

PART THREE: PRACTICE

CHAPTER SEVEN

EROS AND ORGANISATION

In this Chapter, my methodology as set out in Chapter Four is used. I give an account of practice, and then reflect on this in three iterations of reflective writing.

My reflective writing holds an embodied sense of the erotic as I make connections between eros, idealism, wholeness, and the dynamic of pleasure arising from contradiction.

I address my concerns with Torbert's Leadership Development Framework (Fisher, Rooke and Torbert, 2000) in this Chapter.

The reader should note that these writings create the data from which my findings are drawn, and I provide a summary at the end of the Chapter.

ACTION ACCOUNT: LEADERSHIP PRACTICE IN WHHA

Setting the scene

With the exception of temporary holiday jobs, I have always worked in the public sector or in a voluntary organisation. Most of my career has been in the social housing sector. With increasing central government intervention in local government, which started in the mid-1980's and has continued almost unabated since, the institutional structures and the aims of social housing has been shaped by public policy.

With the introduction of private sector funding to supplement the government's capital grants for developing new housing in 1985, the housing association movement began to develop new housing, a role that had traditionally been that of the local authority. As a consequence housing associations expanded. In the year 2000, when I began my inquiry, there were 200 developing associations in the Greater London area competing for funding, sites and development opportunities.

The professional 'trade' body was (and is) the National Housing Federation (NHF). The London Housing Federation (LHF) lobby's on behalf of its members within the NHF, and also with local authorities and with the Housing Corporation (HC). This latter organisation is the government quango responsible for regulation and funding of the housing association sector. It was in this context that I learned about the pleasures and risks of organisations co-operating and competing at the same time.

The housing association movement is a rich mixture of institutions and key players. These individuals included those working for the Housing Corporation (HC). Although the HC was the regulatory body, the administrators that made crucial funding decisions were often from a local housing authority background, sometimes even from a Housing Association, and we all knew each other. There was a need to make good personal relationships, and at the same time they (and we) had to keep many organisational and London-wide issues confidential. It was a stimulating, dynamic environment.

WHHA, the housing association in which I was working, operated in 15 London Boroughs providing mainly temporary housing for homeless people (usually families), many of whom were seeking asylum in the UK. We provided housing from leased furnished privately owned property. The Association entered into informal contracts with local authorities to procure x number of properties, and then we would go out to lease the required number of homes. We were an organisation focussed on our competitive environment and looking for development opportunities.

I was employed at WHHA for 14 years firstly as Deputy Chief Executive and Development Director and later as Operations Director responsible for both Development and Housing Management Departments.

Developing Software

The source of our housing was different from the mainstream, which meant that WHHA's business processes were very different from the industry standard. That meant that we either had to amend the standard software packages, which was

expensive, or develop bespoke software, which though also expensive, would give us a competitive 'edge' in the market.

Following the successful introduction of spreadsheets and the appointment of more computer literate staff, I wanted to explore the possibility of developing bespoke software for the shortlife development department. Some staff were very supportive, and others were resistant.

I decided that we could work around staff resistance, whilst also co-ordinating and managing unrealistic expectations, by bringing in a consultant I had worked with before on another project. He was already familiar with WHHA's development projects (and the people involved) reasonably well, and he also understood the way I worked. We worked together well.

I set up a staff consulting group, which had monthly meetings chaired by the consultant. Over a nine month period, we developed a manual system, which provided the template for new software linking three different functions within the department.

Meanwhile, the finance department had appointed another consultant to assist with housekeeping the property databases in finance. As a consequence of his position, he had become familiar with the manual systems operating between the Finance and Development Departments. He was a sensible chap, who could keep his focus in spite of pressure from excitable staff, and he was in an ideal position to check the proposed software against the existing informal office practices. So, this second consultant checked the developing software against the systems analysis, then trained the staff, and then checked the use and the bugs in the system during the early stages of the software implementation.

The new IT system worked well even though some staff were determined to remain computer virgins. I was proud of our achievement and the software became a useful reporting and management tool.

It was this experience that provided the basis for further introductions of bespoke IT software into other departments.

Leading the next cycle of implementation

Here I describe a similar process of leading when we introduced an integrated organisation wide computer system.

Examining the interrelationship between the Information Systems and organisational structure in order to write new software inevitably brought about both major and small order changes to procedures and staff roles. The IT was technically demanding, and required a detailed understanding of the needs of the users and no interruption to the delivery of services. However, the prospect of bringing together the IT system and improved housing services to tenants and landlords in an appropriate way for the organisation would improve internal communication and our services to tenants.

It was a multi-dimensional experience of leading and managing complex change. It was not possible to plan the detail and forecast changes and outcomes over the life of the project. As a leader I could not provide a meta-narrative that would plot direction at every stage. Providing a detailed plan, a meta-narrative, would have hindered rather than helped us because it would have provided certainty where there was none.

The implementation of the software, the development of specifications and functionality, combined with changing staff structures made sense on a local departmental and team basis. I was able to work in this way because managers were willing to trust my initial decisions, to trust the process, the functionality of software and the capability of staff.

Throughout the implementation I had a sense of 'holding' the system and the new structure in my imagination. If my sense of working towards the new structure was diminished, then I took remedial action. This 'holding' seemed to be linked to the quality and level of trust needed to 'make the wheels go round'. When this intuitive sense of holding was broken (as it inevitably was), then I put attention on reaffirming the value of what we were aiming for and reminding staff of the success we had achieved to date.

I would 'check' the expected outcomes of the local decision making, asking two questions, 'Will this fit within the organisation as it is developing, both in terms of the Business Plan and the culture?' And secondly, ' How will the decision I make here in this team affect our goals, the Business Plan and the culture?'

THE FIRST ITERATION: REFLECTION

The embodied resonances of eros

I experience the urge to develop the new bespoke IT software as a centripetal action, moving towards the aim or the object out there. If I move outwards too fast, too slow or with too much force, or if there is a force of movement coming back that feels uncomfortable, then the returning action must be reflected upon so that I can decide on the wisdom of the action. This reflection is the centrifugal inward movement, which has been stimulated from an external source.

So, it is this dynamic between the centripetal and centrifugal movements of the body that is at the core of my decision making and my leadership activity, and in a phenomenological sense, I see this movement embodied in the inhalation and exhalation of the breath.

In Hinduism the breath contains *prajna*, the vital energy that is within all living and material bodies. If I watch the breath as it comes in and leaves the body, the breath can be seen to have a natural intelligence of its own, that breathing gives the body life, that the body is controlled by the breath, that I do not choose to breathe. If I do not choose to breathe then the breath chooses to breathe me. The 4th Limb of yoga, is concerned with this, learning not only how to control the breathing but to work with the breath, moderate it, mediate it as if it is a separate living intelligent aspect of the body. I do this knowing that the subtle movements of the breath provide a capacity to alter the thought patterns of the brain, and give me the opportunity to think differently, to understand and then extend my logic.

Reflecting on this action account, I relate to the inhalation, the breath that brings the energy for action, that focuses on searching for satiation, for wholeness, for completeness. That search for wholeness enables me to focus on achieving the project aim.

So through the awareness of the breath, becoming aware of action and reaction of the cyclical dynamical nature of pleasure, I feel the movement of a force that

can be either empowering or disempowering. My initial experience of divine love allowed me to withstand the force of the disempowering feelings, to discriminate between these fluctuations of consciousness and to use the energy of the flux to reach my goals.

Moving towards wholeness - Idealism and Vision in Organisation

I think that there are many people who like me hoped that it might be possible to create a new society, to take part in a redistribution of wealth by working in the public sector. These were rather lazy assumptions, thinking that just by being in local government I contributed to a more egalitarian society. And I think that this kind of individual commitment does attract certain people to apply for jobs in the government administration, and is a factor that still forms the cultural basis of some housing associations today.

When I moved to WHHA I found an organisation that turned empty property, often pigeon infested and uninhabitable, into nice bright clean temporary homes. It was delightful to be able to work towards tangible results that would directly help someone who was homeless. It made a change to be able to make a positive difference, rather than to be constantly saying 'no' and sending desperate homeless people back onto the street, as had been the case working previously in Lambeth Council's Housing Advice Centre.

It was this vision, 'Creating innovative solutions for homeless people', that motivated the Chief Executive and other Directors, as well as many members of the WHHA Board, the development departments and many middle managers within the organisation.

Creating new homes out of derelict properties for people with nowhere to live is what gave the organisation its original purpose and formed the basis of much of its publicity and promotional activities. As the organisation diversified, and became larger and more successful, its focus inevitably became more multifaceted, and the messages became more complex – and perhaps became diffused and thus less clear - but the original purpose always retained its capacity to inspire me.

So what is this passion, this idealism and how does it link to mundane organisational life? Apart from helping to get me out of bed in the morning I used idealism as a tool that had instrumental value so that envisioning idealistic outcomes could usefully produce not only co-operation between staff but also bring benefit to others. Mine were idealistic visions that assumed that joining up to the cause could bring about worthy and practical effects.

My way of being a leader combined excitement with pragmatism where I hoped that if we worked well together commitment to the vision would overcome conflict and achieve the goal. And this was founded on a deeper belief that there is a universal, if unknown, good and right purpose within the Cosmos. In Hegelian terms, my assumptions were (and are) that there is:

‘A system of determinations of purely universal, impersonal and featureless thought in general...’ (Ilyenkov, 1977 p.206).

And that human beings want to learn what this ‘system of determinations’ might be. Hegel based his reasoning on an assumption that human beings have this universal need to find unity, but

‘With Hegel’s decline there passed from the modern intellectual arena the last culturally powerful metaphysical system claiming the existence of a universal order accessible to human awareness’ (Tarnas, 1999 p.383).

Hegel published ‘Phenomenology of Mind’ at the beginning of the 19th century at the start of the Industrial Revolution and 50 years before Darwin’s ‘Origin of the Species’ was published in 1859. The separation between science and evolutionary theory on the one hand and religion on the other has developed considerably since the 17th century, and now at the beginning of the 21st century, the meta-narrative has been left behind.

So, I go back to Hegel to understand the philosophical roots of my search for coherence, and trust that it might be possible, by going beyond conflict to find unity and wholeness. Hegel expresses this longing for God, for Utopia, which is also shared (some would say arises from) Eastern philosophy:

'In Hinduism we find some of the richest expressions of our erotic relationship to the world. In early Vedic hymns, the first stirrings of life are equated with that primal impulse of Eros. In the beginning there was the sacred self-existent one, Prajapati. Lonely, it created the world by splitting into that with which it could copulate. Pregnant with its own inner amplitude and tension, it gave birth to all phenomena, out of desire. Desire plays a creative, world manifesting role here, and its charge in Hinduism pulses onward into Krishna worship, where devotional songs, or *bhajans*, draw on the erotic yearnings of body and soul. Krishna evokes them to bring his devotees the bliss of union with the divine. As you sing your yearning for the sparkle of his eyes, the touch of his lips, the blue shade of his skin – like the thunderclouds that bring refreshment and fertility of the monsoon – the whole world takes on his beauty and the sweetness of his flesh. You feel yourself embraced in the primal erotic play of life' (Macy, 1991 p.8).

It is this erotic yearning for wholeness and unity that I think is being expressed in Hegel and in Hinduism, and if the management theorists are right (Senge, 1995 and Wheatley, 1999), we are increasingly expected to find this sense of wholeness in organisations and in working with each other.

Eros and Vision in WHHA

Peter Senge describes the way that shared vision operates in corporate America today,

'A shared vision is not an idea. It is not even an important idea such as freedom. It is a force in people's hearts, a force of impressive power. It may be inspired by an idea, but once it goes further – if it is compelling enough to acquire the support of more than one person – then it is no longer an abstraction. It is palpable. People begin to see it as if it exists. Few if any forces in human affairs are as powerful as shared vision. ... When people truly share a vision they are connected, bound together by a common aspiration. Personal visions derive their power from an individual's deep caring for the vision. Shared visions derive their power from common caring. In fact we have come to believe that one of the reasons people seek to build shared visions is their desire to be connected in an important undertaking' (Senge, 1990 p.206).

And this is how I experienced passion whilst working in social housing agencies. WHHA really did make a difference to homeless people's lives, we knew this

partly by what tenants said to us in surveys and conversations, but also we could see that the quality of the housing was so much better than hostels and Bed and Breakfast hotels. Certainly those staff members whose job it was to design and rehabilitate empty properties could see the practical outcomes and certainly reinforced the message about the worth of what we were doing.

This is eros in action, pushing forward, combining emotion and thought, connecting with others and driving towards action. This is not thought thinking 'in-itself', but thought and feeling thinking 'for-itself', in its active form producing material, tangible outcomes, what Joanna Macy refers to as 'the erotic impulse to life' (Macy, 1991).

But eros produces reaction, and not all are collaborative responses. Those people who worked in the Finance department, who never (or very rarely) saw either the properties or the tenants were not motivated primarily by the desire to house the homeless, but rather a desire to get the records of income and expenditure correct. They were more conscious of how staff filled in (or did not fill in) the finance forms, or being pestered by contractors impatient for their payments. Similarly for staff working in Housing Management. They were managing homes that had been often been lived in for some time and were beginning to show serious signs of wear and tear, or dealing with neighbours where tenants had been causing nuisance or had trashed the properties. These staff could not share in the reinforcing nature of the 'good' that the organisation might achieve, and were more aware of the administrative problems that arose as a consequence of developing and managing temporary homes. So the tasks that had to be performed on a daily basis often obscured the vision.

Some management theorists see the shared vision as a substitute for religious ideals and consider work as a wonderful opportunity for practising those ideals (Biberman and Whitty, 2000). I think that there is confusion about this, generated by the greater emphasis on the 'softer' side of organisational relationships, on emotion in organisation, intuitive responses, and value driven goals, home/work balance and building workplace community. But talking about values / emotions / relationships at work does not necessarily lead to the workplace becoming more spiritual, or mean that managers might become 'spiritual guides' or that organisations have souls.

Although there may be a case for introducing spiritual values into the way we organise, any links between organisational power and spiritual power must be dangerously close to oppressive authority. I think that these (theoretical) views show very little understanding of the purpose of religious or spiritual practice, which I think is to develop our individual souls (do good to ourselves first), but they nevertheless demonstrate a benign but regressive wish to move back into a form of 19th century philanthropy, which ignores the wishes and reality of ordinary peoples' working lives.

In many urban areas housing organisations employ a wide range of people from diverse cultural and ethnic backgrounds. Many of these staff do not 'buy in' easily to Western ways of thinking, acting or relating. Additionally, and depending on their age and lifestyle, staff members may have or make deeper and more satisfying connections outside the work environment. The vision and aims of the organisation was developed within a culture that is a white middle-aged middle class version of secular Christianity and seems a million miles away from the Nigerian administrator who (aggressively) keeps telling everyone that Africa is more than one country and explaining more than once that Nigeria has more than one tribe.

In a multicultural organisation, as WHHA was, the role, ideology and language of organisational leadership is unlikely to be received or understood in predictable ways because there are differing cultural constructions of self. Some newspaper articles that followed the invasion of Iraq in 2003 addressed these issues. These pieces highlighted interesting and diverse views about cultural differences and global interdependencies. Jonathan Raban wrote:

'Passionate ideologies are incurious by nature and have no time for obstructive details. ... The single most important thing that Wolfowitz (USA deputy secretary for defence) might have learned is that in Arabia, words like "self" "community" "brotherhood" and "nation" do not mean what he believes them to mean. ... The post-Enlightenment, post-Romantic self, with its autonomous subjective world, is a western construct, and quite different from the self as it is conceived in Islam' (Raban, 2003).

So management theorists' rhetoric dealing with the spiritual dimensions of vision and leadership are open to a serious and broader critique about respecting and

understanding the range of cultural interpretations, in addition to raising concern about misuse of organisational power.

But what does my erotic attachment to my vision mean for my leadership practice? I could be firm, and seen as an oppressive manager, but I also worked hard at encompassing as many paradoxical perspectives as possible – otherwise we could not work together to get there – and that diversity was often (but not always) part of the pleasure!

‘There are two things desirable for fighting fundamentalists. The first is not to be one yourself...The second desirable thing is to know what fundamentalism is. ... Fundamentalism is the paranoid condition of those who do not see that roughness is not a defect of human existence, but what makes it work. ... Anti-fundamentalists are not people without passionate beliefs; they are people who number among their passionate beliefs the conviction that you have as much right to your opinion as they have’ (Eagleton, 2003).

So, whilst I respond to theories about corporate spiritual practice with scepticism I think that perhaps in a society that emphasises freedom and choice, organisations may now be the only places left where people either co-operate willingly, do as they are told, or leave. Perhaps organisations have become more analogous to traditional religion in this way, where ‘obedience’ or ‘duty’ could be considered both desirable and necessary virtues, and which might be needed if you cannot get others to agree with you, or when disagreements happen. (I am thinking here, not so much of wage negotiations as co-operative team working and customer focussed service delivery).

On desire and contradiction

As I write I begin to realise that eros not only drives me; but the centripetal power of eros pulls me towards it, it starts to call me home. This is the double action of the unseen presence, the paradoxical power of the vision. The focus of my desire, that vision is created by me and then traps me. The ideal, becomes a living echo developing its own qualities of attraction and magnetism and asking me for more, more, more. I no longer feel free, no longer have choice, I have become trapped by the objects of my desire. I understand this is a hermeneutic

aspect of 'interpolation', what Althusser (Althusser, 1985) refers to as the action that hails the citizen as the subject of the State's apparatus and structure, and in so doing creates the subject.

The question is 'Does the organisational mission and vision have the capacity to 'hail', to pull people from other cultures and other ethnic traditions, towards it?' Probably not, for the reasons given in the paragraphs above. The construction of the self and the way meaning is made through relationship, what makes sense, is so very different from culture to culture¹. But that does not mean that staff are not affected by the processes and relationships that form the culture of organisations. For fundamentalists of any kind I guess that organisational experiences can confirm and harden beliefs and resistances, and much of what leadership is about is creating meanings and contexts that soften and reconcile mistakes and misunderstandings. At WHHA we had a Chief Executive who understood these dilemmas, and who gave her priority to this multi-layered sensemaking process within the organisation.

However, the shadow side of eros attempts to deny contradictory beliefs and values, in full flow it will not stop, either to alter its direction or to see or to listen, or to recognise diversity; and the result can then be both oppressive and unjust. There is no place for disagreement, and not much room for negotiation.

'Eros never rests. Incompleteness is his destiny, since he is defined by want. ... This love is no longer the love of our dreams, fulfilled and fulfilling, the love served up by romantic fiction; it is love as bounteous as suffering, a strange commingling of "joy and anguish" ... an insatiable, solitary love, always longing for what it loves, always yearning for its object; it is love as passion in its true sense, terrifying and rending passion that starves and tortures, elates and imprisons. How could it be otherwise? We desire only what we lack, what we do not have: how could we have what we desire? There are no happy loves, and this want of happiness is love itself' (Comte-Sponville, 2003 p.237).

Eros is always looking ahead, is concerned with acting in order to satiate desire, thinking that the end justifies the means.

This excerpt from my journal demonstrates how eros can be controlled:

CASE EXAMPLE THREE: THE RISK APPRAISAL PANEL

A new Development Manager was appointed who was very keen on demonstrating that WHHA could be as smart as the private property developers for whom she had previously worked. She set up the scheme feasibility's that combined income from commercial rentals as well as from publicly funded social housing rents. She loved doing these entrepreneurial projects, and they were (and are) an essential part of inner city regeneration. However, I did not agree with her method of forecasting commercial rent levels, I felt that they were too optimistic and not based on basic scheme appraisal principles. Her desire to do the scheme blinded her to the risks.

I expected that the Finance Director would critique her actuarial creativity but he did not. I think that was because he admired the skill and the imagination that the Development Manager put into her projects, because he shared her excitement and vision for the future.

She wouldn't listen to me as her manager, she did not value my financial expertise, so I used the terms of reference and Risk Appraisal Panel procedures (a procedure that I had been instrumental in setting up some years previously) as a way of controlling her wilder project ambitions.

Duty will tame the beast of erotic behaviour, whilst justice provides the containment. Justice here refers to the social contract from which social practice is expected to flow, the conventions by which we live together and the power we accord to those in authority by living according to those rules and the laws of society.

'...in every case the laws are made by the ruling party in its own interest; ... By making these laws they define as "right" for their subjects whatever is for their own interest, and they call anyone who breaks them a "wrongdoer" and punish him accordingly. That is what I mean: in all states alike "right" has the same

¹ The question I am asking can be also rephrased and represented in theoretical terms: 'Can the structures of (o)ntology be altered through organisational practices?'

meaning, namely what is for the interest of the party established in power, and that is the strongest. So the sound conclusion is that what is "right" is the same everywhere: the interest of the strongest party" (Plato, 1941 p.18).

Fulfilling one's duty, being obedient is commanded both by religious law and by the law of the state. What has this to do with love? In Hinduism *Karma Yoga* is the action of duty that brings the disciple to an understanding of *Bakhti Yoga*, devotion to God. Eros tamed by duty becomes devotion.

Similarly Ricoeur writes:

'There seems to be something scandalous about commanding love, that is, about ordering a feeling....the commandment to love springs from the bond of love between God and the individual soul. The commandment that precedes every law is the word that the lover addresses to the beloved...This unexpected distinction between commandment and law makes sense only if we admit that the commandment to love is love itself, commending itself, as though the genitive in the 'commandment of love' were subjective and objective at the same time' (Ricoeur 1996 pp.26-27).

Ricoeur goes on to say that this call to love which comes from the 'poetic imperative' covers a whole range of expressions from the amorous to 'the sharp command accompanied by the threat of punishment' (Ricoeur, 1996 p.27). I think that obligation and duty have similar configurations around the poetic imperative. In relationship, love may give rise to duty, and duty may also give rise to love.

However Ricoeur maintains that 'love enters the practice and ethical sphere through justice' (Ricoeur, 1996 p.37) and ultimately he says,

'..the highest point the ideal of justice can envision is that of a society in which the feeling of mutual dependence – even of mutual indebtedness – remains subordinate to the idea of mutual disinterest' (Ricoeur 1996 p.31).

But still I think that there is insufficient balance of virtue to ameliorate the degenerative force of Eros because I have been writing only of 'reason' and of

social convention, of even-handedness. What quality is it that can bring softness or tolerance into convention, duty and the social contract? It is generosity, and Eros can be tamed by it as can reason and logic.

'(g)enerosity does not mean acting in accordance with this or that document or law; it means doing more than what the law requires – at least what the laws of man require – and acting in conformity with the sole requirements of love, morality or solidarity' (Comte-Sponville, 2003 p.87).

So justice tempered by generosity gives way to something less personal, less intimate and less rational than laws administered by the state because justice recognises our mutual dependence. The Law of the state requires argument and debate to administer justice. Generosity has no such need, and it is not even-handed, neither is it necessarily rational.

So if I take the law in an organisation to be those policies and practices that enact the vision, how does duty and justice operate in relation to compliance with those rules?

Increasingly, the most important aspect of WHHA's culture, noted by more than one systems analyst, was the general aversion to written knowledge, either by reading about how an action should be carried out or by recording the action that had been taken! We relied more on knowledge gained through watching and coaching others, rather than passing written information around.

There were two ways we, as Directors, dealt with this. Firstly we used the authority of the Board members and Sub-committees, who expected regular reporting to create internal management deadlines and secondly we implemented more comprehensive IT systems. Increasing computerisation meant that we could slice the business processes up into smaller and smaller pieces, in order to get more reliable data, which naturally resulted in reducing job satisfaction and de-skilling, and was much resisted.

Custom and practice was as much 'the law', probably more so, than policies and procedures. The Chief Executive's generosity of spirit often prevailed, because individual staff members made special cases for exemption it meant that WHHA was not a 'rational' organisation, but one that looked towards individual loyalty

and commitment to achieve its aims. Duty was not a prerequisite for success, but an ability to interpret the vision was noticed and honoured.

If we were able to love each other perfectly perhaps there would be no need for justice at all? I am reminded of WH Auden's poem:

'LAW LIKE LOVE

Law, say the gardeners, is the sun
Law is the one
All gardeners obey
Tomorrow, yesterday, today.

Law is the wisdom of the old
The impotent grandfathers feebly scold
The grandchildren put out a treble tongue
Law is the senses of the young

Law says the priest with a priestly look
Expounding to an unpriestly people
Law is the words in my priestly book
Law is my pulpit and my steeple
Law says the judge as he looks down his nose,
Speaking clearly and most severely
Law is as I've told you before
Law is as you know I suppose
Law is but let me explain it once more
Law is the Law

...

If we, dear, know no more
Than they about the Law
If I know no more than you
Know what we should and should not do
Except that all agree
Gladly or miserable
That the Law is

...

We shall boast anyway
Like love I say.

Like love we don't know where or why
Like love we can't compel or fly
Like love we often weep
Like love we seldom keep' (Auden 1976 p.208).

THE SECOND ITERATION: REFLECTION

On models of leadership

Eros supports leaders that are in command and in control mode, planning effectiveness, taking charge of strategic forces, and focused on results and achievement. Leadership here notices what is effective and that which is efficient. It checks out value for money and delivers the Business Plan.

And all these elements are important if an organisation is to thrive. Authority and power can be identified in the Law, in the bureaucracy, in the way that expectations are communicated, in the definitions of success and rewards for compliance.

There is a magnetism and dynamism in this kind of power that is attractive, that acts as a beacon that is charismatic that pulls people towards a leader. This erotic force field forms part of a larger gravitational field that keeps people and teams working together well, and which provides the safety and containment for the 'well-oiled machine'.

'(Management) should make sure that there is a clear statement of the organisations purpose and that it uses this as a basis for its planning. It should constantly review the decisions it takes, making sure that they further the organisations purposes and contributes to the intended outcomes...(and) should decide how the quality of the service to users is to be measured' (Langlands, 2004)

I used to have fantasies about WHHA departments working together like cogs in a machine and I guess that a lot of senior managers have similar metaphors at the back of their minds when faced with the messy chaos of real organisational life.

My account of my leadership practice shows that when our plans unfolded well I took it as a sign that it was meant to happen and that those ungovernable forces

that erupt and disrupt the best laid plans were sleeping like bad-tempered grizzly bears, hibernating in their cages!

The sweet smell of success was my payback for effort, the intimation that perhaps it really is possible to introduce change, to do new things, to keep responding to the needs of the homeless in new and more appropriate ways.

However, Senge and others write that if a leader is not prepared to change then s/he will not be able to lead where others will follow. And this is where the idea of spiritual leadership, personal mastery and the leader as servant, arose in the 1990's. And this configuration of leadership usually involves spiritual practice and a belief in a capacity for transcendence.

'The intellectual power of balance includes the executive capacity to think on one's feet in the midst of crisis. It includes the moral capacity to act with integrity and compassion in times of pressure, adversity, turbulence and transformation. It includes the strategic capacity to weave all that one knows, all that one intuits, and all that one neglects into actions that reverberate positively on all time horizons. And it includes the visionary capacity to see what one does not see – the visionary capacity to challenge the assumptions of one's current ways of seeing and thinking – the visionary capacity to see other perspectives and to see through transformations in one's own perspective' (Torbert, 1991 p.5).

Others have extended spiritual metaphors and disciplines to leadership practices and skills. In order to change the world, Quinn believes that each of us must first discover what our unique purpose is, then when we know, we are willing to make whatever sacrifice may be needed and thereby be enabled to make a contribution that will make a difference.

"Based on all the good and bad things that have happened in your life, what unique mission have you been prepared to serve that no one else can?" ... Knowing our unique purpose in life leads us to be more internally driven and gives us the will to overcome the challenges of the external world. This in turn allows us to more effectively engage the external world and add value to it. Victor Frankl lived through the Nazi concentration camps and wrote a book about his psychological observations. He noted two points that are relevant here. First, that people are always free to choose. Second, having a sense of purpose gives

us the strength and the capacity to transcend even very abusive and even life threatening situations' (Quinn, 2000 p.106).

Jaworski has a tale to tell of his 'conversion' and the subsequent world-wide success that he achieved in spreading his ideas about ethical leadership.

'The ground of being that enables the grand will to operate is the ground of being of the implicate order – being a part of the unfolding process of the universe... It manifests in our life by doing, by taking action now. ...something important has shifted – and what has fundamentally shifted is the "I". ... I am now part of the unfolding, generative process, and in this state of being, I am no longer controlled by things and instincts. ... From the moment I walked out of Bohm's office, what happened to me had the most mysterious quality about it. Things began falling into place almost effortlessly – unforeseen incidents and meetings with the most remarkable people who were to provide crucial assistance to me' (Jaworski, 1998 pp.134-135).

I find these books very uplifting. They send me into a reverie of possibility, asking myself the same question 'What is my unique purpose, and wondering if things are magically falling into place for me like Jaworski!' But after a few days when this magic of the possibility has worn off I reply 'Dunno, not interested!'

With all my enthusiasm for organisational mission, for doing good in the world, why am I left querying the whole idea, my body feeling static, obstinate. Why does it not feel right at all? Where is this resistance coming from?

The Hindu question 'Who am I?' seems to be similar to the questions posed by Quinn and Jaworski, but then is followed by 'What is my unique purpose, what would I be willing to die for?'. Instead the Hindu question is 'What is the purpose of my being in this world?' This latter question is more open and does not assume a unique purpose. I resist the insertion of that word unique and the implication that there must be a 'higher purpose', rather than a quality of 'intention' that leads to an action. My responses to these writings is showing me that alongside my beliefs in the changing nature of consciousness and the changing "I", comes also an expectation that my actions and contributions will alter, so that nothing can be so fixed because purpose changes as awareness changes.

I think that another issue here is the link made between purpose and outcome. If my actions are intended to bring about a particular outcome, then we become 'bound by the results of our actions and must experience the consequences whether pleasant or painful' (Prem, 1969 p.21). Whilst it is not possible to live without action, the aim of yoga is to become aware of the attitude with which action is taken, and the more desire that is contained within the action, the less worthy and less meaningful, and possibly more harmful that action will be.

'Desire is the wish to consume. To imbibe, devour, ingest and digest – annihilate. Desire needs no other prompt but the presence of alterity. That presence is always and already an affront and a humiliation. Desire is the urge to avenge the affront and avert the humiliation' (Bauman, 200 p.9).

So, one way of deciding what might be a good thing to do, is to begin to notice what motivates me towards action and the embodied sensations that actions evoke as a way of understanding the potential, but nevertheless unquantifiable, effect of that contribution.

If taking action results in either personal pleasure or pain, then this may be an indication that the ties that bind me have just been replicated again in repeating patterns of behaviour. When I was a child the measurement of the 'truth' of emotional language was what I named earlier as my 'internal sounding board'. Now, after 18 years of meditating that internal sounding board has been influenced by my knowledge of the three '*gunas*' or attitudes to action, and I ask myself am I in *tamsic*, *rajasic* or is this action *sattvic*? The *tamsic* quality is heavy, inert, angry, and jealous. The *rajasic* quality is active, anxious, greedy and has powerful negative emotions, focussed on results and power. The *sattvic* quality is self-controlled, committed to justice and equality, is happy, compassionate, and shows endurance and patience. Hindu philosophy says that we each have various combinations of all three *gunas* and these make-up our personality.

'These three *gunas*, *sattva*, *rajas* and *tamas* are ... the strands of which the twisted rope of being is woven. All things, from the grossest matter to subtlest cosmic thought-stuff, are manifestations of one or more of these three tendencies, and it is one of the tasks of the disciple to analyse all phenomena in terms of these *gunas*. His effort is to be able to stand firm in *sattva* for as we

have seen it is *sattva* alone that can reflect the Light. He must therefore be able to say of all phenomena: this is *sattvic* for it brings increase of Light and harmony and so will lead me upwards; this is *rajasic* for it leads me to motion and is founded on desire; this is *tamsic* for it fills the soul with darkness, taking it captive to outer Fate' (Sri Krishna Prem, 1969 p.139).

Here there are similarities with the Bhuddist notion, noticing the action of the grasping mind. Bhuddism and Hinduism share the concept of non-attachment both in relation to the self as well as to the results of action. In Hinduism this *sattvic* non-attachment is also called dispassion, and awareness of its action comes about through increasing the discriminative capacity of the self. Discrimination shows itself as an increasing ability to notice the fluctuations of consciousness, and it is through spiritual practice of meditation, sacrifice and renunciation that this non-attached, unselfish awareness is developed.

The skills of leadership

My refusal to take on the notion of a 'unique' purpose also feels the same as my resistance to cognitive models of adult development. These models just don't feel 'right', and yet they are everywhere, not just in Western philosophy and education, but also in eastern mysticism. It is too facile to dismiss their linearity only as gendered bias because they run through all cultures over thousands of years, even though patriarchy has also been in existence for thousands of years, I do not think that this is sufficient ground for ignoring the ideas.

I need to explore this antipathy because I want to use this challenge to come up with a different answer, and I want an answer that fits within the schema of my own understanding of where development of leadership skills and spiritual practice might take me. When I contemplate inwardly there is no special purpose that I can define. I have a persistent habit of acting heroically, when eros is in the ascendant, and that I know is *rajas* - an extension of my greedy desirous self.

In the Bhagavat Gita, control over passion is compared to the control over the horses pulling Arjuna's chariot. Krishna has told Arjuna to drive his chariot into battle against his cousins to prevent his family being murdered by them.

'The battle was fought on the plain of Kurukshetra, a sacred place of pilgrimage. It was here, just before the armies engaged, that Krishna and Arjuna had the conversation that was recorded in the Bhagavad Gita' (Prabhavananda and Isherwood, 1987 p.23).

'Krishna, Krishna
Now as I look on
These are my kinsmen
Arrayed for battle
My limbs are weakened
My mouth is parching
My body trembles
My hair stands upright
The bow Gandiva
Slips from my hand
My brain is whirling
Round and round
I can stand no longer
Krishna I see such omens of evil' (Prabhavananda and Isherwood, 1987 p.31)

'Small wonder is it that Arjuna is overcome with utter dejection and that his bow slips from his nerveless hand as he sinks down overcome by intolerable sadness... What will be worth the victory if "those for whose sake we desire kingdom, enjoyments and pleasures" must first lie dead on the field? If all desire is renounced, will not the whole of life become an empty waste, a vast desert in the midst of which the victorious Soul will sit enthroned in desolation, exercising a vain and empty rule' (Sri Krishna Prem, 1969 p.3).

I watch the dynamic of love and justice through which the virtues of generosity and duty dance, sometimes enslaved and sometimes liberated, knowing that they are entwined with each other. Eros can unite us and bring us into connection through our capacity to believe in and derive meaning from a higher power; but sometimes eros must be quietened by generosity and contained, by obligation, duty and convention.

These are where further dangers lurk, when eros is combined with political or hierarchical power, with leadership, with the desires of the leader. This is the degenerative, the addictive source of power for leaders who cannot or do not, see or listen. If as a leader I get muddled about the power of the vision, get to

think that the vision is 'my' vision, or that my idealism becomes equated with a universal, higher power, then eros can no longer be a force for good.

'As individualism has become more pervasive and extreme, the pain and suffering which flow from its darker aspects are increasing. In the same way in which our beliefs in the economic institutions in our society are reinforced, we are encouraged to believe that individualism and competition are fundamentally natural and right. We fail to notice their negative effects on the quality of our lives, or we attribute these effects to other causes, or we believe that they are inevitable.

Much of the behaviour currently rewarded in organisations and in our culture is addictive to a significant degree. ... Addictive patterns in organisations are also feed people's needs to assuage isolation, alienation and lack of love' (Harrison, 1999 p.2).

The strength of passion cannot be controlled just by the Law, or by administration of justice or by punishment, by the dance of duty and generosity. These are external constraints. I must also learn control internally, from within, by surrendering. It does not matter what is renounced but the strength of will and broadening of awareness that develops as a consequence of 'giving up' is what becomes valuable.

There is a clear relation between the senses and eros. My question to anyone taking a teaching or mentoring role in developing leadership skills based on either spiritual beliefs or spiritual disciplines would be, 'Are you master of Eros, are you in control of your senses?' Most teachers, facilitators, management consultants do not have that level of personal awareness. It is as the poet says:

There are those that give little of the much that they have – and they give it for recognition and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all...

Through the hands of such as these God speaks, and from behind their eyes He smiles upon the heart' (Gibran, 1998 pp. 29-30).

When I look at the events of my life so far, I think 'Goodness, I have come a long way, and some extraordinary events have happened' but they do not tell me my purpose or what I must make happen, quite the reverse.

My response to my life events goes in the opposite direction, I say 'Where are these stories leading me, what do they tell me about my part in the world, how must I prepare for the next step that will unfold before me?' I do not believe that I can make things happen in the world by sacrificing myself - I've been there and done that, and I don't that leads to 'good' works in the long run. I do think that sacrifice and renunciation prepares a person (or a leader) for noticing the possibility of giving service, and for acting well when the opportunities arise.

My adult development started after the direct experience of divine love, and was supported and continued through the practice of meditation. As the stories in Chapter Five show, I did not follow Patanjali's 8 Limbs of Yoga starting at the 1st limb and going through those learning stages. No, I started at the 7th Limb, and then went to the 3rd and 4th limbs, and then to the 1st and 2nd limbs. And now I move messily up and down between the 1st and the 7th limb! This is a mandalic growth; the lotus flower of my lived experience. Opportunities for growth are like the buds of the thousand petalled lotus flower opening, seemingly at random, driven by desire, challenged by contradiction with no seeming logic that enables a measurement. This is growth on multiple levels not based purely in cognitive knowing but based on many other ways of knowing.

It is clear that although acting heroically gives me great narcissistic pleasure and I am very concerned with knowing the 'right' way of leading and managing, at the same time I reject many 'agentic' ways of leading and prefer instead to look for the 'mandala's' of opportunity! Waiting for the opportunity to bring my ideal into practice, as the leadership account shows.

I am aware that my personal development is mandalic. It has an absorptive quality. My learning arises through my reactions to the world around me, but it is not passive because I am asking 'What does this mean' in the process of deciphering what action is being asked of me in whatever situation I find myself. I contrast this with the agentic visionary sense of being a leader, the leader who makes things happen. Leaders don't just make this happen, they need also to prepare to recognise opportunities by working on themselves, preparing the

ground for leadership. And I am promoting a way of leading, which involves these two aspects of leadership and incorporates a third. I am calling this the ability to recognise the mandala of possibility, the recognition of possibility that opens in the environment, where there is understanding of what it might mean, and an ability to see what this circumstance is asking of leadership. The leader's role here may be not to achieve or to lead at all, or it may be s/he is being asked to give up a previous course of action, it certainly will not be a positive pre-given or habitual leadership action and is not easily linked to particular skills.

Torbert's model of Leadership Development

Is this another way of expressing the meaning of Torbert's visionary capacities and the work that a leader at the Magician or the Ironist stage undertakes according to Torbert's Leadership Development Framework (LDF)?

A couple of years ago, I took the Sentence Completion Test (SCT), following Torbert's leadership model. I was assessed as an 'Achiever', in the 'conventional' stages, so I was still conforming after 16 years meditating! This does not describe or capture the breadth of my experience or what I bring to my work. However, it does describe my attitude towards tests, convention and my approach to learning the social rules, conforming to the Law, and my use of language. I know that gap between normality and derangement, and I feel the need to know convention well. If I don't 'keep up' then I might get submerged again, drop out and be unable to pull myself back to 'normal'. What I mean by 'normal' is being able to express verbally and clearly to others what I mean.

I do not enjoy reading the detail about either the LDF or the SCT; I squirm in the chair as I make myself sit still. After reading Fisher, Rook and Torbert 2000, this is how I remember the stages:

The Opportunist manager: out for short-term gains, grabbing what he can, and no planning.

The Diplomat: kind, supportive, fitting in and avoiding nastiness.

The Expert: knowing how to do what he does well, cautious and resistant to other spheres of knowledge.

The Achiever: focussed on outcomes, inventive, concerned to make things work as well as possible.

The Individualist: realising that much of what he does is convention, that it is possible to alter one's perspective, curious, looking deeper into issues.

The Strategist: able to recognise other people's frames and able to reframe; able to see his frame and alter the part he plays.

The Magician: paradoxical, quirky, not reliant on rules and more involved in the principles that lie behind conventions.

The Ironist: Not sure! Is this spiritual enlightenment?

I stop reading, stiff, angry and exasperated, 'Why am I so interested in this stuff?' Is it just because I am an Achiever and have to get it right and come out on top with full marks? I hope not, and I continue to watch myself being fascinated by this model, wanting to know more, wanting to be better, wanting always to disagree, to challenge, to find some resolution – or at least some peace – from all these paradoxical disturbances. I say to myself, 'This is the only model of leadership development linked to action research, is that why it is so important to you?' Umm

The notes provided for the LDF course in April 2000 state:

'The premise that language is constitutive of experience is a cornerstone of ego-development theory...' (Harthill, 2000)

This is a cognitive model that has been tested on men and women managers, the results of which show no differentiation between gender. Yet gender differences in the use and application of language show up all the time in 'Men are from Mars and Women are from Venus' (Gray, 2002) and in Simon Baron-Cohen's book 'The Essential Difference' (Baron-Cohen, 2004). Women managers are probably more like men than most women-in-general, so does that mean its just me that doesn't fit the model?

I read the list of factors given on the LDF course that typify each stage. These are written to assist participants on the course to identify leadership stages.

- Interpersonal skills
- Cognitive style
- Conscious preoccupation
- Internal fantasies
- Decision-making
- Organisational style
- Chief defences
- Character of depression

Fear of success
Counselling style
Language use. (Harthill, 2000)

This list was produced in order to be helpful, but these are stereotypes. My mood turns sour. Perhaps I can surface my objections by reading some contrasting perspectives, listening to my body, asking 'Does this make me feel easier in my mind, does this feel right?' and I open Carole Gilligan's 'In a Different Voice' (Gilligan, 1993). A few pages into the introduction and I feel as if I am drinking from a cool stream, quenching my thirst at the end of a long hot day.

'Relationship requires connection. It depends not only on the capacity for empathy or the ability to listen to others and learn their language or take their point of view, but also in having a voice and having a language. The differences between men and women that I describe centre on a tendency for women and men to make different relational errors – for men to think that if they know themselves, following Socrates dictum, they will also know women, and for women to think that if only they know others, they will come to know themselves. Thus men and women tacitly collude in not voicing women's experiences and build relationships around a silence that is maintained by men's not knowing their disconnection from women and women's not knowing their dissociation from themselves. Much talk about relationships and love carefully conceals these truths' (Gilligan, 1993 pp. xix-xx).

Women do use words, language, make moral choices differently from men. The relation between thinking, acting and being is often different, and the relation between emotions, bodily knowing and thought is different too. I think perhaps that I should emphasise the distinctions between cognitive and moral development, between cognitive and experiential knowing.

Emotional, bodily knowing is missed out in verbal tests and physical 'presence' is missing. Presence is a vital carrier; it shows how we come to understand the quality of another's commitment, and quality of attention, and of care. Here is how the 'interpersonal style' of the highest stage is characterised in the LDF course notes:

'Relationship seen as involving inevitable mutual interdependence. Cherishing of individual style and diversity' (Harthill, 2000)

This does not say enough about the peak of leadership development.

There is too much reliance and an implicit assumption that the relations of thinking, feeling, acting and being are, if not in a strict linear relation to each other, at least show a discernible logic that just leads to 'inevitable mutual interdependence'. When these combine with a linear model of adult development within a frame of the organisational mission, which is also necessarily 'top-down', then I begin to understand my resistance to the SCT and the LDF. Living the dynamic of 'mutual interdependence' does not automatically arise as a consequence of cognitive development.

The question I would like to ask any Magician or Ironist is 'Are you in control of your senses. Do you understand your inner relationship with your idealism and your desires? Like Arjuna, have you mastered those five horses – the senses – that draw your chariot – your Self?' The LDF model does not ask, 'What is your intention, what are your deep driving desires?' This is an aspect of moral development that is ignored in a cognitive model. And yet the requirement for moderating desire has been around a long time:

'Socrates submits that since people prefer to have slaves who are not intemperate, all the more when it comes to choosing a leader, "should we choose one whom we know to be a slave of the belly, or of wine, or of lust, or sleep?"' (Aristotle *History of Animals* in Foucault, 1984 p.61).

Torbert (Torbert 2000) does raise the issue of the senses in relation to first person research and sexuality, he suggests that:

'*Coitus interruptus* is a symbol of two (or even three or four) persons ability to interrupt any pleasurable perspective and action for the higher and more generous pleasure of a more inclusive and more mutual awareness and interaction. ...

The truly erotic impulse cannot know its proper form or enactment until it engages relationally' (Torbert, 2000 p.254) .

This, in Hindu terms, is *pratyahara*, the fifth limb of yoga, withdrawal of the senses from the object of desire. This is the final mastery of the bodily senses

prior to resting in the Buddhi (or intellectual sheath) when awareness of the duality of our bodily nature has receded. Surely *pratyahara* is not dependent on cognition?

When withdrawal of the sense occurs, a person does not take action with her eye on the outcome, because then the action is pushing or resisting and there needs to be a mark in the sand to check progress. When duality is overcome action is just part of the flow and there is no need to make marks in the sand, there is instead the mandala of possibility.

As an 'Achiever' I could never take my eye off the organisational mission and strategy, everything needed to be focussed on moving things forward in a sequence of some kind. That is partly why I left WHHA, to give myself the opportunity and permission to stop working in this way, but old habits die hard.

The higher levels of the LDF are not explicitly linked to the higher levels of spiritual development, but there are clear and obvious links. None of the high leadership levels involve much practical activity; most characteristics are described as relational and linked to living principle and values. Isn't this collapse into 'connection' the feminine side of eros? Why not include this in the earlier stages, and give the feminine opportunity for developing agentically within this framework?

What organisational value (as opposed to political value, or community value, or educational value) do the higher levels of development hold in a patriarchal society? I have my doubts about it, and those doubts are increased by the hotchpotch of spiritual discipline that is all mixed up with an agentic, cognitive definition of leadership, where the measure of development is predicated mainly on language.

Torbert does not go far enough in addressing alternative modes of adult and spiritual development, and he does not acknowledge the possibility of a multiplicity of developmental lines developing as an eruption that is realised all-together-at-once.

I want to bring the LDF into my work as if it is a flatter structure, one that incorporates lateral extensions of the cognitive stages and which includes

bodywork, emotional connection and moral development at different (higher or lower) levels on a linear scale. There have been attempts to combine Myers Briggs, placing it on a lateral plane across each longitudinal stage, but I want to work more flexibly with the interdependence of the body / emotions / cognitive function within a person, as I do with myself. I am working to support that internal integration (the synaesthesia) of body, emotions and mind, allowing this to happen as a developing mode of loving consciousness.

THE THIRD ITERATION: REFLECTION

On Pleasure

Everything alters over time, both the good and the bad. My experience is that by seeing this through provides its own inherent pleasure.

‘Just as there are different desires for different objects, so too, if love is desire, there should be different loves for different objects of our love. ... What all these differences have in common, and what justifies the use of the same word for all of them, is the pleasure, as Stendhal would say, or the joy as Spinoza would say, that the various objects of our love give us or give rise to within us. ... to love is to derive pleasure in seeing, touching, feeling, knowing or imagining’ (Comte-Sponville, 2003 p.249).

In this way my understanding of loving leadership activity becomes embedded in my embodied knowing and is not a separate manifestation of thought.

For me, pleasure comes in the enaction of love as it winds its way through the messiness of living and loving in a real world where the results of my actions are unlikely to be what I want or expect.

Not all of it feels good as I live it, but reflecting on my account of action, I get a pleasurable sense from the resolution of dissonance. That the power of eros initiates a dynamic of pleasure that does not end in satiation but instead it renews itself in a continuous process of becoming.

Summary

I reflect on my leadership activity, and write through the frame of theory whilst holding the power of eroticism in my mind. This is not a structured analysis. Instead the act of writing creates a reflective space in which to ponder how erotic love influences my leadership activity. I do this from an embodied sense of a connection between eros and the inhalation, the breath that brings energy and vitality into the body.

In the first reflective stage I address resistance to the enactment of organisational vision. I consider the role that written policies and practices play in exercising organisational control. I link these issues to cultural constructions of self, to Ricoeur's hermeneutical interpretation of the super abundance of love and its relation to the law and social justice.

And I develop my ideas about how eros can be controlled in organisational terms, through rules and procedures, based on my leadership practice. Writing this reminded me of the way in which I saw other Directors 'bending the rules' in response to particular circumstances, and taking Ricoeur's thoughts into account, I reflect on how the superabundance of love also brings generosity into decision making processes.

In the second reflective stage, I write about the charismatic nature of the strong leader. I refer to the management literature that suggests the need for personal growth and spiritual development, and which advocates developing a sense of a unique personal contribution. In doing this I come to write about control of desire, about not 'getting one's own way'.

These reflections link back to the idea of enacting organisational vision, and I begin to question the value of a skills based approach to leadership development. As I write, I bring in elements of Hindu theory, and consider the links between desire and leadership practises in more depth.

I begin to compare linear stages of adult growth with mandalic, spontaneous models of growth and critique Torbert's Leadership Development Framework. I decide that the LDF is not only over reliant on a particular form of rationality, but

that it also depends on a particular way of learning that must not be assumed to be universal.

In the final reflection, I reiterate the sense of pleasure that arises from my consideration of the dynamical power of eros. As I review this Chapter I can appreciate how the ordering principles of my language demonstrate this dynamical ebb and flow, balance and counterbalance. And my reflections also show me both the complexity and the value of my intention to bring eros more fully into organisational life through my leadership activity.