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## Editorial

Mit dem vorliegenden Sonderheft soll ein früher Überblick über Inhalte und Bedeutung der noch jungen und in Entwicklung befindlichen neo-integralen Ansätze für die Führung(skräfte-) und Organisationsentwicklung gegeben werden. Dabei ist es Ziel der Ausführungen, den Leser zunächst in die grundlegenden Prämissen dieser neuen multiperspektivischen Meta-Disziplin einzuführen. Zudem soll mit unterschiedlichen Zugangsweisen, Ausformungen und ersten praktischen Anwendungsbeispielen mit Bezug auf die Führungs- und Organisationsentwicklung vertraut gemacht werden.

Im ersten Beitrag „Grundlagen einer neo-integralen transformationalen Führung und Organisationsentwicklung“ führt Lucas in die integrale Modellbildung ein, indem er vor allem zwei relevante Domänen der integralen Führungs- und Organisationsforschung unterscheidet und beschreibt:

- a) Die (meta-)theoretische Untersuchung zentraler Elemente integraler Theoriebildung (hier mit Bezug zur Führungstheorie und Organisationsentwicklung).
- b) Die multitheoretische Untersuchung eigener Forschungsgegenstände und Ableitung einer entsprechenden Praxis (hier der Führungs- und Organisationsentwicklung) auf Basis der integralen Heuristik.

Entsprechend sind die weiteren in diesem Sonderheft versammelten Beiträge in zwei Hauptbereiche gegliedert.

Für den Bereich der Beiträge zur integralen Theoriebildung werden zunächst vier weitere Beiträge vorgestellt:

Deeg und Weibler vertiefen im Beitrag „Führungstheorien auf dem Prüfstand – Eine Spurensuche nach (proto-)integrale Denken in der Führungslehre“ die im ersten Beitrag begonnene Darstellung integraler Führungsansätze und stellen grundlegende Führungstheorien aus einer formal metatheoretischen Perspektive dar. Dabei fokussieren sie insbesondere auf den Entwicklungsaspekt der beschriebenen Theorien.

Reams und Caspari betrachten im Beitrag „Integral Leadership: Generating space for emergence through quality of presence“ integrale Führung mit dem Fokus auf späte Stufen der Selbst-Entwicklung, wie sie in den im ersten Beitrag dargestellten Erwachsenenentwick-

lungsmodellen beschrieben werden. Insbesondere wird die Bedeutung der Intuition für den von einer späten Entwicklungslogik geprägten Führungsprozess beschrieben. Die holonische Sichtweise, welche eine Verengung auf die Innenwelt des Führenden übersteigt und einschließt, wird durch die Hervorhebung von Kontextbedingungen unterstrichen.

Küpers greift im Beitrag „Die Bedeutung von Weisheit für die integrale Führungs- und Organisationspraxis“ die Perspektive einer späten Erwachsenenentwicklung konsequent auf und führt sie weiter, indem er die aktuelle psychologische Weisheitsforschung aus einer erweiterten phänomenologischen (Innen-)Perspektive in die Führungs- und Organisationsforschung integriert. Hierbei werden zentrale integrale Prinzipien der Metasteuerung, wie die Interrelationalität und die Ko-Responsivität eingebracht und kritisch diskutiert sowie konzeptionell nutzbar gemacht. Die Bedeutung der Transformation in den transformationalen Führungstheorien wird damit einer Ausformung zugeführt, die zuvor in diesen Theorien nur angedeutet werden konnte.

Hamilton weist in ihrem Beitrag „Leadership to the power of 8: Leading self, others, organization, system and supra-system“ aus „pracademischer“ (praxisorientiert-akademischer) Sicht hin auf die Bedeutung eines monotheorischen integralen Ansatzes, wie er mit den Graves „values systems“ in der Weiterentwicklung durch Beck und Cowan zum Ansatz der Spiral Dynamics für die Führungslehre beschrieben wird. In einer „first person perspective“ wird in diese wertorientierte Theorie eingeführt. Damit wird auch eine Überleitung zum praxisorientierten, angewandten Teil des Sonderheftes geschaffen.

Für den Bereich der Führungs- und Organisationspraxis werden in diesem Sammelheft vier Beiträge versammelt:

Wagner und Fiolka beschäftigen sich in ihrem Beitrag „Ethische Resilienz. Ein integraler Ansatz für Training und Coaching von Integrität bei Führungskräften“ mit dem Aspekt des Compliance Management, der insbesondere für Führungskräfte in einer globalisierten Gesellschaft und in multi-ethnischen Unternehmenskonglomeraten von hoher Bedeutung ist. Die bislang vorherrschenden an Strukturen und Kulturen ansetzenden Maßnahmen wer-

den in einem integralen Verständnis mit einem persönlichkeitsorientierten Coaching zusammengeführt.

Aschermann und Härtl-Kasulke beschreiben in ihrem Beitrag „Lernen als Führungsaufgabe in Organisationen: Handlungsregulation als theoretisches Modell und Aspekte der Implementierung unter integraler Perspektive“ Aspekte des Selbstmanagements, hier insbesondere des Selbstlernens und der Selbststeuerung, als einen Ausweis des integralen Entwicklungsstandes einer Organisation. Indem die Entitäten „Person“, „Struktur“ und „Kultur“ in ihrer Interrelationalität erkannt und in der organisationalen Entwicklungsarbeit der Autorinnen berücksichtigt werden, wird eine holonische Sichtweise auf das Phänomen „Führung“ vorbereitet.

Weller und Hunschock führen diesen Aspekt der Verbindung von Person- und Organisationssystem in ihrem Beitrag „Holakratie – ein systemisch-integraler Entwicklungsansatz für Führung und Organisation“ weiter. Mit Hilfe von Experteninterviews wurden führungs- und führerzentrierte Aspekte der Implementierung des holonisch-integralen organisationsentwickelnden Ansatzes der Holakratie beleuchtet.

Bozesan stellt schließlich in ihrem Beitrag „Why Some Investors Care About the Parity of People, Planet, and Profit and others Do Not“ erste Ergebnisse ihrer umfangreichen qualitativen explorativen Tiefeninterviews mit Top-Investoren vor. Die Autorin lehnt sich an die in den Er-

wachsenentwicklungsmodellen beschriebenen späten Entwicklungsstufen an und beschreibt Qualitäten der inneren Transformation des ausgewählten Personenkreises von Top-Entscheidern. Der Einfluss auf zukünftige Führungs- und Organisationsentwicklungen wird zuweilen spekulativ, jedoch durch die umfangreichen Daten aus den geführten Interviews plausibel gemacht, hypothetisiert und in den Zusammenhang integraler Theorie gestellt.

Die Autoren sind sich bewusst, dass die dargestellten Inhalte zunächst ggf. an der einen oder anderen Stelle gegen bestehende Konventionen verstoßen mögen, freuen sich aber in ihrem integralen Selbstverständnis und wissenschaftlichen Selbstanspruch auf den kritisch-inspirierenden Austausch, der zur Weiterentwicklung der noch jungen, aber sich etablierenden integralen Forschung und (Meta-) Theoriebildung beitragen wird. Ziel und Bestreben aller Beteiligten ist es, diese junge Disziplin im Rahmen akademischer Lehre und Forschung auch im deutschsprachigen Raum tiefer zu verankern. Hierbei sind sicherlich noch weitere grundlegende konzeptionelle und auch forschungspraktische Schritte zu unternehmen (s. dazu z.B. die Anmerkungen von Lucas in diesem Heft zum WEI-SE Testsystem).

Wir wünschen Ihnen eine abwechslungsreiche und kurzweilige Lektüre.

*Marc G. Lucas, Lorenz Fischer*

# Leadership to the power of 8: Leading self, others, organization, system and supra-system

Marilyn Hamilton

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This article explores the qualities of leadership to the "Power of 8". It offers a definition of leadership that can be recalibrated across a spectrum of complexity. It proposes the integral paradigm as a source for framing, measuring, mapping and tracking leadership across four levels of complexity. The article concludes that the integral model is a valid model for framing and/or understanding leadership and summarizes its key advantages.

Key words: leadership to the power of 8, integral model, leadership context, moral influence, space, time

## **Führung zur „Kraft der 8“: sich selbst, andere, eine Organisation, ein System und ein Supra-System führen**

Der Beitrag erforscht die Qualitäten von Führung zur "Kraft der 8". Er bietet eine Definition von Führung an, die entlang eines Spektrums der Komplexität angepasst werden kann. Ein integrales Paradigma wird als Rahmen, Messinstrument und Ordnungssystem für Führung durch vier Stufen der Komplexität vorgeschlagen. Der Beitrag kommt zu dem Schluss, dass ein integrales Modell als ein valides Modell für die Beschreibung und das Verständnis von Führung gesehen werden kann, und fasst die wichtigsten Vorteile dieser Betrachtung zusammen.

Schlüsselwörter: Führung zur Kraft der 8, integrales Modell, Führungskontext, moralischer Einfluss, Raum, Zeit

## Introduction

*... leaders with increasing capacity are more equipped to engage with the complexity, paradox, non-linear stresses, ambiguity and multitude of perspectives .... The [peer teachers of integrally informed leadership who] have tested their theories through the lenses of integral frameworks using multiple methodologies and gathered data with a plurality of methods: interviews, observation, self/peer/coach evaluations, introspection, action inquiry, and inter-organizational comparisons... all conclude that the need for advanced leadership development is critical in today's complex world and that the resources to deliver leaders with advanced capacities are not sufficient to the current demands that we face from: global, multi-scale, unsustainable, stressful, cross-sector complicities, productivity challenges, resource depletion and generational values shifts. (M. Hamilton, 2008b)*

## *Defining leadership*

For the last twenty years, my "pracademic" inquiry into leadership has ranged from teaching and publishing a multi-construct leadership typology (Anderson, 1992, p. 115; Anderson & Ford, 1998; M. Hamilton, 2000), to doctoral research seeking to understand the relationship between leadership and learning in a self-organizing online community (M. Hamilton, 1999) to performing as a positional leader in my communities of interest and location, to serving as a professor in a School of Leadership (M. Hamilton, 2001, 2008b). Definitions for Leadership and Communities in my leadership research and positional experience have progressed from "leader as coach" in the adult developmental and coaching frameworks of Anderson et al and Egan (Anderson, 1992; Anderson & Ford, 1998; Egan, 1990); to "leader as visionary or team leader" in the leadership systems models of Senge (P. Senge, Kleiner, Roberts, Ross, & Smith, 1994; P. M. Senge, 1994) and Flood (Flood, 1999); to "leader as anyone who wants to help at this time" in the complex-

ity and living systems framings of leadership by Wheatley (M. Wheatley, 2006; M. Wheatley & Kellner-Rogers, 1996); "leader as agent of change" in the change discourse (Eoyang & Olson, 2001); and finally to "leader as a values-based organizational change agent" in an integral model that seemed able to contain all of these frameworks. In the last decade I have refined my understanding of the integral leadership framework (as e.g. described in the article by Lucas in this special issue) with a study of Graves' adult development model (Graves, 1971, 1974, 2003, 2005) and Spiral Dynamics (Beck & Cowan, 1996; Beck & Linscott, 2006). While my original research question focused on discerning which came first, leaders or the communities they lead, my early quest was inspired by the elegant simplicity of Jaworski's (1996) definition of leadership as: "a journey to wholeness for an individual". That simple statement seemed to imply the kind of unfolding that had occurred with my examination of leadership across a spectrum of increasing complexity.

For the purposes of this article, an acting definition of leadership is: "the dynamic bio-psycho-cultural-systemic capacity of a person to adaptively lead human systems at multiple scales of complexity to achieve some outcome".

### *Integral model – An effective model for researching leadership*

This definition can be applied across increasing scales of complexity that can be termed: ego-ethno-world-kosmic. Thus leadership capacity can be tracked during the lifetime of the leader through four performance lenses of wholeness or holons. Both Wilber (1995, p. 18), and Beck and Cowan (1996, p. 289) borrowing from Koestler (1976), termed the quality of this wholeness as "holonic", meaning that systems and sub-systems are both parts of larger systems while being whole systems in themselves. Such a frame introduces the concept, dynamics and complexity of systems thinking to wholeness as a holarchy of nested holons (where an individual leader belongs simultaneously to family, teams/groups, organizations, communities, city, society/culture and finally species).

Within the integral frame we encounter the quality of fractalness. Fractal patterns of human development repeat themselves at different scales in the holarchy. The fractal qualities of the four quadrants and the four evolutionary levels of development enable the application of this model not only to individual holons but to social holons (the collective of individuals in any multi-person grouping). Thus the fractal patterns offer ways of grasping individual systems that persist and/or develop along

with the exponential levels of dynamic complexity of human systems. Over time my own research and writing has attempted to unpack the application and implications of the leadership definition to the collective scales of community and city, where a fractal definition of community becomes: "the dynamic bio-psycho-cultural-systemic capacity of a group to adaptively develop human systems at multiple scales of complexity to achieve some shared outcome." (M. Hamilton, 1998, 1999).

In addition to Wilber (Wilber, 2001, 2006), Beck (Beck, 2000, 2001, 2002a), Cook-Greuter (Cook-Greuter, 1999, 2002) and Kegan (Kegan, 1994; Kegan & Lahey, 2001, 2009) have explicated similar waves of human development, which help explain the situational variants of leadership development. Table 1 illustrates one version of this trajectory.

These developmental waves or levels situate individuals (and the groups they lead) within the four quadrants as noted above, situated at a "centre of gravity" (COG) level. This COG spans multiple levels (generally three) of development as a person or group's capacity expands through increasingly complex layers of development, with varied weightings of quadrant development. (It must also be noted that the same map can chart the contraction to lesser levels of complexity if the environment imposes life conditions that force a contraction to earlier levels of development for the sake of survival (eg. in the face of natural disaster, famine or disease).

Thus the developmentalists chart the map of potential human (and leadership) growth, while Graves and Beck, in particular, point to the contexting of this within an understanding of complex adaptive systems – where the environmental life conditions must always be considered a triggering factor and become the context for increasingly complex forms of organization (as identified in Table 2).

### **Leadership to the power of x**

One of the discoveries of developmental theorists is that humans develop intelligences that can increase in both quantity and quality. Quantity relates to the multiple intelligences identified by Gardner (Gardner, 1999) and quality relates those intelligences to a trajectory of development that is emerging in terms of leadership effectiveness defined as Intelligent Quotient (IQ), Emotional Quotient (EQ) (Goleman, 1997), Values Quotient (VQ) (McIntosh, 2007) and Spiritual Quotient (SQ) (Wigglesworth, 2002, 2004, 2011, nd) (Gauthier & Fowler, 2008). Graves proposed that intelligences emerge in humans in response to triggering events in their environments (Graves, 1971, 2003, 2005). His proposition was that the potential for de-

TABLE 1:  
Leadership development  
levels and basic motives

MEME Symbol	Developmental level	Basic leadership motives
BEIGE	1	Staying alive through innate sensory equipment.
PURPLE	2	Belonging to blood relationships; conjuring mystical spirits in a magical and scary world.
RED	3	Enforcing power over self, others, and nature through exploitive dependence.
BLUE	4	Commanding absolute belief in one right way and obedience to authority.
ORANGE	5	Inventing and possibility thinking, focused on making things better for self.
GREEN	6	Sharing equality and seeking the well-being of people; building consensus as highest priority.
YELLOW	7	Adapting flexibly to change through connected, systemic views.
TURQUOISE	8	Attending to whole-Earth dynamics and macro-level actions.

Note: This is a simplified description of the eight MEMEs; the developmental levels not only of individuals, but also the evolution of societies. Adapted from Beck and Cowan (2006)

velopment was inherent in the healthy human, and the quality of intelligences emerges as the individual encounters increasingly more complex environments. Similar theories have emerged that track the levels of complexity of adults (Cook-Greuter, 1999, 2002; Dawson-Tunik, 2005; Kegan, 1994; Kegan & Lahey, 2001; Torbert, Livne-Tarandach, Herdman-Barker, Nicolaides, & McCallum, 2008).

Thus the potential for leadership is released in the context of any given leader's environment. As noted in M. Hamilton (2008a, p. 103) those environments can be calibrated essentially as shown in Table 3.

These calibrations (adapted from the measurement system used by Dawson et al. (2005) for the tracking of leadership lines of specific expertises) effectively map the lifecycle of leadership learning stages: entry-awareness, practitioner-management and exemplar-teacher.

*As leaders learn to manage and then lead self, other, context and system, they become of necessity increasingly attentive and increasingly intentional. While becoming increasingly attentive and intentional, the leader becomes an increasingly capable contributor to the intelligence of larger and larger environments. A leader who has higher capacities of emotional, mental and interpersonal intelligences has the potential to contribute to many complex social holons, including families, groups, teams, organizations, communities, cities and nations at larger and larger scales. (M. Hamilton, 2010, p. 103)*

In essence the development of leadership capacity (UL) can be measured as performance (UL) that leads effectively in contexts of ever increasing metrics of space (LR), time (LR, LL) and moral influence (LL). This means that as the leader matures through levels of complexity their spheres of influence grow from:

- **space** measured as very near (home turf) to very far (global influence)
- **time** measured as impact of decision horizons defined in months to decades (Beck & Cowan, 1996, pp. 53, 169; Dutrisac, Fowke, Ko-

TABLE 2:  
Organizational environ-  
ments as leadership con-  
texts

Level of complexity	Structure of organization
Level 1 (BEIGE)	Hearth circle
Level 2 (PURPLE)	Tribal gathering circle
Level 3 (RED)	Power-based hierarchy
Level 4 (BLUE)	Authority-based hierarchy
Level 5 (ORANGE)	Strategic hierarchical system
Level 6 (GREEN)	Social network
Level 7 (YELLOW)	Self-organizing system
Level 8 (TURQUOISE)	Global noetic field

Note. Adapted from Hamilton (2008) and Beck & Cowan (1996)

<ul style="list-style-type: none"><li>• <b>Self aware</b><ul style="list-style-type: none"><li>• Self manage</li><li>• Self learn/lead/teach</li><li>• <b>Other aware</b><ul style="list-style-type: none"><li>• Other manage</li><li>• Other learn/lead/teach</li><li>• <b>Context aware</b><ul style="list-style-type: none"><li>• Context manage</li><li>• Context learn/lead/teach</li><li>• <b>System aware</b><ul style="list-style-type: none"><li>• System manage</li><li>• System learn/lead/teach</li></ul></li></ul></li></ul></li></ul></li></ul>
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TABLE 3:  
Summary of leadership  
calibrations

plowitz, & Shepard, nd; Gray, Hunt, & McArthur, 2007, p. 108; M. Hamilton, 2008a, pp. 174-175)

- **moral influence** measured as the number (and levels of complexity) of people (from few to many and from less developed to highly developed) who are impacted by direct and indirect decisions (UL), actions (UR), policies (LL) and systems (LR) (Beck & Cowan, 1996, pp. 62, 123).

It is this combination of leadership calibrations and reach that gives us the metrics for noticing the trajectories of Leadership to the Power of 5, 6, 7 and 8. But before we examine this span in particular, let us look at the capacity of leaderships to all the powers that we are currently examining.

### Summary of all leadership foci

(It should be noted that each level of leadership from 2 to 8 recalibrates the preceding levels.)

#### Leading self (ego)

*Leadership to the Power of 1* is only able to focus on the self. It is the root of the egocentric stage of leadership development.

*Leadership to the Power of 2* focuses on leading the family or clan.

*Leadership to the Power of 3* completes this egocentric wave. Leaders to the Power of 3 focus on the power of "might as right". This is the apex of the dominator model and focus of leadership.

#### Leading others (ethno)

*Leadership to the Power of 4* focuses on hierarchical order, based on merit and measurable standards, rules and authority.

#### Leading context (World1)

*Leadership to the Power of 5* focuses on the power of individual success, organizational results and sectoral competition.

*Leadership to the Power of 6* focuses on the development of social justice, tolerance of differ-

ences and recognition of equality within social systems.

#### Leading system (World2)

*Leadership to the Power of 7* focuses on the emergence of multiple perspectives that can value all prior levels of development. It sees the world within the context of complex systems and operates with flexibility and flow.

#### Leading supra-system (global)

*Leadership to the Power of 8* focuses on the world as an integrated evolutionary whole. Through interconnection and cross-collaboration on a truly global scale, we can see that Leadership to the Power of 8 enables the global flow of people, energy, security and resources. (M. Hamilton, 2008a, p. 115). As noted elsewhere (M. Hamilton, 2007) leadership to the Power of 8 focuses an ecological, political and global perspective and presence.

In summary, *Leadership to the Power of 8* operates with the infinite qualities of adaptiveness that enable human systems to thrive (and reproduce themselves) in endlessly changing life conditions as set out in Table 4.

### Insights gained from the application of integral models to the study of leadership development

Returning to the questions which engendered this article we can now offer some conclusions about the value of using the integral model to study the development of leadership. The four quadrants and eight levels of the integral model used here offer observational and methodological dimensions that transcend and include leadership frames from traditional, modern, post-modern and even post-post modern discourses. While each of those frames are useful within their respective contexts, the integral model gives us a framework to align the capacities they reflect within quadrants of reality, ho-

TABLE 4:  
Summary of leadership  
maturity qualities

Level	Calibrations	Moral influence	Space span	Time impact (years)
1	Self, Manage	Ego-self	Here	<1
2	Self, Manage, Learn/Lead/Teach	Ego-family	Here	1-2
3	Self, Manage, Learn/Lead/Teach	Ego-clan	Here	2-4
4	Self, Manage, Learn/Lead/Teach	Ethno-Nation	Near	4-8
5	Self, Manage, Learn/Lead/Teach	Context-Sector	Near	8-13
6	Self, Manage, Learn/Lead/Teach	Context-Social	Far	13-21
7	Self, Manage, Learn/Lead/Teach	System	Far	21-44
8	Self, Manage, Learn/Lead/Teach	Supra-System	Global	44-65

larchies of influence and levels of complexity. In this way an integral framework allows us to appreciate leadership to each Power of emergence and the apparently natural path of unfolding from one to the other, caused by triggers in the life conditions, that demand complex adaptive leadership response(s).

The Integral model appears to be useful for framing the journey of Leadership because:

1. It integrates four perspectives of bio-psycho-cultural-systems views of leadership.
2. It is developmental in multiple ways:
  - a. across discreet stages (8 levels),
  - b. waves (4 – ego, ethno, world, cosmic) and
  - c. within stages (entry, intermediate, exit)
3. It is evolutionary enabling the contexting of leadership development within historical and social contexts and discourses.
4. It is holonic, allowing one to track individuals as holons and collectives as social holons.
5. It is quasi-fractal which means that one can note the self-same patterns of development at different scales of leadership influence (while taking into consideration the dynamics of social holons versus individual holons).
6. It is systemic, meaning that leadership can be viewed within the context of changes in the cultural and social (and natural) environments as a complex adaptive system.
7. It is transcultural. This means that the deep patterns of leadership development can be noticed regardless of cultures because they are based on the hierarchy of complexity (which means surface differences might exist but underlying patterns will apply across cultures.)
8. It allows for the study of leadership in trans-disciplinary contexts. Although the individual practices of leadership will vary from discipline to discipline (and even between specialized areas within disciplines) the general hierarchy of complexity is transferable.

The article concludes that the theory of the integral model offers a useful framework to measure, map and track observable leadership performance. As a pracademic, charged with

grading and/or supervising evidence for leadership competency, the integral model used here has even permitted the translation of competencies across frameworks (eg. grading assignment marks for the modern university; assessing academic research quality for the post-modern School of study; coaching individual leadership performance for post-post modern competency review; and supporting high quality teamwork as collective outcomes in an integral context).

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