

The Second Trinity of Leadership: A Conceptual Model of Psychology
Integrating Spirituality with Affect, Cognition and Physiology

Dr. Leigh Kibby PhD; Grad Dip GW; B Ed; Dip T

Kinematic Pty Ltd

<http://www.kinematic.com.au>

Email: leigh@kinematic.com.au **OR** lkibby@bigpond.net.au

Phone: +61 3 5222 7578

Fax: +61 3 5222 7578

Abstract

Spirituality is the second trinity! It, like the trinity of affect, cognition and physiology (ACP) , is a dimension of our human existence that evolves from our natural inclinations as human beings. As such, how do we understand and explain spirituality within a leadership context and in relation to ACP? One solution is to develop a model of psychology which encompasses spirituality and ACP and then examine the implications of this model for leadership. This paper provides such a model in the form of the Noetic (Spiritual) and Persona (ACP) framework which integrates affect, cognition and physiology with spirituality. The creation of the Noetic model also provides a new and innovative structure for exploring and examining leadership and leadership skills as expressions of these human dimensions and, in particular, skills which integrate these dimensions.

Spirituality, Leadership and the Noetic Model

Spiritual leadership is an essential and fundamental component of the leadership dimension. The absence of spiritual leadership has led to major corporate failures with societal wide impact.

The end of the millennium saw a growth of interest in spiritual leadership (Briskin, 1996; Chappell, 1993; Dehler & Welsh, 1994; Mitroff & Denton, 1999) and thought leaders have been writing intensively about the topic (Biberman & Whitty, 1997; Fox, 1994; Mitroff & Denton, 1999; Vaill, 2000; Wilber, 2000). Also, major corporate collapses instigated a search for leadership that is based on values, a leadership that answers existential questions and help employees fulfil their search for meaning (see Fairholm, 1996) which is an organizational (Senge 2000) and human need (Terez, 2000).

Spiritually, described by Frankl (1963, 1969) as the attainment of meaning through values is a compelling and overlooked (Korac- Kakabadse et al 2002) aspect of leadership. Kriger and Seng (2005) propose a model of spiritual leadership that is related to the values and morals extracted from the religious traditions of Islam, Christianity, Judaism, Hinduism and Buddhism. For some, religious traditions offer no pathway to spirituality or are tradition specific. However, there is a spiritual leadership model that co-exists with these traditions and can be used by those within, and outside, those traditions – Noetic Leadership. Noetic Leadership evolves from understanding the nature of human psychology which has a spiritual dimension. Additionally, Noetic interactions (see Kibby and Härtel 2003 a, 2004 a). which foster spirituality provide a pathway for understanding spirituality in Leadership. Firstly, this paper discusses the history of the Noetic leadership concept.

The History of the Noetic Model

The 2003 British Academy of Management Conference and the 2004 GLI conference saw the proposal of a new form of leadership, the Noetic Leadership model (see Kibby and

Härtel 2003a, 2004a). The model was developed by Dr. Kibby and which was described through the framework of leadership skills that build spirituality.

The term Noetic itself was extracted from the work of Frankl (1963, 1969) who proposed that spirituality, which he termed Nöos (Greek for spirituality), was the formation of meaning through values. I adopted Frankl's label when proposing leadership skills that facilitated spirituality through the integration of affect with cognition (see Kibby and Härtel 2002, 2003 a, 2004 a). Spirituality, I suggested (see Kibby and Härtel 2002, 2003 a, 2004 a) is formed through values when they are used to close a spiritual – existential – gap that exists in the presence of emotions triggering events. Therefore, I proposed the term Noetic Leadership to describe leadership that utilized interaction techniques that help form meaning, resolve existential (spiritual) angst and therefore were, by definition, spiritual. “Noetic leadership is a new kind of leadership built around principles of servant-leadership (Spears, 2003), spiritual leadership (Fairholm, 1996), transcendental leadership (Cardona, 2000) and the counseling models and therapeutic interventions designed to resolve the existential dilemma,” Kibby & Hartel (2004a, p 3).

The model is explained by utilizing emotions triggering events theory (see Rimé 1999, Rimé et al 1991 a & b, 1992, 1998, Rimé, B. & Zech, 2001), a relationship between affect, cognition and physiology (Spiegel, 1999; Pennebaker et al 2001, 2003) and how these connect to meaning through values (Frankl 1963, 1969).

This paper now looks at the notions of Noetic Leadership that underpinned the Noetic proposition in Kibby & Härtel (2003a & 2004a).

ACP and Spirituality

Irrefutably, human beings are a compelling and dynamic interaction between affect, cognition and physiology (Härtel, C.E.J., Kibby, L. & Pizer, M. 2003). To deny this is to deny well researched evidence of the connection between affect and cognition (Rimé, 1999), affect and physiology (Spiegel, 1999; Pennebaker et al 2001, 2003) and affect and spirituality (Tischler et al 2002).

By applying the notion of a relationship between affect, cognition and behaviour (re: Kibby & Hartel 2002; Kibby & Hartel 2003 a&b; Kibby & Hartel 2004 a&b; Kibby 2006 a&b), Spiegel's (1999) assertion of the physiological connection between emotions and thinking, Kahn's view (1992, 1995) of a relationship between emotion and action, Pennbaker's conclusions regarding the relationship between affect and physiology (Pennebaker et al 2003; Pennebaker et al 2001; Pennebaker, 1997; Pennebaker, et al 1988; Pennebaker& Beall 1986; Pennebaker, 1989) and Fry's (2004) contention that emotions and thinking create attitude (a mix of affect and cognition), a model can be drawn depicting a relationship between affect, cognition and physiology as in figure one below .

Figure One – The Relationship between affect, cognition and physiology

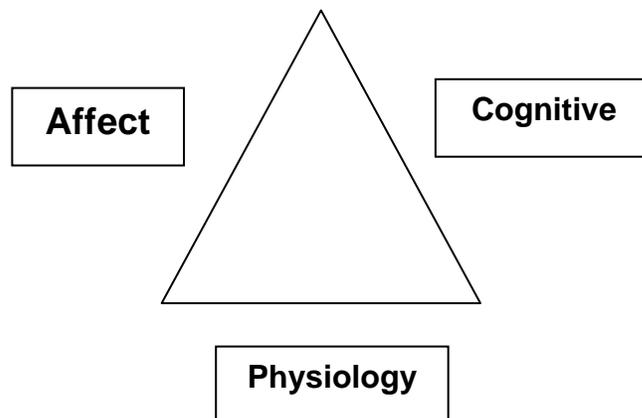
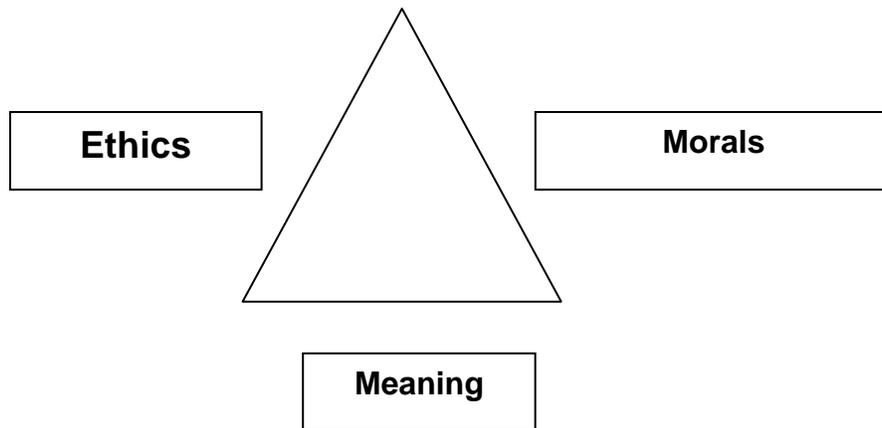


Figure one explains the first trinity. What then is the second trinity?

Fry (2003) discusses the relationship between values and spirituality and Frankl (1963, 1969) links ethics, morals and meaning. Shamir et al (1994) discuss the relationship between meaning and values. Additionally, Ferch and Mitchell (2001) explore enlightenment through values. Based on these themes, a simple model can be drawn depicting a relationship between ethics, morals and meaning as shown in Figure two.

Figure Two – The relationship between Ethics, Morals and Meaning



Hence, the second trinity consists of Ethics, Morals and Meaning.

How do the two models depicted in Figures one and two relate? The following is one proposition in answer to that question.

Rimé (see Rimé,1999; Rimé, et al 1998; Rimé, B, et al 1991a; Rimé, et al 1991b; Rimé, et al 1992; Rimé,& Zech, 2001) discovered that emotions triggering events do not resolve unless a emotional expression about the event was accompanied by cognitive reappraisal so that meaning was formed. Without this, existential angst remained as did the physiological state associated with the event. Hence, as meaning essentially spiritual (see Frankl 1963, 1969), affect and cognition are linked to spirituality. This notion is supported by the work of Tischler et al

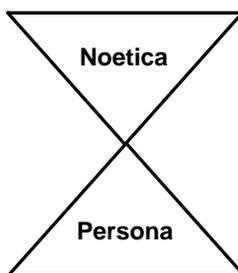
(2002) through the proposition of a connection between emotional intelligence (a combination of affect and cognition) and spirituality.

Brown and Treviño (2006) also suggest a relationship between ethics and spirituality. Likewise, Fratzke (2000) and Taylor (2000) discuss a relationship between meaning and goals – the cognitive directors of action.

I therefore propose that both models combine into two trinities, the ACP and the Ethical, Moral and Meaning (EMM). I chose to name ACP as the persona. I chose to name the EMM as the spiritual dimension based on Fry's (2003) relationship between values and spirituality and Frankl (1963, 1969) between and meaning and spirituality. Subsequently, using Frankl's Nöös (1963, 1969) I termed the spiritual dimension the Noetica.

In summary, the model explains the relationship between the self and spiritual dimension as discussed by Parks (1997). Figure three below depicts the model.

Figure Three – The Noetic Model depicting the two dimensions of the self, the Persona and Noetica



The Noetic model now depicts the relationship between affect and cognition (Brown, 1976), affect and physiology (Pennebaker et al 2003; Pennebaker et al 2001; Pennebaker, 1997; Pennebaker, et al 1988; Pennebaker& Beall 1986; Pennebaker, 1989; Spiegel, 1999), affect and

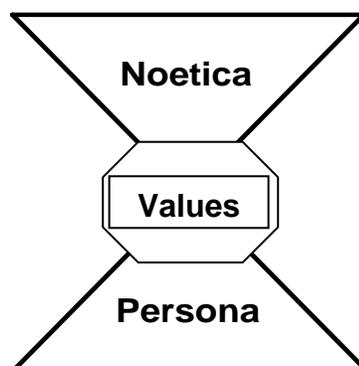
spirituality (Tischler 2002), values and spirituality (Frankl, 1969, Fry 2004), and emotions and meaning (Kibby & Härtel, 2002 and 2004 a & b, Tichy, 1993).

In summary then, there is a connection between affect, cognition and spirituality. But, what is that connection?

According to the work of (Frankl 1963, 1969) and Wong (1998, 2000), spirituality evolves from cognition and values. Also Rimé (see Rimé,1999; Rimé, et al 1998; Rimé, B, et al 1991a; Rimé, et al 1991b; Rimé, et al 1992; Rimé,& Zech, 2001) proposes that spirituality in the form of resolving existential angst, evolve from cognitive re-appraisal to form meaning which demonstrates the connection between affect, cognition and spirituality is through values. Kriel (2006) indicates that ethics and morals are related to values.

Hence, by adding the contention that values transform behaviour into the spiritual realm by creating meaning (Frankl 1963, 1969), values become the connection between both realms and the model is transformed as in Figure 4 below.

Figure Four – The Noetic Model depicting the two dimensions the Persona and Noetica and values



The Noetic model now has two clear dimensions with a demonstrable link between each, the Noetica and Persona. The Noetica dimension itself has three components all of which operate together to enact the spiritual dimension which has been referred to as the second trinity.

The Noetic Model and Leadership

Lives without meaning suffer spiritual angst and so it is essential that experience in all aspects of life facilitate the discovery and realisation of meaning. This spiritual journey of discovery is both natural and essential for all human beings (Frankl, 1963, 1969) and therefore this paper contends, as do Burdett (1998), Cacioppe (2000 a & b), Fairholm (1996) and Neal (1999), that it must therefore also be a natural and essential element of leadership.

We also know that emotions generate a search for meaning (Rimé 1999, Rimé et al 1991 a & b, 1992, 1998, Rimé, B. & Zech, 2001). The search for meaning is itself described as existential and spiritual angst (Frankl, 1963, 1969) and is experienced as much in the workplace as it is in life (Ikehara, 1999, Butts 1999). This contention is also well supported by the work of Neal et al (1999) who propose that spirituality is a major driving force in business. Finally, there is a strong connection between the personal fulfillment of employees (Burack, 1999), and increased commitment to organizational goals (Leigh, 1997; Krishnakumar & Neck, 2002) all of which indicate a profound relationship between affect, cognition, action and spirituality which the Noetic model now explains.

The Noetic model also provides a framework for leadership which address Ikehara's (1999) concern for integration of the multiple dimensions of the self.

Noetic Leadership can also contribute to well-being which scientific evidence suggests improves through managing emotions (Spiegel, 1999) and the formation of meaning (Wong, 1998, 2000). By doing so, Noetic Leadership skills foster the type of psychological success proposed by Mirvis and Hall (1996) and can provide the type of motivation explored by Tichy

(1993). Additionally then, Noetic Leadership with its associated skills can be seen as an approach that enables the transcendent management proposed by Shelton & Darling (2001).

The techniques of Noetic Leadership (see Kibby & Härtel, 2003 a & 2004 a) which include facilitating narrative in order to discover meaning, also appear to answer questions regarding narrative currently being explored by some researchers (see, Janson et al 2006) whilst providing the connectedness between the inner self and the world as proposed by Stamp (1971). Likewise, Noetic Leadership techniques operationalise ideas proposed by researchers (Ikehara, 1999, Butts 1999), Ferch and Mitchell (2001) and the relationship between affect and spirituality (Tischler et al 2002). This link to leadership techniques that enable spiritual discovery is the missing element in the discussions of Senge (1990), Fairholm (1996), Burdett (1998), Cacioppe (2000 a & b).

Through these achievements by adopting the Noetic model, Noetic based leadership can fulfill the revolutionary potential proposed by Butts (1999) whilst building the positive mental states that Walsh and Vaughan (1993) propose flow from ethical behaviours.

In summary, the Noetic Leadership model, which includes a focus on skills development, provides a framework for operationalising theories of spiritual leadership hitherto unseen

How the Noetic model makes a difference in leadership research

What does having this Noetic model mean to Leadership theory? This paper discusses some ideas.

Current research and theory regarding spirituality and leadership lacks a framework for exploring attributes, traits and behaviours of spirituality and leadership. For example, researchers have not identified behaviors that enact servant-leadership which is a type of spiritual leadership (Kibby and Härtel 2003b, 2004b) and so such research would benefit from the Noetic model. The model will also help provide a framework for fulfillment at work (see

Burack, 1999) and finding meaning and spirituality in work as proposed by Fairholm (1996), Page (2002) and Terez (2000). The Noetic model also offers an explanation for transcendence as proposed by Cardona (2000). Further, the model addresses issues of wants, needs and values proposed by Polleys (2002) and Ulrich, Zenger and Smallwood (1999). The Noetic model explains the overlap between emotional intelligence and spirituality (Tischler et al 2002) and can provide a framework for studying the relationship between emotional intelligence and spirituality. The Noetic model also provides a framework for phenomenological research such as Affective Events Theory (Weiss & Cropanzano, 1996) and questions about ways in which spiritual expression can be encompassed in workplaces (Lips-Wiersma & Colleen Mills, 2002) and in doing so provides a leadership framework for research into behaviours that can reduce fears that employees have regarding spiritual expression in the workplace (see Lewis and Geroy, 2000) which they strongly want to express (see Mitroff and Denton 1999). Finally, the model accommodates ideas regarding skills for responding to affect so that spiritual fulfillment is attained through the formation of meaning (Kibby 2006 a&b).

Conclusions: the implications of the Noetic model for Leadership research and practice

This paper offers an exploratory platform for embracing the notions of values, ethics, spirituality and leadership proposed by researchers such as Fry (2004) with which the model is highly consistent. The model also addresses both leader and follower spiritual needs (re: Fry 2003) at the same time as providing a model for delivering the psychological well-being hypothesized by Ryff and Singer (2001) and as proposed by Spiegel (1999) Pennebaker (Pennebaker et al 2003; Pennebaker et al 2001; Pennebaker, 1997; Pennebaker, et al 1988; Pennebaker& Beall 1986; Pennebaker, 1989) and Rimé, (Rimé,1999; Rimé, et al 1998; Rimé, B, et al 1991a; Rimé, et al 1991b; Rimé, et al 1992; Rimé,& Zech, 2001). As such, research can now utilise the Noetic framework for investigating the relationship between leadership and behaviours that incorporate the realm of the Persona (emotional, intellectual and physiological)

and the Noetic (ethical, moral and spiritual). The Noetic model is the intrinsic and ephemeral filament that sheds light on leadership in all its dimensions, including the hitherto unknown fifth dimension of spirituality.

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