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ABSTRACT

The purpose of this piece is to offer a sense of Andre Delbecq as the pioneering founder of management, spirituality, and religion (MSR) as a field of scholarly inquiry. In his unique way, André, informed by his solid knowledge of organizational processes and his Christian faith, integrated spirituality into his teaching and scholarship. First I offer an overview of his early career roots which laid the foundation for this work and the impetus for his work on MSR, which defined the later years of his long and distinguished career. Then I review the context and motivations that led to his offering a seminar on Spirituality for Organizational Leadership, from which evolved what he saw as successful strategies for MSR scholarship and teaching. Next, comes an overview of his view of the fundamental role MSR should play in organizational design and culture, with an emphasis on teamwork and decision-making. Following this is an exploration of his groundbreaking work on leadership formation with a focus on the spiritual journey, discernment, and humility as an offset to hubris. Finally his thoughts concerning "Where do we go from here' are offered.

It is difficult to convey the experience of being and working with Andre Delbecq as a professional colleague. I first met Andre as a doctoral student when he was a professor at the University of Wisconsin. At that time he was already widely recognized for his contributions to decision theory through use of the nominal group and Delphi techniques (Delbecq, Van de Ven and Gustafson, 1975). He would later go on, during a career that spanned six decades, to make significant contributions to the management of innovation and change, and of course to the field of management, spirituality, and religion (MSR).

Our paths did not truly converge until I discovered the MSR interest group at the 2002 Academy of Management (AOM) meeting. By that time MSR had been in existence only 3 years and I was in the middle of the struggle to publish my first piece on spiritual leadership. I soon realized that I had found a home and a caring, compassionate mentor. In doing so I was surprised that, given his more traditional work, Andre had played a foundational role in this nascent and revolutionary group within the Academy of Management, an august professional association that, as is the case with the social sciences in general, had adopted the veil of science. In this arena, organizational behavior like other scholarly fields studying social systems had to eliminate spirituality and God

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from their theories to gain legitimacy as a science (Delbecq, 2013b). Otherwise, AOM could not participate with the natural sciences in the quest for the new economics/commerce-based paradigm of science and technology, or for legitimacy in universities, or the receipt of funding and other resources from environmental stakeholders. From this perspective, Andre and MSR were indeed revolutionary, although for him I believe the caterpillar/butterfly metaphor is more apt.

The purpose of this piece is modest, as it focuses on one aspect of such a multifaceted being as Andre. However, it is an aspect of his life that revealed the true numinosity of his soul. Andre's teaching and scholarship during the last 17 years of his life was a medium through which he gave testimony to his true self.

The spiritual and religious roots of Andre's career

This does not mean however, it was not there from the beginning. In *How the Religious Traditions of Calling and Spiritual Friendship Shaped My Life as a Teacher/Scholar* (2004b), Andre recounts the nature of his spiritual journey early in his career. In 1963 upon receiving his doctorate from Indiana University, while interviewing for his first academic position, he found himself praying for insight on how he could best be of service. The major dilemma he was facing was whether to take a position at a tier-one research university or a university more focused on applied scholarship and teaching. Much later he realized that the decision regarding his first academic appointment followed the classical Catholic tradition process of spiritual discernment: prayer, reflection, and attention to inner consolation.

This led him to return to his undergraduate alma mater, the University of Toledo, to apply his specialized training in small-group design and organizational effectiveness while working with African-American community and government leaders developing programs for Lyndon Johnson's War On Poverty, as well as leaders in community-based health care. He viewed this period as the most productive period of his career in that it provided his basic approach for conducting applied research throughout the rest of his professional life, one he particularly followed in regards to his teaching and scholarship of MSR.

It was during this period, through spiritual discernment and being open to calling, that he committed to a life-long career of teaching, researching, and serving leaders involved in change efforts. Another religious influence central to Andre's call was his belief that "God is in all things" and especially expressed through the gifts of others. The fact that over 90% of his publications were jointly authored reflects a special form of spiritual friendship through the companionship of academic and professional colleagues who brought their intellectual gifts as partners in scholarship. This includes colleagues in the MSR interest group, the Jesuit Business Education Society, and the Ministry Leadership Center's leadership formation program for Catholic Health Care.

Impetus for his work on MSR

Although the next 36 years of Andre's scholarly activity were focused on traditional management topics, this effort provided the foundation for his foray into MSR against seemingly insurmountable odds.[1] His initial career choice to join the University of Toledo thrust him into having to focus on leaders dealing with complex, daunting

problems from a multistakeholder perspective. For decades he was backstage with leaders as they struggled with innovation and change efforts in health care, high technology, banking, and government. During this period he experienced first-hand the type of strategic struggles they dealt with as well as the personal and emotional stress inherent in dealing with financial pressures, innovation processes, reorganizations, change initiatives, mergers, and acquisitions.

Andre found himself being asked over and over if he ever addressed the inner struggles inevitably present under these circumstances. His usual response was no until the emergence in the mid-1990s of books and presentations on the spiritual dimension of management (e.g., Boleman and Deal, 1995; Marx and Boleman, 1996). This led to another period of discernment and the realization that he had never given himself permission or did not feel qualified to delve into this other deep dimension of the human experience at work.

So he decided to take a year and a half sabbatical to enter a guided reading program of the spirituality literature at the Graduate Theological Union in Berkeley. Then in 1998 he invited nine CEOs and nine MBAs to participate in an experimental seminar on spirituality and organizational leadership, which eventually became an approved elective in Santa Clara University's Leavey School of Business MBA program. Out of this initial foray emerged 17 years of work in MSR around three related themes—successful strategies for MSR teaching and scholarship, MSR in organizations, and leadership formation, all of which reflect the call he first discerned so many years earlier.

Successful strategies for MSR scholarship and teaching

Andre found that the predominate motivation for participants who enrolled in his Seminar was their search for meaning in a stressful and emotional work environment that required total involvement. They also believed that they would find some significant assistance to cope with the complexities of their organizational lives if they attended the seminar and explored the topic. The postseminar comments bore this out. If there was an overarching theme to these it was again the desire to find spiritual integration *in* rather than *in spite of* the leadership role in business. Participants were asked, "What have been the most powerful aspects of the course for you personally?" Their responses made it clear that the varied format for the course worked and that the integration of reading, lecture, dialog, and prayer/meditation created a rhythm that succeeded. The final retreat was a turning point in participants becoming comfortable with contemplative/meditation practice.

Successful teaching of MSR

Andre shared his experience of teaching his seminar *Spirituality for Organizational Leadership* through five articles (Delbecq 2000a, 2000b, 2005a, 2005b, 2010a). Between 1999 and 2010 over 450 working professional MBAs divided equally between men and women and 350 senior executives participated. With an average age of 34, seminar participants met from 8:30 to 2:20 over five Saturdays during the semester. Most were high achieving engineering, scientific and functional business managers, or knowledge workers in their career prime who drove the core strategic business units in Silicon

Valley. A few were entrepreneur—owners. Occasionally, a participant was between positions (e.g., had sold a company, been laid off, or is seeking a job change). Typically two or three consultants and two or three CEOs also joined the seminar. The participants came from diverse religious backgrounds, Buddhists, Taoists, Muslims, Jews, a variety of Hindi faiths, Christians (approximately 40% of attendees), agnostics, and a few self-proclaimed atheists usually attended.

Each seminar meeting was composed of three modules and one contemplative/mediation practice module. The module topics included:

(1) An overview of the Faith/Spirit at Work movement as a societal trend, and as an interest group within the Academy of Management.
    Meditation on being present to the "Now" (guided)
(2) Investigating business leadership as a calling within a spiritual journey.
    Meditation on light and darkness in organizations (guided)
(3) Listening to the voices of future generations impacted by business practices.
    Meditation on "Living Voices of Future Generations" (guided)
(4) Spiritual/psychological development associated with transformational leadership.
    Meditation on personal calling to leadership (guided)
(5) Discernment as an overlay on strategic decision-making.
    Introduction to "Lectio Divina" (thereafter self-directed)
(6) Approaches to prayer and meditation in the lives of transformational leaders.
    Introduction to the "Examen" (thereafter self-directed)
(7) The spiritual challenges of leadership power and potential distortions of hubris.
    Introduction to "Apophatic" Meditation (e.g., Zen, Centering Prayer, Meditation, etc.)
(8) The spiritual challenges of wealth creation and the need for poverty of spirit.
    "Apophatic" Meditation (self-directed)
(9) Contemplative practice in the hectic space of leadership.
    "Apophatic" Meditation (self-directed)
 and Group retreat.
    "Lectio Divina," Breath Meditation, Walking Meditation
    Meditation on Calling (group and self-directed), "Apophatic" Meditation
(12) Exploring the mystery of suffering as part of leadership.
    "Lectio Divina" with spiritual writings focused on suffering (self-directed) "Tong Len" (self-directed)
(13) Summing up.

Following each gathering, participants were given two assignments. The first was to reflect on the lectures, seminar dialog, and readings. Participants were asked to indicate how their perspectives have been influenced, and what behavioral changes they have integrated into their leadership within the work place during the 2 weeks following the seminar. The primary orientation was "action learning" rather than theoretical synthesis. The second assignment was meditation based. Participants were given forms of meditation to practice each day until the next seminar meeting. Again they were asked to reflect on how their leadership perceptions and behaviors had been influenced during the 2 weeks as

a result of the meditation experience. Normally, assignments were two to four pages in length. There were also other traditional term paper assignments.

Seminar major themes

Rather than go through each module in detail, it seems more appropriate here to highlight the major areas Andre emphasized in his seminars.

Calling

As discussed above, Andre's spiritual call had been at the forefront of his professional life since his graduate school days. And it is clear from his teaching and scholarship that he considered it central to leadership; that a sense of calling, listening to one's inner voice and the voices of others, and an orientation toward service are essential for both personal and organizational leadership.

Andre viewed his role as a guide whereby the seminar's content and process acted as a catalyst for the unfolding spiritual journey of participants as they explored the "spiritual calling" of organizational leadership. Participants were reminded that religious traditions viewed meeting the real needs of others as central to the spiritual journey. From this perspective, leadership can be a noble way of life as a means for experiencing freedom and creativity—a means for compassionately influencing others to principled action in a manner that safeguards human dignity and nurtures the flourishing of institutions and the environment at every level of society. Through this guided spiritual journey, seminar participants came to understand that those called to organizational leadership are not called to a facade of holiness or an unimportant spiritual challenge. No, they discovered that if they are called to organizational leadership it is exactly in these day-to-day leadership challenges that the spiritual journey of loving and serving others unfolds.

Meditation, contemplative practices, and the spiritual journey

Andre strongly felt that prayer/mediating was critical to the experience to participant learning as it was congruent with his experience of working with managers. In particular he believed Steingard's (2005) observation that "Managers move through a progressive cycle of awareness, change, and transformation" (243) referred to what teachers or spiritual directors often speak of as conversion or the spiritual journey, which requires embracing the spiritual discipline of prayer, especially the form of prayer called mediation or contemplation. Thus, each Saturday course segment included a unit on a wide variety of prayer/mediation practices from a number of spiritual and religious traditions. These included presence mediations, mediation on the role of contemporary organization, and contemplating the unfolding of the spiritual journey through conversion, purification, illumination, and unification. At the end of the each module, a theme for back-home prayer/meditation was suggested.

The invitation to participants through these activities and assignments was for them to discover for themselves that the essence of the spiritual journey is to attain and maintain a state of being or nondual consciousness moment-to-moment, to become aware of and confront one's egoic programs for happiness, which are actually programs for misery, in order to transcend the ego-centered false self and become more other-

centered in discovery of their true self. It is from this place participants may discover a call for organizational leadership in love and service of others.

Manifesting personal and organizational change

In alumni gatherings, former seminar participants were very concrete and specific regarding self-observed behavioral changes as their spiritual journey deepened. Andre recounts the sense of privilege of hearing stories that testified to long-term and enduring organizational changes that the leaders attributed to their spiritual deepening. They clearly recalled such decisions flowing from spiritual awareness precisely because they are different from actions they either had taken in the past, or would have taken in the present had they not been traveling the path of spiritual deepening.

Former participants also came to realize that spiritually aware leaders are not guaranteed economic success. In the spiritual realm one has the right to work but not to the fruits of that work. One should never engage in action for the sake of reward. Work should be performed without selfish attachments alike in success and defeat. From this place comes joy and peace. These revelations led Andre to believe that the litmus test for spiritual progress can be observed thorough manifestations of behavior that occur when one is performing at a conscious level of self-awareness. As such, he concluded that MSR scholars could document leaders who have embraced the spiritual journey.

Scholarship and teaching

In *Scholarship and Teaching that Matters: Juxtaposing Inner Freedom with Street-Smart Credibility* (Delbecq 2007), Andre describes a four-step approach to scholarship that links a scholar's personal interests to MSR. This approach allows for the connection of practice and theory and, in doing so, facilitates scholarly accomplishment conducive to academic career advancement. The process also reinforces the academic's personal calling through scholarly contributions that resonate with their deep spiritual need for a sense of purpose, meaning, and making a difference. Andre acknowledged that to some degree this scholarship strategy flies in the face of the reward system commonly adopted by major research institutions requiring scholars, if they are to be successful, to restrict their research within conventional dominant organizational paradigms that appear to have little relevance to, or be able offer, practical approaches to address significant human, societal, or environmental issues.

Step 1—identify important organizational problems and explore the nuances with elites and clients

Andre's fundamental charge is to focus on problems and settings that touch your heart. This requires taking the risk of saying no to some tempting opportunities. Find what you care about and begin the process early. He noted that even many years later he could still feel the pleasure and satisfaction in projects where he had followed his heart and connected to an important need of others he cared about. From this place he was able to engaged his scholarly gifts creatively.

A practical first step is to investigate what genre of research in your field of interest most impacts management practice. Then choose a product, service, government, or nonprofit sector that speaks to your heart and interact with the leaders within that

setting at *their* conferences, societies, and colloquiums. The next step is to invite leaders to campus for appearances before university colleagues and students to speak to these issues and problems, an offer few will refuse. This first formal exchange among cross-industry leaders will crystalize the issue, provide a basis for commitment on the part of these leaders, and offer the first opportunity for any follow-up qualitative research, conference presentations, and publications.

Step 2—knowledge exploration: linking "wise and experienced" managers to map a conceptual framework

The question then becomes how does one connect a messy real-world problem as defined by industry leaders to scholarly inquiry? The strategy is to contact resource persons who are outside a personal or professional network but relevant to the problem at hand. Then invite this subset of resource persons to a dialog-and-design conversation, ideally sponsored or hosted by the university, together with several of the most articulate executives from the problem exploration meeting. The purpose of this gathering is to identify the most relevant conceptual elements that relate to the problem and to speculate regarding tentative theoretical relationships. Hopefully, after this convocation,

- A conceptual framework that identifies the major variables seen as important by both scholars and executives has emerged.
- Theoretical relationships that suggest both relative importance and patterns of possible causation have been hypothesized.
- Approaches to further investigation that will go beyond early research may have also been tentatively discussed. These should be held in mind for the time when the first research steps have been completed.

These gatherings provide an important resource for partnerships between scholars and seeding solid theoretical papers and quality research because there was interdisciplinary participation in the knowledge exploration process.

Step 3—pilot research

It is during this step that the host scholar makes decisions concerning what research avenues to pursue. By this time a certain collegial attraction emerges among the participants that make for collaboration a natural next step. There is usually a group of executives that want to be part of the action. And there are organizations that like to experiment and are thus open to action research. Others want to be involved in survey research as a diagnostic and database building opportunity. There is also the possibility that other collaborations will form between other scholars and leaders desiring to investigate problems and issues not of interest to the host researcher. Such efforts work to create networks for joint authorship and synergy as different forms of studies are developed. The papers that flow from this process are highly desired and publishable since journal editors actively seek pieces that address important theoretical and practical problems, as these will be of interest to both scholars and practitioners. Moreover the results provide for implications that theoretically and professionally matter.

Step 4—large-scale research and transfer of knowledge

Each step has its own integrity and provides for the opportunity to transfer knowledge gained in one phase to others interested in a further step in which the host scholar has little interest. Thus a scholar can conclude their personal involvement at the finish of a particular step. This also allows for scholars in smaller or more resource poor universities to be part of much larger co-authored research projects. Here Andre used himself as an example. Often he was only interested in problem exploration for the purposes of teaching or consulting and so never went beyond sharing the information gained from this first step. More commonly, he followed the process through the second step because he was primarily interested in conceptualization and theoretical development. Infrequently did he move on to pilot research, although he has published qualitative ethnographic studies, interviews, or small-scale experiments. Andre did participate in large-scale projects during his tenure at the University of Wisconsin as these efforts were supported by university research centers and outside grants. However, once he moved to Santa Clara University he did not participate in Step 4 research.

MSR in organizations

Although Andre did not work extensively with organizational leaders as a scholar or consultant for organizational transformation and development of MSR-grounded organizations, he did speak to the fundamentals of MSR organization design and organizational culture that would support such efforts, especially in terms of teamwork and decision-making (Delbecq 2008, 2009, 2013a, 2016).

Noble purpose, vision, and mission supported by calling

Andre believed that there is an observable energy that flows between a leader's understanding of the organization's Nobel Purpose—a purpose grounded in the leader's life story and cultural values that engage both head and heart. In spiritual cultures vision, purpose, and a deep sense of mission are brought to life through leaders who have a sense of calling that reveals the need to serve society (Delbecq 2008, 2010b). Such leaders compassionately and lovingly identify with unmet human needs. Through a combination of personal integration, authenticity, human concern, and action, they inspire others to join them in a quest for complex solutions that reflects an authentic calling, which takes followers outside of themselves and motivates them to action. This then provides the vision, courage, risk taking, and ability to involve and enlist others so necessary for transformational change to a spiritual culture.

Embracing subsidiarity

Centralization and standardization, once seen as essential for organizational efficiency and effectiveness in stable and relatively unchanging environments, are now often viewed in today's chaotic global, Internet age as creating bureaucratization that stifles creativity and effective decision-making processes. The word subsidiarity is taken from the social justice literature. Subsidiarity is an organizing principle that matters ought to be handled by the smallest, lowest, or least centralized competent authority such that decision making should include individuals affected by the decision, and that those,

regardless of level or position who have hands-on knowledge and responsibility, should be involved. Such involvement increases the probability that more realistic alternatives for solving a problem will be identified, the quality of decisions will increase, shared ownership will be more likely, cooperation and shared leadership will be the norm, and implementation of key initiatives will receive less resistance.

At the heart of subsidiarity is the norm to decentralize, empower, and trust others in their legitimate domain of decision making. However, it is often difficult to balance the daunting challenge of managing the complexities inherent in achieving overall organizational efficiencies with empowered, decentralized units. It is in this arena that the requirements of spiritual maturity, including respect for human dignity, appreciation for different gifts, compassion, and especially the continued need for discernment, come into play—a context that requires constant vigilance by the leader to be alert to where subsidiarity is being unnecessarily violated and work is becoming dehumanizing. A spiritually mature organizational leader in this case must be a strong advocate for the subsidiary rights of their followers.

Community sensitive to human dignity

One major theme in Andre's work on MSR was that spiritual maturity matters. Spiritually developed and mature leaders are able to accept and be present to the truth of their own limitations and the limitations of others. They understand that the human condition, including their own, is imperfect and see a key part of their contribution as accepting the weaknesses of others. This calls for leaders to nurture a culture wherein the human dignity and imperfection of each person is accepted and individuals are embraced and valued. Harsh judgment is replaced by care, concern, and appreciation as opposed to being used as means to an instrumental end. In this culture love casts out fear—there is no need for anxiety, self-protection, or blame when followers are accepted by the leader in the fullness of their humanness. All members must sense they are an important part of the organization's Noble Purpose and feel free to indicate discomfort if these are not being adhered to or if sanctions are not imposed on deviants.

Organizational compassion: the litmus test for a spiritually centered culture

Andre believed compassion is needed now more than ever for those who are experiencing grief and suffering in organizations. He speaks to the need for organizational compassion, an expression of charity or unconditional love, as the bedrock of a spiritually centered culture (Delbecq 2010c; Delbecq and Chappell 2015). Research has established the powerful effects of compassion on those individuals undergoing personal crisis. How one is treated makes a great difference in their ability to get through the crisis, and their attitude toward their boss, colleagues, and workplace in general.

However, many are hesitant to share work-impacting personal crises. Colleagues who become aware of personal situations need to alert leaders and other associates so compassionate action can be taken. Organizations can anticipate this reluctance, support the development of high-quality relationships and invest in developing the capacity to recognize and engage in another's suffering. Developing organizational norms for compassion through common leadership training is also necessary to equalize support

across organizational groups. Leaders also play a critical role in assuring individuals in crisis that attention to the crisis and work adjustments are legitimate and will not threaten employment status. Although formal HR policies may be helpful and expressions of support are deeply appreciated, spontaneous, self-initiated adjustments, and responses by the leader and colleagues are essential.

Leadership formation

Leadership formation is a fundamental theme that runs throughout Andre's work and can be viewed as his greatest contribution to MSR. Traditionally, spiritual formation programs focused on spiritual development and guidance for those called to a deep religious life. These programs are usually housed within a religious tradition or offered through nondenominational spirituality centers. Within this context, leadership formation is a form of spiritual formation wherein the focus is on the vocational calling of an organizational leader within the context of an organizational mission.

In addition to meditation, sensitivity to human dignity, and compassion, which were previously addressed, Andre's exploration in this arena focused on a number of aspects of spirituality, including the spiritual journey, discernment, and hubris (Delbecq 2000a, 2000b; Delbecq et al. 2004a; Delbecq 2004c, 2006, 2008, 2010a, 2013)a. His 2013 piece, "The Relationship Between Leadership Development and Leadership Formation," is the definitive work in this area. It is primarily based on his experience working the Ministry Leadership Formation Program, a 3-year program started in 2005 under the auspices of the Ministry Leadership Center, which is tasked with providing the working knowledge and skills to lead the ministry and mission of Catholic Health Care.

The spiritual journey

The great wisdom traditions all prescribe a spiritual journey in which the sojourner ontologically becomes deeper and more integrated; a conversion from a false self trapped in fear, greed, resentment, and distortion of reality to a true self-steeped in forgiveness, acceptance, gratitude, compassion, and integrity. A journey of transformation from ego-centered to other-centered while striving to attain and maintain a state of being or consciousness moment-to-moment that, for leaders, produces clear vision, risk taking, and the ability to engage and enlist others. For example, the spiritual journey from the Christian tradition, which is similarly depicted in other traditions, is often described as encompassing stages or cycles.[2] There is variation in the language, but the following stages are representative.

Conversion—Answering a Call to Spiritual Deepening and Service
Purification—Admission of Brokenness
Illumination—Glimpsing the presence of The Transcendent in Day to Day Life
Unification—Living continually in the Presence of The Transcendent

As the journey unfolds there emerges the state of being from which leaders find the courage to persist in the face of inevitable setbacks, detours, and failures as well as a realization that leadership is a journey which may not provide enjoyment of the external fruits of success. It includes long periods of preparation and delayed gratification. In spiritual language, leaders experience dark nights of the soul though periods of

lost connection, ultimately leading to being open to the mystery of suffering and Grace. These dark nights become the source for character and skills development that prepare leaders to better know themselves, compassionately identify with others, and initiate the efforts that become their leadership legacy. It is through this conversion experience that personal integration, authenticity, human concern, and actions manifest that inspire others to join them in the search for complex solutions.

Discernment and decision making

Andre's fundamental proposition is that only through spiritual discernment can leaders engage others in effective decision making that honors the overall Noble Purpose and the dignity of each person. Discernment traditions believe that the spiritual has an important role in decision making and that prayer, meditative, and contemplative practices can provide leaders with an inner freedom and greater openness and, ultimately, avoidance of the pitfalls that lead to strategic decision failure. In addition, engaging in discernment practices provides for additional moral criteria when assessing the "rightness" of decision alternatives.

Discernment practices and contemporary decision theory have several areas in common. Both:

(1) Emphasize a culture of engagement and involvement of the entire organization and external stakeholders.
(2) Emphasize the need for norms of openness and safety to enable sharing of ideation in the creation and evolution of a strategy.
(3) Emphasize inclusive listening and mutual adjustment rather than secrecy, exclusion, and fragmentation.
(4) Aspire to a "higher path" of more creative and courageous outcomes.
(5) Contain process norms intended to avoid undue haste, and reflexive moments for re-examination and listening.
(6) Seek to incorporate the intuitive and emotional not simply the analytical.
(7) Use processes of incubation and reflection to uncover new ways to think about the future.

Leaders who incorporate spiritual discernment into their decision making often experience a better sense of their "true self": a rich source for the movement of Spirit in their lives. They find new freedom, energy, and needed resources to lead from the organizations Noble Purpose in the face of daunting complexity and challenges. By drawing on their contemplative/meditative discipline, leaders now have the patience to uncover subtle issues. They are more able to listen to all points of view and to persevere in the hard work of gathering information. During the long process of engaging stakeholders in problem solving they return to prayer and meditation, holding this challenge in their heart, while experiencing the movements of desolation and consolation often inherent in the dark nights of the soul so often confronted when in discernment. Finally, leaders who incorporate discernment practices in decision making are more likely to avoid unwise actions, foster greater

creativity, and achieve greater commitment to decision implementation from others impacted by the decision.

Hubris

Andre strongly believed that the major cause of leadership failure is overbearing pride or hubris. He discovered in his work with CEOs that executives saw hubris as arrogance and dominance which manifested as the tendency to seek to overwhelm and overcontrol others thereby diminishing freedom. Leaders overcome with hubris are impatient, unwilling to build consensus in strategic decision making, and unable to take constructive criticism or endure periods of trial and uncertainty (Delbecq 2000a, 2006, 2008). While it is intrinsically motivating to work for an organization with high standards of performance and benchmarks of excellence, there is danger when such aspirations set the stage for hubris. In this case, leaders set unattainable standards or shift its culture from high expectations of success to punishment for failure to achieve unrealistic goals.

Humility as an offset to arrogance

The root of arrogance is a lack of false self-awareness which leads to failure in the strategic decision-making process. Much of this is due to the trapping inherent in leaders' position power. These often include an office whose central location and exorbitant furnishings set the leader apart; special privileges such as parking, private washrooms, and personal administrative support that send clear signals the leader is superior. Then there are the sycophantic introductions at public gatherings when the leader is publicly on display. Not least are the economic "validations" of superiority (salary, stock options, bonuses, etc.) that are royally ostentatious. It is not surprising then that there is a tendency for such leaders to be narcissistic, self-aggrandizing, and braggadocios about personal accomplishments, all leading to a sense of invulnerability and the inability to accept any responsibility for mistakes or organizational failure.

Andre believed that the first practical step toward humility as an offset to arrogance must lie in leaders' recognition of deficiencies. Humility is the lack of pride: the feeling or attitude that one has no special importance that makes them better than others. It is a clear recognition of what and who we really are, followed by a sincere attempt to become what we could be. For leaders this means having the honesty, open mindedness, willingness to accept criticism and be receptive to others' ideas and suggestions. Being able to admit that their ideas may be imperfect, subject to improvement, and at times wrong is a key feature of leadership humility. Such leaders create an atmosphere of inclusiveness in contrast to competitive "one-upmanship" that characterizes less functional organizational cultures.

Love as an offset to dominance

When the arrogant leader encounters opposition or resistance to their ideas and initiatives, they become frustrated and often fall back to the exercise raw power to stifle disagreement, imposing their will in a way that is harsh and judgmental. This

rushed and domineering behavior is not emotionally neutral. It is a type of situational narcissism frequently rationalized through a facade of the need for speed and first mover advantage. In response to the fear inherent in these situations employees become sycophantic, engaging in political subterfuge and manipulation. This stifling of dissent then allows for the leader to employ rhetoric and propaganda to explain away any problems as temporary and inconsequential, which serves to further stifle the dialog so necessary for effective problem solving. The end result is that, even in the face of negative results, the leader's lack of empathy and sense of privilege that favors personal interests over others further exacerbates the problems of an ill-conceived strategy stemming from a flawed decision-making process.

Andre offers love, which is central to the world's theistic religious traditions (Jewish, Christian, and Muslum), as an offset to dominance. Each has at its foundation the "Great Commandments" that center the tradition in love of God and neighbor. Although Andre goes no further in defining this love, I take license to do so to add additional nuance to the ensuing discussion.

> Love is patient and kind;
> Is not jealous or boastful;
> Is not arrogant or rude.
>
> Love
> Does not insist on its own way;
> Is not irritable or resentful;
> Does not rejoice in the wrong,
> But rejoices in the Truth.
>
> Love
> Never gives up;
> Never loses faith;
> Is always hopeful;
> Endures through every circumstance.
>
> Love
> Never ends;
> So hope, faith, and love abide, these three;
> But the greatest of these is love. (I Cor 13:4–7, 13, Revised Standard Version)

Leading from this love is a form of ministry that views others in their wholeness, including their imperfections and brokenness—a fundamental respect for the freedom and dignity inherent in others—and a prelude to giving up dominance of others. Here, the leader is able to see each individual as a whole and unique person with individual gifts that enable them to be significant contributors to the organization's Noble Purpose. They also have a desire for others well-being and growth, which facilitates open communication and opportunities for mentoring because fellow workers sense they are understood, appreciated, and accepted for who they are just as they are.

In organizational life, love motivates the leader to use their own gifts in exercising responsibility and accords the same freedom to others. These leaders never lose sight of the ultimate purpose of all leadership acts and the ultimate inspiration inherent in the

organization's Noble Purpose that provides a source of strength or higher power for employees to go forth to love and serve key stakeholders. They understand the criticality of presence but avoid dominance. They embrace subsidiarity (decentralization and empowerment) and believe in the co-creative potential at all organizational levels. They implement organizational designs that facilitate spontaneous vertical and horizontal communication because they enjoy and value input from others.

As a result there is a climate of openness, respect, and trust that is not possible except in a context that is deeply respectful of individuals; a culture that is communal rather than individualistic and hypercompetitive. A culture that is inclusive but more than simply focused on profitability. Leaders now recognize that respect for human dignity does not just apply to employees and consequential stakeholders. The Noble Purpose must engage stakeholders that are based on hubris and greed, ignore the negative social and environmental effects of their decisions, deny human dignity, accept inequity in distribution of income, ignore destructive consequences from globalization and resultant environmental degradation, and more—in other words embracing a balanced concern for "People, Planet, and Profit" or what some refer to as the triple bottom line.

Where do we go from here?

In many ways, Andre's (2013b) piece "Management, Spirituality, and Religion: Where Do We Go From Here?" was his Swan song. In it he offered a brief summary of his personal spiritual journey that led him to champion the cause for MSR within the Academy of Management. In doing so he shares three potential ways spirituality and religion can enrich leaders' reflections regarding the urgent challenge to take the need for empowerment and decentralization to a new level.

First, the need is greater for psychological/spiritual maturity on the part of leaders. They must be able to celebrate the gifts of others and engage in shared discernment in order to make creative and innovative decisions. This includes respecting and listening to others, appropriate humility, and a well-developed spiritual worldview. Second, leaders, through the lens of the wisdom traditions that view love and service of neighbor as fundamental, must be able to share power through deep listening, empathy, compassion, and mutual discovery in order to meet important human needs as well as the needs of the stakeholders the organization serves. Finally, attention to a broader concept of community and the common good must underlie successful innovative decision making. A community in the true "unitive" sense of the spiritual journey. A community of the human race that requires a higher state consciousness and spiritual development. A call for a spiritual revolution since even within the religious traditions growth into such nondualism is an advanced spiritual state of being.

Andre concluded that he found solace that MSR as a field is valued and acknowledged within the academy and that inclusion of understanding from the spiritual and religious traditions into the management and the social sciences is becoming viewed as fruitful. He also believed that any significant leadership challenge can be informed through the great spiritual traditions. This is especially true concerning problems associated with sustainability given a world divided by race, ethnicity, nation state, religious tradition, and endless psychic borders.

Concluding thoughts

I was not a close personal friend of Andre. I never visited him in his home, although I am sure I would have been welcomed. We did however share personal aspects of our spiritual journey through conversations, lunches and dinners at Academy gatherings. Like us all he experienced spiritual trials and dark nights of the soul, mostly, by his own admission, due to attachment to egoic programs for happiness. This realization is I believe the main reason he wrote so much about the dark side of hubris and the necessity for embracing the spiritual journey, contemplative practices, personal calling, humility, love, and discernment as essential for leadership formation. These then form the foundation for organizational leadership through a Noble Purpose, subsidiarity, a community sensitive to human dignity, and a culture that offers compassion for all. Each and every one is necessary for bringing management, spirituality, and religion to the workplace.

Andre also left us some good advice on how to succeed as a scholar in an academic and larger world often hostile to the spiritual and religious. This is a call to arms and a spiritual journey in and of itself that requires much courage to traverse the dark nights inherent in it. The good news here is that there are 5000 years' worth of wisdom traditions to draw from if we will just do so. And as Andre's experience confirmed, the communities of practitioners are at hand if we will seek them out. There are also now communities of scholars, like the MSR interest group affiliated with the Academy of Management, to draw on for support and collegial endeavors. In this regard Andre revealed several steps in the scholarship process. Each offers networking opportunities for joint activities and projects that can foster career success for those in smaller or more resource poor universities or for those not highly competent in qualitative or quantitative methods.

Finally, even though his realization of the importance of the spiritual journey as it relates to leadership formation and organizational leadership came from working with Silicon Valley leaders within whom he discerned the call for spiritual deepening, he was still following the same commitment he made so many years ago while at the University of Toledo to teach, research, and serve practicing leaders involved in complex change efforts. From this realization came another period of discernment that led him to a year and a half sabbatical. During this period of rest and reflection away from the daily demands of academic life he immerse himself in a guided reading program of the spirituality literature that was as much for his own spiritual deepening as it was for sharing this literature with leaders facing the same struggles. From this came a renewed sense of calling and Noble Purpose to love, humbly serve and freely give of his presence and the fruits of his labor. In these are revealed the numinosity of soul that is Andre's legacy.

Notes

1. For more on Andre's personal story that led to his underlying approach to MSR teaching, scholarship, and leadership formation, see Allen and Williams' (2017) excellent interview, "Navigating the Study of Executive Leaders' Spirituality: Andre Delbecq's Journey."

2. For more detail on the spiritual journey of leadership from the perspective of the Islamic, Christian, Jewish, Buddhist and Daoist, religious traditions, see Kriger and Senge (2005) and Fry and Kriger (2009).

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