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WHOLE SOUL LEADERSHIP: A NEW APPROACH FOR THE WORLD'S DIVERSE MAKE UP

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The 20th century has shown many leadership approaches and practices starting with trait approaches, behavioural approaches, and contingency approaches. Later on, certain leadership concepts took over instead of traditional leadership approaches such as collectivistic leadership, values leadership, spiritual leadership and integral leadership. As the world is no longer healthy in relation to ecology, economy, politics and also relationships, new forms of leadership are called for in many different areas of life and organizations, be it a profit, not-for-profit or governmental. The focus of this paper is to present a new approach to leadership that includes the spiritual understanding of individuals themselves, and then employees, groups and organizations around them as interdependent wholes.

Key Words: *Leadership, Leadership approaches, Diversity, Diverse Cultures, Integral Leadership, Spiritual Leadership, Whole-Soul Model for Leadership*

1. Re-defining Leadership

Until very recently, leadership has frequently been defined as a concept that basically involves an influential process. A person who is called a 'leader' uses certain individual, behavioural, situational and/or managerial tools to lead people who are usually called his or her 'followers'. As for the difference between the terms 'manager' and a 'leader', the former usually required a legitimate position while the latter did not, the former essentially related to sustaining what is present and the latter being its creator, mainly reflected frequent arguments. Very recently, Fairholm and Fairholm introduced a 'Leadership Perspectives Model' in which leadership was approached in a more encompassing way that combines and also transcends all approaches previously defended by many years of theory and research accumulation in the area of management and business [1]. According to authors:

Rethinking a leadership definition is, perhaps, the most difficult problem faced by practitioners and researchers alike. The problem is that each person has developed a mind-set that defines his or her perspective of leadership truth and, hence, any ideas about leadership that differ from this mental perspective are generally rejected out of hand [2].

This takes us to the famous story of 'blind men and the elephant'. Each would hold a part of elephant and think that was the elephant itself, while the truth was more than its trunk, its hose or his foot. The elephant was more than the sum of those parts but because the blind men could only touch a part of the elephant, each thought that the specific part was reflecting the truth for the animal, where in fact, the truth was way more than what each presently perceived.

So for leadership, how do we move from the 'partial perception approach' to a more holistic one? Given the fact that we can only observe and touch one part of it at a time, how can we move toward a more holistic definition of leadership? Before we answer that question, which actually is the main concern of this paper, it might be useful to look briefly at the previous approaches to leadership.

2. Main Approaches to Leadership: A Historical Glance

The four approaches were named as: Trait approaches, Behavioural approaches, Situational approaches and Values approaches.

Trait Approaches: The trait approaches dealt with the personal characteristics of a person we named as a leader at a given time and a place. This approach was not interested in how those personal characteristics were formed or how they made leadership possible. The main focus was that the leaders usually had common characteristics such as being intelligent, self-confident, energetic, charismatic, full of task-related expertise, honest and motivated. This approach was frequently criticized as being less empirical as there is a very limited research support for its validity.

Behavioural Approaches: Out of a frustration with the inability to validate trait approaches, the researchers turned their interest to the most visible aspect of a leader, in other words, his or her behaviours. From the analyses of the research findings, two major behavioural dimensions came out: People-orientation vs. Task-orientation. Many theoretical versions were formed around those two dimensions, but in essence, they concentrated on whether the leaders were approaching their followers or subordinates in terms of their mutual relationships or in terms of the task at hand. Although remaining popular for quite some time, this approach was not always supported by research, and usually was found to be quite simplistic in that

the people, whether they are leading or are being led, were more complex beings.

Contingency (Situational) Approaches: In an attempt to add more complexity to the formation and the expression of human behaviour, contingency approaches to leadership were presented next. These theories considered the environmental, organizational, personal (includes both the leader and the follower), task-related and other situational aspects in formulating leadership. Although argued to add more complexity to the previous approaches, contingency approaches were still strongly judged along validity lines.

Values Approaches: According to Fairholm and Fairholm [3], leadership fundamentally deals with people in relationships therefore the elements of this relationship become very important. This is where values enter the picture. The values that belong to people, organizations and finally societies were argued to affect all walks of life, meaning, the way we live, the way we relate, the way we produce and the way we perform. They were argued to be the main building blocks of a culture, be it organizational or national. Schein, one of the pioneer thinkers in organizational culture theories, had talked about the primary role of the founding leaders as 'value-setters' in an organization and how related ways of working, performing and relating followed after that [4]. Some examples of theories classified under values approaches are: Transactional and Transformational Leadership by Burns [5], and Servant Leadership by Greenleaf [6].

If we need to describe each briefly, *Transactional leadership* involves a relationship between the leader and the follower especially having an exchange quality. This type of relationship has been understood to be temporary as nothing leads both parties to stay in the leadership beyond the transaction. There is no higher purpose or goal that binds them together forever. That is why this type of relationship was perceived to be more of an economic exchange. Here the transactional leader is mostly result-oriented in his or her approach to others where he needs to reach a specific outcome at a certain amount of time. To be able to reach those specific goals, transactional leaders might use a good amount of negotiation skills, and can even be authoritarian and aggressive at times. As the benefits being expected from the relationship is mostly tangible, there is no consideration of higher level value-added partnerships with the followers or employees.

On the other hand, *Transformational leadership* which has mainly become popular by the work of Bass, focuses on changing forms and structures including the actors operating in those structures [7]. This way,

transformational leadership is involved with change mostly at the organizational level. The leader is usually occupied with envisioning missions and related structures for the organization. He or she is mainly occupied with enhancing organization's performance and efficiency by aligning certain structures and forming systems in line with a proposed mission, vision and related values. Here the leader is well aware of the importance of culture and culture formation which actually is what enables (or sometimes disables) all the changes necessary for healthy and sustainable organizational growth. Compared to transactional, transformational leadership has been defined more as a leadership phenomenon, while the former more of a management phenomenon. As for the relational qualities that transformational leader holds, personal charisma, inspiration, individualised consideration and intellectual stimulation have usually been classified also by subsequent researchers.

A more different but a related leadership approach that involves values is *Servant leadership* by Greenleaf who firmly contended that service being the distinctive nature of true leaders. Starting with a natural feeling of wanting to serve, it is very crucial to know for the servant leader that other people's needs are being met. Those needs, for Greenleaf, can only be grasped through listening to them while he further stresses that leadership is about choosing to serve others by making resources available which serve a higher purpose and thus give meaning to work. While doing that, the servant leaders are also interested in whether the people around them grow and become more autonomous. The final aim is enable their healthy growth so that they become servant leaders themselves. According to Greenleaf's servant leadership model, the only way to change or transform a society is by producing enough number of people who simply want to serve.

In sum, all the four approaches are argued to reflect a portion of leadership and that they are also representing certain paradigms and cultural filters which have framed the concept according to a given time and place in the work history [8]. When we look at what is here today, we see a very diverse and an increasingly global workforce and industries where the manufacturing is mostly replaced with information technologies and therefore the demands and the functions of all parties included are opt to change in a very major way.

3. Levels of Leadership according to Fairholm Model

In line with our discussion above, Fairholm argues that different people can view leadership differently and as we also outlined the historical approaches, it might be useful to look at leadership mental models which are

depicted in an expanding 5-layer model starting with the scientific management. The five levels of leadership are listed as [9]:

1) **Leadership as scientific management**: Here leadership equals management where the manager or the leader gets others to do work that needs to be done and where the planning is distinct from labour.

2) **Leadership as excellence management:** There is now an emphasis on quality and productivity together and thus this requires management of values, attitudes and organizational goals as part of the quality improvement efforts.

3) **Values leadership:** Leadership stresses the integration of shared values with group behaviour by setting values and teaching them through an articulated vision that results in product and service excellence, mutual growth and enhance self-determination.

4) **Trust Culture Leadership:** Leadership is a process of building cultures where the leader and the follower trust each other to accomplished mutually valued goals.

5) **Spiritual (Whole-Soul) Leadership**: Leadership is the integration of the work and the self, the leader and the follower into a comprehensive system that promotes continuous growth, improvement, self-awareness and self-leadership so that leaders see each follower or a subordinate as a whole person with a variety of skills, knowledge and abilities that go beyond what their current job or a position requires.

In this understanding of leadership, Fairholm proposes that development of leaders is an important and critical individual and public goal. Here it is also suggested that leadership is something more expansive and encompassing than the title 'leader' and that the integrated understanding of leadership requires a more holistic approach.

4. New Approaches to Leadership: Collectivistic Leader(s)

Yammarino, Salas, Serban, Shirreffs and Shuffler contend that new approaches of leadership need to go beyond a classical hierarchical leader-centred view towards more collectivistic approaches which involve multiple individuals taking leadership roles. The individuals are said to work and interact in both formal and informal settings, like those of large and small groups, departments, functional units, networks, teams which cannot be static entities but fluid and dynamic ones. These types of leadership involve many levels of interaction, reciprocal in nature, and mostly away from hierarchy. Organised around the understanding of «we», these types of leadership might fit for many different type of contexts and environments including different industries and work places [10]. The authors outline five approaches which represent this type of multiple levels of leadership function. The approaches will be summarised below.

1) **Team Leadership:** Referencing the work of Day, Gronn and Salas who stressed that team leadership is an outcome of team processes rather than solely being an input to team processes. Not only is the team influenced by the leader, but the leader him or herself is also being influenced by the team processes. Thus, leadership role is both shared and distributed. In addition, this type of leadership might extend to multi-team systems which comprise a network of teams working towards one or more common or collective goals [11].

2) **Network Leadership:** Based on Balkundi and Kilduff's model, network leadership start with a micro perspective by a leader's social cognition (network acuity) and then move towards leader's personal network (ego network), then to the leader's position in the organization (organizational network) and finally to the leader's role within the external networks which are outside of the organization (inter-organizational network). These network structures are said to influence the leader effectiveness which are expressed in certain outcomes such as organizational growth and coalition with the other organizations [12].

3) **Shared Leadership:** According to Gronn, the key assumption in this type of leadership is that leadership is a set of roles that can be played by multiple individuals, usually distributed within the team equally, unilaterally, or in any number of ways. This way decision making is not by a single leader but as a result of social system dynamics [13].

4) **Complexity Leadership:** According to Uhl-Bien, leadership is a socially constructed phenomenon that is a natural progression from relational leadership where the effectiveness of leadership stems from the interdependence and the frequent interaction between the members [14].

5) **Collective Leadership:** This type of leadership focuses on units, teams and networks rather only on the skills and abilities of the leader. Expertise from multiple sources is essential to solve unique problems which might arise rapidly. Leadership organizes around the team or the network. Regular exchange of information between the leaders and the teams/networks is common while

communication is the main currency of this type of leadership. Leaders and teams might be formal or informal.

Yammarino et al. conclude that collectivistic or «we» approaches to leadership are not there to replace the traditional and contemporary approaches, but rather can serve to complement or to substitute for them in certain types of contexts and time periods. It is especially recommended by the authors that collectivistic leadership may be best performed by groups or teams which have multiple expertise and traits that nurture both task and relationship based behaviours of leadership [15].

5. Diversity: The Inevitable Reality in Today's Social and Work Environments

Diversity today is seen as a reality more than anything in the business environment. Diversity can become an asset for any organization when it is managed effectively; however, it can become a hurdle if ignored or mismanaged [16]. Diversity reflects more than differences of opinions or ethnicities. Diversity encompasses differences in time zones, space, geographies, age, gender, race, work experience, physical features, habits, income, perspectives, relationship status, sexual orientation, work status, educational backgrounds, religious and spiritual orientations …and so on. Gardenswartz and Rowe created something called a diversity wheel which classifies diversity in four layers: Personality, Internal, External, and Organizational Dimensions [17].

As these layers go deep in terms of several sub-dimensions, being able to understand them, therefore effectively manage them to create and enable healthy functioning organizations, leadership approaches and related skills need strong focus. In their attempt to outline the new roles for leaders in a vastly changing global world, Cortés and Wilkinson [18] talk about the necessary developmental consciousness shift which they label as the multicultural great divide. At the opposite ends, there are the culturally constrained and the transcenders. Culturally constrained are those who are not able to move beyond the limits of their cultural lenses, let alone moving beyond, they may not be aware of them meaning that how cultural forces influence their own selves. Exploring other views might be too scary for them as it brings further ambiguity… In contrast, the transcenders are curious to explore other cultures, enjoy complexity and diversity, and are well aware that better understanding those multiple cultural perspectives may also influence their own ways of seeing the world and understanding it further.

According to Hyatt, Evans and Haque, the current leaders, whether they are operating globally or locally, need 'competence-based preparation' that needs to be holistic in nature. This competence is argued to compose three interlinking parts: 1. Cognitive complexity that involves cultural empathy, active listening, and a sense of humility. 2. Emotional energy that is reflected in emotional self-awareness, emotional resilience, and risk acceptance. 3. Psychological maturity which involves curiosity to learn, an orientation to time, and personal morality approach [19]. This way, the leaders come to also develop 'an intercultural competence' which is defined as:

> The ability to communicate effectively and appropriately in a variety of cultural contexts, with people who are different from one's self (i.e. who are from a different national, ethnic, religious, professional, organizational, generational, etc., culture) [20]

Similar to what Hyatt and colleagues determined, Baesu and Bejinaru, in their evaluative paper that outlined some leadership approaches to organizational change, cite Balestracci who listed the leader's ability to respond with five essential skills: 1. Self-awareness, 2. Emotional maturity, 3. Self-motivation, 4. The ability to show empathy, 5. The ability to develop and maintain positive relationships [21]. Following, Baesu and Bejinaru continue with a short summary of a Gallup survey carried out with 782 top managers which came up with certain types of strengths and weaknesses such as: Integrity, ability to communicate, seriousness, intelligence, business knowledge, leadership skills and education (strengths); and limited perspective, incapacity to understand other team members, incapacity of working with others, indecision, lack of initiative, lack of responsibility, and lack of integrity (weaknesses) [22].

Schaetti, Ramsey, and Watanabe define approaches to developing competence in three categories: 1. Culture specific, 2. Culture general, and 3. Intercultural practice. These categories are represented as spheres nested within each other. The first competence deals with learning specific cultural patterns demonstrated by a chosen group and analysing the impact of those cultural patterns of those members during intergroup relations. The second competence concentrates on the general cultural dimensions previously put forward by culture theorists such as Hofstede [23], and Hall & Hall [24]. This approach was found as inadequate because it basically remains an intellectual exercise while mostly focuses on the 'cultural other' rather than the 'cultural self'. The third, intercultural practice stresses moment-to-

moment choice and practice which requires a whole-person approach which emphasizes that leaders must be learners and must practice for the specifics of intercultural context [25].

Similar to this, Fairholm, while trying to define leadership in more complex terms, contends that leadership mindset should increasingly be complex where it expands into a deeper mental and emotional awareness. This eventually will lead us to make newer definitions of leadership that includes a holarchical system [26] which composes of transcendent perspectives of social interaction based on related values, vision, and action [27].

6. Unity of Diverse Cultures by the help of Learning, Inclusive, Trust Culture, Holistic and Integral Leadership Approaches

Rayner, in his analysis of leadership function especially suited to the diverse environments, firstly talks about «learning leadership» that involves information gathering, direction-finding, and sense-making which are all related to knowledge management. This way, management of diversity is enabled through leadership which is integrative, functional and relational. These three factors led Rayner to come up with the term «inclusive leadership» that is activated especially in learning environments like the learning organization or a learning community. It is strengthened by developing pedagogy involving personal and collective praxis [28].

Odom, in her short evaluation related to the «pillars of diversity leadership», talk about two concepts which are fundamental for that type of leadership to be fully expressed: Trust and Empathy. She contends that:

I believe there is a direct connection between trust and empathy and the work of diversity and inclusion, and how we think about diversity and inclusion and our education and work communities in the future. Empathy allows us to become aware of the history, life experiences, and others' «ways of walking in the world.» Trust allows us to connect, share, and express ourselves and all aspects of our identity. We know that empathy skills are important in the unlearning of biases and prejudices, and yet the language of empathy and trust often are seen as «soft skills», not connected to business, innovation or strategy [29].

She further stresses that building trust among diverse individuals requires being open to new ways of working, listening, sharing and understanding others. And empathy can only be enabled through increased awareness of our self especially about our biased ways of thinking.

According to Fairholm, unity from diversity should be the goal of trust culture leadership. The problem of integration of the work units and the workers and the organization has been listed as one of the challenges we are facing today. As part of the harmonious culture formation, the members of the organizations need to trust each other where the leader and the follower share common values and ideals built around the concept of trust. However, when this is not the case, in low trust cultures, leadership needs to turn into a management process where strict controls and tight norms come in and values become strictures [30].

For organizations to become trust cultures and to become more unified, Fairholm proposes four approaches to build trust: Trust through participation, Trust through the helping relationship, Trust through active listening and trust through a consistent leadership approach [31]. Leadership consistency is highly significant as leaders who are dependent on their mood swings, inconsistent in their distribution of justice or rewards, volatile in their performance criteria formations, having discriminative relationship styles with different subordinate personalities, physical qualities, race, ethnicity or gender, have a strong chance of not being trusted; therefore building a culture based on trust becomes a myth and an impossible goal to reach.

Krosigk, in his exploration of holistic leadership development, starts out with the concept of the «divided self» which, according to Jung is the spiritual problem of the modern man. And the «united self» should be the goal when the body, mind and the spirit work together as one [32]. Similarly, Krosigk cites Rumi who talked about humility and wisdom that happens as a result of that united self [33]. And Krosigk further contends that holistic leadership involves complex people as leaders while they might be both people-oriented while also demonstrate some characteristics of loners at the same time. As a result of his research with eight leaders, Krosigk also found out that those leaders were usually underachievers in school while were outstanding especially in terms of negotiating in difficult situations. Having gained early independence in their childhood years, their emotional intelligence levels rapidly increased by the help of their involvement in several leadership roles especially in extracurricular activities [34].

As an important attempt of praxis for the development of a holistic design for leadership, Dam proposes five areas which would be helpful for a leader in the 21st century. Those are: Intellectual understanding, emotional and social competence, physical and mental health, spiritual insight, and, finally a holistic approach that integrates them all [35].

Intellectual understanding basically involves strategic thinking, acquisition of new knowledge, industry and business insights where the basic idea is to support the leader in areas where they lack knowledge in their existing roles or future ones. Emotional and social competence involves applying empathy and understanding for the others as part of their emotional intelligence. Awareness and development in physical and mental health are the two competences that Dam proposes should be part of the leadership development programs. Spiritual insight means that the leaders should be aware of what they value and why they value as they would be leading by example. As personal values and beliefs influence their judgments, decisions and behaviours, awareness of those combined with a personal vision are said to be strong determinants of the organizational culture.

Dam concludes by saying that the complex demands of the 21st century require aware and skilled leaders in all the four areas which is a holistic approach to leadership development.

Volckmann made a descriptive and evaluative analysis of integral leadership which can be very useful for our further understanding of the Holistic approaches to leadership. Following the work of Ken Wilber, Volckmann firstly delineates the meaning of integral as spiritual awareness and consciousness. And the term integral leadership referred mainly to the role of diversity in an integral practice. Here Volckman makes specific definitions referring to the concepts of leadership, leader, leading and the context. And it might be important to talk about to further understand the leadership role in diverse environments [36]. For Volckman, leadership involves the role of the leader, the behaviour and the worldviews, including values and beliefs. Leader is a role in the system, involving a set of expectations held by members of the organizations or the community/society about the desired and appropriate behaviours to be expressed. Leading involves the activities and the individual in the leader role. Here Volckman thinks there needs to be a necessary distinction to be made between the term role and the behaviour. He says that usually many theorists and researchers equate the term «role» with «behaviour» as if the person having certain behaviour automatically is holding a leader role. As an example, being a visionary leader or a resonant leader can be considered types of leaders who act as visionary or behave as relationship oriented with their followers. However, Volckman says the leader also holds intentions, beliefs, assumptions, and values which have critical roles in how the leader behaves thus be perceived by the others. This way, leading becomes a complex issue involving both the individual and the collective.

Regarding diversity and its role in leadership, Volckman sees diversity as the source of our adaptability while being an important ingredient in the leading process, the leader role and the leadership. Diversity is said to provide the potential new manifestations of leading as individual performers as well as leadership being a complex social phenomenon. Here the terms perspective and power distribution were deemed to be important mainly for their implications in leading diversity. Perspective implies one's capacity to consider any idea from the first, second or third person positions. And power distribution mainly is differential access to power and how the power is used personally especially when there are multiple sources of power in a social context.

Integral leadership thus involves the leader him or herself as an individual making sense of what is going around him or her according to his or her own beliefs, assumptions and capacity, which form one's own perspective in perceiving things. But integral leadership also involves the individual interacting with the external system, which includes technology, structure, and other people. Compared to the first part, this part of integral leadership is dialogical. Volckman thus describes integral leadership to be composed of individual and collective holons. The collective holon is where the culture and the systems of the whole lies, containing all shared meanings and structures. Here the perspective of the second and third persons becomes critical. In the individual holon the self as a leader would be looking within as he or she operates in the collective that he or she is part of.

7. Spirituality in Leadership and the Whole Soul Model

As a neglected area in leadership research, spirituality is actually seen as an ever existing concept whenever we talk about the moral and ethical standards in leadership. Our self-definition relies on our sense of spirit while being central to our philosophies. From here our choices and actions are determined [37].

In relation to this understanding of spirituality and the spirit, as an individual, be it a leader, a worker or a subordinate, further understanding of our spiritual selves now seems like a necessity more than being beneficial. As the individual is made up of mind-body and soul, she is more than the sum of those parts. The encompassing being as a result is the spiritual self. It can be unfolded by opening up to greater experiences, by increasing self-awareness and acceptance, and consistent action that follows through. By increasing experience, less fear and less constraint mind follows… By increasing awareness, more heart based knowledge comes in, and by acceptance of what is, more alternative ways of being find their way in. As

alternative ways of being, several ways of thinking and feeling comes, and alternative ways of acting become possible. This leads us to flexibility in approach which is completely in line with the diversity principle discussed above.

In terms of the holistic view of leadership, Fairholm cites Jacobsen who contends that the leaders do not need to separate their inner self from their roles, in fact, they are deemed as indivisible [38]. Following this indivisible existence, our relationships as leaders are becoming the arena in which our roles would be played. This way, as leaders understand themselves better, they would find the related motivation to understand, motivate and inspire their subordinates. As a result, more caring, fulfilling, communicative, open and trustful relationships follow. This is said to result in oneness formation in the group.

According to Fairholm, as our lives are led more by work and less by religious activities nowadays, practicing spirituality becomes even more necessary for harvesting new morality principles. And, instead of disconnection which is felt by many today, spirituality provides the basis for a new connection between the subordinates and their leaders in the current professional life. Therefore, he argues, a reintegration of the whole person into the leadership theory becomes fundamental.

Thus, the fifth perspective is said to build on the values and trust culture leadership. The Spiritual (Whole-Soul) Leadership Perspective involves certain key elements such as:

1. Showing concern for and integration of the whole-soul of leader and the followers,
2. Liberating individuals to grow constantly,
3. Enabling individual wholeness in the community,
4. Developing an organization which is intelligent,
5. Setting moral standards,
6. Inspiring,
7. Freeing followers to build stewardship communities,
8. Modelling a service orientation.

By encompassing all these elements, spiritual leaders start to concentrate also on the heart apart from their minds, become more sensitive to others' needs to grow, change and mature. They are flexible enough to be able to adjust or transform their reactions to the person in a certain situation. They are well aware that their success is actually the successes of the people that they lead. They understand that when people feel they are being cared for, they will do whatever they can and go beyond limits to help those who

help them. They create a climate where both the leader and the follower bring their best, the leader is no longer at the centre but his people are and those people are becoming better and better than before [39].

In their extensive analysis of extraordinary leaders who go beyond intercultural knowledge and become interculturally competent, Schaetti, Ramsey and Watanabe [40] reveal that those leaders, beyond being transactional and transformational, operate in the transpersonal dimension where they are said to do three things: 1. They take a learning orientation; 2. They take an appreciative orientation; and 3. They take a receptive orientation. In the first orientation, the leaders see and perceive every experience as an opportunity to learn more about themselves therefore increasing their capacity for self-reflection and self-honesty. They take increasing responsibility for their emotional and mental states. In the second orientation, these leaders appreciate what is happening at that moment and look for what is best in every person or a situation. And, in the third orientation, they lead not just from their personalities but also from a connected awareness. This is what Senge and his colleagues call 'presencing', a state in which we become totally present to the larger space or the field around us, to an expanded sense of self, and, ultimately, to what is emerging through us [41, p.19].

As part of the Personal leadership practices for being interculturally competent, the authors talk about two principles which are 'mindfulness' and 'creativity'. As we are already quite familiar with the term, mindfulness shortly means being aware, awake and paying attention. Creativity is bringing forth what is right for that particular moment and cultivating a connection to our deepest source of joy and inspiration. In relation to these two principles, the six practices for personal leadership are offered as:

– Attending to judgment
– Attending to emotion
– Attending to physical sensation
– Cultivating stillness
– Engaging ambiguity
– Aligning with vision

However, when we are trying to choose the right action, it must be remembered that there are no shoulds. Right action is said to convey no sense of ultimate truth but rather a sense of wholeness and completion. And, as we practice personal leadership, mindfulness and creativity requires us to understand that one right action in one moment may not be so right in another. And the right action choice comes through practice. And it is also

very important to note that there are no wrong practices except not practicing.

8. Conclusion

In an era that is filled with many global challenges as well as with an immense amount of increasing means of communication between diverse contexts and communities, leadership seems to have acquired a more strategic and a critical position than before. Leadership, having moved from being «directive to transformative», from «managing to leading» and from «controlling to inspiring», is taking on a new meaning that requires «leading from within». To lead from within, the leader needs to align his or her mind-body and soul before trying to align his followers, subordinates, or his teammates we may best call them. The employees, in this process also acquire a new status, from being subordinates to teammates, and then, may be partners in a leader's leadership journey that starts from within. Here, the main goal of any leader becomes achieving a 'whole soul approach' to him or herself as well as to his or her leadership process. For this to happen, the leader needs to practice many different competencies such as 'listening, meditating, paying mindful attention to mind-body and soul, non-judgmental thinking, accepting and tolerating moments of ambiguity, and finally owning and acting on the vision'. This way, leadership becomes a lifelong endeavour that is prominently intrapersonal before being interpersonal, intercultural and finally, global.

Notes

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ЦІЛІСНИЙ ПІДХІД ДО ЛІДЕРСТВА: НОВИЙ ПОГЛЯД НА РІЗНОБАРВНИЙ ОБРАЗ СВІТУ

Дуйсал Аскун Селік

У ХХ столітті існує багато підходів і практик лідерства, починаючи від підходів, спрямованих на дослідження рис характеру людини, біхевіористських підходів та закінчуючи підходами, що ґрунтуються на дослідженні непередбачених ситуацій. Пізніше, замість традиційних підходів до лідерства, використовувалися деякі інші поняття, такі як: колективістське лідерство, ціннісне лідерство, духовне лідерство або цілісне лідерство. Через те, що життєздатність світової екології, економіки, політики та взаємин знаходиться під загрозою, виникла необхідність у пошуку нових форм лідерства у багатьох різних галузях життя та діяльності організацій, чи то комерційних, некомерційниїх або державних. У статті особлива увага приділена характеристиці нового підходу до лідерства, що включає в себе духовне усвідомлення особистістю самої себе, а вже потім робітників, груп людей і організацій навколо них як взаємозалежних цілісностей.

Ключові слова: *лідерство, підходи до лідерства, розмаїття, розмаїття культур, цілісне лідерство, духовне лідерство, цілісна модель лідерства*

ЦЕЛОСТНЫЙ ПОДХОД К ЛИДЕРСТВУ: НОВЫЙ ВЗГЛЯД НА РАЗНОООБРАЗНЫЙ ОБРАЗ МИРА

Дуйсал Аскун Селик

В ХХ веке существует много подходов и практик лидерства, начиная от подходов направленных на исследование черт характера человека, бихевиолристских подходов и заканчивая подходами, основанными на исследовании непредвиденных ситуаций. Позже, вместо традиционных подходов к лидерству, использовались некоторые другие понятия, такие как: коллективистское лидерство, ценностное лидерство, духовное лидерство или целостное лидерство. Из-за того, что жизнеспособность мировой экологии, экономики, политики и взаимоотношений находится под угрозой, возникла необходимость в поиске новых форм лидерства во многих различных областях жизни и деятельности организаций, коммерческих, некоммерческих или государственных. В статье особое внимание уделено характеристике нового подхода к лидерству, который включает в себя духовное осознание личностью самой себя, а уже потом рабочих, групп людей и организаций вокруг них как взаимосвязанных целостностей.

Ключевые слова: *лидерство, подходы к лидерству, разнообразие, разнообразие культур, целостное лидерство, духовное лидерство, целостная модель лидерства.*

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