

The order once enjoyed in the external world environment is now unrecognisable and yet in the midst of the seeming turmoil is an opportunity waiting to emerge. From Sardar's (2010) describes "an in between period where old orthodoxies are dying, new ones have not yet emerged, and nothing really makes sense" (p.435) from which an opportunity presents itself for the growth and development of new leaders beyond past patterns which have proven fallible.

What is required is for the new contemporary leaders to be successful is to welcome a change in the normal way of knowing (Braud, 2011) becoming more self-aware, commit to embracing and expressing their own authenticity, while recognising and displaying their leadership by encouraging and inspiring creativity in themselves, those around them and in the world at large.

For contemporary authentic leaders it begins with the inner self. Self-awareness was identified by the Stanford graduate school of business advisory council as the most important capability for leaders to develop (George, Simms, McLean & Mayer, 2007. p.133).

Authentic leaders "frame their life stories in ways that allow them to see themselves not as passive observers of their lives but rather as individuals who can develop self-awareness from their experiences" (p.130).

In the vacuum from which the new paradigm is to emerge lies the potential for the new contemporary leaders to emerge and shape the future of mankind. Bauman (2005, 2007, 2008) writes that in the midst of a modern world of uncertainty, instability and change human beings have developed skills of adaptability and flexibility and capable of working under conditions of extreme uncertainty. This ability to be more flexible and adaptable is intrinsically linked by Senge (2004) to more awareness.

The adversity of the modern world as described by such protagonist as the US Army and Business world as "Volatile, Uncertain, Complex, ambiguous" and as "Fear, uncertainty, doubt" respectively (Winograd & Hais, 2011) necessitates the application by contemporary leaders of their powers of creativity and imagination (Sardar, 2010).

From this competence combined with the human beings capacity to utilise imagination and creativity is what we can embrace to ensure the emergence of a positive future. The fact that imagination creates our reality (Sardar, 2010, p.435) means that we can control our future reality by becoming cognisant of our creative imagination and ensuring our elected leaders possess a high quality of imaginational control and creative vision.

"As the old ways of thinking and doing are failing, creativity is as a vital resource to envision and develop alternatives whether technological, economic or social" (Montuory & Donnelly, 2013, p.48)

The shift which contemporary leaders need to facilitate is from a ruthless competitive "dominator" (Eisler 1987; Slater 2008) and "control" culture (Slater 1991,2008) to a culture

of Universal co-creation and collaboration (Ceruti 2008; Davies 1989; Kaufman 2004; Peat 2000,2002; Swimme & Tucker 2011)

In the context of leadership Montuory & Donnelly (2013) highlight creativity as a more networked collaborative process involving everyone the articulation of which is a form of leadership instigating an acceptance of the co-creative essence of creativity and expression of this collaborative creativity.

The success of Contemporary leaders will be determined by their ability to “account for and be responsible for the direction and application of human creativity” (p.51). This in conjunction with the shift in leadership and creativity from the individual “Great Man” on a pedestal to the “everyday, everywhere, everyone” model (Brafman & Beckstrom, 2006; Meindl,1995;Riggio, Chaleff and Lipman-Blumen, 2008) presents the opportunity for all to participate as creative leaders facilitating a global collective expression of modern creativity and leadership.

That we are transpersonal not personal is so apt in the context of contemporary leadership beyond the personal ego conscious creator to inspiring the collective co-creative nature of all. Ruumet presents the realisation from the personal to the transpersonal as the psycho-spiritual journey from mind to spirit.

Our soul is the embodiment of spirit in this phenomenal world on the psycho-spiritual journey towards the recognition and thereafter expression of the authentic self. “Deep down our heart recognises our authentic path when we encounter it”(p.14) that Rumi says each of us has a duty to perform in this life and if we do not find what it is and do it, we will have wasted our lives.

The ideal psycho-spiritual development is “one of growth, expansiveness and evolution as opposed to contraction and fear beyond our habituated comfort zone.”(p.16)

In keeping with the expression of the authentic self Ruumet writes that “once we have seen beyond what we considered the limits of reality, and own what we have seen, there is no way to authentically go back”. (p.24)

Crucial to our survival in the 21<sup>st</sup> century is that the focus of today’s culture of “ego and achievement power and mastery” (p.48) shifts to “a larger and ultimately transpersonal view of ourselves”(p.52)

The journey towards the expression of our authentic self is the expression from the embodiment of spirit in us and the creativity that ensues “must be for its own sake, in its own form, out of its own life-stream, and may bring jo social or monetary rewards at all.”(p.87) Such is my own personal conditioning at the Center 2 level that even after years of spiritual study and practice my own “authentic psycho-spiritual path” (p.87) has been marred by striving to follow “this call towards authenticity in self-expression” (p.87) while continuing to have social or monetary rewards attached to it.

Awareness which transcends all levels of consciousness is emerging and our psycho-spiritual wholeness, “self-identification that is universal but fully grounded and living in the here and

now, simultaneously.”(p.113) is required to facilitate the embodiment of this awareness in the phenomenal world.

The destination is the awareness of “ultimate awakening” in Center 7 where our transpersonal journey becomes our everyday life described as “now-ness, conscious embodiment, discernment without judgement, generative creativity for the benefit of others and future generations, and above all, unfailing kindness.” (p.135)

The journey through the centers involves traversing them while returning to each at various stages through “return cycles” “following a normal growth cycle of revisiting and reintegrating what was missed before in the service of our further blooming” (p.90) but all of which need to be fully embodied in order to reach the destination of ultimate awakening.

There are no shortcuts or “spiritual bypass” and none can be skimmed over all must be fully embraced experienced and embodied. Center 7 houses the ground of being and all phenomena and is beyond the polarities to be resolved throughout all the other centers. (p.146)

The paper resonated deeply with me having developed depression myself as a result of “having clearly heard Spirits call to let go of our inner and/or outer status quo in favour of something new – and refused.” (p.154)

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