

**Spirituality in Organizational Self-Transformation:
The Case of the Hawaiian Spirituality ‘huna’.**

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Organizational rigidity caused by historical dependence of social systems (Kieser, 1994) is in the main focus for organizational change processes. It is not the argument of historical imprinting (Beckman & Burton, 2005; Burton & Beckman, 2005) but the possible path dependence in social systems that dramatize organizational development (Schreyögg et al., 2003). Mainly influenced by self-reinforcement there exists the hazard of possible inefficient lock-ins.

Rigid situations in social systems are mainly influenced and produced by individuals (Hargadon & Douglas, 2001; Hedström & Swedberg, 1996; Sydow et al., 2005; Windeler, 2003). Therefore, the individuals in organizations need to be addressed for successful development processes through different levels of learning (Argyris, 1976; Senge, 1996). Some methods especially use emotional experience of freezing and un-freezing to overcome rigidities (Lewin, 1947). Practices that focus on recursive systems especially try to address higher level learning of rational individuals through irritating cognitive frameworks (Königswieser & Exner, 1999; Selvini Palazzoli et al., 1999). Others work with Hypnosis of organizational members or anchoring techniques like Neuro-Linguistic Programming (Bandler & Grinder, 1985).

But there are limits of the present methods to overcome rigidities in social systems. Not all of them can be changed with the present theoretical background. And those limits stay present even when the widely used systemic consultancy literature of recursive self-transforming systems is regarded (Schlippe & Schweitzer, 2003, p. 284). The limits may be highly supported by the fact, that all those concepts are used from the external consulting perspective only (Kieser, 1998; Wimmer, 1999). And they are not transformed to an inner-organizational self-transformation.

The main question which is therefore addressed is: How might spirituality lead to an inner-organizational transformation of organizational lock-in? The structure of this argument is developed in the following way: Initially, the concept of path dependence and the relevance of fundamental change are discussed in regard to organizational rigidity. Following this, spirituality as the basis for fundamental self-transformation is introduced. Then, a short introduction about the concept of Hawaiian ‘Huna’ is given which is a new phenomenon on the market for guiding organizational self-transformation and has not yet been discussed scholarly. It is finally exemplified how the self-transformation can take place using this guide for self-experience.

Dramaturgy of Path Dependence and the Role of Fundamental Change

Path dependence firstly was named within the case study of the QWERTY layout (David, 1985). Increasing returns, like sunk costs and scale economies (Arthur, 1989) on the organizational level and learning on the individual level (David, 1985), have driven the process on the market level to a lock-in. Mainly, the asymmetry of costs (Arthur, 1988; David, 1985) prevents the market from being changed to a more efficient solution – a hazard.

In defiance of the critics of economists (for example made by Liebowitz & Margolis, 1990, 1995) some scholars tried to translate increasing returns of markets to self-reinforcement in social systems (Mahoney, 2000; Schreyögg et al., 2003). This is a terminology more common in social sciences where lists of the different facets of this mechanism could be provided (Beyer, 2005). Unfortunately, most publications miss to clarify the impact of individual cognition on this collective result of lock-in (Hargadon & Douglas, 2001). Only some theoretical studies on path dependence used cognitive frameworks (Denzau & North, 1994; Nooteboom, 1997; North, 1990). But within the few that solely deal with individual paths they did not explain how a reinforcement of (management) cognition is locked and how it may be overcome (Nooteboom, 1997).

From the literature on organizational change it is suggested to use the concept of organizational transformation or fundamental change (Gomez & Müller-Stewens, 1994) in the face of rigidity. So now it is tried to use the concept of fundamental change in the face of a lock-in. Organizational development might work as long as the lock-in did not occur or the reinforcement is only weak. To break out of an inertia in social systems, individuals need to fundamentally change established communication patterns that are grouped into individual behaviour, decision, and distinction (Luhmann, 1984, p. 478).

Spirituality Leading to Fundamental Self-Transformation

The systematic study of spirituality in sciences has different roots. Those are for example theology (Viller, 1937), the study of religions (Bochinger, 1994), psychotherapy (Fleischman, 1994), human resource management (Lips-Wiersma, 1997), management studies (McCormick, 1994), and organizational studies (Mitroff & Denton, 1999). There has already been some effort to clarify different understandings of spirituality (Dent et al., 2005; Gibbons & Briner, 2002) but without referring to the generic research about spirituality and religion.

In this paper, the two concepts of religion and spirituality are defined according to the generic area of research on those questions. Religion can accordingly be identified through the three different but not excluding aspects of artefacts, functionality, and complexity reduction (Stolz, 2001). Spirituality can be understood as a way following the inner experience (Bochinger, 1994) without those external word systems.

Management is faced decreasing time spans to decide and it needs increasing time spans to solve problems with today's complexity (Bleicher, 1992). The question for the sense of living gets more and more important in this context and is only contrasted with historic religious systems (Mannheim, 1970). The way out seems to be the silent inner change of individuals (Capra, 2004), employers, and employees leading to a fundamental organizational self-transformation that is permanently perpetuated and sustainable (Edlund, 1998).

The Case of Hawai'ian 'huna'

'huna' can be described as a system of rules to gain personal experience and it is based on the ancient Polynesian shamanic traditions (King, 2004). Therefore, it fits easily into the definition of spirituality from above. The system was at first re-discovered by Max Freedom Long after a long period of religious suppression (Long, 2000) by studying the language. He called his results HUNA™ (Huna-Research, 2004). Serge

Kahili King, educated after the sacred knowledge of an old Hawai'ian shaman (King, 1997, p. 12), criticised this system and its trademark and published his own experience in different books (King, 1996a, 1996b, 1997). He named his system 'huna'. A German speaking female shaman later tried to export 'huna'-shamanism to management and held shaman-seminars already at General Motors, AT&T, Bank of Boston and McKinsey & Co (Ulmer-Janes, 2000, p. 22). It is suggested here as a one spiritual path within the many possible, because it

King introduces his 'urban-shamanism' with the theory about the three selves. Even if it seems that the 'selves' are closely linked to the psychological understanding of Sigmund Freud (I-Me-Mine) they are different (Ulmer-Janes, 2000, p. 138). KU is the first facet and represents the memory of experience (King, 1997, p. 32). The past, as patterns and learning, is stored there and can be reactivated for action. LONO, as the second facet, is the decision maker that tries to anticipate future activity (King, 1997, p. 40). It is connected by the senses with the physical world and its main motivation is to rationally order happenings and reactions (King, 1997, p. 45). The third facet is KANE. This is the higher self interconnected with the whole where creativity and intuition lies within (King, 1997, p. 45). The motivation of KANE is harmony and it inspires LONO and KU to follow the inner way.

Beside the three selves 'huna' provides a system of seven principles to follow the inner experience. The first principle of IKE means that the world seems to be for what we as the observers take it – or it is the result of our own construction (Ulmer-Janes, 2000, p. 47). The second principle of KALA says that there are no borders but illusions on the physical, psychological and spiritual level (Ulmer-Janes, 2000, p. 57). The third principle is named MAKIA and it means that energy follows attention and attention follows energy (King, 1997, p. 60). The fourth principle named MANAWA supports those three by saying that the action can only be done now and there is no other concept of time. The fifth principle guarantees the social dimension of 'huna' and is named ALOHA. It is the power of love what can be understood as the harmony of being happy with someone (Ulmer-Janes, 2000, p. 91). Last but not least the seventh principle of PONO gathers what von Glasersfeld called viability (Glasersfeld, 1995). Truth does not exist but the value of an action can only be measured through the effectiveness of reaching a specified goal (King, 1997, p. 75).

How 'huna' Supports Fundamental Change

Finally it can be shown how 'huna' assist the silent inner self-transformation of employers and employees leading to the targeted fundamental organizational self-transformation that is permanently perpetuated and sustainable (Edlund, 1998). Because the organizational lock-in is mainly on the level of system communication the influence of 'huna' on behaviour, decision, and distinction is shown according to (Luhmann, 1984, p. 478).

KU can help the individual in an organizational context to cope with repeating problems using the experience. But it also leads to a reproduction of failures because KU does not know the difference between past and present (King, 1997, p. 34). So KU is not a very powerful basis for fundamental transformation. LONO as the decision maker needs to focus its attention, select information, anticipate future results and draw a conclusion (King, 1997, p. 40). Here lays the source of individual distinction and decision that leads to behaviour when past experiences of KU are used. Fundamental

change processes need to address LONO what is nothing else than higher level learning cited in the beginning. Only together with KANE 'huna' provides more information for change processes than typical western management behaviour. Using dreams, interruptions and flashes of genius in organizational contexts would include inner experiences with the whole interconnected world.

IKE fundamentally changes the basis for experience, especially the distinction, because it opens the eyes of the individual being constructive. Also KALA supports this fundamental change in observation, because it simplifies every distinction as an illusion. Organizational members would truly experience their interconnectedness because they are now sensitive for their own possible feelings. MAKIA includes ethics into behaviour because energy makes no difference between thought, words or action. Each of this would have influences on the whole system because of KALA and IKE, where ALOHA is the framework of friendly interaction. MANAWA easily supports the sustainability and permanence of self-transformation processes as well as ethics, because time frames do not exist anymore. Neither management nor regular employees can postpone problems because the only moment that exists is now. MANA truly stands for the self-transformation that can only be achieved through individuals and nothing else. And PONO is the framework for the viability of new distinctions and behaviour within all other principles that needs to be re-checked permanently in organizational self-transformation.

Critics and Further Research

First, the literature on spirituality may be re-organized through the given definition on spirituality. Because it was not the focus of this paper, influences of the definition were ignored. Second, 'huna' was selected as a case because it has not yet been scholarly studied in detail for organizational transformation processes and it emerges on the market for guiding self-transformation in the last years. But there are many other concepts to discuss, where a comparative analysis would support further details. Third, the discussion about 'huna' is based on theoretical ideas. Therefore, in a next step the scholarly debate should be supported with empirical research, for example through case studies that used 'huna' or through expert interviews of 'huna' shamans.