Development Of Reality System Theory

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ABSTRACT

The emergence of the scientific method evoked many successes in the natural sciences, which inspired a migration of the method to the social sciences. As widely applied, the scientific method is analytical (rather than synthetic), positivist, and reductionist. The management literature is replete with the successes of reductionist research. However, it is incomplete because it does not recognize the holistic nature of human systems. It is timely and largely inescapable in a globalized economy to consider the synergistic and emergent potential of organizations guided by a new management theory that touches all three influences of the human reality (intellectual, emotional, and spiritual).

Keywords: holism, holistic, reality system, Lewin, Maslow, Einstein, spiritual, spiritual intelligence, emotional intelligence, management, motivation, leadership, scientific method, chaos, reality, system

INTRODUCTION

Century-long timelines for management theories, motivational theories, and leadership theories follow similar patterns that progressively emphasize the uniqueness and value of people. The early theories had a very intellectual orientation. Examples include Taylor (Fleischman, 2000) and Gilbreth's scientific management (Dean, 1997), Fayol's 14 general principals of management (Crainer, 2003, p. 42), and Weber's bureaucracy (Gajduschek, 2003, p. 701). Intermediate theories sought to capture the employees' emotional energy; contemporary theories consider relational and spiritual concepts (Biberman & Whitty, 2000; Giacalone & Jurkiewicz, 2003). A new human reality theory, hereafter referred to as the Reality System Theory, is proffered as an evocation of dovetailing trends in management, motivational, leadership theories. The Reality System Theory holistically considers all three, commingled, dynamically interacting influences (intellectual, emotional and spiritual) of the human reality and explains how a process that engages all three influences energizes the organizational culture and improves the performance of individuals, teams, and organizations. It is important to sequentially consider the framework of the reality system; the reasonableness of the construct as an extension of trends in management, motivation, and leadership theories, and the research streams, which separately consider the intellectual, emotional, and spiritual influences of the human reality system.

Reality System Theory

Although the trend toward increasingly recognizing the value of people is an exciting one, it is important to look behind the theories, programs, and processes to examine why people respond, or in some cases do not respond, to various management initiatives. Such an understanding may facilitate the development of an organization with more fully engaged employees, improved teamwork, and better organizational performance.

Previous researchers have separately considered the role of the intellectual (Fiedler, 2001; Hoegl, Parboteeah, & Munson, 2003; Pech, 2003), emotional (Ashkanasy & Dasborough, 2003; Bay, 2003; Gardner & Stough, 2002; Kisfalvi & Pitcher 2003; Lam & Kirby, 2002; Mayer & Caruso, 2002), and spiritual (Biberman & Whitty, 2000; Boozer, 1998; Claude & Zamor, 2003; Giacalone & Jurkiewicz, 2003; Groen, 2002; Korac-Kakabadse, Kouzmin, & Kakabadse, 2002; Krishnakumar, & Neck, 2002) influences on the human reality and some have considered the effects of two combined influences, typically intellectual and emotional (Humphreys, Weyant & Spraque, 2003). But none have holistically contemplated a dynamic, webby, messy, interconnected human reality consisting of the intimately entangled and interconnected intellectual, emotional, and spiritual influences. Researchers tend to compartmentalize the influences for traditional reductionist study; however, that approach leads

to artificial constructs which are not representative of human behavior. Consistent with trends in management theory, motivational theory, and leadership theory, the time has come to consider the whole of a very fluid human reality.

Figure 1: Reality System

The human reality is a dynamic holistic system subject to the continuous ebb and flow of intellectual, emotional, and spiritual influences, as illustrated in Figure 1. It is an irreducibly complex web of relationships and interconnections among the influences. The natural sciences have changed dramatically in the last 100 years, in many ways that have aroused and reinforced the value of a holistic view of physical and biological reality. The new science provides two powerful metaphors for the nature of the human reality. From quantum physics, Werner Heisenberg's classic uncertainty principle asserted that it is not possible to know simultaneously both the position and the momentum of a subatomic particle (Marshall, & Zohar, 1997, pp. 182 & 200; Prigogine, 1996, p. 143; Strogatz, 2003, p. 130; Thuan, 2001, p. 96). If the physicist measures one, information is lost (uncertainty emerges) about the other. There will always be uncertainty, because the measuring technique disturbs the thing measured and the complex way nature presents itself (Zukav, 1980, p. 111). In terms of the human reality system, if the researcher focuses only on the intellectual influence, he/she loses important information about the participation and effects of the emotional and spiritual influences. Similarly, if the researcher focuses only on the emotional influence, he/she loses important information about the intellectual and spiritual influences. The same is true about focusing exclusively on the spiritual influence at the expense of the intellectual and emotional influences. At any given moment or in any situation, one or two influences may dominate, but all three are always present, contributing to the individual's thought processes and ultimately to the behavior of individuals, groups, and organizations.

Quantum physics also provides a second important metaphor. Quantum reality, the continuous transformation of dozens of subatomic particles from one form into another and finally back to the original form (Wheatley, 1994, p. 33; Zukav, 1980, p. 238), changes as a function of its surroundings, a phenomenon known as contextualism (Zohar, & Marshall, 1994, p. 43; Marshall & Zohar, 1997, 112). Quantum reality and its emergent characteristics must be viewed as a whole. "No one bit [subatomic "potentiality"] can be abstracted out and viewed on its own without loss or distortion." (Zohar, 1997, p. 46) Ken Wilber provides a more expansive humanistic definition of contextualism that, "Meaning is context-dependent, and contexts are boundless." (Wilber, 1998, pp. 121 & 131; Wilber, 2000, p. 89) Abraham Maslow maintains that an important aspect of self-actualization is a pursuit of meaning attached to work, which is, "…much like stressing the high human need for a system of values, a system of understanding the world and of making sense out of it." (Maslow, 1965, p. 29; Maslow, 1998, p. 39) Elsewhere, he fans the term "meaning" into 14 values of being, most often referred to as B-values, i.e. being values (Maslow, 1994, p. 92; Maslow, 1999, p. 93). They include wholeness, perfection, completion, justice, aliveness, richness, simplicity, beauty, goodness, uniqueness, effortlessness, playfulness, truth, and self-sufficiency. In, *Toward a Psychology of Being*, Maslow insists that the B-values, "are obviously not mutually exclusive. They are not separate or distinct, but overlay or fuse with each other. Ultimately they are all facets of Being rather than *parts* of it." (p. 94) Similarly, efforts to study the facets of the human reality by abstracting the intellectual, emotional, or spiritual influences distort the thing studied. The human reality system must be studied as a whole, because it functions as a whole, influences behavior as a whole, and evokes emergent behaviors as a whole.

The three influences are merely a convenient way to discuss the construct, because linear thinking is so deeply embedded in research history as well as the personal and cultural history of most researchers and employees. The nonlinear holistic character and the messy, webby, interconnected nature of the reality system are the reasons that the model in Figure 1 features a circular shape, with variability and uncertainty evoked by the uneven colored background and interconnectivity suggested by the meandering arrows. The reality system can be expressed in a variety of ways and may viewed as a further development of Lewin's "life space," described by his field theory or as a non-linear, non-hierarchal expression of Abraham Maslow's hierarchy of needs, which later elicited the concept of Eupsychian management. In addition, Holton (2003) provides a fascinating illustration of Albert Einstein's efforts to grapple with the three influences of his own reality.

Kurt Lewin's reality is best known by the unfreeze-change-refreeze model of organizational change and the cursory two-dimensional force field diagrams that commonly appear in textbooks. Sadly, both significantly misrepresent the life's work of the renowned social scientist, who was generations ahead of his time.

The unfreeze-change-refreeze organizational change model was only introduced in the last year of Lewin's life (Rosch, 2002) and is typically represented as a migration from one equilibrium state to another more desirable one, i.e. from one condition of relative constancy to another (Goldstein, 1994, pp. 14 & 63). Lewin's actual view includes much more dynamic quasi-stationary equilibria, where "group life is never without change; it merely exhibits differences in the amount and type of change." (Gold, 1999, p. 279; Lewin, 1951, p. 199; Lewin & Dorwin, 2000, p. 308) He emphasizes the importance of characterizing objects "…by their interdependence rather than by their similarity or dissimilarity…" and discusses "…wholes of such a high degree of unity that it is hardly adequate to speak of parts." (Lewin & Dorwin, 2000, pp.163, 244-245 & 272-273) However, notwithstanding his assertions to the contrary, Lewin did exert some effort attempting to analyze parts of wholes, at least qualitatively. Nevertheless, dynamism and interdependence of Lewin's quasi-stationary equilibria dominate his work and comport well with the Reality System Theory.

The simplistic force field diagram typically found in textbooks and other publications belies the complexity and the continuously changing nature of the force field and life space concepts to which Lewin devoted most of his career. Significantly, his work is heavily influenced by his fascination with the natural sciences, evoked by a fluid, holistic German educational system and continued throughout his life (Marrow, 1969, p. 6). He describes the human reality as a "complex energy field," explaining virtually all behavior as a change in the state of the field within a unit of time, representing the change in any variable by dx/dt (Lewin & Dorwin, 2000, p. 161; Marrow, 1969, p. 30). Lewin's use of mathematical notation from the calculus strongly suggests that the field is a continuous irreducible whole. His psychological energy field is conceptually very similar to an electric, magnetic, or gravitational field in the physical realm. The psychological field is, "A totality of coexisting facts which are conceived of as mutually interdependent…" Since an individual is always functioning within the context of a larger environment, behavior is evoked by a "constellation of interdependent factors" and is a function of both the person and the environment, which he collectively refers to as an individual's life space and as necessary expands the concept to include the life space of any group (organization) or society. Using his mathematical notation, $B = F_{(P,E)} = F_{(LSp)}$, where B, F, P, E, and LSp are respectively behavior, function, person, environment, and life space (Lewin, 1951, p. 240; Lewin & Dorwin, 2000, p. 338). Lewin repeatedly emphasizes the wholeness and the interdependence of all aspects of any life space (pp. 162-163, 214 & 303-305) and that "behavior is derived from a totality of coexisting facts," having the character of a "dynamic field" and that "the state of any part of this field depends on every other part of the field." (p. 187)

Lewin further emphasizes the multi-dimensional nature of the psychological force field and life space by borrowing the concept of "phase space," from the natural sciences (Marshall & Zohar, 1997, p. 58; Nicolis, 1989, p. 331; Thuan, 2001, p. 77). Phase space is a means of graphically representing a system with more and sometimes many more than the three variables associated with the ordinary concept of space (length, width, and height). All variables except time are enfolded into a single point on a graph, which is plotted against time as the system continuously changes. Lewin uses phase space to evoke a qualitative mental image, but not for any quantitative work.

Lewin's psychological field is time dependent to the extent that it includes a psychological past, a psychological present and a psychological future (Lewin, 1951, p. 53; Lewin & Dorwin, 2000, p. 207; Miller, 1995, pp. 215-218). The three aspects of time recognize that the relationships among the many variables in a person's psychological field are constantly changing and therefore the field has time-depth. The inspiration for the time-depth character of a psychological field specifically arises from the special theory of relativity (Lewin & Dorwin, 2000, p. 207), where Einstein develops the relationship between time and ordinary space, in a fashion commonly known at the space-time continuum. The essence of Einstein's theory is that at speeds approaching the speed of light, the past and the future collapse into the present (Shlain, 1991, p. 123). Consistent with the special theory of relativity, Lewin asserts that only the psychological present, albeit conditioned by the psychological past and psychological future, elicits current behavior. The psychological field is just, "…one of the dimensions of the life space existing at a given time." (pp. 163 & 189)
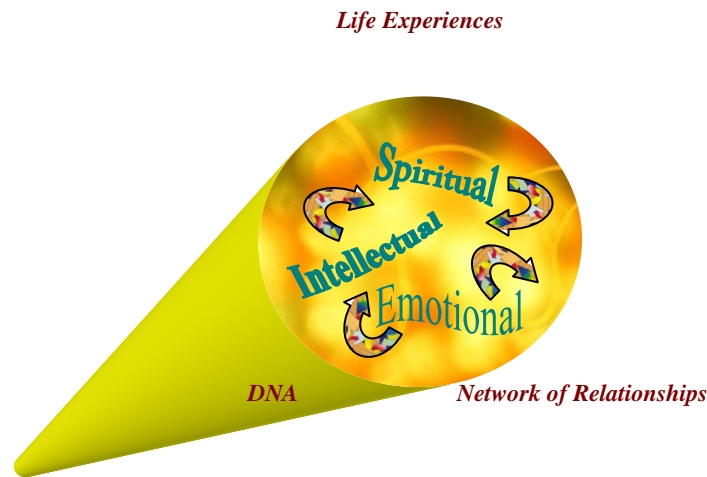

Figure 2: Emerging Human Reality

Lewin's concepts of psychological field and life space are a useful backdrop to the development of Reality System Theory. Visualize an individual's reality as constantly emerging from the dynamic interaction of the influences of his/her DNA (physical/intellectual), network of personal relationships (emotional), and milieu of life experiences (meaning/spiritual), as indicated in Figure 2. The reality is anchored in the past by the facts and memories of the past and also anchored in the future by a hoped for state conditioned by his/her goals. The past and future anchors provide stability and boundaries for behavior in a more chaotic and fluid present. Compare the reality system image with Lewin's concept. He used a complex linear sketch to represent time-depth (Gold, 1999, p. 216; Lewin, 1951, p. 246; Lewin & Dorwin, 2000, p. 342). However, since he collapsed the psychological past and the psychological future into the psychological present as a determinant of behavior, it is reasonable to consider the three aspects of Lewin's theory expressed in terms of reality theory as demonstrated in Figure 3. His psychological past is a fixed, factual memory (a function of the intellect); his psychological future is a hoped for state (a function of the spirit); and his psychological present is a fluid condition subject to the ebb and flow of the emotions and conditions of the moment. The collective interactions form the present field, eliciting present behavior. The clear advantage of Reality System Theory is that it is far easier to engage individuals, teams, and organizations in projects, processes, policies, or organizational changes by appealing to the intellectual, emotional, and spiritual influences of their realities than it is to attempt to deal with numerous different personalities, dozens of character traits, and a virtually limitless diversity of values.
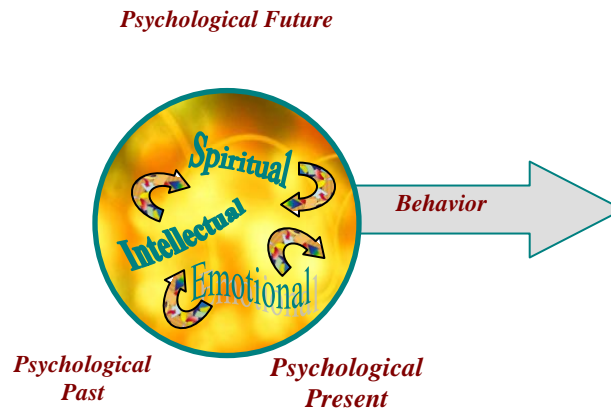
Psychological Future

Figure 3: Lewin's Time-depth Reality Updated

Abraham Maslow's (reality) seminal work on his hierarchy of needs is widely known among business managers, practitioners, and scholars (Maslow, 1987, p. 56). Yet legions of reductionist researchers endeavoring to empirically validate or invalidate the hierarchy of needs have experienced mixed results (Yang, 2003, p. 176), primarily because they missed or ignored the larger understanding of his life's message. Maslow's entire book, *The Psychology of Science: A Reconnaissance* (2002), is a blistering attack on the blind application of the reductive aspects of the scientific method, originally developed by the natural sciences, to individuals and societies (organizations). He powerfully argues:

This artificial habit of abstraction, or working with reductive elements, has worked so well and has become so ingrained a habit that the abstractors and reducers are apt to be amazed at anyone who denies the empirical or phenomenal validity of these habits. By smooth stages they convince themselves that this is the way in which the world is actually constructed, and they find it easy to forget that even though it is useful it is still artificial, conventionalized, hypothetical—in a word, that it is a man-made system that is imposed upon an interconnected world in flux…[and that], when one wishes knowledge of persons or of societies, mechanistic science breaks down altogether (pp. 13-14).

Holistic and reductionist thought have competed for supremacy since the debates of early Greek philosophers. Each philosophy dominated either for varying periods of time or among differing groups of philosophers at the same time. Eventually, the reductionist scientific method emerged and came to dominate Western thought following a string of spectacular successes in the natural sciences. Eventually the reductionist approach to research migrated to the social sciences even though it was a force fit that aroused the objections of renowned scholars like Lewin and Maslow.

After developing and promoting the hierarchy of needs, Maslow repeatedly expands the concept of self-actualization (Maslow, 1971, pp. 40-51; Maslow, 1994, p. xii) and frequently writes about holism (Maslow, 1971, pp. 69-77 & 263; Maslow, 1987, pp. 3, 15 & 211-237; Maslow, 1999, p. 115), the holistic nature of reality (Maslow, 2002, pp. 5, 6, 18, 19, 58, 59, 61, 75 & 101), wholeness, i.e. one of his B-values, (Maslow, 2002, pp. 58 & 122) interconnectedness (Maslow, 1998, p. 88; Maslow, 2002, p. 13), the non-linear character of human behavior, organismic thinking (Maslow, 1998, pp. 88, 134-148, 263 & 279) and Eupsychian Management, a utopian view of a holistic management team, consisting primarily of self-actualized members (Maslow, 1965). He clearly and specifically ties the hierarchy of needs to his more comprehensive holistic views by maintaining that, "Within the sphere of motivational determinants any behavior tends to be determined by several or all of the basic needs simultaneously." (Maslow, 2003, p. 160)

Although the importance of Maslow's larger work far overshadowed his earlier work on the hierarchy of needs, it has largely been neglected because is does not neatly fit the reductionist positivistic model. Instead, the

path of least resistance for many researchers is to criticize the hierarchy of needs, because a) it is easier, b) appears to comport well with prevailing contemporary research philosophy, and c) criticizing one of the greatest thinkers of modern times tends to elevate the critic. Nevertheless, despite its widespread recognition, the hierarchy of needs may indeed be the least of Maslow's contributions to management and human behavior. Although, as will be shown later, an integrated, holistic view of the hierarchy of needs supports the Reality System Theory, Maslow's greater legacy provides a much stronger foundation for the theory.

Albert Einstein's reality is characterized by the 20th Century icon of monumental intellect himself. It is enlightening and supportive to consider his personal efforts to grapple with the three influences of his own reality. In *Einstein's Third Paradise*, Holton (2003) characterizes the first paradise as, in Einstein's words, the "deep religiosity" of his youth arising from the training of his Jewish faith and teachings from the Catholic primary school he attended. The second paradise was the exhilaration and fervor evoked by his work in science as a young adult (Einstein, 1981, pp. 3 & 5). Finally, the third paradise, developed during his middle years, as a fusion of the first two, i.e. scientific and religious views. Einstein had drifted away from the positivistic views of an early intellectual mentor, Ernst Mach toward Max Planck's, "…rather metaphysical conception about the purpose of science…" A common thread through many of Einstein's writings is a deep yearning to reconcile his intellectual and spiritual needs. He revealed in a 1918 speech that such harmony could be achieved by finding a "simplified and lucid image of the world," which for a scientist could become the "center of gravity of his emotional life." He also revealed his interlaced emotional and scientific (intellectual) needs in a letter to Marcel Grossmann where Einstein remarked that, "It is a wonderful feeling to recognize the unity of a complex of appearances which, to direct sense experiences, appear to be quite separate things." (Holton, 2003) Renowned physicist Neils Bohr chided him for his frequent references to God (Einstein, 1981, p. 218). Between 1930 and 1960, Einstein wrote several essays on religiosity that reflected his efforts to reconcile his spiritual and intellectual views. In one of his essays, he reveals the holistic nature of his reality, when he asserts that:

Those individuals to whom we owe the great creative achievement of science were all of them imbued with a truly religious conviction that this universe of ours is something perfect, and susceptible through the rational striving for knowledge. If this conviction had not been a strongly emotional one, and if those searching for knowledge had not been inspired by Spinoza's amor dei intellectualis, they would hardly have been capable of that untiring devotion which alone enables man to attain his greatest achievement (cited in Holton, 2003).

Consider that "rational striving for knowledge," appeals to the intellect; the "emotional" conviction appeals to the emotions; and "inspired by…" appeals to the spirit. Perhaps the integration of the three influences of Einstein's reality are best revealed by his belief that, "The ideals which have lighted me on my way and time after time given me new courage to face life cheerfully, have been Truth (intellectual), Goodness (spiritual), and Beauty (emotional)." [parenthetical reality system influences added] (Einstein, 2000, p. 2) Such is the wholeness and intimate interaction of all three of the influences of Einstein's personal reality.

Beginning with an individual's reality system, it is not difficult to visualize relationships evoked by entangling the realities of two individuals and the emergence of teams and organizations as a messy interconnected network of relationships and intermingled individual realities. The realities at all levels are subject to the ebb and flow of the intellectual, emotional, and spiritual influences at the relevant level.
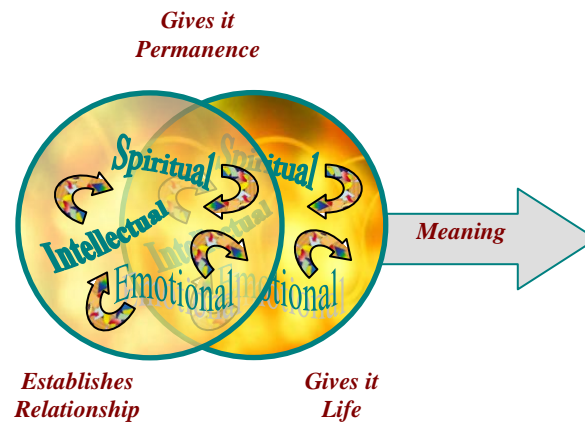
Realities of Relationships and Organizations

Figure 4*:** Formation of a Close Relationship**

The type of culture emerging, especially in organic organizations, is based on a complex web of interconnecting relationships (Maslow, 1998, pp. 89 & 134-148; Sheridan, 1992, p. 1050; Wheatley, 1994, p. 140; Wheatley & Kellner-Rogers, 1996, pp. 86 & 101-103; Zohar, 1997, p. 123). Sheridan demonstrated that employees stay significantly longer at companies that emphasize interpersonal relationship values (p. 1048 & 1050). The deepest, most productive, and longest lasting relationships are evoked, when all three influences of one person's reality or psychological field become engaged (entangled) with all three influences of another person's reality (Figure 4). The respective intellectual influences choose and establish the relationship, the emotional influences give it life, and the spiritual influences give it permanence. Zohar (1997) describes the human self as having three levels, mental (intellectual), emotional, and spiritual, characterizing them as a holistic system. The three aspects of self are, "…interwoven, each feeding—and feeding on—the others. (pp. 10-12) Elsewhere, Zohar (2000) identifies three intelligences, each scientifically rooted in specific types of brain function. Cognitive or rational thought (IQ) is evoked by serial neural connections; "…emotion-driven, pattern-recognizing, habit-building intelligence," i.e. emotional intelligence (EQ) is driven by neural networks; unifying, meaning-seeking thinking or spiritual intelligence (SQ) is associated with unifying neural oscillations (p.12). Emotional intelligence influences the quality of relationships, the short-term intensity, and the ability to effectively manage emotional extremes (Zohar, 2004, p. 64). Daniel Goleman found that a healthy emotional intelligence is a prerequisite for effective cognitive or rational thinking (cited in Zohar, p. 63). In addition to seeking deep meaning, spiritual intelligence performs an integrating, unifying, and binding function (Zohar, 2000, p. 12-15; Zohar, 2004, p. 64). Collectively, the complex holistic interaction among the intellectual, emotional, and spiritual influences forms the realities of individuals, two-person relationships, teams and organizations, establishing their existence, dynamism or life, and meaning or significance.

Ken Wilber, a contemporary champion of holistic thought, maintains that three languages are required to adequately describe the three influences of reality (Wilber, 1998, p. 74; Wilber, 2000, p. 112). "It-language" is the objective language of science and technology (intellectual); "I-language" is the subjective language of consciousness and self-expression, including art and aesthetics (emotional); "we-language" is the intersubjective language of ethics, morals, meaning, and worldviews (spiritual). The intersubjective we-language comports well with Zohar's representations of the integrating and binding function of the spiritual aspect of reality. Wilber further traces similar historic patterns (Table 1). Plato refers to the three aspects of reality as the Good (spiritual), the True (intellectual), and the Beautiful (emotional); philosopher-scientist Karl Popper defined "three worlds," as the objective, subjective and the inter-subjective.

Table 1: Patterns on Aspects of Reality

Source	Aspects of Reality		
Reality System Theory	*Intellectual*	*Emotional*	*Spiritual*
Wilber	It-language	I-language	We-language
Plato	True	Beautiful	Good
Popper's Three Worlds	Objective	Subjective	Intersubjective
Habermas's Validity Claims	Objective truth	Subjective sincerity	Intersubjective justness
Kant's trilogy	The Critique of Pure Reason (objective science)	The Critique of Judgment (aesthetic judgment and art)	The Critique of Practical Reason (morals)

Jurgen Habermas established three validity claims, including objective truth, subjective sincerity, and intersubjective justness. Finally, philosopher Immanuel Kant addressed the same three considerations in his well-known trilogy. Historically, the three aspects of reality have tended to be treated separately. Reality System Theory proposes that the ordinary behavior of individuals, teams, and organizations is continuously and holistically influenced by all three. While one influence may dominate in any given situation, it cannot be isolated, to the exclusion of the other two influences.

In the same manner that a relationship forms between two individuals, groups, teams, organizations, and societies form collective realities (cultures) that are the net effect of the entangled realities of growing numbers of participants. According to Zohar (1994), "…relational holism draws the unfixed aspects of the self into ever wider circles of creative relationship—the intimate partner, the family, the group, the nation, "humanity" itself…to define, a larger, collective entity—to derive new layers of its self-definition from that further reality…" (p. 114) Visualize a sequence of nested realities arising from the reality of an individual to the reality of a two-person relationship and then to the realities of teams, departments, divisions, and organizations. Each successive reality exhibits not only the characteristics of the previously enfolded realities, but also exhibits new emergent characteristics, not observed in the enfolded realities. Philosopher Arthur Koestler coined the word "holon" to describe any system of nested systems. Holon is rooted in the Greek words for "whole" and "part" or whole/part. It suggests that any reality is itself a whole, but at the same time an inseparable part of other realities. While it may be tempting to think of nested realities as a hierarchy, implying distinct levels, Koestler referred to them as a holarchy, because of their intermingled and inseparable nature (Wilber, 1998, p. 67; Wilber, 2000, p. 17).
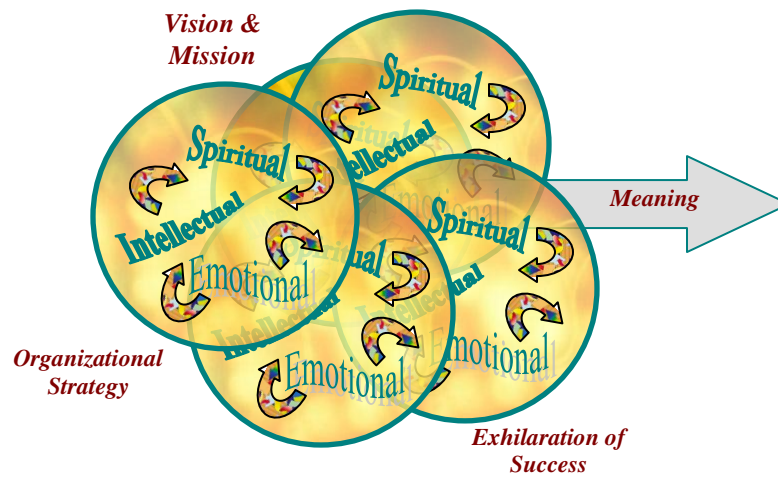

Figure 5: Emergence of an Organization

An organization's reality (Figure 5) is an intricate and dynamic labyrinth of entangled realities (Zohar, 1997, pp. 11 & 12) among all the members of the organization and the stakeholders outside the organization. The organizational strategy is a function of the intellect; the exhilaration of periodic successes and the growth of relationships are functions of the emotions; and the organization's vision and mission are functions of the spirit that provide organizational stability throughout emotional and success/failure cycles.

Organizations are being progressively viewed as learning organizations (Cooperrider, Whitney, & Stavros, 2003, p. 18; Morgan, 1997, pp. 86-100; Senge, 1990, p. 14) and living systems (Morgan, 1997, pp. 33-71; Senge, Scharmer, Jaworski, & Flowers, 2004, pp. 5-7; Wheatley, 1994, pp. 23, 107, 119, 129, 132, 133 & 140; Wheatley & Kellner-Rogers, 1996, pp. 3, 28-45, 50 & 81). Boundaryless organic organizations, in particular, have emergent and synergistic qualities that result from the messy entanglement of the complex nonlinear realities of employees and other stakeholders (Wang & Ahmed, 2003, p. 59). Consequently, an organization may also be viewed as having a reality system that includes intellectual, emotional, and spiritual influences. The same three influences shape the organization's culture. Weymes (2003) found that strong networks of relationships have a greater influence on the success of an organization than strategy, systems, and processes. In the language of the Reality System Theory, the keys to knowledge creation and performance are inspiration (spiritual), innovation (intellectual), and the conversation (emotional), by which employees share information among themselves and with other stakeholders (p. 320). Similarly, Pfeffer (2003) maintains that work must be (a) interesting, (b) provide a sense of connection and positive social relations, (c) be meaningful, and (d) provide the ability to live an integrated life.

Reality System Theory argues that employees are fully engaged and most productive, when the three influences of their realities, are collectively compatible and entangled with the corresponding influences of the realities of departments, divisions, teams and the analogous influences of the organization's reality. In other words, a focused proactive culture emerges, when the tasks, processes, projects, procedures, policies and organizational changes are intellectually challenging, emotionally stimulating, and spiritually meaningful or satisfying.

Since the rapidly growing interest in workplace spirituality is a relatively recent phenomenon, research is limited and a consensual definition of "spirituality" is somewhat elusive. Notwithstanding the apparent fluidity of such a definition in the literature, Giacalone and Jurkiewicz (2003, pp. 6-9) have masterfully analyzed fourteen of them. A brief overview reveals references to spirituality as an expression of ultimate concerns (Emmons, as cited in Giacalone & Jurkiewicz, 2003); ultimate personal truths (Wong, as cited in Giacalone & Jurkiewicz, 2003); living meaningfully with ultimacy (Bregman & Thierman, as cited in Giacalone & Jurkiewicz, 2003); a relationship with a higher power (Armstrong, as cited in Giacalone & Jurkiewicz, 2003); a yearning to find our place (Benner, as cited in Giacalone & Jurkiewicz, 2003); a human dimension that transcends the biological, psychological, and social aspects of living (Mauritzan, as cited in Giacalone & Jurkiewicz, 2003); ultimate purposes (Tart, as cited in Giacalone & Jurkiewicz, 2003), striving toward the divine (Dale, as cited in Giacalone & Jurkiewicz, 2003); and an animating force that gives one's life meaning and purpose (McKnight, as cited in Giacalone & Jurkiewicz, 2003). The commonality in the definitions is the yearning for meaning, significance, and purpose through something bigger or greater than one's self. The intent of "spiritually meaningful" as used above and throughout this work is that employees find themselves in a situation where their work provides long-term meaning and significance. It satisfies their deepest longings and confirms that they are an integral and important part of something much bigger than the tasks they carry out on a routine basis.

Since Reality System Theory is newly synthesized holistic theory, it cannot be directly researched, as a whole, in the literature. Nevertheless, the culture of self, formed by an individual's reality, and the respective cultures of teams and organizations may serve as surrogates for the corresponding reality systems. In so doing, it is much simpler and more purposeful to view the culture-reality as the three interwoven, inseparable intellectual, emotional, and spiritual influences than the larger complex group of varied dimensions, frequently associated with the concept of organizational culture.

Globalization and rapid advances in information technology have produced unprecedented competitive pressures (Brockbank, 1997, p. 156). According to Mandl and Sethi, the business environment is, "being reshaped by three converging upheavals: (1) globalization, (2) constant and often discontinuous change, and (3) a revolution in information technology (1996, p. 259). Beer (1997, p. 84) and Hewitt (1997, p. 41) reinforce the notion that the

marketplace is being aggressively impacted by globalization, continuous change, deregulation, and rapid advances in information technology. Recent data indicate that nearly 85% of the United States economy is influenced or affected by international competition (Sherman, Bohlander, & Snell, 1998, p. 7). Remaining competitive in a business environment characterized by a confluence of new competitive pressures can be achieved by considering changes over a larger span of time and using time-based patterns to synthesize an approach that is compatible with the contemporary marketplace.

In the late 19th Century and the first half of the 20th Century, American business was capital intensive. Businesses improved their competitive positions by improving the efficiency of manufacturing processes and skilled labor. Ultimately, short of new product development or a quantum leap in new technology, businesses tended to reach a point of diminishing returns in their quest for improved efficiency. The next wave of efficiency improvements was in the field of logistics. There was a quantum leap in logistical efficiency, provided by companies like Federal Express and UPS, aided by emerging technology. Eventually, the quest for logistical efficiency also reached a point of diminishing returns. Subsequently, the Information Age provided wide-ranging opportunities for stimulating creativity and improving efficiency by information management, facilitated with rapidly advancing computer and communications technology, including the Internet. However, all such improvements are currently available to competitors on a global basis. The last remaining source of inefficiency is people and their relationships.

The inefficiency attached to people is a function of poor communication skills, lack of trusting relationships, motivations driven primarily by self-interest, and the willingness of some to compromise ethical standards. The collective effect is that creativity is hindered and productivity is beneath its potential. Despite continuously changing conditions, creativity is hindered because people fear criticism for any activities that deviate from the tightly-controlled procedures that have been successful in the past. Productivity is fettered, at the organization's expense, by the extensive time employees commit to speaking with others or preparing memoranda and other documents to insulate themselves from criticism or to promote their own self interest. Such losses can only be addressed by changing the organizational culture to encourage supportive relationships, build a network of trust, reward creativity, raise ethical standards, create an environment that encourages and rewards employees that transcend self, and aligns the mission and values of the employees, teams, and organization.

In the past, improvements in manufacturing processes, logistics, and information management were primarily dependent on the intellectual capacities of individuals, groups, and organizations. However, the cultural changes required to induce supportive relationships, inspire trust, facilitate creativity, infuse and embed high ethical standards, inspire transcendence of self, and align missions and values cannot be achieved with a strictly, or even largely, intellectual approach. People are intellectual, emotional, and spiritual creatures. All three influences operate all the time, varying only in degree, and all must be engaged to change the soul (culture) of an organization.

Reality System Theory explains many phenomena, including the successful engagement of employees for new projects, processes, policies, or organizational change. Recall how the messy intermingling of three aspects of each employee's reality, with the realities of all the other employees evokes the organization's reality system. The relationship among the employees' complex nonlinear realities and the organization's reality elegantly illustrates the route to maximum engagement. The individual employee's reality system initially resists, and then acknowledges, accepts, adopts, and ultimately becomes an advocate of the vision and mission (Figure 6). Note the similarity between Figures 6, 1, and 2. Acknowledging the vision/mission is a function of the intellect; accepting it is a function of the emotions, and adopting it is a function of the spirit (the employee's inner spirit becomes aligned with the organization's vision/mission). When the organization engages all three parts of the employee's reality he/she becomes fully committed to the movement and begins to enthusiastically advocate the overall mission and the strategies for fulfilling it.
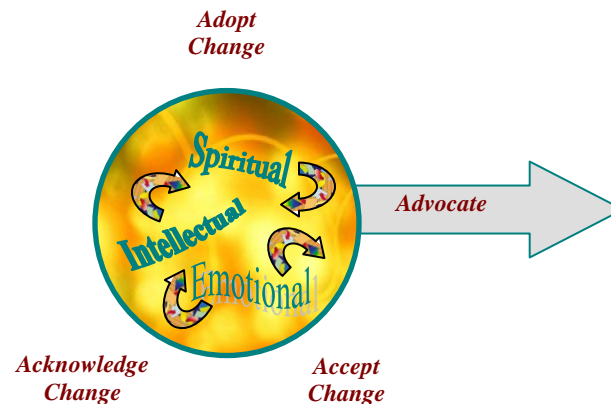
Figure 6: Process of Change

Reality System Theory offers the opportunity to consider a holistic view of employee, team and organization realities, by defining and characterizing a culture that elicits maximum commitment, by engaging all three influences of each employee's reality (intellectual, emotional, and spiritual). The deep historic roots of holism; as well as the trends in management, motivational, and leadership theories; has been examined through an analysis and critique of extant literature. Each theory is interpreted and reframed to establish the reasonableness of a holistic Reality System Theory. Subsequently, the literature review considers the streams of contemporary research on the separate intellectual, emotional, and spiritual influences, and the emergent and synergistic effects of the merged influences.

PHILOSOPHIC HISTORY AND SPECIFIC TRENDS IN MANAGEMENT

At least since the time of the early Greek philosophers, about 500 B.C., there has been a continuing philosophical debate regarding the relative merits of a holistic worldview versus a reductionist or atomistic worldview. Heraclitus maintained that all things are in a continuous state of flux and that even smallest bits of matter contain unseen movement (Durant, 1961, p. 52). His views distantly foreshadowed modern quantum theory and chaos theory. Heraclitus was fond of illustrating his view by saying that, "You cannot step twice into the same river; for fresh waters are ever flowing in upon you" (Russell, 1972, p. 45). The idea of continuous change implies a holistic, sometimes chaotic, systems view of things, characterized by an apparent inability to control or predict the future of the movement.

In contrast, Parmenides insisted that nothing changes. If nothing changes, then virtually anything can be understood by breaking it down into its component parts for detailed study. At about the same time, Leucippus proclaimed that, "Everything is driven by necessity," an early conception of the cause and effect view of the universe. His philosophy is severely restricted by the absolute term "everything." His pupil, Democritus, later insisted that, "In reality there are only atoms and the void" (cited in Durant, 1961, p. 52). These and other atomists believed that anything can be deconstructed to its smallest component parts and that truth can be discovered by learning about the parts and using that knowledge to reconstruct the whole. Such a path evoked by reductionist thinking eventually lead to the scientific method, which emerged many centuries later. The debate between advocates of holism and advocates of reductionism has continued up to the present time. Although Reality System Theory is new theory, it is essential to understand that the holistic nature of reality theory has millennia-deep roots and that the diversion to an artificial over-emphasis on reductionism is relatively recent.

Of particular interest is the development of the scientific method, primarily a positivist reductionist approach to research, which became embedded in Western culture. It was developed by natural scientists and later adopted by social scientists, to satisfy their desire for rigor (a term which, by definition, narrowly confines the thought process and tends to be antagonistic to the fluidity of holistic thought). In the last century, the scientific method and its associated reductionist thought process has dominated the research of social scientists.
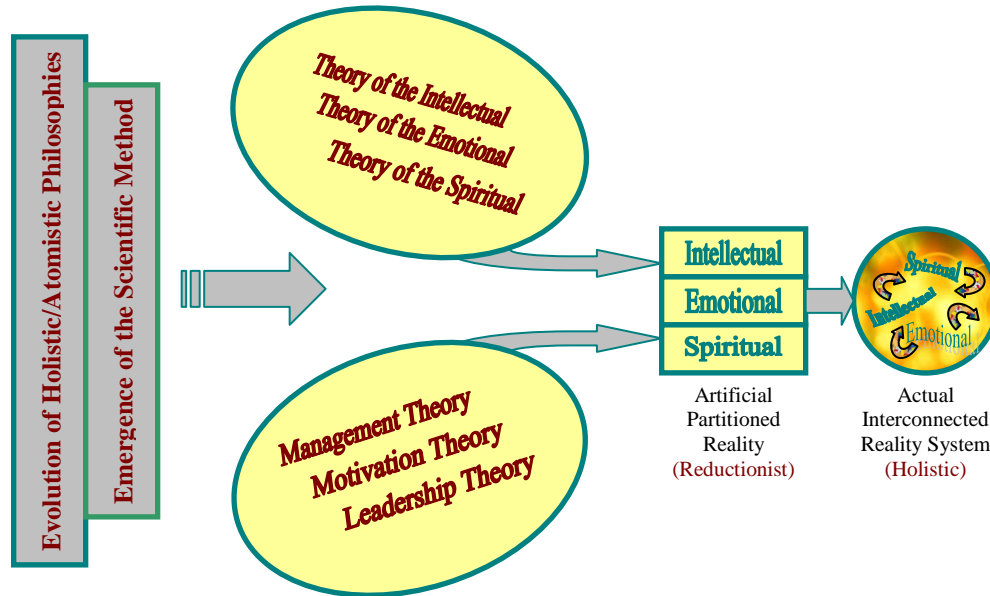
Figure 7: Development of the Emphasis on Reductionism and the Trends toward Holism

Figure 7 tracks the philosophical migration that eventually evoked modern reductionist thinking at the expense of holistic thinking. One major effect of the pattern was the progressive reliance of researchers on what they perceived as a purely intellectual pursuit of new knowledge. Emotional and spiritual influences were excluded insofar as possible from the researcher's thought processes and also lost favor as research targets. Emotional and spiritual influences were considered to be sources of bias to the researcher and disallowed as subjects of research because they were not objective and therefore were not considered part of the field of science.

Trends in management theory, motivation theory, and leadership theory all follow similar paths, each studied initially as a strictly intellectual pursuit. All three trends later consider the emotional needs of employees and managers followed, in recent years, by considerations of the spiritual needs of employees and managers. These three parallel paths will be traced in a future paper. For now, it is sufficient to recognize that most studies continue a reductionist focus on each area in isolation, which implicitly envisions the partitioned reality in Figure 7, a clearly artificial construct. The natural next step is to seriously consider a holistic reality system that recognizes the webby messy interconnected nature of the human reality. Similarly, separate intellectual, emotional and spiritual research streams progressively and inescapably consider more than one of the influences, effectively pointing to the need for considering a holistic reality system. The patterns will be explored in a future paper.

Brief Evolution of Management, Motivational, and Leadership Theory

Management theory has moved from the scientific management-oriented efficiency studies of the 1920s and 30s (Robinson, 2005, p. 32) through a series of progressively more people-oriented concepts to the organizational culture-based theories of the last 10-15 years. Overall, theory has migrated from a machine view of people to a relational systems view of people guided by an inner spirit of individuals and the collective spirit of teams and organizations. Early theorists (Zohar, 1997, p. 5) sought the order, control, and predictability that they seemed to find in the natural sciences and the scientific method, rooted in Newtonian mechanics.

The Newtonian revolution, already several hundred years old, was based on the atomistic notion that all things could be reduced to their smallest, most elemental parts and that the things could be best understood by studying the parts. Further, the relationships and behavior of the parts could be accurately predicted with simple mathematical formulae.

The Newtonian revolution evoked a worldview that pervaded all Western culture and was later manifested in Fredrick Taylor's scientific management (Zohar, 1997, p. 105), a concept which still lingers today in forms such as management-by-objectives, benchmarking, and reengineering. However, the drive for efficiency-at-any-cost tended to deprive people of their humanity, by regarding them as machine-like things, which could be manipulated at the will of the leaders. Although management science did improve efficiency, the associated dehumanization would cause problems in future years.

The long-term trend emphasizes the intellectual, emotional, and spiritual influences in approximate sequence. The early work of Fredrick Taylor (Fleischman, 2000, p. 597), Frank and Lillian Gilbreth (Dean, 1997, p. 31), Henri Fayol (Crainer, 2003, p. 42), and Max Weber (Gajduschek, 2003, p. 701) was almost entirely devoted to an intellectual pursuit of organizational planning and improving the task efficiency of employees.

Later developments using quality circles, total quality management and self-managed teams began to recognize the importance of engaging the emotional part of employees, by building relationships and enthusiasm for their work. Glacel (1997) reports that, "Honest and real feelings expressed by team members help stimulate new ideas" and build the trust, "that a team needs to be high performing." To which Peter Senge (2004) recently added, "…a team that can't tell the truth about its emotional state limits its strategic thinking as well, because the cognitive and emotional are so connected." (p. 39)

More recent concepts of systems thinking, the learning organization, and empowerment appeal to the spirit of employees and the spirit of the organization. In *The Fifth Discipline: The Art & Practice of the Learning Organization*, Peter Senge's (1990) seminal work on systems thinking, he aligns with Henry Ford's beliefs that:

We rush too much with nervous hands and worried minds. We are impatient for results. What we need…is reinforcement of the soul by the invisible power waiting to be used…I know there are reservoirs of spiritual strength from which we human beings thoughtlessly cut ourselves off…I firmly believe that mankind was once wiser about spiritual things than we are today. What we now only believe, they knew. (p. 140)

Fourteen years later, Senge reaffirmed his earlier work saying that, "One basic way to expand our efficacy… is through integrated (emotional, mental, physical, and spiritual) growth and enhanced wisdom. This means growing in our sense of connection with nature and with one another…" (2004, p. 212)

Recently, a new emphasis on workplace spirituality, servant leadership and values-based leadership has emerged. Various writers have referred to the inner life, the spirit, or the soul of an employee, group, or organization. According to Dorothy Marcic (1997, p. 18), "The things we try will not succeed unless they address the organization's spiritual core…" Guillory (2000, p. 25) adds that, "…adaptation based upon enduring spiritual values promotes behavior that is truly beneficial to customers, the organization, and the business system." Finally, "Leadership begins by acknowledging the presence of the soul." (Izzo & Klein, 1999, p. 6)

Work in the natural sciences manifested in the scientific method and rooted in Newtonian science provided a powerful metaphor and model that fully engaged early management theorists. But in the last hundred years, science has changed dramatically. The new physical and life sciences, focusing on quantum mechanics, field theory, chaos theory, self-organizing systems and dissipative structures, have revealed a more complete understanding of the living and nonliving universe as a vast network of complex interconnections, at all levels, from the sub-atomic world to intergalactic space (Wheatley, 1994, p. 6). The new science metaphor is an important illustration of the holistic nature of reality and the spontaneous and emergent characteristics of systems that cannot be known by reductive study. In this context, "chaos" does not refer to disorder, but rather the emergence of order at unpredictable bifurcation points within a chaotic system. As the natural sciences have migrated from a linear, atomistic, strictly objective, readily observable, predictable, cause and effect, reductionist world view to a, nonlinear, relational, chaotic, holistic understanding of complex, unpredictable systems in the physical world, a few social scientists have developed a greater appreciation of the, unstable, free-flowing, and unpredictable characteristics of the social realm (Kiel & Elliott, 1997, p. 2). If it was important for the early management theorists to model their work as an extension of the natural sciences of the late 19th Century and early 20th Century, it is as least as important to consider the relevance to management of the new science in the early 21st Century.

As a metaphor and model, the new science has at least two important implications for management. It (a) suggests better ways to create and manage organizations and (b) provides support for consideration of workplace spirituality.

First, "All the sciences of the twentieth century, both physical and biological, have become holistic. They show that the world does not consist of separate, isolated parts but rather of intricately interrelated systems" (Zohar,1997, p. 11). It is the holism contrasted with the traditional reductionism that umbrellas a host of new management considerations. For example, chaos theory, at the level of conscious living, and quantum theory, at the sub-atomic level, both demonstrate that natural systems and, at least metaphorically, suggest that organizational systems are characterized by a complex network of interconnections and relationships that evoke uncertain and unpredictable behavior (Kiel & Elliott, 1997, p. 14; Morgan, 1997, p. 266; Wheatley, 92, p. 127).

Field theory in the natural sciences has been used as a metaphor for individual and organizational fields in very fluid organizations, where the organization's vision and mission are viewed as an information field, rather than a destination (Kiel & Elliott, 1997, p. 273; Wheatley, 1992, p. 12).
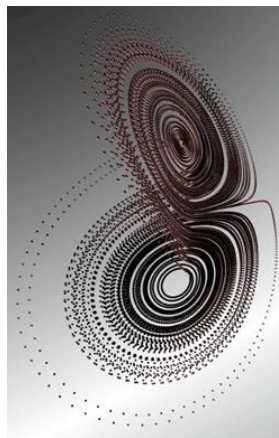

Figure 8: Lorenz Attractor

Fractals graphically evidence the serious limitations of reductionism by revealing patterns in the complex behavior of natural and organizational systems (Morgan, 1997, 104; Stacey, 1992, p. 55; Wheatley 1992, p. 129). Fractals are generated by daisy chaining several simple mathematical equations, using the output from one equation as the input for the next and finally using the output of the last equation as the input for the first one. The calculations are conducted through millions of iterations; the results are plotted graphically revealing intricate and highly organized patterns that emerge from apparent chaos. Figure 8 illustrates the famed Lorenz attractor that was one of the first fractals discovered during the emergence of chaos theory. It was not possible to see these images before the development of advanced computers.

As in chaos theory, dissipative structures (self-organizing chemical systems) demonstrate that order can arise from disorder and that such order is not knowable by reductionist inquiry (Kiel & Elliott, 1997, p. 302; Morgan, 1997, 263; Stacey, 1992, p. 12; Wheatley, 1992, p. 21). Similarly, creativity is more readily sparked in organizations, characterized by a very fluid flow of information and autonomous teams. Indeed, Wheatley suggests that,

...the new physics cogently explains that there is no objective reality out there waiting to reveal its secrets. There are no recipes or formulae, no checklists or advice that describes "reality." There is only what we create through our engagement with others and with events. Nothing really transfers; everything is always new and different and unique to each of us. (p. 7)

Second, the new science also points to phenomena outside the reach of the five physical senses thereby providing a reasonable basis for contemplating the existence of a spiritual realm and supporting recent emphases on workplace spirituality. Newtonian science is based on a three-dimensional space-oriented view of reality, which is both limited and isolated. Einstein added the fourth dimension of time, creating the space-time continuum, which added movement and limited openness to the otherwise closed Newtonian view of reality (Thuan, 2001, p. 238; Zajonic, 1993, p. 278). More recent researchers, such as David Bohm, describe an implicate order, a characterization of a higher-dimensional reality (2004, p. 238). Thuan (2001) declares that as many as eleven dimensions are required to unify electromagnetic forces, with strong and weak nuclear forces (p. 240). Complex systems, such as fluid flow, are "thought of as potentially infinite-dimensional systems." (Gleick, 1987, p. 208). As a heuristic, numerous researchers have subsumed multi-dimensional systems into phase space, a technique for graphically visualizing complex dynamic systems by collapsing all the dimensions into a single point, graphically monitoring the time-based movement of that point, and interpreting the emergent patterns (Nicolis, 1989, p. 331; Kiel & Elliott, 1997, p. 27; Lorenz, 1995, p. 41; Wheatley, 1992, p. 122; Williams, 1987, p. 23).

Virtually all the multi-dimensional constructs recognize a very large number of variables in a complex, dynamic, continuously changing environment that is not amenable to the traditional reductionist forms of investigation. Such complex systems must be treated holistically. As the number of dimensions increases, objectivity decreases with respect to physical senses and consideration of workplace spirituality or the influence of a Supreme Being becomes increasingly reasonable.

The Reality System Theory, a holistic understanding of the human reality and its continuous intermingling of inseparable intellectual, emotional, and spiritual influences, emerges as the natural next stage of this trend and similar trends in motivational and leadership theories. The trends and the operation of the Reality System Theory are particularly visible in the migration from the traditional hierarchal organizational structure to the more contemporary organic structures.

Over time, motivational theory migrated from external techniques for manipulating people to internal approaches for inspiring people, finally reaching an understanding that both internal and external factors function as a motivational system. Space does not permit a detailed tracking of motivational theories which have already been well documented.

However, limited observation reveals that through the 1940s, most motivational efforts seemed to favor a materialistic carrot and stick approach. Such notions were broadly expanded by the well known hierarchy of needs (Figure 9), first published in two papers by Abraham Maslow in 1943 (Maslow, 1999, p. viii). The hierarchy, typically presented as sequential layers in a triangle or pyramid diagram, became widely known through his book *Motivation and Personality*, originally published in 1954 (Maslow, 1987, p. xi). From bottom to top, Maslow identified the needs as physiological, safety/security, belonging/social, esteem, and self-actualization (Zohar, 1997, p. 16). In terms of Reality System Theory, physiological and security needs have an intellectual basis, social needs are primarily emotional, esteem needs are emotional/spiritual, and self-actualization needs are spiritual. Although the research support for the hierarchy of needs has been weak (Biberman & Whitty, 2000, p. 20; Bobic & Davis, 2003, p. 248), Maslow did identify a full range of needs that subsequently appeared, in various forms, within the framework of virtually all subsequent motivational theories. The needs are real, but not necessarily hierarchal and, at any given time, multiple or overlapping needs may induce a particular behavior (Bobic & Davis, 2003, p. 250). Generations of atomistic, reductionist, linear-thinking researchers have been distracted by attempts to either support or invalidate Maslow's hierarchy while seemingly ignoring the holistic theory that Maslow initially espoused early in his career and increasingly dwelled upon in his later years (Maslow, 1965, p. 108; Maslow, 1968/1999, p. 115; Maslow, 1970/1987, p.11; Maslow, 1970/1994, pp. xi & 92; Maslow, 1971/1993, p. 69).
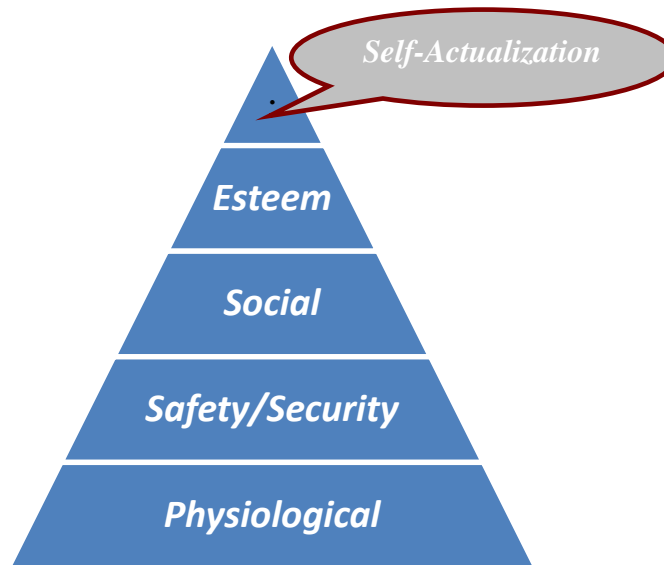
Figure 9: Hierarchy of Needs

Maslow's hierarchy of needs provided a foundation for several subsequent theories including Frederick Herzberg's development of the motivation-hygiene theory (Herzberg, 1965, p. 366-367; Tuten & August, 1998, p. 554), David McClelland's three needs theory (Fateh-Sedeh, Derakhshan, & Manochehri, 1987, p. 31), Edwin Locke's goal-setting theory (Locke & Latham, 2002, p. 57), and Victor Vroom's expectancy theory (Rumlall ,2004, p. 56)

The trends in leadership theory initially adopt an intellectual view, later recognize the inescapable emotional influences in relationships and more recently explore the spiritual influences on the leader and those around him/her. Overall, leadership theory has migrated from a focus on the leader to a focus on the follower. The trends provide all the elements to support the Reality System Theory. A detailed analysis of the trends is reserved for a future paper. Only a summary of current leadership issues is profiled here.

Although servant-leadership first emerged, about 1970, as a legitimate business process, it is rooted in virtually every major religious tradition. It was espoused and demonstrated in the past by Buddha, Moses, and Jesus and in contemporary times by Mahatma Gandhi, Martin Luther King, Jr., Mother Teresa, Nelson Mandela, and Dalai Lama (Cavanaugh, 2000, p. 160; Zohar & Marshall, 2000, p. 259; Zohar & Marshall, 2004, p. 56). Nevertheless, the concept of servanthood had not typically been associated with Western business management. In an essay entitled, "The Servant as Leader," Robert K. Greenleaf defined servant-leadership as:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (Spears, n.d.)

This was the business world's explicit link to human spirituality, the third part of the reality system. It was the missing link, the absence of which had confounded countless works of reductionist research that reflected a robotic view of people and neglected consideration of values and purpose-driven behavior.

In the same essay, Greenleaf wrote that, "a new moral principle is emerging…" one "which holds that the only authority deserving of allegiance is that which is fully and knowingly granted by the led to the leader." (cited in Pepper, 2003) Larry Spears (1998, pp. 4-6; Greenleaf, 1998, pp. 5-8) identified ten major attributes of servant-leadership in Greenleaf's writings, including listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (cited in Russell & Stone,

2002). Note that most of the attributes focus on the follower. To some, it may appear that the organization's goal of making a profit and meeting the personal needs of employees are polar opposites, a not uncommon conclusion in an individualistic Western culture. A better view is that profit-making and needs-meeting are complementary, because an elevation of organizational culture, along with an improvement in teamwork leads to improvements in efficiency and effectiveness (quality and quantity) of the organization's product or service.

One of the most recent incarnations of leadership theory is Level 5 leadership, a term coined by Jim Collins and a team of 20 researchers, during a five-year, 15,000-hour, effort (Collins, 2001, p. 3). They carefully screened 1,435 companies, including the Fortune 500 companies, to ultimately identify 11 companies that had successfully made the transition from good companies to great ones, in terms of controlled-context stock performance (p. 219). One of the characteristics shared by the eleven "great companies," but not shared by comparison companies is Level 5 leadership, defined as a blend of "…extreme personal humility with intense professional will [to achieve goals]." (p. 21) Humility is a function of the spirit and a key characteristic of servant-leadership.

Covey maintains that, "…humility is the mother of all virtues—because it promotes stewardship. Then everything else that is good will work through you." (Covey, 1991, p. 54) Zohar (2004, p. 30) adds that, "Companies rich in spiritual capital maintain a sense of deep humility. According to Marcic, "When partnered with competence, humility unleashes great power in organizations." (1997, p. 81) Humility is the sense of being part of something much larger than oneself; it readily defers and gives credit to others, not seeking attention or personal glory. A humble leader uses power wisely; the absence of humility leads to an actual or perceived abuse of power and the associated resistance that it breeds.

While the backdrop of trends in management, motivational, and leadership theory provides important grounding for contemplating Reality System Theory, it is also valuable to consider how research has treated the intellectual, emotional, and spiritual influences, of that theory. It is proffered here that the influences cannot be isolated without altering the influence itself. The reality system must be studied holistically. Nevertheless, previous work on individual influences provides a useful heuristic.

Recall that Figure 7 tracks the flow of philosophical thought that evoked modern reductionist thinking, largely at the expense of holistic thinking. Several research streams emerged that eventually demonstrated the need and importance of collectively investigating intellectual, emotional, and spiritual influences on management decisions and activities. Evaluation of the three streams of research is specifically reserved as a topic for a future paper.

SUMMARY

It is often said that a championship athletic team has "heart" or "good chemistry" or an especially successful organization, like Southwest Airlines is known by the "spirit" of the organization (Freiberg & Freiberg, 1996, pp. 326-327). These euphemisms are used to recognize a real but intangible difference in superior athletic teams or high performing organizations. It is a difference that is difficult to articulate, at least in part because the English language of the intellectually-oriented Western culture is particularly rich in intellectual vocabulary, but limited in emotional and spiritual vocabulary. Notwithstanding the linguistic limitations, Reality System Theory readily characterizes the "heart," "good chemistry," or "spirit" of winning organizations as the intermingling of the intellectual, emotional, and spiritual influences of the participants and the alignment of the influences with the interests and mission of the organization. As discussed in previous subsections, Lewin, Maslow, and Einstein all clearly understood the wholeness of the human reality. It is time to build upon their elegant foundation, recognizing the reality of the human systems, and taking them to the next stage.

AUTHOR INFORMATION

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