail to lead themselves and are therefore incapable of leading others by their unwillingness to be proactive and inability to generate the momentum that can involve and engage others in something worthwhile (Eims 2002).

In offering others advice about living their calling, many respondents cautioned that living your calling is / can be hard work that requires personal sacrifices to be made. Being similar to leadership which respondents characterised in the same terms, it would appear that the process of one living their calling naturally prepares them for leadership, which of itself indicates a linkage between the two phenomena.

5.5.1.2.5 Engaging

“I believe in businesses where you engage in creative thinking, and where you form some of your deepest relationships. If it isn't about the production of the human spirit, we are in big trouble” ~ Anita Roddick (2001, p. 45).

“There is no labor in which we engage but that there is a spirit telling us, 'Oh, you do not need to do that; it is a waste of time, and you ought to be engaged in something else'” ~ Heber J. Grant (Saints 1975, p. 71).

When we are living in alignment with our spirit, we are engaged with life at the deepest level, being the feeling that we experience when we are living our calling in the truest sense (Blum 2001). Leading us to thrive in our element / flow, we cannot help but move towards that which draws us in with its richness (Csikszentmihalyi 2008). As one of the respondents to the study commented, the engagement that he feels towards his calling as a chef is so intense that he likened it to an addiction.

Just as we are engaged with life as we live our calling, so are others engaged by this manifestation of the spirit, particularly if their calling aligns with ours. As another one of the respondents noted, “Having a purpose engages others”. This is the case even if the purpose driven agent doesn’t occupy a formal leadership position. A potent example of this truth is Blake Mycoskie, the founder of TOMS and the person behind the idea of One for One (a business model that helps a person in need with every product purchased), who created a mass movement and global brand on the back of his passion and purpose to alleviate the hardships faced by children growing up without shoes (Mycoskie 2012). Respondents also testified to this dynamic at work by reporting that their exposure to an organisation and its driving founder (often through the process of volunteering) led to their involvement with it. Interestingly, comments were also made that leadership, *which involves the heart*, is different from management, which involves the head.

In terms of respondents who are living their calling and demonstrating leadership in the process, the data shows that these individuals lead others by engaging / involving them and have a strong inclination to involve themselves in things which align with their calling, such as not-for-profit work. The data also suggests that a calling grows through involvement / engagement, much like a love relationship grows deeper the longer that you are involved in it (Gilroy 2009). The absence of / lack of engagement was also highlighted by respondents as both a barrier to a lived calling and a characteristic of individuals who have denied their calling, which adds weight to the researcher’s assertion that engagement is a key quality of spirit that facilitates leadership as we align with it to live our calling.

5.5.1.2.6 Enthusiasm

“A person standing in front of an audience without enthusiasm for his subject and his actions is disconnected from his spirit” ~ Wayne Dyer (Gallo 2015).

Etymological definition of enthusiasm: To be inspired or possessed by a God, to be rapt, to be in ecstasy (Harper 2015a).

As the source of life, the spirit enlivens us and as we align with its energy to live our calling we will feel enthusiastic about this journey we are on (Brennfleck 2004). As much a motivating force as it is a positive feeling, we find ourselves more engaged with our calling and hungry to experience more of its richness when we trust the

movement towards our heart's desire (Dyer 2013). Respondents who are living their calling and demonstrating leadership in the process expressed their enthusiasm for their calling as they talked about their passion, deep interest, excitement and having a high level of energy for the work which they used to lead others effectively. Having this quality of enthusiasm is vital for a leader as was highlighted by a respondent who reflected that a person cannot be a reluctant leader. Having to work together with other people and bring them on a journey with you, they will not desire to take that journey if they sense that the leader does not genuinely want to be there, or is disconnected from their spirit and motivated to occupy the leadership position to meet their ego needs (Parameshwar 2005; Hader 2011).

Enthusiasm is so important for leaders to possess because of the energetic nature of the relationship that they have with followers, so if leaders are themselves enthused about what they are doing then this will be passed on to others and they will be engaged and likewise enthused about the journey ahead. This finding is supported by the data. Ego driven leaders, on the other hand, will be incapable of transferring this passionate energy because they have inhibited its flow within themselves as a consequence of aligning with the false self (Parameshwar 2005).

From this we can surmise that aligning with the energy of spirit to live our calling is a causative movement that facilitates the emergence of leadership, and while we may choose to constrain the leadership potential that enthusiasm holds as we relate to others, this does not diminish the inherent potential that it carries to serve that purpose.

5.5.1.3 POWER

5.5.1.3.1 Power

“If the Holy Spirit can take over the subconscious with our consent and cooperation, then we have almighty Power working at the basis of our lives, then we can do anything we ought to do, go anywhere we ought to go, and be anything we ought to be” ~ E. Stanley Jones (1959, p. 233).

When we live our calling in alignment with our spirit we are authentically empowered because we are working as one with the source of all creation (Williamson 2005). As Jones (1959) articulates in the above quotation, the potentiality that exists in that union is unlimited. Being what our spirit knows, it is a reality which is incomprehensible to the ego, which believes that all power rests with it to create things in the material world (Dyer 1997). To attain this worldly form of power, the ego has us strengthen ourselves with the means by which power is measured in worldly terms, for example, money, status, authority, winning over others (Dyer 2010). While the accumulation of this power may satiate the ego for a time, it will not last because it emerges from an impermanent realm that is forever changing (Dyer 2010). Educating us about the futility of pursuing worldly power above the abundant power of the spirit, *A Course in Miracles* (Schucman 1976, p. 392) enunciates, “Why would you fly with the wings of a sparrow when the wings of an eagle have been given you?” Metaphorically, the more powerful eagle’s wings, which our very spiritual being naturally endows us with, are what we should use to navigate our world / life, rather than the less powerful wings of the sparrow that represent the artificial ego, and its vain striving for worldly power (Williamson 2005).

Attaining this authentic power requires us to surrender ourselves to God / spirit (Williamson 2005). In practical terms, this sees us disengage from the ego identity and embrace a way of being that is expressive of our spiritual nature (Tolle 2008). As respondents themselves articulated, this surrendering commonly occurs through unbearable suffering which has the effect of breaking down the ego and its attachments to the world of form. It can also be effected by conscious choice, which in many ways is the more difficult path of transition because of our habitual inclinations and the inertia that we feel when faced with change that the ego

convinces us will ultimately hurt rather than help us, and undermine both our worldly identity and reputation on which its power finds its strength (Warren 2007).

Advocating for the same recognition of truth that Jones (1959) has conveyed, there is evidence in the data to suggest that respondents experience and express the power of spirit as they live their calling. The feelings of being empowered, uplifted and strengthened in the pursuit of their purpose were described by respondents in association with their lived calling, as was their purpose to empower or uplift others in their care. This latter characteristic in particular is indicative of effective leadership as the respondents themselves identified. It would seem then that the intention of this spiritual power is to expand to encompass more, and eventually all, of what it essentially is (Dyer 2006). The barrier that it encounters here is what both Jones (1959) and Schucman (1976) refer to indirectly, namely the resistance of the ego mind to the knowing that there is a greater power at work in our lives that emerges from a realm which extends beyond the material world. Such a denial is understandable when one realises that the ego must maintain the illusion of the superiority of its power in order to preserve its existence (Tolle 2008). Cutting through this falsehood is the task of all leaders, but is only able to be achieved by those individuals who are aligned with their spirit as they live their calling, and bear witness to the transcendent power that is our only hope of curing, not only dysfunctional leadership, but also the broader dysfunction that is currently afflicting our world (Kofman 2013; Palmer 2000).

5.5.1.3.2 Purposeful

“Provided with a purpose and gifts for the spirit from our Creator, the spirit journey is directed toward the discovery of these gifts and the fulfillment of that purpose” ~ Marie Battiste (2010, p. 14).

As Rick Warren details in *The Purpose Driven Life* (2002), our purpose in life is derived from and intimately connected with our spirit. This purpose, which at the functional level is different for each of us, finds its fullest expression when we disassociate from the ego and allow our true self to emerge and align with the world and the need that the world has for our being (Palmer 2009). This higher purpose which encompasses much more than ourselves is not something that the ego resonates with, as the ego’s primary desire is to serve and enlarge itself (Soldatova

2013). To the extent that we serve the ego's desires, we remain ignorant of our higher purpose, which may see us drift aimlessly through life, overemphasise the importance of making money and material accumulation, or being stuck doing something meaningless that doesn't make us happy or fulfilled (Dyer 2010). Each of these outcomes were verified by respondent utterances when speaking about individuals who are not living their calling and how they are characterised.

Having this purpose leads people who are living their calling to be proactive in their daily lives (Palmer 1990). As was highlighted earlier in the chapter when the work of Parker Palmer (1990) was discussed, the leadership characteristic of initiating action / making things happen was a dominant theme amongst respondents who are living their calling. While ego driven individuals can be motivated to action which serves their own interest (Sun 2016), what drives the lived calling individual to action is more altruistic and pervasive in how it impacts others / the world. This is supported by the data, as evidenced by the following respondent utterances:

“Just the pure passion of my principle of anything I do, whether it's to play or to whatever, is to leave something better than what it was like when I came in. // In regards to my calling now, my calling at the moment I would say is just to make sure I can better what we're doing so that I can keep my business partner happy, keep the guys I've got working for me in the office happy, and because we've got a good team, and keep the guys on the ground working for us. // It was incredibly fulfilling for me, hoping I did well by those patients and families but that by doing research I could potentially have a bigger impact, that my work would go beyond what I as an individual clinician could do to potentially influence the whole health system and therefore improve health for a whole range of families here and around the world”.

As it pertains to the motivation that individuals have to follow a person who is living their calling and demonstrating leadership in the process, many of the respondents noted in their interviews that having a purpose / clarity of purpose / a transcendent vision engages others. An example of this in the business context was Steve Jobs, founder of Apple Computers, whose purpose was to ‘make a dent in the universe’ by creating elegant and innovative products that simplified and improved the lives of others (Klein 2015). Being a purpose rooted in service and spirit that extended far

beyond himself, it resonated powerfully with those who chose to follow him, and although Jobs often alienated people by allowing his ego to interfere with the work (Isaacson 2011), it could not derail the momentum and large scale success / progress that his purpose facilitated (Klein 2015).

Another pertinent feature of leaders emerging from the data that pertains to purpose is their ability to align the purpose of the organisation with the purpose of those individuals who work within it. Effecting such a synergistic alignment towards oneness / wholeness is also meaningful in demonstrating the spiritual quality of integrity, as is their drive to be involved with their respective organisation because of its mission and purpose powerfully resonating with their own purpose to serve and make a difference in the world. Other codes within the data that refer to purpose include the following:

calling / vocation is the purpose of meaning and being, leader creates meaning / purpose for others, practice of reflecting on my purpose / goal in being here, purpose driven rather than profit driven.

5.5.1.3.3 Courage

“Perfect courage is a gift of the divine spirit” ~ Paul Tillich (2000, p. 8).

Courage has been defined as the quality of mind or spirit that enables a person to face difficulty, danger, pain, without fear (Courage 2015). Being a quality that requires an individual to be brave and bold in moving forward in the face of obstacles or hardship, its presence can be seen to define the lives of those people who are living or have lived their calling. One of the most prominent examples of a lived calling cited by respondents to this study was Nelson Mandela, who demonstrated great courage in challenging the South African government on its apartheid policy, and by being willing to go to prison because of the strength of his conviction that this was an unjust and inhumane way to govern the country (Mandela 1995). Not coincidentally, Mandela subsequently rose to the highest leadership position in the country, President, because of the courage, commitment and fortitude that he demonstrated, and the respect and admiration that his character garnered in the minds and hearts of the citizens of South Africa (Mandela 1995).

In the context of leadership, courage is demonstrated through a willingness to take risks, effect change, challenge the status quo, learn beyond what is currently known,

be authentic and act with integrity. As is evident from the data, respondents who are living their calling have demonstrated courage in these ways, particularly vocationally, where many of them have sacrificed personally and professionally to move beyond their comfort zone to fill a role or undertake an activity that was authentically aligned with their calling / life purpose.

5.5.1.3.4 Resilient

“Developing personal resilience is not a process of acquiring something from outside the self, but rather a cyclic process of uncovering, using, and developing the innate self, motivating life force, human spirit, or resilience that exists within” ~ Glenn E. Richardson (2002, p. 319).

To be resilient is to not give up when presented with challenging circumstances that threaten to throw our lives off course. In demonstrating this virtue, the world witnesses the strength and determination of our spirit which calls us to be persistent in the realisation of our highest potential (Richardson 2002). In the process of manifesting his calling, renowned inventor Thomas Edison endured countless failures which he ultimately credited as being crucial to his enormous success (Josephson 1992). While the experience of such failure would have led almost any other person to quit, this was not an option for Edison because the love and passion that drove his hard work, also fuelled his resilience to keep on going until his work was complete (Josephson 1992). In terms of organisational resilience, this was demonstrated by 3M who as Radjou et al. (2012) note, were crushed by the Six Sigma juggernaut in the early 2000's. How they responded was by giving their employees more creative freedom and by integrating left-brain functional excellence with a right-brain design sensibility which has helped rebuild the psychological capital of 3M's innovators, which in turn has given 3M resilience in the face of subsequent adversity.

Whilst it is true that a person can demonstrate resilience in the absence of a lived calling, the strength of that resilience may be limited and may weaken as it faces opposition because it is not reinforced by the purpose of spirit that enlivens a calling. Had Edison not been called to be an inventor, he would not have been willing or able to tolerate failing ten thousand times in order to create the first light bulb. Having established the relationship between resilience and a lived calling, the importance of this quality to leadership must be underscored.

Discussing resilience in the leadership context, Dr. William Sparks (2010) makes the insightful remark that, “Leaders are not successful in spite of their setbacks; they are successful because of them”. The experience of adversity is an inevitable part of life and the way in which that adversity is dealt with at a personal level reveals much about a person’s character and their ability to overcome greater challenges that exist at an organisational or societal level, a key task of effective leadership according to Bennis and Thomas (2002).

While recalling their lived calling journeys, many of the leaders in this study detailed circumstances where they overcame different forms of adversity that not only proved their resilience, but also had the effect of strengthening their calling and their conviction to manifest it. When asked about the qualities that allowed them to surmount these challenges, the themes of hopefulness, persistence and perseverance were notable, as was the advice that they would give to somebody about living their calling, when they emphasised the phrase made famous by British statesman Winston Churchill, “Never, never, never give up” (Mansfield 1997, p. 73).

5.5.1.3.5 Confidence

“Human spirit is the ability to face the uncertainty of the future with curiosity and optimism. It is the belief that problems can be solved, differences resolved. It is a type of confidence. And it is fragile. It can be blackened by fear and superstition” ~ Bernard Beckett (2006, p. 5).

The confidence that we feel when we align with our spiritual identity is strong and resolute because it is grounded in the reality of being who we were created to be (Lowery 2010). Having this solid foundation on which to realise our potential, we experience within ourselves a powerful knowing that as we journey in the spirit’s company we will have all that we need to manifest our calling (Dyer 1997). Here, a knowing must be distinguished from a belief, which is fragile in its composition, giving rise to doubt that the belief that one has about oneself is true (Dyer 2005). In terms of the ego and living as this false self, we can present an air of assurance to the world, but will never experience the true confidence of spirit because we have allowed our identity to be defined by the world which is impermanent and always shifting in time and space (Cohen 2011; Dyer 1995). Like the proverbial house that is built on sand, not the bedrock of spirit, our foundation will be compromised when

things in our life change to fragment this artificial identity (Williamson 2005). Leadership in this sense is aligning with spirit to project its confidence and enlivening this confidence in others, as opposed to taking the follower's position of allowing the world to shape our identity and manipulate our false bravado like a puppet-master (Sanders 1967; Munroe 2005).

From the data, it was apparent that respondents who are living their calling, and demonstrating leadership in the process, possessed this authentic confidence which enabled them to live their calling and assist others to live theirs more fully. Having this confidence led them to be decisive in making decisions at crucial moments in their life journey which saw them progress further down the path of living their calling. It also facilitated them being assertive in the face of considerable opposition to their authentic path. A lack of confidence, and the presence of fear which Beckett (2006) refers to, were also identified by respondents as significant barriers to living one's calling, thus reinforcing the essential need to partner with the spirit on the journey to living our calling.

5.5.1.3.6 Wisdom

"Earthly wisdom is doing what comes naturally. Godly wisdom is doing what the Holy Spirit compels us to do" ~ Charles Stanley (2002, p. 108).

Wisdom is more than mere knowledge (Stanley 2002). Where knowledge is functional in worldly terms, wisdom is transcendental in its ability to combine truth with that functionality (Wiersbe 2010). This wisdom emanates from the spiritual heart of our being and cannot be accessed solely by or from the mind in the way that knowledge can (Tolle 2003). As wisdom is an expression of truth, so must we be the truth of our spiritual self in order to access it and act as a conduit through which it may find action in the physical world (Dyer 1998).

In talking to the respondents who are living their calling and demonstrating leadership in the process, it was clear to the researcher that these individuals were able to access wisdom and put it into practice in their work and life. Whilst not all of them identified themselves as 'wise' or as possessing wisdom, it was evident that their way of being, working and relating to others was done the right way, with an adherence to truth that transcended more ego oriented leadership behaviours. These leaders spoke of things such as the wise use of time, words and resources, purpose

over profit, the value and treatment of people in their care, and the integral nature of life and leadership, amongst other things, in a way that demonstrated a harmony of being with their spiritual self, through which that wisdom was expressed.

Discernment that has a life giving effect in the leader's proximal environment and beyond is also a component of wisdom that was demonstrated by respondents who are living their calling. Their ability to 'read the play', be guided by their inner voice / intuition and make the right decisions by having their finger on the pulse of their organisation are but three examples of this wisdom in action.

Of interest to the researcher was how these respondents spoke about receiving insight as they lived their calling, and how it can be lost to those who do not honour their calling, which affirmed the relationship between the spirit, a lived calling and wisdom. As it pertains to leadership, the following quotation from Albert Einstein (1946, p. 13) is highly relevant to this spiritual quality:

*“Our world faces a crisis as yet unperceived by those possessing power to make great decisions for good or evil. The unleashed power of the atom has changed everything save our modes of thinking and we thus drift toward unparalleled catastrophe. We scientists who released this immense power have an overwhelming responsibility in this world life-and-death struggle to harness the atom for the benefit of mankind and not for humanity's destruction. We need two hundred thousand dollars at once for a nation-wide campaign to let people know that **a new type of thinking is essential if mankind is to survive and move toward higher levels**”.*

What this means is that leaders must engage the spirit and use its wisdom with knowledge to solve the problems created by the ego and its abuse of knowledge for self-serving ends that are not life giving to the collective world of humanity (Palmer 2009; Senge 2004).

5.5.1.4 GOODNESS

5.5.1.4.1 Goodness

“A spirituality provides considerable benefit to the person, and typically views the person as being in a positive and fruitful relation to other people and the larger world” ~ Frederick J. Streng (1993, p. 93).

Just as practicing a spirituality provides us with a positive benefit, so must our manifestations in the world of form be good if we live in alignment with the spiritual source of our creation. These manifestations embody not only the actions that we take in living our calling but also the emotions that we experience as we traverse that journey.

When respondents to the study were asked to state their understanding of a calling / vocation, many of their answers identified goodness as being an important component:

doing good things for others / in the world, doing something for the greater good, doing something in life that you are naturally good at, being a good person / spouse / parent, fighting the good fight, helping other people to live good lives, providing good service to others.

This testifies strongly to our inherent goodness and the spiritual mandate that we each have to express / manifest that goodness through our lived calling.

From the perspective of emotions and how the respondents felt while they were living their calling, the responses were overwhelmingly indicative of positive / good emotions being experienced:

happiness, empowerment, encouragement, peace / contentment, enjoyment / joy, inner strength, inspiration, excitement / enthusiasm, satisfaction, fulfilment, uplifted, fearless, gratitude, feels awesome / great / cool / wonderful / incredible, awe-inspiring / amazement, feel a buzz / adrenaline rush / set me on fire.

From a leadership perspective this notion of goodness was also relevant in explaining the willingness of others to follow the leader. When asked about their followers' motivations, the respondents came back with:

I am a good person with high character, I have the right motivation (to do good for others / the organisation, not to benefit myself at their expense), I am good at what I do (high level of ability, skill and / or experience), I provide a good environment which they enjoy and can excel in, I have good personal / leadership qualities (listen to others / have a vision / provide others with autonomy / care personally about their people, not just professionally / desire to help others grow and be the best that they can be / collaborative style that brings people together and creates synergy in the organisation / humility / clarity of communication), being a part of the organisation / working with me makes them feel good / fulfilled.

In his book *Inspiration*, Dyer (2006) proposes that good and God are in essence the same thing and that when we express this goodness, we are also expressing our inherent Godliness. If the manifestation of spirit is our ultimate calling, then the good that we do and feel are actually powerful demonstrations of leadership to those who, to the extent that they are living by the dictates of the ego, are not manifesting goodness in the world.

At this stage the paradoxical nature of spirit must also be acknowledged (Palmer 2009). Stating that goodness is manifested as we live in alignment with our spiritual source, does not mean that we won't encounter people or events on our lived calling journey that cause us to experience pain or suffering. As the spirit is all encompassing, transcending the dichotomies of the physical world, it holds both the capacity for goodness and that which is not good, without being the cause of the latter, which can emerge from such influences as ego (Dyer 2006). As both Frankl (1992) and Kofman (2013) make clear, the pain and suffering of the world can be transmuted and harnessed for its transformative potential, when we learn to process these feelings, and the events which caused them, with spiritual consciousness. Just as the alchemist transforms base metals into gold and the respondents to this study used adversity, and even tragedy, to move more into alignment with their lived calling, so can the ego's grip be loosened in the minds of those who are open to seeing the good in this pain and suffering, and what it can teach them about themselves and their place in this global ecosystem (Dyer 2010).

5.5.1.4.2 Love

“The highest proof of the spirit is love. Love the eternal thing which can already on earth possess as it really is” ~ Albert Schweitzer (2009, p. 249).

When we live a life that is aligned with spirit, we will naturally experience love, not purely as an emotion but as a state of being (Dyer 1995). This *agape* love represents the highest form of love (charity; the love of God for creation and of that created for God) which embraces a universal, unconditional love that transcends, that serves regardless of circumstances (Missler 2009). Embodying this love, one of the major transformations that we will observe is in the area of our relationships (Jampolsky 2003). ‘Relationships’ in this context is not limited to those which involve other people. It also includes the relationship that we have with ourself and the work that we are called to engage in.

As it pertains to our relationships with others, what was evident from the data were that individuals who are living their calling demonstrate loving behaviours to those people to whom they relate. While these actions were seldom described as showing love to another (there would appear to be some resistance to accepting the word ‘love’ as a part of the established commercial / business vernacular) they clearly exhibit this quality in the following forms:

caring for others, not just professionally but also personally; respecting / valuing others and treating them well and fairly; bring out the best in others / helping them to grow as people; being attentive / sensitive to their needs; active listening; going the extra mile to help others, support and guide others; walking / journeying with others; being empathetic and compassionate; provide opportunities for others.

How our relationship with ourselves is transformed by aligning with love is primarily defined by greater levels of self-care, which is effected through: exercise, healthier eating and spiritual practices; self-acceptance; self-kindness and compassion; and engaging in personal development / growth. The following data attest to this:

“If you haven't got the passion then - and that's why I make sure that we have lots of holidays in between. Because you've got to keep that passion going because once your passion goes there'll be times where when you're not - see I don't get sick or - touch wood. I'm quite a healthy person. I can't remember

the last time I ever had a day off. But once your health or your passion goes then your business will fold. // Yes, I do think that you have to have self-care, and you have to have it as a regular practice. // That is I think that's a sense of vocation to come to a place where I know and I accept and I love this self".

For many people who are living their calling, the area in which this love is most evident is at work. When asked to describe their feelings about their work or vocation, a pervasive response was, "I love what I do and have a great passion / enthusiasm for the work". In drawing a connection between a lived calling and leadership using love as a link, it is important to understand the power inherent in having and, perhaps more importantly, demonstrating, passion and enthusiasm in our work.

Both of these qualities are highly infectious, effective in sparking passion and enthusiasm in others and are capable of generating a following, as attested in the subsequent passages from the respondent interviews:

"When you are enthusiastic about it, people are like, 'tell us more, we want more'. It is like a positive infection. It is contagious because then people say, 'shit, if he can do it, why can't I do it?' It is almost like an instant injection of passion. It is something that is a fantastic result. So minimal, but so versatile in a fantastic result. // When I was working in India I always remember that when we worked on the streets of Calcutta that we never had a leader, that for each of us, the person who was most passionate about a particular situation was given, if you like, priority to lead in that moment. // Anyway Darryl said just come in and have a listen to see what they wanted to say and I went in there and I sat there and the man was on the other side and his name was Steve. He was on the other side and I actually was sitting there with my arms crossed and very sort of you're not going to impress me and then he'll tell the story to the day, and as he was talking my arms came down, I ended up leaning forward and I was really interested. He's probably what got my passion going for real estate. // I'm passionate about it, and people can see that which is why they follow me. // I'd heard so much about the CSA, understood her passion and that was why I committed to take it on".

A well-known figure, cited by respondents in the study, who has generated a large following because of the passion and enthusiasm that he has for his work, is Jamie Oliver. One of the most loved celebrity chefs in the world, a large part of his appeal stems from the evident love that he has for cooking and teaching others about healthier eating. Oliver's leadership of his followers is not defined by formal means, but is rather informally derived through the full expression of his calling and the resonance that his being and message has for those who choose to follow him. From this we learn that there is great capacity for leadership power when we align with the spirit and the calling that we find in its presence (Jaworski 1996).

5.5.1.4.3 Reverence

“To properly prepare to receive personal revelation, we must repent, ask through prayer, be obedient, search the scriptures, fast, think pure thoughts, and develop a spirit of reverence” ~ L. Lionel Kendrick (1999).

As the source of life, the spirit has reverence for all of creation, and when we align with this energy we can't help but have this deep respect for other forms of life, that we see as different in appearance, but know in their substance are expressions of the same divine force that finds life in us (Dyer 2006). Holding this truth in our being, we treat these other forms of life with love, care and act to uplift them and free them from the oppression that the ego perpetuates in the world (Tolle 2008). To the ego, other forms of life are not to be revered, but exploited and manipulated to serve its purposes and enhance its identity (Dyer 2010). Being incapable of having this deep and loving appreciation for fellow expressions of life, its counterfeit form is idolatry, whereby the ego's identity is thought to be enhanced through affiliation with other forms (people, for example, celebrities; or tribes, for example, religious institutions or sporting clubs), that are seen as special and placed on a pedestal above other physical forms (Rector 2014).

In the context of a lived calling, the way in which respondents expressed this quality of reverence was by having a deep respect / level of caring for the work, the people involved in that work and the process that is taken to produce it (the journey was seen to be just as important as the destination). From a personal perspective, this reverence was practiced as self-care which saw these respondents nurture themselves in each of the three key dimensions of being (body, mind and spirit).

Before a leader can effectively lead others s/he must demonstrate this deep respect not just for the work and the position that might enable them to lead, but also for the organisation itself, the people whose lives the organisation touches, for example, workers and customers, and the environment in which the organisation finds life (Woodruff 2002). Expressing this deep respect in their leadership, their blessing is returned and they are deeply respected by others (Murphy 2010). Such is the spiritual power of the golden rule of reciprocity, that many respondents believed had a moderating effect on their life and leadership.

For respondents who are living their calling and demonstrating leadership in the process, the spiritual quality of reverence was pervasive in the data they provided, as demonstrated by the following codes:

deep respect for the work, empowering myself presents an opportunity to acknowledge others in a respectful way and then lead, leaders are respectable / they earn the respect of others, respect for leadership position, respectful of others / show mutual respect, success is self-respect, care about their staff (personally and professionally), care for others, care for the environment, care personally for the organisation, self-care / look after themselves along the journey, the key to good leadership is self-care, calling is what you really care about / working with care.

Conversely, respondents expressed that a lack of care / respect towards others was symptomatic of individuals who have denied their calling, and they also highlighted as problematic the current lack of societal respect / confidence in leadership which as practiced is devoid of a spiritual centre and not driven by a lived calling. This is a condition that this research endeavors to remedy.

5.5.1.4.4 Evenhanded

“It is the spirit and not the form of law that keeps justice alive” ~ Earl Warren (1974, p. 60).

To be evenhanded is to value and practice fairness in our dealings with others, and it requires a willingness to put ourselves in the position of others to ask whether we would accept being treated the way that they are, if the treatment that they receive is different to that which we receive (Murray 1999). Holding true to the notion of equality is a spiritual imperative because all life was created in wholeness, and if we treat some people less well than others then we fracture the integrity of the whole (Wilkinson 2010). This fragmenting of consciousness the ego does so well in physical form, when we align with it and relate to the world superficially to judge others differently than ourselves, who we perceive as special (Dyer 1995). Feeling superior to them and often having these hierarchical perspectives supported at a societal level, our spirituality is repressed as we hide behind the ego’s justifications for treating people in ways that we ourselves would not accept (Wilkinson 2010). Living our calling in our dealings with others requires that we not be blinded by the ego’s prejudicial authority (Tolle 2008). Instead, we must look more deeply to recognise the inherent dignity of these kindred spirits before honouring it, by treating them the way that we would like to be treated, that is well and with respect (Kateb 2014).

With the fair treatment of others being a prerequisite of leadership, the person at the top of an organisation can’t play favourites or treat some people better or worse than others (van Knippenberg 2008). To do so would create a toxic culture of underhanded behaviour and political game playing, in which those who are being used as a means to an end are not having their deepest spiritual needs met in the workplace with the effect that they will not flourish or put forth their best work, particularly when having to deal with a leader whom they cannot respect because of their flawed character which is absent of this virtue (Haslam 2011). Such a situation perpetuates suffering not just in the person working in this noxious environment but also for the company, whose performance is bound to decline with the morale of its people (van Knippenberg 2008). Contrast this leader with one who truly values his / her people, treats them justly and practices fairness in the organisation. This more integrated leader will cultivate trust and loyalty in his/her organisation because

everyone knows that they are being treated the same as everyone else (Forman 2013). With a strengthened sense of belonging, people will be intent on putting their best foot forward for the organisation because they appreciate and respect the leader and the way that the organisation is run, and will be much less inclined to act as an outcast, engage in passive aggressive behaviour, and / or act for personal gain to the detriment of the whole organisation (van Knippenberg 2008; Haslam 2011).

One of the strongest threads to run through the data were this spiritual quality of evenhandedness, with many respondents who are living their calling and demonstrating leadership in the process expressing that the value of fairness is one that they hold dear and practice in their life. These respondents also associated the poor treatment of others / underhanded behaviour with individuals who have denied their calling. When asked to provide examples of individuals who have denied their calling, names like Robert Mugabe, Adolf Hitler and Richard Nixon were mentioned, primarily for the demonstrated absence of this quality in their lives (in Mugabe and Hitler's example this involved the brutal treatment of innocent people as both engaged in ethnic cleansing (Spielvogel 2009; Meredith 2007), while in Nixon's case the Watergate scandal evidenced a flagrant breach of the law that he willingly authorised in an attempt to maintain political power (Weiner 2016)).

5.5.1.4.5 Gratitude

“The single dynamic that helps people be most aware of God and most experiencing the fruit of the Spirit is gratitude. There's something about the experience of gratitude that is enormously powerful spiritually” ~ John Ortberg (Menzie 2014).

When we feel gratitude for the people / things in our life, we are at the same time acknowledging them as gifts from the universal source of life or spirit (Hay 1996). Taking this further and practicing gratitude in the same way that we might practice meditation or prayer, we strengthen our spiritual life and hold open the door for its presence to touch and enrich our life in other ways that see the manifestation of more or all of the spiritual qualities covered in this section (Ortberg 2014).

In the context of leadership, Horsager (2012) observes the following on the importance of gratitude for a leader and the bottom line of their business:

“In business we're drawn to people who acknowledge our contributions. When those people hold leadership positions, you can see the trickle-down

effect on the company as a whole - all the way down to customers. When managers and employees know that company leaders value gratitude, those who serve customers on the front line show appreciation more readily. And we know that the customer who feels appreciated won't hesitate to return".

Respondents who are living their calling and demonstrating leadership in the process expressed gratitude / appreciation for the journey they have taken, for the people who have positively impacted them along the way, and for those who work with them currently. They also evidenced an ability to elicit gratitude and appreciation from others, which as Horsager (2012) notes is an understated leadership quality that builds influence, respect and loyalty with followers.

5.5.1.4.6 Gentleness

"Jesus never mistreated anyone just because they mistreated Him. He confronted them in a spirit of gentleness and then continued to love them" ~ Joyce Meyer (2012, p. 118).

"I have a very high level of integrity and what - my sort of love of people if you put it that way is genuine and I think everyone knows that. So I'm concerned in a genuine way for everyone, all of my colleagues. When stuff happens to people they kind of see that. Like when people fail I want them to pick up and succeed" ~ Respondent in the study.

Both the example that Meyer has used and the wording that she has chosen in her quotation are significant in understanding gentleness in the context of a lived calling. Referring to the spirit of gentleness, she identifies spirit as the source of our gentleness and kindness (Meyer 2012). Articulating her point with reference to Jesus, she chooses perhaps the best example of a lived calling that humanity has ever seen.

As Jesus demonstrated the quality and power of gentleness in his life, so did the respondents to this study, who were also living their calling, exhibit this quality in their leadership through their demeanor in dealing with the researcher, colleagues and clients, and also in the expression of their thoughts about others / humanity, nature and themselves. Prevalent themes to emerge from the data which are rooted in this quality of gentleness were:

being kind to others and treating them well / respectfully, being kind and forgiving to oneself / not judging oneself too harshly, forgiving others for their mistakes / misdeeds, not judging others and expressing both empathy and compassion towards them, respect for nature / the environment, caring for others and acting to help / benefit them, liking / genuinely valuing people.

Writing on the quality of gentleness in leadership, Mellor (2013) remarks that:

“Although the word ‘gentleness’ is rarely used when describing great leaders, it is a common trait that most possess. That’s because most people cannot sustain the difficult work of being a leader if they are not driven by something more compelling than greed or fear...Great leaders are able to motivate, inspire, and guide others over a long period of time because they truly care about the plight of those entrusted to their care. I have found few leaders who have been able to lead over an extended period of time who were not motivated by a genuine interest in the lives of others. If one doesn’t truly care about others, the work of leadership becomes increasingly empty and isolating”.

Mellor (2013) here is making the point that effective and sustainable leadership requires the leader to transcend his / her ego and relate to their people from a spiritual consciousness. He also indirectly suggests that a lived calling to serve in that leadership capacity must be the source of their motivation (driven by something more compelling than greed or fear) and genuine interest in the lives of others (they truly care about the plight of those entrusted to their care). The research findings validate Mellor’s assertions and evidence a clear relationship between a lived calling and gentleness, which finds expression in the leadership realm.

5.5.1.4.7 Hopeful

“The presence of the Holy Spirit is the keystone of all our hopes” ~ John Nelson Darby (2015, p. 87).

When we are filled with the spirit we are optimistic about life and what the future will hold as we live our calling (Bruteau 2002). Being connected to our true self which holds the intention for us to grow and flourish into our fullness, we see that same potential inherent in the world, even with its current condition not presenting that reality, and being faced with the uncertainty of the future (Senge 2004; Jaworski 2012). Taking this position does not fly in the face of pragmatism, rather it reflects the ultimate reality of our existence as spiritual beings that are having a human experience of life (Bruteau 2002). Trusting the spirit as the principal source of creation on the physical plane, we are liberated to relate to the world with a cup half full mentality, with which we create in form conditions which justify our hopes and testify to the beneficence of spirit (Stoneham 2011; Bruteau 2002).

As Napoleon Bonaparte famously remarked, “A leader is a dealer in hope” (Maxwell 2009). Having the positive expectation that things will get better in the future rather than worse, a true leader strengthens the will of his/her people and stimulates action which leads to that end (Chavez 2010). Before leaders can provide hope to others, they must be filled with it themselves, which necessitates them being connected to the presence of spirit in their own life (Adair 2011; Chavez 2010). Respondents who are living their calling and demonstrating leadership in the process characterised themselves as hopeful and saw it as their function to bring hope to others. Conversely, respondents expressed that feelings of hopelessness present a barrier to a lived calling, and they ascribed these negative feelings to individuals who have denied their calling.

5.5.1.5 PRESENCE

5.5.1.5.1 Presence

“Without the presence of the Spirit, it is impossible to comprehend our personal mission or to have the reassurance that our course is right” ~ Sheri L. Dew (1998).

To connect with our spirit we must cultivate presence in our life, where our awareness is on our true self, and our intention is to manifest its reality (Tolle 2003). Respondents to this study who are living their calling and demonstrating leadership in the process evidenced behaviours that cultivated presence such as meditation, prayer, solitude, mindfulness and journalling / reflection.

As the above quotation from Dew (1998) makes clear, presence is a key component of living our calling because it keeps open the connection between our being and spirit, from where we receive guidance about our purpose and opportunities to more fully realise it. Functioning from the ego, we are out of tune with life and miss out on this guidance because we are not present to the voice of spirit within ourselves (Dyer 1995). As a result, we easily get lost in the distractions and busyness which the ego has us believe characterise life as a necessary precondition to having what it wants (Dyer 2010). This unconsciousness makes effective being and leadership impossible because it renders us reactive to world forces and incapable of envisioning and responding to our spiritual calling (Senge 2004; Jaworski 1996).

Being a defining feature of Jaworski’s (2012) renewing leader described earlier in this chapter, presence facilitates the emerging of solutions to problems that have constrained leaders of the past. When we understand the realm of spirit to be one of high vision and infinite potentiality, that opens doors which the limited thinking of the ego has kept locked for leaders of the past. We should be hopeful that the mistakes of the past will be learnt from to create a more unitive and purposeful existence that is life enhancing for both leaders and followers alike (Tolle 2008; Sanders 1967).

5.5.1.5.2 Clarity

“Purity creates clarity. Clarity creates a voice in the spirit. A voice in the spirit creates a doorway of utterance. A doorway of utterance creates a breakthrough” ~ Warren Hunter (2008, p. 63).

When we align with our spirit, we come to see and know things that we have never seen and known before in an unconscious state (Williamson 2005; Kofman 2013). Connecting with this deeper reality, truth emerges to facilitate understanding of who and where we are, what has gone before and what lies ahead (Dyer 2015). In the context of a lived calling, our spirit presents a vision and provides a direction which resonate with the purpose, passion and natural gifts that we were given to realise the vision (Dyer 2010; Robinson 2009). Distorting this calling is the ego whose vision for self-survival and enhancement takes us away from the authentic path on which we flourish (Tolle 2008). Guided by its venal counsel we lose insight about who we are and what we are meant to do, which leads to much chaos within ourselves and in the external world that we influence (Tolle 2008). Putting these ego driven individuals into leadership positions of power is highly destructive in that it magnifies the turmoil, which causes harmful effects on a greater scale (DePaul 2007).

Effective leadership requires clarity in and from the person at the top of the organisation so that people within the organisation can work together confidently and synergistically to realise the organisation’s vision and goals (Barsh 2014). In the absence of this clarity, the process and the destination point are deformed and an environment created where the ego can exert its influence and run rampant (which explains much of the greed, unethical behaviour and poor decision making that have been rife in the corporate world in recent times) (DePaul 2007; Thoms 2008). The blessing of leaders who are grounded in spirit and clear on both their personal calling and the unitive path to impacting the world in a positive way, is that they provide clarity and insight to others which illuminates their path and helps them to navigate the pitfalls that they may encounter in the darkness of unconsciousness (Blackaby 2011; Sanders 1967). Whilst this doesn’t compensate for a lack of spirituality in the individuals they are assisting, it does present a valuable opportunity for these subordinates to reflect, self-examine and learn from the example of the inspired leader, which is a finding that was supported by the data from this study.

For respondents who are living their calling and demonstrating leadership in the process, the spiritual quality of clarity was prevalent in the data they provided, as demonstrated by the following codes:

be clear about what you want in life / know why and how you want to make a difference, being clear with others / clarity of communication, clear about expectations, clear identity / know yourself, knowing your limits and working to your strengths, provide a clear direction, clarity of action, clarity of calling, clarity of purpose, provide clarity for others, clarity of vision, clarity of values, leaders know how / what they need to do in a particular situation, know when to put an end to things.

On the contrary, respondents outlined that a lack of clarity presents a barrier to a lived calling, and they associated this characteristic, particularly not having a clear value set / principles by which to live by, with individuals who have denied their calling.

5.5.1.5.3 Inspiration

“When we’re in-spirit, we’re inspired...and when we’re inspired, it’s because we’re back in-spirit, fully awake to the spirit within us” ~ Wayne Dyer (2006, pp. 4-5).

As explained in the quotation above, being in a state of inspiration indicates that our being is aligned with the energy of spirit. Looking deeper into the etymology of the word ‘inspiration’, which can be broken down into in-spirit, it was originally understood to mean ‘immediate influence of God or a god’ (Harper 2015b).

In the context of a lived calling, when we are inspired in our work, we in essence become a conduit through which the spirit is expressed. One of the terms used to characterise this state of inspiration is ‘flow’, which Csikszentmihalyi describes as:

“Being completely involved in an activity for its own sake. The ego falls away. Time flies. Every action, movement, and thought follows inevitably from the previous one, like playing jazz. Your whole being is involved, and you’re using your skills to the utmost” (Geirland 1996).

Notable in this description of flow is the ego falling away to allow the whole being of the individual to be completely involved / engaged in the activity, which expresses

the same sentiment as Dyer (2006) when he identifies the ego as the primary barrier to aligning with our spirit to live out our calling.

When respondents were asked about the most prized qualities of leadership and the leadership style that they practiced, leading by inspiration emerged as a dominant theme:

“It’s about the inspiring and bringing back everybody to their calling, everybody to the common purpose and vision. // Leadership is to, you know, be able to inspire, enthuse and encourage others to find their path and their calling and to do and be. // So it just goes to show that I had that leadership model confirmed through seven or eight years of working on the streets with people from all over the world, and that is the model of leadership that I try and operate here, and that is the kind of good model of leadership that I think is important. It is not an authority, but to lead by inspiration”.

As suggested by the following quotation from Deborah J. Barrett, “Leaders are individuals from all walks of life who inspire others, transform situations, and bring about positive changes for their community” (Barrett 2014, p. 39), an individual can lead by inspiration that is not dependent on him / her having authority which is imparted by a formal position or title. This informal style of leadership was practiced by prominent world leaders such as Vaclav Havel, Aung San Suu Kyi, and perhaps most notably Martin Luther King in the wake of his famous ‘I have a dream’ speech. Not everyone who listened to that inspirational speech and was moved to advocate for racial equality and civil rights, shared King’s religious views as a Baptist minister or affiliation to the church or other civil rights groups. What they did share was an inherent understanding of the spiritual truth that all people were created equal in the eyes of God, which evoked their support and willingness to follow King towards the realisation of his vision. As Dyer (2006) explains with reference to the effect of being exposed to inspiring individuals, when we are in the presence of individuals who are inspired and so clearly living their calling, we become inspired too. Being exposed to their unhindered expression of spirit, our own spirit is evoked and freed to follow their example.

5.5.1.5.4 Creative

“I think spirit wishes to be creative because the basic impulse of the universe is to create something new. To blow its own socks off that it didn’t even know...I think human society - our work is to do that, to really knock our socks off with creative things that are beautiful, buildings, groups of people in hospitals working together to heal people. Imagine if we could manifest through our own selves that spirit in the way we work together” ~ Respondent in the study.

The very nature of the spirit is to bring forth new life or emerging realities as Jaworski likes to refer to them (2012, p. 181). This basic impulse can be observed across the spectrum of our lives. We reproduce to create a family. Our work contributes to building, growing and developing the organisations that engage us and in the process creates value not just for our employers but also for the customers of those organisations. Our relationships hold the potential for creative collaboration and mutual growth, and if we are living from our spirit we strive to make a difference and make things better than they currently are, through virtuous and creative endeavour.

Here, a distinction must be made between what we create when we invoke the ego and what we create when we invoke the spirit within ourselves. What we create from the realm of ego is self-serving, of limited use to others, and often destructive (e.g. Hitler and the Nazi regime instigating the genocide of millions of Jews (Spielvogel 2009); Bernie Madoff, who greedily defrauded investors of billions of dollars (Oppenheimer 2009)). Contrast this with what we are capable of creating in union with our highest spiritual self. When we create in the spirit’s company, what we create is endowed with the qualities of goodness, expansiveness, inspiration and collective benefit (e.g. Mother Teresa founded the Missionaries of Charity, which works to serve the world’s poorest people (Teresa 1987); the Dalai Lama, who has tirelessly advocated for peace and a better world through the respect of human rights (Lama 2002)).

Reflecting the spiritual quality of abundance that exists in our universe, is the human capacity to create abundantly. This was highlighted by Jack Welch, one of the brightest business minds of our time, when he said, “The idea flow from the human spirit is absolutely unlimited. All you have to do is tap into that well. I don't like to

use the word efficiency. It's creativity. It's a belief that every person counts” (Byrne 1998, p. 99).

The quality of creativity or innovation is implicit in leadership, and a defining feature that distinguishes leadership from management (Zaleznik 2004; Bennis 2003). A leader is recognised as someone whose role it is to move things forward and effect change that will capitalise on the opportunities presented by the external world that by its nature is continually changing (Nelson 2002). This necessitates the creation of a new path to enable this progress. For change to occur, what previously existed must die to allow something new to be created or come to life. A leader like Steve Jobs was highly effective in using high levels of creativity to effect large scale change. The company he founded, Apple, and the products they create, forever transformed the way in which we communicate with one another, access information and conduct business in the modern age (Klein 2015).

Embodying this spiritual quality, the respondents to this study have demonstrated leadership through what they have created on their lived calling journeys. Prevalent in the data were the following codes which verified the presence of this trait amongst the respondent group:

create / implement systems / processes, create a positive culture / work environment, create a path for others, create awareness of a cause / need, building / growing / developing things / people, create flow / synergy in their organisations, create opportunities for others, create meaning / purpose for others, create win / win outcomes / mutually beneficial relationships, innovative / creative, created their own business, finding innovative ways to help people live good lives.

In a related finding from the study, a lack of creativity / innovation was identified by respondents as a defining characteristic of individuals who are not living their calling.

5.5.1.5.5 Openness

“If you want openness in an institution, you need a spirit of openness in those manning it” ~ Karl Popper (2013, p. 52).

Living in alignment with the spirit, we will find ourselves open and receptive to the spirit’s presence in all forms of life, and relating to them in truth we will come to embody and express the wisdom that is at the heart of who we collectively are (Dyer 2006). This aspect of inspiration, Patanjali touches upon when he expounds, “When you are inspired all your thoughts break their bonds. Your mind transcends limitations, your consciousness expands in every direction” (Satchidananda 2012, p. 50). Describing a state of egolessness, where we are not being held back by our limited beliefs about ourselves and the world, it is in living our calling that we are most open and receptive not only to the internal guidance of the spirit, but also to its external movements around us, which are effected by the other forms of life with which we interact (Dyer 2006). This openness and receptivity allows us to notice the synchronicity at play in our life and the lives of others, and the influence of grace in orchestrating the perfection amidst the apparent chaos (Jaworski 2012). Further to this point, the universe reflects our openness of spirit as we travel along the path of our true calling, which was validated by respondents who described the phenomenon as ‘things opened up for me and came my way’.

In leadership terms, this quality of openness is essential for both the harmonious functioning of a group and the effective administration of an organisation (Baum 2009). Baum (2009) maintains that openness fosters trust, integrity and accountability at all levels within a corporation, and that by exemplifying this quality leaders can stop the erosion of employee loyalty, restore consumer trust in brands, products, and business in general. In a different context, openness and transparency in religious organisations are vital to maintaining credibility and accountability in the eyes of the public. Here, respondents highlighted the problems with the Catholic Church in covering up sexual abuse claims, and the subsequent erosion of trust and credibility in both the institution and its leadership that has resulted.

This quality of openness / receptiveness was strongly present amongst respondents who are living their calling and demonstrating leadership in the process, being expressed in different ways by the following codes:

open door policy (approachable and accessible to their people), open to personal and external change, open to possibilities / opportunities, authentic and honest in their being, creating an environment / sacred space for others to be open / vulnerable, facilitate open communication / discussions, receptive to the input / feedback of others, open-minded / flexible worldview, inclusive and accepting of others, continuous learning / continuous improvement, allow others to express themselves and be autonomous in their work, being in the present moment / receptive to life, willing to learn from others / experiences.

This contrasts with the way these respondents characterised individuals who are not living their calling as not receptive to feedback / criticism, close-minded, isolate themselves from others, caught up in busyness / distractions / the rat race, and unreceptive to life.

5.5.1.5.6 Harmonious

“He who lives in harmony with himself lives in harmony with the universe” ~ Marcus Aurelius (2014, p. 46).

“In the work that I do both as a therapist and as an individual, if it’s just a job and not a vocation, you will burn out and make very much the wrong decisions at the expense of your clients or your organisation” ~ Respondent in the study.

The spiritual quality of harmony encompasses many things: having inner peace and wellbeing, being aligned with your life purpose and the universal energy which supports that, living a balanced life, and behavioural consistency in the workplace. Each of these themes were discussed in the data in association with a lived calling. With spirit being our true self and the source of our existence, we can only live in harmony as we express our spirit in our daily lives (Tolle 2008). As we deny our spirit and live through the ego, we will experience disharmony within ourselves and take actions that cause disharmony in the world (Palmer 2009). Respondents spoke of this in the workplace context and described experiences of working for ego driven leaders who created discord by putting their desire for power and control above the needs of the collective to work together to achieve something good and worthwhile.

From a leadership perspective, effectiveness in the broadest sense is a byproduct of the centredness of the leader. For example, if the leader is not in harmony within

themselves they will make erratic decisions that produce negative results, or will mistreat others to reflect the discord that they feel internally (Barsh 2010). Another behaviour raised by respondents which proves this point is leaders being calm and consistent. As John C. Maxwell (2006b) says of leadership, “If people never know what to expect from you, they stop expecting anything”. Having this centredness / togetherness is vital for the leader and has a powerful magnetising effect which allows them to influence others and outcomes which serve the whole organisation (Senge 2004). Being seen as trustworthy through this behavioural demonstration of leadership that is not dependent on a title, it is what anybody is capable of embodying if they do the hard work of developing spiritual integrity (Anderson 2001).

As Jolley (1995, p. 402) expresses in the following quotation, “We know that perfection is harmony and that happiness is just a spirit’s awareness of harmony. So the world with the most harmony offers the greatest potential for happiness, a potential, which will be realised provided that this world contains enough spirits who love God and are deserving of happiness”; the feeling of happiness or joy is indicative of harmonious being. Many of the respondents to the study reported feeling happiness and joy as they live their calling, verifying the validity of the connection between spirit and harmony, and how that is manifested in leadership through a lived calling.

5.6 Other theoretical considerations

To understand the functionality of this tentative grounded theory of ‘lived calling as a driver of leadership behaviour’, other aspects of it must be explained. Respondents reported that they do not live their calling all of the time and that living their calling is often found to be hard work. Looked at in conjunction with the finding that ego interference is a major barrier to a lived calling, it would seem that living our calling is a present-moment decision that we make to align our being with our spirit and calling, instead of the ego, and if we do then in that process of living our calling, we will manifest the spiritual / leadership qualities that are detailed in the preceding section. The powerful resistance to effecting this alignment is the invasive presence of ego consciousness, both within ourselves (for example, personal desire for material accumulation and the accompanying social status) that often has been nurtured for a large portion of our life, and as an outside influence (for example,

being part of a family where members see their ethnic origin as being superior to other ethnicities, or the pervasive social drive towards ‘upward mobility’).

It then follows that to the extent that one neglects their spirit and does not genuinely demonstrate these leadership qualities, one is not aligned with one’s true calling. Here, it must be acknowledged that the potential also exists for the ego to be driving leadership behaviour that on the surface appears to express some of these spiritual qualities, but in essence is being engaged in to meet an ego need / advance the ego, for example, commitment to achieving a particular outcome that is more self-serving than collectively beneficial, or being motivated by money to provide a service to others. These findings were supported by the data, particularly with reference to the examples of a lived calling / unlived calling provided by respondents and the divergent qualities that were said to distinguish these two groups of people.

A significant feature of a calling to be highlighted by respondents was that a calling is not static and it changes over time. Such a finding resonates with the fluid nature of life and reinforces the importance of being attuned to our spirit in the present moment to discern our direction in vocational terms. Interestingly, it was predominantly female respondents who mentioned this characteristic of calling to reflect the significant changes that they may experience at different times in their life, for example, leaving the workforce to become a mother. Male respondents, on the other hand, tended to speak about their calling in terms of their work roles which suggested a more narrow characterisation of the concept. Further research would need to be conducted to clarify this preliminary finding in gender difference from this study.

Having presented a tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ and outlined the qualities of spirit that when manifested demonstrate tangible leadership behaviour, the limitations of this study which will serve the purpose of informing the future research agenda, will now be considered in the following section.

5.7 Limitations

Following are some limitations which impacted this study. Firstly, the sample size of sixty five total respondents could have been larger, but did not extend beyond this number because the point of theoretical saturation had been reached, as required by the grounded theory methodology (Bloor 2006).

A second limitation of the study was that some respondents had a limited context for understanding the calling / vocation concept. With their understanding grounded in their physical experience, they had difficulty in relating to the concept in metaphysical terms. That is, a person who is not aware of their spirit or actively engaged in spiritual practice would have trouble in entertaining the possibility of the spirit being the source of their calling, and would instead perceive that source to exist in the physical realm (in the form of family, upbringing or culture, for example) which represents the limits of their present stage of consciousness. The researcher believes that such a limitation was an influential reason why some respondents were not able to decipher whether they were living their calling or not.

A related limitation is that we each use different language to process our experiences and convey the meaning that those experiences had for us. As it concerns the experience of metaphysical phenomena explored by this study, which is inherently difficult to adequately label and characterise, let alone describe, the way in which the data spoke to these issues worked against the construction of a uniform framework. Having to navigate this ambiguity, the researcher was careful not to subjectively superimpose his understanding over the data, despite having to frequently classify the data using open codes.

As it concerns the generation of theory, detailed in the substantive part of this chapter, the scope of this study limits the researcher's capacity to incorporate all the relevant data into the theoretical framework. Expanding the foundation of this research will form the basis of the future research agenda which will be described in more detail in the final part of this chapter.

5.8 Future research agenda

The priority for the researcher after this thesis is published is to work into the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ the other aspects of the data that might describe other qualities of spirit and leadership attributes that are manifested through a lived calling.

Greater attention also needs to be given to qualitatively exploring the source of a lived calling, which the research characterises as the spirit, and reconciling the other sources of a lived calling that respondents have identified in the data, for example, DNA, family, culture, upbringing.

The data also present the opportunity to investigate how the manifestation of leadership through a lived calling in the not-for-profit / government / charitable services sector differs from the manifestation of leadership through a lived calling in the for-profit sector. The researcher is also interested in studying how the manifestation of leadership through a lived calling might be different for males and females.

It is also the researcher’s intention to re-enter the field in order to test and validate the stated theory in a broader context. Taking this step will facilitate the refining of the theoretical framework, and a better understanding of how it may best be put into practical effect in order to: (i) improve the quality of organisational life for both leaders and subordinates; and (ii) smooth a path for individuals who aspire to leadership but are unsure about what their calling is, or if they do know what their calling is, to assist them in discerning the best way forward to realising their highest potential.

5.9 Summary

This chapter addressed the research question and objectives in relation to both the preliminary literature going into the study, the findings and the role of the data in directing the researcher to new literature. After a brief overview of the research themes and the tentative grounded theory of ‘lived calling as a driver of leadership behaviour’ was provided, selected literature from Chapter Two was reviewed with the additional element of its match to the findings of this qualitative study. The critical element was how the selected literature was supported or challenged by the data. Satisfying the requirement of theoretical sensitivity when using the grounded

theory methodology, a data-directed literature review was then conducted which assisted in the formation of the tentative grounded theory of 'lived calling as a driver of leadership behaviour' and informed the future research agenda. A tentative grounded theory of 'lived calling as a driver of leadership behaviour' was then presented in depth, with care taken to show the connection between the data and the theoretical components that emerged from them. Toward the end of the chapter, the limitations of the study were addressed before an outline of the future research agenda was provided. Arising from the data themselves, are theories not evident in the preliminary data. As these emerge from the data, they need further consideration and possibly research within a future agenda.

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APPENDICES

APPENDIX A - Interview schedule

Opening

Thank you for agreeing to participate in this research.

Rundown of research question, purpose of research and why I selected them.

Confidentiality statement. Let them know that they do have the option to withdraw their participation.

Ask if I can record the interview as I will also have to take notes during the session.

Inform them that the interview will take approximately 40 - 50 minutes.

Body

1. Can you provide me with the story of your journey to this point?
2. What is your understanding of a calling / vocation?
3. What is your understanding of leadership?
4. If somebody were to ask you whether you are living your calling, what would you tell them?
5. How do you live your calling?
6. How do you define the source of that calling?
7. On what basis would you say that you demonstrate leadership?
8. How do you lead others and why do you lead them?
9. Why do you think that people choose to follow you?

10. Critical incidents – Best example of someone living their calling / worst example of someone denying their calling. Pivotal moments in your life concerning living a calling. What happened? How did it make you feel?

11. Enablers and Barriers – What allowed you to live your calling / blocked you from living it? Any other barriers that you can identify which might prevent people from living their calling?

12. If you were going to give three pieces of advice to someone in your organisation regarding living their calling, what would they be?

Closing

Thank them for their participation.

Inform them that findings of study will be made available to them if they wish.

Ask if they know any other people whom they would recommend to participate in the research.

APPENDIX B - Samples of memos and field notes

Notes on second familiarisation study interview

At the outset I expected to get more valuable information from this interview than from the one I conducted yesterday, but really the data gathered was of a different character but no more valuable. This subject is an acquaintance who has a successful counselling practice and sits on the board of many community organisations. The interview took place at his office, which was a private and relaxed space. We were not disturbed until a client knocked on the door towards the end of the interview. At that moment he didn't bring the interview to an end but I had to be quick with my last couple of questions. This threw me off a bit but I tried not to rush despite having to move things along to a conclusion. I don't think that the quality of these last few responses suffered, but our interview being interrupted is something that I should have foreseen as a possibility.

He appeared very comfortable with the questions that I was asking him and he shared very freely of his thoughts and experiences concerning the subject matter. Being interviewed in his safe and private space, while sitting in his office chair, likely contributed to his high level of comfort and willingness to share. He allowed me to audio record the interview, which picked up the dialogue well. Not wanting to waste his time after he merely glanced over the research information sheet as if he had seen one of them before, I had him indicate his consent verbally and had this recorded.

The duration of the interview was 58 minutes, which gave me approximately the same amount of response data as my first familiarisation study interview. As we essentially ran out of time, the subject was not able to name other persons that he knew would be useful participants for the study, but he indicated that he would provide the details of these persons at a later time when he was not so busy. Because of the time issue, I also couldn't ask him how suitable my line of questioning was or whether it could have been better structured.

This participant also didn't seem to have any challenges answering my questions, which I interpreted to mean that they were clear and acceptable to him. On more than one occasion he wrote the questions I posed down in his notepad, not because he was confused about them, but because I think that writing them down helped him form a

deeper level of response to the questions. One thing that he did flag was the importance of defining a lived calling in the context of the research question, which is something that I must review for the main study. Whilst I think that he gave a lot of himself to the process, it also seemed like he got a lot from the session in being able to talk about things that were so close to his heart.

Memo – Literature Review 15 / 12 / 2012

When preliminarily reviewing the literature for calling, best not to refer to leadership in that section. Okay to discuss its origins in spirituality however. In the spiritual leadership section, focus on theories as wholes and differentiate those theories which make mention of calling / vocation as an element, for example, Louis Fry.

Conflicted as to the appropriateness of commenting on the preliminary literature that is reviewed. Contextually, I am stating what is there at present. I would think that the requirement to compare and contrast concepts to establish controversy and a need for this study was more necessary to get it through candidacy. Now that we have navigated that hurdle, it makes more sense at this stage just to paint the picture of what is out there at present, without me offering anything in relation to where this study may go that could be perceived to hinder or distort the process of emergence.

Alma meeting 17 / 12 / 2014

- Once I have recoded items and allocated them into categories, then she and I will get together to go through the findings to generate a theoretical outcome
 - this is theoretical sensitivity.
- As it concerns the creation of categories, I must look beyond the questions as a determinant as in many instances the information provided by respondents will not be related to the question asked, meaning that I will have to create an appropriate category in which to put the code.
- It is very important that code checks be carried out for reliability and plausibility of the research.
- She said that it is not such a big deal if I have different code labels for matching content as those different code labels will still be allocated to the appropriate category, but she admitted that to show strength of theme it

would be best that one code be used multiple times to cover the same theme as it emerges.

- In her opinion the greatest opportunity that the research may present is to help leaders who are not sure whether they are living their calling by presenting them with a criteria / blueprint of what a leader who is living their calling looks like.