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Understanding the Use of Self in Organizational Development: An Exploratory Study of the Self-Exploration Practices in Auroville, India

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Abstract

Although not a new concept in the field of Organizational Development (OD), self-exploration has typically been seen as an afterthought, if at all. What would happen if it is given priority and done every day? For my sabbatical I travelled to Auroville, a city in India where self-exploration is a purposeful way of life. The objective of this study was to understand what self-exploration practices are used by residents of Auroville, and how those practices affect each person's life. Thirty residents completed a questionnaire I designed using Appreciative Inquiry, and the results clearly indicate that daily self-exploration practices have allowed them to not only aspire to but actually become more elevated, conscious, giving, thoughtful, ethical, and loving in their daily lives. I believe that these practices can be extrapolated to the classroom, and that self-exploration and "starting with the self" are

the future path for the Organizational Development field, allowing for more robust, meaningful, and ethical business behaviors and practices.

Keywords: self-exploration, appreciative inquiry, Auroville, Organizational Development

Quieting the mind and becoming more aware of one's self and one's surroundings exponentially increases the potential for sincere, honest contact which can lead to significant, effective self-awareness. It is at this individual, internal level that key global business decisions are made every day. This study is a continuation of my work on how "starting with the self" (Wheeler, 2013a) can positively impact a person's capacity for leadership and his/her ability to work within a system (classroom, organization, or community). I have presented papers (Wheeler, 2011; 2013b; 2013c; 2014) outlining my use of certain practices that help both me and my students to "get present" and "make contact" in the classroom, then I am able to "challenge their participation" in the process of learning. Finding these practices effective in the classroom, I became curious about how a deeper practice of self-exploration might broaden a person's ability to learn, adapt, and work effectively with themselves and others, either in the classroom, the boardroom, or on a global level.

My continued research on the use of self-exploration practices within the field of Organizational Development led me to a world-renowned community intentionally established in 1968 in Tamil Nadu, India, called Auroville. Auroville fosters and encourages self-exploration as a way of life, based on the spiritual teachings of

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Sri Aurobindo¹ and The Mother². Intrigued, I chose to use my sabbatical to immerse myself in the self-exploration practices of people living in Auroville. These practices, called *sadhanas*, are disciplines undertaken in the pursuit of a goal. Although the community of Auroville is focused specifically on the spiritual teachings of Sri Aurobindo and The Mother, their practices can be extrapolated and used effectively in personal or organizational situations without necessarily delving into spiritual matters.

Literature Review

Much of the literature found on self-exploration and management is focused on career development (Cohen, 1929; Creed, McPherson, and Hood, 2011; Emmerling and Cherniss, 2003; Hall and Chandler, 2005; Hirschi, 2011; Maurer, 2001; Nauta, 2007; Stoltz and Young, 2012; Stump and Hartman, 1984; Solomon, Berzon, and Davis, 1970; Taylor and Bright, 2011; Xu, Hou, and Tracey, 2014; and Yitshaki and Kropp, 2016). However, Rozuel and Ketola (2012) and Rozuel (2012) focus upon responsible leadership, which requires individuals to engage in self-inquiry in order to understand one's self and the "unconscious influences" on consciousness in order to display "ethical awareness and responsible action, as leaders, followers, and generally as organizational agents" (p. 1), and Seashore, Shawver, Thompson, and Mattare (2004) review the use of the "instrumental self as an agent

of change," noting that "Use of Self consists of intentional, conscious and deliberate choices which result in actions/behaviors taken to bring about change" (p. 57).

Several authors outline techniques used in management for self-exploration, such as having students journal for the purpose of understanding how personal issues can influence their work (Morrissette and Gadbois, 2006); using personal development groups as a means of counselor training (Robson and Robson, 2008); using a review of ecological selves to understand how we can effect organizational change (Rogers, 2012); and using meditation practices to "train attention in order to heighten awareness and bring mental processes under greater voluntary control" (Walsh, 1983, p. 19). Shapiro (1994) delves into the use of meditation more deeply, citing an annotated bibliography by Murphy and Donovan (1988) which has over 1,350 references related to the physiological, behavioral and subjective benefits of meditation practices, although they are not specifically associated with organizational or management practices. Taylor and Bright (2011) outline the use of Multisource Feedback Assessments (or 360 degree feedback) as a possible tool to increase self-awareness.

Less mainstream literature makes an easier connection between management, leadership, and the use of the self. For example, Gupta notes in

his compiled writings of Sri Aurobindo and The Mother (2004) that “as eastern spiritual thinkers have repeatedly pointed out, right management of the internal self is the key to the successful management of the outer life and environment” (p. 1). Gupta further notes that “someone who cannot manage his own self cannot effectively manage others or anything in the outer life” (Gupta, 2004, p. 1). The tools suggested for this internal management consist of (1) having a meaningful aim, (2) knowing one’s self, (3) changing yourself first, (4) seeing others as a mirror (in a relationship), (5) stepping back, (6) creating your own atmosphere, (7) concentrating and meditating, (8) and using your will and imagination (Gupta, 2004).

Interestingly, Mirvis (2014) outlines a crisis in the field of Organizational Development, stating that there is no new information or areas of exploration, and that OD should perhaps start pulling from other disciplines, such as spirituality, the arts, theater, physics, chemistry and or biology. This stagnation is an excellent opportunity for the broadening of OD to include the use of self-exploration, not as an afterthought but as a requirement for all individuals engaged in the pursuit of working with others and being agents of change in the world. Self-exploration not only helps individuals focus, plan, and manage more effectively, it also encourages a sense of

community, responsibility and ethics that has been sorely lacking in the field.

Purpose

The purpose of this study is to take my research on “starting with the self” to a deeper, more robust level so that I can help my students grow personally and learn more effectively. The teaching techniques I have outlined previously (“getting present,” “making contact,” and “challenging participation”) have been very helpful in requiring my students to focus, be genuine in their thoughts and responses, and to learn about themselves as part of their educational program. Since Auroville is a community that is based on living and working with self-awareness, I was drawn to learn more about their self-exploration practices as a way of furthering my work in this area in order to enhance my own daily practice and to help my students find their own ways of focusing, settling, knowing themselves, and being in a place of calm alertness so that they can create, produce, and interact at their utmost potential, thus finding their truest selves and contributing that wisdom to the world.

Significance

This area of research has immense implications for the field of Management and Organizational Development, both in teaching and in practice. In an increasingly digital, complex, and fluidly changing world, individuals are pushed to

adjust, adapt, resolve, and manage multiple tasks every moment (Bharadwaj, El Sawy, Pavlou, & Venkatraman, 2013; Howard, 2010; Hui, 2012; Malik, 2000; Wheeler & Lanza, 2014). The trap that students and managers often find themselves in, is one of knee-jerk reaction instead of calm, focused reasoning. Reacting, over-reacting, and unconscious action generally promotes more of the same. Although individuals in the classroom or in an organization are not generally given the “luxury” of self-reflection, learning to practice self-awareness and to pursue self-exploration practices on a regular basis can help a person stop and breathe in the moment, thereby making the difference between an angry reaction and a genuine solution.

Operational Definitions

Appreciative Inquiry: This is a research and theoretical model/process that focuses on those things that “give life” to individuals or organizations. It is unique in its potential to elicit data that will get to the heart of an individual or organization in order to help them surpass banality and move towards the excitement of who they are and what they can offer to themselves, to organizations, and to the world.

Sadhana: The Sanskrit word for “practice” or “discipline.” For the purposes of this paper, *sadhana* refers to the daily practices of self-exploration.

Self-exploration: The process of turning one’s attention from external circumstances to an internal

examination of one’s thoughts, feelings and past behaviors toward a goal of more compassionate and harmonious relations with oneself and with others.

The Mother’s Dream: In 1954 The Mother foresaw a new society where the people would be, among other things, collaborative, compassionate, and unified. Yet, she also knew the time was not right so she called it “A Dream” (See Appendix 1). Many years later this Dream became the spiritual foundation of Auroville.

Method

In keeping with my past research in this area, this is a qualitative research study (Denzin & Lincoln, 2005) designed to elicit open-ended responses. The question design and format are based on Appreciative Inquiry (AI) (Cooperrider & Srivastva, 1987), a research model/process focused on strengths and possibilities as opposed to deficits and problems. Previously used in large organizations systems, AI has also been used on a more individual level in recent years (Hart, Conklin, & Allen, 2008; Verleysen, Lambrechts, & Van Acker, 2015), and it is this modality that I adhered to in creating this research project. Through the use of Appreciative Inquiry, I gathered data on the ways in which the people who live in Auroville practice self-exploration and how those practices affect the quality of their lives.

Participants

The sample consisted of 30 people, 10 men and 20 women with an average age of 44.7 years. All respondents were living in Auroville and had been engaged in the spiritual and self-exploratory teachings of Sri Aurobindo and The Mother for an average of 19.13 years. Two respondents had met The Mother, who passed away in 1973.

Research Design

This study was a qualitative design based on the use of Appreciative Inquiry as a data collection tool. Data collection occurred in Auroville, India, where I lived and worked for 2 months, from December 24, 2015 to February 19, 2016. I was the Principle Researcher and completed all of the data collection myself through the use of a questionnaire I had created beforehand.

Data Collection Instrument

The questionnaire was a 7-question instrument which I created to elicit open-ended responses to questions about Aurovillian self-exploration practices. This instrument was based on the Discovery Phase of Appreciative Inquiry (Cooperrider, Whitney, & Stavros, 2003) which focuses on what gives life and energy to the people (i.e., the respondents), their work (i.e., their *sadhana*—self-exploration), and their organization (i.e. Auroville). It asks about what is working and what may be possible.

The questionnaire consists of the following

7 questions:

1. What do you find intriguing/exciting about the teaching of Sri Aurobindo and The Mother in your world today?
2. What attracted you to Auroville?
3. How has living in Auroville shaped your personal internal work?
4. Describe your personal *Sadhana* (personal practice of self-exploration);
5. From this *Sadhana*, describe a peak experience of: a) collaboration you have had with other(s) while living in Auroville; b) trust you have had with other(s) while living in Auroville; c) compassion you have had with other(s) while living in Auroville; d) and unity you have had with other(s) while living in Auroville.
6. If you could transform yourself in any way you wished, what 3 things would you do to develop yourself internally?
7. If you could develop or transform Auroville in any way you wished, what 3 things would you do to heighten its vitality and your experience?

Procedures

On the recommendation of the Executive Director of the Sri Aurobindo International Institute of Educational Research (SAIIER) in Auroville, in order to find respondents for my study, I spent some

time each day at the Pour Tous Distribution Center (PTDC) where the residents would come to pick up food and sundry items without exchanging money. The PTDC does not allow anyone who is not part of Auroville to shop there. Hence, I was able to control my sample to include only Aurovillians.

On Monday through Friday for 3 weeks (from January 4 to January 22), I visited the PTDC checkout site from 1:00 pm to 3:00 pm and would strike up a conversation with the residents who were checking out. I learned quickly the best time to approach the people. Earlier in the day they typically were on their way to work; but after lunch they had time to complete the questionnaire. It is estimated that 75% of the people I approached agreed to complete the questionnaire.

Results

I was able to obtain 30 completed questionnaires within my 2 months at Auroville. Using Appreciative Inquiry as the basis for my questions, I sought to answer the following 3 Research Questions:

1. What self-exploration practices do Aurovillians use on a regular/daily basis?

I found that 100% of respondents indicated that they practiced self-exploration of some type on a daily basis. All of their practices were rooted in an *intention*, and understanding one's self and one's intentions are essential for students who plan to

live and work in the world. Without a thoughtful understanding of one's intentions, students run the risk of missing key areas of satisfaction, skill, and opportunity.

Two themes emerged from their responses to this question. First, they all had an *inner practice* of some type (based upon an intention) that they focused on every day. Second, because of their inner practice they displayed various *outer practices* or activities that were a direct result of the daily inner practice or intention.

Inner Practices. One might think that "daily self-exploration" would mean that every day you sit and think about yourself. Yes and no. Inner practices are things that we focus on which have some meaning and purpose for our lives. They come from a place of consciousness and thoughtfulness and are not engaged in lightly. They require discipline, focus, patience, and sometimes guidance. For the respondents in this questionnaire, their lives are built around their inner practices and the dream of making themselves more elevated in an attempt to improve the consciousness of the world. Individuals living in Auroville understand that by changing things internally for the positive, one can then make an impact on the external world.

Respondents' answers to the question of their self-exploration practices reflected their conscious choices to work on certain things during

their day. Each of their responses focused on a particular inner state to which they aspired, such as “seeing spirit in plants,” “exploring spirit in matter,” “having a positive outlook,” “staying open (to mind, heart, and inner power),” “deepening what works for me,” “working on awareness,” “surrendering—going beyond the mind,” having “aspiration and faith,” “identifying with Mother’s smile,” understanding “who am I,” having a “goal to evolve,” doing my best to “allow, smile, and care,” “manifesting inner peace and quiet,” “accepting failures and looking for meaning,” “facing myself with honesty,” and having “gratitude, detachment, peace, and concentration.”

Outer Practices. Based upon the inner practices mentioned above, respondents then talked about their conscious outer activities, such as “reading *Savitri*,” “concentrating,” “singing,” reading “Mother’s flower book,” “meditating, doing yoga, *tai chi* and *qigong*,” “listening,” having “awareness through body practice,” doing “work as service,” “practicing *Ayurveda*,” “painting,” “doing my best,” “bringing joy to others,” being “less judgmental,” “practicing inner peace,” “talking to people,” “questioning everything,” “communicating,” and “practice, practice, practice.”

2. How do these practices impact their relationship with themselves and their community?

One theme that emerged during this process

is that people’s responses were more thoughtful and reflective than the general population in terms of what they wanted from life. Perhaps all people want the same things, deep down, but the people of Auroville have taken the time to strip away the mundane distractions, not only to look at what is most meaningful for them, but to actually put that into practice and live by what they believe.

Respondents noted that living the daily practices in Auroville is challenging; however, they find it meaningful and rewarding. One challenge comes from needing to undo many learned ways of thinking and being, and focusing every day on hope and positivity. Another challenge is to learn to tolerate and appreciate reality as opposed to living by the stories we tell ourselves so that we will not “feel bad.” Becoming conscious is a noble endeavor but it is not for the faint of heart. However, when reality is seen and accepted, then new possibilities emerge which are deeper and more meaningful.

Specifically, respondents noted that practicing life in this different way has helped them: “find my life direction,” “be more conscious,” “understand the connection between mind, body and soul,” “tame my mind, guide me in day to day life situations,” “become a better human being, contribute to the community,” “live simply, be less selfish and more positive,” “be more accepting, be more sensitive, be more tolerant,” “have more

inner peace,” “be non-judgmental,” “focus on work and service,” “be more honest with myself,” “be sincerely and fully involved in whatever I do,” “be more conscious about things around me,” allow “my understanding of myself to broaden my understanding of others,” “continue working on trusting, believing, reading, contemplating, listening and understanding into everyday life,” “be more true in my relationships with others,” “practice seasonal diet and routine with yoga,” “do the best I can,” “bring some joy around me,” “let go of fear,” “open to different types of people,” “feel and express gratitude,” “create wonderful school theatrical productions,” “learn and remain at my work when I would have left,” “organize basketball leagues and sports,” “do new cultural things,” “work on Transition School,” “work with medical patients,” and “work with those on different levels than myself.”

The intentional focus on self-exploration practices appears to have allowed respondents to rid themselves of negative, self-limiting thoughts and behaviors, and not only aspire to but actually become more elevated, conscious, giving, thoughtful and loving in their daily lives. They pay more attention to being than doing, overdoing, and doing more to make more money.

3. Can these practices be extrapolated to my classroom and to organizations?

My answer to this question is a resounding “yes.” As previously stated, I have been doing some of this work in my classroom for many years, with great success. Having explored the intense self-exploration practices of people who live in Auroville, I am strongly impressed with the quality of their lives and how beginning with themselves by practicing self-exploration and reflection on a daily basis creates an environment where individuals can more fully be and express themselves with creativity and freedom that in turn allows for a stronger and enriched community. These are the things I would like to see for my students; learning how to be more fully themselves, to be really open to learning, to be unafraid of new or different opportunities, to be able to identify peak experiences and build upon those, and to take their knowledge and skills into the world to produce wonderful things.

Practical Application:

As a result of the information obtained in this study, I plan to incorporate a Self-Exploration Module (SEM) into many of my classes, requiring students to:

1. Explain and understand why they are taking this particular class.
2. Keep a 3-month journal of their personal feelings, responses, thoughts, and/or inspirations based on class material.
3. Write a paper about their connection to the

presented material.

As the professor, I will continue to:

1. Encourage honesty through class discussion.
2. Help the students make the connection between who they are and the career they have chosen, as a primary focus rather than an aside.
3. Use eye contact, ask direct questions, and encourage reflective activities such as the writing assignment mentioned in number 3 above.
4. Respond to the students in the classroom in a non-judgmental and accepting fashion.
5. Encourage students to focus on the things that excite them and bring them joy and satisfaction.
6. Teach students the importance of staying positive and learning to manage and learn from the negative.

I plan to present my students with this new paradigm for the field of Organizational Development that embraces ethical behavior, sincerity, thoughtfulness, and consideration for all.

The experiment of Auroville and its relationship to Appreciative Inquiry

Perhaps one of the most fascinating and surprising findings of this study is that the theoretical model/process of Appreciative Inquiry actually mirrors the practices of individuals living in

Auroville. Auroville is an experimental community that appears to be based on the tenets outlined in Appreciative Inquiry. Or, to possibly more accurately describe it, it appears that Appreciative Inquiry was based on the tenets of Auroville which was based on the teachings of Sri Aurobindo and The Mother. Table 1 compares the 4 tenets of AI as outlined by Cooperrider, Whitney, and Stavros (2003) with the data I collected for this project.

Scope and Limitations of Study

This study was limited to only individuals living in Auroville; there was no comparison sample. Although the sample size was small (only 30 individuals), I believe that the respondents were a fair representation of the community in terms of age, attitudes and beliefs, and daily practices. This study focused on the responses of adults only; responses from children and teens may be used for further study in the future.

Conclusions and Areas for Further Study

It has been my fervent desire to deepen the successful work I have been doing with my students and myself around “getting present,” “making contact,” and “challenging participation.” My research and study led me to Auroville, an intentional community where all residents practice self-exploration on a daily basis, and as a result they live with the intention of being kind and compassionate, collaborative, patient, unified, and

Table 1

A Comparison of Appreciative Inquiry with the Data Collected

Appreciative Inquiry	Findings from Auroville
<p>Discovery: The discovery phase is devoted to an exploration of what works best, including high points and peak experiences that have been life-enhancing and elevating. It is a finding of the best of what was and what is through conversations and research, describing and generating an affirmative memory of what has worked in the past.</p>	<p>The respondents in this study have engaged in their own research and reading of the teachings of Sri Aurobindo and The Mother, through silent reflection and by having conversations with each other, whereby they have arrived at an understanding of the life-enhancing practices that can elevate one’s consciousness.</p> <p>84% of the respondents indicated that they had read, studied, and/or reflected on the teachings of Sri Aurobindo and The Mother and that those teachings were the focus of their daily practices, or Sadhanas. They indicated that they had purposely reframed their lifestyles in order to intentionally improve things about themselves, and the world around them.</p> <p>Specifically, they have chosen to live in a society not totally based on money but based on working together for the good of all. In this community there is a significant philosophical shift or “re-framing” of how people live their lives from looking at and getting stuck in problems to living the solution.</p>
<p>Dream - Creating a clear results-oriented vision in relation to discovered potential and in relation to questions of higher purpose, such as “What is the world calling us to become?”</p>	<p>The Mother’s “Dream” is the foundation of Auroville, based on her years of intensive self-exploration into the highest order of consciousness.</p> <p>There were 4 respondents who mentioned specifically the word “dream” in their responses; some referred to The Mother’s Dream and some referred to a more broad vision of what the world could be. However, 94% of the respondents referred to the contents of The Mother’s Dream, which included such items of focus as “goodwill”, “sincere aspiration”, “truth”, “peace”, “concord”, “harmony”, “triumph over limitations and incapacities”, “education to enrich existing faculties and bring forth new ones”, “service and organization”, “duties and responsibilities”, “beauty”, “joy”, “replacing money with developing and expressing one’s capacities and responsibilities”, “collaboration”, “human relationships”, “doing well”, and “real brotherhood” (The Mother’s Dream). 94% of the respondents noted that the content of The Mother’s Dream was the basis for the way that they</p>

	lived their lives.
Design - Creating the possibility of an ideal organization; an organization design which people feel is capable of surpassing what is, and realizing the articulated new dream.	The design of Auroville was based on exactly this principle; of creating a living environment where individuals focused on the best of what might be, and let go of the activities and beliefs that caused negative energy and limited their possibilities.
Destiny - Strengthening the positive capability of the whole system (or individual), enabling it to build hope and momentum around a deep purpose and creating processes for learning, adjustment, and enhanced adaptation. This includes the idea of identifying and using peak experiences as a building block for this creation.	<p>In one form or another, all respondents talked about a desire to create a new or different/improved destiny for the world (a deep purpose), by actually living out some of the tenets proposed by Sri Aurobindo and The Mother, which are reflected in collaboration, compassion, trust, and unity.</p> <p>Respondents were able to describe peak experiences they have had while living in Auroville. Of the experiences provided: 87% involved collaboration; 80% involved compassion; 84% involved trust; and 77% involved unity.</p> <p>Moreover, responses to question #1 on the questionnaire (<i>What do you find intriguing/exciting about the teaching of Sri Aurobindo and The Mother in the world today</i>), reflected a desire for a higher purpose, such as “help to find the pathway to human’s next evolutionary step”, “evolve”, “new fundamental and detailed view of human destiny”, “satisfied life lies within oneself and in our interactions with our environment and fellow humans”, the possibility to have a step in evolution”, “preparing for the next step in evolution”, “offering hope and a solution to today’s world crisis”, and “bringing guidance in a society which is almost collapsing”.</p>

trusting. Thus, their actions spring from those intentions, and the community as a whole and the individuals within it are thriving and are working together cooperatively. Auroville is not some pie-in-the-sky utopian idea; it is a true community where people live what they believe. It is not perfect by any means, but the ideals that people live by are of the highest order. As someone who is not

content with the current state of worldwide business practices, this is exciting and intriguing to me.

The results of this study have shown me that practicing self-exploration of some type on a regular basis is helpful to individuals on many levels. In my intention to bring this knowledge to my students, I have created a Self-Exploration Module (SEM) that I plan to incorporate into many

of my classes, encouraging my students to look more deeply inward while they learn and grow towards their specific career aspirations.

The underlying paradigm shift I present is one of knowing and understanding yourself before you can make a true difference in the world. The SEM that I created will help students begin to make that shift from “learning information” to understanding themselves and incorporating learned material in a deep and meaningful way.

As Gupta said, “right management of the internal self is the key to successful management of the outer life and environment” (2004, p. 1). Moreover, I believe that self-exploration practices must be included in the field of Organizational Development as a core requirement, not simply as an add-on or an afterthought.

Mirvis (2014) has identified stagnation in the field of Organizational Development, with no new areas of information and exploration emerging in recent years. I believe that the inclusion and expansion of starting with the self is the future of the Organizational Development field. I challenge and encourage students, professors, and seasoned practitioners to consider adding some type of self-exploration practice into your study and your work, with the intention of creating a fuller, richer, and more meaningful world for us all.

Two of the many questions I came back

with are 1) How do the self-exploration practices or *sadhanas* of people living in Auroville impact their business practices?, and 2) What is the real connection between Appreciative Inquiry and the tenets of Auroville? These are areas of further study I plan to pursue.



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Footnotes

¹ Sri Aurobindo (1872 – 1950), born Aurobindo Ghose, was a spiritual teacher who developed a method of spiritual practice he called Integral Yoga, which spoke of using self-exploration practices to better know one's own consciousness in order to elevate the consciousness of the world around oneself.

² Mirra Alfassa (1878 – 1973), known to her followers as The Mother, was the spiritual collaborator working with Sri Aurobindo. She had a vision of a new kind of community on Earth, where self-exploration would be fostered and encouraged. Under her tutelage, the community of Auroville was established in 1968.

Appendix

A Mother's Dream

There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme Truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasure and material enjoyment.

In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not for passing examinations or obtaining certificates and posts but to enrich existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; the bodily needs of each one would be equally provided for, and intellectual, moral and spiritual superiority would be expressed in the general organisation not by an increase in the pleasures and powers of life but by increased duties and responsibilities.

Beauty in all its artistic forms, painting, sculpture, music, literature, would be equally accessible to all; the ability to share in the joy it brings would be limited only by the capacities of each one and not by social or financial position.

For in this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action.

In short, it would be a place where human relationships, which are normally based almost exclusively on competition and strife, would be replaced by relationships of emulation in doing well, of collaboration and real brotherhood.

