Divided No More:
Spirituality in Academic Leadership

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ABSTRACT: We are in the midst of a crisis of confidence in the leadership spearheading many of our domestic and global institutions. Consequently, the need for future research and changes within the academic workplace are vital; corporate officers, managers, business and scientific leaders come from our universities; the divided soul of the corporate decision-maker has been taught by the divided soul of the teacher. In academia we are experts at disconnecting intellect from emotion and spirit; to live an undivided life requires from academics to act and speak on the outside in ways consonant with the truth they know inside. A new paradigm of leadership, more suited for the universities, is not upon developing others' spirituality, but focusing upon one's own.

RESUME: Parce que nous sommes plongés dans une crise de confiance quant à la qualité des dirigeants à mener nos nombreuses institutions nationales et internationales, nous devons absolument procéder à d'autres recherches et à des changements dans le cadre universitaire. Les dirigeants d'entreprise, les directeurs, les principaux acteurs du monde des affaires et du monde scientifique, ont fait leurs études dans nos universités. C'est la division de l'âme de l'enseignant qui a été transmise au décideur d'entreprise. Dans le monde universitaire, nous sommes les spécialistes pour rompre le lien intellectuel des sentiments et de l'esprit. Pour vivre une vie harmonieuse, les universitaires doivent se comporter et s'exprimer à l'extérieur de manière conforme à la vérité qu'ils puisent dans leur for intérieur. Un nouveau paradigme de dirigisme plus judicieux dans le cadre universitaire ne serait pas d'appuyer l'étude sur la spiritualité des autres mais de la concentrer sur la sienne.

Introduction

> No punishment anyone might lay on us could possibly be worse than
> the punishment we lay on ourselves by conspiring in our own
> diminishment, by living a divided life, by failing to make that
> decision to act and speak on the outside in ways consonant with the
> truth we know inside. (Palmer, 1999, p.32)

The changing concept and demands of leadership in the twenty-first century
have opened the door to a paradigm shift that dictates a dimension beyond what
is found in traditional approaches of leadership (Hoppe & Speck, 2007). For
example, Chopra (2010) suggests that leadership is not about popularity or
accumulating profits or power; it is instead about getting your ego out of the
way so that you can serve the greater good.

Leadership has been described as a process of social influence in which
one person can enlist the aid and support of others in the accomplishment of a
common task (Chemers, 1997). According to Fairholm (2011) over the hundred-
year history of modern theory, leadership has been intellectually tied to
management theory, which is based on tight control, uniformity, and
interchangeability; the traditional wisdom is that leadership is a part of
management, is synonymous with it, or is merely an honorific bestowed on the
head person in the organization.

Even a casual examination of the past professional literature reveals that
the theorists writing about management are also those referenced as leadership
experts. However, in our current century there are an overabundance of
leadership theories and models, each with their own unique characteristics, and
situational contexts.

What is behind these theories and why are they so different from each
other? One way to answer this question is to say that the identity of a particular
type of leadership is always linked to its own set of values and beliefs, and to a
specific worldview that gives them nourishment. It is also important to note that
leadership is a values-setting paradigm because "it is not a function of traits,
actions, or place but of melding the leader's and follower's values into one
generally accepted values set that serves to guide the actions of both" (Fairholm,
2011, p. 87).

Barnett (1999) affirmed that global markets have created unprecedented
competition among organizations, generating anxious focuses on continuous
innovation, organizational change and knowledge development. It is important
to note that a good number of these theories, styles, and approaches to
leadership have been produced mainly as the result of a work-oriented and
management leadership paradigm whose main objective is to benefit
corporations where profit   depends on fierce competition and fulfilling
obligations to their shareholders.

For example, some of the theories and models developed to respond to this
managerial context are the great man theory, the trait, contingency, style, leader
member exchange and behavioural theories, and also the transactional,

authentic, ethical, toxic, holistic, adaptive, complexity, cognitive, new-genre, shared, cross-cultural, global, transformational, co-intrapreneurship, servant and e-leadership theories, and the path-goal approach (Bolden, Gosling, Marturano & Dennison, 2003; Stippler, Moore, Rosenthal & Dörffer, 2011).

The question here is not what school of thought is better but instead what school of thought is closer to our hearts, and to our own level of consciousness? Which one informs our actions as leaders? It is still "the homo economicus who is individualistic, opportunistic, and self-serving?" (Van Dierendonck, 2010, p. 1229). This is why there is no single style of leadership that applies to every case or to every organization.

Most of these leadership theories are in my point of view, a reflection of the materialistic worldview in which we as humanity are deeply rooted; they lack the capacity to challenge an unjust economic 'status quo' and instead its basic tenets reinforce it. Greenleaf (1978) affirmed that colleges, universities and seminaries have failed in the responsibility to prepare young people for leadership roles in society.

A key element in leadership is "being able to hold out against society's tendency to 'eat you up'; it's being ready to go beyond, or sometimes against [society], if necessary" (Hawley, 1993 p. 180). According to Parameshwar (2005) "we are in the midst of a crisis of confidence in the leadership spearheading many of our domestic and global institutions" (p. 689).

It does not come as a surprise to see the disturbed state of our world when we think that the main characteristics of several leaders are aligned to an abuse of power; the former chief of the International Monetary Fund, the former prime minister of Italy, and the former leader of North Korea are but three examples. "Contemporary examples abound through a long list of kings, generals, autocrats, dictators, power-hungry premiers and presidents that have brought misery, conflict and oppression to their peoples and to the world" (Chopra, 2010, p. 11).

Leadership and Academia

The role of leadership in academia appears to be changing. What was once considered a position of a very classical autocratic approach has been transitioning into one of a very creative, participative approach. Though of course, this may be a misleading picture as we do not have a very good grasp of the history of academic leadership either. On the other hand, there has also been a shift from the organization of the universities from a flat, professorial and sometimes student governing structure to one that is more hierarchical and influenced by business practices and models in the last quarter of a century in both Canada and the United States.

In Canadian universities, the leadership styles of our university professors vary from each other. They all surely contribute to the advancement of academic research and also to the educational development of their students. Leadership styles are different because they are an extension of who we are (Dhiman, 2011). Jones (2000) has noted that "what is happening in the world is a

projection of what is happening inside each one of us; what we are, the world is" (p. 53). As a natural result, values directly influence leaders' behaviour.

Research that has been done by Palmer *et al.* (1998) showed that the academic workplace is not immune to the same problems found in the corporate workplace. Such issues as compromising values, alienation, and the struggle to find the inner self are only a few of these problems. If teachers were more in touch with their own spirituality and were able to, directly or indirectly, help their students grow spiritually, the result would be that those students would be better prepared to enter the corporate workplace. Bradley and King (2003) rightly stated that "the divided soul of the corporate decision-maker has been taught by the divided soul of the teacher" (p. 449).

Dannhouser (2007) has brought critical thinking to the very concept of leadership providing an analysis that asserts that people abrogate to their leaders their responsibility to think and act for themselves to solve their basic problems. While the conventional view of leadership is rather satisfying to people who "want to be told what to do" (Chomsky 1999, p. 53), these critics said that one should question why he or she is being subjected to a will or intellect other than their own if the leader is not a Subject Matter Expert (SME).

Todd (2012) contended that despite being haunted by the spiritual and religious, most Canadian universities continue to imagine themselves as bastions of liberal education, focusing largely on rational debate and objective knowledge. Alexander (2007, p. 260) affirmed that [if] "an institution professes no tie to a particular spiritual tradition does not relieve it from the obligation to assist students in exploring and eventually making in an appropriate way spiritual and moral commitments" (p. 128-129). Feyerabend (1975) maintained that "the dominant belief in the inherent superiority of science has moved beyond science to become for many an article of faith" (p. 74). His critique is not against science as a mode of inquiry but the danger of elevating science as the only legitimate form of research.

Bradley and King (2003) affirmed that as Mitroff, Denton, Palmer, and others who have studied extensively the academic field have found that spirituality is essential for companies and people to succeed; consequently, the need for future research and changes within the academic workplace are vital; corporate officers, managers, business and scientific leaders come from our universities; "if they do not learn how to be spiritual, leading an undivided life, in their university courses, the chances are excellent that they will not learn it in the corporate workplace" (p. 461).

Amongst all these contemporary leadership theories, servant leadership stands as an interesting form of egoless leadership, a leadership model that exercises goodwill and asks spiritual awareness from their leaders through a desire to serve, and make this world a better place for all, because spirituality is the foundation of love. As Kouzes and Posner (1999) have said: "people don't follow your technique; they follow you, your message, and your embodiment of that message" (p. 146).

Servant leadership is a basic form of leadership that has existed since ancient times and has been used by enlightened spiritual leaders such as Christ

and Buddha, and by contemporary political and religious leaders, such as Mahatma Ghandi, Nelson Mandela, Mother Teresa of Calcutta and Martin Luther King Jr. All of these leaders have managed to establish a connection with their inner spiritual-selves and lead from within their inner spiritual beings.

Four Pillars of Contemporary Servant Leadership

Most of us admire the leadership displayed by Mahatma Gandhi, Nelson Mandela, Mother Teresa, and Martin Luther King, Jr. who showed the world that there are gentler solutions to the problems facing society. They are among the most mentioned and admired leaders of the 20th century. The examples of these great servant leaders, served to flesh out how leadership is transformed when infused with the spiritual.

On a personal level, I believe they showed us the fragility of our human condition and at the same time the greatness we all can achieve as individuals no matter what our disadvantages may be or how big and powerful the obstacles we may face. They were not at their beginnings particularly gifted individuals but progressively their lives were transformed by their own processes of internal perfection that infused their beings with the light of their spirit.

Robert K. Greenleaf developed this ancient leadership model into an innovative form of servant leadership. He certainly has presented "a contemporary humanistic approach to the management of our institutions which can make a difference in our society" (Richardson, 1979, p. 92). Greenleaf placed "going beyond one's self-interest" as a core characteristic of servant leadership (Van Dierendonck, 2010, p.1230).

Servant leadership is "a concept that can potentially change organizations and societies because it stimulates both personal and organizational metamorphoses" (Russell & Stone, 2002, p.154). It stands alone among the plethora of contemporary leadership theories that have been presented because "becoming servant leaders engages us in personal, internal self-change, and changes our outward behaviour" (Fairholm, 1997, p. 149).

However, it should be noted that working from a need to serve does not imply an attitude of servility because servant leadership is not so much about a low need for power but about a different way of dealing with power (Van Dierendonck, 2010). This is instead an invitation to perform in a competitive and hostile world through the cultivation of an egoless state of being.

Morris (2011) contended that egoless is the final frontier in leadership because [this] path is one of genuine service where [leaders] put the good of the whole before self-aggrandizement; they embody in all they do the ethos of 'we' rather than 'me.' Under this perspective, the four servant leaders mentioned are egoless leaders because through their own spiritual quest managed to manifest at some degree their inner spiritual beings in all their actions, transcending their egos as part of this process.

This is not a strategy used to reject the world as it is but rather to confront dilemmas and conflict without an ego. Fenner (2007) contended that our

capacity to detect and destroy our ego depends on our level of awareness. Awareness has been defined as the practice of focusing your attention on the moment and, without judgment, observing all aspects of the world around you as well as your thoughts, feelings and reactions. It is also called being aware (Tolle, 1999; Kabat-Zinn, 2005; Shaw, 2005). Awareness is the armour that protects us against the inevitable pain and suffering that self-interest produces. Any lapse in our awareness makes us more vulnerable to the subtle and devious ways in which the ego undermines our search for lasting happiness and peace. The more we are engaged with the world through awareness, the better we can perform. An action made in total awareness is an ego-dissolvent because there is no actor in the action; actor and action become one. According to Wallis and Bregman (1992), at the point of unity [with our Creator] individuals become energy; and are then further reduced to force, potential (once they are stripped of their person); "the energy of individuals is then returned to the infinite non-sentient force – the Source or One – and amalgamated back into the Universe" (p.173). Therefore, under these circumstances, the universe itself performs the action.

According to Moss (2012) the deepening interest in spirituality, therefore (in some ways at least) is a movement of the human spirit that refuses to be limited by, or to be defined by, economic restrictions, consumerist pressures, political constraints or ideologies. "Spirituality, in other words, takes us deeper into the territory of what it really means, or can mean, to be fully human, both individually and collectively" (p. 598).

Woods (2007) affirmed that if spiritual experience is a part of the practice of leadership, it has to be part of the theory of leadership. "The implication is that existing models of leadership need to take into account the capacity for transcendent, spiritual experience as a dimension of educational leadership" (p. 19). English, Fenwick and Parsons (2003) invited educators to "assess the strengths and limits of an ideology of individualism and market logic" (p.133). This will start a definite separation from the executive-as-leader model (Moxley, 2004) existent in many of the theories previously mentioned that "appear to be a variant of the formal autocratic and coercive leadership, with all of its known dysfunctions" (Hamilton & Schriesheim, 2001, p.375).

Spirituality in Academic Leadership

Hoppe and Speck (2007) believed that "the students who come to our colleges and universities are seeking not only knowledge but also truth" (p. 287). Knowledge is understood here as experiential information whilst Truth as a transcendental, fundamental or spiritual reality (West, 2003). Sweet and Viola (2012) argued that we are born for ontological tension: "we are in, but not of the world" (p. 60).

According to Groen *et al.* (2012) promoting spirituality in our programs and coursework is critical if we seek to support faculty and students in becoming more just, caring and effective helping professionals. Accordingly, in our Canadian universities we need academic leaders that can make the university a better place where we can do research and teaching by providing us

with a space for a serious discussion on spirituality in higher education. An interesting question to ask is: does spirituality manifest itself in academia through the practices of academic leaders?

I agree with Hoppe and Speck (2007) that in academia, professors cannot teach in a vacuum; "they teach whole persons, many of whom are struggling with their own spirituality or spirituality in a larger sense" (p.285). There is a great hunger for spiritual leadership today (Bancroft, 1982, p. 87). Spirituality refers to a non-corporeal aspect of each human being that is separate from the mind (Hoppe & Speck, 2007). A person's spirit "is the vital principle or animating force traditionally believed to be the intangible, life affirming force in self and all human beings" (Fry, 2003, p. 702).

The etymology of the word *spirit* can be traced to the Latin word *spiritus*, which means breath [breath of God]. Our spirit fills our being and is all of us; it is our life, and our sustenance; "our spirit is a place where the sacred part of us may live – in fact, must live" (English, Fenwick & Parsons, 2003, p.81).

Sheldrake (2007) has defined spirituality as "an inner path enabling a person to discover the essence of his/her being" (pp.1-2). Wilber (1997) defined spirituality as "an inner path of evolving consciousness and spirit" (p. 38). Spirituality reflects the presence of a relationship with a higher power or [inner] being that affects the way in which one operates in the world.

The spiritual quest is one that emphasizes "a dynamic process where people purposefully seek to discover their potential, an ultimate purpose, and a personal relationship with a higher power or [inner] being that may or may not be called God" (Fry, 2003, p. 705)

Eckhart Tolle (1997) has provided the following definition of 'inner being':

> It is the eternal ever-present *One Life* beyond the myriad forms of life that are subject to birth and death. However, 'being' is not only beyond but also deep within every form as its innermost invisible and indestructible essence; this means that it is accessible to you now as your own deepest self, your true nature. (p.10)

Austin (2004) has noted that among educators and education scholars, interest in the role and impact of spirituality has grown in recent years. After all, the word educate comes from "educere," that according to Latdict Online (2013) is a Latin word meaning "to bring up or to lead out", because we draw out the values which are inherent in a human being, the light that it is hidden inside. Parker Palmer (1983, p. 43) indicates that "to educate" is "to draw out" and that "the teacher's task is not to fill the student with facts but to evoke the truth the student holds within."

Unfortunately, the secularization of academia has undermined spirituality in higher education. This removal of the spiritual dimension in higher education has not provided a discursive space for spirituality and has rather presented "a curriculum that has focused largely on instrumental knowledge or instruction on what it takes to be successful and "get ahead" (Austin, 2004). The issue of leadership and spirituality in higher education is even more vital since "it is

from within the higher academic institutions that the leaders of tomorrow emerge" (Bradley & King, 2003, p. 448).

I wonder if nowadays we educators have turned education into a training manual that imposes information from the outside rather that cultivate the values inherent to us. Cajete (1994) affirmed that from the Indigenous perspective "the purpose of training in learning and thinking is to bring forth your personal power" (p. 39).

Moxley (2004) affirmed that leadership and spirit are inextricably linked because spirit is a core dimension of the self. Our practice of leadership either suffocates or elevates the spirit. Linking leadership and spirit is no easy task because "this requires a new level of awareness and understanding—of ourselves, of others, and of the process of leadership—and the intentional development of new behaviours" (p. 2).

Korac-Kakabadse, Kousmin, and Kakabadse (2002), affirmed that "spirituality in leadership is conceived by many as awareness within individuals of a sense of connectedness that exists with their inner selves and the world" (p.173). Many cite that the essence of leadership stems from the leader's spirit that directly influences their behaviour.

In this context, the transition from lower to higher mind as Hawkins (2006) has rightly pointed out "represent the passing from the ego-dominated lower consciousness levels to consciousness that reflect more the increasing influence of spiritual energy which is transformative" (p. 167). Great leaders contends Chopra (2010) " are those who can respond to their own needs and the needs of others from the higher levels of spirit with vision, creativity and a sense of unity with the people they lead" (pp. 11-12).

Spirituality in Higher Education

The topic of spirituality in higher education has been receiving growing interest. "As evidenced by the increasing number of books, articles, research grants, organizations, and meetings on the topic, higher education scholars and practitioners are acknowledging the vital role that spirituality plays in higher education" (Lee, 2005, p. 440). Currently, research on spirituality in higher education continues to gain momentum. "A movement is emerging in higher education in which many academics find themselves actively searching for meaning and trying to discover ways to make their lives and their institutions more whole" (Astin, 1999, p.1).

Universities today owe much of their activities and approaches to the Enlightenment program that followed upon the Renaissance. It is interesting to note that in higher education today according to Hoppe and Speck (2007) "current academic attempts to re-establish the viability of religion and spirituality are essentially a counter-movement to the Enlightenment program that has become the reigning paradigm in much of the academy" (p. 4). Shahjahan (2009) affirmed that "the language of spirit is considered anti-thetical to normalized institutional paradigms in pedagogical practices" (p. 121). Krishnmurti (1953) indicated that "the present system of education is making us

subservient, mechanical and deeply thoughtless; though it awakens us intellectually; inwardly it leaves us incomplete, stultified and uncreative" (p.15). The current renewal in integrative education is expressing itself in a movement in higher education that restores spirituality to academic life. "This movement is growing despite formidable disciplinary boundaries and departmental structures as well as a reluctance, though somewhat receding, in higher education to include spirituality" (Subbiondo, 2005, p. 19).

Wexler (2005, p. 31) contended that the word spirituality "brings forth concerns about academic freedom, pressure to conform to [a] particular religious doctrine, and doctrinaire views of reality." This may be because spirituality "is difficult to define and can sometimes be confused with religion" (Tisdell, 2001, p. 1). English and Gillen (2000, p. 1) explained that "religion is based on an organized set of principles shared by a group whereas spirituality is the expression of an individual's quest for meaning." Yet, "questions of meaning, mission, and purpose are central to our lives as teachers and learners" (Wexler, 2005, p. 31). As bell hooks (1994) has written:

> Teaching becomes a sacred vocation when we believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin. (p.13)

Palmer (2010) asserted that "excluding religion and spirituality from serious study on secular settings is a stunning form of irrationality in itself; religion and spirituality are among the major drivers of contemporary life" (p. 47). Gilley (2005) affirmed that "whether we like it, whether we agree with it, whether we understand it, whether we are prepared for it, the fact is that most of humankind exhibits characteristics of a spiritual nature" (p. 94).

The denial of a spiritual dimension is fraudulent to the learner; a paradigm shift in education requires a transition from a mechanistic way of seeing the world to a more organic and fluid understanding of it; to identify these practices, affirm, and practice them will lead to the realization of a vision of a spiritually-based education (English, Fenwick & Parsons, 2003).

In a review of Chickering, Dalton, and Stamm (2005) *Encouraging Authenticity and Spirituality in Higher Education*, Bryant (2006) affirmed that the authors amplify an emerging voice in higher education that calls for the legitimization and cultivation of spiritual dimensions in the lives of college students, administrators, and faculty; these authors contended that institutions are not immune to the practice of indoctrination, despite the 'value-free' rhetoric that pervades the academy; "often it is the failure to acknowledge implicitly held values—scientism, consumerism, and materialism—that leads to these indoctrinating tendencies" (p. 527).

Although adult educators are often challenged to help students find meaning and purpose in their lives, academics often avoid the topic of spirituality as a research topic or within the classroom setting. Groen (2012)

affirmed that the overt presence of spirituality in teaching and research is still greeted with some caution and hesitation, and that "venturing into this arena as an academic can be risky business in a university culture that places emphasis on positivist research methods" (p. 78). Hood (2001) affirmed that the largest stumbling block when discussing the concept of spirituality within the academy is the word 'spirituality' itself; the mention of the term "seems to create discomfort for some researchers and academics as they view the topic as philosophical rather than empirical in nature" (p. 5).

Zine (2004) stated that spiritual knowledge's within the academy represent subjugated knowledge's that is not legitimized by the canons of secularism; he affirmed that "secularist knowledge masquerades as a universal standard, when in fact it represents only partial access to the multiple possibilities of knowing that can exist in human societies" (p. 68). According to Tisdell and Tolliver (2006) learning can take place in several dimensions such as the rational, affective, somatic, spiritual, and sociocultural. This type of learning will increase the probabilities that a new knowledge with the potential to be transformative can be constructed, and exemplified.

According to Bryant (2006) the book *Encouraging Authenticity and Spirituality in Higher Education* marks a critical response to growing evidence that the students in our midst are hungering for more than rationalism and scientific frameworks can provide. Chickering, Dalton, and Stamm (2005) affirmed that the emerging emphasis on spirituality in institutions of higher education began to gain credibility when Parker Palmer (1998) invited faculty to live 'divided no more' bringing instead intellect, emotions and spirit to their teaching.

Robert Nash (1999) followed passionately urging us to open the dialogue on spirituality and religion in the academy. Chickering *et al.* (2005) conceded that it is tempting for us to create special programs and courses to address spiritual outcomes but in doing so "we might seal off the rest of the institution that then can proceed with business as usual" (p. 693). One of the challenges as Woods (2007) stated is to bring together spirituality and spiritual experience as central aspects of the professional life of educational leaders.

Shahjahan (2004) contended that the topic of spirituality cannot be left on the margins and must be brought to the center of discussion in the academy; he stressed the need to acknowledge that this is very important to many people's lives. The spirituality of people has been silenced and put at the margins of the academy, where people cannot express it and can only practice it outside its walls. As a consequence, academics may fear that their spirituality will be ridiculed within the confines of academia.

The emphasis on spirituality, meaning, purpose and values has to permeate all sectors of the institution if it is to truly impact on student learning and development. According to Stamm (2004), institutional leadership for the kind of "amplification" recommended requires individuals who are willing and able to lead from their spirits. Rogers (2006) identified several qualities as necessary for this task such as "being a personal role model, staying connected with calling, empowering others, and exemplifying civic engagement" (p. 695).

Hood (2001) contended that discussions on spirituality have been moving education from the scholarly, scientific paradigm to the realm of personal experience; this requires of academics more than a mere intellectual understanding of the concept. It requires of them to foster their own spirituality into their practice (English, Fenwick & Parsons, 2003). I personally agree with this statement because in my own experience spirituality needs to be lived on a daily basis to be properly understood. On this subject, Shahjahan (2004) has said that "academics working towards emancipatory activities need to recognize that social transformation cannot take place without personal transformation" (p. 304).

In its review of the book *Encouraging Authenticity and Spirituality in Higher Education*, Dalton (2005) concluded with a call for infusing spiritual growth and authenticity into the goals and outcomes of university work, and with a vision for institutions of higher education to become centers capable to address the global, national and local challenges that have sapped the soul of our society.

Hood (2001) affirmed that as adult educators it is vital that we encourage students to engage in activities that bring meaning and purpose to their lives by recognizing that knowledge is integrated, and spirituality a critical part of this integration, we can open higher education to be more inclusive and holistic than it has ever been (Subbiondo, 2005).

Bradley and King (2003) contended that Parker J. Palmer (1998) began the current movement of spirituality in academia. His book, *The Courage to Teach*, and conferences by the same title built on one idea: "good teaching cannot be reduced to technique; [but] comes from the identity and integrity of the teacher" (p. 10). It can be said that rather than force spirituality into the curriculum, it is more important for educators to model spirituality through their own conduct. Palmer (1999) affirmed that "educators who are engaged in their own spiritual work are better able to connect themselves with their students" (p. 27).

In a review of Tisdell (2003) *Exploring Spirituality and Culture in Adult and Higher Education*, Dalton (2003) affirmed that educational and student development efforts that ignore students' spirituality—that is, how they make internal connections to the defining beliefs and commitments in their lives—will inevitably be less effective since they do not reach that part of students' lives where things really matter. Dalton (2003) concluded that "paying attention to the domain of spirituality helps educators to connect more effectively with students of all backgrounds and to make educational practice more culturally relevant" (pp. 861-863).

Shahjahan, Wagner and Wane (2009) affirmed that the discussion around spirituality in the academy is central to a politics/act of decolonization; using a critical anti-colonial discursive framework proposed by Dei and Asgharzadesh (2001), they acknowledged "spiritual practices which have survived the colonial and neo-colonial powers as forms of resistance that need to be acknowledged and legitimated in the academy" (p.62). These authors also discussed the implications of a decolonizing pedagogy that centers spirituality in the context of a transformative teaching project in higher education.

Duerr, Zajonc and Dana (2003) contended that the field of higher education is at an important juncture in its development, "one in which the contemplative and spiritual can be integrated into learning and personal transformation" (p. 178). In an interesting essay about a course taught in which she examined the role of spirituality in shaping our practice as leaders and as educators, Judy Rogers an associate professor in the Master's program in the department of educational leadership at Miami University, Ohio, explained that it is a sad fact that this engagement of the whole person is not found in many classrooms in higher education.

Rogers (2003) has noted that in *The Courage to Teach*, Parker Palmer (1998) observed that in academe we are experts at disconnecting intellect from emotion and spirit; and she states: my experience with the spirituality and leadership class demonstrated how barren that practice is. A student's insight reinforced that fact:

> I think this class . . . has also sparked my thinking into how I will allow for spirituality in my new job. I look around now and see how much society doesn't allow people to bring their whole selves into whatever they are doing. Spirituality is a part of that and I don't want to contribute to the separateness in how people are treated now. I would rather see them holistically. Studying about spirituality has helped me to see a variety of ways in which I can do that. (p. 26)

Judy Rogers (2003) concluded with an invitation to bridge the polarity that exists in the academy; to welcome mind, body, heart, and soul into the learning process. She is convinced that if educators open and nurture a place for talking about this critical dimension of the self, they can provide students with a profoundly meaningful learning experience.

True spiritual practice calls for persistently renewed awareness, enabling educators to build the inner strength they need to effectively manage conflict (Thompson, 2004). In his autoethnographic account, Baesler (2009) affirmed that the spiritual discipline of cultivating a center within, a place that allows the Spirit entry to work and move, spilled over into his personal relationships, including his relationships with students. He found that he was less defensive, more ready to admit his errors and to be vulnerable when listening, and more eager to engage in authentic dialogue.

Speth (2008, pp. 199-200), contended that "many of the deepest thinkers, and many of the most familiar with the challenges we face have concluded that the transitions required can be achieved only on the context of the rise of a new consciousness". It all comes down to a labour of love. Some contemporary writers suggest that what is needed is that all our activity is done from the vantage point of love: love of one's work, love of one's students, love of one's colleagues, love of one's discipline. Such writers argue that in order to engage whole human beings and not only intellects it is imperative for educators to find a more holistic approach to higher education that reclaims spirituality in academia and stems from the insights of a personal transformation and an undivided academic life.

Vokey (2012) has said that today more than ever we must understand and promote spiritual maturity in order to address the existential malaise that is partly responsible for the ecological, economic, political, and social breakdowns that are reaching crisis proportions across the globe; from this, [his] conclusion followed that "developing practical wisdom involves following a spiritual path understood as following a journey to connect with something larger and more trustworthy than our egos" (pp. 97-98).

English, Fenwick and Parsons (2003) observed that the overall emphasis for a new paradigm of leadership, one that certainly would be compatible with leadership in the university, is not upon developing others' spirituality, but focusing upon one's own [because] "as one seeks to become attuned to the personal spiritual life, one becomes aware of the incongruences between one's spirituality, daily activity, and environment" (p. 117).

Only by fostering our own spirituality we can effectively integrate spirituality into our own practice through a solid consistency between belief and behaviour.

According to Palmer (1999), to live an undivided life requires from academics to act and speak on the outside in ways consonant with the truth they know inside. In my own experience, this entails the establishment of an unbroken link with my inner spiritual being, in the form of a sustained state of consciousness that will allow me to lead from within in my everyday activities, and this is certainly a monumental task. This task requires a constant awareness that we have a higher being that is pure spirit, and the self-acquired ability to function permanently from that spiritual level of consciousness.

To live an undivided life implicates a withdrawal from an existence that is almost permanently identified with the "me", with self-centeredness, with the ego, and the personal realization of who we really are as opposed as who we think we are. It means to finally awaken from our own ego-trip that dwells on powerful illusions of power, self-centeredness, attachments, control over others, sensual gratification, and possessions.

It is my belief that we all want as educational leaders to change our world for the better but external measures are obviously not producing significant results. Parameshwar (2005) affirmed that we are in the midst of a crisis, where we no longer have confidence in the leadership of those spearheading many of our domestic and global institutions. Why not change ourselves instead?

On the premise that our leadership style is an extension of who we are, the qualities manifested by a servant leader are understood as its inner being inspiring and expressing itself through the leader. The path of a leader that aims to lead from within leads to the establishment of a constant link with its inner spirit, which is its essential being. It does not require a blind imitation of other leaders but insight and understanding; it requires constant awareness which has been defined as the practice of focusing your attention on the moment and, without judgment, observing all aspects of the world around you as well as your thoughts, feelings and reactions (Tolle, 1999; Kabat-Zinn, 2005; Shaw, 2005).

Grant (2008) contended that "traditional approaches to internal change focus on change from the outside [whereas] the spiritual foundation focuses on

change from the inside out. The transformation of the leader comes through a spiritual search that is initiated by the leader. Leaders have discovered [that] 'becoming a spiritual leader requires moving beyond one's self" (Boje, 2000a, p. 1).

If self-awareness is critical to a leader's success, then our ideas about developing the leader must be revisited (Goleman, Boyatzis, & McKee, 2002). Leaders should be encouraged to begin looking internally and examining who they are; or as Bennis (2003) stated, a leader should know one's self.

No one can force another person to search oneself; therefore, as leaders we need to first search our own self, because "all leadership begins with self-leadership, and self-leadership begins with knowing oneself" (Lowney, 2003, p. 98).

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