

THE UNIVERSITY OF HULL

**Training for the Whole Person:  
An exploration of possibilities for enhancing the  
spiritual dimension of police training.**

being a Thesis submitted for the Degree of

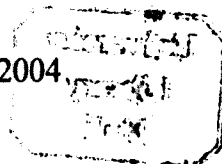
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## SYNOPSIS

Many organisations emphasised the importance of its employees and phrases like “Our people are our most important asset” were common. The author suggested that if people were to be motivated and committed to that organisation, these phrases had to refer to whole people, and the organisation had to nurture the mind, body, and soul of its employees. He argued that people’s spiritual needs were often the element that was overlooked in this although there now appeared to be a growing international trend that focused on this area at work.

This research took place in Centrex; the centre of excellence for policing, and the organisation that trained trainers for the police services of England and Wales. As was typical of its drive for continuous improvement, Centrex supported this study into whether an exploration of the spiritual dimension in its training of trainers would increase the effectiveness of those trainers. The researcher argued that more effective trainers would mean that operational police officers were better trained which would in turn, lead to a more effective service being provided to the public. The study also considered whether it was possible to introduce a concept such as spirituality onto one programme of training, or whether it was necessary for this to be supported by a higher-level organisation-wide initiative. The focus utilised the researcher’s position and experience as a civilian Director of Study at Centrex as he was one of the people who facilitated this training.

One of the difficulties found with exploring the topic of spirituality was in defining this term. In the diverse multi-cultural arena of British policing, it was important to be as inclusive as possible and a broad interpretation of spirituality was used in this research.



It was assumed that everyone had a spiritual dimension to their lives although not everyone recognised this dimension. The broad definition that was used did not capture all facets of spirituality and it could have included areas that were not regarded as spiritual by some, or were not acceptable within the police. The police service therefore still needed to specify acceptable forms of spirituality under this definition.

The study took a systemic approach by examining how the wider police service impacted on students entering the training. It was conducted from a constructivist paradigm although this created some difficulties in an organisation that the researcher perceived was often more at ease with a positivist stance. Data were collected from three groups of people using three different methods so that a wide variety of perspectives were gathered. The data collection was divided into two phases, the first used semi-structured interviews and the researcher's reflective journal, and the second used a questionnaire. This second phase generated more quantitative data and the research adopted a dominant-less dominant paradigm model. Using this model, the study was presented within a single dominant qualitative paradigm but with one small component of the overall study drawn from the quantitative paradigm so that a consistent paradigm picture underpinned the research throughout. The researcher's prior understanding of both the training and the organisation added greatly to the research. He argued that as he was an accepted part of the organisation, respondents had been more candid and this had led to a fuller appreciation of the issues. However, difficulties were encountered with the researcher investigating his own area of work, including: tension between him as researcher and him as course director, perceived power attached to the Director of Study role by some students, and the added potential for bias in the research.

The study focused on how an exploration of the spiritual dimension might assist in a trainer's development and identified a number of possible benefits of doing this. It gave some indication that an exploration of the spiritual dimension might provide students with the opportunity to gain a greater awareness of themselves and their beliefs, values, attitudes, feelings and emotions, and assist them in managing how these impacted on their training role. It could provide a greater appreciation of how trainers needed to support their students, give more understanding of how group dynamics limited a person's expression of their sense of identity and could potentially result in trainers demonstrating more self-actualised qualities including being more welcoming of diversity, creative and able to resist negative cultures. This exploration could contribute more broadly to reducing some of the negative aspects of the police culture, and assist trainers to feel more motivated, fulfilled, and valued as whole people by the police service. The study also indicated that there might be possible benefits to the wider police service focusing more on the spiritual dimension, although further research was required to confirm this.

The introduction of spirituality in police training did create some difficulties, including it being problematic for facilitators who did not recognise the spiritual dimension in their own lives to assist students in the exploration of spirituality. It would be time consuming, both in building a sufficiently safe environment for students to feel able to discuss issues that may be central to their sense of identity, and in working through resistance. To provide the time for an exploration of the spiritual dimension, the trainers' course would need to be redesigned and it was likely that some of the current inputs would need to be dropped, shortened, or covered outside of the TDP course. It would be necessary to provide additional spiritual and counselling support mechanisms outside of the classroom, and as all the Directors of Study needed to facilitate this

exploration, they would need to be trained in this area of facilitation. These preceding two points would involve extra expenditure in the provision of the TDP course.

Another difficulty the research revealed was that experiences in operational policing had an effect on some officers who joined the training course. The researcher felt that these operational experiences impacted so significantly on students joining the course that whilst he recommended that an exploration of the spiritual dimension be included on the trainers' course, he suggested that this could only follow a larger, organisational-wide, strategic-level commitment and initiative. This larger initiative needed to begin by undertaking further research into the benefits of an increased focus on spirituality in the wider police service. By recommending this approach, a unified policy throughout the organisation was provided, which ensured that training was aligned with operational policing and offered a strategy to address the root cause of some of the difficulties that police training experienced.

## CHAPTER 1 – INTRODUCTION

*The learner is a whole person, and the whole person needs to be involved in learning.*

In increasingly competitive times, where customer demands were high, where the global marketplace was rapidly expanding, and where change appeared to be the only constant<sup>1</sup>, many organisations, including the police, emphasized the importance of its employees. Phrases like *'Our people are our most important asset'*<sup>2</sup> and *'Policing is a people business – of people, by people'*<sup>3</sup> were common. But what was meant in these phrases by the term 'people'? Perhaps an odd question - considering people as anything other than whole seemed absurd - but unwittingly did some organisations' policies result in them not being seen to want whole people? Could they be seen to just want the slice of the person that was useful to that organisation - perhaps only their cognitive or physical abilities for example? What of education? Did that process unwittingly suggest that it was only interested in part of a person - perhaps their empty mind that could be loaded with the requisite information and packed on its way? What of the police service and the people that worked there? Did Heron's<sup>4</sup> quotation at the commencement of this chapter warrant further consideration in police training?

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<sup>1</sup> INVESTORS IN PEOPLE UK (2003) *The Leadership and Management Model*. London: Investors in People UK. p.3.

<sup>2</sup> SIMMS, J. (2004) Way out West, *People Management*. 11<sup>th</sup> March. p.42.

<sup>3</sup> HM INSPECTORATE OF CONSTABULARY (2003) *Diversity Matters*. London: Home Office Communication. p.13.

<sup>4</sup> HERON, J. (1989) *The Facilitators' Handbook*. London: Kogan Page. p.13.

According to Watkins,<sup>5</sup> some organisations were beginning to emphasize more explicitly the value of the whole person. What seemed different about this emphasis was its focus on the spiritual dimension. A network in Australia (Spirituality, Leadership, and Management - SLaM<sup>6</sup>) for instance said:

*Our premise is that most of the wealth of corporations and institutions consists of their human element – what is called “human capital” – not simply intellectual property, not only human knowledge and skills, but human spirit as well. To nurture and value the human spirit is an integral part of leadership...*

Spirituality was not an element that was regularly mentioned in many organisations but Neal<sup>7</sup> suggested there was now a growing interest in applying spirituality in the workplace. Out of the mist and chaos, was there an important new imperative; for organisations; for education; and for the police service, emerging?

Many commentators certainly indicated that a growth of interest in the spiritual dimension was taking place. This seemed to be international and involved many different sectors including Social Work (Sheridan and Hemert<sup>8</sup>), Health (White<sup>9</sup>), Business (Asmos and Duchon<sup>10</sup>), Management (Bell and Taylor<sup>11</sup>), Psychology

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<sup>5</sup> WATKINS, J. (2003) Spiritual Guidance. *People Management*. 20<sup>th</sup> February. p.17.

<sup>6</sup> SLaM NETWORK (Spirituality, Leadership and Management Network) [Online]. Available: <http://www.slam.net.au> [Accessed 17/07/03].

<sup>7</sup> NEAL, J.A. (2001) Integral Learning: Management Education for the Whole Person. [Online]. Available: [www.spiritatwork.com](http://www.spiritatwork.com) [Accessed 6/06/01]. p.7.

<sup>8</sup> SHERIDAN, M. and HEMERT, K. (1999) The role of Religion and Spirituality in Social Work Education and Practice: A Survey of Student Views and Experiences. *Journal of Social Work Education*. Vol. 35(1). p.125.

<sup>9</sup> WHITE, G. (2000) *Soul Inclusion: Researching Spirituality and Adult Learning*. Paper presented at annual SCUTREA Conference 3-5<sup>th</sup> July. p.1.

<sup>10</sup> ASMOS, D.P. and DUCHON, D. (2000) Spirituality at Work: A Conceptualization and Measure. Unpublished report submitted to the Journal of Management Inquiry. p.2.

(Assagioli<sup>12</sup>), and Adult Learning (White<sup>13</sup>). To evidence this recent growth, Kale and Shrivastava<sup>14</sup> had estimated that between 1999 and 2001 there had been over 200 articles in management journals on spirituality. They<sup>15</sup> had also said that the Boston Globe in America had recently indicated a huge upsurge in the number of books on spirituality in the workplace, which they equated to a \$2.2 billion market. There were reports of hosts of companies incorporating spiritual practices into their operations (see Bell and Taylor,<sup>16</sup> Lamont<sup>17</sup>, Davidson<sup>18</sup> and Guillory<sup>19</sup>). A 2003 report by Roffey Park – ‘The Management Agenda’<sup>20</sup> - found that 62% of UK public sector workers now said that they would be interested in discussing spirituality in the workplace. The first International Conferences on Organisational Spirituality<sup>21</sup> took place in Great Britain in 2002, and over 200 delegates attended. The Academy of Management, made up of 6,000 professors from around the world, had approved spirituality in the workplace as

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<sup>11</sup> BELL, E. and TAYLOR, S. (2001a) Transforming Work: The Language and Practice of Spiritual Management Development. *Unpublished Paper presented at the inaugural conference of the British Association for the Study of Religions*. 10<sup>th</sup> – 13<sup>th</sup> September. p.4.

<sup>12</sup> ASSAGIOLI, R. (1993) *Transpersonal Development: The Dimension Beyond Psychosynthesis*. London: Thorsons. p.22.

<sup>13</sup> WHITE, G. (2000) op.cit. p.1.

<sup>14</sup> KALE, S.H. and SHRIVASTAVA, S. (2003) The Enneagram System for enhancing Workplace Spirituality. *Journal of Management Development*, 22(4). p.308.

<sup>15</sup> *ibid.* p.312.

<sup>16</sup> BELL, E. and TAYLOR, S. (2001a) op.cit. p.4.

<sup>17</sup> LAMONT, G. (2002) *The Spirited Business*. London: Hodder and Stoughton.

<sup>18</sup> DAVIDSON, E. (2001) Worldly Wise. *People Management*, 8<sup>th</sup> November. p.49.

<sup>19</sup> GUILLORY, W.A. (2000) *The Living Organization: Spirituality in the Workplace*. Utah: Innovations International. p.14.

<sup>20</sup> WATKINS, J. (2003) op.cit. p.16.

<sup>21</sup> UNIVERSITY OF SURREY (2002a) *Living Spirit – New Dimensions in Work and Learning Conference*. July 22<sup>nd</sup> to 24<sup>th</sup>.

an area of business study.<sup>22</sup> Modules concerned with spirituality in the workplace now formed part of postgraduate programmes<sup>23</sup> and were being considered on MBAs at various universities in the UK.<sup>24</sup>

Some of the published material on the topic not only reported a growing interest but also made striking claims as to its benefits. These claims and their applicability to Centrex and the police service appeared to warrant some serious consideration.

However, spirituality in all its guises had been a central question for people throughout history and a question that had influenced all aspects of their lives, including the work they did. If there was an upsurge of interest in spirituality in the workplace, why was that taking place now and was it simply a 'flavour-of-the-month' topic that would quickly disappear? Neal<sup>25</sup> suggested that the number of downsizing projects and redundancies companies had gone through over the past decade, had left the workplace an environment where workers were demoralised and were now looking for some meaning and purpose to their work. Evidence from Taylor<sup>26</sup> supported this suggestion. He found in his research in Britain, that employees reported work to be much less satisfying than it had been ten years ago, and detected a significant deterioration in workers having any sense of a personal commitment to the company that employed

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<sup>22</sup> CALANDRA, B. (2003) Does your CEO's Spiritual Leadership Go To Far? *Human Resource Executive Magazine*. [Online]. Available: <http://workindex.com/editorial/hre/hre0101-4.asp> [Accessed 17/07/03]. p.3.

<sup>23</sup> UNIVERSITY OF SURREY (2002b) *Postgraduate Certificate in Spiritual Development & Facilitation*. [Online]. Available: [www.surrey.ac.uk/Education/fsd/index.htm](http://www.surrey.ac.uk/Education/fsd/index.htm) [Accessed 17/07/03].

<sup>24</sup> HOWARD, S. (2002) Pilot MBA. Elective at Cranfield School of Management. Spirituality and Organisational Transformation. *Unpublished Proposal*.

<sup>25</sup> NEAL, J.A. (1997) Spirituality in Management Education: A Guide to Resources. *Journal of Management Education*. 21(1). p.121.

<sup>26</sup> TAYLOR, R. (2002) *Britain's world of Work – Myths and Realities*. Economic and Social Research Council. p.9.

them. Asmos and Duchon<sup>27</sup> proposed that another reason for the growth of interest in spirituality was that there had been an increased acceptance of Eastern philosophies such as Zen Buddhism and Confucianism which had encouraged meditation and stressed values such as loyalty to one's group and the importance of finding one's spiritual centre. Conger et al.<sup>28</sup> felt that there had been a decline in neighbourhoods, community groups, churches, and extended families, and because of this they felt that many people now saw the workplace as a primary source of community. Conger et al.<sup>29</sup> also suggested that the growth of interest might have been due to demographics. They felt the baby boomers - those who came of age in the 1960s - were now reaching middle age and their mid-life crises. They felt many could have been asking themselves the essential spiritual questions of the purpose and meaning in their lives and this may have spilled over into the questions they were asking about their work. Maslow<sup>30</sup> suggested that as nations and their populations became more affluent, so their spiritual hunger became stronger. Perhaps the changing market characteristics - through globalisation, more dynamic and volatile environments and shorter product life cycles<sup>31</sup> - meant that the interest in spirituality was due to organisations desperately seeking ways to achieve competitive advantage. Perhaps the growth of interest was a result of the research that had claimed there were significant organisational and individual benefits to incorporating spirituality into management theory.<sup>32</sup>

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<sup>27</sup> op.cit. p.3.

<sup>28</sup> CONGER, J.A. and ASSOCIATES. (1994) *Spirit at Work: Discovering the Spirituality in Leadership*. San Francisco: Jossey-Bass. p.1.

<sup>29</sup> ibid. p.3.

<sup>30</sup> MASLOW, A.H. (1994) *Religions, Values, and Peak-Experiences*. Middlesex: Arkana. p.38.

<sup>31</sup> MASLOW, A.H. (1994) ibid. p.60.

<sup>32</sup> NEAL, J.A., LICHTENSTEIN, B.M. and BANNER, D. (1999) Spiritual perspectives on Individual, Organizational and Societal Transformation. *Journal of Organizational Changes Management*, 12(3). p.176.



Many of the above reasons indicated that spirituality was a topic that was more likely to grow in popularity than disappear, and were as likely to affect members of the police service in Britain as any other group. Indeed some may have suggested that the nature of police work meant that people who worked there were even more reliant on seeing their workplace as a community, as Conger et al.<sup>33</sup> had suggested. The quotation given above from SLAM indicated spirituality might also now be an important consideration in transformational leadership, and as this was one of the key priorities for the police (identified in the 2003/6 National Policing Plan<sup>34</sup>), spirituality perhaps needed to be considered further.

Other recent developments suggested that the topic of spirituality may be an emerging imperative that Centrex now had to consider. Changing social values and expectations of employees on their employers<sup>35</sup> could be seen through the Government's initiative on work-life balance.<sup>36</sup> Although not specifically mentioned in this initiative, perhaps work-life balance had begun to extend into people's spiritual well-being and an organisation's focus on this would begin to impact on their abilities to recruit and motivate a diverse group of quality staff - as surveys reported in Paton<sup>37</sup>, The Industrial

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<sup>33</sup> op.cit.

<sup>34</sup> CENTREX (2003c) *Modernising Learning for the Police Service: A Review of Centrex Training and Learning Services*. [Online]. Available: [http://www.centrex.police.uk/media/news/m\\_I\\_consultation\\_paper.pdf](http://www.centrex.police.uk/media/news/m_I_consultation_paper.pdf) [Accessed 17/07/03]. p.11.

<sup>35</sup> ROLLINSON, D., BROADFIELD, A. and EDWARDS, D.J. (1998) *Organisational Behaviour and Analysis*. Harlow: Addison-Wesley. p.35.

<sup>36</sup> DEPARTMENT OF TRADE AND INDUSTRY (2001) *Work Life Balance: The Business Case*. London: DTI Publications.

<sup>37</sup> PATON, N. (2002) 9/11 What has changed? *Personnel Today*, 10<sup>th</sup> September. p.24.

Society<sup>38</sup> and The Work Foundation<sup>39</sup> indicated. Was it already one reason why the police service had difficulty recruiting people from ethnic minority groups?<sup>40</sup> The Employment Equality (Religion or Belief) Regulations<sup>41</sup> meant that since December 2003, discrimination on the grounds of religion or belief was an issue on which employees could more easily go to law to address any discriminatory practices (although religious discrimination had previously been outlawed in Northern Ireland<sup>42</sup>). The Government recently commissioned research into the effects of religious discrimination<sup>43</sup> and requests for statements on what reasonable accommodation in relation to religion should be provided were now being made.<sup>44</sup> A quotation from Parekh<sup>45</sup> illustrated the general concern here:

*There is a tendency in western democracies to believe that secular society provides the best public space for equality and tolerance... [but] secular society tends to push religion... to the margins of public space and into the private sphere. Islamophobia and antisemitism merge with a more widespread rejection of religion which runs through a significant part of 'tolerant' society, including the educated middle class and the progressive media.*

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<sup>38</sup> THE INDUSTRIAL SOCIETY (2001) Corporate Nirvana – Is the future Socially Responsible? In: *Training Journal*, February. p.5.

<sup>39</sup> THE WORK FOUNDATION (2003) *The Ethical Employee*. [Online]. Available: <http://www.theworkfoundation.com/pdf/1843730081.pdf> [Accessed 17/07/03]. p.4.

<sup>40</sup> HM INSPECTORATE OF CONSTABULARY (2002a) *Winning the Race: Embracing Diversity*. London: HMSO. p.65.

<sup>41</sup> EMPLOYMENT EQUALITY (RELIGION AND BELIEF) REGULATIONS (2003) [Online]. Available: <http://www.hmso.gov.uk/si/si2003/20031660.htm> [Accessed 20/08/03].

<sup>42</sup> EUROPEAN MONITORING CENTRE ON RACISM AND XENOPHOBIA (2002) *Anti-Discrimination Legislation in EU Member States*. [Online]. Available: <http://eumc.eu.int> [Accessed 23/07/03]. p.9.

<sup>43</sup> HEPPLER, B. and CHOUDHURY, T. (2001) *Tackling Religious Discrimination: Practical implications for Policy-Makers and Legislators*. Home Office Research, Development and Statistics Directorate. Home Office Research Study 221. [Online]. Available: <http://www.homeoffice.gov.uk/rds/pdfs/hors221.pdf> [Accessed 17/07/03].

<sup>44</sup> PAREKH, B. (2000) *The future of Multi-Ethnic Britain: The Parekh Report*. London: Profile Books op.cit. p.311.

<sup>45</sup> *ibid.* p.235.

Looking more specifically at the police and the arguments that could be made to suggest that spirituality may now be an important consideration, recommendations from both the Macpherson inquiry<sup>46</sup> and Her Majesty's Inspectorate of Constabulary's (HMIC)<sup>47</sup>, emphasized the need for rigorous training in community and race relations. A commitment to which, according to O'Dowd, HM Chief Inspector of Constabulary<sup>48</sup>:

*is fundamental to securing and nurturing the doctrine of policing by consent as the cornerstone of policing style in England and Wales.*

Spirituality and religion were fundamental aspects to many people's lives and could have significant impact on issues of community and race relations. The HMIC<sup>49</sup> had already demonstrated that the police service needed to recognise the importance of spirituality in the provision of an effective service to the public by stating:

*In addition [to aspects of diversity highlighted in 1983 as a result of the Scarman report] whilst all of these factors are still relevant today, gender, disability, sexual orientation, age and religion or belief were not mentioned. The scope of any training provided today must be extended to incorporate these and all other areas of diversity.*

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<sup>46</sup> MACPHERSON, W. (1999) *The Stephen Lawrence Inquiry Report (Also known as the Macpherson Report)*. London: HMSO.

<sup>47</sup> HM INSPECTORATE OF CONSTABULARY (1999b) *Winning the Race: Policing Plural Communities Revisited – HMIC Thematic Report (also known as Winning the Race Revisited)*. London: HMSO.

<sup>48</sup> O'DOWD, D. (2002) *Winning the Race: Embracing Diversity*. London: HMSO. p.vii.

<sup>49</sup> HM INSPECTORATE OF CONSTABULARY (2003) *op.cit.* p.25.

There was a section in this same HMIC report<sup>50</sup> which specifically related to the spiritual needs of staff in the police service, and this stated:

*In the context of dealing with the stresses and strains of diversity, attention needs to be given to the spiritual needs of people.*

It<sup>51</sup> also made a clear recommendation on this issue:

*HM Inspector recommends that all forces have resources in place to meet the spiritual needs of police officers and police staff, while respecting the diversity of faiths and beliefs both inside the service and in the communities which they serve.*

Some police forces and Centrex had put resources in place to cater for some of the spiritual needs of staff, including trainers and students – resources such as prayer and multi-faith rooms, appropriate literature, and groups such as Police Chaplains<sup>52</sup> and support associations like the Christian Police Association.<sup>53</sup> The HMIC<sup>54</sup> recognised the importance of Chaplains, whose key role they felt was:

*Ministering to members of the police service, regardless of their religious faith or none, in their work, and meeting them at their point of need, offering pastoral support as a complement to other staff care services.*

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<sup>50</sup> HMIC (2003) *ibid.* p.119.

<sup>51</sup> HMIC (2003) *ibid.* p.120.

<sup>52</sup> POLICE CHAPLAINCY SERVICE. (n.d.) *Focus on: Police Chaplaincy Work* [Online]. Available: [http://www.leedscitymission.org.uk/police\\_chaplaincy.htm](http://www.leedscitymission.org.uk/police_chaplaincy.htm) [Accessed 17/7/03].

<sup>53</sup> CHRISTIAN POLICE ASSOCIATION. (n.d.) [Online]. Available: <http://www.cpauk.net/> [Accessed 17/07/03].

<sup>54</sup> HMIC (2003) *op.cit.* p.119.

Centrex also aimed to raise awareness of different religions, beliefs and cultures during its training of trainers, (see Objectives 5.7 and 5.8 in Appendix A). So, the police service already recognised the importance of some aspects of the spiritual dimension and had mechanisms in place to cater for some of the spiritual needs of its staff.

However, as shown in Chapter 2, spirituality in the workplace was about more than simply offering support to staff, and given its apparent recent growth, claimed benefits, and recent HMIC emphasis on the importance of spirituality in the police, it seemed prudent for Centrex to explore whether there were benefits to exploring spirituality more in police training. This was particularly the case as Centrex claimed to be a centre of excellence that maintained up-to-date training principles in its courses, and an organisation that strived to meet the HMIC's<sup>55</sup> vision:

*A dynamic organisation must not only monitor what is being done now and strive to improve efficiency and effectiveness; but also examine and work towards future needs.*

## **1.1 FOCUS OF THE RESEARCH**

Despite many changes in the police service over recent years, the roots of policing had always been about working with people, working with communities and caring and supporting all members of those communities in the fight for a well ordered, law-abiding society. Spirituality, its sense of community and its focus on people as whole people, seemed somehow to mesh with what the police service was fundamentally there to do. But what of the practicalities and nature of spirituality in the police classroom? Was it likely to provide Chief Constables with a strategy that assisted in managing the

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<sup>55</sup> HMIC (2003) op.cit. p.55.

demands they faced, or assist the new recruit with the many expectations placed upon them? Was spirituality of some practical use and relevance to people in the modern police service? Was it something that was likely to significantly influence training, workplace performance, and service delivery in a cost-effective way? It was these types of pragmatic issues this research wished to consider.

The questions in the above paragraph touched on many aspects to the way both the police service and Centrex operated, and as the exploration of all these areas would have been an enormous task, this research focused on one particular aspect. As one of Centrex's key responsibilities was the training of trainers for the police service, this research looked at the applicability of spirituality to the Trainers' Development Programme (TDP), the key trainers' course delivered at Centrex. Given the importance of the trainers' role within the police service and the nature of the trainers' development, the exploration was felt to be ideally suited to this Programme. As the researcher worked within Centrex during the time of the research, and had experience of facilitating this training, this focus also capitalised on the advantages of the researcher working within the organisation and being familiar with this programme of training. It was also sufficiently focused to be achievable in a realistic timescale with the resources available. The research investigated whether an exploration of the spiritual dimension on the TDP would lead to increased trainer effectiveness and, as a result, whether it should be included on this programme. The researcher argued that more effective trainers would mean that operational police officers were better trained which would, in turn, lead to a more effective service being provided to the public. This research also considered whether it was possible to introduce a concept such as spirituality onto one programme of training such as the TDP, or whether it was necessary to take a higher-level and organisation-wide approach to its introduction.

The research focused on spirituality not religion, and on reasons for exploring spirituality that assisted in a trainer's development for the police service. It did not focus on reasons connected purely with offering spiritual support, as there was already provision for this through groups like the Police Chaplaincy and Christian Police Association. This research also did not look at the reasons to focus on spirituality connected with the legislation that was implemented in December 2003<sup>56</sup> because this needed to be considered earlier than the timescale of this thesis. The researcher also felt that the broader aspects to spirituality provided a richer source of potential development opportunities for students on the TDP. In focusing on this area the assumption was made that the TDP would stay in a similar format to that in August 2003 and be underpinned by a continued focus on KUSAB (see Section 1.2.2 below).

The focus of research on spirituality in the training of trainers for the police service was a new area of study in Britain. The British police environment was very different to many organisations in which spirituality had previously been introduced, or researched. Phillips and Pugh<sup>57</sup> defined originality of research by a number of criteria and as this research met several of these criteria, it could be said to be an original study.

Undertaking empirical work on the relevance of spirituality to the training of trainers for the police and then synthesising and making sense of the findings was a new piece of work. Taking Maslow's theories in relation to B-values and peak-experiences (see Section 3.2.1) and then applying and interpreting these to spirituality in a police-training context had also not been considered before.

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<sup>56</sup> EMPLOYMENT EQUALITY (RELIGION AND BELIEF) REGULATIONS (2003) *op.cit.*

<sup>57</sup> PHILLIPS, E.M. and PUGH, D.S. (1996) *How to get a Ph.D. A Handbook for Students and their Supervisors.* Buckingham: Open University Press. p.61.

A weakness in this focus for the research was that by looking at the TDP the study considered one small aspect in a much bigger system. There would have been advantages to a larger, all-encompassing study that looked at every aspect to the police service. This would have enabled a more accurate assessment of both the relevance of spirituality to the police service and the most appropriate strategy for implementation. Unfortunately the scale of this task meant that it would not have been feasible given the time and resources available. It would also have been beneficial to incorporate the legislative reasons to focus on spirituality, which were more pressing and of a higher profile at the time of research. However, the timescale of the thesis did not make this possible as the legislative reasons needed to have been considered earlier than the planned completion date of this thesis. With the large amount of change that was being experienced in both Britain and at Centrex, a weakness in the assumption that the TDP would stay in a similar format to that in August 2003 and be underpinned by a continued focus on KUSAB was that it was vulnerable to changes in training. However, with a lack of accurate information about the future of police training, there was little viable alternative than to make this assumption.

The focus of this research was developed into a more specific research question as a result of the literature review that was undertaken. This is detailed in Chapter 3.

This section has provided an introduction to the topic of spirituality and its application in both the workplace and in adult learning. It has looked at the claimed growth of interest and the reasons suggested for this growth, made a case to warrant this research into whether spirituality should be explored within police-training, and has provided



details on the focus of the research. The chapter now moves on to provide an overview of the policing context of the research.

## **1.2 THE RESEARCH CONTEXT**

This section outlines the researcher's perception of the context in which the research was undertaken. It begins by providing an overview of the police service and police training before giving details on the Trainers' Development Programme.

### **1.2.1 Overview of the police service.**

According to the Police Service's statement of common purpose and values<sup>58</sup>, the purpose of the police sector was to:

*Uphold the law fairly and firmly; to prevent crime; to pursue and bring to justice those who break the law; to keep the Queen's Peace; to protect, help and reassure the community and to be seen to do all this with integrity, common sense and sound judgement.*

In England and Wales the responsibility for policing was a tripartite arrangement between the Home Office, local Police Authorities and individual police forces, with the police service operating within national objectives set by the Home Secretary. There were 43 Home Office police forces and 24 non-Home Office forces in England and Wales and each, under the control of a Chief Constable, had fairly autonomous responsibility for delivering policing within their specified geographical area.<sup>59</sup> With over 150,000 police officers and 60,000 civilian police staff (full-time equivalent as at

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<sup>58</sup> POLICE SKILLS AND STANDARDS ORGANISATION (PSSO) (2003) *Police Sector Skills Foresight*. Sheffield: PSSO. p.13.

<sup>59</sup> PSSO *ibid.* p.14.

March 2002<sup>60</sup>), it was an enormously varied and complex operation. It had to deal with hugely conflicting demands in a diverse, multicultural society, from policing inner city riots to supporting people with the death of a loved one. It was an organisation constantly dealing with criticism and change and was having unprecedented demands placed upon it.<sup>61</sup> Recently, under the Police Reform Act 2002<sup>62</sup>, the Government set about a process of modernising the police service. This involved a values change in the organisation and meant that change and the unprecedented demands placed upon the service were likely to continue for the foreseeable future.

Police Officers had a unique relationship with their employer, who tended to exercise a strong control over them. According to the PSSO<sup>63</sup>, police officers in the UK often viewed their role as a vocation. They had a special and unique responsibility in that they were not an employee but an independent holder of public office; an agent of the land, not of the Police Authority or Central Government. Police officers were forbidden to strike and, unlike workers in most other fields, were subject to additional restrictions on their private lives. They had to abstain from any activity likely to interfere with the impartial discharge of their duties and these restrictions also applied to members of officers' immediate family. Active participation in politics was prohibited. Police officers had to obtain the approval of their chief officer for their place of residence and could not wilfully refuse or neglect to discharge any lawful debt.<sup>64</sup> Unless in a CID (Criminal Investigation Department) role, officers generally wore police uniform, had a

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<sup>60</sup> PSSO *ibid.* p.81.

<sup>61</sup> HM INSPECTORATE OF CONSTABULARY (1999a) *Managing Learning: A Study of Police Training*. London: HMSO. p.5.

<sup>62</sup> HOME OFFICE (2002) *Police Reform*. [Online]. Available: <http://www.policereform.gov.uk> [Accessed 11/08/03].

<sup>63</sup> *op.cit.* p.80.

<sup>64</sup> PSSO *ibid.* p.80.

collar number, and unless on duties that dictated otherwise, were required under the Code of Conduct Regulations 1999 to be '*always well turned out, clean and tidy whilst on duty in uniform*'. Police pension arrangements encouraged people to serve for a 30-year period, meaning there was the potential for people to retire from the police at the age of 48. It was a secure job and many police officers had worked for 30 years in the police and had parents and grandparents who had done the same.

The police service was a hierarchical organisation with all police staff being recruited at Police Constable (PC) rank to work in the particular police service that recruited them. Forces normally had seven ranks, beginning with Constable, then progressing through Sergeant, Inspector, Chief Inspector, Superintendent, Assistant Chief Constable and Chief Constable. The Constable rank made up 78% of the work force, 2.6 % of police officers were from minority ethnic groups and approximately 18% of police officers were women (as at March 2002<sup>65</sup>). On joining the service, a new recruit (called a probationer) undertook a 30-week training programme before working on operational duties. During their service, police officers had the opportunity to work on non-operational duties, including training. The researcher had observed that many saw operational work as the main priority of the service and they perceived that some forces viewed promotion prospects unfavourably unless officers had a substantial amount of operational experience. In the interests of economy and specific expertise, civilian members of staff were recruited to the police service, and whilst this was a growing trend, the majority of employees remained police officers. The researcher perceived elements of a disciplined, militaristic approach, which the police service claimed was necessary for certain aspects of effective policing - particularly the policing of public order situations. The author felt there was often a power dynamic involved in the rank

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<sup>65</sup> PSSO *ibid.* p.81.

structure and generally an autocratic style of management. The Code of Conduct Regulations 1999 stated that:

*The police service is a disciplined body. Unless there is good and sufficient cause to do otherwise, officers must obey all lawful orders.*

It had changed substantially over recent years in the way it operated and continued to do so under the Government reform.

### **1.2.2 Overview of Police Training**

The responsibility for police training was shared at a local and national level. At a local level, the forces each had their own training school. A number of the duties in relation to training were of such commonality or strategic importance that a unified, national approach was taken.<sup>66</sup> (The Metropolitan Police stood apart from this as they were considered a special case and conducted most of their training independently.) This research came at a time of large-scale reform for the police service and this also applied to its training function. A new national framework for training was currently being developed (as at May 2003); with key roles for the Police Training and Development Board (PTDB), the Police Skills and Standards Organisation (PSSO) and Centrex.<sup>67</sup> The PTDB replaced the Police Training Council as the key strategic body with responsibility for setting the national training and learning strategy and was charged with overseeing the delivery of the Government's plan to reform the police service in relation to learning and development. The PTDB had determined ten principles to underlie training and learning in the police service<sup>68</sup>, the first of which was:

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<sup>66</sup> HOME AFFAIRS COMMITTEE (1999) *Police Training and Recruitment*. London: HMSO. p.ix.

<sup>67</sup> PSSO op.cit. p.118.

<sup>68</sup> PSSO ibid. p.118.

*People are the most significant asset.*

Centrex was the working name of the Central Police Training and Development Authority,<sup>69</sup> and was formed, as part of the Government's modernisation programme on 1st April 2002. Centrex replaced National Police Training (NPT), a body within the Home Office that had been drawn together in 1993. Centrex claimed<sup>70</sup> to be a centre of excellence for sourcing and disseminating best practice to improve policing methods. Whilst its responsibility was to define, develop, and promote policing excellence, because it had only been established in 2002, its exact relationship with the police services of England and Wales, its customers, was still developing.<sup>71</sup> 1200 staff worked at Centrex on over 20 sites across England and Wales. Approximately 50% of these were seconded police officers from police services in England and Wales, who were normally seconded for a period of up to three years (as of January 2003<sup>72</sup>). One of the responsibilities of Centrex was the training of trainers for police forces and, as of January 2003, they had trained 88% of trainers in forces.<sup>73</sup>

British police training had relied on didactic teaching methods for many years, with learning by rote used as a principal tool to ensure students acquired a detailed knowledge of the law.<sup>74</sup> During the 1980s, significant changes took place in the

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<sup>69</sup> CENTREX (2003a) [Online]. Available: [www.centrex.police.uk](http://www.centrex.police.uk) [Accessed 17/07/03].

<sup>70</sup> CENTREX (2003a) *ibid.*

<sup>71</sup> CENTREX (2003c) *Modernising Learning for the Police Service: A Review of Centrex Training and Learning Services*. *op.cit.*

<sup>72</sup> *ibid.* p.9.

<sup>73</sup> PSSO (2003) *op.cit.* p.131.

<sup>74</sup> ALLARD, F.D. (1997) *Police Probationer Training: Policy and Practice – An Historical Overview*. Ph.D.diss., University of Hull. p.265.

methodology of police training. The main catalyst for this was the Brixton riots in London and subsequent report by Lord Scarman in 1981.<sup>75</sup> Whilst Scarman did not specifically blame the police for the disorder in Brixton, the main thrust of his recommendations emphasized the need for better training for the police, which encompassed community relations, social skills, and attitude training. The Police Training Council produced a strategy for the implementation of Scarman's recommendations. Re-emphasized in 1993<sup>76</sup>, this said that the police needed to provide:

*the training necessary to ensure that everyone working in the police service develops the knowledge, understanding, skills, attitudes and behaviours (KUSAB) required to meet the present and future needs of the police service.*

This strategy initiated a fundamental review of police training<sup>77</sup> by academic and police staff who made comparisons with other countries in Europe, USA, and Australia.<sup>78</sup>

This review resulted in a new course for training trainers, which commenced in July 1989<sup>79</sup> and was, according to Allard<sup>80</sup>:

*...a total reversal in every respect of the arrangements [of training] that had prevailed since 1973. Content, teaching methods, learning styles and modes of assessment differed radically from the existing system.*

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<sup>75</sup> SCARMAN, LORD (1985) *The Scarman Report: The Brixton Disorders 10-12 April 1981*. Hamondsworth: Penguin Books.

<sup>76</sup> HM INSPECTORATE OF CONSTABULARY (2002b) *Training Matters*. op.cit.

<sup>77</sup> STAGE II REVIEW TEAM (1986) *Police Probationer Training: The Final Report of the Stage II Review*, University of East Anglia. London: HMSO.

<sup>78</sup> ALLARD, F.D. op.cit. p.157.

<sup>79</sup> ALLARD, F.D. ibid. p.234.

<sup>80</sup> ibid. p.1.

Whilst a number of changes had taken place in the fourteen years since then, the main thrust of police training - the KUSAB strategy - continued to be a cornerstone of the approach to training.<sup>81</sup>

There was a large amount of training carried out within the police service, and in England and Wales in 1999, this was estimated<sup>82</sup> to have cost between £151.6 million and £391.4 million. Oakley<sup>83</sup> estimated that some 8 to 12 per cent of officers were involved in training at any one time. In the early 1990s, trainers were seen as key to facilitating effective attitudinal change within the police organisation.<sup>84</sup> It was argued that they were in a position to influence many people and, being at the roots of policing, had the opportunity to confront, educate, and develop people's attitudes. However, Oakley<sup>85</sup> identified this was primarily a training-led programme of change and questioned the effectiveness of this, and the strategy of using relatively low ranks of trainers to facilitate the large organisational and cultural change required. In latter years the author detected that the emphasis on the trainers' role as change agent had slowly been reduced, and one illustration of this was the general lowering of the rank of trainers from Inspectors and Sergeants to Police Constables. Compared to operational work, Oakley<sup>86</sup> believed that training was always seen as a low status activity within the police despite the large amount of resources that were devoted to it.

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<sup>81</sup> CENTREX (2003c) op.cit. p.4.

<sup>82</sup> HM INSPECTORATE OF CONSTABULARY (1999a) op.cit. p.7.

<sup>83</sup> OAKLEY, R. (1994) *The Police and Black People: The Training Response*. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.88.

<sup>84</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.80.

<sup>85</sup> op.cit. p.102.

<sup>86</sup> *ibid.* p.88.

A large proportion of the training within the police was carried out by police officers. In 2003, the PSSO<sup>87</sup> highlighted that constables with 1-2 years' experience in training were the largest proportion of staff involved in training, with 1-2 years' experience across all ranks making up nearly 40% of those involved in training overall, 64% of personnel had four or less years' experience in the training role. One of the reasons for this short period in training was the tenure policy that some forces operated, with officers being seconded from operational duties to either their own force's training department or to national Centrex centres. The researcher observed that tenures into training were often for a three-year period although extensions were sometimes obtained. The tenured approach was informed by a recommendation from the Newsom Committee report<sup>88</sup>, which in 1946 recommended that there should be a maximum of four years for anyone to be on instructional duties. Arguments for this tenured approach were that it: ensured there were sufficient officers on operational duty; provided opportunities for variety of work; ensured that the training delivered maintained a practical, operational reality; and enabled the expertise gained in the training role to be applied in other areas of police work. It however resulted in a large investment in training, and a large and continued requirement for officers to be trained as trainers and as trainers of those trainers. This meant that it was important that the initial training of trainers was cost effective and successful in quickly equipping officers to deliver effective training.

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<sup>87</sup> PSSO (2003) op.cit. p.128.

<sup>88</sup> NEWSOM, F. (Chair) (1946) Second report from the Policy Pasturer Reconstruction Committee. In: ALLARD, F.D. (1997) *Police Probationer Training: Policy and Practice – An Historical Overview*. Ph.D.diss., University of Hull. p.70.



### 1.2.3 The Trainers' Development Programme

The Trainers' Development Programme (TDP) was the main route for training trainers at Centrex. The organisational commitment to this training, judged simply in terms of time and resources, was an indication of its importance to the police service. It was a ten-week, full time programme consisting of the phases shown in Table 1.1.

Table 1.1 – Phases of the Trainers' Development Programme (TDP)

Phase	Description	Details
1	Recruitment	Selection of people to attend the TDP carried out by the police force that employed the trainer.
2	Distance Learning	Approximately 20 hours of study to be completed before attending the course.
3	TDP Course	Six-week residential course based at either Harrogate or Bramshill.
4	Briefing Phase	Generally one-week at the force or Police Training Centre where the student would work once qualified. The purpose of this week was for the student to familiarise themselves with the centre and get to know the students they would be training.
5	Teaching Practice	Generally three-weeks in duration. During this period, the trainer would be assessed against NVQ level 3 standards. They were assessed by an experienced trainer who had qualified as an NVQ Assessor and who was likely to have been trained as an Assessor on another course at Centrex. The Assessor was called a Trainer Development Officer (TDO).

Once the programme had been completed and the TDP candidate had demonstrated the NVQ competences required, they were awarded the Police Training Certificate. This was one of the main training qualifications recognised in the police and showed that the person had demonstrated the required generic training skills to train within the police. Depending on that person's experience and the role they had been recruited for, they were then qualified to train Probationers, CID Officers, staff in specialist departments (such as diversity, firearms, dog handling, health and fitness, first aid and driving school), or deliver in-force training including Management Training. The six-week

residential phase of the full TDP was the focus for this research (referred to in this thesis as the TDP course – Table 1.1). This course had a number of aims and objectives including those shown in Appendix A.

Each TDP was facilitated by two Directors of Study (DSs) who worked in the Training Delivery Department at Centrex. Some DSs operated from the centre at Bramshill in Hampshire and some from the centre in Harrogate, North Yorkshire. In March 2002, the department consisted of 17 people who were directly involved in the delivery of the TDP. The Department was headed by the Head of Training Delivery, a Chief Inspector rank (although in May 2003 this post was made a civilian one). There were three civilian DSs, and the researcher was one of these. The remainder of DSs were police officers: five of Inspector rank and eight of Sergeant rank. Six of the DSs were located at Bramshill, four were women, and all DSs were white British. The department also employed Associate Tutors who worked on an occasional freelance basis to deliver courses, and these were in the main retired police officers. There were generally 12 students on each TDP course, and the researcher estimated that approximately: 95% were police officers with between 5 and 25 years' service; 80% were Police Constables; 80% were male; and 95% were white.

TDP course material emphasised that a humanistic psychological approach, derived from the works of Maslow<sup>89</sup>, Kolb<sup>90</sup>, Heron<sup>91</sup>, Rogers,<sup>92</sup> and Knowles<sup>93</sup>, underpinned

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<sup>89</sup> MASLOW, A.H. (1943) A Theory of Human Motivation. *Psychological Review*, Vol.50.

<sup>90</sup> KOLB, D.A. (1984) *Experiential Learning. Experience as the Source of Learning and Development*. London: Prentice Hall.

<sup>91</sup> HERON, J. (1989) *The Facilitators Handbook*. London: Kogan Page.

<sup>92</sup> ROGERS, C. (1983) *Freedom to Learn for the 80s*. Ohio: Charles Merrill.

the approach on the course. According to Reece and Walker<sup>94</sup>, a humanist perspective assumed that people were driven by humane considerations for themselves and others: kindness, mercy, and compassion. They<sup>95</sup> suggested this approach emphasised that the teacher's task was to develop qualities of worth and self-esteem in their students. Gregory<sup>96</sup> felt this approach stressed the need for personal and interpersonal development of individuals so that they would be more self-determining and effective in relationships with others. More specifically, the course literature suggested that the TDP followed the andragogical principle of adult learning. This principle had been popularised by Knowles<sup>97</sup>, and was defined as '*the art and science of helping adults to learn*'. Knowles argued that this approach differed from traditional education, which was achieved through a pedagogical approach (seen as the art and science of teaching children). Andragogy assumed an equal relationship between teacher and learner and accepted that both participated in the learning process<sup>98</sup> - the teacher's role being to facilitate, the learner's being to learn. The assumption with an andragogical approach was that learners were self-directed, responsible, independent and internally motivated to learn, given the learning was seen as relevant. The teacher was viewed as having some, but not all, of the knowledge on the subject and peers were seen as rich resources in learning. The course literature also emphasised that the programme used Kolb's<sup>99</sup>

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<sup>93</sup> KNOWLES, M. (1980) *The Modern Practice of Adult Education*. London: Heinemann.

<sup>94</sup> REECE, I. and WALKER, S. (1997) *Teaching, Training and Learning: A practical guide*. Tyne and Wear: Business Education Publishers. p.108.

<sup>95</sup> REECE, I. and WALKER, S. (1997) *ibid.* p.108.

<sup>96</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.4.

<sup>97</sup> KNOWLES, M. (1978) *The adult Learner: A neglected species*. Houston: Gulf Publishing. pp.18-51.

<sup>98</sup> KNOWLES, M. (1980) *op.cit.*

<sup>99</sup> *op.cit.*

experiential learning principle. This principle was influenced by the work of Dewey<sup>100</sup> and according to Rowan<sup>101</sup>, was close to the heart of the humanistic approach.

The author felt however that the principles of the humanistic approach often conflicted with the generally hierarchical, autocratic and pragmatic way of operation that he had experienced working within the police service. Based on discussions with those who had been, or were, involved in the TDP; information in programme guides; and through the examination of a number of TDP re-designs; the researcher felt that there had been some move from the humanistic, andragogical and experiential principles of the initial design of the TDP in the late 1980s, to an approach that more comfortably fitted the policing context. He felt this move had been influenced by the fact that the majority of DSs were pragmatic police officers who had experienced operational police work and the police culture, and so understood something of the type of environment that TDP students were coming from, and returning to. Elements of the original approach were still evident, particularly in the view that a student's peers provided a rich resource in learning; in some DSs' desire to provide students with some opportunities for self-expression and self-development; and through the emphasis placed on the facilitation of experiential learning. However, the researcher saw that DSs generally took a much greater control of, and responsibility for, the learning process than in the original design, and to ensure consistency of delivery, objectives for each input were now clearly specified (Appendix A). It was these dynamics in the course's development that had resulted in the eclectic approach that was currently seen, an approach that also

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<sup>100</sup> DEWEY, J. (1938) *Experience and Education*. New York: Macmillan.

<sup>101</sup> ROWAN, J. (2001) *Ordinary Ecstasy. The Dialectics of Humanistic Psychology*. Hove: Brunner-Routledge. p.135.

varied significantly depending on the beliefs and approach of the particular DSs who delivered the course.

Based on the TDP course literature, the researcher's observations, and discussions with DSs and TDP students, the author felt there were some attempts made on the course to nurture a safe, confidential, and non-judgemental atmosphere to encourage the students to experiment and learn from their experience. DSs and the course literature also emphasized that the ethos of the course was a developmental one, and there was no formal assessment during the six weeks (see Objective 1.6, Appendix A). However based on material from the original course design in the late 1980s, and discussions with those involved in facilitating these courses, the author felt the emphasis on these areas had reduced since the original design, and although the reasons for a safe learning environment were discussed, in practice, he felt it was not often achieved. He also observed that: the emphasis placed on the safe learning environment; on self development; on developing independent learners; and on experiential learning differed greatly between TDPs and this again depended on the beliefs and approach of the DSs facilitating the course.

To assist students to develop their training style, they delivered a minimum of five training sessions during the six weeks. Dimensions of Facilitator Styles<sup>102</sup> and Six Category Intervention Analysis<sup>103</sup> were models taught on the course to assist this development. The students' learning was facilitated by using the adaptation of Kolb's Experiential Learning Cycle shown in Figure 1.1, and students were encouraged to use

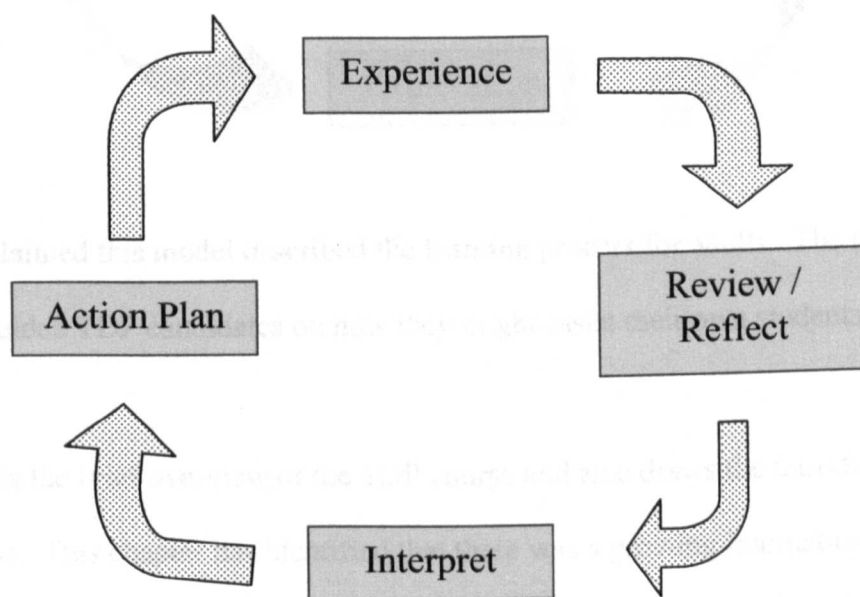
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<sup>102</sup> HERON, J. (1989) op.cit.

<sup>103</sup> HERON, J. (1991) *Helping the Client. A creative practical guide*. London: Sage.

this model to develop all aspects to KUSAB in their training. Course material emphasised that attitudinal development of the TDP students, particularly in relation to diversity issues, formed a major thread throughout the course, as did the examination of suitable training methods for use in attitudinal development of their students. Again though the researcher observed that the emphasis placed on these areas varied significantly depending on the DSs who facilitated the course.

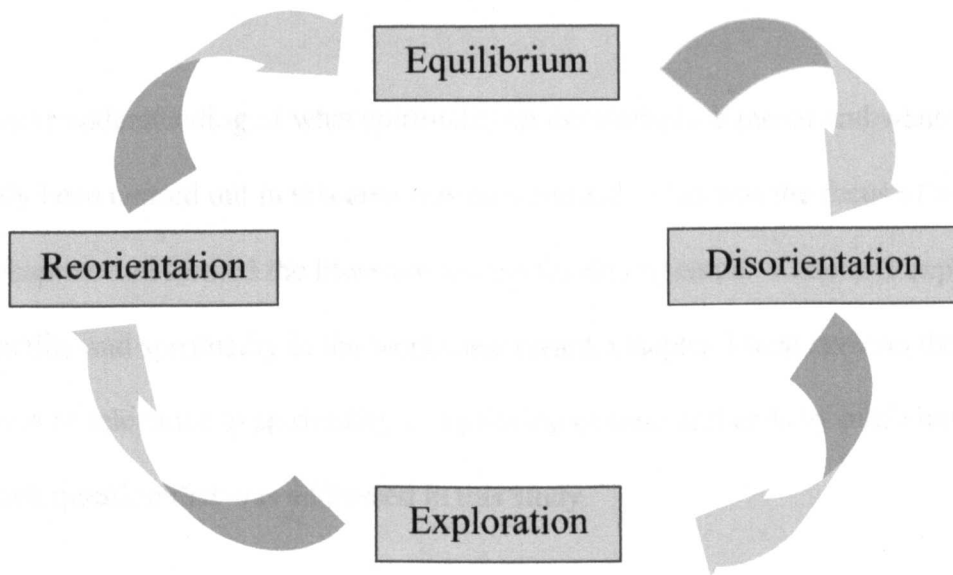
Figure 1.1 – Adaptation of Kolb’s Experiential Learning Cycle (ELC) used in police training.



Reflective Practice formed a part to the course (see Objective 2.2 in Appendix A), and students were encouraged to write a reflective journal and then build on this by experimenting and taking risks with different ways of behaviour. Another important model that was used to assist students to take these risks and manage the emotions that resulted was Taylor’s<sup>104</sup> Adult Learning Cycle (ALC) shown in Figure 1.2.

<sup>104</sup> TAYLOR, M. (1987) Self Directed Learning: More than meets the Observer’s eye. In: BAUD, D. and GRIFFIN, V. ed. (1987) *Appreciating Adults Learning: From the Learners’ Perspective*. London: Kogan Page. p.179.

Figure 1.2 – Adaptation of Taylor’s Adult Learning Cycle (ALC) used on the TDP.



Taylor claimed this model described the learning process for adults. The researcher felt it also guided TDP candidates on how they might assist their own students.

That ends the brief overview of the TDP course and also draws the introductory chapter to a close. This chapter has identified that there was a growing international interest in spirituality in the workplace and highlighted some of the arguments that have been put forward to explain why this may have been occurring. The exploration helped identify a case for examining spirituality in the police training environment. The focus for this research was stated as being on spirituality, on the residential course phase of the Trainers’ Development Programme, and on reasons to focus on spirituality related to a student’s development as a trainer for the police service. The purpose of the research was outlined as being about whether an exploration of the spiritual dimension should be included on this Trainers’ Development Programme. It was also identified that consideration needed to be given as to the best way of introducing spirituality into

police training. Finally, the chapter laid out the researcher's perception of the context in which the research was undertaken.

A clearer understanding of what spirituality in the workplace meant and what work had already been carried out in this area was now needed. This was the focus of the next two chapters and formed the literature review for this research. Chapter 2 explores what spirituality and spirituality in the workplace meant, Chapter 3 then reviews the literature that was of relevance to spirituality in a policing context and ends by outlining the research question that was addressed in this study.



## CHAPTER 2 – SPIRITUALITY AND ITS APPLICATION IN THE WORKPLACE.

This chapter aims to give a greater understanding of spirituality and its application in the workplace, and outline the interpretation of these terms that were used in this research. It begins by looking at the wider climate and its impact on the foundations of this research, before exploring something of what spirituality meant. It considers the necessity for this research to offer a definition of spirituality and then goes on to explore definitions of spirituality, religion, spirituality in the workplace, and spirituality in adult learning. Finally the definitions of these terms that were used in this research are outlined.

Any exploration of spirituality was going to be complex and sensitive because at a fundamental level it concerned itself with the moral questions about a person's ultimate good, essential purpose, or right way in which to live. One aspect to this moral debate that impacted on the foundations of this research was the position one took in a liberalist/conservatism debate (Wilber<sup>105</sup> and Daniels<sup>106</sup>). A Liberalist emphasised individual freedom, and strongly opposed a herd mentality. Whilst this view could be seen as positive or negative, it impacted on how this research into spirituality would be received. For example, Wilber<sup>107</sup> argued that liberalism actually came into being as a force against traditional religion. He<sup>108</sup> argued that deep in its heart it retained a profound distrust, or hatred, of all things religious and spiritual. Wilber<sup>109</sup> believed that

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<sup>105</sup> WILBER, K. (2001) *The Eye of Spirit. An Integral Vision for a World gone slightly mad*. London: Shambala. p.xvii.

<sup>106</sup> DANIELS, M. (2001b) *The Myth of Self-Actualization*. [Online]. Available: <http://www.mdani.demon.co.uk/archive/MDmyth.htm> [Accessed 14/01/04]. p.3.

<sup>107</sup> WILBER, K. (2001) op.cit. p.xvii.

<sup>108</sup> WILBER, K. (2001) ibid. p.xvii.

<sup>109</sup> WILBER, K. (2001) ibid. p.xviii.

in its zeal to protect individual freedoms, liberalism had tended to deny any communal values – including the religious and spiritual – and replace them with a focus on material and economic measures. From a liberalist perspective the very foundations of this research could therefore be challenged - its motives and relevance questioned. A conservativist perspective on the other hand argued that individuals were not islands but unavoidably set in deep contexts of family, community and spirit, and that they depended on these profound contexts and connections for their very existence.<sup>110</sup>

Whilst an emphasis on community and family values may be seen as positive, Wilber<sup>111</sup> argued that this emphasis could quickly lead to a cultural tyranny – community right or wrong, country right or wrong, God right or wrong. From this perspective the research could be criticised because the police service may then be seen to be exploring a topic that threatened its ability to fully embrace diversity – a sensitive area within the police and something that it had been widely criticised for over the past 10 years.

The strength of the foundations of this research therefore depended on the position individuals, the police service and the wider society in Britain took on this moral debate, and on the position the research itself adopted. Using O’Dowd’s<sup>112</sup> argument shown at the start of Chapter 1, the researcher argued that for the police service to operate effectively it needed to recognise the importance of community, spirit, individual freedom, and the need to embrace diversity. To incorporate all these aspects, this research aimed for a middle ground which emphasised that the rights of individuals were set in a deeper spiritual context that did not deny these rights but grounded them.

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<sup>110</sup> WILBER, K. (2001) *ibid.* p.xviii.

<sup>111</sup> WILBER, K. (2001) *ibid.* p.xix.

<sup>112</sup> O’DOWD, D. (2002) *Winning the Race: Embracing Diversity.* London: HMSO. p.vii.

It made the assumption that this middle ground could be found and would be accepted by all those involved in some way in this research.

In the next section the researcher outlines his own appreciation of the spiritual dimension. This is made explicit so that its impact on this research can be assessed, and this assessment is shown in Section 2.1, 4.1 and 4.4. A personal writing style has been used in Section 2.1 to reflect the personal nature of this overview.

## **2.1 RESEARCHER'S OWN APPRECIATION OF THE SPIRITUAL DIMENSION.**

My own appreciation of the spiritual dimension was strongly influenced by the location and nature of my upbringing. The majority of my spiritual experiences were from a Christian religious perspective. I left the Christian church some five years ago because I felt my hunger for a robust, growing spirituality had not been nurtured there. Since doing this, I felt I have grown and found a bigger, more personal and holistic spirituality that was more welcoming of different forms of spirituality – forms that I saw were in fact only different routes up the same mountain. I recognised that my perspective was still based on a Christian one and my knowledge and living appreciation of other forms was still limited. I was aware that despite my efforts, at times I came from a religious perspective of spirituality. My lack of appreciation of other perspectives resulted in some prejudicial feelings, particularly towards some of the new age religions and I was also aware that my experiences of the Christian church had resulted in some prejudicial feelings towards both religion in general and towards some members of the Christian church.

My own feelings of being spiritual generated from a position deep in the pit of my stomach and also from some higher power that I had a very personal relationship with but which was distinct and distant from me. I felt communication in this dimension was through responding to my internal feelings and through prayer, meditation and regular internal dialogue. This dialogue was in a style similar to my communication with a close friend or loved one. It was this communication that informed some of my actions, although for much of the time I felt I was not in contact with these things. Occasionally I had feelings of a real connectedness to others, the world, universe, or this higher power. At times this provided me with a great energy and feeling of some meaning and purpose - regularly on these occasions I had no clarity over what this purpose was - but this somehow ceased to matter and I felt very trusting. At other times I experienced incredible feelings of peace, tranquillity and contentment. I felt that I was a visitor to this planet for a short time, that I had a purpose for this visit, and in some way - of which I was not sure - this research contributed to that purpose.

I believed individual freedom and choice should be respected and I felt no desire to 'convert' or 'preach' to anyone. I felt there was a balance that could be achieved between individual rights, community and connectedness. I also believed that spirituality was a fundamental part of everyone. This assumption was an important one on which this research was based, and was a similar view to Buber<sup>113</sup>, who suggested that all that people needed was:

*a candid heart and the courage to pledge it.*

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<sup>113</sup> BUBER, M. (1958) *I and Thou*. Edinburgh: T&T Clark. p.163.

It was also similar to Heron<sup>114</sup> who felt that a person was a fundamental spiritual reality - a distinct presence in the world. Another important assumption on which this research was based came from my view that although some spiritual experiences may not be achieved through a person's own efforts, there were many aspects to being spiritual that could be achieved through personal exploration and development. I felt that this possibility had been illustrated by Maslow<sup>115</sup>, Zohar and Drake<sup>116</sup>, and Wilber<sup>117</sup>, and will be discussed further in Section 3.2.1.

## 2.2 SPIRITUALITY

### 2.2.1 What is Spirituality?

The question 'what is spirituality?' was a complex one, and one to which there were no clear or definite answers. Daniels<sup>118</sup> emphasised the concepts here were subtle, elusive and challenging, and argued that as a result, they were almost inevitably, vague and tenuous. Rowan<sup>119</sup> suggested the search for an answer to this question was likely to be a never ending journey:

*The concepts are vague and very open ended, and a long journey seems quite often involved; it is hard to know whether one has arrived at the end of it. As one*

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<sup>114</sup> HERON, J. (1992) *Feeling and Personhood: Psychology in Another Key*. London: Sage. p.36.

<sup>115</sup> MASLOW, A.H. (1993) *The Farther Reaches of Human Nature*. New York: Penguin. p.163.

<sup>116</sup> ZOHAR, D. and DRAKE, J. (2000) On the Whole. *People Management*, 13<sup>th</sup> April. p.55.

<sup>117</sup> WILBER, K. (2000) *Integral Psychology. Consciousness, Spirit, Psychology, Therapy*. Boston: Shambala. p.116.

<sup>118</sup> DANIELS, M. (2001b) op.cit. p.3.

<sup>119</sup> ROWAN, J. (1993) *The Transpersonal. Psychotherapy and Counselling*. London: Routledge. p.3.

*reaches the end of one span of the bridge, more spans become visible, further along the bridge.*

Noting this complexity, the hope in this section is to convey some of the first steps that were taken in this research on this journey of appreciation, and highlight some of the areas that were considered. These first steps assisted in gaining a greater understanding of elements of the territory under examination. This journey of appreciation then continued through the explorations that are described in the other sections in this chapter.

The initial exploration was assisted by some of Buber's observations.<sup>120</sup> He argued that the world was seen in one of two ways - either as:

*...simply things, and beings as things; and what happens round about him – simply events... he [sic] perceives an ordered and detached world. It is to some extent a reliable world, having density and duration. Its organisation can be surveyed and brought out again and again; gone over with closed eyes, and verified with open eyes. It is always there, next to your skin... You perceive it, take it to yourself as the 'truth', and it lets itself be taken; but it does not give itself to you. Only concerning it may you make yourself 'understood' with others; it is ready, though attached to everyone in a different way, to be an object common to you all. But you cannot meet others in it. You cannot hold on to life without it, its reliability sustains you; but should you die in it, your grave would be in nothingness.*

Or on the other hand<sup>121</sup>:

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<sup>120</sup> BUBER, M. (1958) op.cit. p.48.

<sup>121</sup> BUBER, M. (1958) ibid. p.48.

*What exists is opened to him [sic] in happenings, and what happens affects him as what is... Measure and comparison have disappeared; it lies with yourself how much of the immeasurable becomes reality for you. These meetings are not organised to make the world, but each is a sign of the world-order. They are not linked up with one another, but each assures you of your solidarity with the world. The world which appears to you in this way is unreliable, for it takes on a continually new appearance, you cannot hold it to its word. It has no density, for everything in it penetrates everything else; no duration, for it comes even when it is not summoned, and vanishes even when it is tightly held. It cannot be surveyed, and if you make it capable of survey you loose it... You cannot make yourself understood with others concerning it, you are alone with it. But it teaches you to meet others, and to hold your ground when you meet them. Through the graciousness of its coming and the solemn sadness of its going it leads you away to the Thou in which the parallel lines of relations meet. It does not help to sustain you in life, it only helps you to glimpse eternity.*

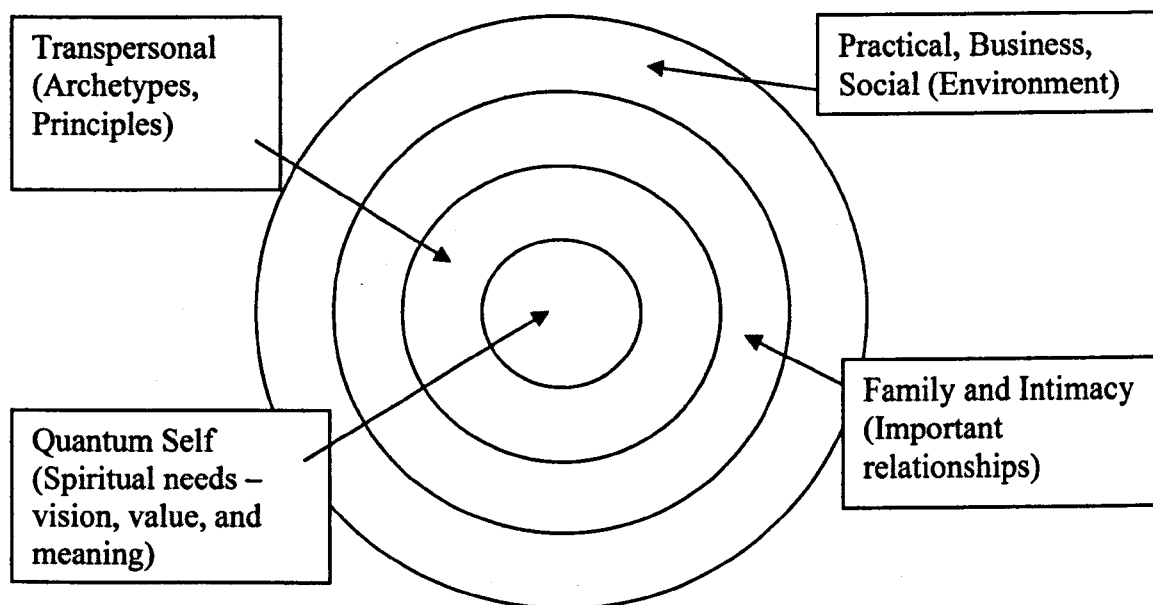
In these two paragraphs the author felt that Buber had highlighted something of the differences between a scientific world view - still the most widespread world view in the modern West according to Wilber<sup>122</sup> - and the spiritual dimension. Buber suggested that the spiritual dimension only fitted the second paragraph, and the wonderfully poetic description here portrayed something of the elusive and intensely personal nature of the researcher's own appreciation of the spiritual dimension. Buber's second paragraph also seemed to highlight some of the difficulties that would be encountered in teaching people about the spiritual dimension and spoke more to the researcher about providing people with a space to listen, hear and reflect on the issues for themselves. (The question of how explorations of this nature would be facilitated will be returned to again in Section 3.2.3.)

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<sup>122</sup> WILBER, K. (2000) op.cit. p.56.

Although the spiritual dimension seemed elusive and difficult to describe, Mitroff and Denton's<sup>123</sup> had found that their respondents knew what it was and Zohar<sup>124</sup> had argued that it was something that was of central importance in people's lives. Zohar felt humans were holistic beings whose interests could be represented by the set of concentric circles shown in Figure 2.1. She suggested that people's spiritual needs were at the centre of these.

Figure 2.1 – Zohar's layers of the self



Although Zohar indicated that the transpersonal was the next step out from the spiritual, others indicated a much closer relationship between these terms. Assagioli<sup>125</sup> for instance was one who adopted the term transpersonal for this area of exploration as he

<sup>123</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America: A hard look at Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey-Bass. p.xv.

<sup>124</sup> ZOHAR, D. (1997) *Rewiring the Corporate Brain: Using the New Sciences to Rethink How We Structure And Lead Organisations*. San Francisco: Berrett-Koehler Publishing. p.18.

<sup>125</sup> ASSAGIOLI, R. (1993) *Transpersonal Development: The Dimension Beyond Psychosynthesis*. London: Thorsons. p.16.



felt it was more precise than the term spiritual. Grof<sup>126</sup> defined the transpersonal experience as:

*Experiences involving an expansion or extension of consciousness beyond the usual ego boundaries and beyond the limitations of time and/or space.*

Walsh and Vaughan<sup>127</sup> described the transpersonal as:

*Experiences in which the sense of identity or self extends beyond the individual or personal to encompass wider aspects of humankind, life, psyche and cosmos.*

These two quotations suggested that there was something in the transpersonal that went beyond the self and involved an extension or expansion of consciousness. Heron<sup>128</sup> felt the transpersonal was about changing from a state of identifying with egoic separateness to a state of being free of that separateness, although in this change, the person was not discarded or left behind, but transformed and integrated. Wilber<sup>129</sup> said of the transition to the transpersonal:

*The exclusiveness of an identity with a given self is dissolved or released with each higher stage of growth, but the important functional capacities of each are retained, incorporated, and often strengthened in succeeding stages.*

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<sup>126</sup> GROF, S. (1979) *Realms of the Human Unconscious*. London: Souvenir Press. p.155.

<sup>127</sup> WALSH, R. and VAUGHAN, F. ed. (1993) *Paths Beyond Ego. The Transpersonal Vision*. London: Sage p.3.

<sup>128</sup> HERON, J. (1992) op.cit. p.62.

<sup>129</sup> WILBER, K. (2000) op.cit. p.91.

Walsh and Vaughan<sup>130</sup> seemed to encapsulate what these views highlighted with their suggestion that the transpersonal did not exclude or invalidate the personal realm but was expressed through this.

From a review of seven major psychological theories (Maslow, Jung, Assagioli, Grof, Wilber, Washburn and Wright), Daniels<sup>131</sup> identified 19 distinct meanings of the transpersonal self. He identified that all entailed going beyond the experience of both egoic and existential (authentic) identity and said that all the theories he had examined were in basic accord on the spiritual qualities that characterised transpersonal identity – qualities such as compassionate, loving, wise, receptive, allowing, unlimited, intuitive, spontaneous, creative, inspired, peaceful, awake, open, and connected. Using Daniels' observations, this research took the view that the transpersonal formed at least part of the spiritual dimension under consideration in this research. It also took the view that an important element to this was an aspect that entailed a going beyond the individual, although this did not exclude or invalidate the personal realm and may be expressed through this.

A number of models had been developed that attempted to describe the transpersonal dimensions, although Heron<sup>132</sup> had argued:

*There is, in my view, no ultimate framework, only a range of provisional models, grounded in each authors developing experiential inquiry into what there is.*

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<sup>130</sup> op.cit. p.4.

<sup>131</sup> DANIELS, M. (2002) *The Transpersonal Self: 2. Comparing Seven Psychological Theories*. [Online]. Available: <http://www.mdani.demon.co.uk/archive/Mdtself2.htm> [Accessed 15/01/04]. p.1.

<sup>132</sup> HERON, J. (1998) *Sacred Science. Person-centred Inquiry into the Spiritual and the Subtle*. Ross-on-Wye: PCCS Books. p.73.

Wilber<sup>133</sup> identified around 16 different types of spiritual experience, and linked<sup>134</sup> these to levels and lines of consciousness. Wilber argued that there were numerous developmental lines of consciousness included a cognitive, a moral, an interpersonal and an emotional. This idea appeared to be similar to Gardner<sup>135</sup> theory of multiple intelligences. Wilber<sup>136</sup> argued that the lines he identified were separate and could develop in a relatively independent fashion so that a person could be at a high level of development in some lines, medium in others and low in others. As a result of this thinking, he suggested<sup>137</sup>, <sup>138</sup> that there were at least four widely held types of definitions of spirituality – spirituality that:

1. involved the highest levels in any of the lines of development.
2. was a separate developmental line itself.
3. involved peak experiences or altered states, which could occur at almost any stage of development and at any age.
4. was an attitude (such as openness, trust or love) that the self may or may not have at any stage of development.

Wilber argued that each of the four types of definition of spirituality contained an important truth, and all of them needed to be included in any balanced account of spirituality. Wilber felt that if spirituality involved the highest levels in any of the lines, then this suggested that spiritual development could only occur after psychological

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<sup>133</sup> WILBER, K. (2000) op.cit. p.14.

<sup>134</sup> WILBER, K. (2001) op.cit. p.vii.

<sup>135</sup> GARDNER, H. (1983) *Frames of mind*. New York: Basic Books.

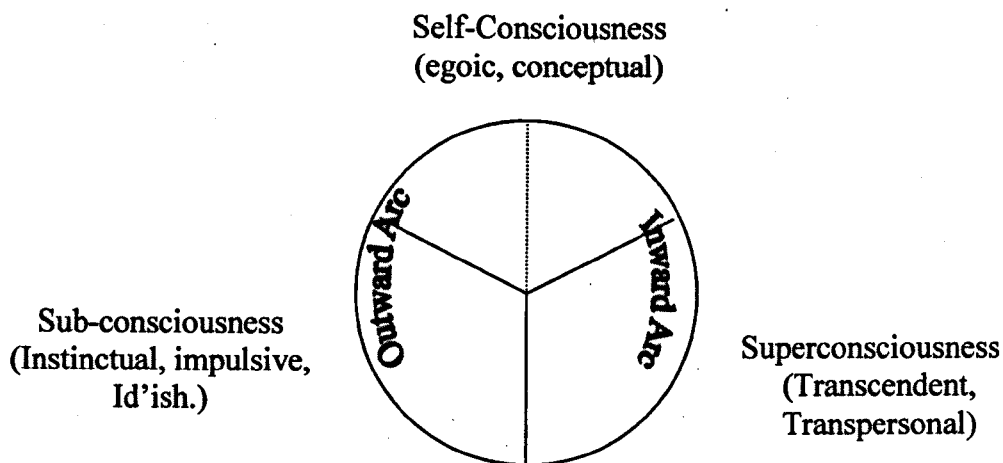
<sup>136</sup> WILBER, K. (2001) op.cit. p.vii.

<sup>137</sup> WILBER, K. (2000) op.cit. p.129.

<sup>138</sup> WILBER, K. (2001) op.cit. p.271.

development was mostly completed. Indeed the very terms ‘transpersonal’ or ‘transegoic’ suggested a need to have an egoic self to transcend in the first place. Wilber<sup>139</sup> argued that there were three fundamental stages in a person’s development, and represented these in the life cycle shown in Figure 2.2:

Figure 2.2 – Wilber’s<sup>140</sup> General Life Cycle



Wilber<sup>141</sup> also detailed twelve distinct stages that he believed represented a person’s full development. According to Daniels<sup>142</sup> these were based closely on Vedanta and Buddhism, and are shown in Figure 2.3.

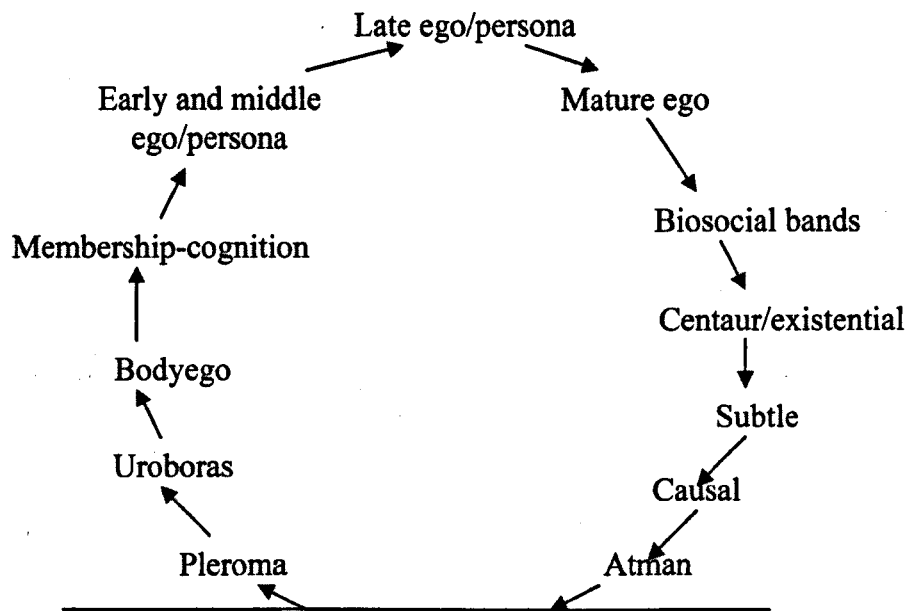
<sup>139</sup> WILBER, K. (1989) *The Atman Project: A Transpersonal View of Human Development*. London: Shambala. p.3.

<sup>140</sup> WILBER, K. (1989) *ibid.* p.3.

<sup>141</sup> WILBER, K. (1989) *ibid.* p.3.

<sup>142</sup> DANIELS, M. (2002) *op.cit.* p.11.

**Figure 2.3 – Wilber's<sup>143</sup> Complete Life Cycle**



Wilber<sup>144</sup> saw that at each stage of evolution, an appropriate symbolic structure emerged and this then helped transform that mode into its successor. He argued that this was what marked the ascent of consciousness. He<sup>145</sup> felt once the higher successor emerged in consciousness, the self identified with that structure, differentiated itself from the previous one, and hence transcended the lower structure. Wilber argued that a person's development did not move into the transpersonal until the Centaur stage in Figure 2.3. Although Heron<sup>146</sup> felt there were problems with using models such as this because, he argued, they had been generated in ancient and restrictive cultural contexts, and so were not free of psychological, political and cultural distortions, Wilber's arguments here proved to be quite significant for this research and will be analysed further in Section 3.2.1.

<sup>143</sup> WILBER, K. (1989) op.cit. p.4.

<sup>144</sup> WILBER, K. (1989) ibid p.39.

<sup>145</sup> WILBER, K. (1989) ibid. p.40.

<sup>146</sup> HERON, J. (1998) op.cit. p.74.

Heron<sup>147</sup> offered another model of development that included the transpersonal element in a person's development. He identified the eight states of development shown in Table 2.1 and argued<sup>148</sup> that these states were states of personhood, not one-by-one sequential stages. He disagreed with the model shown in Figure 2.3 by Wilber in that he said there was not a linear progression from the state at the bottom in Table 2.1 to the state at the top, although he suggested the bottom four states occurred developmentally before the top four.

Table 2.1 – Heron's eight states of personhood

<b>State</b>	<b>Description</b>	<b>Link to other theories</b>
Charismatic person	The psyche is a continuously transfigured, living presence.	Ironist (Torbert) Causal level (Wilber)
Self-transfiguring person	The psyche realises its psychic and spiritual potentials	Self-Transcendent (Maslow) Magician (Torbert) Subtle level (Wilber)
Self-creating person	The psyche is autonomous in healing and actualising itself	Self-Actualisation (Maslow) Strategist (Torbert) Autonomous, integrated (Loevinger) Bodymind self (Wilber)
Creative person	The psyche is autonomous in external behaviour	Self-Esteem (Maslow) Achiever (Torbert) Mature Ego (Wilber)
Conventional person	The socialised psyche adopts cultural roles and rules	Belongingness (Maslow) (Conformist (Loevinger) Diplomat (Torbert)
Compulsive person	The wounded psyche has defensive splits and repressions	Opportunist (Torbert)
Spontaneous person	The uninhibited psyche expresses its innate impulses	Safety (Maslow) Impulsive (Loevinger) Impulsive (Torbert) Body Self (Wilber)
Primal person	Primordial fusion of the psyche and its foetal world	Pleroma (Wilber)

<sup>147</sup> HERON, J. (1992) op.cit. p.53.

<sup>148</sup> HERON, J. (1992) ibid. p.53.

This model also highlighted further stage beyond Maslow's Self-actualised stage and gave an indication to the self-transcendent and spiritual nature of these. It is another model whose relevance to this research will be analysed further in Section 3.2.1

The section so far has begun to open some of the territory under consideration in this research, and has highlighted three models to describe the human development process. As identified, these will be analysed further at appropriate points through the literature review in Chapter 3. The section has highlighted the often elusive nature of spirituality and has used a psychological perspective to highlight something of what spirituality was. Wilber's outline of the types of definition proved useful in highlighting a number of forms that spirituality could take. The exploration to this point has only identified a small part to what the spiritual dimension was, and a greater appreciation of the many facets of what it meant to be spiritual was assisted by the attempts that were made to define the term spirituality. To assist the reader here, Section 2.2.3 will go on to detail the exploration and struggle that took place to establish a suitable working definition of spirituality. Before this is done, Section 2.2.2 will detail the considerations that were made on the question of whether a definition of spirituality was needed for this research.

## **2.2.2 Need for a definition of spirituality**

As spirituality was such a difficult term to describe, this exploration began by questioning whether it was necessary to define it. Rowan<sup>149</sup>, Rutte (cited in Rosner<sup>150</sup>)

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<sup>149</sup> ROWAN, J. (1990) Spiritual Experiences in Counselling. *British Journal of Guidance and Counselling* 18(3). p.236.

<sup>150</sup> ROSNER, B. (2001) Is there Room for the Soul at Work? – Interview with Martin Rutte – Author of *Chicken Soup for the Soul at Work*. *Workforce*. 80(2). p.82.

and Assagioli<sup>151</sup> had all suggested that it was best not to strive for a definition. They did not say that a definition would be of no use, but rather that the topic was so vast and the human language so inadequate that any attempt would be futile. A view eloquently expressed by Arnold.<sup>152</sup>

*Affections, instincts, principles and powers,  
Impulse and reason, freedom and control –  
So men, unravelling God's harmonious whole,  
Rend in a thousand shreds this life of ours.  
Vain labour! Deep and broad, where none may see,  
Spring the foundations of that shadowy throne.*

Hawley<sup>153</sup> and Wilber<sup>154</sup> agreed that spirituality was beyond ordinary language and formal logic and felt that it could only be understood if it had been experienced. The two paragraphs from Buber quoted in Section 2.2.1 highlighted something of the conflict with the striving for a definition. It could have been argued that the search for a definition was really trying to force spirituality into a view of the world highlighted in Buber's first paragraph, when it only really fitted into the view highlighted in his second paragraph – if this was the case then any definition would only ever be an unhappy compromise. Conversely, Bauman (as quoted by Gibbons<sup>155</sup>) suggested that whilst the search for a definition was difficult, it was important. He said:

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<sup>151</sup> ASSAGIOLI, R. (1993) *Transpersonal Development: The Dimension Beyond Psychosynthesis*. London: Thorsons. p.88.

<sup>152</sup> ARNOLD, M. (n.d.) Written in Butler's Sermons. In: HURFORD, C., ed (1995) *The Anthology of Popular Verse*. Bristol: Parragon. p.486.

<sup>153</sup> HAWLEY, J. (1993) *Reawakening the Spirit in Work: The power of Dharmic Management*. San Francisco: Barrett-Koehler Publishers.

<sup>154</sup> WILBER, K. (1995) *Sex, Ecology and Spirituality: The Spirit of Evolution*. Boston: Shambhala. p.271.

<sup>155</sup> GIBBONS, P. (2001) *Spirituality at Work: A Pre-Theoretical Overview*. M.Sc. diss., University of London. Chapter 2. p.13.



*Definitions of terms like spirituality conceal as much as they reveal and maim and obfuscate while pretending to clarify and straighten up. However, if we fail to coin a 'rational definition', we would enter the post-modern world ill-prepared to tackle the essential questions.*

Although spirituality was a vague word, often used with no clear meaning, the researcher argued this was of little help to those who may be charged with promoting spiritual development on the TDP in the future. In the context of the pragmatic policing environment of this research, a definition was important to help ensure the research received serious consideration by those having an influence on its outcomes. The arguments against a definition had to be given credence, and it had to be accepted that any definition would never capture the complete essence of spirituality. Nevertheless, he argued that to achieve some clarity to this discussion, some form of definition, which at least highlighted the general territory under consideration, was needed.

### **2.2.3 Defining spirituality**

This sub-section highlights definitions of spirituality that have been given in the literature reviewed and draws some important and common aspects from these to detail the definition of spirituality that was felt suitable for the context of this research. This analysis also assisted in gaining a greater appreciation of the many facets to what it meant to be spiritual. The exploration begins with a definition from Gibbons<sup>156</sup> who identified a number of important aspects to the spiritual dimension:

*Spirituality is the search for direction, meaning, inner wholeness and connectedness to others, to non-human creation and to a transcendent.*

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<sup>156</sup> *ibid.* Chapter 2. p.13.

This definition identified: an action (*'the search'*); things that spirituality could provide (*'direction, meaning, inner wholeness and connectedness'*); and outlined to who the connection was to (*'others, to non-human creation and to a transcendent'*). The term 'search' was consistent with a definition by Sheridan and Hemert.<sup>157</sup> Neck and Milliman<sup>158</sup> had a similar characteristic but used the term 'striving'. The researcher disagreed with this part to the definition in that as, Wilber<sup>159</sup>, he saw spirituality not as the search for something but as the ultimate goal.

In terms of what spirituality could provide, Rolph<sup>160</sup> also mentioned direction. Asmos and Duchon<sup>161</sup> and White<sup>162</sup> identified meaning as important, as did Buber<sup>163</sup> who said of people who recognised the spiritual dimension to their life:

*...there is the inexpressible confirmation of meaning...The question about the meaning of life is no longer there. But were it there, it would not have to be answered. You do not know how to exhibit and define the meaning of life, you have no formula or picture for it, and yet it has more certitude for you than the perceptions of your senses.*

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<sup>157</sup> SHERIDAN, M.J. and HEMERT, K. (1999) The role of Religion and Spirituality in Social Work Education and Practice: A Survey of Student Views and Experiences. *Journal of Social Work Education*, 35(1). p.128.

<sup>158</sup> NECK, C.P. and MILLIMAN, J.F. (1994) Thought Self-Leadership. Finding Spiritual Fulfilment in Organizational Life. *Journal of Managerial Psychology*. 9(6). p.9.

<sup>159</sup> WILBER, K. (2001) op.cit. p.290.

<sup>160</sup> ROLPH, J. (1991) Can there be quality in Teacher Education without Spirituality? *Assessment and Evaluation in Higher Education*, 16(1). p.50.

<sup>161</sup> ASMOS, D. and DUCHON, D. (2000) Spirituality at Work: A Conceptualisation and Measure. Unpublished report submitted to the Journal of Management Enquiry. p.4.

<sup>162</sup> WHITE, G. (2000) *Soul Inclusion: Researching Spirituality and Adult Learning*. Paper presented at annual SCUTREA Conference 3-5<sup>th</sup> July. p.3.

<sup>163</sup> op.cit. p.140

The concept of connectedness seemed common in many people's experiences (for example Buber<sup>164</sup>, Stern,<sup>165</sup> Bullis and Glaser<sup>166</sup> and Twigg, Wyld and Brown<sup>167</sup>). Zohar<sup>168</sup> felt it was this connectedness, or sense of community, that was missing in modern day society. Mitroff and Denton<sup>169</sup> focused on connectedness and felt this was to ones 'complete self, others and the entire universe.' Twigg, Wyld and Brown<sup>170</sup> took a more work related stance to connectedness and felt that it was to 'the universe, a group, the task or the self.' White<sup>171</sup> reported in her research into spirituality and adult learning, that:

*The most clearly identified theme in our understanding of spirituality was 'connection', with ourselves, with others, with the environment and with transcendent values such as love.*

Whilst connectedness was common in many definitions of spirituality, it was a difficult concept to understand. Cooper and Sawaf<sup>172</sup> quoted a Tibetan elder who perhaps conveyed some of the essence to connectedness with others:

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<sup>164</sup> *ibid.* p.140.

<sup>165</sup> STERN, J. (2001) John Macmurray, Spirituality, Community and Real Schools. *International Journal of Children's Spirituality*, 6(1) p.30.

<sup>166</sup> BULLIS, C. and GLASER, H. (1992) Bureaucratic Discourse and the Goddess: Towards a Ecofeminist Critique and Rearticulation. *Journal of Organisational Change Management*, 5(2). p50.

<sup>167</sup> TWIGG, N., WYLD, D. and BROWN, G. (2001) Quest for Fire: A Redefinition and Reconceptualization of Spirituality at Work. *Insights to a Changing World Journal*, 15<sup>th</sup> March. p.18.

<sup>168</sup> ZOHAR, D. (1990) *The Quantum Self*. Suffolk: Bloomsbury. p.136.

<sup>169</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America – A hard look at Spirituality, Religion and Values in the Workplace*. San Fransisco: Jossey – Bass inc. p.83.

<sup>170</sup> *op.cit.* p.18.

<sup>171</sup> WHITE, G (2000) *op.cit.* p.1.

<sup>172</sup> COOPER, K. and SAWAF, A. (1997) *Executive EQ: Emotional Intelligence in Leadership and Organisations*. New York: Putman. From Preface.

*When people are able to live from their heart and soul experience, we are able to talk openly and honestly with each other, say the things we deeply feel, even when it's hard to say. We can hold ourselves and each other accountable to our best efforts in all things. We can search for our calling, for the path we are born to take. We can take the chance to keep learning from whatever is here now.*

This definition fitted well with the factors that were important in the safe learning environment being strived for on the TDP course. Descriptions from people of when they had felt connected also assisted with an understanding of connectedness, and these are shown in Table 2.2 overleaf. In considering connectedness, Gibbons<sup>173</sup> and White's<sup>174</sup> definitions shown earlier denoted a requirement for multiple relationships (others, non-human **and** a transcendent in Gibbons'<sup>175</sup>). The researcher felt that people's descriptions shown in Table 2.2, indicated that these multiple relationships were not necessary and that a person could feel spiritual by being connected to only one, or a number of these, as Twigg, Wyld and Brown<sup>176</sup> had implied.

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<sup>173</sup> op.cit. Chapter 2, p.13.

<sup>174</sup> WHITE, G (2000) op.cit. p.1.

<sup>175</sup> op.cit. Chapter 2, p.13.

<sup>176</sup> op.cit. p.20.

Table 2.2 – Examples of people feeling connected spiritually.

Person	Description
Admiral Richard Byrd <sup>177</sup> commenting from his hut in the Antarctic.	<i>“The day was dying, the night being born – but with great peace. Here was the imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it! That was what came out of the silence – a gentle rhythm, the strain of a perfect chord, the music of spheres perhaps. It was enough to catch that rhythm, momentarily to be myself a part of it. In that instance I could feel no doubt of man’s oneness with the universe.”</i>
A quotation by Rogers in West <sup>178</sup> on what Rogers termed ‘presence’.	<i>“when I am closer to my inner, intuitive self, when I am somehow in touch with the unknown in me, when perhaps I am in a slightly altered state of consciousness in my relationship, then whatever I do seems to be full of healing. Then simply my presence is releasing and helpful...I may behave in strange and impulsive ways in the relationship, ways which I cannot justify rationally, which has nothing to do with my thought process...it seems that my inner spirit has reached out and touched the inner spirit of the other.”</i>
Shackleton <sup>179</sup> describing his escape from the Antarctic with his two colleagues.	<i>“I have no doubt that Providence guided us, not only across the snowfields, but across the storm-white sea that separated Elephant island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three.”</i>
The British poet Alfred Lord Tennyson’s <sup>180</sup> experience.	<i>“All at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this is not a confused state, but the clearest of the clearest, the surest of the surest...utterly beyond words.”</i>

The word ‘transcendent’ was a recurring factor in many definitions although care needed to be taken when interpreting this word. Maslow,<sup>181</sup> for example, identified 35

<sup>177</sup> BYRD, R. (1938) Alone. In: CSIKSZENTMIHALYI, M. and CSIKSZENTMIHALYI, I. (1998) *Optimal Experience, Psychological Studies of Flow in Consciousness*. Cambridge: Cambridge University Press. p.177.

<sup>178</sup> WEST, W. (1997) Integrating Counselling, Psychotherapy and Healing: An Inquiry into Counsellors and Psychotherapists whose work includes Healing. *British Journal of Guidance and Counselling*, 25(3). p.293.

<sup>179</sup> SHACKLETON, E. H. (n.d.) South. In: HUNTFORD, R. (2000) *Shackleton*. London: Abacus. p.695.

<sup>180</sup> TENNYSON, H. (n.d.) Alfred Lord Tennyson: A memoir by his Son. In HARUNG, H., HEATON, D., GRAFF, W. and ALEXANDER, C. (1996) Peak Performance and Higher States of Consciousness: A study of World-Class Performers. *Journal of Managerial Psychology*, 11(4). p.4.

<sup>181</sup> MASLOW, A.H. (1993) *The Farther Reaches of Human Nature*. New York: Penguin. p.259.

different meanings of the word. Hawley<sup>182</sup> used the term transcendent to convey a meaning of beyond human experience. Gibbons<sup>183</sup> in the definition above seemed to use the word to imply the idea of some form of deity, supernatural power, 'spirit' or preternatural force. Twigg, Wyld and Brown<sup>184</sup> suggested that the word transcendent seemed to be interpreted in the way Gibbons had in Western Religions and Blake<sup>185</sup> felt this use of the word was biased towards Western notions of spirituality and did not include things such as reverence for nature and Buddhism. Twigg, Wyld and Brown<sup>186</sup> felt Eastern Religions used the term transcendence but related this to an unseen world that human beings gained great value in being in harmony with. They<sup>187</sup> felt transcendence was of prime importance in a definition and defined the term to cover both Eastern and Western interpretations:

*Something beyond human experience, which could mean a God like figure or some other belief that provided meaning and sacredness dimensions to life.*

They defined spirituality as:

*The state of being aware of and in touch with some transcendent (intangible) concept and a connectedness to worldly (tangible things).*

According to Twigg, Wyld and Brown<sup>188</sup>, Beazley used the term transcendent to distinguish spirituality from any power of the world, whether material (such as wealth, power or fame), scientific (in the sense of man-made achievements or discoveries) or

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<sup>182</sup> op.cit.

<sup>183</sup> op.cit. Chapter 2. p.13.

<sup>184</sup> op.cit. p.17.

<sup>185</sup> BLAKE, N. (1996) Against Spiritual Education. *Oxford Review of Education*, 22(4). p.446.

<sup>186</sup> op.cit. p.17.

<sup>187</sup> TWIGG, N., WYLD, D. and BROWN, G. (2001) *ibid.* p.20.

<sup>188</sup> *ibid.* p.7.

principles that rested on humankind as the ultimate authority (such as a moral code based purely on philosophy).

Other writers addressed the notion of spirituality from a religious perspective.

Hawley<sup>189</sup> promoted a Hindu approach, Fox<sup>190</sup> a Christian one and McCormick<sup>191</sup> believed that explorations of spirituality at work should only focus on a religious spirituality. He linked his definition of spirituality with a definition of religion he quoted<sup>192</sup> by Clark:

*It can be most characteristically described as the inner experience of the individual when he senses a Beyond, especially as evidenced by the effect of his experience on his behaviour when he actively attempts to harmonize his life with the Beyond.*

This definition raised the question concerning the difference between religion and spirituality, and these differences will be explored here. The same difficulties of definition existed in defining religion and Hepple and Choudhury<sup>193</sup> felt that no single or universal definition of religion was possible. Indeed the Employment Equality (Religion and Belief) Regulations<sup>194</sup>, which prohibited discrimination on the grounds of

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<sup>189</sup> op.cit.

<sup>190</sup> FOX, M. (1994) *The Reinventing of Work: A new Vision of Livelihood in our time*. New York: HarperCollins.

<sup>191</sup> McCORMICK, D.W. (1994) Spirituality and Management. *Journal of Managerial Psychology*, 9(6). p.1.

<sup>192</sup> McCORMICK, D.W. (1994) *ibid.* p.1.

<sup>193</sup> HEPPLER, B. and CHOUDHURY, T. (2001) *Tackling Religious Discrimination: Practical implications for Policy-Makers and Legislators*. Home Office Research, Development and Statistics Directorate. Home Office Research Study 221. [Online]. Available: <http://www.homeoffice.gov.uk/rds/pdfs/hors221.pdf> [Accessed 17/07/03]. p.27.

<sup>194</sup> EMPLOYMENT EQUALITY (RELIGION AND BELIEF) REGULATIONS (2003) [Online]. Available: <http://www.hmso.gov.uk/si/si2003/20031660.htm> [Accessed 20/08/03].

religion or belief, were implemented without providing a definition of either term. It was proposed<sup>195</sup> though that the term belief should not apply to political belief and should only extend to:

*religious beliefs and profound philosophical convictions similar to religious belief which deserve society's respect.*

McCormick<sup>196</sup> indicated that Clark had taken the same broad view of religion as James<sup>197</sup> had in his definition:

*The feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.*

Peck<sup>198</sup> took an even broader view:

*...there exists an extraordinary variability in the breadth and sophistication of our understanding of what life is all about. This understanding is our religion. Since everyone has some understanding – some world view, no matter how limited or primitive or inaccurate – everyone has a religion. This fact, not widely recognised, is of the utmost importance: everyone has a religion... We suffer, I believe, from a tendency to define religion too narrowly. We tend to think that religion must include a belief in God or some ritualistic practice or membership in a worshiping group.*

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<sup>195</sup> CABINET OFFICE (2002) *Towards Equality and Diversity: Implementing the Employment and Race Directives*. Department of Trade and Industry. p.40.

<sup>196</sup> op.cit. p.1.

<sup>197</sup> JAMES, W. (1985) *The varieties of Religious Experiences*. Middlesex: Penguin Books. p.31.

<sup>198</sup> PECK, M.S. (1990) *The Road Less Travelled: A new Psychology of Love, Traditional Values and Spiritual Growth*. London: Arrow Books. p.199



Kleinig<sup>199</sup> saw that religion was defined, either in the broad terms identified above, which had many similarities to definitions of spirituality, or from a narrower perspective. He felt<sup>200</sup> the objection people had to the broader approach was that it could classify as religion those who might normally regard themselves as non or anti-religious, (e.g. Humanists, Marxists). Findings reported by Conger et al.<sup>201</sup> identified that interviewees related more to the narrower perspective of religion. This group distinguished clearly between religion and spirituality, feeling religion had:

*...an institutional connotation. It meant practicing rituals, adhering to dogma, and attending services. Spirituality... had more to do with life's deeper motivations and an emotional connection to God.*

Sentiments echoed in Mitroff and Denton's<sup>202</sup> research where interviews with 90 managers and executives in America found respondents were all able to define the terms<sup>203</sup> and differentiated strongly between spirituality and religion. They viewed:

*Religion as a highly inappropriate topic and form of expression in the workplace and spirituality as highly appropriate. They viewed religion as dogmatic, intolerant, formal and organised and a thing that divided people. They viewed spirituality as informal and personal, universal, non-denominational, broadly inclusive and tolerant with interconnectedness being the one word that best captured its essence.*

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<sup>199</sup> KLEINIG, J. (1989) *Philosophical Issues in Education*. London: Routledge. p.258.

<sup>200</sup> KLEINIG, J. *ibid.* p.259.

<sup>201</sup> CONGER, J.A. and ASSOCIATES. (1994) *Spirit at work: Discovering the Spirituality in Leadership*. San Francisco: Jossey-Bass. p.13.

<sup>202</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America: A hard look at Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey-Bass. p.xv.

<sup>203</sup> *ibid.* p.xv.

Many of the articles from America<sup>204</sup>, <sup>205</sup> seemed to focus more on a Christian perspective of spirituality than was the case in Britain<sup>206</sup>, although findings reported by Paslawska<sup>207</sup> showed that many people in Britain interpreted spirituality as having a religious connotation, and the majority of her respondents came from a Christian perspective. Twigg, Wyld and Brown<sup>208</sup> felt that although early writers on religion such as James, Jung and Allport did not differentiate a separate meaning between religion and spirituality, they did not intend to support the narrower definition of religion that had evolved. Many commentators did however now seem to differentiate between religion and spirituality (see Twigg, Wyld and Brown<sup>209</sup> for a comprehensive list). Benjamin and Looby<sup>210</sup> suggested that Legere had asserted that spirituality was an experience whereas religion transformed that experience into a concept. He felt that whilst religious values may not have been universal, spirituality was seen as all embracing and all enhancing. Guillory<sup>211</sup> had a similar view, suggesting that:

*Spirituality is derived from inner consciousness – beyond systems of belief, whether these systems are taught or learned. Religious belief systems are sourced from spirituality. Religion is form and spirituality is the source behind the form.*

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<sup>204</sup> CONGER, J.A. and ASSOCIATES. (1994) op.cit. p.201.

<sup>205</sup> LANTOS, G.P. (1999) Motivating Moral Corporate Behavior. *Journal of Consumer Marketing*. Vol. 16(3). p.10.

<sup>206</sup> CALANDRA, B. (2003) Does your CEO's Spiritual Leadership go to far? *Human Resource Executive Magazine*. [Online]. Available: <http://workindex.com/editorial/hre/hre0101-4.asp> [Accessed 17/07/03]. p.1.

<sup>207</sup> PASLAWSKA, K. (1999a) *Spirituality at Work Research*. Unpublished research findings. p.1.

<sup>208</sup> op.cit. p.7.

<sup>209</sup> ibid. p.28.

<sup>210</sup> BENJAMIN, P. and LOOBY, J. (1998) Defining the nature of Spirituality in the context of Maslow's and Rogers's theories. *Counselling and Values*, 42(2). p.93.

<sup>211</sup> GUILLORY, W.A. (2000) *The Living Organization: Spirituality in the Workplace*. Utah: Innovations International. p.x.

*In fact, the spiritual dimension is where all religious belief systems merge into one, without distinction.*

Rowan<sup>212</sup> made a distinction between the authentic and the normative in religious practice. He believed that an authentic experience was a personal experience, not given from someone else. The normative, he believed, had to do with observance, rules, rituals, dogmas and so forth, which were laid down by a religious group and practiced in some way. Rowan felt spirituality was to do with the authentic rather than the normative.

Religion seemed to be interpreted in either a broad way - as something that was a basic part of being human which provided a meaning to reality - or in a narrower way as a more formalised system, for example connected with the doctrine, dogma and rituals more associated with organised religion. Due to these differences in interpretation of the word religion, the researcher did not focus purely on a religious spirituality, as McCormick<sup>213</sup> had suggested. As the police operated in a diverse multi-cultural environment, he felt it was important to be inclusive and take into account as many forms of spirituality as possible. As Freshman<sup>214</sup> asserted:

*...the process benefits by being as inclusive as possible with respect to the diversity of definitions held by the specific population involved. It is strongly recommended that any organizational interventions around 'spirituality in the workplace' treat all employees and their beliefs with respect. Any effort to do*

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<sup>212</sup> ROWAN, J. (1993) *The Transpersonal. Psychotherapy and Counselling*. London: Routledge. p.99

<sup>213</sup> op.cit. p.1.

<sup>214</sup> FRESHMAN, B. (1999) An exploratory analysis of Definitions and Applications of Spirituality in the Workplace. *Journal of Organizational Change Management*, 12(4). p.6.

*otherwise would not only miss the point but also miss the opportunity for learning and growth and could possibly do more damage than good.*

Neal's<sup>215</sup> suggestion also seemed to be appropriate in the policing environment:

*Religion and spirituality are not the same thing, although they are highly interrelated. In most of the literature, authors state that religion is one path to spirituality, but that people can be spiritual without being involved in a particular religion. It is extremely important to be able to make the distinction between these two concepts because many people think they are talking about 'religion in the workplace' when you mention 'spirituality in the workplace' and they become resistant. They are concerned about religious conflict, about proselytizing and about moral judgements. However, it is also important to remember and respect that many people in their workplace are deeply religious and that their faith helps them immensely in the work they do. So to speak of 'spirituality in the workplace' does not mean that one is anti-religious either. Religion has been and will continue to be a major source of spiritual wisdom and practice.*

A definition of spirituality was therefore being strived for that was as inclusive as possible. But what forms of spirituality did any definition need to encompass?

Gibbons<sup>216</sup> said Perez had attempted to categorise different belief systems using a factor analysis of questionnaire data and had identified nine different types of spirituality.

Gibbons<sup>217</sup> had mapped these into three categories:

Religious Spirituality - including Christianity, Hinduism etc.

Secular Spirituality - including Humanism and nature.

Mystical Spirituality - including Buddhism, mystic traditions within religions.

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<sup>215</sup> NEAL, J.A. (2001) Integral Learning: Management Education for the Whole Person. [Online]. Available: [www.spiritatwork.com](http://www.spiritatwork.com) [Accessed 6/06/01]. p.6.

<sup>216</sup> op.cit. Chapter 2. p.16.

<sup>217</sup> ibid. Chapter 2. p.16.

Twigg, Wyld and Brown<sup>218</sup> also identified three broad categories:

- Religious - followed a scripted ritual, doctrine, or dogma, determined by clergy and theologians and the formal institutions of which they were part.
- New Age - including feminist and naturalist spirituality and mysticism.
- Humanistic - the form described by Jung and Maslow.

Religious spirituality has been considered in the exploration of religion, and secular or humanistic forms of spirituality have been explored in Sections 2.2.1 and 3.2. Although these broad categories from Gibbons and Twigg, Wyld and Brown were not particularly helpful in terms of gaining an increased understanding of what spirituality was, these groupings did identify that many different forms of spirituality needed to be encompassed by a definition that would be appropriate in a policing environment.

These categories also raised the question as to whether all these forms of spirituality would be acceptable in a police-training environment. Beliefs such as Witchcraft and Satanism for example appeared not to have been considered by Gibbons<sup>219</sup> or Twigg, Wyld and Brown<sup>220</sup> although, as an example, there was a Church of Satan and books on Satanism had sold more than 500,000 copies worldwide.<sup>221</sup> Consideration of acceptable forms of spirituality may be influenced by the prison chaplaincy service who, according to Hepple and Choudhury<sup>222</sup>, had recorded Scientologists, Black Muslims, and Rastafarians as 'non-permitted religions'. Although the researcher felt that the permitted religions of the prison chaplaincy were too narrowly focused, if spirituality

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<sup>218</sup> op.cit. p.2.

<sup>219</sup> op.cit. Chapter 2. p.16.

<sup>220</sup> op.cit. p.2.

<sup>221</sup> COLES, J. (1997) Satan's Black Pope joins his Master. *Guardian* 10<sup>th</sup> November.

<sup>222</sup> op.cit. p.27.

were explored on the TDP, the forms of spirituality that were acceptable within the police would need to consider public perception and be clarified. This exploration also identified a question that could be explored in this research as to what forms of spirituality TDP students associated themselves with.

Some important points had emerged from this review and a summary at this stage proved useful.

#### **2.2.4 Summary**

The exploration so far has highlighted the enormous breadth of interpretation of what spirituality was. Such a diverse range of views and experiences made it difficult to speak of the spiritual dimension as a unified whole and in reality the researcher felt this review had produced more questions than answers. However, the exploration did identify several factors that seemed to be important in the study of spirituality. These were:

- 1) Spirituality was difficult to define without making it too superficial or too narrowly focused. It had to be accepted that spirituality was beyond human experience, and any definition could only provide a guide to the territory under consideration.
- 2) There were many different forms of spirituality and it was unlikely that all forms would be acceptable in an organisation such as the police. The forms of spirituality that would be acceptable would need to be clarified.
- 3) In specifying a definition of spirituality applicable in a policing context, it was important to be as inclusive as possible and include as many of the large number of different forms of spirituality as possible.

- 4) To be as inclusive and comprehensive as possible, spirituality should include the four types of definition identified by Wilber (Section 2.2.1).
- 5) A suitable definition in a policing context had to portray a middle ground that set the rights of individuals in a deeper spiritual context that did not deny these rights but grounded them.
- 6) Spirituality was not a search for something but rather the ultimate goal.
- 7) Many saw spirituality as something that provided human beings with at least one of things like: direction, meaning, understanding, support, or inner wholeness.
- 8) Many saw connectedness as an important aspect and this could have been to ourselves, other people, nature, God, the universe or some other form of supernatural power.
- 9) That it may have had a transcendent dimension to it, or component which was beyond the experience of humankind, whether material (such as wealth, power or fame), scientific (in the sense of human-made achievements or discoveries) or principles that rested on humankind as the ultimate authority (such as a moral code based purely on human reasoning).
- 10) Religion could be defined in a narrow or broad way and depending on this; religion and spirituality could be seen as the same or different. Many people today seemed to take a narrower view of religion and saw spirituality and religion as different.

The factors from this summary were combined to form a definition of spirituality and this was the working definition used in this research.

***Spirituality is something that can provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness. Connectedness can be to themselves, other people, nature, the universe, a god, or some other supernatural power.***

The term '*understanding*' in the above definition meant spirituality could have provided people with an understanding of their purpose in life, of the meaning of life and death, or assist them to understand why things happened. '*Inner wholeness*' meant feeling complete, feeling that all aspects of a person - mind, body, and soul - were valued. Krishnakumar and Neck<sup>223</sup> identified three different perspectives of spirituality and they were all recognised in the above definition. The first - the 'Intrinsic-origin' view that argued that spirituality was a concept that originated from the inside of an individual - was recognised through the terms '*connectedness to themselves*'. The second perspective - the religious view - was recognised through '*connectedness to a god*'. The third - the existential view - through the aspect of providing individuals with '*meaning*'. The nature movement was often outside more traditional definitions of spirituality. However nature fitted well with this definition and was recognised through the '*connectedness to nature*' element.

This section identified that religion could be defined in a broad sense, which then made it more akin to spirituality, or in a narrower sense. It was suggested that the narrower definition was often seen as more common today and as a result, the narrower interpretation of religion was used in this research. This had a more formal, institutional connotation for example, concerned with rituals, dogma and attending services. As such, it was said that spirituality and religion were different and this research focused on spirituality, not religion. It was felt this distinction and focus on spirituality trod more of the middle ground between the liberal and conservative moral

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<sup>223</sup> KRISHNAKUMAR, S. and NECK, C.P. (2002) The "what", "why" and "how" of Spirituality in the Workplace. *Journal of Managerial Psychology*, 17(3). p.154.



debate and set the rights of individuals in a deeper spiritual context that did not deny these rights but grounded them.

Whilst this division between spirituality and religion aimed to provide a clearer focus to the research it was recognised that it may have over simplified the issue, created confusion for some people who did not see spirituality and religion as different, and may have resulted in some people feeling excluded. It was therefore important to emphasise Neal's suggestion noted at the end of Section 2.2.3 regarding religion.

The above definition of spirituality was a broad one and it could have been argued that it still left ambiguity. Another weakness was that there were beliefs that could have fitted into the definition that would not have been regarded as spiritual by some (such as Marxism, or reverence for football). As identified in Section 2.2.3, it was unlikely that all forms of spirituality would be acceptable within the police organisation but the above definition did not provide guidance on what forms would be acceptable. It was beyond the scope of this research to clarify the forms of spirituality that would be acceptable under this definition within the policing environment, and further research would be required in this area. However, the researcher agreed with Krishnakumar and Neck<sup>224</sup> who emphasized the positive nature of broad definitions, which they felt were natural and logical if the diverse nature of a workforce was being catered for. The researcher felt this broad definition was positive because it embraced Britain's diversity by incorporating many different forms of spirituality, an approach that was important in the multi-cultural policing environment.

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<sup>224</sup> *ibid.* p.154.

This section has considered definitions of spirituality and religion. It identified ten factors that were felt to be important in forming a suitable working definition and then went on to define the working definition of spirituality used in this research. It said that spirituality and religion were different and the focus of this research was on spirituality. Finally, the weaknesses in the proposed definition have been considered. This definition of spirituality will be taken forward to the next section and used to explore the application of this spirituality in the workplace.

### **2.3 DEFINITION OF SPIRITUALITY IN THE WORKPLACE**

With the claimed growth of interest in spirituality in the workplace over recent years<sup>225</sup> have come some specific interpretations of this term. As this research focused on the application of spirituality in the police training workplace it was important to have an appreciation of these interpretations and to specify the definition that was used in this research. In attempting to define 'spirituality in the workplace', there were many similar constraints to those explored in Section 2.2.2 but the difficulties here were compounded by the many different interpretations of the term 'workplace'. Neal<sup>226</sup> also felt that the difficulties were greater because this field was a newly emerging one. The exploration into a suitable definition began with a suggestion from Neal<sup>227</sup>:

*Spirituality in the workplace is about people seeing their work as a spiritual path, as an opportunity to grow personally and to contribute to society in a meaningful way. It is about learning to be more caring and compassionate with fellow employees, with bosses, with subordinates and customers. It is about integrity,*

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<sup>225</sup> NEAL, J.A, (2001) op.cit. p.7

<sup>226</sup> NEAL, J.A, (2001) ibid. p.7.

<sup>227</sup> NEAL, J.A. (1997) Spirituality in Management Education: A Guide to Resources. *Journal of Management Education*, 21(1). p.122.

*being true to oneself and telling the truth to others. It means attempting to live your values more fully in your work. It can refer to the ways in which organizations structure themselves to support the spiritual development of employees.*

This definition identified that individuals may have seen the work they did as being of benefit to themselves and/or society. Fox<sup>228</sup> emphasized that work was often seen as being more than a job and he felt it contributed in a meaningful way to the creation of the universe. This idea of work making a larger contribution also applied to the police service and Section 1.2.1 identified that police officers often saw their job as a vocation which enabled them to make a positive contribution to society and work with members of communities in the fight for a well ordered, law-abiding society. Neal's definition above suggested that the application of spiritual principles at work was a shared undertaking between individuals and the organisation. The final sentence in her definition indicated that an organisation's role was to support employees' spiritual development. Gibbons<sup>229</sup> however placed a greater emphasis on the role of the organisation. He saw an individual's role was to focus on the application of their own beliefs and practices at work, and the organisation's contribution was about ensuring its activities both furthered an individual's spirituality and facilitated its own operation around spiritual goals and means. This view of an organisation's role was supported by Lamont<sup>230</sup> who identified 12 principles on which spiritual organisations operated. These included: having a clear vision and values that were spiritually orientated; operating in a way that emphasised that human beings mattered; drawing on diversity; being creative; taking a holistic approach; and emphasising the sense of community.

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<sup>228</sup> op.cit. p.1.

<sup>229</sup> op.cit. Chapter 2. p.20.

<sup>230</sup> LAMONT, G. (2002) *The Spirited Business*. London: Hodder and Stoughton.

The definition of spirituality at work by Asmos, Duchon and Laine<sup>231</sup> also raised the role of the organisation, and the importance of community:

*the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community.*

As highlighted at the start of Chapter 1, community was an important aspect in police work. In this police context, community could have meant both people in the organisation and the communities the police had to serve. Asmos, Duchon and Laine<sup>232</sup> attempted to understand more of how people interpreted community in the research they carried out. After a questionnaire survey to 696 respondents in hospitals in America, they identified that the most important aspects of community were seen as:

*a place in which one can experience personal growth, be valued for themselves as individuals, and have a sense of working together.*

The researcher felt that when looking from a perspective of the wider public community, the aspect of community highlighted above was likely to be seen by many operational police officers as an idealistic view, but a long way from their reality. However, if the aspects of community found by Asmos, Duchon and Laine were important for police officers, then an internal community that offered the things identified above may be even more important for officers. As a result, the issues of community were seen as an important part to a definition of spirituality in the workplace that would be applicable to a policing context. The above definitions by Neal, Fox, Gibbons and Asmos, Duchon and Laine all highlighted to some extent that

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<sup>231</sup> ASMOS, D., DUCHON, D. and LAINE, K. (1999) Spirituality at Work: A Conceptualisation and Measure. Paper presented at the Southwestern Federation of Administrative Disciplines, Houston, Texas, USA. p.9.

<sup>232</sup> *ibid.* p.9.

the application of spirituality in the workplace was not simply a personal issue or something that organisations just had to support individuals with, it also related to how the organisation operated and how it contributed to the enhancement of a community and society.

In respect to the application of people's spirituality in the workplace, Asmos, Duchon and Laine<sup>233</sup> highlighted a point that was likely to address some fears about this subject on a TDP course:

*...spirituality at work, despite religious imagery, is not about religion, or conversion, or about getting people to accept a specific belief system. Rather, it is about employees who understand themselves as spiritual beings whose souls need nourishment at work.*

Senge et al.<sup>234</sup> emphasized the distinction between spirituality and religion, and returned again to the importance of the whole person:

*Spirituality is not about religion. It is about the space, freedom and safety to bring our whole beings to work.*

The emphasis by Senge et al. on 'space, freedom and safety' may also have important implications for how an exploration of the spiritual dimension on the TDP may be facilitated and these factors are returned to in Section 3.2.3.

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<sup>233</sup> *ibid.* p.9.

<sup>234</sup> SENGE, P., KLEINER, A., ROBERTS, C., ROSS, R., ROTH, G. and SMITH, B. (2000) *The Dance of Change: The challenges of sustaining momentum in Learning Organisations*, London: Nicholas Brealey Publishing. p.551.

This exploration has considered a number of different definitions in relation to spirituality in the workplace and the factors that were important in its application in a police-training context. As a result, the following definition was developed for use in this research. It was an adaptation of Neal's<sup>235</sup> definition given above.

***The application of spirituality in the workplace is about individuals and organisations seeing work as a spiritual path, as an opportunity to grow and to contribute to society in a meaningful way. It is about care, compassion and support of others; about integrity and people being true to themselves and others. It means individuals and organisations attempting to live their values more fully in the work they do.***

There were several key points to this definition that were important and relevant to the police training context. It emphasized the roles of the individual and the organisation, and recognised the importance of community by saying that both individuals and organisations '*contribute to society in a meaningful way*'. Its mention of '*integrity and people being true to themselves and others*' identified a link between spirituality and morals and ethics, again important within the police. It emphasized '*care, compassion and support of others*', a factor which was important both inside and outside the organisation if policing was to be effective in the diverse range of communities in Britain.

Although the above definition focused on the application of spirituality in the workplace, it applied equally well to this research that considered the application of spirituality in an adult learning environment within the police workplace. The definition was again open to the criticism that it was a broad definition that left ambiguities. It could have been argued that some of the items mentioned (i.e. care,

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<sup>235</sup> NEAL, J.A. (1997) op.cit. p.122.

compassion and support) could have been achieved without making any link to the spiritual dimension. However, the researcher argued that there was strength in the inclusiveness of the definition and whilst some aspects could have been implemented without being labelled spiritual, it was the combination of factors that was important and it was the holistic application that linked them to the spiritual dimension.

The first part of the literature review has now been detailed, and has concerned itself with understanding more of what spirituality was. It has looked at definitions of spirituality, religion, spirituality in the workplace and spirituality in adult learning and has specified the working definitions of these that have been used in this research. To follow the paradigm that underpinned the research (Section 4.1.1), gain a greater understanding of the perceptions of those involved with the TDP course, and test how these definitions would be received by them, the researcher felt it was important to follow Freshman's<sup>236</sup> recommendation:

*...the suggestion is made to derive definitions and goals from the participants themselves.*

Paslawska<sup>237</sup> took this approach in her research into spirituality at work. This recommendation was taken into account and is discussed further in Section 4.2.8.

This chapter has detailed the broad exploration that was carried out into the many different facets of the spiritual dimension. It has shown something of the huge variety

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<sup>236</sup> FRESHMAN, B. (1999) An exploratory analysis of Definitions and Applications of Spirituality in the Workplace. *Journal of Organizational Change Management*. 12(4). p.6.

<sup>237</sup> PASLAWSKA, K. (1999b) *Spirituality at Work Research: Presentation to Participating Organisations*. Leeds Church Institute. p.4.

of approaches that an exploration of the spiritual dimension could take, and has adopted definitions that embrace a wide variety of forms of spirituality. As the spiritual dimension was so broad, however it was necessary at this point to provide a more specific spiritual focus to this research into whether an exploration of the spiritual dimension should be explored on the TDP. This focus had to be appropriate to the policing context, be acceptable to those likely to be charged with any future implementation, and be relevant to the TDP under examination. As the TDP was founded on humanistic principles, and as an approach that supported these principles was more likely to be accepted in the police training environment, an emphasis was placed in the literature review in the next chapter on a psychological perspective of the spiritual dimension, whilst still bringing in other perspectives where appropriate.

In the next chapter, the review of literature moves to an examination of the research that had been undertaken and that was considered relevant to the question of whether an exploration of the spiritual dimension should be included on the TDP.



### **CHAPTER 3 – SPIRITUALITY AND THE POLICE.**

This chapter reviews the relevant research that has been undertaken in this area and is divided into six sections. The first considers literature that informed how the wider police context may have impacted on a spiritual exploration on the TDP. The second looks at material that suggested how an exploration of the spiritual dimension might have assisted or disadvantaged a TDP student's development. The third examines literature that offered other arguments for including spirituality on the TDP. The fourth looks at material that highlighted strategies that could be used to implement spirituality into police training. The fifth section then draws conclusions from this review and leads to the final section which lays out the research question and five areas that the review highlighted the empirical research needed to focus on.

The position of the literature review in this thesis reflected part of the strategy for how this literature was used in the research. This strategy followed a proposal by Creswell<sup>238</sup> and was broadly inductive in nature with the empirical data being used to generate theory (the strategy normally associated with qualitative research<sup>239</sup>), but with elements of a deductive influence as some literature was examined prior to data collection. The literature review that was carried out prior to data collection was then developed and extended as the empirical research revealed further areas for investigation. The advantage of the inductive strategy was that it helped ensure that the research was grounded in the reality revealed in the data, and it could have been argued that the mix of inductive and deductive strategy conflicted with the constructivist paradigm of this research (Section 4.1.1), in that the research should all have been

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<sup>238</sup> CRESWELL, J.W. (1994) *Research Design. Qualitative and Quantitative Approaches*. London: Sage. p.21.

<sup>239</sup> BRYMAN, A. (2001) *Social Research Methods*. Oxford: Oxford University Press. p.11.

generated from the research data that emerged. However, the researcher argued there was not a conflict because the purpose of the deductive element was not to establish a testable hypothesis but to gain a theoretical sensitivity to the issues that may have been evidenced in the data collection phase. The assessment of advantages and disadvantages of spirituality in adult learning, of methodological approaches that had been taken, and ethical and practical issues were also highlighted from previous studies, and this informed the methodology adopted in this research and helped avoid some of the common pitfalls. The review also helped to focus the particular area of study, assisted in identifying a research question, and meant that secondary data could be used as a comparison with the findings in this research. To match the constructivist assumptions of the study, this research question was written in a broad way that allowed some freedom to develop a specific focus as the participants contributed their perceptions to the research.<sup>240</sup> Although the researcher made every effort to ensure his analysis was grounded in the data collected, he recognised that there were weaknesses in the use of the deductive element, and these were similar to those highlighted by Gregory.<sup>241</sup> There was a danger that pre-judgements could have been made when the data was collected and analysed, and this would have meant that the researcher had prematurely closed down the process of inquiry. There was also a danger that the review could have led him away from findings revealed in the data so that the conclusions that were drawn were not an accurate reflection of the message contained in the data.

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<sup>240</sup> ROBSON, C. (2002) *Real World Research*. 2<sup>nd</sup> ed. Oxford: Blackwell. p.27.

<sup>241</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.49.

The research focused on the TDP course and looked at whether an exploration of the spiritual dimension on it would assist students' development as trainers for the police service. It took a systemic approach (Senge et al.<sup>242</sup>), which Czander<sup>243</sup> said was an approach that viewed an organisation as part of a larger system; a system that was impacted on and influenced by its external environment. Taking such an approach meant that this review considered whether the research needed to examine how spirituality on the TDP would fit with, and be influenced by, the wider police organisation, its way of operation and the demands that were placed upon it. The next section now considers these issues.

### **3.1 SPIRITUALITY AND THE POLICE CONTEXT**

There were many positive aspects to the way the police service operated and in the service it provided, and perhaps because of the nature of its work, these aspects were often overlooked. However, when assessing whether a greater focus on spirituality in the training would be beneficial, it proved useful to look in more detail at areas within policing that could be developed. This section therefore focuses mainly on the police's organisational culture and particularly what was seen as its 'negative' culture - often referred to as its 'canteen culture'. Heron<sup>244</sup> identified that organisational cultures could influence a negative form of group dynamic and termed this 'cultural oppression'. He said with this:

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<sup>242</sup> SENGE, P.M., KLEINER, A., ROBERTS, C., ROSS, R.B. and SMITH, B.J. (1998) *The Fifth Discipline Handbook: Strategies and Tools for Building a Learning Organisations*. London: Nicholas Brealey Publishing. p.87.

<sup>243</sup> CZANDER, W.M. (1993) *The Psychodynamics of Work and Organizations*. London: Guilford Press. p.178.

<sup>244</sup> HERON, J. (1989) *The Facilitators Handbook*. London: Kogan Page. p.29.

*Group behaviour is restricted by oppressive norms, values, and beliefs that flow into it and permeate it from the surrounding culture.*

This negative culture in the police was therefore important to understand because it had the potential to influence the viewpoint of officers joining the TDP, and so impact on how spirituality would be received on the course.

Many reports had examined the police organisation's culture (see for example Holdaway<sup>245</sup> and Johnson<sup>246</sup>) and although talk of a 'police culture' undoubtedly made it appear more monolithic than it actually was, there were some common aspects that were frequently mentioned in the research that was examined. Holdaway<sup>247</sup> mentioned peer pressure, cynicism, and resistance to change as important elements to this culture, Fielding and Conroy<sup>248</sup> and Paslawska<sup>249</sup> reported similar findings. Kleinig<sup>250</sup> identified police cynicism, and the HMIC<sup>251</sup> highlighted resistance to change, as did Young<sup>252</sup> who argued that this resistance:

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<sup>245</sup> HOLDAWAY, S. (1989) *Discovering Structure: Studies of the British Police Occupational Culture*. In: WEATHERITT, M. ed. (1989) *Police Research: Some future prospects*. Aldershot: Avebury.

<sup>246</sup> JOHNSON, B.E. (1995) *Some effects of the Police Organisational Culture in the Training of Probationer Constables*. M.Ed. diss., University of Hull.

<sup>247</sup> HOLDAWAY, S. (1989) *op.cit.* p.58.

<sup>248</sup> FIELDING, N.G. and CONROY, S. (1994) *Against the Grain: Co-operation in Child Sexual Abuse Investigations*. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.193.

<sup>249</sup> PASLAWSKA, K. (1999b) *Spirituality at Work Research: Presentation to Participating Organisations*. Leeds Church Institute. p.10.

<sup>250</sup> KLEINIG, J. (1999) *The Ethics of Policing*. Cambridge. Cambridge University Press. pp.67-80.

<sup>251</sup> HM INSPECTORATE OF CONSTABULARY (2003) *Diversity Matters*. London: Home Office Communication. p.25 and p.50.

<sup>252</sup> YOUNG, M. A. (1991) *An inside job*. In: BROWN, J.M. and CAMPBELL, E. A. ed. (1994) *Stress and Policing*. Chichester: Wiley and Sons. p.151.

*...was so strong that changes in the police would only ever occur when irresistible and more powerful forces were brought to bear from outside, such as legislation or boards of enquiry.*

Making the assumption that the operational police culture did indeed contain these elements, this review sought literature that assisted with gaining an understanding as to why this may have been the case. Rollinson, Broadfield and Edwards<sup>253</sup> gave a definition of organisational culture by Schein:

*A pattern of basic assumptions – invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration – that has worked well enough to be considered valuable and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to these problems.*

This definition and the factors identified as characteristic of the negative aspects to the police culture suggested that people in the police may be either being pushed into behaving in a negative way through peer pressure, or the police culture was a result of how *'the group learned to cope with its problems of external adaptation'* as noted in the above definition. In this case perhaps the police culture was a manifestation of other underlying issue concerned with the nature of policing itself. Bennet's<sup>254</sup> observations indicated that this second option may have provided one possible explanation for the negative aspects to police culture. He felt that the police culture was a result of a wide range of factors associated with the nature of policing; including the threat of physical

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<sup>253</sup> ROLLINSON, D., BROADFIELD, A. and EDWARDS, D.J. (1998) *Organisational Behaviour and Analysis*. Harlow: Addison-Wesley. p.532.

<sup>254</sup> BENNET, T. (1994) Recent Developments in Community Policing. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.124.

danger, hostility from the public, unreasonable demands, conflicting expectations, and the pressures faced each day to get the job done. Walker<sup>255</sup> felt the nature of operational police work, with its danger and uncertainty tended to bind officers to their immediate work group. He felt the insularity and defensive solidarity of the groups that resulted, amplified a number of other cultural characteristics that emerged from the demands of operational police work. These included an action orientation, a machismo-centred self-image and generic suspiciousness. Whilst Ryder<sup>256</sup> argued that machismo was increasingly dysfunctional, he conceded that:

*of course it is useful in a warlike society which must defend itself against attack... and it is an especially important quality where hand-to-hand conflict and extreme physical hardship need to be endured.*

The above views from Bennet, Walker and Ryder seemed to indicate that they viewed policing as a predominantly controlling function. Holdaway<sup>257</sup> also noted an operational culture where the dominant notions of policing were action, challenge, viewing people as untrustworthy and the need to keep at bay the encroachment of societal disorder. However, he felt that police officers practiced a variety of styles of policing, and found in the vocabulary and actions of the ranks ideas about service to the public and about offering help to people in difficult situations. Holdaway's<sup>258</sup> observations highlighted the huge variety of duties seen in operational work, some of which did fall under the category of exercising control over the perpetrators of criminal activity, including dealing with violent criminals and public order situations. However, he also highlighted

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<sup>255</sup> WALKER, N. (1994) Care and Control in the Police Organisation. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.36.

<sup>256</sup> RYDER, R. (1991) The Cult of Machismo. *Criminal Justice*, 9(1). p.13.

<sup>257</sup> HOLDAWAY, S. (1994) Recruitment, Race and the Police Subculture. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.71.

<sup>258</sup> HOLDAWAY, S. (1994) *ibid.* p.71.

that other tasks came under the category of care, including dealing with victims of crime and vulnerable witnesses. These very different roles highlighted a conflict in duties between being a police force or a police service, and were at the heart of the debate over the role of the police in society (explored by Stephens and Becker<sup>259</sup>). However, whilst Fielding and Conroy<sup>260</sup> identified with both roles, they felt that the overwhelming ethos of the police was as agent of social control – a force. Stephens and Becker<sup>261</sup> felt this was hardly surprising when so much of a police officer's contact with the public was tainted by, or threatened to escalate towards, aggressive or violent behaviour. They felt in such circumstances, officers valued the idea of being in control since a failure to do so may have led to attacks on either the officers involved, or on others. Perez and Shtull<sup>262</sup> felt that the police were:

*fixated with situation control as a critical sub-cultural norm, and clung to the idea of 'staying invincible' and avoiding closeness to people and their problems.*

Stephens and Becker<sup>263</sup> said that the police were really a quasi-military organisation and felt this was indicated by the strong hierarchical command structure that was in place, premised:

*not just on the basis of controlling disorder and crime among the public but also on controlling its own officers,*

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<sup>259</sup> STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan.

<sup>260</sup> op.cit. p.192.

<sup>261</sup> op.cit. p.220.

<sup>262</sup> PEREZ, D.W. and SHTULL, P.R. (2002) *Police Research and Practice: An American Perspective. Police Practice and Research*, 3(3). p.174.

<sup>263</sup> op.cit. p.221.

So, this exploration suggested that the control aspects may have been the dominant aspect to operational policing and these had the potential to impact on operational officers and subsequently the police culture. An understanding of the possible impact of operational work on officers was further assisted by the work of Goffman<sup>264</sup> who spoke of the pressures people often felt to give a 'performance.' Police officers were likely to come under this pressure from a public expectation for them to behave in a certain way, particularly when dealing with threatening situations. The police service may also have felt the need to portray a certain image to the public. This set of expectations were all likely to place demands on operational officers to act in an accepted way. Czander<sup>265</sup> cited Menzies as saying that employees developed 'socially structured defence mechanisms' as a result of the anxiety associated with work. According to Czander, Menzies said that these social defences were developed over time as a result of collective interaction, and as a result a type of unconscious agreement amongst the organisation's members developed. Kreitner, Kinicki and Buelens<sup>266</sup> highlighted that an organisation's values and beliefs constituted the foundations of an organisation's culture and Czander<sup>267</sup> argued that social defences were a collectively agreed process, similar to the development of these shared values and beliefs, although defences were assumed to be unconscious. She argued that the precondition for the development of a social defence was the collective experience of anxiety; one member then articulated a way that could be used by everyone to reduce the experience of

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<sup>264</sup> GOFFMAN, E. (1987) *The Presentation of Self in Everyday Life*. Middlesex: Penguin. p.26.

<sup>265</sup> op.cit. p.109.

<sup>266</sup> KREITNER, R., KINICKI, A. AND BUELENS, M. (2002) *Organizational Behaviour*. Maidenhead: McGraw Hill. p.59.

<sup>267</sup> op.cit. p.110.



anxiety that was then accepted by the group. Czander<sup>268</sup> identified Menzies' case analysis of nurses where nurses consciously agreed to engage in the behaviour associated with the defence of depersonalisation. This was similar to that identified by Becker (cited in Moustakas<sup>269</sup>) and Gregory<sup>270</sup> who noted that the withholding of self was a strategy used by nurses for managing personal vulnerability and Gregory<sup>271</sup> talked of a 'professional shield' that she had observed nurses using.

There were numerous reasons for the police culture and the review to this point has suggested that amongst these were that it may be a result of peer pressure, and/or a result of the nature of the operational policing role. If it was related to the nature of policing, then it could have been a manifestation of a collective coping strategy used by some officers as a way of dealing with the demanding and threatening nature of some operational police work. To enable a more accurate assessment of the impact of this police culture on the introduction of spirituality on the TDP, a clearer picture needed to be obtained in this research of how officers felt they coped or handle the stressful, threatening and sometimes horrific situations they had to deal with in an operational role. It then needed to be assessed whether these findings were likely to impact in anyway when those officers joined the TDP course.

The research that was reviewed above suggested that the environment in which operational police officers worked was often one that did not appear to nurture officers'

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<sup>268</sup> *ibid.* p.110.

<sup>269</sup> MOUSTAKAS, C. (1994) *Phenomenological Research Methods*. London: Sage. p.19.

<sup>270</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.238.

<sup>271</sup> GREGORY, J. (1996) *ibid.* p.201.

spiritual development, and research by Paslawska<sup>272</sup> indicated that the way the police organisation operated did not either. She found one police service to be one of only two organisations out of nine surveyed to demonstrate a negative spirituality in that employees felt the organisation hindered their potential to develop fully as human beings. It could have been argued that the police service did recognise the necessity for the spiritual support of officers because it had mechanisms in place such as the Police Chaplaincy Service<sup>273</sup> and the Christian Police Association.<sup>274</sup> However, the researcher argued that the purpose of these groups was to offer support to officers and whilst this was crucial, the definition of spirituality in the workplace noted in Section 2.3 illustrated that the concept of spirituality in the workplace, went further than offering support. It was a concept that raised the issue of spirituality more at a strategic level in an organisation, and encompassed a whole way of operation. Fundamentally though, spirituality, its sense of community and its focus on people as whole people, seemed to mesh with the police service's role, as expressed in its statement of common purpose and values (Section 1.2.1). This statement talked of acting with integrity, working with communities, and caring and supporting all members of those communities in the fight for a well ordered, law-abiding society. Perhaps more of a spiritual focus to the way the police service operated would assist it to live these values in everything it did, and assist police officers to feel as though they could fully develop as whole people within the police organisation. Although Brown and Campbell<sup>275</sup> found no clear cut evidence in

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<sup>272</sup> PASLAWSKA, K. (1999b) *op.cit.* p.12.

<sup>273</sup> POLICE CHAPLAINCY SERVICE. (n.d.) *Focus on: Police Chaplaincy work* [Online]. Available: [http://www.leedscitymission.org.uk/police\\_chaplaincy.htm](http://www.leedscitymission.org.uk/police_chaplaincy.htm) [Accessed 17/7/03].

<sup>274</sup> CHRISTIAN POLICE ASSOCIATION. (n.d.) [Online]. Available: <http://www.cpauk.net/> [Accessed 17/07/03].

<sup>275</sup> BROWN, J.M. and CAMPBELL, E. A. (1994) *Stress and Policing*. Chichester: Wiley and Sons. p.147.

their research on the effects of the stressful aspects of police work, they<sup>276</sup> inferred the need for this way of operation when they suggested a need for action to create a more positive working environment and to increase levels of commitment and productivity in the police.<sup>277</sup> Purdy<sup>278</sup> was also a strong advocate for this type of action. Brown and Campbell<sup>279</sup> considered the most effective strategies for doing this and these included a self-help exploration which included prioritising values and objectives and re-appraising belief systems.

Literature was considered in this review that provided an indication of whether an organisation needed to operate in a particular way if it was to focus on spirituality, and if so, whether that was compatible with the way the police service currently operated. There were many models that attempted to describe stages in an organisation's development (see Harrison<sup>280</sup> and Guillory<sup>281</sup> for example), but the model by Harung et al.<sup>282</sup> proved to be particularly helpful here. The researcher felt this model highlighted the dilemmas created when an organisation considered an increased focus on spirituality in the way it operated. Harung et al.<sup>283</sup> suggested that an organisation was characterised by the stage of development typical of its individual members and proposed the typology shown in Table 3.1.

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<sup>276</sup> BROWN, J.M. and CAMPBELL, E. A. (1994) *ibid.* p.80.

<sup>277</sup> BROWN, J.M. and CAMPBELL, E. A. (1994) *ibid.* p.8.

<sup>278</sup> PURDY, G. (1995) *Breaking Point. Police Review*, 18<sup>th</sup> August. p.18.

<sup>279</sup> *op cit.* pp.106-108.

<sup>280</sup> HARRISON, R. (1990) *Cultures and Levels of Consciousness in Organisations*. In: PEDLER, M. ed. (1995) *The Collected Papers of Roger Harrison*. London: McGraw-Hill. p.219.

<sup>281</sup> GUILLORY, W.A. (2000) *The Living Organization: Spirituality in the Workplace*. Utah: Innovations International. p.21.

<sup>282</sup> HARUNG, H.S., HEATON, D.P. and ALEXANDER, C.N. (1999) *Evolution of Organisations in the next Millennium. Leadership and Organisational Development Journal*, 20(4). p.199.

<sup>283</sup> *ibid.* p.199.

**Table 3.1 – Typology of stages of Organisational Development**

<b>Stage of an Organisation's Development</b>	<b>Focus</b>	<b>Levels of Mind</b>
1. Task-based	Focused on isolated tasks. Command and control. Hierarchy of functional departments.	Senses, Thinking Mind.
2. Process-based	Focused on integrated processes. Beginning decentralised participation.	Intellect.
3. Values-based	Focused on healthy human values and self-management.	Feelings, Ego.
4. Natural law-based	Focused on developing higher consciousness. Principle of least action.	Higher Self. Transcendental Consciousness. Source of Natural Law.

Harung et al. felt at the first stage of development (task-based), awareness was mainly concerned with performing isolated, concrete tasks, and was predominated by the senses and thinking mind. At stage-two (process-based), they suggested organisations utilised more of the intellect of organisational members. At stage-three (values-based), Harung et al. felt the organisation enlivened a distinctive identity or ego. They suggested that at this stage management focused on: stimulating intrinsic motivation; on the role of feelings in judgements of right and wrong; and on organisational alignment through shared values. They felt stage-one managers managed by command and control, while these stage-three managers managed by internalised ethical principles. Harung et al. felt stage-four added the more fundamental level of pure consciousness, which connected the management of the organisation to the managing intelligence of natural law. At this stage of development they felt the holistic progress of the company was coordinated with the progress of the whole social and natural environment. This was based on what

Zohar<sup>284</sup> termed a Quantum approach. Shelton, McKenna and Darling<sup>285</sup> defined a quantum organisation as:

*A workplace that works for everyone – team members, investors, suppliers, customers, the community and the planet. A quantum organisation recognises the richness of diverse perspectives and creates processes that seek out and honour these differences. Such an organisation appreciates conflict, knowing that through dialogue, even the most divergent ideas can eventually find some common ground of understanding. Chaos is recognised as a natural part of system evolution. Power and control are replaced with a deep sense of trust in life's ability to self-organise. All stakeholders are treated with respect, and everyone has input into decisions that affect the whole.*

Zohar<sup>286</sup> and Shelton, McKenna and Darling<sup>287</sup> felt it was this type of organisations that really nurtured the needs of the whole person, including their spiritual needs, and this linked to Zohar's model of the self shown in Section 2.2.1. Mitroff and Denton<sup>288</sup> identified five different types of spiritually orientated organisations, all of which could be said to be values-based. Guillory<sup>289</sup> provided examples of what he felt were values-based companies that were spiritually driven. Zohar<sup>290</sup> highlighted companies that she felt demonstrated aspects of a stage-four organisation. Harung et al.<sup>291</sup> believed however that stage-one was the most common stage of management in today's

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<sup>284</sup> ZOHAR, D. (1997) *Rewiring the Corporate Brain: Using the New Sciences to Rethink How We Structure And Lead Organisations*. San Francisco: Berrett-Koehler Publishing. p.42.

<sup>285</sup> SHELTON, C.D., MCKENNA, M.K. and DARLING, J.R. (2002) *Quantum Organisations: Creating networks of Passion and Purpose. Unpublished paper presented at the Managing the Complex IV 2002 Conference. August 30<sup>th</sup>*. p.8.

<sup>286</sup> ZOHAR, D. (1997) *op.cit.* p.14.

<sup>287</sup> *op.cit.* p.15.

<sup>288</sup> MITROFF, I. and DENTON, E.A. (1999) *A Spiritual Audit of Corporate America: A hard look at Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey-Bass.

<sup>289</sup> *op.cit.* p.23.

<sup>290</sup> ZOHAR, D. (1997) *op.cit.* p.xvii.

<sup>291</sup> HARUNG, H.S. et al. (1999) *op.cit.* p.199

organisations, some were at stage-two but they felt there were non that fully operated at stage-three. Harung et al.<sup>292</sup> suggested that the management approach that could successfully be enacted within any organisation was dependant on the development stage of the organisation's members. They<sup>293</sup> argued, for example, that introducing stage-three management practices in a stage-one organisation simply would not work.

Harung et al.'s proposals outlined above highlighted some questions that needed to be explored further in this research. For example, the exploration noted above provided evidence to suggest that focusing on the introduction of spirituality on the TDP might be a stage-three or four management practice. What stage were the police organisation and the TDP currently operating from? What evidence was there on the TDP to suggest that management practices and the stage of organisation's development needed to be compatible, and what happened if they were not?

This section has considered the wider policing context, which was important to the question of whether a spiritual exploration would assist students on the TDP because these students would have generally come from an operational background and may have been influenced by issues from the wider policing organisation. The issues raised in this sub-section were collated and analysed together with the outcomes of the other sub-sections in Section 3.5. This analysis then informed the construction of the research question. This review now focuses on the TDP course, and in the process of exploration, two broad reasons for including an exploration of the spiritual dimension on the TDP were identified. These reasons are considered separately in the following two sections.

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<sup>292</sup> HARUNG, H.S. et al. (1999) *ibid.* p.199.

<sup>293</sup> HARUNG, H.S. et al. (1999) *ibid.* p.199.

### 3.2 SPIRITUAL DEVELOPMENT OF TDP STUDENTS.

This section looked at literature that offered insights into whether an exploration of the spiritual dimension on the TDP would assist or restrict students in their development as trainers for the police service. As Section 2.3 highlighted, this exploration focused on a psychological perspective of the spiritual dimension, whilst still bringing in other perspectives where appropriate. Section 2.2.2 highlighted that Twigg, Wyld and Brown<sup>294</sup> had identified this perspective as one of three forms of spirituality and they highlighted that Maslow's work formed a fundamental part to this. As a result, this review began by examining Maslow's<sup>295</sup> theories. It seemed apt to begin by considering Maslow's work, as according to Rowan<sup>296</sup>, he took the initiative in starting the humanistic psychological approach on which the TDP was founded, and according to Walsh and Vaughan<sup>297</sup> was also the founding father of transpersonal psychology. Maslow was one of the main commentators to focus on individuals' development and their motivation and according to Ewen,<sup>298</sup> was one of the few personality theorists to take an interest in the workplace. Wilber<sup>299</sup> felt Maslow's ideas had had an extraordinary impact on education, business, and values research, and according to Wahba and Bridwell<sup>300</sup>, Maslow's theory was one of the major theories of motivation.

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<sup>294</sup> op.cit. p.2.

<sup>295</sup> MASLOW, A.H. (1968) *Towards a Psychology of Being*. New York: D Von Nostrand Co.

<sup>296</sup> ROWAN, J. (2001) *Ordinary Ecstasy. The Dialectics of Humanistic Psychology*. Hove: Brunner-Routledge. p.9.

<sup>297</sup> WALSH, R. and VAUGHAN, F. ed. (1993) *Paths Beyond Ego. The Transpersonal Vision*. London: Sage. p.2.

<sup>298</sup> EWEN, R.B. (1998) *An Introduction to Theories of Personality*. Mahwah: Lawrence Erlbaum Associates. p.430.

<sup>299</sup> WILBER, K. (2000) *Integral Psychology. Consciousness, Spirit, Psychology, Therapy*. Boston: Shambala. p.84.

<sup>300</sup> WAHBA, M.A. and BRIDWELL, L.G. (1976) Maslow Reconsidered: A review of Research on the Need Hierarchy. *Organizational Behaviour and Human Performance*, Vol.16. pp.212-240.

that had stood the test of time. As it already formed an important and accepted part of the TDP course (although the current exploration on the TDP focused almost exclusively on the lower levels of Maslow's hierarchy - see Objective 1.5 in Appendix A), it may also have proved crucial in the implementation of any explorations of the spiritual dimension on the TDP.

### **3.2.1 Spiritual development: Maslow, his supporters and critics.**

The analysis of Maslow's work was somewhat difficult because, as Daniels<sup>301</sup> had identified, his theories in 1945 were quite different from those in 1972. One of the most well known of Maslow's theories was his hierarchy of needs. In this, Maslow asserted that there was a presence within human beings of a need for growth, and based on this drive, he suggested<sup>302</sup> that people were motivated by needs, ordered in the hierarchy shown in Figure 3.1 overleaf.

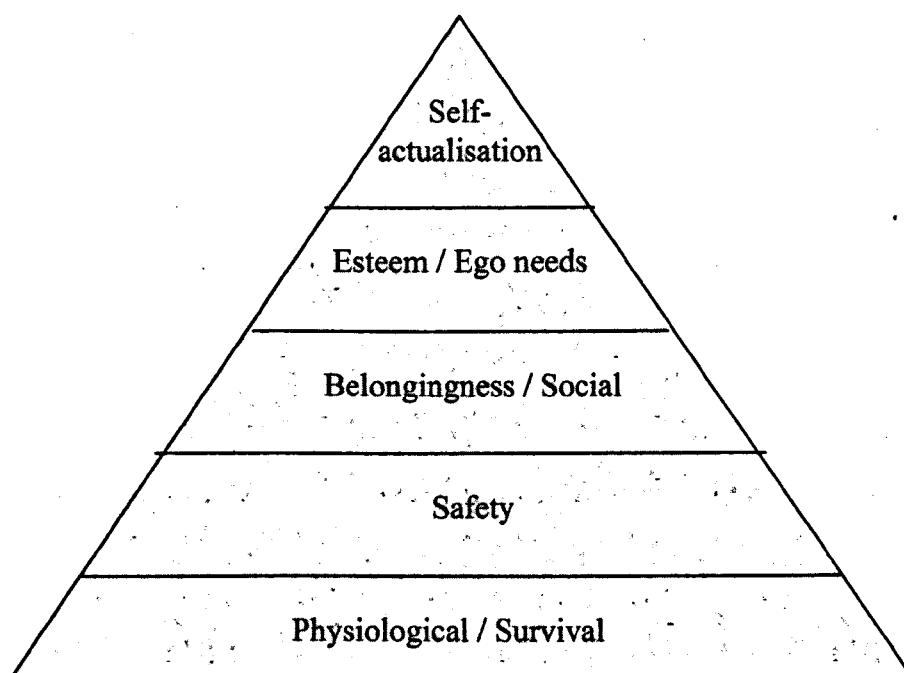
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<sup>301</sup> DANIELS, M. (2001a) *Maslow's Concept of Self-Actualization*. [Online]. Available: <http://www.mdani.demon.co.uk/archive/MDMaslow.htm> [Accessed 14/01/04]. p.2

<sup>302</sup> MASLOW, A.H. (1968) op.cit.



Figure 3.1 – Maslow’s Hierarchy of Needs



Maslow claimed that once needs lower in the hierarchy had been met, a person’s motivation moved towards meeting their higher needs and ultimately to their self-actualisation needs. Maslow<sup>303</sup> defined self-actualisation as:

*an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he [sic] is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in these episodes more truly himself, more perfectly actualising his potentialities closer to the core of his Being, more fully human.*

He<sup>304</sup> also described self-actualisation as:

<sup>303</sup> MASLOW, A.H. (1968) *ibid.* p.97.

<sup>304</sup> MASLOW, A.H. (1968) *ibid.* p.115.

*...a development of personality which frees the person from the deficiency problems of youth, and from the neurotic (or infantile, or fantasy, or unnecessary, or unreal) problems of life, so that he [sic] is able to face, endure and grapple with the 'real' problems of life (the intrinsically and ultimately human problems, the unavoidable, the 'existential' problems to which there is no perfect solution).*

According to Maslow<sup>305</sup>, self-actualisation consisted of discovering and fulfilling one's own innate potentials.

Maslow<sup>306</sup> suggested that self-actualised people demonstrated the characteristics shown in Table 3.2. He<sup>307</sup> quoted a doctoral dissertation that studied a course focused on helping people become 'better human beings'. He claimed that the course had greatly reduced people's prejudice without ever mentioning those words and that the holistic approach taken on the course was the only way for people to become unprejudiced. This linked with his claim<sup>308</sup> that self-actualised people were generally not confused about right and wrong, and made ethical decisions more quickly and more surely than average people. Rowan<sup>309</sup> indicated his agreement with the qualities Maslow had identified for self-actualised people, and went on to add a further ten. A strength of Maslow's work was that he studied healthy people as opposed to theories based on clinical observation, but a weakness Maslow<sup>310</sup> noted was that he only studied a relatively small number of people he regarded as having achieved the highest level of

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<sup>305</sup> MASLOW, A.H. (1968) *ibid.* p.33.

<sup>306</sup> MASLOW, A.H. (1968) *ibid.* p.26.

<sup>307</sup> MASLOW, A.H. (1993) *The Farther Reaches of Human Nature*. New York: Penguin. p.71.

<sup>308</sup> MASLOW, A.H. (1993) *ibid.* p.117.

<sup>309</sup> ROWAN, J. (2001) *op.cit.* p.39

<sup>310</sup> MASLOW, A.H. (1943) A Theory of Human Motivation. *Psychological Review*, Vol.50. p.370.

self-actualisation, including Thomas Jefferson, Albert Einstein, Eleanor Roosevelt, Jane Adams, William James, Albert Schweitzer and Baruch Spinoza (see Ewen<sup>311</sup>).

Table 3.2 – Characteristics of self-actualised people (Maslow<sup>312</sup>)

Number (note*)	Characteristic
1	Superior perception of reality.
2	Increased acceptance of self, others or of nature.
3	Increased spontaneity.
4	Increase in problem centring.
5	Increased detachment and desire for privacy and for meditation.
6	Increased autonomy and resistance to enculturation.
7	Greater freshness of appreciation and richness of emotional reaction.
8	Higher frequency of peak-experiences.
9	Increased identification with human species.
10	Improved interpersonal relations.
11	More democratic character structure.
12	Greatly increased creativeness.
13	Certain changes in the value system.

(Note \* - Numbers allocated by the author.)

In 1968 Maslow<sup>313</sup> suggested that the key area of concern for people had then focused on self-actualisation, and Tischler<sup>314</sup> had more recently reinforced this suggestion:

*So far as motivational status is concerned, healthy people have sufficiently gratified their basic needs for safety, belongingness, love, respect and self-esteem so that they are motivated primarily by trends to self-actualisation.*

As had Assagioli<sup>315</sup>

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<sup>311</sup> EWEN, R.B. (1998) *An Introduction to Theories of Personality*. Mahwah: Lawrence Erlbaum Associates. p.424.

<sup>312</sup> MASLOW, A.H. (1968) op.cit p.26.

<sup>313</sup> MASLOW, A.H. (1968) ibid. p.25.

<sup>314</sup> TISCHLER, L. (1999) The Growing interest in Spirituality in Business: A Long-Term Socio-Economic Explanation. *Journal of Organizational Change Management*, 12(4). p.3.

<sup>315</sup> ASSAGIOLI, R. (1993) *Transpersonal Development: The Dimension Beyond Psychosynthesis*. London: Thorsons. p.22.

*There is a growing number of individuals today who, consciously or not, are in desperate need and are desperately searching for something more satisfying, more real than their normal, everyday lives.*

These observations fitted with the model developed in 1997 by Zohar<sup>316</sup> (shown earlier in Figure 2.1, Section 2.2.1) and highlighted that this may now have been an important area to consider on the TDP, and an area that students would be keen to explore.

Maslow suggestion that there was a need for growth in people indicated that fundamentally he felt that everyone had the potential to be motivated by self-actualised needs (although he identified that only 2% actually achieved this level of motivation). This had positive implications for exploring this issue on the TDP as it indicated that the exploration was relevant to everyone, not just a small minority. Buber<sup>317</sup> and Heron<sup>318</sup> were others whose inclusive view of spirituality supported this (Section 2.1). Although Tennant<sup>319</sup> argued that there were shortcomings in the way Maslow had indicated that humans were 'set' to self-actualise by virtue of their psychological make-up, it was a view that Rogers<sup>320</sup>, Jung (according to Jacobi<sup>321</sup>), and Heron<sup>322</sup> agreed with. It was a key philosophical assumption on which the humanistic underpinning of the TDP was based.

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<sup>316</sup> ZOHAR, D. (1997) *Rewiring the Corporate Brain: Using the New Sciences to Rethink How We Structure And Lead Organisations*. San Francisco: Berrett-Koehler Publishing. p.18.

<sup>317</sup> BUBER, M. (1958) *I and Thou*. Edinburgh: T&T Clark.

<sup>318</sup> HERON, J. (1992) *Feeling and Personhood: Psychology in Another Key*. London: Sage. p.36.

<sup>319</sup> TENNANT, M. (1993) *Psychology and Adult Learning*. London: Routledge. p.15.

<sup>320</sup> ROGERS, C. (1983) *Freedom to Learn for the 80s*. Ohio: Charles Merrill. p.290.

<sup>321</sup> JACOBI, J. (1973) *The Psychology of C.G. Jung*. New Haven: Yale University Press. p.106.

<sup>322</sup> HERON, J. (1992) *op.cit.* p.69.

Guirdham<sup>323</sup> questioned the whole concept of a hierarchy of needs. She felt the idea that needs at different levels could not simultaneously motivate behaviour had been widely challenged. Tennant<sup>324</sup> also felt that it was '*patently untrue that one must attend to the lower levels before the higher*'. Alderfer's modification to Maslow's hierarchy (presented in Rollinson, Broadfield and Edwards<sup>325</sup>) supported Guirdham and Tennant's views. Alderfer retained Maslow's notion of a hierarchy of needs and their relations, but removed the rigidity of the original theory by suggesting that needs became more important in relation to how unsatisfied they were. This indicated that it was important to address higher-level needs because Alderfer proposed that higher-level needs became more important as lower ones were satisfied - but the less higher-level needs were satisfied - the more important lower-level needs became.

Daniels<sup>326</sup> offered a comprehensive review of Maslow's concept of self-actualisation and criticised it in a number of ways. Daniels felt there was a weakness in showing only one possible end-state for each individual and only one way in which individuals could self-actualise. He felt there was confusion over whether Maslow viewed self-actualisation as a state of ultimate satisfaction and fulfilment, a state of need, a process, or merely a tendency to this process. He<sup>327</sup> also identified the weaknesses in Maslow's sample for his study. Daniels<sup>328</sup> felt that it was easy for people to confuse self-

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<sup>323</sup> GUIRDHAM, M. (1995) *Interpersonal Skills at Work*. London: Prentice Hall. p.35.

<sup>324</sup> *op.cit.* p.14.

<sup>325</sup> ROLLINSON, D., BROADFIELD, A. and EDWARDS, D. J. (1998) *Organisational Behaviour and Analysis*. Harlow: Addison-Wesley. p.157.

<sup>326</sup> DANIELS, M. (2001a) *Maslow's Concept of Self-Actualization*. [Online]. Available: <http://www.mdani.demon.co.uk/archive/MDMaslow.htm> [Accessed 14/01/04].

<sup>327</sup> DANIELS, M. (2001a) *ibid.* p.5.

<sup>328</sup> DANIELS, M. (2001a) *ibid.* p.7.

actualisation with abandon, sensuality, hedonism, narcissism and self-seeking, as many had done, although he acknowledged that Maslow did not wish to foster this conception.

Hofstede<sup>329</sup> felt that not all the motives Maslow proposed were universal and believed that the higher order needs for power, esteem and achievement arose from social interaction rather than innate needs. He suggested therefore that they were not found in all cultures, and if this were true, it may limit Maslow's motives classification to Western societies. Zohar<sup>330</sup> felt the hierarchy mirrored the generally materialist bias of Western culture anyway. She felt that placing self-actualisation at the apex gave these needs a more superficial relevance than was the case in reality. She also believed that the way Maslow had atomised needs into hierarchical boxes gave the false impression that physical, personal, social, and spiritual needs could be ranked and separated. She felt human beings were more holistic than that and suggested<sup>331</sup> that Maslow's pyramid be inverted to reflect the fact that the need for meaning was the primary driver. She represented this as a set of concentric circles (Figure 2.1, Section 2.2.1), with spiritual needs at their centre, and was keen to portray the dynamic interplay between different needs.

As a way of assisting to validate the qualities Maslow claimed were exhibited by people operating at a higher stage of development, his findings were compared with two other

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<sup>329</sup> HOFSTEDE, G. (1980) *Motivation, Leadership and Organisation: do American Theories apply abroad?* *Organisational Dynamics*. Summer. pp.42-63.

<sup>330</sup> ZOHAR, D. (1997) *op.cit.* p.17.

<sup>331</sup> ZOHAR, D. (1997) *ibid.* p.18.

studies described in Harung et al.<sup>332</sup> by Torbert and Loevinger (both referred to in Table 3.3). Torbert, who built on the original work by Loevinger, looked at the developmental stage people achieved by studying 500 managers and identified six stages of development. These together with the percentage of people in the study judged to be at that stage are shown in Table 3.3.

**Table 3.3 – Torbert’s descriptions of human developmental stages. (Loevinger’s model was similar and the names she attributed to the stages are gives in parentheses)**

Stage Name	% at stage	Description
Opportunistic (Self-protective)	2	Short-time horizon; concrete things; fragile self-control; hostile humour; externalised blame; rejected feedback.
Diplomatic (Diplomatic)	8	Conformed to rules and group norms; thought in stereotypes; suppressed own desires; sought membership and status.
Technician (Self-aware)	45	Interest in problem solving; efficiency over effectiveness; perfectionist; evaluated self, others and world based on craft logic; ambivalent about receiving feedback; had a long time horizon.
Achiever (Achiever)	36	Results-orientated; long term goals; initiative; inspiration; respected individual differences; sought maturity rather than hierarchy in relationships; open to feedback.
Strategist (Individualistic and Autonomous)	9	Ability to reframe situations and define new goals, i.e. path finding; viewed the situation independently; role flexibility; creative conflict resolution; concern with total organization in the environment; aware of paradox and contradiction; empowered others.
Magician (Integrated)	0	Involved in historical events or transformations; able to resolve inner conflicts; broader, more comprehensive and integrated awareness; sound mental health; greatly increased creativeness.

Harung et al.<sup>333</sup> identified that the numbers at each stage in Table 3.3 were in accord with over 40 other studies. Torbert’s characteristics of people at the Strategist stage of

<sup>332</sup> HARUNG, H.S., HEATON, D., GRAFF, W. and ALEXANDER, C. (1996) Peak performance and Higher States of Consciousness: A Study of World-Class Performers. *Journal of Managerial Psychology*, 11(4). p.4.

development, as described by Harung et al.<sup>334</sup>, are shown in Table 3.4 and it was interesting to note that these had many similarities to the characteristics Maslow described for self-actualised people in Table 3.2.

Table 3.4 - Summary of the changes in performance from the Technician stage to the Strategist stage (Torbert).

From:

- fragmented understanding to more unified comprehension and superior perception of reality.
- short term to long term.
- reactive to proactive.
- functional speciality (craft logic) to the perspective of the effectiveness of the overall system.
- win-lose to win-win interpersonal strategies.
- a fragile sense of satisfaction depending on outer objects to an inner, stable state of happiness and self-sufficiency.
- dependency to functional autonomy.
- Path following to path finding.

Heron<sup>335</sup> felt Torbert's Strategist and Loevinger's Autonomous and Integrated stages equated to Maslow's Self-Actualised level, although there was debate over this (see for example Harung et al.<sup>336</sup>). Wilber<sup>337</sup> and Harung et al.<sup>338</sup> identified that only about 2% of the population reached Loevinger's Autonomous stage and less than 0.5% reached her Integrated stage. This was in line with Maslow's views mentioned earlier that only 2% of the population operated at the self-actualised level of motivation. Torbert's work argued that people who operated at the higher levels of development demonstrated many desirable qualities for trainers for the police service (Table 3.3 and 3.4), and there

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<sup>333</sup> HARUNG, H.S., HEATON, D.P. and ALEXANDER, C.N. (1995) A unified theory of Leadership: Experiences of Higher States of Consciousness in World-Class Leaders. *Leadership and Organisational Development Journal*, 16(7). p.46.

<sup>334</sup> HARUNG, H.S. et al. (1996) op.cit. p.4.

<sup>335</sup> HERON, J. (1992) op.cit. p.53.

<sup>336</sup> HARUNG, H.S. et al. (1996) op.cit. p.4.

<sup>337</sup> WILBER, K. (2001) *The Eye of Spirit. An Integral Vision for a World gone slightly mad*. London: Shambala. p.200.

<sup>338</sup> HARUNG, H.S. et al. (1995) ibid. p.47.



were many similarities between these and those identified by Maslow in Table 3.2. Their findings that only a small percentage of the population reached this advanced stage of development may have indicated that as it applied to such a small percentage, it was not worth exploring on the TDP. Alternatively, it could have added weight to the argument for the need to explore the area on the TDP so that more students were encouraged and supported to operate at these higher stages of development and so demonstrate more of the qualities shown in Tables 3.2, 3.3 and 3.4.

The issues raised from an exploration of Maslow's work so far have centred on self-actualisation. However, this research focused on the relevance of the spiritual dimension on the TDP and it was questioned whether the self-actualised stage of development contained a spiritual component. Maslow's definition of self-actualisation shown above contained words like '*more integrated*', '*more ego transcending*,' '*more truly himself*', and '*closer to the core of his being*.' These quotations hinted at some spiritual aspects to self-actualisation by mention of it going beyond the ego and of something of the connectedness that was contained in the definition of spirituality used in this research. Maslow's characteristics of self-actualised people (Table 3.2) certainly had striking similarities to those described by Zohar and Drake<sup>339</sup> for the spiritually intelligent person (Table 3.5), although Zohar<sup>340</sup> may have been influenced by Maslow - as perhaps one of her quotations concerning Maslow's hierarchy suggested.

*It is one of the best and most wide-ranging models of human priorities and hence human motivation ever to be summed up in one table.*

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<sup>339</sup> ZOHAR, D. and DRAKE, J. (2000) On the Whole. *People Management*, 13<sup>th</sup> April. p.55.

<sup>340</sup> ZOHAR, D. (1997) op.cit. p.15.

The quotation certainly demonstrated another person's support for Maslow's theory.

**Table 3.5 - Characteristics of a spiritually intelligent person (Zohar and Drake<sup>341</sup>).**

<b>Number (note*)</b>	<b>Characteristic</b>
1	Holistic – whole person, whole system.
2	Self-aware – both reflective and self-confronting.
3	Spontaneous, alive to the moment and not afraid to respond or initiate.
4	Flexible - open to suggestion, surprise and change and able to cope with ambiguity.
5	Led by their own vision, values and sense of purpose.
6	Independent and willing to take a stand on issues.
7	Questioning – especially 'why' questions.
8	Able to learn from adversity and turn bad experiences into wisdom.
9	Welcoming of diversity.
10	Able to reframe situations – new perspectives, creative alternatives.

(Note\* Numbers allocated by this author)

The link between self-actualisation and spirituality was further re-enforced by Twigg, Wyld and Brown<sup>342</sup> who illustrated that they saw part of Maslow's work fitting into a spiritual dimension when they identified this under a humanistic form of spirituality (Section 2.2.3). Lips-Wiersma and Mills<sup>343</sup> and Krishnakumar and Neck<sup>344</sup> also identified other research into the benefits of integrating spirituality and work that found it developed some similar personal qualities to Maslow's self-actualised characteristics shown in Table 3.2. Specifically these were: concern for the environment (point 2 in Table 3.2), empowerment (link with point 6), teamwork (point 10), creativity (point 12), and improved ethical behaviour. The validity of this research was not known. Wilber<sup>345</sup> helped provide a face validity to Maslow's proposals here and also re-

<sup>341</sup> op.cit. p.55.

<sup>342</sup> op.cit. p.2.

<sup>343</sup> LIPS-WIERSMA, M. and MILLS, C. (2002) Coming out of the closet: Negotiating Spiritual Expression in the Workplace. *Journal of Managerial Psychology*, 17(3). p.185.

<sup>344</sup> KRISHNAKUMAR, S. and NECK, C.P. (2002) The "what", "why" and "how" of Spirituality in the Workplace. *Journal of Managerial Psychology*, 17(3). p.155.

enforced and provided an explanation of why self-actualisation may lead to the qualities identified by Maslow. Wilber suggested that the expansion of consciousness, described in Figure 2.3 (Section 2.2.1), followed a route from egocentric through ethnocentric and worldcentric to a spirit centred consciousness. He argued that this expanded identity directly reflected in moral awareness and suggested that if a person only identified with themselves, then they would treat others negatively, if they identified with all human beings then they would treat all people fairly and compassionately.

Wilber<sup>346</sup> however argued that a lot of developmental psychology was concerned with the outward arc shown in Figure 2.2 (Section 2.2.1) and argued that the end of this outward arc was at the stage Maslow identified as self esteem needs. One of the key stages for this discussion in Wilber's complete life cycle appeared to be the Centaur stage (Figure 2.3, Section 2.2.1). This stage described an integrated self, wherein mind and body were harmoniously one. Wilber believed that as a person stabilised on this level, the elements of the gross personality – the body, the ego, the persona, the shadow, the lower charkas – tended to fall into harmony of themselves as the individual began to transcend them. He<sup>347</sup> believed this Centaur stage equated to Maslow's self-actualised stage, and Loevinger's integrated stage. Wilber<sup>348</sup> argued however that the Centaur stage was not transpersonal in that it did not transcend a personal orientation. Table 2.1 in Section 2.2.1 also highlighted that Heron believed there were more stages of development beyond Maslow's self-actualised level, and these were the stages that transcended the self.

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<sup>345</sup> WILBER, K. (2000) op.cit. p.116.

<sup>346</sup> WILBER, K. (1989) *The Atman Project: A Transpersonal View of Human Development*. London: Shambala. p.36.

<sup>347</sup> WILBER, K. (1999) *The Collected Works of Ken Wilber - Volume 2*. London: Shambala. p.120.

<sup>348</sup> WILBER, K (1989) op.cit. p.59.

Daniels<sup>349</sup> felt that Maslow had appreciated that up to the 1960s his theoretical analysis had not included the transpersonal, and had appeared to leave out much of what his empirical research had suggested was of importance in self-actualisation – values, ideology, ethical principles, the ‘mystic experience’ or ‘oceanic feeling’, and the sense of mission. From the 1960s, Daniels suggested that Maslow’s theoretical papers were written largely in an attempt to incorporate these features, to resolve some of the inconsistencies in his approach, and to rid self-actualisation of its hedonistic and self-centred connotations. From this time Maslow<sup>350</sup> focused more on what he called peak-experiences, and he claimed these peak-experiences restructured the individual’s knowledge of themselves and the world, brought about a higher stage of development, and gave an enhanced feeling of well-being. He referred to these experiences as peak because they were valued as moments of high elevation, deep inspiration and fulfilment clearly set apart from ordinary life. Maslow<sup>351</sup> claimed:

*the power of [one peak] experience could permanently affect the attitude towards life.*

He<sup>352</sup> observed that greater regularity of peak-experiences were characteristic of self-actualisers. Maslow<sup>353</sup> also found from his research into peak experience that:

*all or almost all people have or can have peak-experiences*

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<sup>349</sup> DANIELS, M. (2001a) op.cit. p.8.

<sup>350</sup> MASLOW, A.H. (1968) op.cit. p.73.

<sup>351</sup> MASLOW, A.H. (1994) *Religions, Values, and Peak-Experiences*. Middlesex: Arkana. p.75.

<sup>352</sup> MASLOW, A.H. (1968) op.cit. p.26.

<sup>353</sup> MASLOW, A.H. (1994) op.cit. p.29.

He felt that people were often having 'core religious experiences' when they reported having peak-experiences. According to Rowan<sup>354</sup>, Maslow insisted that peak experiences were a key to the spiritual realm.

Maslow<sup>355</sup> suggested that this type of experience could transform an individual from deficiency motives (i.e. feelings of lack in the individual - which he characterised by diffused attention, partial awareness, and egocentrism - and called D-cognition), towards a special kind of cognition which he said characterised such peak experiences. He called this 'Cognition of Being' or B-cognition and described<sup>356</sup> this as:

*the perception of the Being, the otherness, or the intrinsic nature of the person or thing.*

Maslow<sup>357</sup> identified that self-actualised people had been found to be more capable than the average population of B-cognition, and, according to Daniels<sup>358</sup>, Maslow had argued that many of the characteristics of B-Cognition implied that:

*in the peak experience the nature of reality may be seen more clearly and its essence penetrated more profoundly.*

Daniels<sup>359</sup> said that Maslow had suggested that in B-Cognition the world was valued quite differently from normal, and that as a result of these peak experiences, a person's

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<sup>354</sup> ROWAN, J. (1993) *The Transpersonal. Psychotherapy and Counselling*. London: Routledge. p.46.

<sup>355</sup> MASLOW, A.H. (1993) op.cit. p.121.

<sup>356</sup> MASLOW, A.H. (1993) ibid. p.118.

<sup>357</sup> MASLOW, A.H. (1968) op.cit. p.117.

<sup>358</sup> DANIELS, M. (2001a) op.cit. p.8.

<sup>359</sup> DANIELS, M. (2001a) ibid. p2.

values and goals were often transformed, and they became more motivated by universal B-values rather than by self-interest. Daniels<sup>360</sup> argued that Maslow had come to believe that in the peak experience it was possible to perceive absolute and universal values. According to this view, the self was no longer the central creative source and object of self-actualisation, but was merely the channel or medium whereby objective B-values became actualised. Here therefore, was a sense of self-transcendence: going beyond the self in the fulfilment of absolute B-values.

Maslow<sup>361</sup> called these the 'Values of Being' or B-values and outlined 14 B-values that included those shown in Table 3.6. He saw these B-values as describing self-actualising people and hypothesised that these were what many people deeply yearned for, were ultimate satisfiers, whether or not consciously sought, preferred, or yearned for. These higher needs (or metaneeds) provided a development of Maslow's hierarchy from basic needs to metaneeds and gave a theory of metamotivation, of which the basic needs were a precondition. Maslow<sup>362</sup> believed this metamotivation theory did not consist of a set hierarchy as the basic needs did, but rather individuals had their own hierarchy in accordance with their beliefs and talents. He believed that the satisfaction of these higher needs was more highly valued by the individual than fulfilling a lower need. Maslow<sup>363</sup> saw these B-values as describing self-actualising people but as Daniels<sup>364</sup> outlined, Maslow never clearly clarified whether he saw this metamotivation theory as a redefinition of self-actualisation (as Daniels<sup>365</sup> quoted Maslow from 1959) or whether he saw it as another stage in his hierarchy beyond self-actualisation - as self

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<sup>360</sup> DANIELS, M. (2001a) *ibid.* p.8.

<sup>361</sup> MASLOW, A.H. (1993) *op.cit.* p.128.

<sup>362</sup> MASLOW, A.H. (1993) *ibid.* p.313.

<sup>363</sup> MASLOW, A.H. (1993) *ibid.* p.128.

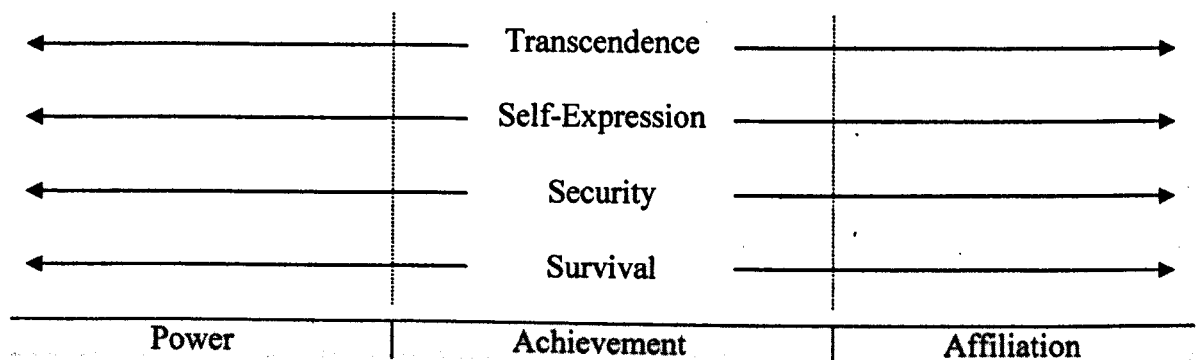
<sup>364</sup> DANIELS, M. (2001a) *op.cit.* pp.8-11.

<sup>365</sup> DANIELS, M. (2001a) *ibid.* p.8.

transcendence (as Daniels<sup>366</sup> quoted Maslow from 1961). Daniels<sup>367</sup> argued that the theory of self-actualisation had to recognise and emphasise its essentially transcendent nature, and it was this stance that was adopted in this research. Daniels<sup>368</sup> felt such emphasis was implicit in Maslow's latter writings but needed to be emphasised more. B-values being absolute and universal values certainly indicated that there was a self-transcendent dimension to these and an exploration of them could constitute part of an exploration of the spiritual dimension on the TDP. This could also be linked to the fact that Assagioli<sup>369</sup> had identified that the characteristics of B-values largely corresponded with the characteristics of the spiritual experiences he had collected.

Harrison's<sup>370</sup> proposal for a model of human development (Figure 3.3) was based on Maslow's hierarchy, and this was more explicit on this view that the self-actualised level could include a transcendent dimension.

Figure 3.3 – Harrison's<sup>371</sup> model of Human Development.



<sup>366</sup> DANIELS, M. (2001a) *ibid.* p.9.

<sup>367</sup> DANIELS, M. (2001a) *ibid.* p.13.

<sup>368</sup> DANIELS, M. (2001a) *ibid.* p.13.

<sup>369</sup> *op.cit.* p.28.

<sup>370</sup> HARRISON, R. (1990) *Cultures and Levels of Consciousness in Organisations*. In: PEDLER, M. ed. (1995) *The Collected Papers of Roger Harrison*. London: McGraw-Hill. p.215.

<sup>371</sup> *ibid.* p.218.

Harrison<sup>372</sup> separated Maslow's hierarchy into the four levels of Survival, Security, Self-expression and Transcendence and suggested these acted in all McClelland's identified domains of Power, Achievement and Affiliation. Harrison<sup>373</sup> equated the Transcendent level to Maslow's self-actualisation but clearly emphasised the transcendent nature of this stage of development. He<sup>374</sup> said at the transcendent stage:

*We operate from a state of consciousness that is seen in the world's great ethical and spiritual systems as a very high level of being and doing.*

Maslow<sup>375</sup> identified that these higher needs were less urgent and tangible than the basic needs, because they were not necessary for survival, and so were more easily blocked by a pathogenic environment. Maslow argued<sup>376</sup> that the deprivation of B-values caused a type of pathology (a metapathology) and identified<sup>377</sup> specific metapathologies that he contested could result from lack of the achievement of B-values. The relevant metapathologies to this research are shown in Table 3.6 overleaf.

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<sup>372</sup> *ibid.* p.218.

<sup>373</sup> *ibid.* p.218.

<sup>374</sup> HARRISON, R. (1990) *ibid.* p.218.

<sup>375</sup> MASLOW, A.H. (1993) *op.cit.* p.128.

<sup>376</sup> MASLOW, A.H. (1993) *ibid.* p.185.

<sup>377</sup> MASLOW, A.H. (1993) *ibid.* p.308.



**Table 3.6 – B-values and metapathologies (Maslow).**

<b>B-Value</b>	<b>Description</b>	<b>Pathogenic Deprivation</b>	<b>Specific Metapathology</b>
Truth	Honesty, reality, richness.	Dishonesty	Disbelief, mistrust, cynicism, scepticism, suspicion.
Goodness	Rightness, desirability, honesty.	Evil	Utter selfishness, hatred, reliance upon self, cynicism.
Dichotomy-transcendence	Acceptance, resolution, or transcendence of dichotomies, polarities, opposites or contradictions.	Black and white dichotomies	Black-white thinking, either-or thinking.
Aliveness	Process, spontaneity, full functioning.	Deadness. Mechanising of life	Deadness, robotising, loss of emotion, boredom, experiential emptiness.
Justice	Fairness, ought-ness.	Injustice	Insecurity, anger, cynicism, mistrust, lawlessness, jungle world view.
Order	Lawfulness, rightness, perfectly arranged.	Lawlessness. Chaos	Insecurity, wariness, necessity for vigilance, being on guard.
Effortlessness	Ease, lack of strain, striving or difficulty.	Effortful-ness	Fatigue, strain, clumsiness, stiffness.
Self-sufficiency	Autonomy, independence, self-determining.	Contingency	Dependence, not taking responsibility.

Perhaps it was important to explore B-values and their implications on the TDP because it seemed from Section 3.1 that the nature of some operational police work may be such that it blocked some officers' ability to satisfy these B-values. This lack of opportunity may then result in the negative behaviours identified in Table 3.6 which would impact on the TDP when officers joined that course. As examples, Maslow suggested that the B-value of truth would not be achieved when there was a deprivation of honesty, the value of justice would not be achieved when there was a deprivation of justice – both possibilities for some operational officers who may have regularly been dealing with

crime, dishonesty, breaches of the law and death over many years, as Territo and Vetler<sup>378</sup> had suggested. There was also the potential for what Maslow termed black-white thinking, which he felt was as a result of the B-Value of dichotomy-transcendence not being met, because of not feeling accepted – another real possibility for police officers in some communities. Was there evidence of a lack of the B-value of aliveness through behaviours like robotising and loss of emotion? It would be interesting to compare how participants in this research reacted compared to those reported in Paslawska's<sup>379</sup> research into spirituality in the workplace. She reported that:

*'some interviewees wept in the interview and a few others came close'*

and found it difficult to keep the interviews to the allotted time because people were keen to talk about their spirituality. A lack of opportunity to satisfy the B-value of self-sufficiency - which Maslow suggested may be demonstrated through behaviours that exhibited dependence and a reluctance to take responsibility - was also possible in the police given the hierarchical rank structure discussed in Section 3.1.

Some of the behaviours described by Maslow as metapathologies were similar to some of those described in Section 3.1 as types of behaviour indicative of police culture, including cynicism, resistance and scepticism. Cynicism was mentioned in three different B-values in Table 3.6, i.e. truth, goodness, and justice. Maslow did not specify whether it would be the same display of cynicism in each category but behaviours that might be seen in the classroom in relation to cynicism were: mocking of others;

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<sup>378</sup> TERRITO, L. and VETLER, H. J. (1981) Stress and Police Personnel. In: BROWN, J. M. and CAMPBELL, E. A. ed. (1994) *Stress and Policing*. Chichester: Wiley and Sons. p.8.

<sup>379</sup> PASLAWSKA, K. (1999b) *Spirituality at Work Research: Presentation to Participating Organisations*. Leeds Church Institute. p.2.

interpreting people's intentions in a negative way; being judgemental; being sarcastic; criticising; and tending to make light of in-depth explorations. There appeared some contradiction between the metapathologies for the lack of B-value of goodness, which was reliance upon self, and for self-sufficiency, which was dependence and not taking responsibility. However, the two were likely to result in different behaviours. As examples that may have been seen in the classroom environment, people who were reliant on self may have appeared withdrawn; may not have asked questions when unsure; and were not likely to seek feedback or others' views. Behaviours seen in the training environment from people who were dependant and who did not take responsibility were likely to be waiting for the facilitator to give information; not taking responsibility for their own learning; not doing things unless they were told to do so; not challenging others.

Whilst the above argument was convincing, the types of behaviours identified above may not necessarily have been caused by a lack of satisfaction of B-values, and there may have been numerous other explanations for them. Cynicism for example may have been shown as a form of defence mechanism against being hurt, or as a way of protecting against vulnerability. It was easy to see that this may have been necessary for some people in operational policing where any vulnerability was likely to be seen by criminals as a weakness and something to be exploited. One of the components on the TDP concerned attitudinal change, and the process of facilitating this change was likely to create a cognitive dissonance<sup>380</sup> between a student's inappropriate attitude and one encouraged more as a trainer in the police. However, this was likely to result in resistance and defensiveness, as the dissonance was uncomfortable for people. Social

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<sup>380</sup> GUIRDHAM, M. (1995) *Interpersonal Skills at Work*. London: Prentice Hall. p.315.

Judgement theory (Guirdham<sup>381</sup>) also suggested that where there was a difference of attitude the likelihood was that people would distort the message to reduce the point's impact, and one way of doing this was for a person to exaggerate the difference from their own position. This may have been interpreted in the classroom as cynicism, although it was not connected necessarily with a deprivation of a B-value. The TDP students worked as a group of 12 for six-weeks and there were many group dynamics that could be at work which may result in resistance, negativity or defensiveness being exhibited by group members, although again this may not have been connected to B-values. As an example, Haslam<sup>382</sup> identified 'groupthink' as having the potential to create these types of behaviour, and Heron<sup>383</sup> and Czander<sup>384</sup> outlined a number of different forms of psychological defences in groups that resulted from the anxiety of either participating in a group or from work generally. Heron suggested that there may be '*existential anxiety*', which could arise out of the immediate situation of being in a group, and also an '*archaic anxiety*' which was:

*the presenting symptom, on the fringe of consciousness, of the repressed distress of the past – the personal hurt, particularly of childhood, that has been denied so that the individual can survive emotionally.*

There also seemed the potential for this type of anxiety to come from participants' previous experiences in operational policing. Czander<sup>385</sup> identified that this type of

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<sup>381</sup> *ibid.* p.317.

<sup>382</sup> HASLAM, S.A. (2001) *Psychology in Organisations. The Social Identity Approach*. London; Sage. p.147.

<sup>383</sup> HERON, J. (1989) *The Facilitators Handbook*. London: Kogan Page. p.29.

<sup>384</sup> CZANDER, W.M. (1993) *The Psychodynamics of Work and Organizations*. London: Guilford Press. p.113.

<sup>385</sup> *ibid.* pp.243-246.

anxiety could result in projection, and students on the TDP could project their hateful and aggressive feelings onto the DS facilitating the learning.

Maslow's hypothesis made some significant claims, and Daniels<sup>386</sup> believed that Maslow's studies of B-Cognition and metamotivation may turn out to be Maslow's most important contribution. But were people's ultimate drivers these B-values and did a lack of them cause the kind of behaviours illustrated in Table 3.6? As has been illustrated above, there could have been many other reasons to explain these types of behaviours. Whilst Assagioli<sup>387</sup> felt Maslow had collected a great deal of important data from personal interviews and from use of a questionnaire to inform his hypothesis, Maslow<sup>388</sup> himself stated that he had not proved any of the links identified in Table 3.6 and warned against taking them too seriously. What evidence was there to corroborate Maslow's hypothesis? Knowles<sup>389</sup> re-enforced the self-sufficiency drive (Table 3.6) in the statement:

*...the problem is that the culture does not nurture the development of the abilities required for self-direction, while the need to be increasingly self-directed continues to develop organically. The result is a growing gap between the need and ability to be self-directed.*

Moore (quoted in Mitroff and Denton<sup>390</sup>) expressed Maslow's view on the importance of B-values in a different way:

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<sup>386</sup> DANIELS, M. (2001a) op.cit. p.13.

<sup>387</sup> op.cit. p.26.

<sup>388</sup> MASLOW, A.H. (1993) op.cit. p.306.

<sup>389</sup> KNOWLES, M. (1978) *The Adult Learner: A Neglected Species*. Houston: Gulf Publishing. p.55.

<sup>390</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America – a hard look at Spirituality, Religion and Values in the Workplace*. San Fransisco: Jossey – Bass inc.

*The great malady of the 20<sup>th</sup> century, implicated in all of our troubles and affecting us individually and socially is 'loss of soul'. When soul is neglected, it doesn't just go away, it appears symptomatically in obsessions, addictions, violence and loss of meaning. Our temptation is to isolate these symptoms and try to eradicate them one by one. But the root of the problem is that we have lost our wisdom about the soul, even our interest in it.*

Zohar<sup>391</sup> suggested that:

*...commitment to others, to nature and to spiritual values such as love, truth, and beauty was the essence of a person's existence and that without these things the narcissistic ills of loneliness, emptiness, alienation or self-involvement were the result.*

Chandler and Jones<sup>392</sup> research into the nature of policing also offered support to

Maslow's view by suggesting that:

*adverse exposure to stressors can result in a cluster of reactions typified by overseriousness, emotional withdrawal, coldness, authoritarian attitudes and cynicism.*

However, Chandler and Jones also drew an important conclusion for this research when they said that whilst there were many elements of police work that may have pushed an individual towards the adoption of cynical attitudes or actions, it did not apply to everyone and the 'cynical cop' as a concept was statistically invalid and unreliable.

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<sup>391</sup> ZOHAR, D. (1990) *The Quantum Self*. Suffolk: Bloomsbury. p.149.

<sup>392</sup> CHANDLER, E.V. and JONES, C. S. (1979) Cynicism: An Inevitability of Police Work. *Journal of Police Science and Administration*, Vol.7. p.66.

These views suggested that the further investigation of B-values and their relevance to the TDP was warranted in this research. There was no question that the HMIC's<sup>393</sup> finding - that the vast majority of staff in the police service did strive to do their job professionally - was true. The quotation above from Chandler and Jones<sup>394</sup> also illustrated that a deprivation of B-Values did not apply to all police officers. However, Maslow's theory on B-values seemed to suggest the possibility that the role operational officers were asked to perform could impact on some in a negative way. More importantly for this research, a deprivation of B-Values had the potential to impact on the TDP. For example, if officers who experienced this deprivation went on to train other officers without the opportunity to explore some of these issues, then there may have been a danger that this could adversely effect the training undertaken in a way observed by Perez and Shtull<sup>395</sup>:

*We have known for a long time that the police tend to suffer from a siege mentality and that suspicion is part of the craft. What seems to be disturbing about contemporary training is for the up-to-date police educational programme to enhance rather than diminish such problems... potential danger permeates the training milieu in a way that drives the entire ethos of the subculture.*

Many of the DSs and Associate Tutors who facilitated the TDP were either police officers or retired police officers who may have experienced the same operational demands. If DSs themselves demonstrated these metapathologies then there was a danger that the issue could be further compounded. Although the current TDP was

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<sup>393</sup> HM INSPECTORATE OF CONSTABULARY (2003) *Diversity Matters*. London: Home Office Communication. p.51.

<sup>394</sup> op.cit. p.66.

<sup>395</sup> PEREZ, D.W. and SHTULL, P.R. (2002) *Police Research and Practice: An American Perspective. Police Practice and Research*, 3(3). p.173.

generally felt to be delivered to a high standard by DSs there was still the potential for metapathologies to influence the delivery of the TDP. (The course's effectiveness had been presented by the author at one conference<sup>396</sup> as being 'world-class', and this effectiveness had been highlighted in a number of reports<sup>397 398</sup>, although internal evaluations<sup>399</sup> had criticised the TDP for a lack of consistencies in what had been delivered across TDP courses). A lack of opportunity to satisfy B-values was not likely to apply to all aspects of operational work or to all police officers because whilst there may have been the potential for some aspects of police work to limit a person's ability to satisfy the B-Values, there were likely to be many other parts to the operational role that officers found enjoyable and rewarding. Whilst police officers often worked long hours and socialised together, even if it did apply to the operational role, it also did not necessarily apply to their life outside of work.

Whilst there may have been advantages to exploring the issue of B-values on the TDP, it was also important to consider the possible downsides that may have been exhibited on the TDP from being self-actualised and from having achieved these higher levels of metamotivation. Maslow<sup>400</sup> identified that the achievement of higher levels of metamotivation could have made action impossible or at least indecisive because B-cognition was passive contemplation, appreciation and non-interfering, i.e. 'let-be'. It was also without judgement - hence it was without decision because decision required judgement. This 'let-be' attitude may have made people less responsible especially in

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<sup>396</sup> SMITH, J.A. (2000) *Training the Trainer – A World Class Approach*. Paper presented to Institute of Learning and Teaching in Higher Education Annual Conference. 27–29 June.

<sup>397</sup> TURNBULL, N.J. (2003a) *Ethics in Police Training*. MA diss., Leeds Metropolitan University.

<sup>398</sup> COROUS. (2002) *Report on Centrex Trainers' Development Programme (TDP) Distance Learning Phase*. Milton Keynes: The Open University. p.1.

<sup>399</sup> TURNBULL, N.J. (2003a) *op.cit.*

<sup>400</sup> MASLOW, A.H. (1968) *op.cit.* p.117.



helping others and this could be a problem for a trainer who was required to set limits of discipline and of needing at times to endure hostility. The 'let-be' attitude could have led to an indiscriminating acceptance of people, and students could have interpreted the inactive contemplation as neglect. Daniels<sup>401</sup> identified another important danger in that the goal of self-actualization may have been seen as an external good in which the end was quite distinct from the means to its achievement. In this way Daniels felt self-actualization could become a commodity to be purchased at any cost or sought whatever means may be effective. He felt such a conception could reinforce a manipulative and driven attitude towards the 'quest' but actually result in a state of permanent dissatisfaction, even desperation, as the quest was never achieved. These examples identified that there were dangers of developing students who were focused on self-actualisation. However, the TDP students may have reached this level irrespective of whether there was an exploration of these issues on the TDP. These dangers could have added weight to the importance of exploring the issue on the TDP so students were aware of, and could manage, the potential dangers both in their own and their students' behaviour. Again, how many of the negative sides to self-actualisation were displayed on a TDP course was not known.

This sub-section has identified some evidence to suggest that encouraging TDP students to operate at the higher stages of development in Maslow or Torbert's hierarchy for example, may develop more of the desirable qualities for trainers for the police service. Assuming at this stage that this was the case, it next looked at how these higher stages of

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<sup>401</sup> DANIELS, M. (2001b) *The Myth of Self-Actualization*. [Online]. Available: <http://www.mdani.demon.co.uk/archive/MDmyth.htm> [Accessed 14/01/04]. p.9.

development might be facilitated. Maslow<sup>402</sup> argued that development courses needed to tap into the profound learning experiences in a person's life that had the greatest impact in terms of self-development - experiences such as having a child, getting married, and overcoming major illness. This was more of a personal development approach than was currently seen on the TDP but he argued<sup>403</sup> that this type of approach on courses was essential for the rapidly changing world where learning which was the application of the past to the present, or use of past techniques in the present situation had become obsolete in many areas of life. According to Harung et al.<sup>404</sup>, Torbert had looked at how to develop people so they operated at these higher levels and argued that organisational initiatives for continuous learning and quality improvement were not sufficient and that a 'fundamental personal transformation' was needed if this was to be successful. Sentiments that echoed Maslow's thoughts and an approach to learning that had links to the work of Massey.<sup>405</sup> Massey's theory was covered on the TDP and looked at how people's values were formed (Objective 5.2 in Appendix A). He suggested that once a person had reached the age of 21 (all the TDP students), values could only be changed through Significant Emotional Events (SEE). He felt that a SEE may be a relatively sudden change and/or crises such as losing a job or going through a divorce but it could also be a slower and longer-term change, such as exposure to society's attitude towards women, or holding many jobs - the kind of significant life events of which Maslow had spoken. These views supported the assumption in this research that a person could develop their spirituality (Section 2.1), and suggested that a

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<sup>402</sup> MASLOW, A.H. (1993) op.cit. p.163.

<sup>403</sup> MASLOW, A.H. (1993) ibid. p.94.

<sup>404</sup> HARUNG, H.S. et al. (1996) op.cit. p.4.

<sup>405</sup> MASSEY, M. (1979) *The People Puzzle: Understanding Yourself and Others*. Reston: Reston Publishing.

fundamental re-design of the TDP would be required if an exploration of the spiritual dimension were incorporated into it.

As mentioned above, Maslow<sup>406</sup> placed an emphasis on peak experiences and their importance in personal transformations towards higher stages of psychological development. He also used the term 'non-peaker' to describe, not the person who was unable to have a peak-experience, but rather the person who was afraid of them, who suppressed them, who denied them or who forgot them. He<sup>407</sup> found:

*Any person whose character structure forces him [sic] to try to be extremely or completely rational or 'materialistic' or mechanistic, tends to become a non-peaker. That is, such a view of life tends to make the person regard his peak and transcendent experience as a kind of insanity, a complete loss of control, a sense of being overwhelmed by irrational emotion... For the compulsive-obsessive person, who organizes his life around denying and the controlling of emotion, the fear of being overwhelmed by an emotion (which is interpreted as a loss of control) is enough for him to mobilize all his stamping-out and defensive activities against the peak-experience... I suspect also that extremely 'practical', i.e. exclusively means-orientated, people will turn out to be non-peakers.*

The researcher felt that the practical nature of some operational police work, and the difficult and sometimes horrific situations that operational police officers had to deal with on occasions had the potential to push some into '*rational, or mechanistic ways of behaving*' as coping strategies. As such, there may have been people who were 'non-peakers' in the police service, and of particular interest here, in police trainers. This could have impacted on the TDP through students being reluctant to explore emotions, and being reluctant to explore their attitudes - an important area of development for

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<sup>406</sup> MASLOW, A.H. (1968) op.cit. p.73.

<sup>407</sup> MASLOW, A.H. (1994) op.cit. p.29.

police trainers according to the KUSAB strategy (Section 1.2.2). Perhaps this was one of the reasons HMIC reports<sup>408 409</sup> indicated that current training did not effectively address the attitudinal development of officers. The importance of this area of development was emphasized by the HMIC<sup>410</sup>:

*Delivering training in line with KUSAB is a holistic approach to learning and should be viewed as a long-term investment. Exclusion of any of the elements may result in underdeveloped officers, the use of which as a ready resource can be a false economy as it will lead to poor performance and public dissatisfaction.*

The HMIC recommended a review of the probationer-training curriculum to allow adequate treatment of attitudes, understanding communities, cultures, society and the needs of others in the criminal justice system including victims. It was interesting to note that the areas identified here were all related to attitudinal development and the awareness of others - all 'care' aspects to the operational officers' role.

Maslow<sup>411</sup> felt that just talking approvingly about these peak-experiences could often be all that was needed to remove the blocks, inhibitions, fears and rejections that kept the peak-experiences hidden and suppressed. Ewen<sup>412</sup> said that Maslow believed however that only those who had had peak-experiences could become effective religious leaders, because he believed, it was only them that would be able to communicate the nature of those experiences to those who had not had them. So, Maslow postulated that talking

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<sup>408</sup> HM INSPECTORATE OF CONSTABULARY (2002b) *Training Matters*. [Online]. Available: [http://www.homeoffice.gov.uk/hmic/training\\_matters.pdf](http://www.homeoffice.gov.uk/hmic/training_matters.pdf) [Accessed 17/07/03]. p.44

<sup>409</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.59 and p.65.

<sup>410</sup> HM INSPECTORATE OF CONSTABULARY (2002b) op.cit. p.44.

<sup>411</sup> MASLOW, A.H. (1994) op.cit. p.89.

<sup>412</sup> op.cit. p.431.

approvingly about peak, or spiritual, experiences may help trigger personal transformations. These transformations would then lead to higher stages of psychological development and self-actualisation, which would result in students demonstrating the qualities shown in Table 3.2 - the kind of qualities being sought in police trainers.

Consideration of peak experiences brought in another form of definition of spirituality that Wilber had identified (Section 2.2.1), and he<sup>413</sup> argued that these peak experiences or altered states could occur at almost any stage of development and at any age. He<sup>414</sup>,<sup>415</sup> however felt that whilst individuals could have altered or peak experiences at any stage of development, these experiences were only temporary, passing, transient states. In order for higher development to occur in full, individuals had to develop their ability to convert these temporary altered states into permanent realizations which were permanently available structures in consciousness.

There was other research evidence to suggest that facilitating an exploration of peak experience may result in improved performance. For example, Harung et al.<sup>416</sup> studied 22 world-class performers and suggested that they reported significantly higher frequencies of factors that could be constituted as peak-experience than did groups of students in earlier studies. Care needed to be taken in interpreting the findings though, as it used a self-report questionnaire that was hard to interpret so there may have been differences in how the questions were answered. At the time of study with the world-

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<sup>413</sup> WILBER, K. (2000) op.cit. p.14.

<sup>414</sup> WILBER, K. (2001) op.cit. p.201.

<sup>415</sup> WILBER, K. (2000) op.cit. p.15.

<sup>416</sup> HARUNG, H.S, HEATON, D.P., GRAFF, W.W. and ALEXANDER, C.N. (1996) Peak Performance and Higher States of Consciousness: A study of World-Class Performers. *Journal of Managerial Psychology*, 11(4). p.8.

class performers, no control group was used to compare results, and comparisons were based on earlier studies conducted by different researchers using different measures of peak-experience. Csikszentmihalyi and Csikszentmihalyi<sup>417</sup> conducted research with links to peak-experience. They talked of the concept of optimum experience whose main dimensions were: intense involvement, deep concentration, clarity of goals, loss of a sense of time, lack of self consciousness and transcendence of a sense of self. There were similarities here to the peak-experience and many of the experiences they identified were similar to the spiritual experiences listed by Rowan<sup>418</sup>, although they argued<sup>419</sup> that an optimum experience was not a spiritual one.

So there was some evidence to support Maslow's proposals concerning peak-experiences and it could have been another area of investigation in this study as there were gaps in the current research. Was there any evidence of TDP students or DSs being 'non-peakers' for instance, and what were the possible effects of this on the training they delivered? Had TDP students had peak-experiences, and did DSs talk approvingly with students about these? These were all questions that were again not known and had the potential to be explored in this research.

This completed the exploration that highlighted literature related to how Maslow's views could inform whether a spiritual exploration would assist a TDP student's development. The issues raised in this sub-section were collated and analysed together with the outcomes of the other sub-sections in Section 3.5. This analysis then informed

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<sup>417</sup> CSIKSZENTMIHALYI, M. and CSIKSZENTMIHALYI, I. (1998) *Optimal Experience, Psychological Studies of Flow in Consciousness*. Cambridge: Cambridge University Press. p.365.

<sup>418</sup> ROWAN, J. (1990) Spiritual Experiences in Counselling. *British Journal of Guidance and Counselling*, 18(3). p.236.

<sup>419</sup> CSIKSZENTMIHALYI, M. and CSIKSZENTMIHALYI, I. (1998) op.cit. p.382.

the construction of the research question. A wide range of other commentators were brought into the above discussion to either support or challenge Maslow's assertions. However, there were still some important views to consider in relation to whether a spiritual exploration would assist a TDP student's development. In addition, the review so far has focused on two forms of spirituality identified by Wilber<sup>420</sup> (Section 2.2.1). It has looked at spirituality involving peak experiences or altered states, and Maslow's hierarchy, which was underpinned by a view of spirituality that showed that personal development must generally be completed before transpersonal development could begin. However this section has not considered Wilber's<sup>421</sup>, <sup>422</sup> suggestion that spirituality could also be defined as a separate developmental line in itself, and also as an attitude (such as openness, trust or love) that the self may or may not have at any stage of development. The following two sub-sections highlight other commentators and bring in these other perspectives of spirituality.

### **3.2.2 Difficulties of including spiritual development on the TDP.**

The previous section highlighted some of the possible benefits of an exploration of the spiritual dimension on the TDP, but there were many whose views suggested that spirituality might do the opposite and limit a TDP student's development. Bird<sup>423</sup> for instance, provided a famous definition of religion by Marx and Engels:

*Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness.*

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<sup>420</sup> WILBER, K. (2000) op.cit. p.14.

<sup>421</sup> WILBER, K. (2000) ibid. p.129.

<sup>422</sup> WILBER, K. (2001) op.cit. p.271.

<sup>423</sup> BIRD, J. (1999) *Investigating Religion*. London: Harper Collins. p.16.

Although the focus of this research was on spirituality, not religion, Bird<sup>424</sup> indicated that Marx and Engels used a broad interpretation of religion making it more akin to the definition of spirituality used in this research. For Marx and Engels religion had a double function, it provided compensation for the fact that people lived lives based on exploitation and persuaded them to put up with their lack of power, and it allowed the exploitation to be justified and concealed by encouraging others to see their power as God-given and legitimate. Marx and Engels argued that if people were aware of their real situation they would then challenge it. Thomas<sup>425</sup> indicated that Ellis had similar views, and Boedella<sup>426</sup> illustrated that Freud also had this view; Boedella<sup>427</sup> for example highlighted that Freud considered religion dangerous and defined it as:

*an illusion inspired by infantile belief in the omnipotence of thought, a universal neurosis, a kind of narcotic that hampers the free exercise of intelligence, and something that man will have to give up.*

Freud highlighted a psychological function of religion as preventing people from acting as adults. Perhaps this research could investigate whether there was evidence on the TDP to support the views of Marx and Engels, Ellis and Freud, and whether students had similar views and would demonstrate a reluctance to explore this dimension on the TDP.

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<sup>424</sup> *ibid.* p.16.

<sup>425</sup> THOMAS, S. ed. (1998) *Issues in Mental Health Nursing*. 119(3). p.271.

<sup>426</sup> BOADELLA, D. (1998) *Essence & Ground: Towards The Understanding of Spirituality in Psychotherapy*. *International Journal Of Psychotherapy*, 3(1). p.35.

<sup>427</sup> *ibid.* p.35.



Blake<sup>428</sup> suggested that a spiritual exploration was in fundamental conflict with education. He argued that spirituality was an escape or distancing from the world experience that education addressed and suggested that a spiritual education may lead to students rejecting this worldly education, and ultimately their organisation. Would a spiritual exploration on the TDP therefore result in students rejecting much of what had been taught on it? Any exploration of the spiritual dimension on the TDP would need to be balanced between different forms of spirituality to be acceptable in the multicultural policing environment, but was that possible? Social Identity theory, which according to Haslam<sup>429</sup> suggested that individuals sought to achieve higher self-esteem by positively differentiating their in-group from a comparison out-group on some valued dimension, highlighted that there may be difficulties here. Lips-Wiersma and Mills<sup>430</sup> suggested that due to this drive individual could act in a prototypical way for their belief, particularly if that was with other like-minded people, and this may accentuate differences and result in conflict between people who recognised different forms of spirituality. There was therefore the potential that trying to be as inclusive as possible would only result in disagreement between TDP students and detract from the main purpose of the TDP.

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<sup>428</sup> BLAKE, N. (1996) Against Spiritual Education. *Oxford Review of Education*, 22(4). p.450.

<sup>429</sup> HASLAM, S.A. (2001) *Psychology in Organisations. The Social Identity Approach*. London; Sage. p.31.

<sup>430</sup> LIPS-WIERSMA, M. and MILLS, C. (2002) Coming out of the closet: negotiating Spiritual Expression in the Workplace. *Journal of Managerial Psychology*, 17(3). p.188.

A number of investigations identified by Allport<sup>431</sup> and Batson, Naifeh and Pate<sup>432</sup> identified that race prejudice was often marked among people with strong religious sentiments. This linked to other findings identified in Wright<sup>433</sup> that suggested that religious people were more likely to exhibit dogmatism and closed mindedness in the holding of most beliefs and values. Wright<sup>434</sup> identified a number of studies that he felt were able to show that people demonstrated much more certainty about religious beliefs than over beliefs of a factual kind. It seemed as though where beliefs involved personal feelings, and could not be proved wrong, people tended to adopt extreme positions concerning them. Presumably high certainty helped people to see others as simply wrong, and therefore less threatening than if they saw them as possibly being right, thus protecting people from disturbing emotional responses. A TDP student's spiritual beliefs may have been at the root of their prejudices and exploring these might have assisted students to look at the implications of these prejudices for them as a trainer. However, an exploration of a person's prejudices resulting from their spiritual beliefs had to concern itself with values and beliefs that were amongst the most important, personal and fundamental to that person. Hence it was possible that some student trainers may have been quite reluctant to explore this area, particularly if Wright's<sup>435</sup> observations noted above were true. This may have made any exploration time consuming and unproductive. These findings again suggested that an exploration of a spiritual dimension on the TDP may result in greater conflict in the group and gave another argument for not including an exploration of the spiritual dimension on the TDP.

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<sup>431</sup> ALLPORT, G.W. (1950) *The Individual and his Religion: A Psychological Interpretation*. London: Constable Publishers. p.66.

<sup>432</sup> BATSON, C.D., NAIFEH, S.J. and PATE, S (1978) Social Desirability, Religious Orientation and Racial Prejudice. *Journal for the Scientific Study of Religion*, 17(1). p.31.

<sup>433</sup> WRIGHT, D. (1972) *A review of Empirical Studies in the Psychology of Religion*. Warwickshire: Association for Religious Education. p.16.

<sup>434</sup> *ibid.* p.20.

<sup>435</sup> *ibid.* p.20.

It would be useful to establish the experiences of DSs running the TDPs to see whether there was any spiritual expression on the TDP and whether this generated conflict. It would also be interesting to see whether this was usually addressed by DSs, and how successful this had been.

An alternative to a student strongly expressing their beliefs in an exploration of the spiritual dimension, but one that would also create difficulties, was that they would not discuss their own spirituality because of a desire to fit in with their TDP group. Lips-Wiersma and Mills<sup>436</sup> identified that people did not often talk about their spirituality in the workplace and they felt that this self-censorship had many similarities to, for example, people who were gay or women expressing their real identity. Social penetration theory (Altman and Taylor<sup>437</sup>) proposed that the information people were most cautious about sharing was at the psychological level (i.e. attitudes, values, beliefs and feelings) as it was the most person-specific. People's spiritual beliefs often ranked as the most intimate of these and Lips-Wiersma and Mills<sup>438</sup> felt that as spiritual expression was at the heart of many people's sense of identity, its expression was likely to be perceived as risky. They<sup>439</sup> identified that participants in their research reported tensions between belonging to the group and self-expression. Lips-Wiersma and Mills did however believe that although encouraging spiritual expression was a challenging process, it was important for organisations and individuals to understand the process behind the self-censuring of spiritual expression if they were to be truly welcoming of diversity in all its forms in the workplace.

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<sup>436</sup> op.cit. p.183

<sup>437</sup> ALTMAN, I. and TAYLOR, D. (1973) Social Penetration: The Development of Interpersonal Relationships. In: LIPS-WIERSMA, M. and MILLS, C. (2002) Coming out of the closet: negotiating Spiritual Expression in the Workplace. *Journal of Managerial Psychology*, 17(3). p.188.

<sup>438</sup> op.cit. p.188.

<sup>439</sup> LIPS-WIERSMA, M. and MILLS, C. (2002) *ibid.* p.187.

Gregory<sup>440</sup> raised the question as to how far it was ethically right to explore this area and there was an issue as to how much permission the students had given DSs to do this, particularly on a course that aimed to develop them to become trainers. It was a difficult balance to strike between explorations that were acceptable in order to achieve the attitudinal development of students required in KUSAB, and explorations that were too personal and ultimately in breach of an individual's right to respect for private and family life (Article 8 of the Human Rights Act<sup>441</sup>). Calandra<sup>442</sup> identified that the area of spirituality in the workplace was a sensitive one and there were dangers if leaders were seen as pushing spirituality too strongly. He felt this was likely to run the risk of either turning employees off, or organisations having discriminatory claims being made against them. Again, it appeared beneficial to seek the views of students and DSs on what was currently explored on the TDP, and what they perceived it was acceptable to explore.

According to Ewen<sup>443</sup>, Rogers identified that the process of assisting students to focus on their self-actualised needs was likely to be a difficult process. He felt that there was often a conflict for people between their innate, actualising tendencies to develop their full potential and the learned ways they had developed for satisfying the demands of the self-concept. Ewen said that Rogers had suggested that only when the learned ways

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<sup>440</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.13.

<sup>441</sup> HUMAN RIGHTS ACT (1998) [Online]. Available: <http://www.hmso.gov.uk/acts/acts1998/19980042.htm> [Accessed 17/07/03].

<sup>442</sup> CALANDRA, B. (2003) Does your CEO's Spiritual Leadership go to far? *Human Resource Executive Magazine*. [Online]. Available: <http://workindex.com/editorial/hre/hre0101-4.asp> [Accessed 17/07/03]. p.2.

<sup>443</sup> op.cit. p.392.

were unified with the actualising tendencies, was the individually psychologically well-adjusted. He felt that when experiences highlighted incongruences between the learned ways of behaving and the actualising tendency, people were likely to defend against change by distorting or by blocking the incongruence from consciousness. Even if it were possible to work through these defences, it would require time and skill and need to be explored on a one-to-one basis. There was insufficient time on the current TDP to work with individuals on this area, which again pointed to the possible need for the TDP to be redesigned should a spiritual dimension be implemented on it. The above exploration would also require skilled facilitation and this raised the question as to whether all DSs were sufficiently skilled to facilitate this spiritual exploration. As Jacobi<sup>444</sup> identified:

*It is not without its perils, and the strictest control by the partner or therapist and by the patient's own consciousness as well is needed to safeguard the ego against the violently irrupting contents of the unconscious.*

Assagioli<sup>445</sup> described five critical stages in the process of spiritual realisation and he felt these could often be accompanied by neuro-psychological and even physical (psychosomatic) disturbances. In summary these were:

- 1) The crises preceding spiritual awakening – where the person felt a growing sense of dissatisfaction or feeling that something was missing in their life, which could develop into a sense of pointlessness of ordinary life. Assagioli<sup>446</sup> felt that the turmoil of this crisis could often produce physical symptoms such as exhaustion, nervous tension, depression and insomnia.

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<sup>444</sup> JACOBI, J. (1973) *The Psychology of C.G. Jung*. New Haven: Yale University Press. p.107.

<sup>445</sup> op.cit. p.116.

<sup>446</sup> ibid. p.119

- 2) The crises produced by spiritual awakening – He felt this could happen with people who had too sensitive a nervous system or where the spiritual energy had an overwhelming effect due to its suddenness and violence.
- 3) The reactions which follow spiritual awakening – A person may have found that their moral conscience was more finely honed and demanding and now judged themselves with greater severity and condemned themselves more damningly.
- 4) The phase in the transformation process – The energies and attention of people going through this phase could often be so absorbed in the struggle that they found it difficult to cope with the various demands of their personal life.
- 5) The ‘dark night of the soul’ – The characteristics of this phase could be an emotional state of deep depression, an acute sense of unworthiness, a lack of desire and a great reluctance to act.

Assagioli<sup>447</sup> identified that he had focused on the more painful and abnormal sides and hastened to add that this did not apply to everyone, and where they did occur, were temporary and more than compensated for by the periods of free-flowing energy and by the experience of being uplifted. However, Assagioli’s points raised again the questions of the permission to do this with TDP students and of the required skill level of the DSs. Time would be required to work through these issues on the TDP, should they arise, and whether this time could be justified in relation to the benefits that would result, were also factors to be taken into account. If time was not available for DSs to undertake a long exploration of issues that may be generated for students, then Assagioli’s points highlighted the possible need for support mechanisms, such as spiritual counselling

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<sup>447</sup> *ibid.* p.127.

services to be available to students outside of the classroom, and this would involve an additional cost for Centrex.

There were a number of arguments against including an exploration of the spiritual dimension on the TDP and some of these have been highlighted above. These included questions as to whether an exploration would inhibit a student's development, whether it would de-value other elements to the TDP or generate conflict, and whether students had given permission for DSs to facilitate this depth of exploration. The review also highlighted difficulties of time, required skill level of DSs, and the cost and availability of other support mechanisms that may be required for students. All these points were again collated and analysed further along with the other sub-sections in Section 3.5. Additional arguments to those identified in Section 3.2.1 for why spirituality on the TDP may assist with students' development will now be considered.

### **3.2.3 Spiritual development: Further arguments for inclusion.**

One of the forms of spirituality that has not been considered to a great extent in the review so far was the interpretation of spirituality as a separate developmental line (Wilber - Section 2.2.1). Zohar and Marshall<sup>448</sup> took this interpretation when they introduced the concept of spiritual intelligence (SQ) as another form of intelligence. Both Zohar and Marshall<sup>449</sup>, and Senge et al.<sup>450</sup> suggested that SQ was an important attribute for effective leaders, and this was another view that supported the assumption

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<sup>448</sup> ZOHAR, D. and MARSHALL, I. (2000) *SQ: Spiritual Intelligence, the ultimate intelligence*. London: Bloomsbury.

<sup>449</sup> *ibid.*

<sup>450</sup> SENGE, P., KLEINER, A., ROBERTS, C., ROSS, R., ROTH, G. and SMITH, B. (2000) *The Dance of Change: The challenges of sustaining momentum in Learning Organisations*. London: Nicholas Brealey Publishing. p.551.

made in this research that spirituality was something that people could develop from their own volition (Section 2.1). Zohar and Drake's<sup>451</sup> argument was that:

*Access to and engagement with our SQ engenders a more holistic approach...  
Every employee brings his/her whole self to work, but not all of it is shown,  
probably because not all of it is valued.*

Zohar and Marshall<sup>452</sup> felt an essential element to this form of intelligence was in leaders having a deep awareness and understanding of themselves. Zohar and Drake<sup>453</sup> suggested that leaders needed to be adaptable, spontaneous, innovative and inspirational, and that the freedom to behave in that way in today's uncertain environment needed a deep sense of security and courage. They argued that this security and courage came from individuals developing a deep level of self-awareness that was assisted by them gaining an understanding of their own spirituality. Chopra<sup>454</sup> and Guillory<sup>455</sup> also saw it as essential for effective leaders and managers to develop this deep awareness and self-understanding. The development of self-awareness had links to Emotional Intelligence (EQ) and Weidemanis (cited in Carrington<sup>456</sup>) linked EQ to the spiritual well-being of his workforce. EQ was popularised by Goleman<sup>457</sup>,<sup>458</sup>, and he argued that one of the five key competences here was self-awareness.<sup>459</sup>

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<sup>451</sup> op.cit. p.55.

<sup>452</sup> op.cit. p.285.

<sup>453</sup> op.cit. p.55.

<sup>454</sup> CHOPRA, D. (2002) How the West was Won. *People Management*, 24<sup>th</sup> October. p.30.

<sup>455</sup> op.cit. p.109.

<sup>456</sup> CARRINGTON, L. (2000) Capturing Hearts and Minds. *Training*. November. p.22.

<sup>457</sup> GOLEMAN, D. (1995) *Emotional Intelligence*. London: Bloomsbury.

<sup>458</sup> GOLEMAN, D. (1998) *Working with Emotional Intelligence*. London: Bloomsbury. p.48.

<sup>459</sup> GOLEMAN, D. (1998) *ibid.* p.48.



Rozell, Pettijohn and Parker<sup>460</sup> suggested that Goleman had provided much evidence on this competence and its positive relationship to individual and organisational success. Carrington<sup>461</sup> highlighted some research to suggest EQ was an important competence for police officers. Conger et al.<sup>462</sup> argued that teachers were leaders and this suggested that it was important to focus on self-awareness in the development of trainers for the police service. It indicated that it was important for trainers to know and understand themselves and their values, beliefs and attitudes before they could effectively go on to develop others. The development of SQ in trainers appeared to be another step beyond developing EQ and seemed to offer individuals the opportunity to gain a more holistic and deeper appreciation of both themselves and others than did the development of EQ on its own. Emotional development was already recognised to some extent on the TDP (see Section 1.2.3 and Objective 2.9 in Appendix A) and this research could have explored whether the current focus was sufficient, whether an exploration of the spiritual dimension provided students with a more holistic and deeper understanding of themselves and others than the current approach, and what difficulties this may have created.

Kelchtermans<sup>463</sup> identified the importance of spiritual awareness for teachers:

*...being a teacher is a job that strongly invokes the teacher as a person. In understanding something so intensely personal as teaching, it is critical we know about the person the teacher is. By implication therefore, it matters to*

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<sup>460</sup> ROZELL, E.J., PETTIJOHN, C.E. and PARKER, R.S. (2001) An empirical evaluation of emotional intelligence. The impact on Management Development. *Journal of Management Development*. 21(4). p.274.

<sup>461</sup> op.cit. p.23.

<sup>462</sup> op.cit. p.25.

<sup>463</sup> KELCHTERMANS, G. (1993) Teachers and their Career Story: A Biographical Perspective on Professional Development. In DAY, C., CALDERHEAD, J. and DENICOLA, P. (1993) *Research on Teacher Thinking: Understanding Professional Development*. London: Falmer Press. p.200.

*teachers themselves, as well as to their pupils, who and what they are. Their self-image is more important to them than in occupations where the person can easily be separated from the craft. What seems to be more important in the personal lives of teachers, in terms of the effect on their professional life, is a well-developed individual identity and a sense on connectedness to others beyond the self.*

Garrod<sup>464</sup> felt that it was also important for others' development that leaders understood spirituality:

*The most significant factor in generating appropriate learning was good leadership; leaders who could accept that for many people, work is used to express oneself; to self-actualise.*

However, Tischler, Biberman and McKeage<sup>465</sup> identified that Zwart had studied the correlation of a measure of spirituality (Hamilton Beazley Spirituality Assessment Scale) with a measure of work performance and found no relationship between spirituality and transformational leadership. Heron<sup>466</sup> argued that it was important to consider spiritual aspects when facilitating adult learning:

*The learner is a whole person, and the whole person needs to be involved in learning. Learning is extended from its traditional restrictions to the theoretical and applied intellect, into the domains of body awareness, feelings and attitudes, interpersonal relations, social and political processes, psychic and spiritual awareness.*

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<sup>464</sup> GARROD, J.P. (2001) *Spirit of Change: A Quest for the Heart of Quality*. Ph.D. diss., University of Hull. p.232.

<sup>465</sup> TISCHLER, L., BIBERMAN, J. and McKEAGE, R. (2002) Linking Emotional Intelligence, Spirituality and Workplace Performance. *Journal of Managerial Psychology*, 17(3). p.207.

<sup>466</sup> HERON, J. (1989) *op.cit.* p.13.

Jarvis<sup>467</sup> reinforced the importance of this spiritual element in education:

*Since man's religious quest begins with the individual, then the aims of adult education courses should relate to the facilitation of the growth of the participants and to assist them in discovering or re-discovering beliefs and ideas that they regard as relevant to their question of meaning.*

The points identified so far in this sub-section have highlighted further arguments to suggest that explorations of the spiritual dimension may be important in assisting TDP students to better understand and be able to connect with both themselves and others.

TDP students individually may already have explored aspects of the spiritual dimension on the TDP and this research needed to explore whether this was the case. According to Mezirow<sup>468</sup>, Cell had identified four distinct ways in which adult learning may occur:

1. Learning through meaning schemes - learning within the structure of previously acquired frames of reference.
2. Learning new meaning schemes - creating new meanings that were sufficiently consistent and compatible with existing meaning perspectives so as not to change existing ones fundamentally, even though they were extended.
3. Learning through transformation of meaning schemes - transformation that was initiated through reflecting on assumptions. A growing sense of the inadequacy of old ways of seeing and understanding meaning was experienced.

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<sup>467</sup> JARVIS, P. (1983) The lifelong Religious Development of the Individual and the place of Adult Education. *Lifelong Learning: The Adult Years*, 5(9). p.22.

<sup>468</sup> MEZIROW, J. (1991) *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass. p.93.

4. Learning through perspective transformation - becoming aware of specific presuppositions upon which distorted or incomplete meaning perspective was based and then transforming that whole perspective through a reorganisation of meaning. This was the most significant and challenging learning, involved profound changes and was often associated with a life crisis that impelled people to redefine old ways of understanding.

Mezirow<sup>469</sup> argued that it was important to generate type 3 or 4 learning if significant learning was to be achieved. As the TDP course encouraged students to consider their values and attitudes and how these influenced their actions, it was possible that some TDP students did learn in the more significant ways of types 3 and 4. The researcher felt this had the potential on the TDP to involve the questioning and exploration of essentially spiritual questions such as life's meaning and purpose, particularly as many people argued these were important consideration in people's lives. Frankl<sup>470</sup> for example asserted that the search for a sense of meaning was the primary motivational force in people's lives. He<sup>471</sup> reported a survey he had undertake in America that found that 78% of the 7,948 college students surveyed, said their first goal was finding a meaning and purpose to their life. Zohar and Marshall<sup>472</sup> felt the major issue on people's minds today was meaning. Jung<sup>473</sup> stated that:

*Among all my patients...over thirty-five – there has not been one whose problem in the last resort was not that of finding a religious outlook on life.*

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<sup>469</sup> *ibid.* p.5.

<sup>470</sup> FRANKL, V. (1984) *Man's Search for Meaning*. New York: Washington Square Press. p.121.

<sup>471</sup> FRANKL, V. (1984) *ibid.* p.122.

<sup>472</sup> *op.cit.* p.8.

<sup>473</sup> JUNG, C.G. (1933) *Modern Man in Search of a Soul*. London: Arc Paperbacks. p.264.

The potential for the TDP to prompt some students to reflect on their lives' meaning and purpose during the course seemed to be further increased if the developmental periods Knowles, Halton and Swaanson<sup>474</sup> showed Levinson had identified in a person's life were considered (Table 3.7).

Table 3.7 – Key development periods in a person's life (Levinson).

<b>Developmental period</b>	<b>Age Group</b>	<b>Task</b>
Age 30 transition	29 – 32	Reassesses life's structure
Midlife transition	40 – 45	Asks "What have I done with my life"

According to Knowles, Halton and Swaanson<sup>475</sup>, Levinson had suggested that a need to understand life's meaning asserted itself more at particular stages in people's lives. Although the ages of TDP students had not been recorded, it was likely that many were in the age ranges identified in Table 3.7. However, Stevens<sup>476</sup> saw that a more common pattern in contemporary society was that people's values were more centred on aspects of their daily lives. He<sup>477</sup> quoted research by Cottrell who interviewed a sample of people in Britain and found that there seemed to be little concern with overarching values and ways of making sense of reality of the kind offered by religion. Care needed to be taken in generalising the results of Cottrell's research however as it was limited both in number of participants (34) and lack of variety of sample type (professional middle-class).

Perhaps if the TDP had the potential to encourage Cell's type 3 and 4 learning in some students and this did involve them asking some spiritual-type questions such as the

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<sup>474</sup> KNOWLES, M., HOLTON, E. and SWAANSON, R. A. *The Adult Learner*. Texas: Gulf. p.173.

<sup>475</sup> *ibid.* p.173.

<sup>476</sup> STEVENS, R. (1997) *Understanding the Self*. London: Sage. p.205.

<sup>477</sup> STEVENS, R. (1997) *ibid.* p.205.

meaning and purpose of their life, then DSs had a responsibility to value and support this exploration in some way on the TDP course. It also had to be considered that if there was the potential for this questioning to occur with some TDP candidates, then it might also occur with the people TDP candidates would be training. If this were the case then perhaps TDP students not only needed to explore the issues for themselves, but also needed to be equipped to facilitate these issues with their students. This is explored further in Section 3.3 but again information was lacking on what currently occurred on the TDP in relation to explorations of this nature.

The review of literature in this particular sub-section has so far examined more reasons for exploring the spiritual dimension on the TDP and has considered the issue of meaning, and in particular whether it was important to provide the opportunity and space on the TDP to discuss issues that the course may generate for students in respect to meaning and purpose. The final part to this sub-section will explore the literature that suggested how an exploration of the spiritual dimension could be facilitated. Some points in connection with this have already been highlighted in Sections 2.2.1, 2.3 and 3.2.1, but there were more suggestions from other commentators to consider.

Whilst Maslow's views in Section 3.2.1 suggested a fundamental review of the TDP, Weaver and Cotrell<sup>478</sup> gave numerous examples of smaller, more subtle ways a spiritual focus could be introduced on the TDP. They suggested things like trainers: alerting students to everyday common occurrences; offering students choices in the work they did; encouraging students to bring their creativity to life; and encouraging co-operation. This approach fitted more with Wilber's 'general attitude' (Section 2.2.1) form of

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<sup>478</sup> WEAVER, R.L. and COTRELL, H.W. (1992) A Non-Religious Spirituality that causes students to clarify their Values and to respond with Passion. *Education*, 112(3). pp.426-526.

spirituality that a person may have at any stage in their development. Although some of these methods were no doubt already used on a TDP, how many and whether the underlying ethos behind them was present, had not been established.

Wilber<sup>479</sup> suggested that meditation could profoundly accelerate the unfolding of a given line of development and<sup>480</sup> allowed individuals to access the higher realms of development in a deliberate and prolonged fashion. Harung et al.<sup>481</sup> also indicated that meditation, and in particular Transcendental Meditation (TM), could be used successfully to facilitate higher stages of development. Dunham<sup>482</sup>, Schmidt et al.<sup>483</sup> and Tischler, Biberman and McKeage<sup>484</sup> all identified large numbers of studies that had reported significant benefits from using TM in this way. Heron<sup>485</sup> however felt that Jung had argued that meditation merely served to strengthen the grip of the ego on consciousness, and that what Westerners needed to do was to loosen this grip and become more open to the deep unconscious.

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<sup>479</sup> WILBER, K. (2001) op.cit. p.221.

<sup>480</sup> WILBER, K. (2000) *Integral Psychology. Consciousness, Spirit, Psychology, Therapy*. Boston: Shambala. p.15.

<sup>481</sup> HARUNG, H.S., HEATON, D.P., GRAFF, W.W. and ALEXANDER, C.N. (1996) Peak Performance and Higher States of Consciousness: A Study of World-Class Performers. *Journal of Managerial Psychology*, 11(4). p.6.

<sup>482</sup> DUNHAM, J. (1984) Stress in Teaching. In: McDERMENT, L ed. (1988) *Stress Care*. Surrey: Social Care Association. p.182.

<sup>483</sup> SCHMIDT, T., WILK, J., HEATON, D. and STEINGARD, D. (2000) Higher Education for Higher Consciousness. In: BILIMORIA, D. ed. (2000) *Journal of Management Education*, 24(5). October. p.595.

<sup>484</sup> TISCHLER, L., BIBERMAN, J. and McKEAGE, R. (2002) Linking Emotional Intelligence, Spirituality and Workplace Performance. *Journal of Managerial Psychology*, 17(3). p.206.

<sup>485</sup> HERON, J. (1998) *Sacred Science. Person-centred Inquiry into the Spiritual and the Subtle*. Ross-on-Wye: PCCS Books. p.74.

Blake<sup>486</sup> argued that explorations of the spiritual dimension could only be experiential. White<sup>487</sup> found that whilst spirituality was difficult, even impossible to teach, simply undertaking a process of exploration, as used in her cooperative enquiry, increased participants' understanding and awareness of the issues. In a module concerning spirituality that she had developed for the Manchester Palliative Care Education Forum, spirituality had been explored in an experiential and reflective way. She claimed this had provided the opportunity to nurture participants' own spirituality and had fostered shared understanding and support. The type of approach taken by White incorporated the points identified by Senge et al.<sup>488</sup> in Section 2.3 on the importance of providing people with the space, freedom and safety to bring their whole beings to work. The approach taken at Surrey University<sup>489</sup> with their Postgraduate Certificate in Spiritual Development and Facilitation offered a mixture of experiential and transformational learning, collaborative inquiry, and peer-supported learning processes. In the additional information provided about this programme, Surrey University<sup>490</sup> said:

*Holistic education implies a balance of attention and change at the behavioural, cognitive, emotional, intuitive, and spiritual levels. It requires both an inward focus on the participant's own development and an outward view to understand the contemporary needs and movements in spiritual awareness in groups and societies and to explore ways of facilitating change in these environments.*

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<sup>486</sup> op.cit. p.450.

<sup>487</sup> WHITE, G. (2002) *Soul Medicine: The Multidisciplinary Team and Spiritual Care*. Unpublished paper. p.6.

<sup>488</sup> SENGE, P., KLEINER, A., ROBERTS, C., ROSS, R., ROTH, G. and SMITH, B. (2000) *The Dance of Change: The challenges of sustaining momentum in Learning Organisations*, London: Nicholas Brealey Publishing. p.551.

<sup>489</sup> UNIVERSITY OF SURREY (2002b) *Postgraduate Certificate in Spiritual Development & Facilitation*. [Online]. Available: [www.surrey.ac.uk/Education/fsd/index.htm](http://www.surrey.ac.uk/Education/fsd/index.htm) [Accessed 17/07/03].

<sup>490</sup> UNIVERSITY OF SURREY (2003) *Postgraduate Certificate in Spiritual Development & Facilitation*. Programme Information Notes. p.7.



This offered an approach that may have been appropriate to any exploration of the spiritual dimension on the TDP and needed further investigation in this research.

That completes the third sub-section and also draws the second of the sections in this chapter to a close. The whole section has looked at whether a spiritual exploration would assist a TDP student's development. It has considered Maslow's theories, together with a range of other commentators who either supported, or challenged the relevance of an exploration of the spiritual dimension on the TDP. It has ended with a look at how explorations of the spiritual dimension could be facilitated. The review identified numerous gaps in current research and raised many questions that needed to be considered. For clarity these have been collated and further analysed in Section 3.5 and will be discussed further there.

### **3.3 SUPPORTING THE SPIRITUAL NEEDS OF STUDENTS.**

Another reason to explore the spiritual dimension on the TDP that was highlighted in the previous section was to look at how TDP students offered spiritual support to the people they would be training. This was already done to some extent in the cross-cultural communications input on the TDP (Objective 5.7 of Appendix A), but research was examined in this section to help ascertain whether this should be done.

Pate and Bondi<sup>491</sup> researched counsellor education in America and argued that religious issues were an important part of the cultural background that clients brought to counselling and so students needed to be taught the importance of religious beliefs in

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<sup>491</sup> PATE, R. and BONDI, A. (1992) Religious Beliefs and Practice: An integral aspect of Multicultural Awareness. *Counsellor Education and Supervision*, Vol.32. p.109.

the lives of their clients. Sheridan and Hemert<sup>492</sup> used a quantitative questionnaire to look at whether training in spirituality and religion should be included in social worker training in America. Sheridan and Hemert said that 82.9% of respondents reported an interest in taking a course focused on religion and spirituality in social work practice. They asked respondents to choose between two rationales for including spirituality in the curriculum. The first asserted that religious and spiritual beliefs and practices were part of multicultural diversity and as such, social workers should have knowledge and skills in this area to work effectively with diverse client groups. The second rationale took the position that spirituality was an important dimension of human existence. A large percentage of the respondents 'agreed', or 'strongly agreed' with both rationales (92.8% for the first rationale, 71.6% for the second). However, these questions were presented as leading questions to the respondents, which could have influenced the results and was suspected as being illustrative of the researchers' bias towards the subject. There were also some technical terms within the questions asked - for example '*There is a transcendent or divine dimension*' - and it was questionable whether all respondents would have fully understood what the terms that were used meant.

Another study reported in Sheridan and Hemert<sup>493</sup> looked at the relevance of training in religion and spirituality to social work education. This research explored the views of 328 social work practitioners through quantitative questionnaires. The practitioners reported that on average one third of their clients presented religious or spiritual issues at some point. Many of the social work respondents said they used religious or spiritual orientated interventions in their practice: 67% helped clients clarify their

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<sup>492</sup> SHERIDAN, M.J. and HEMERT, K. (1999) The role of Religion and Spirituality in Social Work Education and Practice: A survey of Student Views and Experiences. *Journal of Social Work Education*, 35(1). p.125.

<sup>493</sup> *ibid.* p.126.

religious or spiritual values and 65% used religious or spiritual language or concepts with their clients, although the researchers did not specify what these were. West<sup>494</sup> said that Swinton had reported interest from counselling trainees to the inclusion of spiritual awareness in the training they received. This study was in relation to counselling (an area perhaps more linked with this research as the TDP included a one-day input on counselling skills) and was undertaken at Keele University in the UK. Consequently, the possibility of generalising the findings to the TDP was stronger than in some of the American social work studies mentioned.

Another study from the UK was by West<sup>495</sup> who carried out semi-structured interviews with 19 psychotherapists who were Quakers. He found 83% of interviewees felt their spiritual background helped them to understand their clients' spiritual journey better and 67% felt it gave them something extra when working. The research identified that 22% of those interviewed felt there was a conflict when a therapist's spiritual values were different to their clients' values and practices, although West<sup>496</sup> did not elaborate on the details of what this conflict was. He did mention that one of the difficulties reported by the therapists was in counselling people with fundamentalist religious beliefs, although he did not expand on what the therapists meant by the term 'fundamentalist'. No perceptions from the therapists' clients were reported in this research. The interview sample were all Quakers, meaning they may have been more likely to extol the positive virtues of their faith, and West was also a Quaker and so potentially more closely related to a Quaker point of view.

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<sup>494</sup> WEST, W. (1998) Developing practice in a context of Religious faith: A study of Psychotherapists who are Quakers. *British Journal of Guidance and Counselling*, 26(3). p.365.

<sup>495</sup> WEST, W. (1998) *ibid.* p.373.

<sup>496</sup> WEST, W. (1998) *ibid.* p.371.

Ross<sup>497</sup> suggested that nursing staff who were more aware of the spiritual dimension in their own lives were more able to recognise and respond to the spiritual needs of their clients. White<sup>498</sup> confirmed this view in her cooperative inquiry research, again related to nursing. Walsh and Vaughan<sup>499</sup> suggested that states of consciousness may have exhibited what they called 'state specificity' or 'state specific limitation'. This meant that what was learned or understood in one state of consciousness may be less easily comprehended in another, and implied that the ability to appreciate and understand transpersonal experiences may depend on the extent of one's experience of these states. It raised again the required skill and experience level of the DSs and the question as to whether they needed to be aware of the spiritual dimension in their own lives before they were able to facilitate an exploration of the spiritual dimension with the TDP students. This was another area that could be explored further in this research.

This completed the section looking at the spiritual support TDP students may need to give to their students, and how much this question needed to be explored on the TDP. Again the points have been taken forward to Section 3.5 where along with the other sub-sections they will be analysed further. The next section looks at material that gave an indication as to the most appropriate strategy for implementing spirituality on the TDP.

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<sup>497</sup> ROSS, L. (1997) The Nurse's Role on Assessing and Responding to Patients' Spiritual Needs. *International Journal of Palliative Nursing*, 3(1). p.41.

<sup>498</sup> WHITE, G. (2002) *Soul Medicine: The Multidisciplinary Team and Spiritual Care*. Unpublished paper. p.5.

<sup>499</sup> WALSH, R. and VAUGHAN, F. ed. (1993) *Paths Beyond Ego. The Transpersonal Vision*. London: Sage. p.9

### 3.4 IMPLEMENTATION STRATEGIES

If this research revealed that an exploration of the spiritual dimension would prove beneficial on the TDP, then it also needed to consider the most appropriate strategy for its implementation. This section reviewed the literature that offered guidance on how spirituality might be implemented in organisations. It looked at possible strategies that could be used and what areas needed to be explored further in this research.

Mitroff and Denton<sup>500</sup> identified something of a paradox in relation to an organisation's focus on spirituality that may govern how successful any implementation of spirituality was. They suggested those organisations that practiced spirituality in order to achieve better results actually undermined both its practice and its ultimate benefits. They argued that to reap the positive benefits, spirituality in the workplace had to be practiced for its own sake. They said that if one practiced spirituality without regard to profits then greater profits could result. Mitroff and Denton<sup>501</sup> also found that the people they interviewed did not want to compartmentalise their lives, and they felt people's spiritual quest was a never-ending struggle and to confine this to evenings and weekends violated people's sense of identity and of being a whole person. As Gibran<sup>502</sup> said:

*Is not religion all deeds and all reflection,  
And that which is neither deed nor reflection,  
but a wonder and a surprise ever springing in the  
soul, even while the hands hew the stone or tend  
the loom?*

*Who can separate his faith from his actions, or*

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<sup>500</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America – a hard look at Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey – Bass inc. p.xv.

<sup>501</sup> *ibid.* p.xv.

<sup>502</sup> GIBRAN, K. (1980) *The Prophet*. London: Heinemann. p.90.

*his belief from his occupations?  
Who can spread his hours before him, saying,  
“This for God and this for myself; This for my  
soul and this other for my body”?*

Paslawska<sup>503</sup> concluded from her research into spirituality in the workplace that:

*many people would welcome the opportunity for dialogue and challenge and at the very least, confirmation in the public sphere that spirituality is important and a human need worthy of greater recognition than present modern life seems to offer.*

In looking at possible approaches to implementation, Mitroff and Denton<sup>504</sup> identified one difficulty in that they found many people they interviewed were terribly afraid even to use the word spirituality in their workplace. This was also found by Lips-Wiersma and Mills<sup>505</sup> who suggested that:

*...the issue was not one of introducing spirituality into the workplace but of understanding why spirituality is not always expressed in the workplace.*

This again pointed to the need identified in Section 2.3 by Senge et al.<sup>506</sup> for providing people with the space, freedom and safety to bring their whole beings to work. Conger et al.<sup>507</sup> reported that respondents felt spirituality was a very private issue and West<sup>508</sup>

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<sup>503</sup> PASLAWSKA, K. (1999a) *Spirituality at Work Research*. Unpublished research findings. p.1.

<sup>504</sup> op.cit.

<sup>505</sup> LIPS-WIERSMA, M. and MILLS, C. (2002) Coming out of the closet: negotiating Spiritual Expression in the Workplace. *Journal of Managerial Psychology*, 17(3). p.183.

<sup>506</sup> SENGE, P., KLEINER, A., ROBERTS, C., ROSS, R., ROTH, G. and SMITH, B. (2000) *The Dance of Change: The challenges of sustaining momentum in Learning Organisations*, London: Nicholas Brealey Publishing. p.551.

<sup>507</sup> op.cit. p.204.

said that Hay had commented that people who reported religious experiences feared that they would be considered mad. This research needed to establish whether students did express their spirituality on the TDP, and if not, what the reasons for this were. If they were afraid to use the term, then perhaps one approach that could be considered for implementation would be to use other ways to address the same issues. Words in the definition of spirituality in the workplace used in this research (Section 2.2) like *'contribute to society', 'care and compassion', 'integrity', 'true to themselves and others'* and *'values'*, had links to ethics and morals. According to Conger et al.<sup>509</sup>, Kamungo and Mendonca had identified these as important elements to the spiritual dimension, although Conger et al.<sup>510</sup> argued that spirituality was about more than ethics. Morals and ethics seemed to be more commonly accepted and used terms within the police. Ethics was something that had been explored on a previous diversity course at Centrex and a research project into the relevance of ethics to TDP students by Turnbull<sup>511</sup> recommended that a more focused ethical element should be included on the TDP course. Perhaps these links could be utilised in the introduction of spirituality. Another possibility was to use the term *'self-actualisation'* which was already a term used to a limited extent on the TDP in relation to Maslow's hierarchy of needs. These possibilities needed to be explored further in this research.

A number of strategies were highlighted from the literature that could be used to implement spirituality on the TDP and the most appropriate one needed consideration in

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<sup>508</sup> WEST, W. (1997) *Integrating Counselling, Psychotherapy and Healing: an inquiry into Counsellors and Psychotherapists whose work includes Healing*. *British Journal of Guidance and Counselling*, 25(3). p.295.

<sup>509</sup> CONGER, J.A. and ASSOCIATES. (1994) *Spirit at work: Discovering the spirituality in Leadership*. San Francisco: Jossey-Bass. p.186.

<sup>510</sup> *ibid.* p.23.

<sup>511</sup> TURNBULL, N.J. (2003a) *Ethics in Police Training*. MA diss., Leeds Metropolitan University.

this research. The first possibility was to implement spirituality on the TDP in isolation. This seemed relatively easy and straightforward; it would not be time consuming or resource intensive and would allow an input on spirituality to be specifically tailored to the needs of the TDP students. This strategy linked to Guillory's<sup>512</sup> emphasis on taking individual responsibility for implementing spirituality, which he suggested should be done in small steps. However, it would then require TDP students to implement the learning from these explorations into their workplace. Gregory<sup>513</sup> felt that this type of approach that educated solely from below and expected students to become change agents when they had little power to do so was in some ways un-ethical. The second option was to implement spirituality on another course. This research therefore needed to establish whether the TDP was the most suitable course in which to introduce spirituality. The third approach was to introduce spirituality onto the TDP, but as part of a higher-level, organisation-wide strategy to introduce more of a focus on spirituality in the police service. This approach addressed Oakley's<sup>514</sup> concern over a training-led programme of change whose weaknesses he felt had been previously exposed in the police. Oakley<sup>515</sup> argued that training needed to support the wider police ethos and any change at that level, not be the catalyst for it. This third option was the strategy Guillory<sup>516</sup> described for integrating spirituality into organisations and he<sup>517</sup> provided a

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<sup>512</sup> op.cit. p.207.

<sup>513</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.9.

<sup>514</sup> OAKLEY, R. (1994) *The Police and Black People: The Training Response*. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.102.

<sup>515</sup> *ibid.* p.102.

<sup>516</sup> op.cit. p.22.

<sup>517</sup> GUILLORY, W.A. *ibid.* p.235.



model for how to do this. The HMIC<sup>518</sup> also tended to point to the use of this type of strategy and highlighted the dangers that had to be considered<sup>519</sup>:

*Training as a function, has often been seen within the police service as having a separate, 'removed from reality' identity, and not necessarily as a key enabler of operational policing.*

The disadvantage with this strategy however was that it was a very large initiative, which would take a considerable amount of time and commitment to implement effectively. The most appropriate of these strategies needed further consideration in this research. The final section in this chapter will now describe the analysis that took place on the main points that were highlighted from the review. Conclusions will then be drawn and the specific objectives of this research identified.

### **3.5 ANALYSIS AND CONCLUSIONS FROM THE LITERATURE REVIEW.**

This review has considered four areas that were felt to be important in the introduction of a spiritual exploration on the TDP. The first section, Section 3.1, looked at the broader issues in the police service and considered how these impacted on the exploration of a spiritual dimension on the TDP. It used Harung et al.'s typology to consider the compatibility between spirituality and the police organisation's way of operation, and looked at whether there was a particular type of organisation where the spirituality of its employees was nurtured more successfully.

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<sup>518</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.54, p.74 and p.103.  
<sup>519</sup> HM INSPECTORATE OF CONSTABULARY (2003) ibid. p.103.

Due to the focus of this research, the wider policing context could only be pursued so far, however this exploration provided an indication that experiences in operational policing and the police's operational culture had the potential to impact significantly on students joining the TDP, particularly as students who joined the TDP generally came from an operational role and returned to this after their secondment into training. As a result, the researcher felt that these experiences might impact on explorations of the spiritual dimension on the TDP. The issues highlighted in this section also revealed that spirituality might be relevant to the wider policing environment as well as to the TDP, and showed that the compatibility between spirituality and the organisation's way of operation was another issue that was likely to impact on the decision as to whether to explore spirituality on the TDP. Overall this section of the review highlighted that it was important that the empirical research took a systemic approach and investigated the impact of the wider police service on the TDP.

The second section, Section 3.2, looked at whether an exploration of the spiritual dimension would assist a TDP student's development. Sub-section 3.2.1 began by exploring Maslow's hierarchy of needs and the question of self-actualisation. Through the process of exploration it was emphasised that this research took the view that Maslow's self-actualised level could contain a transcendent dimension. However, as both Wilber and Heron illustrated (Section 2.2.1), this was only a start to the spiritual dimension - to the journey of the inward arc of the superconscious in Wilber's model (Figure 2.2, Section 2.2.1), and both showed that spiritual development could go much further than Maslow's self-actualised level. However, what had to be born in mind in this research was the context in which it was being undertaken, and the overall goal of the TDP under investigation. This was too quickly and cost effectively enable people new to training to become effective trainers for the police service, not to produce people

who had actualised their highest potentials. If more of an exploration of the spiritual dimension was relevant, this research needed to investigate where TDP students were on Maslow's hierarchy, where they were on a spiritual journey, and how far along this spiritual journey it was feasible and ethical to travel with them during the TDP course.

Taking into account this overall goal of the TDP, the time available, the potential impact of operational experiences on some TDP students, the researcher's experience, and the pragmatic need to focus the research, it was decided that the possibilities raised in Section 3.2.3 for using Transcendental Meditation as a way of facilitating higher stages of development should not be pursued further in this research.

This section identified some potential advantages, both for the individual and the police service, from a TDP student operating at the level of self-actualisation and a number of potential dangers that could result if this area were explored. Section 3.2.1 identified some evidence to suggest that: self-actualisation was the primary focus for many people today; the self-actualised level in Maslow's hierarchy could contain a transpersonal dimension and was one aspect to the spiritual dimension; a spiritual exploration may result in more people operating at a self-actualised level; and that the characteristics of a self-actualised person had many similarities to a spiritually intelligent one. It also provided some indications that an exploration of self-actualisation and the spiritual dimension may encourage people to become more self-actualised and so develop the favourable characteristics identified in Tables 3.2 to 3.5 (Section 3.2.1). If this were the case then there may be benefits from this exploration, both for individuals in their role as police trainers, and for the police service. The characteristics in Table 3.2 to 3.5 identified many of the attitudinal attributes being strived for on the TDP, particularly Maslow's points 2, 4, 6, 7, 9, 10, 11, 12 and 13 in Table 3.2 and the need to be

unprejudiced and operate in an ethical way. The researcher felt that there were many weaknesses in Maslow's theories, there was much to question about his hierarchy and there were some tenuous links with little research evidence to support. Ewen<sup>520</sup> also said that Maslow's theories had many confusions and contradictions in them and many of the theoretical constructs were vague, equivocal and untestable. Some support had been evidenced (see Zohar, Lips-Wiersma and Mills, Krishnakumar and Neck, Rowan, Torbert and Loevinger above), for the fact that self-actualised people possessed the characteristics Maslow identified (Table 3.2), but Pfeiffer<sup>521</sup> felt that there was little empirical support for this. However, Daniels<sup>522</sup> pointed out that any theory of self-actualisation could only ever be partially accurate, and always to some extent vague and incomplete. Daniels suggested that the most that could be hoped for from any theory was that it provided a stopgap position, a signpost to the next way station and provided some guidance and support for those seeking fulfilment. The researcher argued that Maslow's theory of self-actualisation had the potential to do this in police training particularly as it: was relatively straightforward; was well known in the police; was an important and accepted part of the TDP course; and raised some crucial aspects in relation to the spiritual dimension and the development of effective trainers for the police service. The researcher argued that there were weaknesses in Maslow's theories but they did seem to have the potential to provide a way to open up some of the issues within the police and begin an exploration of the spiritual dimension on the TDP. However, this review also identified gaps in the current research and this suggested that an exploration of the experiences of TDP students would greatly assist with an

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<sup>520</sup> op.cit. p.435.

<sup>521</sup> PFEIFFER, J.W. ed. (1991) *Theories and Models in Applied Behavioural Science: Volume 1*. San Diego: Pfeiffer and Company. p.247.

<sup>522</sup> DANIELS, M. (2001b) *The Myth of Self-Actualization*. [Online]. Available: <http://www.mdani.demon.co.uk/archive/MDmyth.htm> [Accessed 14/01/04]. p.4.

understanding of whether Maslow's theories were relevant to the development of students on the TDP.

As Maslow's hierarchy was already included on the TDP, there was a possibility that an aspect of the spiritual dimension was already being examined on it. However, the extent to which self-actualisation and its implications were considered or developed whilst on the TDP, both by DSs and students themselves, had not been evaluated and was worthy of exploration in this research. Were students primarily motivated by trends to self-actualise on the TDP course? If they were, then did this include a transcendent dimension and had all the lower needs in Maslow's hierarchy been met? Had the current course played any part in meeting lower needs or assisted students to operate at a self-actualised or transcendent level? If students had operated at a self-actualised level on the TDP then were any of the benefits claimed by Maslow demonstrated? If this did occur, how was it done - were they things that could be taught or did individuals focus on these areas naturally as they were internally driven to focus on satisfying the next level of needs in the hierarchy? These were all potential questions that could be explored further in this research.

The claims Maslow made in relation to B-values being ultimate satisfiers and his links to metapathologies also seemed significant for the police service where the potential was identified for operational policing to inhibit some people's achievement of these values. The links Maslow identified here were difficult to prove and only a small amount of evidence had been found to support his claims. However, it might have explained some of the reported benefits of focusing on spirituality in the workplace and provided one indication of how the operational police culture may impact on the TDP. Maslow's B-value theory seemed to have offered another possible reason to focus on

spirituality on the TDP and needed to be investigated further in this research. Did the DSs or TDP students exhibit any of the behaviours described in Table 3.6? Did they report a desire to satisfy the B-values? Maslow<sup>523</sup> believed that the goal of psychologically healthy teachers should be to produce movement towards the B-values in their students. Were attempts made on the TDP to meet any B-values? Again no research had been undertaken specifically in relation to the TDP to be able to answer these questions.

Section 3.3 looked at another reasons for exploring spirituality on the TDP, and considered the possible support that trainers may need to offer their students in this area. Research was identified that suggested explorations of the spiritual dimension in training was important, and highlighting that it may be necessary to explore with TDP candidates how they could support the spiritual needs of their students. It also identified a gap in current research, particularly in the kinds of things that were currently covered in that area on the TDP. The fourth section in this chapter then looked at strategies that could be used to implement spirituality on the TDP and identified further questions that needed to be explored in this research.

A weakness in this review was that only a limited examination of the police service took place, and this focused on three aspects to the negative operational culture (although see further discussion of this issue in Section 6.2.1). The review paid some attention to the experiences in other professions, such as the medical profession, the army, or the fire service, but this was not followed up in the empirical research. However, it was important to focus this research so that it was manageable in the timescale and with the resources available. Expanding the research into the wider police service and other

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<sup>523</sup> MASLOW, A.H. (1993) op.cit. p.132.

organisations would have been a much larger task for a sole researcher. It could be argued that another weakness in the review was the emphasis placed on the work of Maslow. Section 2.2.3 highlighted that Twigg, Wyld and Brown<sup>524</sup> identified the Humanistic category was only one of three forms of spirituality and yet there has been a greater focus on this area than the other two categories. However, the researcher felt that as the TDP was based on a humanistic approach, and already included Maslow's hierarchy, this area provided a powerful conceptual underpinning for the research and the training and was more likely to be accepted in the policing environment. The researcher also began this literature review with little experience of spirituality in the workplace. As more literature was explored and as this research progressed, so his appreciation and understanding of the issues grew. In the writing up of the research he felt that really he had come to know the place for the first time, and so there may have been some difference if he was to review the literature again.

One of the things that stood out strongly from this whole review was a lack of understanding of what was currently covered on the TDP in relation to the spiritual development of students. How both DSs and students interpreted and felt about the whole spiritual dimension was unclear. This lack of understanding of the current picture identified that the first stage in this research had therefore to begin by gaining a clearer picture on these facts.

The review also highlighted strategies that could be used to investigate this area and methodological and ethical strengths and weaknesses which needed to be taken into account in this research. Some common issues highlighted in this review that were

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<sup>524</sup> op.cit. p.2.

taken into account were: the danger of bias and the need to consider the issues objectively; difficulties generated when only a small number of perceptions were gathered; need to maintain a cultural sensitivity, potential for respondents' replies to be influenced by social desirability; and ensuring validity of the research.

### **3.6 RESEARCH QUESTION**

The research question was developed as a result of the literature review detailed in Chapters 2 and 3. As explained at the commencement of this chapter, the question was a broad one that reflected the constructivist paradigm of the study, and became more focused as the participants contributed their perceptions to the research.<sup>525</sup> The research question was:

***Should an exploration of some aspect of the spiritual dimension form part of the residential phase of the Trainers' Development Programme?***

A comprehensive answer to this question was expected to involve consideration of the following:

- The strategy for implementation.
- An indication of the types of aspects to the spiritual dimension that could be explored on the TDP.
- How the exploration should take place.
- Implications for the TDP in terms of time.
- Who should facilitate the exploration on the TDP course
- What further research was required.

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<sup>525</sup> ROBSON, C. (2002) *Real World Research*. 2<sup>nd</sup> ed. Oxford: Blackwell. p.27.



In assisting to answer the research question the review established that more information had to be obtained. The information required has been summarized into the five areas identified below:

1. **Interpretation of spirituality.** To establish how people involved in the TDP interpreted the term spirituality, and how they recognised this dimension in their own lives. Then to look at the implications of these findings for the implementation of a spiritual dimension on the TDP.
2. **Spirituality and the police service.** To consider the demands of operational police work and how officers coped with these. The relevance of spirituality to police work, the compatibility between spirituality and the way the police organisation operated and was managed, and the implications of these findings.
3. **Operational policing and the training role.** To consider the differences between operational duties and the training role, and the implications of these differences. In addition, look at the effect operational policing had on police officers joining a TDP and again the implications of these findings.
4. **Relevance of spirituality to the TDP.** The key questions that needed to be answered in this area were: What had the DSs' experiences of exploring any aspects of the spiritual dimension with students on the TDP been? How often did students reach the self-actualised level during the TDP and what were the reasons for this? Did students express their spirituality or reveal examples of peak-experiences? Did DSs or TDP students demonstrate any negative behaviour that could be attributed either to being a non-peaker, being self-actualised, having a form of spirituality, or

as a result of a deprivation of B-values? Were any of the positive characteristics to self-actualised people developed on the TDP and what other benefits did a spiritual exploration offer to a TDP student's development as a trainer for the police service? What difficulties was an exploration likely to generate, and how could these be overcome?

- 5. Delivery of a spiritual exploration on the TDP.** To consider: how the spiritual dimension should be explored; how deep this exploration should go on the TDP; whether all DSs were able to facilitate a spiritual exploration on the TDP and if not, how the issue could be managed. Also look at the need for other support mechanisms for TDP students and how an exploration of the spiritual dimension on the TDP should be implemented.

That ends the second of the two chapters that have outlined the literature that has been reviewed in the course of the research. This review provided a greater sensitivity to the issues that may have arisen in the empirical research and has focused it to areas to be investigated. The review has ended by outlining the research question that guided the research together with five areas that needed to be investigated further in order to answer this question. The thesis now moves on in the next chapter to look at how the research question was best answered.

## **CHAPTER 4 – METHODOLOGY**

This chapter looks at how the research question was best answered and outlines the methodological issues that were considered. The research process contained an inductive, iterative element, where the initial data collected were used to inform a second phase of research. After the first section, which outlines the researcher's assumptions and details the paradigm these assumptions reflected, the chapter is laid out chronologically to reflect the iterative nature of the study. Section 4.2 provides information about the first phase of research. It details the methodologies that were used to collect the data, how this process was managed, and how the data were analysed. Section 4.3 then goes on to outline the methodology, practical considerations and data analysis for the second phase of research. The chapter ends by identifying the key problems in the approach taken in the research.

### **4.1 METHODOLOGICAL CONSIDERATIONS**

#### **4.1.1 Research Paradigm**

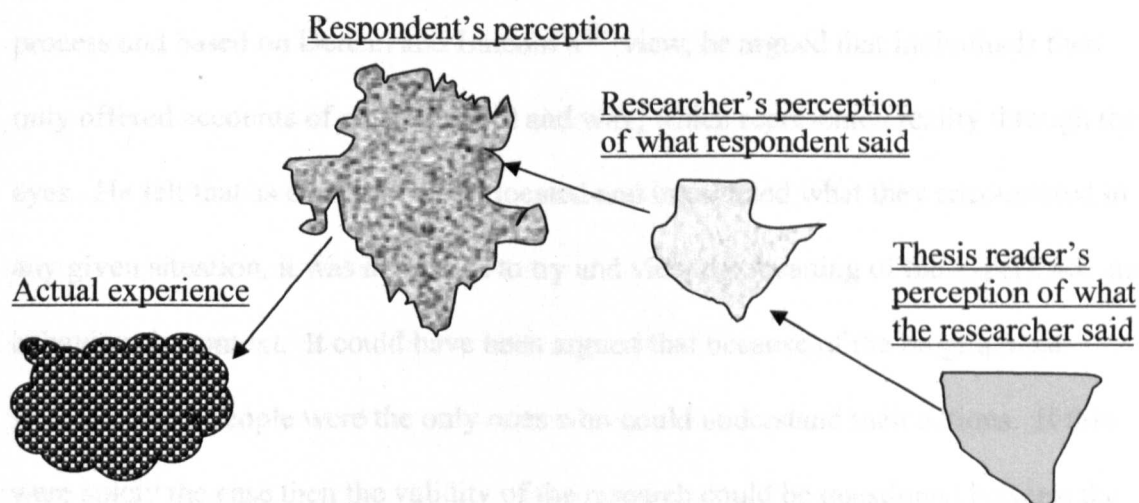
Hussey and Hussey<sup>526</sup> defined the term paradigm as the progress of scientific practice based on people's philosophies and assumptions about the world and the nature of knowledge. As the sole researcher for this study, the researcher's philosophies and assumptions were reflected in the way the research was designed, in the way data were collected and analysed, and in how this thesis was written. This section therefore begins by making these assumptions and any biases explicit so the impact of them could be assessed and managed.

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<sup>526</sup> HUSSEY, J. and HUSSEY, R. (1997) *Business Research: A Practical Guide for Undergraduate and Postgraduate Students*. New York: Palgrave. p.47.

The processes involved in this research consisted of the elements shown in Figure 4.1

Figure 4.1 – Elements involved in the research process.



The researcher's assumptions on the reality and relationships between the elements shown in Figure 4.1 described the research paradigm. Using Moustakas<sup>527</sup> suggestion that people's perceptions were the 'source that cannot be doubted', the researcher argued that it was the respondents' perceptions that were the key in this research because those perceptions were the ones that would have an influence on both that person's, and others' future actions and attitudes. This research therefore aimed to capitalise on the benefits of the researcher being from within the organisation to describe, and gain some understanding of, respondents' perceptions. By taking this approach, the researcher argued that a much richer and more accurate appreciation of the issues in implementing an exploration of the spiritual dimension on the TDP was gained.

<sup>527</sup> MOUSTAKAS, C. (1994) *Phenomenological Research Methods*. London: Sage. p.52.

Using what Schutz<sup>528</sup> termed their 'biographical situation', the researcher argued that each individual located and interpreted what they encountered in any given situation, and as such, there was no single absolute account of social reality. He felt the topic could only be understood by examining the perceptions of the people involved in the process and based on Denzin and Lincoln's<sup>529</sup> view, he argued that individuals then only offered accounts of what they did and why, which represented reality through their eyes. He felt that as each individual located and interpreted what they encountered in any given situation, it was important to try and view the meaning of the experience and behaviour in context. It could have been argued that because of the biographical situation these people were the only ones who could understand their actions. If this were solely the case then the validity of the research could be questioned because the researcher would be interpreting things from his own situation, not from that of the people involved. However, the researcher used Schutz's<sup>530</sup> argument that only a part of people's knowledge of the world originated within their own personal experience. Schutz<sup>531</sup> believed that the greater part of the knowledge of everyday life was socialised in many respects: socially rooted, socially distributed, and socially informed. The researcher therefore argued that because he had a similar cultural socialisation, common language and common way of formulating thoughts<sup>532</sup> to those he studied, he was able to have some understanding of their behaviour and views. However, as Schutz<sup>533</sup> identified, this was only in particular situations and then only fragmentally and it was

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<sup>528</sup> SCHUTZ, A. (1971) *Collected Papers I: The Problem of Social Reality*. The Hague: Martinus Nijhoff. p.60.

<sup>529</sup> DENZIN, N.K. and LINCOLN, Y.S. (1998) *Collecting and Interpreting Qualitative Materials*. London: Sage. p.24.

<sup>530</sup> op.cit. p.13.

<sup>531</sup> ibid. p.61.

<sup>532</sup> MUELLER-VOLLMER, K. ed. (2000) *The Hermeneutics Reader*. New York: Continuum. p.82.

<sup>533</sup> op.cit. p.60.

inevitable that the researcher's observations were subjective and different to those of the participants because at times he would have used a different biographical situation to interpret what had been conveyed.

A quantum view argued that human observation influenced the behaviour of inanimate particles and Shelton, McKenna and Darling<sup>534</sup> identified research that they say indicated that at least 80% of all that was seen externally was internally generated by the mind. If this observation was correct then it illustrated the subjectivity of observations in this study. The researcher recognised therefore that he formed an integral part of the research from which he could not detach himself, or his values, and suggested that his interactions had influenced the research outcomes.

From the views expressed above, three important assumptions could be drawn out which underpinned the research (Wilber<sup>535</sup>):

1. Reality was not in all ways pre-given, but in some significant ways was a construction, an interpretation (constructivism).
2. Meaning was context dependant (contextualism).
3. Cognition should not unduly privilege one single perspective (integral aperspectivism).

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<sup>534</sup> SHELTON, C.D., MCKENNA, M.K. and DARLING, J.R. (2002) Quantum Organisations: Creating Networks of Passion and Purpose. *Unpublished paper presented at the Managing the Complex IV 2002 Conference*. August 30<sup>th</sup>. p.10.

<sup>535</sup> WILBER, K. (2000) *Integral Psychology. Consciousness, Spirit, Psychology, Therapy*. Boston: Shambala. p.162.

According to Robson<sup>536</sup>, constructivism was one of the many labels used to denote the current state of qualitative research. However, Wilber<sup>537</sup> identified four different approaches to the knowledge quest, and argued that no one approach would reveal all the answers and claimed it was necessary to value all four positions in an integral approach. He said there was an internal, subjective approach and an external, objective approach. Each of these could then be divided - into a focus on the individual or a focus on the collective - to give the four approaches shown in Figure 4.2.

Figure 4.2 – Wilber’s<sup>538</sup> four approaches to a knowledge quest

Internal Individual	External Individual
Internal Collective	External Collective

The researcher adopted Wilber’s integral suggestion in this research and whilst the research predominantly used a constructivist approach and focused on the individual and collective subjectivist (internal) experience, it also brought in an external (objective) position when appropriate. This could be detected through the Phase two research detailed in Section 4.3; by the incorporation of a systemic approach (Wilber<sup>539</sup>) as detailed in Section 3.0; and the consideration of complexity and chaos theory (Wilber<sup>540</sup>) in Section 3.1.

<sup>536</sup> ROBSON, C. (2002) *ibid.* p.27.

<sup>537</sup> WILBER, K. (2001) *The Eye of Spirit. An Integral Vision for a World gone slightly mad.* London: Shambala. p.13 and p.274.

<sup>538</sup> WILBER, K. (2001) *ibid.* p.13 and p.274.

<sup>539</sup> WILBER, K. (2001) *ibid.* p.24.

<sup>540</sup> WILBER, K. (2001) *ibid.* p.152.

The focus in the research on describing and understanding the actor's perceptions so that a greater appreciation of the relevance of an exploration of the spiritual dimension on the TDP was obtained, meant that there was a hermeneutic and phenomenological basis to the approach taken in the research (see for example Cohen, Kahn and Steeves<sup>541</sup>, and Moustakas<sup>542</sup>). Hammond, Howarth and Keat<sup>543</sup> said phenomenology involved:

*descriptions of things as one experiences them, or of one's experience of things.*

Gummerson<sup>544</sup> said that the phenomenologist was:

*Committed to understanding social phenomena from the actor's own perspective. He or she examines how the world is experienced. The important reality is what people perceive it to be.*

The researched aimed as much as possible to convey this '*reality that people perceived it to be*', and he took care not to over manipulate or twist the data, because the results would then have been too reliant on his own perceptions, not those of the respondents in the research.

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<sup>541</sup> COHEN, M.Z., KAHN, D.L. and STEEVES, R.H. (2000) *Hermeneutic Phenomenological Research. A Practical Guide for Nurse Researchers*. London: Sage.

<sup>542</sup> op.cit. p.13.

<sup>543</sup> HAMMOND, M., HOWARTH, J. and KEAT, R. (1991) *Understanding Phenomenology*. Oxford: Blackwell. p.1.

<sup>544</sup> GUMMESSON, E. (1991) *Qualitative Methods in Management Research*. London: Sage. p.149.



Weinsheimer<sup>545</sup> described hermeneutics as the theory and practice of interpretation, and Mueller-Vollmer,<sup>546</sup> highlighted the importance of trying to ‘*cut through what was said to what was meant*’. He also showed that hermeneutics had links to the systemic approach taken in the research (Section 3.0) through the ‘hermeneutic circle’ - namely the fact that something was understood only in relation to the whole of which it was part, and visa versa. Cohen, Kahn and Steeves<sup>547</sup> said that the hermeneutic phenomenologist studied how people interpreted their lives and made meaning of what they experienced.

Hammond, Howarth and Keat<sup>548</sup> emphasised the importance in phenomenology of describing the experience of the world from a position of the ‘philosophical reflector’<sup>549</sup> and without making any presuppositions about that world. Whilst according to Moustakas<sup>550</sup> the goal of phenomenology was to avoid presuppositions, Gadamer (cited in Hammond, Howarth and Keat<sup>551</sup>) argued that in reality there could be no understanding without presupposition, and presuppositions could not be eliminated from philosophical understanding. The only hope, according to Hammond, Howarth and Keat,<sup>552</sup> was to make the presuppositions explicit, although they identified that in practice this process was a difficult and never-ending one.<sup>553</sup> This issue of not avoiding, or identifying, all presuppositions about the world, together with the approach to reporting and using the data in this research, led the researcher to suggest that although

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<sup>545</sup> WEINSHEIMER, J. (1991) *Philosophical Hermeneutics and Literary Theory*. Michigan: Bookcrafters. p.1.

<sup>546</sup> op.cit. p.35.

<sup>547</sup> op.cit. p.5.

<sup>548</sup> op.cit. p.262.

<sup>549</sup> HAMMOND, M., HOWARTH, J. and KEAT, R. (1991) *ibid.* p.268.

<sup>550</sup> op.cit. p.60.

<sup>551</sup> op.cit. p.270.

<sup>552</sup> *ibid.* p.269.

<sup>553</sup> HAMMOND, M., HOWARTH, J. and KEAT, R. (1991) *ibid.* p.269.

this research had a phenomenological base; it did not claim to be a full-blown phenomenological study.

One of the weaknesses of the phenomenological approach according to Hammond, Howarth and Keat<sup>554</sup> was the possibility of misdescription, particularly as the experiences described were always in the past. As illustrated in Figure 4.1, there was a number of communication stages in the research process, each having the potential for the misunderstanding that Schleiermacher (cited by Mueller-Vollmer<sup>555</sup>) identified occurred as a matter of course. Another weakness with the phenomenological approach was that generalising the findings was more difficult, and this is explored further in Section 4.2.4. It could also have been suggested that it did not offer a radical critique of the situation and this criticism is discussed further in Section 4.4.1.2.

The assumptions noted above, and the adoption in the research of a constructivist paradigm, had implications for methodological design, as Hussey and Hussey<sup>556</sup> suggested the type of methodology chosen should ideally reflect the research paradigm. Qualitative methodologies were therefore used for the bulk of the research. The paradigm also influenced the way the literature was used, and this has been discussed at the start of Chapter 3. In addition to the assumptions concerning the nature of the research into spirituality, there were factors related to the researcher's own position that had an impact and these are highlighted in the following section.

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<sup>554</sup> *ibid.* p.268.

<sup>555</sup> *op.cit.* p.82.

<sup>556</sup> *op.cit.* p.59.

#### **4.1.2 Researcher's own position.**

As highlighted in Section 1.2.3, the researcher was a civilian Director of Study at Centrex, and had worked there since September 1997. He was one of the people responsible for facilitating the TDP course, for training other DSs in the department, and had delivered in the region of 15 TDP courses prior to this research. As a DS, the researcher operated from within the organisation and so was in the privileged position of having natural and accepted access to the group being researched. This greatly benefited the study because respondents were generally likely to have been more open and candid with the researcher. Having delivered the TDP many times, he also had a substantial amount of knowledge and experience about the TDP, about the material that was covered, and about the organisation in which the training took place. This knowledge was termed by Gummesson<sup>557</sup> as preunderstanding and he argued that this was vital in undertaking qualitative research if serious shortcomings and misleading conclusions were to be avoided. Whilst the researcher's position was undoubtedly a significant advantage, some limitations had to be acknowledged and managed. It could be argued that because the researcher was from inside the organisation the potential for bias was higher, and the research was likely to be less critical. Bias in the research is explored further in Sections 4.2.4 and 4.4, and the difficulties that arose as a result of the researcher's position inside the organisation are analysed further in Section 4.4.1.3.

By adopting a constructivist approach to the research, the researcher argued that it was essential that the research used the perceptions of a wide variety of people. It was important therefore to use evidence from the data collected and to ground the analysis back to these data. In this process however the researcher had experienced a tension

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<sup>557</sup> op.cit. pp.50-71.

between capitalising on his preunderstanding and working with others' perceptions, and this is discussed further in Section 4.4.1.3.

Another issue in relation to the researcher's position that was taken into account during the methodology design was that the police service was a hierarchical organisation influenced by power dynamics, and the DSs' position was likely to have been seen as a position of power by some students. This perceived power may have been increased because standards of behaviour in the disciplined service of the police placed constraints on TDP students as to what they could reveal to the researcher before he had an obligation to report issues to his manager. These constraints included breaches of the law, of the police's discipline regulations, and of Centrex's Harassment and Equal Opportunities Policies, and applied to all Centrex courses. The issue of the researcher's power may have been further compounded because he was a white heterosexual male. Strategies were devised to overcome as many of the difficulties in relation to perceived power as possible and these are outlined in Section 4.2. The impact of these factors on the research is analysed further in Section 4.4.1.3.

Considerable effort was made to take into account cultural, gay and feminist perspectives as these may have offered insights and understandings that could otherwise have been overlooked. One of the difficulties experienced here, as also noted by Hussey and Hussey,<sup>558</sup> was in resolving the different, often contradictory, views of people from these groups that were involved in the study. Whilst the researcher regularly sought other people's perspectives including fellow DSs, colleagues outside of the police, feedback from other research practitioners through seminars, and PhD

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<sup>558</sup> op.cit. p.69.

supervisors, his white, male, heterosexual perspective, and perceived power from these aspects, was likely to have impacted on the research.

The chapter now details chronologically the two phases of the research process that took place. In the next section, the considerations that were made in the first phase of research are outlined.

## **4.2 PHASE ONE RESEARCH**

This section begins by outlining the options that were examined for gathering data in this phase. It then goes on to provide details of the considerations that were made in the design and use of the data collection methods selected. Finally, the procedures used to analyse the data are outlined.

### **4.2.1 Data Collection Methods**

The most appropriate method of collecting data for this research had to be one that supported the research strategy, was capable of providing sufficiently comprehensive data to enable the research question to be answered, and had to fit with the context of the police-training environment. The choice was informed by methods that had been used in previous research into this topic and was influenced by the fact that changes could not be made to the TDP at this stage of research. The Literature Review (Chapter 3) highlighted a series of questions that needed to be explored and pointed to who the key participants in the research needed to be. Sections 3.1 and 3.2 identified the potential that some respondents may have been careful about the information they shared with the researcher and Section 3.5 highlighted that it was important to gather data on what currently took place on the TDP in relation to the spiritual dimension. The

selection of a suitable data collection method therefore had to take into account these requirements.

In the search for a suitable method, co-operative enquiry was considered as it provided the opportunity to gather multiple perspectives on the issue of spirituality on the TDP. This form of research was concerned with understanding the world and making sense of things individually and collectively. Heron<sup>559</sup> emphasised:

*In co-operative inquiry...(there is) a co-operative relationship of bilateral initiative and control, so that all those involved work together as 'co-researchers' and 'co-subjects...This is not research on people, but research with people.*

The procedure for its use was also described by Heron,<sup>560</sup> and the method had been used by a number of researchers to explore spirituality, including Heron<sup>561</sup>, Howard,<sup>562</sup> West,<sup>563</sup> Lips-Wiersma and Mills<sup>564</sup> and White.<sup>565</sup> One of the key groups in this study were the students on the TDP and gaining an understanding of their views and needs was crucial. However, they were only at the centre for six-weeks, had a heavy workload during that time, and their involvement in a co-operative enquiry group needed to be voluntary. Tests were made to see if sufficient numbers of students could

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<sup>559</sup> HERON, J. (1998) *Sacred Science: Person-centred inquiry into the Spiritual and the Subtle*. Herefordshire: PCCS Books. p.235

<sup>560</sup> HERON, J. (1998) *ibid.* pp.116-125.

<sup>561</sup> HERON, J. (1998) *ibid.* pp.116-210.

<sup>562</sup> HOWARD, S. (2000) *Spirituality and its links to Learning in the Workplace*. MA. diss., Lancaster University. p.11.

<sup>563</sup> WEST, W. (1997) *Integrating Counselling, Psychotherapy and Healing: an inquiry into Counsellors and Psychotherapists whose work includes Healing*. *British Journal of Guidance and Counselling*, 25(3). pp.291-311.

<sup>564</sup> LIPS-WIERSMA, M. and MILLS, C. (2002) *Coming out of the closet: Negotiating Spiritual Expression in the Workplace*. *Journal of Managerial Psychology*, 17(3). p.185.

<sup>565</sup> WHITE, G. (2000) *Soul inclusion: Researching Spirituality and Adult Learning*. Paper presented at annual SCUTREA Conference. 3-5<sup>th</sup> July, 2000.

be recruited, but perhaps because of their workload, current priority of focus, or receptiveness to this topic, only a very small number volunteered. The students who volunteered were all interested in the spiritual dimension and had a strong spiritual component to their lives. It was felt that this would have resulted in a biased exploration of the subject and so co-operative enquiry using this group was ruled out. Another alternative was a co-operative enquiry with a group of DSs. This would have been similar to the group reported by Howard.<sup>566</sup> However, one of the difficulties she<sup>567</sup> experienced was in the low number of people attending the meetings (only four after only three meetings). According to Howard<sup>568</sup>, Reason had suggested that an optimum number for these groups was twelve and given the number of DSs and their location of work, it would not have been possible to achieve this recommended size of group. Again, tests were made to see if a smaller number of DSs would be willing to join an enquiry but given their workload, other commitments, and the amount of time they were working away from the centre, these attempts proved unsuccessful. Given the difficulties of gathering a suitable sized group and ensuring the group was not simply composed of people with a positive view of the relevance of spirituality on the TDP, it was decided not to use this methodology in the research.

Another method considered was the detailed examination of a case where spirituality had been explored on an adult education course and then seek to transfer the findings to the TDP. Gummesson<sup>569</sup> suggested this type of case study approach was becoming increasingly widespread in management research. Hussey and Hussey<sup>570</sup> believed it

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<sup>566</sup> HOWARD, S. (2000) *op.cit.*

<sup>567</sup> HOWARD, S. (2000) *ibid.* p.26.

<sup>568</sup> HOWARD, S. (2000) *ibid.* p.25.

<sup>569</sup> *op.cit.* p.73.

<sup>570</sup> *op.cit.* p.66.

was often used where there was a deficient body of knowledge, which was perhaps why a number of doctoral research projects had studied spirituality using this methodology (see for example Joseph<sup>571</sup>). An important advantage with case study research was the opportunity to obtain a holistic view of a process. Gummesson<sup>572</sup> felt they could be criticised for a lack of statistical validity; for only being able to be used to generate hypotheses, not test them; and generalisations could not be made on the basis of them. Unfortunately, spirituality was not known to have been included on any similar type of course in the police and given the unique nature of the policing environment the researcher felt it would have been difficult to generalise the findings from an example outside of the policing environment. As a result the case study approach was ruled out for this research.

Robson<sup>573</sup> suggested that constructivist researchers tended to use research methods such as observations and interviews, which allowed them to acquire multiple perspectives. One of the observation methods that could have been used to collect data on the TDP course was a participant observation, which the researcher could have undertaken. (See Coolican<sup>574</sup> for a description and Bell and Taylor<sup>575</sup> for an example.) This had the potential to provide an understanding of the issues for TDP students, although there were several difficulties with the approach. It would have been demanding in terms of the researcher's time, would not have collected a lot of the views or discussions of

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<sup>571</sup> JOSEPH, M.K. (2002) *Leaders and Spirituality – A Case Study*. Ph.D. diss., University of Surrey.

<sup>572</sup> op.cit. p.77.

<sup>573</sup> ROBSON, C. (2002) op.cit. p.27.

<sup>574</sup> COOLICAN, H. (1992) *Research Methods and Statistics in Psychology*. London: Hodder & Stoughton. p.103.

<sup>575</sup> BELL, E. and TAYLOR, S. (2001b) 'A Rumour of Angels': Researching Spirituality and Work Organisations. *Unpublished paper presented to the Management, Spirituality and Religion track, Academy of Management*. August.



students because the researcher was only with students during class-time, and it would not have gathered the views of the other DSs. Another observer could have been used but this created difficulties in terms of finance, recruitment, training, ethical issues over how they were used (see discussion in Denzin and Lincoln<sup>576</sup>), and allocation of places on the TDP because of the large demand for this training.

Section 3.5 identified that the research needed to gather data on what issues were currently raised on a TDP in relation to the spiritual dimension, and data from a participant observation would have provided some useful information on this.

However, other options for gathering these data were considered primarily because of the difficulties that were created from the use of an observer. An alternative that achieved many of the benefits of the participant observation and provided information on the issues that were raised on a TDP in relation to the spiritual dimension, was to utilise the researcher's reflective journal that recorded notes on his own practice whilst running TDP courses. Denzin and Lincoln<sup>577</sup> noted that journals were:

*... another method of creating field texts. Many individuals write journals in which they try to keep ongoing records of practices and reflections on those practices.*

The researcher's journal notes were a naturally occurring method of data collection as DSs and TDP students were all encouraged to write them as they progressed through the TDP (see Objective 2.2 in Appendix A). The use of this method maximised the advantage of the researcher's position within the organisation, and enabled the perceptions of those involved in the TDP to be noted and reflected upon. However,

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<sup>576</sup> op.cit. pp.100-103.

<sup>577</sup> ibid. p.166.

because they only explored issues that arose during class-time on the TDPs the researcher facilitated, they did not gather sufficient data on their own to enable the research question to be answered. There were other difficulties highlighted with using this method and these are analysed in Section 4.2.2. Overall, it was felt that the researcher's journal was a valuable method of collecting data in this research but could not be used in isolation so other methods of gathering data were used in conjunction with it. The data most needed to complement the reflective journal notes were other people's perceptions of the issues in this research, including most importantly the DSs delivering the TDPs and the students on the TDP courses. The most appropriate method for gathering the variety of perceptions from these groups was through interviews, and this was selected as the other method of gathering data in this first phase. Much of the research into spirituality within education used an interview methodology (see West<sup>578</sup> and Neal, Lichtenstein and Banner<sup>579</sup> for examples). The method fitted a constructivist paradigm, was used widely within Centrex, and people there were familiar with the method. Participants were reasonably easily available and the interviews could be undertaken by the researcher himself at no cost. The decision to use interviews took into account the difficulties with the method that had been identified in the literature review. These considerations, together with ways of overcoming as many of the shortfalls as possible, are outlined in Section 4.2.3.

Five different approaches, considered to have offered the possibility of answering the research question, were analysed in detail and have been outlined above. There was no one approach that was ideal and the researcher's reflective journal and interviews were

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<sup>578</sup> WEST, W. (1997) op.cit. p.295.

<sup>579</sup> NEAL, J.A., LICHTENSTEIN, B. and BANNER, D. (1999) Spiritual perspectives on Individual, Organizational and Societal Transformation. *Journal of Change Management*, 12(3). p.177.

adopted for gathering the initial data. The researcher acknowledged that these methods would not provide conclusive proof of the benefits and difficulties of including a spiritual dimension on the TDP. Other positivist methods could have been selected which may have generated more statistically significant patterns, or more reliability, and these results may have provided more data to counter any critique that the research came from an 'insider' view and had the potential for bias. However the researcher argued that for the topic of spirituality, the extensive use of positivist methods would not have provided a high validity because they would not have given the opportunity to understand a wide variety of perceptions of the situation. The researcher suggested that the methods selected in phases one and two enabled these perceptions to be better understood and when they were combined led to a clearer picture of the relevance of an exploration of the spiritual dimension on the TDP.

The considerations that influenced the choice of data collection methods used in the first phase of the research have now been outlined. This section now goes on to provide details of the factors that were considered in the use of these methods.

#### **4.2.2 Considerations for journal writing.**

According to Glaze<sup>580</sup>, Polit and Hungler had suggested that journals had long been used as a source of data in research and Denzin and Lincoln<sup>581</sup> felt they provided:

*a powerful way for individuals to give accounts of their experiences.*

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<sup>580</sup> GLAZE, J. (2002) Ph.D. Study and the Use of a Reflective Diary: a Dialogue with Self. *Journal of Reflective Practice*, 3(2). p.154.

<sup>581</sup> op.cit. p.166.

The journals capitalised on the researcher's position as a DS within the organisation, were less intrusive on the time of others than some techniques, and were less likely to be influenced by the students' perceptions of the DSs position of power in the organisational. As the researcher normally maintained a journal for his continued professional development and as this was encouraged of all DSs and students at Centrex, it was also a naturally occurring method of gathering data. Combining them with other methods for collecting data also enabled findings to be crosschecked and provided a greater rigour to the research, thus increasing its feasibility and credibility.

Denzin and Lincoln<sup>582</sup> suggested that researchers were more reluctant than necessary to use journals. However they felt that journals only recorded the researcher's perceptions of events and it had to be recognised that they only captured one interpretation of social reality. This created difficulties in relation to the credibility of the research because the data gathered were more susceptible to bias from the researcher, and this is considered further in Section 4.2.4. The writing of the journal also raised ethical issues and these are considered in Section 4.2.7. Denzin and Lincoln<sup>583</sup> emphasized the importance of researchers not simply presenting information from the journal and of not being content to let that speak for itself, but of taking that information and constructing some meaning from it. The issue of 'voice' was something else that was taken into account when writing the journals and when transferring them to this thesis. Denzin and Lincoln<sup>584</sup> recommended giving co-DSs and TDP students some voice in the text, so their comments could be used to enrich and confirm the researcher's analysis, but that this

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<sup>582</sup> *ibid.* p.169.

<sup>583</sup> *ibid.* p.170.

<sup>584</sup> *ibid.* p.172.

needed to be balanced with the researcher's comments and the meaning he developed from the findings.

The approach taken in writing the journal fitted the research paradigm and was generally inductive in nature - noting and exploring issues in the journal as they emerged, rather than looking for any predetermined categories. However because some of the literature had been reviewed prior to the data being gathered, the researcher had gained a theoretical sensitivity to the issues that were likely to be raised. This review had highlighted a paucity of data on what currently took place on the TDP in relation to the spiritual dimension and so one of the objectives for the journal writing was to gain a greater appreciation of this. The journals recorded the researcher's feelings and thoughts together with pertinent discussions and points raised during his time in class on the TDP. They also demonstrated the reflexive process, which Mason<sup>585</sup> argued was an important part in the analysis of data, and explored how the discussions had affected him, how they had influenced his future actions, and what he felt he had learned from the process. They also located him as part of the data generated and explored his role and perspective in the process. A critique on the use of the journal, which also demonstrates the reflexive process in the research, is shown in Section 4.4.1.2.

The other data collection method that was used in this first phase was interviews and the next sub-section considers the issues in connection with their use.

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<sup>585</sup> MASON, J. (2002) *Qualitative Researching*. London: Sage. p.148.

### 4.2.3 Considerations for Interview Methodology

This sub-section outlines the factors that were considered in the design and use of interviews. Under this category for ways of collecting data were a number of options ranging from structured questionnaires through to in-depth, unstructured interviews. Research reported in Lee<sup>586</sup> by Bradburn and Sudman into the effect these different methods had on respondents when sharing sensitive information, found that varying the method had no consistent effect on the results obtained. They did find though that under-reporting of socially undesirable behaviour occurred whichever method of questioning was used. Face-to-face interaction in this phase of research was used so that a greater depth of exploration could be achieved and richer data could be gathered through the observation of non-verbal cues and subtle body language. This assisted in gaining an understanding of interviewees' responses, and in assessing how comfortable a person was feeling. Any incongruence or confusion could then be picked up and probed further where appropriate. This seemed to be particularly important as Sections 3.2 and 3.4 had identified that it would be useful for the researcher to witness how the topic of spirituality on the TDP was received and how people felt about expressing their own spirituality. As students attended courses at Harrogate and most DSs worked there at some point, interviews were relatively easy to arrange and although time consuming, easy to administer.

Semi-structured interviews were felt to be the most suitable method for this research. The semi-structured approach had a clearly defined purpose, but sought to be flexible in the wording and order of questions<sup>587</sup> so that a truer appreciation of interviewees' beliefs and attitudes was obtained. It offered the opportunity to gain an understanding

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<sup>586</sup> LEE, R. (1995) *Doing Research on Sensitive Topics*. London: Sage. p.98.

<sup>587</sup> ROBSON, C. (1999) *Real World Research*. Oxford: Blackwell. p.227.

of the issues when looking at the spiritual dimension on the TDP within a relatively short timescale - important as the interviewees' time was very limited. Semi-structured interviews had been widely used by researchers adopting an interview methodology (West<sup>588</sup> and Neal, Lichtenstein and Banner<sup>589</sup>). There were difficulties with semi-structured interviews that had to be either overcome or acknowledged so that the feasibility and credibility of the research was maximised and made clear. Cohen and Manion<sup>590</sup> chiefly identified these difficulties. They presented evidence<sup>591</sup> to suggest that interviewees did not always tell the truth in interviews and tended to under or overstate their position. McNeil<sup>592</sup> felt that examples like this could have been due to people saying one thing and doing another without the slightest intention of doing this to deceive or lie. Csikszentmihalyi and Csikszentmihalyi<sup>593</sup> said that whenever past experiences from people were sought, particularly in areas like those being researched here, the information gained was limited by the vagaries of memory and the difficulties people had in reporting internal events that only took place in their consciousness. Miller and Glassner<sup>594</sup> felt it was common for people to weave their own personal thoughts and experiences into larger cultural stories, rather than purely giving their own

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<sup>588</sup> WEST, W. (1997) *op.cit.* p.295.

<sup>589</sup> *op.cit.* p.177.

<sup>590</sup> COHEN, L. and MANION, L. (1997) *Research Methods in Education*. London: Routledge. p.281.

<sup>591</sup> COHEN, L. and MANION, L. (1997) *ibid.* p.281.

<sup>592</sup> McNEIL, P. (1995) *Research Methods*. London: Routledge. p.47

<sup>593</sup> CSIKSZENTMIHALYI, M. and CSIKSZENTMIHALYI, I. (1998) *Optimal Experience, Psychological Studies of Flow in Consciousness*, Cambridge: Cambridge University Press. p.252.

<sup>594</sup> MILLER, J. and GLASSNER, B. (1997) The 'Inside' and the 'Outside': Finding Realities in Interviews. In: Silverman, D., ed. (1998) *Qualitative Research: Theory, Method and Practice*. London: Sage. p.106.

experiences. Lee<sup>595</sup> suggested that to some extent these tendencies could be overcome by increasing the depth of the interview.

There were dangers that respondents would misunderstand what was being asked, or of interviewer error (Robson<sup>596</sup>) being introduced through the interviewer's misperception of what the interviewee was saying. Suggestions that were adopted to help minimise these difficulties included writing the questions carefully and undertaking a pilot study which tested the clarity of the questions (see Section 4.2.8). There was a potential for interviewer bias (Robson<sup>597</sup>) as the interviewer may have been drawn to seek answers that supported his preconceived notions. Although the researcher did not publicise his own spirituality, he recognised that the interviewees may at times have tried to adopt views that they perceived the researcher would be more sympathetic with. The researcher could have encouraged this unwittingly through verbal or non-verbal cues. Suggestions of ways to minimise these that were incorporated included: being aware of the potential for this; careful writing of interview questions; tape recording of replies; honest recording of feelings after the interview by the researcher; and honest, systematic analysis of the data. The researcher felt that it was also likely that the interview would influence or change a person's view of their spirituality by giving them time to reason out their beliefs as the interview progressed. As such, he recognised that the interview was unlikely to gather data that fully reflected the prior situation for people. Many factors influenced the processes that occurred during an interview, which meant there were differences between one interview and another and this made it difficult to make comparisons. These could have included how much the two parties trusted each other, gender and ethnic differences and variations in how much the interviewer controlled the

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<sup>595</sup> op.cit. p.104.

<sup>596</sup> ROBSON, C. (1999) op.cit. p.67.

<sup>597</sup> ROBSON, C. (1999) *ibid.* p.67.



discussion. However according to Lee<sup>598</sup>, a meta-analysis by Sudman and Bradburn of a large number of studies showed that these types of effect either did not exist or were small compared with the other kinds of effect outlined here. Robson<sup>599</sup> reported that students' performance was likely to vary on a day-to-day basis due to stress, tiredness, pre-menstrual tension, or hay fever seasons. Some of these issues were difficult to control, but the interviews were conducted at a time that did not fall around more stressful times of the course (such as assessed sessions), or around weekends or holidays. The size of the sample should have offset these individual subject errors to some extent.

Respondents were bound to have held back part of what it had been in their power to state and this may have been increased when the potential influences on respondents from the police service were taken into account (Sections 3.1). The topic of spirituality was likely to be seen as personal<sup>600</sup> and for some, embarrassing, so people may not have shared their experiences with a relative stranger and may have adopted avoidance tactics (Section 3.4). Robson<sup>601</sup> reported that attitudes and beliefs were relatively difficult to get at in interview situations. The role of DS may also have been seen as a position of power (Section 4.1.2) and the students might have been guarded for fear of failing the course or of the information being reported back to their force. This subject bias (Robson<sup>602</sup>) was overcome to some degree by gaining the consent of the interviewee before the interview. It was also emphasized to the respondent at the start of the interview that their anonymity would be maintained in the writing of this thesis, that the

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<sup>598</sup> op.cit. p.99.

<sup>599</sup> ROBSON, C. (1999) op.cit. p.67.

<sup>600</sup> CONGER, J.A. and ASSOCIATES. (1994) *Spirit at Work: Discovering the Spirituality in Leadership*. San Francisco: Jossey-Bass. p.204.

<sup>601</sup> ROBSON, C. (1999) op.cit. p.228.

<sup>602</sup> ROBSON, C. (1999) ibid. p.67.

interview did not form part of the TDP, and that they did not have to answer any questions they did not want to. Maslow<sup>603</sup> found that the style of communication was important in the interview and his suggestions were adopted as much as possible. He found an impersonal, 'scientific' way only succeeded with people who knew the subject well and he felt a more poetic speech with more figures of speech, metaphors and similes helped people 'click' into their experiences more easily. As suggested by Lee<sup>604</sup>, open questions were used wherever possible, they were worded in a non-judgemental way and the researcher aimed to keep his tone, non-verbal communications and responses congruent with this non-judgemental message. The interview asked several questions that were related to understanding the same belief or attitude and replies were probed - these were both strategies that had been suggested by Cohen and Manion<sup>605</sup> to help understand people's perceptions.

The main factors that were taken into account during the design and undertaking of interviews have now been outlined. This analysis highlighted that there were many weaknesses to the interview methodology and although strategies were implemented to overcome as many of these as possible, they were still an inexact science. However the researcher argued that they enabled him to gain a greater appreciation of respondents' perspectives, and they contributed greatly to the understanding of the consistent messages that came from the research as a whole. There were other factors that impacted on the way the interviews were designed (outlined in Section 4.2.8), and the first of these was how to maximise the reliability, validity, and generalisability of the research findings.

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<sup>603</sup> MASLOW, A.H. (1994) *Religions, Values and Peak-Experiences*. New York: Arkana. p.84.

<sup>604</sup> op.cit. p.76.

<sup>605</sup> op.cit. p.281.

#### 4.2.4 Reliability, validity and generalisability.

McNeil<sup>606</sup> suggested that if the data collected were reliable, it meant that anybody else using the same method, or the same person using it at another time, would come up with the same result. McNeal<sup>607</sup> said validity was concerned with the integrity of the conclusions from a piece of research and referred to the problem of whether the data collected were a true picture of what was being studied. Generalisability according to Gummesson<sup>608</sup> was concerned with the application of the research findings to cases or situations beyond those examined in the study.

These criteria for establishing the quality of research had largely been developed for quantitative studies and many writers had questioned the relevance of these measures for qualitative research (see commentary in Bryman<sup>609</sup> for example). Denzin and Lincoln<sup>610</sup> identified four stances on the issue, one of which argued:

*The character of qualitative research implies that there can be no criteria for judging its products. This argument contends that the very idea of assessing qualitative research is antithetical to the nature of this research and the world it attempts to study.*

Whilst the researcher had some sympathy with this postmodernist view, he felt that the nature of the police organisation required some assessment on the quality of this research. However, the simple application of the qualitative interpretation of reliability, validity and generalisability needed to be treated with caution, particularly as the researcher rejected a realist position in relation to spirituality and argued that his

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<sup>606</sup> op.cit. p.14.

<sup>607</sup> ibid. p.15.

<sup>608</sup> op.cit. p.78.

<sup>609</sup> op.cit. p.270.

<sup>610</sup> op.cit. p.276.

account was only one of a number of possible representations, rather than the definitive account of social reality.<sup>611</sup> From this stance, the level of reliability measured through other people replicating the research was always likely to be low. The accurate assessment of validity in a qualitative study was also difficult, and Kitwood (cited in Cohen and Manion<sup>612</sup>) asserted that:

*every interpersonal situation may be said to be valid, as such, whether or not it conforms to expectations, whether or not it involves a high degree of communication, and whether or not the participants emerge exhilarated or depressed.*

Denzin and Lincoln<sup>613</sup> argued that judgements on validity depended on the impact of such factors as culture, ideology, gender and language. They<sup>614</sup> suggested adopting a narrow interpretation of validity that tied its assessment into the design audience. According to Bryman<sup>615</sup>, Lecomte and Goetz had said that generalisability was particularly difficult for qualitative researchers because of their tendency to use small samples. Gummesson<sup>616</sup> however argued that using statistics to generalise from a sample to a population was only one type of generalisation and suggested that in a qualitative study it may have been possible to generalise from one setting to another. He supported the view he reported<sup>617</sup> by Normann who contended that if the analysis captured all the issues and characteristics of the phenomena being studied, then it was possible to generalise; and possible from a very few cases. The phenomenological base of the research made generalisability difficult because the emphasis was on describing

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<sup>611</sup> ROBSON, C. (2002) op.cit. p.33.

<sup>612</sup> op.cit. p.282.

<sup>613</sup> op.cit. p.289.

<sup>614</sup> ibid. p.288.

<sup>615</sup> op.cit. p.272.

<sup>616</sup> op.cit. p.78.

<sup>617</sup> ibid. p.78.

and understanding the actors' perceptions, in their context, which were unique to those individuals. However, Easterby-Smith, Thorpe and Lowe<sup>618</sup> argued that generalisability could come, not from the actors' perceptions, but from the extent to which the interpretation of these revealed analytical themes or concepts that could be applied in a wider context. According to Bryman<sup>619</sup>, Guba and Lincoln had suggested the term transferability should be considered instead of generalisability and again they argued that what was required was a rich account of the details of a culture. They said this would then provide others with a database for making judgements about the possible transferability of findings to other settings.

Transferability was one of four measures in a postpositivist set of criteria according to Denzin and Lincoln<sup>620</sup>, the others being ability to generate generic/formal theory; be empirically grounded and scientifically credible; and be internally reflexive in terms of taking account of the effects of the researcher and the research strategy on the findings that had been produced. Recognising needs from the policing context, the researcher used this postpositivist set of criteria for assessing this research and argued that it was one account of social reality that was acceptable to others by being feasible and credible. The research demonstrated its feasibility and credibility because it had gathered a wide range of perceptions, from a variety of perspectives during the research. It had undertaken a comprehensive literature review (Chapters 2 and 3), which highlighted other research that matched the findings obtained in this research (identified in Chapters 5 and 6). This literature review had also provided details of theories and models that again had been born out in the research and were evidenced in the findings

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<sup>618</sup> EASTERBY-SMITH, M., THORPE, R. and LOWE, A. (1991) *Management Research: An Introduction*. London: Sage. p.40.

<sup>619</sup> op.cit. p.272.

<sup>620</sup> op.cit. p.276.

and analysis chapters. The research had benefited from having been conducted by a person from inside the organisation who was involved and accepted on the TDP course and who had a great deal of preunderstanding. In relation to the reflective journal, four strategies suggested by Denzin and Lincoln<sup>621</sup> to help alleviate the criticism that it relied on the researcher's perceptions, had all been adopted. The first of these strategies (also suggested by Easterby-Smith, Thorpe and Lowe<sup>622</sup>), to combine it with other data collection methods, was adopted by combining it with both interviews and questionnaires. The second, to vary the data collection over time, was adopted with the data from journals being collected from five TDP course over a period of a year. The third suggestion, to search for examples of reasons to include spirituality on the TDP as well as reasons not to do, was adopted both in the analysis of the journals and in the reporting of findings. The fourth suggestion was to include some TDP students' and DSs' quotations in the journal so they would enrich and confirm the researcher's analysis and allow the reader to judge for her/him self if the themes identified were apparent in the data. The fact that this fourth suggestion was adopted is evidenced in Chapter 5. In relation to interviews, it was assisted by the number of interviews conducted, by seeking the views of a number of different interested parties and through the circulation of draft reports to respondents whenever possible. The critique of the research that has been noted throughout this thesis (particularly Section 4.4); the identification of preconceptions, assumptions, and prejudices held (Section 2.1, 4.1.1 and 4.1.2); and 'opening up'<sup>623</sup> of the research through member checking, making use of other DSs and communication of approaches and findings to other scholars (Section 4.1.2); demonstrated that it was internally reflexive and took account of the effects of

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<sup>621</sup> *ibid.* p.88.

<sup>622</sup> EASTERBY-SMITH, M., THORPE, R. and LOWE, A. (1991) *op.cit.* p.40.

<sup>623</sup> COHEN, M.Z., KAHN, D.L. and STEEVES, R.H. (2000) *op.cit.* p.90.

the researcher and the research strategy on the findings that had been produced. The approach taken to the analysis of data (discussed in Section 4.2.9) and the reporting of findings in Chapter 5 demonstrated that the research outcomes were empirically grounded from the data.

There were two stages for assessing the transferability of the results. The first was in looking at the application of the findings from the research sample to the full TDP population, but still within the context of police training. Due to the large quantity of rich data, variety of data collection methods used, similar cultural context between research participants and the wider TDP population, and hermeneutic approach to many of the issues, the researcher felt that the study had gained some understanding of the major issues present in relation to whether the spiritual dimension should be explored on the TDP course. As such, he argued that the transferability of results from the sample to the wider TDP population could be done, although it was important to emphasise that the interpretation was still personal to the researcher, and informed by research participants' own perceptions of experiences. The second stage of transferability was to other settings and other cultural context and in this respect; the researcher suggested that the transfer of findings had to be treated much more tentatively. The nature of training trainers, prior experiences of students joining the course and the police training context in which the research had been undertaken were unique and there were many demands from a TDP course that were unlikely to be experienced in other adult learning settings. The research also had a phenomenological basis where the focus was on understanding the actors' perceptions, and this also made the transferability of outcomes more problematic.<sup>624</sup> However, the researcher argued that the variety and depth of perceptions gathered provided a database of the kind

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<sup>624</sup> COHEN, M.Z., KAHN, D.L. and STEEVES, R.H. (2000) *op.cit.* p.92.

Bryman<sup>625</sup> said Guba and Lincoln had spoke of to allow others to make judgements about the possible transferability of findings to their own situation. In particular, this database could be informed by: the definitions of both spirituality and spirituality in the workplace used in this research; by the methodologies used to gather the data; by the taking of a systemic approach to the research and the gathering of information on the wider influences; by the relevance of Maslow's theories on self-actualisation, B-values and peak-experiences to the study of spirituality in the workplace. Also by the benefits of considering spirituality in the development of trainers; and in the considerations of facilitators' skill, experience levels and support mechanisms that would be required if an exploration of the spiritual dimension were introduced.

That completes the sub-section that has explored the validity, reliability and generalisability of the findings in this research. One of the issues identified in this section that increased the credibility of the research was in the triangulation of data and this is considered in more detail in the next sub-section.

#### **4.2.5 Triangulation**

Denzin and Lincoln<sup>626</sup> argued that no single method of data collection could grasp all the subtle variations in human experience and suggested that a range of methods needed to be used to understand the phenomena being studied. From a constructivist standpoint, triangulation was not used to ensure a precise answer, but to assist in gathering a wide variety of perceptions of reality so that as full and complete picture as possible could be achieved. Easterby-Smith, Thorpe and Lowe<sup>627</sup> identified four forms

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<sup>625</sup> op.cit. p.272.

<sup>626</sup> op.cit. p.24.



of triangulation and three of these were incorporated into this research. It used data triangulation and collected data over a 12-month period so the impact of short-term influences was reduced. However, a longer-term influence that was likely to have impacted on the whole research was the September 11<sup>th</sup> 2001 terrorist attack in New York, which took place before the data collection phase of research. According to Paton,<sup>628</sup> this had created an increased international focus on death and the meaning of life. The period of data collection did not cater for this influence and the impact of this on the research was monitored as the data were analysed and is considered further in Section 6.1.

The data were collected from three different sources - DSs, TDP students and TDO students - and this is discussed further in Section 4.2.6. Smith (reported in Cohen and Manion<sup>629</sup>) extended Easterby-Smith, Thorpe and Lowe's<sup>630</sup> analysis of triangulation by suggesting that it was beneficial to gather data from different levels in an organisation. He suggested gathering data at the individual, group, and organisational levels. By interviewing the three groups of people identified above, this was also achieved: students covering the individual, DSs covering the group and to some degree the organisational, and TDOs covering the organisational. Another form of triangulation identified by Easterby-Smith, Thorpe and Lowe<sup>631</sup> was the triangulation of theories. This was utilised in this research by comparing the findings from this research with findings from previous studies. Triangulation of methods was achieved by utilising the qualitative methods of reflective journals and interviews in the first phase and the

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<sup>627</sup> EASTERBY-SMITH, M., THORPE, R. and LOWE, A. (2002) *Management Research: An Introduction*. London: Sage. p.146.

<sup>628</sup> PATON, N. (2002) 9/11 What has changed? *Personnel Today*, 10<sup>th</sup> September. p.24.

<sup>629</sup> op.cit. p.237.

<sup>630</sup> EASTERBY-SMITH, M., THORPE, R. and LOWE, A. (2002) op.cit. p.146.

<sup>631</sup> EASTERBY-SMITH, M., THORPE, R. and LOWE, A. (2002) *ibid.* p.146.

quantitative method of questionnaires in the second phase of research. Denzin and Lincoln<sup>632</sup> also suggested that triangulation was essentially a mode of inquiry and that by self-consciously setting out to collect and double-check findings, use multiple sources and modes of evidence, the researcher would automatically build the triangulation process into the collection and analysis of the data.

That ends the sub-section that has detailed the triangulation methods that were used to increasing the validity of the research. Four different forms of triangulation have been incorporated into the research: data, theories, levels, and methods. The whole process of inquiry that was adopted also assisted to build the triangulation process into the analysis of data.

#### **4.2.6 Sampling.**

The sample selection for interviews was influenced by: the need for triangulation of data (as discussed above); by the Literature Review (Section 3.5) that highlighted the areas that needed to be investigated further in this research; and by the hermeneutic phenomenological base of the research (Cohen, Kahn and Steeves<sup>633</sup>). TDP students were one group who were interviewed as this exploration aimed to increase the learning opportunity offered to them. The DSs who delivered the programme were another as they were vital in its delivery. Trainer Development Officers (TDOs) were the third group who were interviewed. This group were important in a trainer's development because they coached and assessed TDP students in the Teaching Practice phase of the programme (see Section 1.2.3). TDOs were experienced trainers who had generally attended a TDP themselves. They therefore had a good understanding of the TDP

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<sup>632</sup> op.cit. p.199.

<sup>633</sup> op.cit. pp 45-56.

course, the issues the students faced both at Harrogate and back in the workplace, and had a good understanding of the organisational issues and constraints that had an impact in the classroom. As they came from some of the 43 police forces in England and Wales, not Centrex, interviewing this group assisted to some extent to counter any criticism that the research presented an 'insider's' view. The added advantage of interviewing this group was that they were trained as TDOs on another course at Harrogate and so were easily accessible to the researcher. The selection of these three groups enabled a wide variety of perspectives to be collected and ensured the key stakeholders in the process were consulted. This was also important in gaining commitment should an exploration of the spiritual dimension be implemented on the TDP.

A weakness with the sample selected was that it did not gather a perspective on the issues from the people who managed the TDP students in the workplace. This would have given another view from people outside of the Centrex organisation on the organisational issues that impacted on TDP. However, these managers worked at locations throughout England and Wales and it was felt that interviewing this group would have broadened the study too widely and taken the issues away from the TDP course to issues in force training departments. The constraints on time, finance, and available resources also made it more difficult to seek the views of these managers. For the above reasons, the three groups interviewed were:

- i) The students who attended the TDP course at Harrogate.
- ii) The DSs who ran the TDP course.
- iii) The students who attended the TDO course at Harrogate.

With the DS group, it was easy to interview all 16. However, in the 12-month interview timescale there were approximately 200 TDP students and 50 TDO candidates who attended courses at Harrogate. It was not feasible to interview all of those so some form of sample had to be selected. As Cohen, Kahn and Steeves<sup>634</sup> identified, one of the central tenets of hermeneutic phenomenological research was that respondents were not seen in terms of groups of individual characteristics that could be viewed as variables but as people who offered a picture of what it was like to be themselves as they made sense of important experiences. As a result both TDP and TDO student samples were selected using non-probability and dimensional sampling strategies. Three factors were used to select the samples; the first was that a selection of courses over a 12-month period was used so that any short-term influences were taken into account. Secondly, TDP and TDO courses running at Harrogate were used so costs for the research were minimised. After the programme of study and location had been considered, a random sample of students was taken.

Once the method of selecting the sample had been established the next consideration was the size of the sample; a question more difficult to answer in qualitative methodologies. The aim from a constructivist paradigm was to gather all the relevant factors in the study of a phenomenon and if it could be ensured that all these had been investigated, then a sample size of one could be used. The larger the sample the more certainty there would be that all the relevant factors had been covered and so the higher the validity would be. However, a small sample was helpful to the researcher because conducting interviews, and then transcribing and analysing the information was a lengthy and time-consuming process. In selecting the appropriate sample size for this research guidance was sought from other studies. In one study reported in Section 3.3,

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<sup>634</sup> op.cit. p.50.

West<sup>635</sup> carried out semi-structured interviews with 19 participants and in another<sup>636</sup> he used 30. Neal, Lichtenstein and Banner<sup>637</sup> used 40 people in their study. Based on the quantities in these studies, a sample size of 40 people was planned - 17 from the DS group, 15 TDP students and 8 TDO students. The plan was to conduct interviews until the researcher felt that a saturation point<sup>638</sup> had been reached where no significant new concepts emerged, if this had not occurred after the sample number of interviews had been completed, then more interviews would have been arranged.

Although 40 interviews were planned, it was found that the data had been saturated after 25 interviews. A further six were conducted as confirmation and as no further significant concepts emerged, the interviews were stopped after 31 interviews. The interviews were tape-recorded and transcribed using the convention shown in Appendix G. Details of the groups involved in the interviews are shown in Appendix H.1, with findings reported in Chapter 5 and Appendix H.2. The data for the first phase of research were also gathered using the researcher's reflective journals, which he wrote whilst running TDP courses. Notes were written on all the TDP courses in which he was involved over the data collection phase of the research, giving data on five TDP courses and representing 130 days (over a 1000 hours) of TDP experience. There were 59 students participating in the TDPs he facilitated whilst writing these reflective journals and the breakdown of the groups involved are shown in Appendix H.1.

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<sup>635</sup> WEST, W. (1998) Developing practice in a context of Religious Faith: A study of Psychotherapists who are Quakers. *British Journal of Guidance and Counselling*, 26(3). p.367.

<sup>636</sup> WEST, W. (1997) Integrating Counselling, Psychotherapy and Healing: An inquiry into Counsellors and Psychotherapists whose work includes Healing. *British Journal of Guidance and Counselling*, 25(3). p.295.

<sup>637</sup> op.cit. p.177.

<sup>638</sup> STRAUSS, A. and CORBIN, J. (1990) *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. London: Sage. p.136.

#### 4.2.7 Ethical Considerations

Ethical considerations were a crucial part to any study and those that were made in this research will now be outlined. Both phases of the research were in line with the ethics guidance from Hull University<sup>639</sup>, although the empirical research was completed before this guidance came into force. The research was also guided by advice from: the British Psychological Society (outlined in Robson<sup>640</sup>); Johnson<sup>641</sup>; Cohen, Kahn and Steeves<sup>642</sup>; and Bryman.<sup>643</sup>

One issue considered was that of informed consent, and for interviews, the process of ensuring interviewees gave their informed consent began prior to interviews. At this point all participants were given an introduction sheet that gave the purpose and details of the interview. Informed consent was then reinforced at the start of the interview (see handout in Appendix C). TDP and TDO students were reminded that they were under no obligation to be interviewed and were free not to answer any question. Due to the researcher's position as a DS, it was anticipated that some students might have felt an obligation to be interviewed so the issue of consent was emphasized throughout the interview. As part of gaining the informed consent of interviewees, it was necessary to clarify with them what would be done with the information they shared. According to Cohen and Manion<sup>644</sup>, Frankfort-Nachmias and Nachmias had said:

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<sup>639</sup> UNIVERSITY OF HULL (2003) *Institute for Learning - Ethics Guidelines*. [Online]. Available: <http://ces.hull.ac.uk/researchandconsultancy/documents/ethicsbookletJun03.doc> [Accessed: 20/08/03]

<sup>640</sup> ROBSON, C. (1999) *op.cit.* pp.470-475.

<sup>641</sup> JOHNSON, D. (1994) *Research Methods in Educational Management*. Essex: Longman. pp.80-82.

<sup>642</sup> *op.cit.* pp.37-44.

<sup>643</sup> *op.cit.* pp.476-485.

<sup>644</sup> *op.cit.* p.366.

*The obligation to protect the anonymity of research participants and to keep research data confidential is all-inclusive. It should be fulfilled at all costs unless arrangements to the contrary are made with the participants in advance.*

The researcher recognised that by agreeing to a one-to-one interview, the full anonymity (as described in the ethics guidelines from Hull University<sup>645</sup>) of respondents could not be achieved because the interviewer then knew them. However, it was ensured that their anonymity was protected in this thesis by using a pseudonym wherever a name was used, and in not noting specific details about a participant or their force. There was an ethical dilemma raised for the researcher when specific details of a particular force policy were enlightening or helpful. He recognised that if this had been noted it may have been possible to trace the conveyor of that information. When this dilemma occurred the researcher sought the participant's permission to mention their force policy. When that was not possible, the information was not used.

Participants were informed that as the information they provided was to be used in this thesis, it would not be kept confidential, unless they wished it to, and as the research was undertaken at Centrex, it was bound by the confidentiality rules outlined in Section 4.1.2. Confidentiality was an issue already considered on the TDP so all respondents were familiar with these rules. These constraints on confidentiality were highlighted to respondents before the interviews took place and were re-iterated at the start of the interview. It was acknowledged that these might have limited how open the respondents were in the interviews. However, according to Cohen and Manion<sup>646</sup>, Kimmel had noted in his account of confidentiality, that one general finding that emerged from the empirical literature was that some respondents in research on

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<sup>645</sup> UNIVERSITY OF HULL (2003) op.cit.

<sup>646</sup> op.cit. p.368.

sensitive topics had refused to co-operate when assurances of confidentiality were weak, not understood, or thought likely to be breached. By making the constraints on confidentiality clear and by assuring respondents that their anonymity would be protected in the thesis, it was hoped that this gave confidence to interviewees to be more open and frank during the interviews. Openness and frankness may still have been restricted however by the fact that the findings of the research were to be published in this thesis because of a concern from participants that exploring spirituality may have been seen in a negative light by the public. This needed to be considered when the findings were assessed.

Issues in relation to informed consent were more complicated with the researcher's journal. Section 3.5 identified that a clearer picture of what was currently covered on a TDP in relation to the spiritual dimension was required, and the principal purpose of utilising the researcher's journal was to provide this information. The researcher did not publicise the fact that he intended to use his reflective journal because he felt this would have influenced TDP students' comments and behaviour and have meant that the study would have provided less of an accurate understanding of what currently took place on a TDP in relation to the spiritual dimension. DSs and TDP students were all encouraged to write a reflective journal and the reasons for their use, benefits and difficulties, and issues of ensuring anonymity were all discussed on TDP courses (see Objective 2.2 in Appendix A). It was also explained to students that the content of their reflective journals could be used as evidence towards gaining a further qualification. The induction training for DSs encouraged DSs to use reflective journals and the possible use of them to gain a further qualification had also been explained. Due to these reasons, the researcher felt that it was not necessary to obtain the informed consent of TDP students and co-DSs to use his own reflective journal in this research.



It could be argued that in some ways this did not follow the recommendations on informed consent given in the ethics guidance from Hull University.<sup>647</sup> However, the confidentiality agreed to on the TDPs was that discussions out of the classroom about issues raised on the TDP would not be attributed to individuals and would not be used to mock or undermine them. To further offset any concern over the gaining of informed consent, this confidentiality agreement was adhered to in this thesis. Care was taken to exclude any identifying remarks, and the names of people quoted in the research have been changed.

As identified by Cohen and Manion,<sup>648</sup> and in Section 3.4, it was recognised that an exploration of the spiritual dimension in people's lives was one of the most sensitive issues to explore. Some of the safeguards for the interviews noted above assisted people to feel safer to discuss the issues but it was important to recognise the sensitiveness of the topic. To assist in allaying respondents' concerns about what was to be discussed in the interview, an introduction sheet that detailed the questions to be asked was given to respondents before the interview. Interviews were also undertaken in a location familiar to interviewees, where the interview would not be disturbed or overheard, and where the participants felt comfortable. Occasionally interviewees seemed quite emotional, although the physical demonstration of these emotions was always very restrained. Close attention was paid during the interview to identify these times and the interviewer monitored his interventions carefully when they did occur. This was necessary because it was often at these points that the richest data and real issues of concern were being shared and there was a temptation to keep exploring and probing the interviewee. However, it was at precisely these moments when the

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<sup>647</sup> UNIVERSITY OF HULL (2003) op.cit.

<sup>648</sup> op.cit. p.365.

interviewee most needed understanding and respect for their dignity. When these situations occurred, the researcher ascertained whether the interviewee wished to continue and checked that the interviewee was comfortable for the information they had shared to be used. This verbal checking was re-enforced by use of the informed consent form in Appendix C. This form was adapted from an example by Robson<sup>649</sup> and was given to interviewees so that if they had had any further thoughts or had changed their mind about the information they had shared, they could have contacted the researcher.

That details the main ethical considerations that were made in this research. The chapter now details the interview design and other forms not mentioned so far that were used in the research.

#### **4.2.8 Interview Design**

This sub-section outlines the interview design and gives details of the interview schedule and other forms that were used. Items that were produced from this process are collated in Appendix B to D.

A schedule was produced to assist in guiding the interviews and the design of this was informed by advice from Robson,<sup>650</sup> Creswell<sup>651</sup> and Bryman<sup>652</sup> - particularly in the wording and layout of questions. One of the key issues taken into account when the format of the schedule was planned was that the students may have seen the researcher as being in a position of power. To help reduce the impact of this issue, Freshman's<sup>653</sup>

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<sup>649</sup> ROBSON, C. (1999) op.cit. p.299.

<sup>650</sup> ROBSON, C. (1999) ibid. pp.232-234.

<sup>651</sup> op.cit. p.152.

<sup>652</sup> op.cit. pp.314-323.

<sup>653</sup> FRESHMAN, B. (1999) An exploratory analysis of Definitions and Applications of Spirituality in the Workplace. *Journal of Organizational Change Management*, 12(4). p.6.

suggestion of working with participants' own definitions of spirituality was adopted (Section 2.2). The drawback with this phenomenological approach was that interviews were then all based, and reliant, on students' understanding of the term. However, this strategy enabled a greater understanding to be achieved of how spirituality was interpreted by respondents and helped reduce the influence of the researcher's perceived power.

The length of the interview was an important consideration and one where compromise was necessary. Longer interviews would have provided more time for the interviewee to build confidence to share their perceptions, as well as providing more opportunity for the interviewer to gain an in-depth understanding of these. Shorter interviews meant that more people were willing to be interviewed and the time required to transcribe and analyse the data was more manageable. Thirty-minute interviews proved to be a suitable compromise between the interviewees' need to keep the interview short and the interviewer's need to achieve suitable depth to the interview.

As the students on the TDP were the most important group in this study, the interview schedule and rationale for the questions asked to this group are shown in Appendix B. Interview schedules for the DSs and TDOs were based on the students' schedule and were similar. The researcher completed the Summary Sheet shown in Appendix D shortly after the interview and these captured the reflexive process that occurred after interviews, documented his response to the interview, and provided an account of what had happened at the time. A pilot study of the interview and data analysis was undertaken using eight people to test the suitability of the questions and the relevance of replies to answering the research question. Issues that were raised from the pilot, and amendments that were made to the original design are shown in Appendix E.

That completes the section that has outlined the considerations in the interview design. This design process resulted in methodologies being used that were robust, that overcame as many difficulties in previous research as possible and that were ethically sound. They also generated a great deal of data that needed to be analysed. To preempt how this was done, methods of data analysis were considered at the same time as the data collection methods were designed so there was an appreciation of how the information gained would be analysed and any difficulties could be overcome before the data collection started. For clarity of presentation in this thesis, they have been discussed in separate sub-sections and the discussion will move on to detail how the data from the first phase of research were analysed.

#### **4.2.9 Data Analysis**

This section begins with an overview of the approaches to analysis that were considered. It then gives details of the method selected and explains how the analysis was undertaken. The majority of data analysed in this first phase of research were of a qualitative nature and included: transcripts of interviews; notes of perceptions of the interview by the researcher; reflective journal notes; and on-going correspondence between the researcher and others interested in the research.

As spirituality was such a complex topic, it was felt that strategies of analysis that reduced the data to a numerical form<sup>654</sup> lost much of the richness of the subject and so non-quantifying methods were used. Lindlof (cited in Hussey and Hussey<sup>655</sup>) identified

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<sup>654</sup> HUSSEY, J. and HUSSEY, R. *op.cit.* p.248.

<sup>655</sup> *ibid.* p.256.

four interrelated domains that were important in the process of qualitative data analysis, and these are shown in Table 4.1.

Table 4.1 – Four domains of qualitative analysis (Lindlof).

Step	Process
1	It was a process where the analysis of data took place continuously throughout the study. Initial thoughts were compared with new data as they arose and these thoughts were then modified and improved.
2	Data reduction, which involved sorting, categorising, prioritising and interrelating the data. Lindlof suggested this process could be carried out either by some form of coding system or by displaying the data in one of a number of different matrices or flow charts.
3	Making sense of the data that had been gathered.
4	Explanations of the data in the context of the research.

The first stage in this analysis design was to establish a system for reducing the data and Hussey and Hussey<sup>656</sup> and Bryman<sup>657</sup> outlined a number of options that were evaluated in the process of design. A widely used form of qualitative data analysis according to Denzin and Lincoln<sup>658</sup> was the grounded theory approach. Strauss and Corbin<sup>659</sup> defined this as:

*Theory that was derived from data, systematically gathered and analysed through the research process. In this method, data collection, analysis and eventual theory stand in close relationship to one another.*

This approach emphasized the importance of the theory being allowed to emerge<sup>660</sup> from the study, of it being grounded in the data, and of a thorough and systematic analysis of the data. The major advantages with this approach were that it assisted to

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<sup>656</sup> *ibid.* p.257.

<sup>657</sup> *op.cit.* p.389.

<sup>658</sup> *op.cit.* p.330.

<sup>659</sup> STRAUSS, A. and CORBIN, J.M. (1998) *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. London: Sage. p.12.

<sup>660</sup> STRAUSS, A. and CORBIN, J. (1990) *op.cit.* p.24.

ground the emergent theory into the empirical reality reflected in the data and in the set of clearly defined procedures that were detailed to analyse the data.<sup>661</sup> West<sup>662</sup> showed a good example of a grounded theory analysis. The criticisms of grounded theory, and the reasons why it was not used in this research, were that following guidance from Denzin and Lincoln<sup>663</sup> and Bryman<sup>664</sup> the researcher felt that it was not possible to generate theories based purely from the data without being influenced by other relevant theories or concepts. Denzin and Lincoln<sup>665</sup> suggested that there was a danger that the systematic and extensive coding and category schemes could take over, and become detached from, the empirical data. The researcher also felt as Roman (cited in Denzin and Lincoln<sup>666</sup>), that in some ways the systematic and detailed procedures for the analysis of data conflicted with the constructivist paradigm of this research and had a greater affinity to a positivist approach.

Another option to structure and make sense of the verbal accounts of interviewees that was considered was cognitive mapping. According to Hussey and Hussey<sup>667</sup>, this could have been used as a note taking method during interviews and as a way of recording transcripts of interviews or other documentary data in a way that promoted analysis and understanding. An example of mapping was given in Cook<sup>668</sup> to analyse students' perceptions of spiritual and religious people. This procedure was tested during the pilot of the interviews but was felt to be too cumbersome for the data produced (see Section

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<sup>661</sup> DENZIN, N.K and LINCOLN, Y.S. (1998) op.cit. p.330.

<sup>662</sup> WEST, W. (1997) op.cit. p.298.

<sup>663</sup> op.cit. p.330.

<sup>664</sup> op.cit. p.395.

<sup>665</sup> op.cit. p.330.

<sup>666</sup> op.cit. p.330

<sup>667</sup> op.cit. p.259.

<sup>668</sup> COOK, S. (2000) College Students' perceptions of Spiritual People and Religious People. *Journal of Psychology and Theology*, 28(2). p.129.

4.2.8 above). Use of a computer packages such as NUD\*IST was also considered (see Denzin and Lincoln<sup>669</sup>), however, the researcher felt as Cohen, Kahn and Steeves<sup>670</sup>, that a computer analysis limited his ability to immerse himself in the data, distanced him from the richness of perceptions revealed in the data and risked losing the context of respondents' perceptions. As a result, a computer was used to manage the research data bases and for word processing, and a manual card system was used for analysing the data.

After a process of development, a suitable procedure was developed which assisted in reducing the large quantity of data collected and in making sense of these data. The procedure that was adopted was influenced by Cohen, Kahn and Steeves<sup>671</sup> and Bryman,<sup>672</sup> and used an amalgamation of techniques where theory, data generation and data analysis were developed simultaneously in a dialectic process underpinned by the hermeneutic circle (Section 4.1.1).

The analysis process began with the literature review for the reasons explained at the start of Chapter 3. As described in Table 4.1, the analysis of data commenced as soon as data stated to be collected and took place continuously throughout the study. The first step in the process, as advised by Mason,<sup>673</sup> was that the researcher became as familiar with the data as possible. This involved numerous readings of the data, looking, studying, listening, thinking, meditating, praying, and sleeping with them. The data were explored literally - with words used, pauses, and sequences of interaction noted; interpretively; and reflexively - where the researcher's role in the process of data

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<sup>669</sup> op.cit. pp.211-245.

<sup>670</sup> op.cit. p.75.

<sup>671</sup> op.cit. p76.

<sup>672</sup> op.cit. p.394.

<sup>673</sup> MASON, J. (2002) *Qualitative Researching*. London: Sage. p.159.

generation was explored.<sup>674</sup> Riley's<sup>675</sup> suggestions of writing summaries; looking for common points and surprises; and listening to the data whilst in different roles, were also employed. The analysis of the texts began as the parts of one text were understood in relation to the whole of that text and visa versa. It then proceeded to gain an understanding of the individual texts in relation to all the texts and visa versa.<sup>676</sup> As guided by Cohen, Kahn and Steeves,<sup>677</sup> the data were also analysed using a coding system and this began by identifying concepts from a small section of the data at a time - a concept being defined in the same way as that shown below by Strauss and Corbin:<sup>678</sup>

Concepts: *'Conceptual labels placed on discrete happenings, events and other instances of phenomena.'*

Categories: *'a classification of concepts. This classification is discovered when concepts are compared one against another and appear to pertain to a similar phenomenon. Thus the concepts are grouped together under a higher order, more abstract concept called a category.'*

The concepts were generated from the data that was collected and an example of a concept that emerged from the data in relation to the benefits of including spirituality on the TDP was *'provides a greater understanding of self'*. Concepts were then used to code the next section of data, if data arose which were not described by one of the concepts then a new concept was produced and the analysis returned to the original data to check whether the new code more accurately described any of the points previously

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<sup>674</sup> MASON, J. (2002) *ibid.* p.148.

<sup>675</sup> RILEY, J. (1990) *Getting the most from your data. A handbook of practical ideas on how to analyse qualitative data.* Bristol: Technical and Educational Services. p.45.

<sup>676</sup> COHEN, M.Z., KAHN, D.L. and STEEVES, R.H. (2000) *op.cit.* p.72.

<sup>677</sup> *op.cit.* pp.77-82.

<sup>678</sup> STRAUSS, A. and CORBIN, J. (1990) *op.cit.* p.61.



identified. Hence, this process was an iterative one which continued with each transcript, refining the concepts each time until they adequately fitted all the transcripts and reflective journal notes. As mentioned in Section 4.2.6, data from interviews continued to be gathered until a saturation point<sup>679</sup> was reached where no significant new concepts emerged from the data. This procedure resulted in 379 concepts being identified, each one noted on a card. As Mason<sup>680</sup> suggested, these concepts were looked on as 'unfinished resources' – as ways of seeing thematically across the data set and as a starting point to ask further questions and conduct further analysis on the data.

The next stage in the analysis process took the concepts and grouped them manually into discrete categories (a category being defined in the same way as that shown above by Strauss and Corbin<sup>681</sup>). Care was taken here not to lose sight of the context of the data. This process resulted in the concepts being grouped into twelve categories shown in Figure H.1 in Appendix H.2 and these were reported in Chapter 5 under the five areas for this research identified in Section 3.5. The relationships between the categories were then analysed (Chapter 5) and meaning drawn from them (Chapters 6).

Gaining an understanding of the actors' perceptions and making sense of the data were further assisted by using the Force Field Analysis technique devised by Lewin<sup>682</sup> (Figure 4.3). This was a technique used for diagnosing situations and for looking at change. Lewin asserted that there were a number of driving and restraining forces influencing any change. The driving forces initiated change and maintained its

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<sup>679</sup> STRAUSS, A. and CORBIN, J. (1990) *ibid.* p.136.

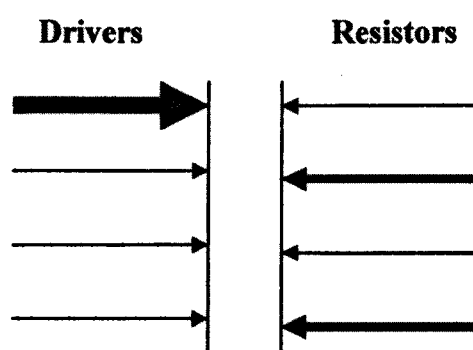
<sup>680</sup> *op.cit.* p.157.

<sup>681</sup> STRAUSS, A. and CORBIN, J. (1990) *op.cit.* p.61.

<sup>682</sup> LEWIN, K. (1951) *Field Theory in Social Sciences*. New York: Harper & Row.

progress, the resisting forces acted to restrain or decrease the driving forces.<sup>683</sup> The relative strengths of each force could be illustrated by the thickness of line. The technique was used in this research to analyse the drivers and resistors participants revealed to operating at a self-actualised level for TDP students (see Figure 5.1 Section 5.4.2) and was a similar analysis to that undertaken by Gregory<sup>684</sup> who looked at pressures that both enabled and restricted a learning environment.

Figure 4.3 – Lewin's<sup>685</sup> Force Field Analysis Technique.



That completes the detailing of the analysis procedures that were used in the first phase of the research and it also draws this section on the phase one design to a close. The section has looked at methodologies suitable to both this research and to the context of the police environment, and has outlined the approach that was taken to gather and analyse these data. A critique of the methods used during this first phase of research was undertaken continually throughout the study. This assisted in assessing the feasibility and credibility of the research and in developing the second phase of research. The problems in the research that were identified from this critique are

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<sup>683</sup> ACCEL TEAM. (2003) *Force Field Analysis*. [Online]. Available: [http://www.accel-team.com/techniques/force\\_field\\_analysis.html](http://www.accel-team.com/techniques/force_field_analysis.html) [Accessed 17/07/03].

<sup>684</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. pp.125-126.

<sup>685</sup> op.cit.

outlined in Section 4.4. The next section details the second phase of the research that was undertaken.

### **4.3 PHASE TWO RESEARCH**

A great deal of data were collected from phase one and these assisted in gaining an understanding of the actors' perceptions, particularly of what they felt currently took place on the TDP in relation to an exploration of the spiritual dimension together with the issues that were important in the consideration of spirituality on the TDP in the future. However, the issues gathered were quite broad and wide ranging and this second phase of research honed these to findings that were more specific. This second phase established a greater understanding of respondents' views on specific ideas and dilemmas that were highlighted from the first phase of research and from the literature review and tested the accuracy of interpretation of the phase one findings. It also gave more indication of their perceptions of the areas that needed to be addressed when the implementation strategy was considered. This phase of research had a secondary benefit of updating people on the progress of the research, which assisted in gaining commitment should any strategy be implemented.

#### **4.3.1 Research Paradigm.**

Although there was a conflict in some way with the constructivist paradigm of the research described in Section 4.1.1, the achievement of the requirements set out in Section 4.3 for this second phase of research was assisted by the use of a quantitative methodology. Creswell<sup>686</sup> identified several stances on this issue; one of which argued

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<sup>686</sup> CRESWELL, J.W. (1994) *Research Design. Qualitative and Quantitative Approaches*. London: Sage. p.176.

that methods should not be mixed. However, the researcher came from a situationalist stance and argued that the method adopted needed to be the one that most suited the purpose of the research. According to Creswell<sup>687</sup>, Greene, Caracelli and Graham advanced five purposes for combining methods in a single study: to improve triangulation of data; to investigate what overlapping and different facets of a phenomenon emerged; to gain a fresh perspective; and as a way of adding scope and breadth to a study. Easterby-Smith, Thorpe and Lowe<sup>688</sup> suggested that as an integral part of a triangulated study, quantitative research could be used at a later stage in a qualitative study to supplement and enrich the factual data already gathered. Both of these group's views were important reasons for using the proposed approach in this second phase. Creswell<sup>689</sup> suggested there were three different approaches when combining paradigms in this way and this second phase of research best fitted the 'dominant - less dominant' model. The researcher felt that the study of spirituality in the workplace was best viewed from a constructivist paradigm and so the research needed to be underpinned by this consistent paradigm picture throughout. However, to enrich the data collection and analysis, this research benefited from one small component of the overall study being drawn from the quantitative approach.

#### **4.3.2 Data Collection Methods.**

Many of the issues considered in the first phase design were relevant to this second phase of research and have not been discussed again. Additional points are outlined below.

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<sup>687</sup> *ibid.* p.175.

<sup>688</sup> EASTERBY-SMITH, M., THORPE, R. and LOWE, A. (1991) *op.cit.* p.40.

<sup>689</sup> *op.cit.* p.177.

In order to gain a clearer picture in this follow up research, people's reactions to some definite proposals were assessed. The proposals that needed to be explored included: the definition of spirituality used in this research; the possible advantages and difficulties of including an exploration of the spiritual dimension on the TDP; and some of the dilemmas that had presented themselves. These points could have been presented either face-to-face (individually or in groups), or through a written paper. Views and reactions could then have been gathered through group or individual interviews or through a written questionnaire. Due to the heavy workload of DSs and students, and the difficulties of finding a time when sufficient people were available, a written paper with self-completed questionnaire was used. This was more convenient for respondents as it provided the flexibility for it to be completed at a suitable time for them and meant that they were able to reflect on the points raised before completing the questionnaire. One advantage of this method, particularly as some respondents may have seen the DS as being in a position of power, was that self-completed questionnaires offset the tendency people had to exhibit social desirability bias when an interviewer was present. Another advantage highlighted by Bryman<sup>690</sup> was that this method of data collection was cheaper and quicker to administer than interviews. As it was a different method from the first phase of research, it also provided a methodological triangulation that assisted in ensuring that the main factors had been gathered on the relevance of an exploration of the spiritual dimension on the TDP.

As identified by Bryman,<sup>691</sup> there were disadvantages to this method. It conflicted with the constructivist paradigm of the research, relied on respondents' interpretation of the point that had been written and provided no opportunity to probe responses. It therefore

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<sup>690</sup> op.cit. p.129.

<sup>691</sup> ibid. p.130.

resulted in a relatively superficial treatment of the issues. However, because it was used primarily as a vehicle to test findings from the first phase of research and seek reactions to specific proposals, it was felt to be an appropriate and useful vehicle for this stage of research.

#### **4.3.3 Questionnaire Design.**

DSs and TDP students were targeted in this second phase of research. The DS group was chosen because they were familiar with the TDP, interview data were available for them and they were easily accessible. At the time of this second phase of research there were 22 people from the DS group available and as the researcher was their peer, briefed each DS personally, and followed up any late returns, it was anticipated that a 100% return rate would be achieved. TDP students were targeted because they were from the group on whom the findings most impacted. As the students who had been interviewed had returned back to force by the time this second phase of research was conducted, the TDP students in this second phase were different from those that had been interviewed. This provided the opportunity to gather more perceptions of the situation and test whether all the relevant issues have been gathered from the first phase. As the purpose of this second phase of research was more confirmatory in nature, it was felt that a relatively small sample size was suitable. Cohen and Manion<sup>692</sup> suggested a minimum sample of 30 if researchers planned any form of statistical analysis on the data. The difficulties of selecting a suitable sample were discussed in Section 4.2.6 and due to this a convenience sampling procedure was used which selected all the students from TDPs running at the time of the second phase of data collection. It was planned to target two courses, giving 24 TDP students. Following guidance from Bryman<sup>693</sup> it was

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<sup>692</sup> op.cit. p.89.

<sup>693</sup> op.cit. p.132.

anticipated that a 70% return rate would be achieved, giving a planned return of 17 TDP student questionnaires. This gave a planned total sample size of 39 - above the minimum suggested by Cohen and Manion.<sup>694</sup> The actual results in this second phase of research meant that questionnaires were received from 42 respondents - 22 from DSs and 20 from TDP students. Details of the groups who returned questionnaire and the results of these are shown in Appendix H and Chapter 5.

Two types of questionnaire were produced: a more comprehensive one for the DSs and a shorter one for the student group which focused on the issues they were likely to know about at that stage of their development. Both questionnaires began with a written briefing that laid out the anonymity procedures that were to be followed, the findings from the interviews, and then made some specific proposals. Respondents' reactions to the proposals were then sought through a questionnaire that used a five-point bipolar rating scale. The layout of the questionnaire followed advice from Bryman<sup>695</sup> and the design of questions followed guidance from Cohen and Manion<sup>696</sup> and Bryman.<sup>697</sup> The acquiescence effect<sup>698</sup> - where people consistently marked 'agree' or 'disagree' to a set of questions, was tested in the questionnaire by changing the basis of some of the questions. For example, in the DS questionnaire, questions one to six were based on the fact that marking 'agree' or 'often' would support a spiritual exploration. However, questions seven to nine reversed this link. Questionnaires were piloted three times with people from Centrex who were familiar with the TDP course. The briefing sheet for DSs is shown in Appendix F.1; the TDP students' briefing sheet was similar to this.

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<sup>694</sup> op.cit. p.89.

<sup>695</sup> op.cit. p.133

<sup>696</sup> op.cit. p.92.

<sup>697</sup> op.cit. p.133.

<sup>698</sup> BRYMAN, A. (2001) *ibid.* p.123

The questionnaire for DSs is shown in Appendix F.1 and the one for TDP students is shown in Appendix F.2.

#### **4.3.4 Data Analysis.**

The Likert scale data analysis was guided by Mogey<sup>699</sup> and Coolican<sup>700</sup> and was based on the assumption that replies from a general population would have resulted in a straight distribution of scores across the five-point scale. As the data collected were ordinal, each of the Likert scales on the questionnaire was summarized using median and mode descriptive techniques and the variability was expressed in terms of the range and inter-quartile range. To test whether the results showed a statistically significant variation from the expected distribution under a null hypothesis, a Chi-squared test ( $\chi^2$ ) was used together with the statistical tables given in Coolican.<sup>701</sup> Some of the questions were related and the correlation between these replies was tested using Spearman's rank correlation coefficient ( $r_s$ ).

That completes this section that has detailed the considerations that were made in the second phase of research. The key problems identified in both phases of the research will be described in the next section.

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<sup>699</sup> MOGEY, N. (1999) Likert Scale Analysis. [Online]. Available: [http://www.icbl.hw.ac.uk/ltidi/cookbook/info\\_likert\\_scale/](http://www.icbl.hw.ac.uk/ltidi/cookbook/info_likert_scale/) [Accessed 17/07/03].

<sup>700</sup> op.cit. p.453.

<sup>701</sup> ibid. p.453.



#### **4.4 SUMMARY OF KEY PROBLEMS IN THE RESEARCH.**

Both phases of research revealed powerful and significant insights into the relevance of a spiritual exploration on the TDP and helped inform a number of important recommendations. Given the context and constraints in which the research operated under, the researcher felt that the most appropriate methodologies were selected and these enabled sufficient data to be gathered to answer the research question. However there were difficulties encountered during the research and these had to be taken into account when the findings were analysed, and when the quality and transferability of the research was assessed (Section 4.2.4). The difficulties experienced in the two phases of the research are discussed separately in the following two sub-sections.

##### **4.4.1 Phase one research.**

The key difficulties in this first phase of research came under one of the three broad areas highlighted in the sub-sections below.

###### **4.4.1.1 Context**

The researcher experienced difficulty throughout the research of studying spirituality from a constructivist paradigm in a pragmatic, positivist organisation, essentially dominated by business objectives and statistical targets.<sup>702</sup> He felt the positivist influence from both the police service and his own engineering background had impacted on the research by tending to push him in a quest for objectivity, tighter definitions, clearer benefits and conclusive evidence. He felt the study of something as diverse and complex as spirituality could not achieve this level of clarity and that the tension he experienced here was illustrative of the mismatch between what he believed

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<sup>702</sup> HM INSPECTORATE OF CONSTABULARY (2003) *Diversity Matters*. London: Home Office Communication. p.102.

were the fundamentals to spirituality in the workplace and the way many organisations, including the police service, operated and were managed. Mitroff and Denton's<sup>703</sup> quotation shown at the start of Section 3.4 illustrated this conflict when they suggested that those organisations that adopted spiritual practices in order to achieve better results undermined both its practice and its ultimate benefits.

The researcher felt that the policing context in which the research was undertaken had impacted strongly on the form and depth of any exploration of the spiritual dimension that may have been possible on the TDP. However, on reflection he felt he had been influenced by these constraints too early on in his research and he could have explored more of the full breadth of what it meant to be spiritual.

#### **4.4.1.2 Research approach**

The research had a phenomenological base which emphasised the importance of describing and understanding the actors' perceptions. As highlighted in Section 4.1.1, it could have been suggested that this approach did not offer a radical critique of the situation. However the researcher argued that it did enable a richer and more in-depth appreciation to be gained of the issues in implementing an exploration of the spiritual dimension on the TDP.

The Literature Review looked at research material from a wide variety of organisations and disciplines so that a broad appreciation of issues from within and outside of the policing context was obtained. This then enabled comparisons to be made with this research. This assisted in offsetting some of the potential criticism that the research

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<sup>703</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America – a hard look at Spirituality, Religion and Values in the Workplace*. San Fransisco: Jossey – Bass inc. p.xv.

only presented an 'insider's' view. However, the empirical research undertaken in this study focused exclusively on the police service and did not benchmark performance against other organisations. As a result, some question remained as to whether the behaviours identified as possibly due to the nature of operational policing, were that, or whether people in any role exhibited similar behaviours. This was one of the reasons that the researcher called for further research to be undertaken on the relevance of spirituality to the police service.

Based on the fact that interviewees demonstrated a more reflective manner at times during the interview, the researcher judged that over half of respondents had left the interview having explored questions, or with questions, that they would not otherwise have posed for themselves (example in I28/3). These observations re-enforced the researcher's view that he had influenced, and was thus an integral part of the research, and illustrated that the findings may not have been a true reflection of TDP students' perceptions.

The interviews worked with interviewees' own definitions of spirituality and this was one of the ways adopted in the research for managing the position of power that the DS may have been seen to have. It also gave a greater understanding of how the term spirituality was interpreted, and the researcher believed that it had been better to try and uncover respondents' perceptions and work with these. However, this had caused difficulties on at least two occasions in that part of an interviewee's interpretation of the term had been confused and this had resulted in some confusion in other parts of the interview. As an example, one person in an early interview interpreted spirituality in part as spiritualism and some parts of the interview had progressed through a confusing exploration of the relevance of spiritualism to the TDP (I24/7). To maximise the

benefits of the interaction in the short time available, the researcher had taken more of a role in later interviews if interviewees had several interpretations and had directed them towards a spiritual dimension as defined in this study (I19/1). This had created its own difficulties in that it perhaps limited the number of interpretations of spirituality that were seen and directed people towards the researcher's thoughts.

Interviews with three groups (DSs, TDP students and TDOs) gave valuable insights and provided the opportunity to triangulate findings. However the small number of interviews conducted with TDOs (three) limited how comprehensive the triangulation using different groups had been.

The researcher's reflective journal notes proved useful in revealing some of the subtle influences that were present on the TDP of relevance to this spiritual exploration. He felt these subtleties would not have been picked up by other methods of research. The researcher did not publicise the fact that he was undertaking a study into spirituality to students on the TDP courses he facilitated. He felt initially that if he had publicised this fact it would have meant that an accurate picture of what currently took place on the TDP would not have been obtained. Upon reflection however, he felt that it could have been that more data would have been gathered to answer the research question if the researcher had actively elicited the students' assistance. Whilst use of material from reflective journals was an accepted practice, by not publicising the research to TDP students he recognised that this also reduced the clarity on the issue of gaining informed consent.

The reflective journal provided one person's perception from within the organisation of the discussions that took place during the TDP course, and the researcher was sure that

other people would have picked up on other issues or interpreted things differently. There was little time to check out with people when there may have been misunderstandings of what had been said, particularly in relation to any spiritual component to their input, which the researcher felt was often beyond the objectives of the TDP. As a result, the researcher recognised there would have been inaccuracies on what had been recorded and there was a potential for bias. The potential for bias in the journal notes was also a factor with the researcher being the sole researcher and writing about his own TDP with no confirmation obtained. Given the huge amount of material covered on a TDP, the researcher had to be selective on what he recorded, and despite his best efforts to record what went on, these notes had the potential to be biased and only record material that confirmed the researcher's views. The analysis of the data could then have further increased this bias. To help overcome these difficulties the researcher tried to use material in the thesis that had been triangulated, either in other TDP journal notes, interviews, questionnaires or other research material but this was not always possible when the breadth of issues was being sought. The other sources were often his interpretation of what had been said as well and could also have contained bias.

The researcher observed that his journal notes and their significance developed as the research progressed. At first, the more explicit references to spirituality were reflected upon, but as time progressed, the researcher became more sensitised to the subtle issues in relation to spirituality and recognised that there was likely to have been information missed from earlier journals. The researcher always experienced difficulty in finding time to write a reflective journal whilst running TDP courses. This resulted in some relevant discussions not being recorded or overlooked and on occasions in a lack of accuracy of what had been said. He felt that this had been inevitable, particularly when

the vast amount of discussion that took place between 14 people over a six-week course was considered. The journal notes also only reflected on discussions that were shared in the classroom. The researcher felt there had been times on TDP courses when what had been said in class was different to what had been said out of class (RR/10), and he estimated that the journal notes had probably reflected about a quarter of the issues the students had been working with over the TDP. As a result, the reflective notes did not present a comprehensive picture of all the issues in relation to spirituality that were raised on a TDP course for students.

#### **4.4.1.3 Researcher's position**

The researcher worked within the organisation in which the research was conducted and acknowledged that because of this the research was open to the criticisms that the potential for bias was higher, as was the potential for the research to be less critical. However, as identified in Section 4.1.2, he argued that any potential for this was outweighed by the much greater benefits of the researcher being from within the organisation, where natural access to the group being researched was possible, and where the researcher could draw on his preunderstanding.

One difficulty experienced (highlighted by Baszanger and Dodier<sup>704</sup>), that was also possibly influenced by the researcher's preunderstanding and positivist engineering background, was in the researcher being truly open to other people's views and of not being purely influenced by his pre-understanding. On occasions he was aware of having to make a conscious effort to remain open and welcome other people's perceptions of the TDP, particularly when those were very different to his own. There

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<sup>704</sup> BASZANGER, I. and DODIER, N. (1997) *Ethnography: Relating the Part to the Whole*. In: SILVERMAN, D. ed. (1997) *Qualitative Research. Theory, Method and Practice*. London: Sage. p.9.

was also the danger of bias, based on this preunderstanding, through the researcher making assumptions of what other people meant. An example of this that the researcher identified occurred in the research is highlighted in the quotation given by C4 in Section 5.2.1, which talks of Harrogate having a spiritual feel to the way it operated. In this example, the researcher on reflection felt he had had similar feelings to the interviewee and as a result had not probed the interviewee sufficiently to ascertain exactly what they had meant by that point. The difficulty with this was that the analysis could then have been based purely on the researcher's own experiences and perceptions of both the police and TDP, which undoubtedly had become distorted and generalised over time. The researcher believed it was important to be realistic and suggested that no matter how much care he had taken to report others' perceptions, his own unconscious attitudes, beliefs, assumptions and perceptions had influenced the outcomes of the research.

The interviews revealed some rich data in relation to the way the police service operated and this might have been because of the interviewer's position as a civilian working within the police service. Miller and Glassner<sup>705</sup> suggested that interviews were often more productive when interviewees recognised themselves as an expert on a topic of interest, even if they were talking to someone typically seen in a more powerful position vis-à-vis the social structure. However, the phenomenological basis of the research meant that it had focused on gaining an understanding of the perceptions of research participants. For the reasons explored in Section 6.2.1, these perceptions may have been different to others working in an operational role, and so as discussed in Section 4.2.4, made generalising the outcomes of the research more problematic.

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<sup>705</sup> op.cit. p.105.

There were difficulties created by the researcher undertaking research in the department in which he worked. This meant that he knew all the DSs and some TDP students, whilst other TDP students and the TDO students he did not know. As a result, there was more variability in the findings and this could have influenced outcomes. The researcher had not detected any discernable differences in interviews with people he knew to those he did not know, but this had been difficult to assess given the small sample size and number of other factors that influenced the outcomes of the interview (as discussed in Section 4.2.3). The researcher felt that a small number of the DSs had not shared their real views in the interviews and this feeling had been recorded more times with DSs he was not as familiar with. This feeling was based on a combination of signs including: his intuition; the amount and style of communication of the interviewee compared with what the researcher had seen in his usual interactions; how many personal thoughts and feelings were shared; and how much emotion the interviewer had picked up in the person's voice and body language. The researcher recognised that this was a subjective measure and could have said more about the researcher than the interviewee, but he suspected that it might have been because these DSs had been trying to help him by keeping an open mind and trying to be receptive in considering the issue. The researcher's intuitive feel however was that they could not see any relevance to exploring spirituality on the TDP.

Using the same type of measures, the researcher had judged that more of the students had seemed sincere during the interview. The researcher had questioned the reason for this as he felt there were some pressures on students not to be sincere, particularly as the researcher had been a relative stranger to the majority and as discussed in Section 4.2.7 there may have been a concern over a negative public perception of the research. The



reason many students were judged as being sincere may have been that the researcher's judgement of sincerity was wrong, that students were good at faking sincerity, or impressing a person they perceived as being able to influence their success on the TDP. Alternately it could have been because they had just entered a new career and were motivated and keen to develop the training in the police and to make a difference. Miller and Glassner<sup>706</sup> felt that an interviewee's principle concern focused on what happened to the interview findings and interviewees wanted to know that what they had to say mattered. Perhaps students felt as though this research, and their views, contributed to the development of the TDP, and they approved of that. They could also have felt that the researcher's perceived position of power meant that something positive was going to be done with the information they shared.

At times during interviews the researcher was concerned that interviewees may have adopted a position that they felt reflected the researcher's thoughts on spirituality (as examples see I10/8 in Section 5.3 and I23/5 in Section 5.4.1). On reflection he could have assisted to alleviate this difficulty if he had incorporated a statement at the start of the interview to emphasize that he had no stake in any specific outcomes – a process Potter<sup>707</sup> called 'stake inoculation'. This intervention at the start of the interview could also have included the interviewer offering an encouragement for them to commit to the process by offering a common aim such as wanting to improve the quality of police training and quality of service enjoyed by the public. This may also have helped allay the concerns of some participants (example in Q15 in Section 5.4.2) over negative public perception of an exploration of the spiritual dimension in the training of trainers.

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<sup>706</sup> *ibid.* p.104.

<sup>707</sup> POTTER, J. (1997) Discourse Analysis as a way of Analysing Naturally Occurring Talk. In: SILVERMAN, D. ed. (1997) *Qualitative Research. Theory, Method and Practice*. London: Sage. p.154.

However, the quotation above by Q15 was the only explicit mention of this concern that was noted in the research and the paragraph above highlighted that this concern did not seem to have impacted on the research as much as it could have done.

The researcher experienced a tension from conducting research on the TDP courses he ran. For example, if a point was raised on a TDP that was relevant to a spiritual exploration, the researcher had often found it difficult to see its relevance to the current objectives on the TDP. Whilst the DS as researcher wished to explore the issue, the DS as TDP course director did not. The researcher was very conscious of this tension and did not want to disadvantage students achieving the current TDP objectives in any way. The result of this was that he felt on occasions he had overcompensated and not probed issues in relation to spirituality as fully as he would have done had he not been conducting the research, or as fully as he felt some other DSs would have done. An example of this was shown in Section 5.4.1 when C7 discussed the conflict between personal beliefs and role as a trainer. On reflection, it was suspected that the issue raised in this example would have been probed further in class, rather than being left for a conversation during a coffee break. This meant that at times the journal notes were not fully representative of what would normally have occurred on a TDP.

The researcher felt that his position as a DS in the hierarchical conscious police service, combined with him being a white heterosexual male, meant that the researcher was likely to have been seen in a position of power by students and this may have impacted on the research. For example, it might have been that some students had felt obliged to be interviewed as opposed to being willing volunteers - only one person declined to be interviewed out of the 32 asked. If people had not been willing volunteers, this could have resulted in them not being as forthcoming as would have been liked. However it

had the advantage that a greater cross-section of views may have been gathered than would a purely voluntary approach which may have resulted in only interviewing people who were interested in spirituality. Another issue that may have impacted on interviewees' openness was the relatively short 30-minute timescales for interviews. Due to the high workload of respondents, this time had been selected to enable sufficient people to be interviewed and this strategy had been successful. However, it meant it was difficult to achieve a relaxed, free-flowing discussion and in reality many of the interviews did not reach a great personal depth or spend a lot of time exploring the complexities and issues for people.

The power dynamic involved in the researcher's position also conflicted in some ways with the constructivist paradigm in that whilst the researcher viewed research participants as partners in helping to construct 'reality', it could have been argued that the researcher may have been seen as a relatively powerful expert researching relatively powerless people.<sup>708</sup> This could have resulted in the information presented being skewed towards the researcher's reality, as people may have been reluctant to share their perceptions of the situation. This reluctance might have been evidenced, for example, by the quotations at the end of Section 5.4.2 from a female in I3/4 and from I23/8. However being in the majority as a white heterosexual male, may also have meant that the majority of respondents felt more able to be open with some of their views, as examples of quotations in RO/8 in Section 5.2.1 and I8/5 in Section 5.4.2 may have illustrated. The researcher was also a peer to DSs and this may have meant DSs felt more able to be open with him.

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<sup>708</sup> ROBSON, C. (2002) op.cit. p.28.

The main issues that were identified from the first phase of research have now been identified and this section moves on to look at the second phase of the research.

#### **4.4.2 Phase two research.**

One of the main issues to come from the second phase was the difference between its quantitative nature and the qualitative paradigm from which the rest of the study had been approached. The research used a 'dominant - less dominant' research paradigm and some may have seen this as a misuse of the qualitative paradigm because the central assumption of the study did not match the procedure in this second phase.<sup>709</sup> However, the advantages of the approach were that the study was still underpinned by a consistent qualitative paradigm, it allowed the research to fit the requirements of the context in which it took place, and the approach provided the specific answers that were needed to fully meet the research question.

The quantitative nature of this second phase resulted in superficial replies and respondents may not have been clear on what had been proposed. The questionnaire format also meant that respondents' views were not explored in detail and there may have been more issues than those gathered in the questionnaires. However, the use of questionnaires put less pressure on people to comply with the request to be part of the research. This was particularly useful for the student group who may have seen the DS role as a position of power. There was the potential that the outcomes of this second phase were not an accurate reflection of all the views though as it was likely that only people who had felt strongly about the issue were sufficiently motivated to read the briefing paper and return the completed questionnaire. The relatively small number of completed questionnaires also meant that the numerical data had to be treated with

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<sup>709</sup> CRESWELL, J.W. (1994) *op.cit.* p.176.

caution. Although there were difficulties, what was open to debate was whether the data provided sufficient information that was accurate enough to assist the research. As this second phase was chiefly used to verify findings and test specific proposals, the researcher felt that it was, and that it offered a significant contribution to building the overall view concerning the relevance of a spiritual exploration on the TDP. It had been important however not to take the phase two findings in isolation but to consider the whole picture revealed in the research.

This summary has identified a number of important points and these were taken into account when the quality and transferability of the research was assessed (Section 4.2.4), when the data were analysed, and when the conclusions were drawn. It completes the details of the key problems of the research, and also brings this chapter, which has outlined the methodologies used to a close. The report now moves on to outline the outcomes of the research.

## CHAPTER 5 – FINDINGS FROM THE EMPIRICAL RESEARCH

The purpose of this chapter is to present the findings that were relevant to answering the research question outlined in the literature review. The findings are presented using a ‘theme and quote’ method<sup>710</sup> where the chapter is divided into five sections, each relating to a required theme or area of exploration, as identified in Section 3.5, and then quotations are used and explored to illustrate the data collected.

The research was largely qualitative in nature and the purpose of the data collection methods was to obtain as rich a picture as possible of the participants’ perceptions. Hence the findings presented generally show the breadth of views expressed as opposed to the quantity expressing those views. Mason<sup>711</sup> described four ways of using the data collected to convey the meaning that was contained within them, and this research used three of these ways. It analysed and presented the data interpretively and narratively in a way that showed the researcher’s interpretation was meaningful and reasonable; it was used evocatively or illustratively to evoke understanding or empathy and provide a meaningful illustration; and it was used reflexively or multivocally to illustrate the range of perspectives, experiences and standpoints, including the researcher’s own.

The number in brackets in the text below, e.g. (I8/5), gives an example of a quotation that illustrated the point under discussion - in this example, ‘I’ indicated data from interviews, ‘8’ was the interviewee reference, ‘5’ the page number in the transcript or journal. The prefix ‘Q’ indicated data came from questionnaires and ‘R’ from reflective journals. If the researcher felt a quotation was particularly sensitive then it was given a

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<sup>710</sup> COHEN, M.Z., KAHN, D.L. and STEEVES, R.H. (2000) *Hermeneutic Phenomenological Research. A Practical Guide for Nurse Researchers*. London: Sage. p.96.

<sup>711</sup> MASON, J. (2002) *Qualitative Researching*. London: Sage. p.176.

confidential reference, to further protect the anonymity of contributors, e.g. (C1). This was important to prevent any possibility of building up a set of quotations from one reference that may have provided an indication of the conveyor of that information. Confidential references were given to examples that were particularly personal, where there was more potential to know who had made that statement, or the researcher judged the statement might have resulted in some form of negative outcome for that individual should the statements have been reported out of context within that person's force. Some of the most significant quotations have been detailed in this chapter and where this is done the transcript convention shown in Appendix G has been used. However due to the large quantity of relevant qualitative data gathered it was not possible to reproduce all these in this thesis and just a reference number has sometimes been given, i.e. (I27/3) to indicate the issue described was generated from the data collected. (As an indication of the amount of material that would have needed to be reproduced in this thesis if these quotations were given in full, over 200 of these references have been given in this chapter alone.)

Details of the groups involved in the study and specific findings are reported in Appendix H.

## **5.1 INTERPRETATION OF SPIRITUALITY**

Interviews worked with respondents' own definition of spirituality and every person who was interviewed was able to offer her or his own understanding of the term. All but two of these appeared to be robust enough to continue through the remainder of the interview without needing to clarify the meaning of the term further (this echoed

Mitroff and Denton's<sup>712</sup> findings reported in Section 2.2.3). Many interviewees acknowledged that defining spirituality was not easy and that it was not something they often discussed (I30/2). Some (example in I26/1) began the interview by saying that they did not know what the term meant, but as their thoughts were explored they presented a clear view on the meaning of the term, what they said they had difficulty with was in seeing how to recognise spirituality in their lives, or seeing any relevance of it to the police service or to the TDP. A significant minority (39%) of interviewees expressed their understanding of spirituality as having a religious connotation and the majority of these were from a Christian perspective. This echoed findings reported by Paslawska<sup>713</sup> (Section 2.2.3). Interviews also asked respondents to label how they would describe their own spirituality and the majority of respondents' categories also indicated religious labels (shown in Appendix H.2 - again replicating findings by Paslawska<sup>714</sup>). The large number of Christian beliefs came as no surprise, but a weakness in the study was the small number of other forms of spirituality in the sample. This was likely to have limited the variety of perceptions of the use of spirituality on the TDP. The researcher recognised that minority ethnic and spiritual minority groups were not equivalent, but still felt that the small number of other forms of spirituality recorded in the research was related to the number of people from minority ethnic groups in the sample (2% as identified in Appendix H.1). The number of people from minority ethnic groups in the sample did however equate to the small number on TDP courses, in training departments and in the police service in general (2.6% as at March 2002). The researcher also found from his reflective notes that spirituality, as defined in this

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<sup>712</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America – A hard look at Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey – Bass inc. p.xv.

<sup>713</sup> PASLAWSKA, K. (1999c) *Spirituality at Work Research: Report to Participating Organisations*. Leeds Church Institute. p.51.

<sup>714</sup> *ibid.* p.51.



research, was never mentioned explicitly on the TDP and whenever the topic was raised, it was discussed from a religious perspective (see example in RR/2). There was never any confusion noted in these discussions over what the term meant.

Six of the interviewees made a link between spirituality and religion but said they saw the two as different. As an example of a quotation (transcript convention shown in Appendix G):

*Spirituality I think it's an umbrella for, like beliefs, what people believe in and you know, °I don't think it defines any one belief°. (I18/2)*

There were often negative views of religion expressed, sometimes quite subtly:

*Some people identify their spirituality as not having to be based on religion but based on who they are and what they are about. (0.8) <Perhaps people with this view have more confidence or stronger beliefs in themselves>. (I122/1)*

Others expressed a stronger opposition to religion:

*...the Church of England and the Catholic religion...they're about perpetuating their own existence. (I119/2)*

And:

*Religion I see tries to saddle you with guilt if you move outside the rules. (I115/6)*

For some, this negative perception also applied to spirituality:

*mention spirituality and people think you're some kind of evangelical:: (0.8)  
erm:::: (0.8) religious nut who's going to try and convert you. (I127/4)*

One of the questions raised from the Literature Review (Section 3.2.2) was whether the topic was likely to generate conflict if it were introduced onto the TDP. The findings showed that spirituality, and more so religion, were seen by some interviewees as topics that generated strong beliefs and conflict (I7/4) and as ones that created division (I24/7). The potential for conflict was evidenced directly during the interviews with some people (C1) conveying strongly that their form of spiritual belief was the only one that was right (I19/6). It was estimated that approximately 58% (18) of respondents generally viewed spirituality in a positive light, 23% (7) viewed it negatively, and the remaining 19% (6) said they had no feelings either way. Not surprisingly these figures matched those in Appendix H.2 with the people saying they had no belief, all being the ones that viewed spirituality in a negative light.

Four of the respondents linked spirituality with spiritualism, for example:

*Spirituality in terms of, (0.4) not your hand read, (0.4) but in touch with the spirit to see what they say. < I've done that once with a person who spoke to me through my grandmother <* (I24/1)

In trying to define their own spirituality, interviewees often described the things it gave them. This included: direction (I7/4), meaning (I16/2), feelings of completeness (I1/1), sense of community (I7/3), sense of belonging (I7/3), feeling of being in touch with others (I25/3), connectedness (I4/1), awareness (I4/1), deeper understanding (I14/1), feeling of well-being (I25/3), peace (I22/2), calmness (I26/4) and contentedness (I4/2). In trying to explain their understanding of spirituality, some interviewees (I16/4) shared general experiences that could have been viewed as peak-experiences, as an example:

*...we sat up above the valley, erm, having walked into the hills, it was so still and peaceful, "we sat on a rock for nearly an hour", (0.4) we're not sit-on-a-rock people, but we sat there like you couldn't see life go by because it was too high up, there was nothing there, it was totally still, totally peaceful and we sat, erm:: with each other and just enjoyed (0.2) and that was again that feeling of peace, which, erm, (0.5) <so that's the spirituality we talk about, but they're moments, I don't live my whole life in that sort of mode.>* (I26/5)

Some interviewees linked spirituality to ethics:

*In my view there is a huge link between ethics and spirituality. The first step in making any ethical decision is to understand yourself, which requires an understanding of one's own spirituality as you define it.* (Q22)

Ethics and morals often seemed more familiar and accepted terms (I22/9). There was a link made to intuition (I15/7), whilst others felt explorations of the spiritual dimension did not need to be labelled:

*I think we do it anyway. I think labelling it would be a backward step.* (I15/4)

Many interviewees (for example I30/6) felt that the term spirituality would generate resistance in students. One suggested:

*I think it is the word spirituality which may generate resistance in some staff and students. Substitute it with self-awareness.* (Q19)

Of those that said they were not sure whether they had a spiritual part to their life, some talked of a belief that had come into focus at difficult times of their life (I5/7). These times included dealing with own family bereavement (I2/2), facing death (I4/7), being

badly injured (RR/3), or when working in deprived areas of the world (I30/3). As an example:

*Many years ago (3.5) °err (4) I (2) err (2) was (1) err (1) injured very badly° ((whilst on duty as a police officer)) because I was stabbed. It was only then afterwards you think 'oh why did that happen like that, why aren't I dead, why am I not paralysed?' I was stabbed right in the middle of my back. It was only afterwards when I came round I thought 'well I should be dead' (3.5) ((Looking down and looking very thoughtful)) err (2) ∟but I'm not dead∟, why am I not dead? (2) And the only explanation I've got is that some higher being has said this is not your time. (C2)*

The questionnaire explored the issue of B-values identified in Section 3.2.1 and the question of what, at a fundamental level, respondents felt they were motivated by. Responses revealed the following (number in brackets indicated quantity of replies giving that response): Love (11), justice (8), truth (5), goodness (5), family (5), helping people (4), belonging (3), honesty (2), caring for others (1), peace (1), faith (1), kindness (1). Only one person made a spiritual connection explicitly, although these were all essentially spiritual motivators. This could have offered some support for Maslow's views on B-values being the ultimate motivators (Section 3.2.1). However, because they were gathered through a questionnaire, they were only superficial indicators with no measure of whether these points were actual motivators or aspirational ones. Care also had to be taken not to read too much into the responses because the briefing sheet that was given to respondents briefed them on Maslow's B-values (Section 3.2.1) and mentioned the fundamental motivators of love, beauty, justice, truth and goodness. TDP students replicated the motivators given on the briefing sheet in their responses more than DSs. This replication could have been coincidental or an indication that they were either trying to support the researcher's

view, or that they had not considered the issue and were happy to agree with the suggestion.

The main points from the data concerning how spirituality was interpreted have now been raised. These highlighted that respondents were able to define the term spirituality with a significant minority interpreting spirituality from a religious perspective. In describing what spirituality meant, some used examples of peak-experiences and others described the things spirituality gave them. The potential for the topic of spirituality to generate strong beliefs and conflict was highlighted, together with comments that gave an indication of whether the term spirituality should be used and what possible alternatives there were. The groups of people involved in the research, together with their interpretations and reactions had to be considered when analysing the data. They also informed issues that needed to be addressed if the topic were introduced on the TDP. These points will be considered further in Section 6.1. This chapter now moves on to report findings in the next area of investigation in this research: that of the wider police service.

## **5.2 SPIRITUALITY AND THE POLICE SERVICE.**

The research focused on whether an exploration of the spiritual dimension would assist a TDP student's development as a trainer for the police service. However, the Literature Review highlighted that to do this effectively it was necessary to take a systemic approach and begin by considering how spirituality on the TDP would fit with the wider police organisation, its way of operation and the demands that were placed upon it. That is the purpose of this section. It is divided into two parts, the first reports data collected that related to police work in general and the second gives the data that

helped inform whether a spiritual focus would fit with the way the police service currently operated and was managed.

### **5.2.1 Relevance of spirituality to police work**

During interviews with both civilian and police staff, a striking number were reluctant to consider the issues of spirituality on the TDP in isolation and were keen to make links to policing; interestingly this was always operational policing (I11/3). The vast majority of those interviewed were police officers (see Appendix H.1) and for those who were TDP students, the link made to operational policing could have been because the large majority had come straight from that role.

The research highlighted that the nature of police work was extremely busy and varied, and in an operational role an officer could be expected to be involved in a wide variety of tasks. The types of tasks that were revealed in this research included dealing with: sudden deaths (I2/1), deaths of babies (RO/16), road traffic accidents (RO/9) often involving fatalities (RO/16), domestic disputes (RO/9), drunks (I23/14), victims of crime (I3/9), family liaison for victims of serious incidents (I5/6), criminals (I26/11), firearms incidents (RR/7), football matches (RR/4) and public order situations (RO/9). Officers shared details of some horrific situations they had had to deal with as police officers, although these have not been disclosed here to protect any individuals involved in those types of incidents. Many shared frightening experiences they had had:

*...when we're out on the streets on a Friday night and people are spitting at me, threatening to kick my teeth in and trying to punch my lights out... (I23/14)*

These examples were a reminder of the very difficult and demanding job operational police officers had to do. The above quotation illustrated difficulties in relation to trust, which often seemed evident in operational police work. Some respondents also shared concerns about showing any vulnerability as a police officer, which they felt would be exploited. As one example illustrated:

*He said that on the street it was dangerous to show any weaknesses otherwise people would pick on that. He said public order situations, and being in a line facing a crowd of rioters was a good example – they always focused on the weaker ones.*

(RO/9)

Section 3.2.1 suggested that two possible ways of protecting against vulnerability might have been to portray a cynical and sceptical attitude and to form close groups (see also Walker in Section 3.1). Issues in relation to cynicism and scepticism are considered later in this section. Group cohesiveness in operational policing appeared to be important to some officers and was illustrated by respondents in this research using terms such as ‘*close knit*’ (I19/4) and ‘*loyal*’ (RO/9).

When making the link between spirituality and operational work, some said they openly talked about their spirituality at work and one example revealed that it was discussed as part of a Family Liaison Course (Roads Policing) in the West Midlands Police (breach of anonymity approved by respondent and West Midlands Police via e-mail<sup>715</sup>). In this example the respondent (C3) said that once people on this course had been given permission and it was safe to talk about spiritual beliefs, participants seemed to have welcomed the opportunity to talk. A few interviewees were positive about the role of

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<sup>715</sup> HARVEY, A. (2002) *Spirituality in the Police*. E-mail from [a.harvey@west-midland.pnn.police.uk](mailto:a.harvey@west-midland.pnn.police.uk) to [JASmith@salmon91.freeserve.co.uk](mailto:JASmith@salmon91.freeserve.co.uk) 11<sup>th</sup> December.

spirituality in their workplace. Some said that although it was not talked about at work, they felt the environment was not hostile to it and they had not witnessed any prejudicial comments in respect to it (I5/3). Others saw their place of work as being supportive of spirituality (I7/6). The centre at Bramshill was felt to be supportive (I21/3) and Harrogate was viewed as having a spiritual feel to the way it operated:

*I think there is that sort of spirituality here (2) because:: (1) urm ::: (2)... >I feel as though I've found a home here with what I do sort of career wise> (3)... but I think there's a kind of spirituality here underneath the surface, and I think there's that sort of feel.* (C4)

Although this person felt this way, they identified that they did not often talk about their spirituality there. The majority of respondents echoed this view and said that they did not do anything at work in relation to their own spirituality and that it was not a subject that was talked about at work (I27/5). Some felt it was not an appropriate subject for work (I3/4), others were quite hostile in expressing their views that it should not be talked about (I19/4). This addressed one of the questions raised in Section 3.4 concerning the degree of spiritual expression that was seen. The research recorded three reasons as to why respondents felt spirituality was not talked about in their workplace. The first was that policing was seen as a busy, task-focused activity (I28/4) and people could not see the relevance of spirituality to this (I15/1). In questionnaire replies however, there was a statistically significant trend to indicate that DSs felt that at a fundamental level, spirituality and operational policing were compatible (median and mode = 1,  $\chi^2 = 22$  – Question 9, Table H.7, Appendix H.3). Student replies to this question were inconclusive. An initial impression when interview and questionnaire outcomes from DSs were compared was that these two findings were contradictory. However, further analysis of interview data indicated that in general, what respondents



seemed to have struggled with was specific examples or knowledge of exactly how spirituality was relevant, not that they disagreed with the fundamental compatibility of spirituality to police work. This linked to the view that many people were police officers in the first place because of that role's ability to satisfy a bigger purpose for people and because it allowed them to contribute to the community in a positive way.

As one quotation illustrated:

*A lot of police officers feel... they don't need any sort of spirituality because they are already working on the side of good against evil because of the job they do.*

(I1/7)

The second reason offered for why spirituality was not talked about at work, was that it was too private, or too personal a subject to talk about with work colleagues (I17/3).

This linked to a question raised in Section 3.2.1 concerning the levels of intimacy permissible in the police service, and the degree to which people who worked within it felt able to be vulnerable or emotional, and this is discussed again in Section 6.2.1. The third reason offered was that spirituality was a topic suppressed at work because people feared that they would be derided, criticised or ostracised if they did raise the subject.

As an example see the quotation I27/4 in Section 5.1, which talked about negative perceptions of spirituality. This fear did not appear ill founded, and there were examples of people who had experienced anti-locution in their workplace when their spiritual beliefs had been '*found out*' (C5). This person said this had restricted their spiritual expression both on the TDP and in the workplace:

*...because I've had this before where I've let that sort of slip and it's like you get people walk past you going 'ooooooooohhh' ((interviewee lifts and shakes their hands to show a ghost type image to illustrate what was done to them)) you know because their idea of it and my idea of it are two different things and sometimes I*

*have conflicting, (2) you know conversations ((emphasis on words combined with interviewee's eye movement which the researcher interpreted as meaning that the word 'conversation' really meant 'argument')) with people and < I don't want to go through life justifying why I believe in such and such <. (C5)*

In another example, the outcome of this restriction was described:

*I mean I work in a small unit of 40 people. I really couldn't tell you if any of them were regular church-goers or specifically into religion. <I wouldn't think that any of them would turn round and say<. (I6/2)*

The police were not alone in identifying this fear to talk about spirituality in the workplace, and several other research studies identified in Section 3.4 reported similar findings in other organisations.

Some respondents said they saw positive benefits for operational policing from more of a spiritual focus. Being better able to deal with people as individuals (I16/13), being less judgemental (I16/13), being seen in a more positive light by the public (I1/7) and not being seen as robots (I1/7) were examples given. One quotation as an example:

*...then I think the police service, urm (1) would be better, even things like if, if an officer dealt with urm (0.4) a well known criminal, if they could understand the emotions and feelings of that person, they may deal with them better, Urm, they may actually maybe able to show respect for that person, even though they totally disagree with their actions... they might well be able to acknowledge that person rather than acknowledge the criminal. I mean they still need to deal with them as a criminal at the end of the day, but the way and the manner would be enhanced. (I26/11)*

Nearly all interviewees raised issues in connection with the characteristics of the police service and its culture. One participant (Q18) felt the operational culture needed to be understood and the transition to a training role effectively managed by DSs, if an exploration of the spiritual dimension on the TDP were to be successful. There were positive aspects to this culture and it was important to remember these, as they could get lost in an analysis of improvements. The positive aspects that were spoken of in this research were hard work, dedication and loyalty (RO/9). Aspects that were evidenced directly during the research included hard work (RO/14), dedication, ability to cope with pressure and numerous simultaneous demands (RO/4), and desire to develop (RO/17). More often respondents highlighted negative aspects to the police culture and some said this was what suppressed their spiritual expression at work. Peer pressure was one aspect to this negative culture that was raised on numerous occasions in this research (RO/9). In one quotation:

*Nigel had spoke earlier on in the week about the difficulties of being open in the police service. He said if you did that other officers would make fun of you and use this information against you. He said it was dangerous to show your weaknesses and be honest.* (RR/7)

Resistance to change was another indicator of the negative police culture that interviewees raised:

*...to get any change through the police service is very, very difficult, and ultimately the filtration method err, which eventually dilutes and sort of takes over is a very, very long process, you're talking about a 30 to 40 year process, err, the big stick method which is the other way, the legislation I don't think would have any effect on that.* (I21/8)

Examples of resistance to change both on the TDP course (I18/11 and RO/16) and in the Training Delivery Department (I22/4) were given. A quotation as an example:

*I don't think it ((a spiritual exploration on the TDP)) would go down very well. I think because of the pragmatic type of organisation we work for (2) erm (1) I think a prime example was the NLP and introducing that. It really didn't go down well, erm :::, because people were saying 'what a load of trash this stuff'. °And I don't believe this would be any different.* (I15/4)

This interviewee went on to give an example of a reaction witnessed in the classroom that illustrated the resistance:

*...this guy George wasn't into it at all. Now that is the kind of person, down-to-earth, realistic, 'I'm not going into this hairy fairy stupid stuff.' (1.5) erm :: that level of resistance is the police service. I think George would represent 95% of officers on the front line.* (I15/8)

They then continued:

*...((spirituality)) would be looked upon as hairy fairy, ((you would get statements like)) 'we deal in facts this police service', 'a fact finding organisation that's above board and then we present these facts to a court of law where a decision is made.'* (I15/8)

When talking about the resistance that was observed to being creative, the police as a 'fact-based' organisation was identified again when one person said:

*it's because we are police officers, we have answers, right and wrong and that's it. We are not used to thinking creatively.* (RO/2)

In another example of when something new had been tried on the TDP, the interviewee said that when the students were asked what they had learned from this:

*there was a backlash, so things like 'I learned nothing' ... 'it's a gimmick', 'it serves no purpose', 'it has no use', umm (1), 'it's been a waste of time', umm, but there was quite a lot of emotion, it felt really:::, I felt personally attacked. (I18/3)*

This person also spoke of the affect this had had on them:

*°Painful°. I don't want to go back there again, > expose myself to it >. (I18/4)*

These examples linked with cynicism, which was another more frequently raised factor of police culture in this research. As an example:

*It's just a cynicism which I found runs through the service (3). It goes right (3) I believe its just (5) it's all part of the canteen culture I suppose (6), banter that is inherent within the service and various departments. It's tinged with cynicism... (I5/5)*

The researcher felt the quotation given below concerning cynicism could itself have been seen as a cynical:

*...in my experience of police officers, not many of them have strong religious beliefs and most of them are quite cynical about most things, and would see that ((spirituality)) as fairly (1) umm (1) >abstract> I think and certainly not practical application. (I19/4)*

The examples given at the start of this section were a reminder of the very difficult and demanding job operational police officers had to do (RO/16). Some, though by no means all, students (RO/9) identified difficulties they sometimes found in coping with some of these operational duties and this addressed a question raised in Section 3.1

concerning how officers coped with the demands of an operational role. Some said on occasions they dealt with the difficult situations through humour, as an example:

*In a discussion in the session about the nature of policing and the often-horrific situations they have to deal with, Fred shared a recent experience he had had. ((horrific example))... He told the story in a very matter-of-fact way and said that when he dealt with this he couldn't stop laughing. He identified humour as the coping strategy he used to cope with this type of horrific example. Others in the group then spoke about ((incidents they had dealt with)), dealing with it in the same way – through humour. It reminded me of the huge emotional pressures operational police officers sometimes faced.* (RY/4)

Others said they coped by adopting a thought process of invincibility where they could not get hurt or injured, otherwise they said they thought they would not be able to enter dangerous situations or confront dangerous criminals. As an example, one student:

*...spoke of the role he had to play...and to do his job he had to adopt this persona that he was invincible and couldn't die otherwise he would never go into a building to confront a criminal... He spoke of an accident he had had...and this had really made his job difficult as he was now coming to realise that he wasn't invincible.* (RR/7)

During the study some police officers seemed either reluctant, or unable, to share their feelings and emotions. As an example:

*In one of the role-play sessions Jostein asked Charles how he had felt playing a role. Charles responded with lots of thoughts and he was beginning to explain those when Jostein interrupted him and asked him how he felt. Again Charles responded with what his thoughts were. I wondered as I observed this where Charles' feelings were.* (RO/4)

In some instances of when students had shared their way of dealing with the demands of operational duties, the researcher had sensed that these people had presenting a block, rather like a suit of armour to prevent any issue penetrating their thoughts and feelings and so stopping them from feeling vulnerable. Some talked of the uniform like putting on a suit of armour, or mask, as if to make themselves more than their civilian selves. Others used the analogy of 'automatic pilot' (RO/16), or 'shield' - as one comment illustrated:

*Geoff shared the effect that he felt working in the police service for 25 years had had on him. He mentioned a shield that he felt had to put up that made him very hard and aggressive at home, particularly he said with his children. (RO/4)*

These examples highlighted that the demands of elements of operational policing had the potential to push some officers into detaching themselves from their feelings and emotions as a way of coping. Gregory's<sup>716</sup> findings (Section 3.1) illustrated that this was not a strategy restricted to the police however and she highlighted that this also occurred in nursing. It was likely to be a common coping strategy in many professions such as the army, ambulance and fire service. Perhaps these findings linked to Maslow's thoughts in relation to 'non-peakers' and the questions that had been asked in Section 3.2.1. Another example that could have linked to the blocking of peak-experiences was the reluctance to show emotions - illustrated in the quotation from RO/4 above. These observations were tested with two question that asked respondents firstly, whether they felt operational police officers had to detach themselves from their feelings and emotions to cope with the demands of the job and secondly whether the demands of operational policing pushed officers into being 'non-peakers'. Replies to

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<sup>716</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.238.

both questions showed statistically significant trends that strongly indicated that respondents believed both these points to be the case. (Combined student and DS replies to the question concerning detachment of feelings, gave median and mode values of 4 and  $\chi^2 = 18.72$ , Question 1 & 3 in Table H.10, Appendix H.3 and for the question concerning 'non-peakers', median and mode values were also 4 with  $\chi^2 = 18.23$  – Question 2 & 4 in Table H.10.) There was also a statistically significant correlation between the trends demonstrated in these two questions (for the combined student and DS results the correlation between these two questions gave  $r_s = 0.97$  - Table H.10, Appendix H.3). These results indicated that there was the potential for some police officers to detach themselves from their feelings and emotions as a way of coping with the nature and demands of operational policing and consequently there was the potential that this could result in more officers in operational policing being 'non-peakers'.

One person identified a potential difficulty of officers being non-peakers:

*...there's a lot of issues in the police service that exist... Bullying, failing to meet the needs of various communities, failing to deal with victims empathetically and a lot of that lies with what's inside you, so to understand what's inside you, to get in touch with these areas, has got to assist, and that's what I call a spiritual side.*

(I22/5)

The above arguments identified ways in which some officers could have coped with the demands of operational policing. Some respondents identified other strategies that were used:

*I feel many officers suffer huge dilemmas with true feelings and feelings 'allowed' in the culture. I think to be truly effective in an operational role you need to be in*



*touch with, and maybe control of your true feelings. The problem comes with managing those feelings in the 'police' environment.* (Q3)

The demands of the operational policing role also brought in the question identified in Section 3.2.1 of whether there could be a lack of opportunity in this role for some officers to meet the B-values that Maslow had identified many people strived, or deeply yearned for. Maslow's proposal suggested that some of the types of behaviour identified in this research as being indicative of police culture, and which impacted in the classroom, could have been because some officers were unable to satisfy B-values in the operational police work they had done. As an example of things observed in this research, Maslow suggested that the B-value of truth would not be achieved when there was a deprivation of honesty and he suggested this could result in behaviours such as disbelief, mistrust (the impact in the classroom evidenced in RO/14), cynicism (evidenced in I21/6), scepticism (evidenced in RO/13) and suspicion (evidenced in RY/2). A quotation as another example:

*there's a culture ((on the TDP)) when it comes to diversity issues which is a sensitive subject of being careful of what they ((TDP students)) say – only saying the right thing rather than what they feel or believe.* (I22/8)

Resistance (RO/2) and defensiveness (RO/15) were also identified in this research. Maslow proposed that the value of justice would not be achieved when there was a deprivation of justice and that this could result in behaviours such as insecurity, anger, cynicism, and mistrust (RR/5 and could have been evidenced in some interviews through guardedness or care when answering questions - I5/4). The type of work operational officers indicated they were sometimes involved in has already been illustrated (see quotation by I23/14 earlier in this section), and these meant that some

officers were dealing with, for example dishonesty (RR/8) and injustice on a regular basis. There also seemed evidence of behaviours of the type Maslow termed as 'black-white thinking' which he suggested was as a result of the B-Value of dichotomy transcendence not being met because of not feeling accepted - again another real possibility for an operational police officer (RG/5 and RO/11). Another example of 'black-white thinking' could be the quotation shown earlier in this section from RO/2 regarding creativity. There was evidence of behaviours of the type Maslow termed aliveness through behaviours like robotising (possibly evidenced through the 'suit of armour' coping strategy, RO/4), loss of emotion (evidenced in RO/16) and experiential emptiness (evidenced in RO/9). Behaviours that could have demonstrated a lack of the B-value of self-sufficiency such as dependence (possibly evidenced by students not being willing to clarify things they did not understand i.e. RO/7) and reluctance to take responsibility (RR/9) were also evidenced. Whilst these types of behaviours were observed in the research, all officers did not demonstrate them and many coming into the training role were not affected at all in this way, these findings matched Chandler and Jones'<sup>717</sup> conclusions shown in Section 3.2.1. The research also identified examples of where a real openness (RB/6), honesty (RG/2), and disclosure had been shared (RR/4 and I11).

Experiences were shared by respondents that suggested that the hierarchical rank structure and command and control nature of some police management also mitigated against an officer being able to satisfy B-values. One example, related to the self-sufficiency value, illustrated the potential for this to occur:

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<sup>717</sup> CHANDLER, E.V. and JONES, C. S. (1979) Cynicism: An Inevitability of police work. *Journal of Police Science and Administration*, Vol.7. p.66.

*I just think erm:: (1) as police officers dealing with erm (1) on the streets, dealing with different jobs, you tend to see and deal with it, what jobs you are giving me. It's very fast and task orientated, particularly nowadays you know you're very, very, you haven't got much time to think about anything and you know the sort of process that officers are going through, you're constantly thinking all the time of what the next task is, your controllers on you, they are saying to you 'OK can you go to this job, OK and on the way to that job can you stop off here'. 'Can you split up as a two and one do this while the other does this'. (I11/3)*

The findings presented over the last two pages have showed behaviours that may have been as a result of the lack of opportunity for some operational officers to satisfy B-values: the types of values that Maslow claimed many people strived or deeply yearned for. Section 3.2.1 however also highlighted that there could have been other reason for the types of behaviour evidenced here. It identified the possibility that people could have demonstrated resistant behaviour if they had experienced a cognitive dissonance between their attitude and one being more encouraged on the course and this was observed during TDP courses (RR/8). It was also highlighted in Sections 3.2.1 and 3.2.2 that people may distort the message as a defence mechanism and this again could have been interpreted as resistance. One quotation from the researcher's notes illustrated what was observed on occasions:

*...we have had a strong reaction to this honesty thing with talk of 'mind games', 'playing with people's minds', 'how dangerous it was to play with people's minds'. It's interesting that all we have asked people to do is be honest with each other about how they feel about the discussions that are taking place and to what is being said. We have also asked them to reflect on what is really driving them to do certain things. I find it hard to say these are mind games. (RR/8)*

Opportunities to compare behaviours of police officers with other people from outside the police were limited in this research. However, some students on the TDP who had

recently joined the police service had exhibited similar behaviours of resistance and a reluctance to be open and honest on the TDP (RG/2). It was not possible to draw any conclusions from the small number of observations that were made here but they could have indicated that the issue was not solely because of the operational police environment.

This section so far has presented findings in relation to the wider service and these have indicated that the operational role may impact on officers joining the TDP as well as highlighting that spirituality may be of relevance to the wider police service. These issues will be considered further in the Analysis Chapter. This section continues by presenting findings on the compatibility between spirituality and the police service's way of operation.

### **5.2.2 Compatibility between spirituality and the police organisation.**

Section 3.1 highlighted a four-stage typology proposed by Harung et al.<sup>718</sup> that showed stages in an organisation's development. Comments from respondents in this research assisted to answer the questions posed in Section 3.1 concerning this area. They gave some indication of where they felt the police service operated in this hierarchy. An example of one comment was shown in Section 5.2.1 above given by I11/3 in relation to the self-sufficiency value. In another:

*...I fear that the organisation is a 'non-peaker' and therefore doesn't have the political will or bottle to take such a leap ((as looking at spirituality)). The organisation is too focused on short-term goals rather than looking at the bigger picture.* (Q17)

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<sup>718</sup> HARUNG, H.S., HEATON, D.P. and ALEXANDER, C.N. (1999) Evolution of organisations in the next millennium. *Leadership and Organisational Development Journal*, 20(4). p.199.

Respondents indicated that they felt the service was characterised by formal authority, work being generally organised in a hierarchy of functional departments (I13/3), task-based, autocratic management style (I22/12) and as identified in Section 1.2.1, it was a disciplined organisation. The police organisation across England and Wales was large and it was difficult to draw generalisations, but the researcher felt the findings indicated that the majority of police services seemed to have operated at the level-one stage of development. This was not surprising as Harung et al.<sup>719</sup> felt it was the most common stage of management in today's organisations.

The TDP course was felt by the researcher to generally reflect more of the stage-two aspects of an organisation's development with people participating more in making decisions to improve the way of operating and in evaluating their own performance. Harung et al.<sup>720</sup> suggested that the management approach that could successfully be enacted within any organisation was dependant on the organisation's development stage. He felt for example that introducing stage-three management practices in a stage-one organisation simply would not work. Perhaps this explained some of the difficulties students had in coming to terms with the style of the TDP course (RB/6), in that they were being asked to make a cultural shift from a stage-one way of operating to a stage-two. As an example:

*I shared with him that I thought he had developed a long way from the first tutorial we had together. He laughed and said that for the whole of week one he had been in complete disorientation. He said he didn't know what we wanted; it was a completely different way of working than what he had been used to operationally. He was confused over how we wanted him to think, what we*

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<sup>719</sup> HARUNG, H.S. et al. (1999) *ibid.* p.199.

<sup>720</sup> HARUNG, H.S. et al. (1999) *ibid.* p.199.

*wanted him to do and for much of the week he said he just kept thinking 'this is not for me, I'm out of here.' He said the tutorial at the end of the first week was the last straw and he said he felt I 'copped for' all the frustration he had been feeling over that week.*

(RO/17)

In another example, the effect of this cultural difference in the classroom was demonstrated. The example described the researcher's thoughts when students were given responsibility for managing their own learning:

*Explored with the group what they had done on Wednesday afternoon. Very disappointingly they all said they had had the afternoon off. Some went shopping, others went to the gym, and others had had a bath. I suppose this could be said to be adult learning but I felt after everything we had talked about on the Wednesday morning, this was not what picking up responsibility for your own learning was about. Was I being too controlling? I felt it was an indication of a dominating culture within the police service. I feel people are so controlled and dominated in the operational environment that whenever this power or pressure over them is not there, they slip into free child egos and play. They were thanking us for giving them the afternoon of when we had clearly stated that we were encouraging them to take control for their own learning. I felt the encouragement had not worked and we went back I think at this point to a more hierarchical type of training which they all seemed more comfortable with.*

(RR/9)

Section 3.1 asked whether a training approach that nurtured the spiritual aspects of an employee was a stage-three or four management practice in Harung et al.'s<sup>721</sup> hierarchy. There certainly seemed to be a mismatch evident between some people's experiences in an operational role and a potential training approach that would focus on a student's spiritual needs. One respondent summarized the mismatch they saw:

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<sup>721</sup> HARUNG, H.S. et al. (1999) *ibid.* p.199.

*The occupational characteristics of the police officer include danger, authority a need to be perceived as being in control, paradoxically ((sic)) compared to that of a self-actualizer in terms of behaviour. Trying new things instead of sticking to safe paths, i.e. organisational systems and rank structures. Listening to your own thoughts and feelings instead of tradition, authority and majority. Avoiding preference or 'game playing' v being honest. Problem centred not self centred.*

(Q21)

Another interviewee commented on the idea to introduce a spiritual focus on the TDP:

*...as a police-orientated organisation, I would think it is so far removed from the reality of life for most people that people would go away shaking their heads ((interviewee begins shaking their head))... in disbelief of what we are doing.*

(I26/4)

That ends the section that has looked at spirituality and the police service. It has highlighted the busy and demanding nature of the operational role and negative aspects to the police culture. It has also suggested that the police organisation's current way of operating was not fully compatible with the concepts of spirituality. The implications of these issues for training, and for the possible introduction of an exploration of the spiritual dimension on the TDP were considered further in the next section.

### **5.3 OPERATIONAL POLICING AND THE TRAINING ROLE**

This section looks at the differences between the requirements on police officers in the operational role and those required of them in the training role. The previous section highlighted that the nature of police work was extremely varied and included roles which had the potential to push some officers into adopting a 'suit of armour approach' where they detached themselves from their feelings and emotions as a way of coping

with the demands of the operational role. Sections 3.1 and 5.2.2 identified a potential mismatch between the way some officers coped with these demands, and what was required in the training role. In this training role, a number of respondents felt it was important for students to know and understand themselves and their emotions: succinctly illustrated by one quotation:

*The 'key' to being a police trainer is self-awareness.* (Q19)

The difficulty this mismatch created for some officers when they moved into training was described in one interview:

*...this may well have been the problem that I've experienced, ((on the TDP)) being an operational officer for 25 out of my 27 years, it is very much a closed community within the police service. < People are always beating you up for this, that and the other, even when you're off duty, they know what you do for a living and it's difficult to perhaps break away from that <... changing from being an active police officer to being a trainer, you've got to take that head off haven't you and put it to one side and be more receptive to different ideas.* (I10/8)

The difficulties in managing this transition was further compounded because many officers revealed that they had moved straight from operational duties on a Friday to begin the TDP course on the Monday (RG/3). The research also found that a number of students were forced to maintain an operational link during the TDP because they were required to undertake operation duties over the weekends during the course (RR/4). A third difficulty in managing the conflict in roles and required transition, was that some interviewees indicated that their police forces' training departments had an environment and culture more akin to the operational environment than to that which operated on the TDP (RR/6). This culture appeared to be one that was less likely to encourage officers



to work with their feelings and emotions that the TDP course did (I28/5). A fourth issue that the research revealed had the potential to mitigate against some officers reconnecting with their feelings and emotions was that respondents indicated that some police forces operated a tenure policy which stipulated that officers moved into training for a three-year period before returning to operational duties. This did not apply to all forces<sup>722</sup> and appeared to be changing in others.<sup>723</sup> One respondent had shared their colleague's experience of this process (RY/1). The respondent's colleague was a police officer who had worked in an operational role for 20 years. The interviewee said that after this period of operational duty, the officer moved onto a TDP course, then was assessed at his force's training centre. After passing this assessment, and then working in the training centre for three years, the interviewee said the officer had returned to operational duties. The research also noted (RR/8) that many students had a substantial amount of operational experience and appeared to come into training late in their careers. Whilst this amount of experience benefited the training offered, some respondents in the research (RG/5) seemed to experience difficulty in changing patterns of behaviour after this period of time. The issues experienced in the classroom in relation to the transition from an operational to a training role were illustrated in reflections from the researcher's notes:

*((Name)) shared that often he has gone to domestics and has pretended to be empathic when he hadn't been. He said that he had often made his mind up what he was going to do before he had even arrived at the home and hadn't really listened to what the people were saying. ((Name)) shared some similar examples in his experiences in road traffic policing. He said it was much easier that way*

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<sup>722</sup> TURNBULL, N.J. (2003b) *Stats*. E-mail from [njgt@onetel.com](mailto:njgt@onetel.com) to [JASmith@salmon91.freemove.co.uk](mailto:JASmith@salmon91.freemove.co.uk) 9<sup>th</sup> May.

<sup>723</sup> RIGGS, J. (2003) *How are you?* E-mail from [john.riggs@btinternet.com](mailto:john.riggs@btinternet.com) to [JASmith@salmon91.freemove.co.uk](mailto:JASmith@salmon91.freemove.co.uk) 7<sup>th</sup> May.

*and there was no confusion of what to do. ((Name)) said that he felt he had often policed situations where he had put on an act and portrayed the image that he was not affected by the horrific situation he faced, even though he went home afterwards and felt upset by it...I said that I felt that to cope with the demands of operational policing, many people developed a mask... I said I felt that there were many people on the course who were still using the mask. (C6)*

One student identified what he felt was a different focus between training and operational work:

*He said that as a police officer he dealt with things on a superficial level, either the situation was against the law and that person would be arrested or it wasn't. Do the job then that's finished and move on to the next. He felt that as a police officer he patrolled the streets with very much an external focus, looking at people, observing what was going on and people's interactions. He said in those situations he never really thought about what was going on for him, or his own feelings. However he was aware that as he had walked the streets today, he felt that he had lost that external focus and was much more internally focused, listening to his own internal voice, replaying what had been said in the debrief that he had had, asking why people had done certain things in the lesson he had run. Whilst he had been doing this he had not been in the least bit aware of what had been going on around him. He was concerned about that and did not want to lose his skills in being able to be externally aware for the sake of internal awareness. He was wondering whether that was one of the things that was holding him back from being a skilled trainer. (RO/17)*

These results indicated that there was often a conflict experienced between the operational policing role and the training role. How this conflict could be managed was considered in the next chapter. The reporting of the findings now focuses on spirituality on the TDP course.

## **5.4 RELEVANCE OF SPIRITUALITY TO THE TDP.**

### **5.4.1 Current situation**

One of the issues raised in Section 3.5 was a lack of understanding of what currently took place on the TDP in relation to the exploration of a spiritual dimension. This section therefore begins by identifying data that related to the current situation before reporting data that identified possibilities for future courses.

The first thing that was noted was the general high standard and effectiveness of the TDP (Section 3.2.1). There was a huge emphasis placed on its importance by the police service, which the length of training alone demonstrated. It was a ten-week full time programme, supported by distance learning material, a structured assessment process, 16 DSs, and a large number of TDOs across England and Wales. In interviews, the vast majority of students (both TDP and TDO students) said that spirituality was not currently covered on the TDP course. Some interviewees expressed a similar view to that reported by Marx and Engels in Section 3.2.2, and indicated a reluctance to explore spirituality on the TDP (I17/2). Some DSs felt that they had had no students seeking spiritual support (I16/9), and had none undertaking a spiritual exploration whilst on the TDP course. Due to the DSs' beliefs, a perceived lack of skill, or a concern over their ability to maintain an objective focus, other DSs said that if any aspect of spirituality cropped up they dealt with the subject by closing the discussion down fairly quickly as it was not relevant to the TDP (I17/9). If it was raised some said they dealt with it in a way that simply looked at policies and procedures (I17/5). These findings helped answer many of the questions raised in Section 3.2.1 concerning how much spirituality and self-actualisation were explored on the TDP.

Some students with strong spiritual beliefs (I1/6) who said they had not looked at spirituality on the TDP, indicated that they felt they had been left with a dilemma over whether they should have raised difficulties they were having in relation to conflicts with their spiritual beliefs, in the classroom. This may have indicated that some students did not feel safe to raise issues in connection with spirituality in the classroom (another example in RO/9). Many interviewees felt that the current environment in classrooms was not safe enough to explore this sensitive topic. One example illustrated what had been experienced in one TDP:

*...Massey and exploration of people's values and I think giving people time to share where their values have come from gets very spiritual and can assist. The reactions by people can be totally spiritual. One person...spoke very briefly of their spiritual beliefs but I sensed a real battening down of the hatches there.*

*°That person was very concerned about what they could say and what they could not say and I detected them {shutting} down the exploration they wanted to undertake.°*

(I15/5)

Interviews revealed examples which showed that although some DSs felt that spirituality had an important influence on a person's value system (I16/2), students were left with confusion over how their spiritual beliefs fitted into their value formation (I1/4). Massey's<sup>724</sup> theory (Section 3.2.1) was the only view that was mentioned on the TDP in relation to value formation and this did not mention spirituality. There was also evidence (RB/8) to suggest that gay issues often raised (I17/5) conflicts for students and DSs between their personal beliefs and the behavioural requirements as a police trainer. As an example of a discussion in the classroom, one person said:

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<sup>724</sup> MASSEY, M. (1979) *The People Puzzle: Understanding Yourself and Others*. Reston: Reston Publishing.

*...that because of his own beliefs he believed he was homophobic but that he realised that he should not let this show in the training environment. I challenged him and said I didn't think that was possible and attitudes would leak out, particularly when he was under pressure as a trainer stood up at the front of the classroom.* (C7)

In this example, the discussion was not pursued further in the class and the researcher continuing the discussion with the person during a coffee break:

*((I)) asked him whether the beliefs he spoke about in the last debrief came from his spiritual beliefs. He said they did but that he had been reluctant to share that in the group, or even more so he said with his students otherwise he felt they would label him as being on some religious crusade or would be concerned that he was trying to convert them. He said he very seldom talked about his beliefs in a work environment because he felt it was not safe to do so. At that point some more group members came over and joined us and I sensed that Scott then became very uncomfortable and he changed the content of the discussion. The topic of conversation drifted away to other things and I left. I sensed there was a real internal struggle for him in trying to stand by, and value his beliefs and yet be fair to people who are gay or lesbian.* (C7)

The cross-cultural communications session was highlighted in Section 3.3.3 as one that potentially touched on spiritual issues and the question was raised there as to how much of an emphasis was placed on spirituality in these sessions. Respondents in this research highlighted that explorations of this nature only covered a very limited number of religious beliefs, and these often received superficial coverage (RB/8). Some respondents said it had been included as student presented topics in the one-hour assessed sessions in week six of the TDP (I2/8).

The majority of respondents said that spirituality was not covered on the TDP, but there were some, at times subtle, examples of broader spiritual questions being covered (Q27). Some DSs indicated that they looked at the spiritual dimension when facilitating the session that encouraged students to explore their own values, although it was sometimes not labelled under spiritual (I15/5), and this gave some indication of what it was acceptable to explore on the TDP (as asked in Section 3.2.2). Interviewees shared a few examples of where people had brought their spiritual beliefs into discussions on the course (I24/3). There had been different reactions to how this had been received by the group and DSs (assisting to answer a question in Section 3.2.2), and this seemed to be dependent on how the issues had been presented. For example one person stated:

*When I've brought it in, I've found students very accepting, > err very encouraging.* (I25/9)

Another felt that a different person had '*rammed it down their neck*' and '*tried to convert me*' and this had caused them to '*close down and back away*' (I6/3)

The TDP was undoubtedly an impactful course for many and a course that caused some to reflect on their career, life direction, purpose and meaning. It was suggested therefore that the level 3 and 4 learning that Mezirow<sup>725</sup> described in Section 3.2.3 did sometimes occur on the TDP course and this was supported by some DSs. Several examples are used to illustrate this. The first concerned career direction:

*I've been doing a lot of questioning of myself, in various aspects of the course as to whether or not perhaps I've chosen the right career path.* (I10/6)

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<sup>725</sup> MEZIROU, J. (1991) *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass. p.93.

Some interviewees indicated a bigger purpose for their career choice of training:

*You're asking as to why I do it, well I do it because I believe fundamentally in the rights and justices of people and through training I can share that with people and hopefully make for a better world, better police officers, better trainers. But that's the spirituality thing, it's about wanting to make the world a better place, its more fundamental than just teaching people the rights and wrongs of inappropriate behaviours.* (I27/3)

There were examples shared that illustrated that during the course students had questioned the direction of their life:

*((Student)) spoke about his battle with honesty. He said that he was finding that really difficult, as he did not think he had been honest for 48 years. He spoke about the dilemma for him at home with having to fit in with what other people wanted. I suspected he was talking about his relationship and was having difficulty with this. He stayed out of class for the rest of the morning as he reflected on the issues.* (RR/6)

The next two examples illustrated the potential power of the course. The first, a reaction from a student:

*...who sat at the end of the course with tears rolling down his face because he'd found himself for the first time in his life. °Now I don't know about you but I found that a spiritual issue°.* (I15/6)

The second noted after tutorials:

*One with Keith was very special. Here was this hardened officer. Came on the course with a very cold, 'tasky' focus, possibly looking for cognitive answers to how to train. In this tutorial he was a changed person. He was relaxed, 'smiley', very warm and approachable. Very open about his feelings. He said this was the*

*first time he felt he had really found himself and found something he really enjoyed doing and wanted to do. He smiled and laughed and I really felt I connected with him, which I'd only really been able to do since the pre-briefs in week 5. I really felt the course had changed his life and it was immensely rewarding for me. I smiled inwardly throughout that morning.* (RB/9)

There was some evidence of spiritual support or advice being sought during the course:

*...I remember where we used to do it when we used to put primary, secondary and tertiary values and where you had people who put religion and their beliefs before their family, or equal to, even though I debrief it and it's very valuable they still come round and check. (0.4) Not that they don't believe but they come and check out that if it is wrong but I don't think it's because they don't believe, because they do believe but they are starting to look at, '< well hang on a minute <, there's all these people who are saying that I'm wrong. I'm a great believer that I'm not wrong but why?'* (I23/5)

There was also evidence, though not common, of some students exploring spiritual questions individually out of class during their TDP course (I9/1).

Section 5.2.1 considered the issue of B-values and operational policing but the research did not identify anyone who expressed frustration at not being able to meet B-values.

What was observed during the TDP course though was that when students had the opportunity to satisfy B-values on the TDP there often appeared a reluctance to take the opportunity. As an example there were opportunities to satisfy the B-value of truth through the safe learning environment and opportunity for honesty, though these were not often taken despite 'needs/concerns/expectations' exercises at the start of the TDP invariably mentioning honesty as something that students needed (RG2). Two examples illustrated the dilemma; the first in relation to honesty:



*A number in the group said that they felt that they could not be honest ((in both the police service and on the TDP)) because there would be conflict if they did. 'If I take risks it will go wrong, someone will get hurt' Kath again said... Still ((Start of week 4)) a very careful and suspicious approach being taken by the majority of group members.* (RR/5)

The second in relation to trust:

*Having a discussion with ((Co-DS)) today. Both of us are very sure that with this group there are two courses running. One course is taking place in the classroom whilst we are there. Almost a completely different course is taking place out of the classroom in the evenings. This is not the first course to have done this but I think it's a real illustration of the guarded and suspicious nature of the people on the course. We both get a real feeling that the group members are being very careful about what they say and being quite skilful at not saying anything that is likely to incriminate them in any way. Honest, open, and frank discussions in the classroom are therefore not happening.* (RR/10)

The research highlighted that DSs dealt with spirituality in different ways on the TDP course and there was a lack of consistency (comparison for example between I17 and I25). No guidance was given to DSs concerning what or how issues in relation to spirituality should be covered. One DS highlighted the need for consistency:

*If aspects of spirituality is and has been used effectively on the TDP we should all be doing it.* (Q2)

#### **5.4.2 Possibilities for the TDP.**

Now the current situation has been considered, data that informed whether a spiritual dimension should be included on the TDP will be explored. It was identified in Section 2.2.1 that Wilber had said that two types of spirituality were that it could either involve

the highest levels in a line of development, or it could be a separate developmental line itself. Maslow's hierarchy of needs was one model that showed how spirituality could involve the highest levels in a line of development. Section 3.2.1 highlighted that Maslow's self-actualised level could be interpreted as containing a transcendent element, and it was said that that brought it into this exploration of the spiritual dimension, particularly in relation to life purpose and meaning. Section 3.2.1 also identified that Maslow and others had highlighted some evidence to say that self-actualised people showed qualities that demonstrated, amongst other things, they were more willing to welcome diversity, were more creative, and were better able to resist the negative aspects of a culture. These were all important attributes for a trainer in the police service, and ones the TDP course strived to develop. However, using Wilber's and Heron's models of the development of consciousness (Section 2.2.1), Section 3.5 emphasised that the self-actualised level was perhaps only the first step on the spiritual journey and raised the questions that needed to be explored in the research as to how far along this spiritual journey it was appropriate to go with students who were new to police training.

Interviews (I15/7) and questionnaire results showed there was large-scale agreement from DSs for the claims Maslow made concerning the qualities of self-actualised people (Median = 4.5, mode = 5 and  $\chi^2 = 24.04$ , Question 2, Table H.7, Appendix H.3).

Evidence from the research however suggested that only occasional students were motivated by the self-actualised level of needs on the TDP (Q17). As such, it was not possible to observe whether any of Maslow's claims for the qualities of self-actualised people were demonstrated on the TDP course or whether any of the negative behaviours of self-actualised people were demonstrated (discussed in Section 3.2.1). There was also insufficient information gathered to say with confidence whether Maslow's model

accurately represented TDP students' motivational levels, but there was evidence to say that the bulk appeared to be motivated more by the lower needs in his hierarchy of esteem or belonging/social motives (RR/9) (see Figure 3.1, Section 3.2.1). This was confirmed in questionnaire results, which indicated that DSs felt students were rarely motivated by self-actualised needs whilst on the TDP course (Median = 2, mode = 1 and  $\chi^2 = 4.82$ , Question 1, Table H.7 Appendix H.3). The research revealed a number of reasons why this may have been the case and in the quest to understand whether an exploration of the spiritual dimension should be included on the TDP, and answer some of the questions posed in Section 3.2.1, it proved beneficial to analyse these in more detail. As described in Section 4.2.9, this exploration used the Force Field Analysis technique by Lewin<sup>726</sup> as a structure for analysis, and the outcomes of this are summarized in Figure 5.1 with the thickness of the line indicating the strength of effect a particular factors was considered to have had.

This analysis begins by considering the possible drivers that respondents in this research highlighted as offering encouragement for them to operate at a self-actualised level on the TDP. The research highlighted a number of students who demonstrated what could have been the in-built drive that Maslow had suggested was in people to encourage them to develop towards operating at the self-actualised level (Section 3.2.1), for example:

*He showed a real depth of thought and analysis that I haven't really seen from him before. I shared with him that I thought he had developed a long way from the first tutorial we had together.* (RO/17)

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<sup>726</sup> LEWIN, K. (1951) *Field Theory in Social Sciences*. New York: Harper and Row.

If present, the researcher felt this drive was encouraged by the ethos of the TDP course, which aimed to create an environment that was safe for people to explore their own attitudes, values, beliefs and sense of identity. As described in Section 1.2.3, one part at the start of a course was the building of a safe learning environment and students were encouraged to consider a learning agreement, with each member encouraged to think about how they could assist in meeting the other group members' needs. This agreement (see example in RB/5) typically encouraged people to be open, honest, provide feedback and respect each other's differences. Another important element to the course in relation to drivers towards self-actualisation was the sessions that encouraged students to explore their own attitudes, values and beliefs (see example in I15/5). Another driver may have been the DS actively promoting a self-actualised level of exploration (I25/9). The TDP course was a six-week residential course, in a comfortable physical environment away from people's day-to-day lives, and this may have created a space for students to reflect on issues in relation to their self-actualisation. As an example, one student said:

*this was the first time in her life that she had felt able to be herself. She said she felt very frustrated that she had had to come on a course to be herself.* (RR/4)

More examples of this are shown in Section 5.4.1 above, for example I10/5 and I15/6. Six-weeks was also a substantial commitment from an organisation for people's development. Another driver towards self-actualisation, as well as an indication that some saw spirituality as a separate developmental line, may have been a student's own spirituality, and some interviewees (I1/8) revealed that they strived to live their lives in a spiritual way all the time. Mitroff and Denton's<sup>727</sup> research highlighted in Section 3.4

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<sup>727</sup> op.cit. p.xv.

revealed similar findings in that they found the people they interviewed did not want to compartmentalise their lives, and they felt people's spiritual quest was a never-ending struggle and to confine this to evenings and weekends violated people's basic sense of identity and of being a whole person. Another driver was a need in people to be valued for what they believed (I27/3) and what they felt was their sense of identity. That identifies all the things this research revealed could have acted as drivers for students towards operating at a self-actualised level on the TDP.

There were more factors identified that respondents had indicated were present for them on a TDP course, which may have limited their self-actualised exploration during the TDP (and the development of their spirituality as a separate developmental line).

Section 5.2.1 noted that respondents had highlighted that two of the reasons that spirituality was not talked about in the workplace was that they were fearful of being derided, criticised or ostracised, and they felt a person's own spirituality was too personal to talk about at work. These thoughts also seemed to apply to the TDP course.

As an example, one person said:

*if I disclose my spirituality and Christianity in a course, then there's that fear that I'd be seen as a Billy Graham or Jehovah Witness.* (I25/9)

This was tested in the second phase of research when a question was asked about whether respondents felt spirituality was too personal an issue to explore on the TDP. Outcomes from the student replies showed no clear view (Median and mode = 3,  $\chi^2 = 4$ , Question 5, Table H.4 Appendix H.3). There was a statistically significant trend from the DS group that indicated that they felt students' spirituality was not too personal to

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explore on the TDP (Median and mode = 2,  $\chi^2 = 10.41$ , Question 7, Table H.7 Appendix H.3). Interestingly, the reluctance to share spiritual beliefs was not evidenced in the majority of research interviews. It seemed that most people were keen to talk in the interviews (I11) and it was more the case that the researcher had difficulty keeping the interviews to the allotted time. This was also found in research by Paslawska<sup>728</sup> (Section 3.2.1). Perhaps this willingness to talk was because of the one-to-one interaction, or because the researcher had made it safe to talk about this area. If this were the case, then perhaps the lack of spiritual, or self-actualising exploration that was found on the TDP and comments of it being too personal, were indications of a larger reluctance to share psychological level information in the group (a question raised in Section 3.2.2). Reluctance to share this type of information was noted many times, for example:

*Jack ((Co-DS)) and I were becoming very frustrated with the level of commitment to this course so we decided...to encourage them to review their progress on the course...I noticed that I was feeling very, very nervous during this time. I was breathing really rapidly, my stomach was churning. I honestly felt at that stage a wall of what could only be described as hatred coming back at me from the group. Their NVCs looked angry, aggressive, annoyed. After reading the poem they broke into review groups to review the course. They reported back their findings after lunch and again their report back was very disappointing. Their replies were very superficial and contained things like 'I'm happy with how it's going', 'I've been cold and can I have the door shut'. We spent a lot of time talking about the buzz group exercise and how they had not liked that. Neal said he should have taken a risk and turned the music off. Harnek, Geoff and Jostein said they felt they were happy taking no risks because they did not want to fall. (RO/8)*

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<sup>728</sup> PASLAWSKA, K. (1999a) *Spirituality at Work Research*. Unpublished research findings. p.1.

If it were accurate, this observation of a reluctance to share psychological level information in the group, had implications for student learning, particularly in relation to attitudinal development and exploration of values, as well as the opportunity to operate at the self-actualised level in Maslow's hierarchy. Perhaps this was one of the reasons HMIC reports<sup>729 730</sup> had indicated that the attitudinal development of students could be improved (Section 3.2.1). But why was a reluctance to share psychological level information in the TDP course sometimes observed in this research? The findings suggested that there were seven possible reasons as to why this may have been the case, and these all helped to inform the current exploration as to why few students seemed to have operated at the self-actualised level in Maslow's hierarchy. Firstly, it may have been that this finding was not an accurate reflection of the situation. Secondly, it may have just been difficult for people to share psychological level information in a group, as Altman and Taylor<sup>731</sup> in Section 3.2.2 had indicated. The third possibility was that it was indicative of a larger issue of what was considered an appropriate level of intimacy in interpersonal relationships in the police. Fourthly, it could have been that the learning environment was not safe. A number of people (RO/5) said it had not been safe in the TDP group to share this level of information, as an example:

*...for a start you are not working with individuals but a group, now imagine how unsafe that environment would become if you wanted to express the spiritual side, but ten of the people in that room were scoffers, who hadn't got there (2) so no one would be willing to take the initial plunge ∟no matter what the DS did∟.*

(I26/12)

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<sup>729</sup> HM INSPECTORATE OF CONSTABULARY (2002b) *Training Matters*. [Online]. Available: [http://www.homeoffice.gov.uk/hmic/training\\_matters.pdf](http://www.homeoffice.gov.uk/hmic/training_matters.pdf) [Accessed 17/07/03]. p.44

<sup>730</sup> HM INSPECTORATE OF CONSTABULARY (2003) *Diversity Matters*. London: Home Office Communication. p.59 and p.65.

<sup>731</sup> ALTMAN, I. and TAYLOR, D. (1973) Social Penetration: The Development of Interpersonal Relationships. In: LIPS-WIERSMA, M. and MILLS, C. (2002) Coming out of the closet: negotiating spiritual expression in the workplace. *Journal of Managerial Psychology*, 17(3). p. 6.

The fifth reason could have been an outcome of the group dynamics present on the TDP course. The quotation on the previous page from RO/8 and an example from I22/8 illustrated that there were many group dynamics that were at play on the course and these dynamics were only explored to a limited extent during a TDP. It was observed that the desire to be accepted by the group appeared to be stronger than the desire for self-expression. As an example, some students revealed the pressure they had experienced for wanting to be accepted by their group and at times this had meant they had not said something when they had wanted to express their feelings and challenge negative behaviours exhibited on the TDP (RO/16). Questionnaires explored with respondents whether a greater emphasis should be placed on working through the restrictive elements to these group dynamics and whether more of the theory behind them should be discussed (see Section 3.2.2). It was proposed that this may have further increased the TDP students' awareness of what pressures were being faced by people both on the TDP, on courses they would run and more generally in the workplace. The results to this question showed no statistically significant trend either from DSs (Median = 4, mode = 4.5,  $\chi^2 = 7.56$ , Question 6, Table H.7 Appendix H.3), or from students (Median and mode = 3,  $\chi^2 = 2.0$ , Question 4, Table H.4 Appendix H.3).

The sixth possibility was that it could have been a demonstration of the effect operational police work had on students. The research often identified students being task-focused (RB/6), and the researcher felt there were indications of the influence from the operational demands that had been placed upon them. One example of this was shown in the quotation from C6 that was given in Section 5.3. This could have been seen in reluctance from students to be open with their thoughts and feelings (RR/5). As one quotation illustrated:



*...like gay and lesbian issues, you know, what people say in the classroom and what they actually believe in how it works in the outside world are two different things.* (I8/4)

The final possible reason for a reluctance to share psychological level information could have been an outcome from how some people generally felt treated by the police service, as one examples illustrated:

*I also wondered how people viewed this course - as something to get through or as a once-in-a-lifetime opportunity which many people would take leave and pay for. ((Name)) said that he thought that was a cultural thing in the police because he felt people so often felt uncared for and just used that whenever an opportunity came to get something back for themselves, police officers generally grabbed it.* (C8)

It appeared that some people did not feel as though they were treated as whole people within the police service. The seven possible reasons for psychological level information not always being shared on the TDP were relevant to the current exploration because these could be some of the reasons why it was found that the majority of students were not motivated by the self-actualised level in Maslow's hierarchy during the TDP course. The analysis will now continue by presenting other findings that may have acted as resistors to students operating at the self-actualised level on the TDP course.

The research identified DSs who felt that explorations of the spiritual dimension should not be part of the TDP, and students may have sensed this during the course and so not raised explorations of a self-actualised nature. Some students in interviews also

expressed that it should not be included on the TDP and was not relevant to the police service. Three comments illustrated the views:

*It's not part of the police service's job to explore a person's spiritual issues.*

(I17/9)

This second comment related to the importance of training meeting the customers' needs:

*The big question for me is why (2.5)... because at the moment it's not really identified or recognised ((within the police)) so we would be doing something that has no relevance, or little relevance, to them in that role.*

(I26/13)

The third also related to customers and concern over generating a negative public image (explored in sections 4.2.7 and 4.4.1):

*...Centrex is about the business of policing. Spirituality may not provide our customers with the practical requirements. If the News of the World got a hold of Centrex trains its officers in spirituality they would have a field day.*

(Q15)

In explaining why spirituality should not be included on the TDP, some DSs linked their concerns to reactions they had experienced to the approach taken on the TDP in the late 1980s (see Section 1.2.3). The approach on these courses still seemed to fuel negative rumours about Centrex's approach today. One DS who argued that spirituality should not be included commented:

*So massive negative erm:::, it would be 'oh people at Harrogate are off again' err 'burning incense sticks' all that sort of stuff, > 'banging the gong' >, all that stuff would come out for me, < so that is I think <, oh goodness me if we start*

*spirituality we become the laughing stock again, because it's removed from people's reality.* (I26/3)

In another example of the negative rumours about the TDP, one interviewee suggested that these would be worse if spirituality were introduced:

*For me personally, that was information and conversations I had with people before I came here, already built up a picture...°a negative picture.° (3)... But from the conversations I've had I was scared to come on the course because of::, you know, the experiences people shared with me before I came... You know, < 'flip your head up<' and 'they take your brain out and put a cassette in' and I thought 'oh my God' you know, 'mess your head'... and I think this would be the same or worse if the spirituality side were introduced.* (I8/4)

The above example illustrated that these rumours affected how students approached the course and may have generated fear or a resistance to explore issues, particularly at the psychological or spiritual levels. As another quotation illustrated:

*Talked this morning about the stories students had been told about the course before they came. Talk of being 'de-chipped', of 'hugging trees' of 'being changed', of 'having your head opened up, your brain scrambled and put back again'. One person...had told him that if he explored himself, he may not like what he saw. People said they did not want to change. How can you possibly come on a six-week course that focuses on knowing yourself, and not change. Perhaps this explains the resistance and defensiveness to get into issues. 7 out of the 11 on the course I estimate are playing the game at the moment.* (RO/2)

Some respondents shared concerns about undertaking a spiritual exploration:

*I think we talk at one level of being in touch with who we are to be a tutor but I think it frightens people, still scares people, I think they are still fearful of it – want to give it a bit of distance.* (I22/4)

Whilst exploring what the concerns of exploring a spiritual dimension were, one respondent said:

*...because if you hold a mirror up, it's not always a nice reflection that comes back.* (I16/3)

The above quotation was one of many examples from respondents of what could have been a larger pattern of negative thought processes (RO/2). This potential was regularly revealed in the language that was used, which was also often adversarial in nature. Words like 'battle' (RR/3), 'head above the parapet' (RG/4), 'take my head off' (RG/4), 'fight' (RR/3), 'head shot off' (RR/5), 'cut and thrust world of policing' (I27/19), 'another arrow in their quiver' (I6/4), 'beating you up' (I10/8), 'lancing a boil' (RO/6), 'not wanting to fall' (RO/8), 'if I take risks it will go wrong' (RR/5), 'it won't work' (RR/3). In itself there could have been many explanations for this language, but as a small indication of a bigger picture, perhaps this language and underlying thought process was indicative of the nature of policing, the role operational police officers undertook, and the type of environment in which they were used to working, as some officers suggested (RR/3 and RG/4). Perhaps these thought processes to some extent restricted people's development on the TDP.

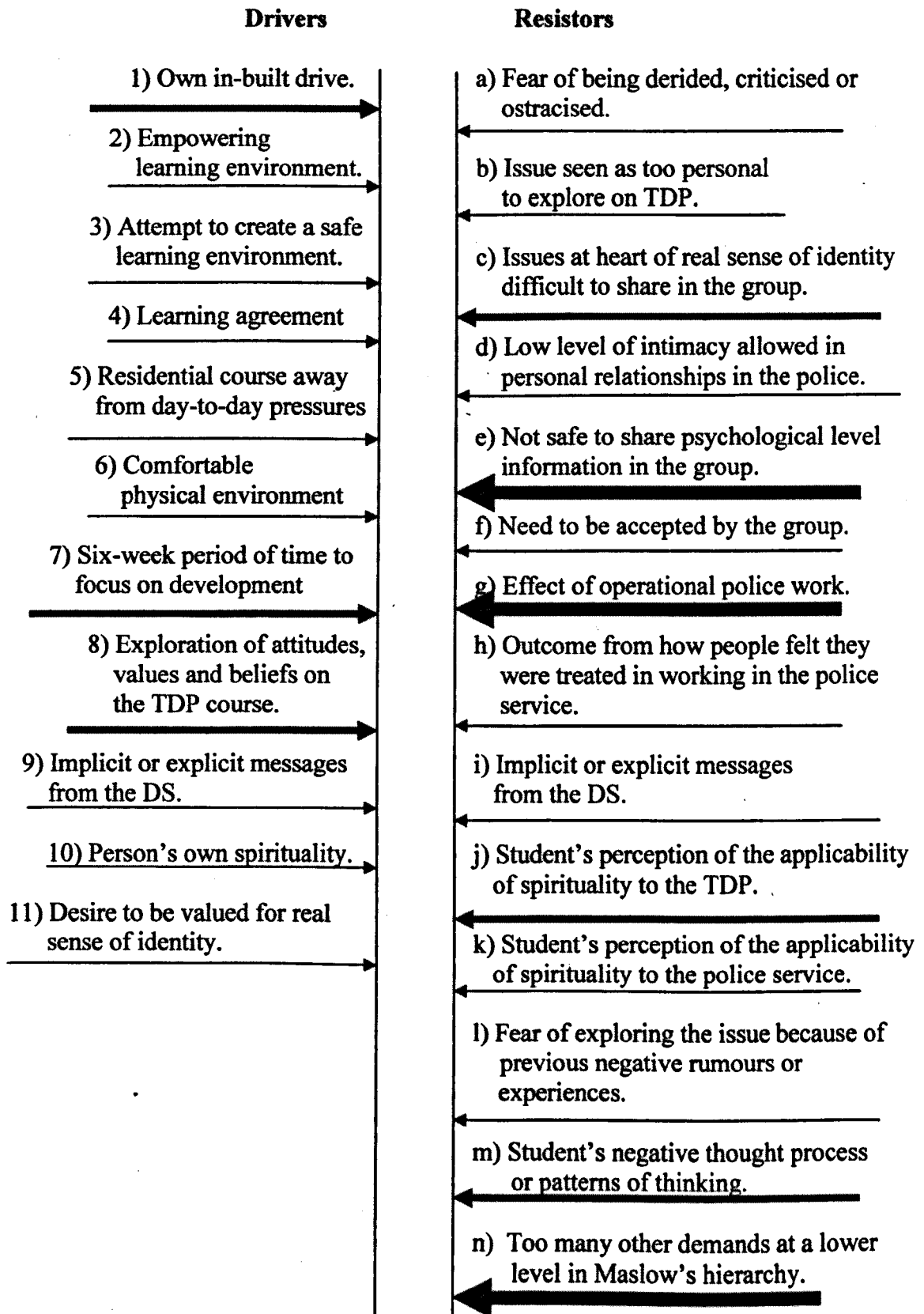
If Maslow's hierarchy was an accurate reflection of motivation levels, another reason why the research found few students had operated at a self-actualised level might have been that there were too many other lower needs that had to be met first (RR/4). One of

the reasons that was suggested for not including a spiritual exploration on the TDP was that the current demands on students was as much as the majority could cope with. This was supported by some students (Q23), and some DSs (Q15). As an example:

*You're coming on a six-week course to learn how to be a police trainer, to learn about models and theories, learn about EO/CRR, to deliver some of those sessions. Umm as a trainer there's a lot of work to do, a lot of cognitive development. I think the affective development, the attitudinal stuff, is absorbed at some point, somewhere along the line by different ways by different people, but if they then had to reflect on a spiritual sense I think they would get confused, it's another dimension for them to actually work in, umm I don't think they could do it.* (I26/11)

That completes the exploration of possible reasons that were identified in this research for why it was found that the majority of students did not operate at a self-actualised level on the TDP. These drivers and resistors have been summarized in Figure 5.1 overleaf.

**Figure 5.1 – Force Field Analysis (Lewin<sup>732</sup>) showing the pressures that TDP students were likely to face in being motivated by self-actualised needs on the TDP. (The thickness of the line indicates the strength a factor was considered to have had.)**



<sup>732</sup> op.cit.

These findings had significant implications for this exploration into whether a spiritual dimension should be included on the TDP and these are discussed further in Section 6.4. So far this section has considered self-actualisation in Maslow's hierarchy and the benefits that could be gained if trainers operated at this level in the hierarchy. Other findings from the study that were relevant to the research question of whether an exploration of the spiritual dimension should be included on the TDP will now be considered.

Maslow's theory identified significant benefits for the police service of trainers focusing on a self-actualised level on the TDP. In addition to these advantages, respondents in this research identified a number of other benefits of focusing on the spiritual dimension. These included a greater awareness and empathy with others (I15/7), more ethical decision-making and greater self-awareness, i.e.:

*The first step in making any ethical decision is to understanding yourself, which requires an understanding of one's own spirituality as you define it... Policing by its very nature, causes you to hide your spirituality.* (Q22)

Another reason to explore the spiritual dimension on the TDP was related to experiences that were shared of there sometimes being strong spiritual expression on the TDP, and as a result conflict generated and students being seen as trying to push their own beliefs (I19/6). These issues did not often appear to be addressed on the TDP and these findings informed questions raised in Section 3.2.2. In these examples, it appeared that some individuals' desire to express their beliefs was stronger than their desire to be accepted by the TDP group. Due to a combination of desire for self-expression and the group dynamics present, there had been the potential in these examples for this to have resulted in psychological or physical

exclusion of those individuals from their TDP groups. There were implications of this potential conflict, both for the group in terms of welcoming of diversity and valuing people's sense of identity, and for the individual in their role as a trainer. If the individual exhibited these behaviours as a trainer, then they may have been seen as trying to convert students to their beliefs and may not have been seen as being welcoming of diversity. As identified in Section 3.2.2, there was also the potential for discriminatory claims to be made against them.

There were several other dilemmas of this nature identified from the research, including the degree to which trainers should share their own spirituality with their students (RO/15 and RB/2), and how they should handle people who were seeking spiritual support or guidance. Some respondents identified that they wanted to teach their beliefs to their students, some said they had difficulty in training some subjects which conflicted with their beliefs, such as gay issues (RO/15) or educating people about the practices of other beliefs. Examples were shared of previous DSs who had not facilitated discussions on gay issues or explored other beliefs because of their own beliefs. Although these difficulties may have arisen out of a religious belief, and this dissertation focused on spirituality not religion, the confusion raised issues in connection to spirituality because, more fundamentally, this confusion was about the meaning of 'self', about relationships, about community membership, and for those who believed in a God, about relationships with and perhaps alienation from God. Words like 'abnormal' or 'unnatural', when referring to issues of sexuality for instance, were reflections of these potentially spiritual issues.

Some trainers expressed a concern of not being sure how to facilitate learning when a student raised an issue that showed they had strong spiritual views and which were



in conflict with the trainers (I17/3). Although this research indicated these dilemmas were present for students, they were not often acknowledged or dealt with on a TDP. The views of both students and DSs were sought through the questionnaire on whether these dilemmas should be addressed on the TDP course but no conclusive trend emerged from this question (combined student and DS responses - median and mode = 3,  $\chi^2 = 17.28$ , Question 3 & 5, Table H.10 Appendix H.3).

To help establish an overall impression of whether a spiritual exploration should be included on the TDP, this question was explored with interviewees. Overall 52% of respondents felt that spirituality should not be included on the TDP (54% of TDP and TDO students and 50% of the DS group), 26% said it should (23% of TDP and TDO students and 28% of DSs), and the remaining 22% were not sure (23% of TDP and TDO students and 22% from the DS group). The views of respondents to this question were further explored in the questionnaire, and the details of this are reported in Section 5.5 - it found again though that a greater number of both DSs and students felt that more of an exploration of the spiritual dimension should not be introduced onto the TDP.

Section 3.4 highlighted the need to consider implementation strategies for spirituality on the TDP, and as part of this exploration, interviewees were asked if any other courses in the police should explore the spiritual dimension. This question had the added advantage of approaching the exploration from a different angle and helped ensure that all the relevant issues for this research had been uncovered. Again, the question revealed that the majority of interviewees felt that spirituality was not a subject that was relevant to the police service (I19/9). Of those that said spirituality was relevant, the

majority believed that because of its nature the TDP course was the only suitable course where it could be introduced (I16/17). The TDP was seen as different from the majority of police courses, which were felt to focus on the cognitive and psychomotor domains of learning (I11/11). Some argued that it was important in a probationer's training (I22/10), particularly as they were entering a new career. Time spent in assisting them to clarify the reasons they wanted a career in the police, and how this fitted with their bigger life purpose was felt by some to be beneficial (I1/9). Others thought it would not have been appropriate at that stage because there were far too many other issues to cover with new recruits (I28/8). Some felt that a spiritual exploration was the second stage in a trainer's development and suggested the Race and Diversity Trainers' Programme at Centrex (I21/5) or an advanced trainers' course (Q14) was more appropriate than the TDP. These views also gave an indication of some people's perceptions that any exploration of the spiritual dimension on the TDP should not go too far along the spiritual path, even if it were introduced. By far the largest suggestion was the Family Liaison Officers' Course (I19/10) and an excellent example of one Family Liaison Course where aspects of the spiritual dimension were covered was given in Section 5.2.1. In this course, explorations of how different beliefs dealt with death, and the impact officers could have in those situations, formed an important part of this course. However, the interviewee (C3) said that when the topic of dealing with different beliefs was introduced onto the course it had been found that students were also keen to talk about the questions death raised for themselves, and also the effect police work and the often horrific areas they dealt with, had on their own spirituality. The interviewee said that once people had been given permission, and they felt it was safe to talk about spirituality, they had welcomed the opportunity to talk openly about their own spirituality and significantly, the effect police work had on those. Some respondents in this research felt that spirituality was a larger police issue that needed to

be considered on a more strategic-level course such as the Senior Command Course (I22/9).

The responses seen in interviews have briefly been mentioned in this sub-section and reflecting on these assisted in the assessment of the significance and quality of the data collected. A range of reactions were seen in interviews, some interviewees were very open and there seemed to be a sense of pleasure and enjoyment from having the opportunity to talk about this area (Interview Summary Sheet I1). Paslawska<sup>733</sup> (Section 3.2.1) reported similar reactions and concluded:

*This has left a very strong impression upon me as a researcher and led me to conclude that many people would welcome the opportunity for dialogue and challenge and at the very least, confirmation in the public sphere that spirituality is important and a human need worthy of greater recognition than present modern life seems to offer.*

It was difficult in many situations to keep to the time agreed for the interview, as people wanted to keep talking (I27/14). Nobody displayed strong emotions or wept during the interviews, which was in contrast to the reaction noted in Paslawska's<sup>734</sup> research (Section 3.2.1). Other interviewees seemed more guarded to share their thoughts and feelings with the interviewer (Interview Summary Sheet I28), and sometimes confusion was generated as replies were probed and as other questions were brought in to examine the same issue. As an example, one interview transcript shown overleaf ran:

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<sup>733</sup> PASLAWSKA, K. (1999a) *Spirituality at Work Research*. Unpublished research findings. Leeds Church Institute. p.1.

<sup>734</sup> *ibid.* p.2.

((Interviewee:)) *...because it's ((a person's spirituality)) a very personal thing isn't it.*

((Interviewer:)) *Right Ok. So it's a very personal thing that you would only tend to share with your friends rather than work colleagues.*

((Interviewee:)) Yes... (I3/4)

Later in the interview:

((Interviewee:)) *Well some people might feel it's too personal...*

((Interviewer:)) *OK, and if people were thinking this is too personal, what's the difficulty of that for you?*

((Interviewee:)) *<I wouldn't find it too personal, < I'm quite::: (2) it wouldn't bother me. (I3/7)*

It was also felt by the interviewer that occasionally people had couched their own views under more general statements, as illustrated above with the comment '*some people might*'. In some instances the strategies designed into the interview of probing replies and asking similar questions at different points appeared to assist in clarifying people's perceptions. As an example, one interviewee in a question concerning whether spirituality should be introduced on the TDP replied in a slow and measured way:

*> I've got nothing against bringing anything in. It's just that I need to know the reason why. In the sense that I'd need to see that there is a reason that would enhance what we are trying to achieve >. (I23/8)*

Later when the difficulties were probed from an angle of '*imagine you are on the beat*', the person said in a strong, quick and fluent way:

*< Well even though it was a few years ago, why does the organisation want to be all fluffy and nice, when we're out there on the streets, > and I've got to be honest, > when we're out on the streets on a Friday night and people are spitting*

*at me, threatening to kick my teeth in and trying to punch my lights out, > why am I going to worry about being all fluffy and nice? > °Nice on a Sunday afternoon or even at any time of day when you're going to speak to a nice person who needs help° and I (2) but(2) it doesn't work. (123/14)*

That ends the section that has looked at the issues highlighted in this research on the relevance of a spiritual exploration on the TDP. It began by looking at what currently took place on the TDP and this identified that the vast majority of students said spirituality was not covered. It also showed that there were some, at times subtle, examples of when students had been exploring the issue. What was also highlighted here was that there was a lack of consistency of how spirituality was handled on TDP courses and there was no guidance given to DSs on how the issues should be managed. The section then moved on to report what the data had revealed about the possible reasons for including an exploration of the spiritual dimension on the TDP. It looked at Maslow's hierarchy, the level in the hierarchy the majority of students appeared to have operated from, and using Lewin's Force Field analysis technique, looked at the possible reasons for this. In addition to issues in connection to self-actualisation, other reasons to focus on the spiritual dimension that were revealed in the research were detailed, together with respondents' views on other courses where a spiritual dimension could be explored. The section ended by outlining some of the reactions that were experienced during the interviews. The findings reported in this section have raised some significant issues in the investigation of whether an exploration of the spiritual dimension should be included on the TDP and these will be considered further in Section 6.4. This chapter now moves on to highlight the data that were gathered in relation to how an exploration of the spiritual dimension would be delivered on the TDP course should it be introduced.

## 5.5 DELIVERY OF A SPIRITUAL EXPLORATION ON THE TDP

The interviews asked respondents to consider how an exploration of the spiritual dimension could be delivered if it were introduced on the TDP. The suggestions that were made fitted into five general categories and these are summarized in Table 5.1.

The first option in Table 5.1 was suggested most in interviews. The second option (I17/6) might have covered areas like: what spirituality meant, what trainers needed to consider when dealing with students who recognised a spiritual dimension to their lives, what dynamics in a group may be at play to inhibit spiritual expression, what benefits and difficulties this expression may create, and what effects working in the police service could have on people's beliefs.

Table 5.1 – Options for exploration of the spiritual dimension on the TDP.

Option	Option details
1	Do nothing in relation to an exploration of the spiritual dimension.
2	Cover the cognitive aspects to spirituality and look at what issue in this area the students may face with their own students.
3	Undertake an exploration of the students' own spirituality and, in an experiential way, identify the benefits and difficulties this created and how trainers could handle these.
4	Produce guidelines to tighten consistency of current delivery but not to introduce more of an exploration of the spiritual dimension.
5	Encourage students to reflect on the issues individually and then DSs undertake a one-to-one exploration with those who were interested.

The third option that was suggested by respondents, was to encourage students on the TDP to reflect on the issues for themselves, then in plenary discussions threaded throughout the six-weeks (I18/8) gradually explore people's own spirituality, and in an experiential way identify the benefits and difficulties this created and what issues needed to be considered by them trainers (I25/10). Some of the theory, like Maslow's self-actualisation and metamotivation, Social Identity theory and group dynamics, could then be overlaid onto this exploration to explain the reasoning behind it being included

on the TDP. The fourth option was not to introduce more of a focus on spirituality in the TDP, but produce guidelines on what should be covered so the level of consistency of delivery on the TDP was improved. Others felt that because of the restrictive group pressures, spirituality could not be explored in the group, and so the fifth option was to encourage students to reflect on the issues and then for the DSs to explore these on a one-to-one basis with students who were interested in the area (I22/5). The fifth option raised practical difficulties over the workload for DSs and need to facilitate the remainder of the groups learning at the same time, and did not seem feasible. With an individual exploration ruled out, there were four options on how, and what, to explore on the TDP. These options for delivery were tested with the questionnaire. TDP students were asked to rank their preference for the first three options in Table 5.1. The fourth option of tightening consistency of delivery was not given to students because they had no knowledge of consistency levels between TDPs. The majority of the student responses (50%) identified their preference as being to leave the TDP in its current form (Appendix H.3, Table H.5 for details). The DS group were given the first four options in Table 5.1. The greatest preference for DSs, with 45% indicating this as their first preference, was not to introduce more of an exploration of spirituality on the TDP but to tighten the consistency of current delivery (Appendix H.3, Table H.8 for details).

A strong and consistent message identified in the research was people's concern over the relevance of spirituality to developing students as trainers for the police service (I10/8). Many felt that if it were introduced there would be a need to sell its relevance effectively (I16/14) and to deliver it in a clear, simple, and easy-to-understand way (I3/7). Section 3.3.3 raised a question as to the required skill level of DSs to explore this area on a TDP. The research found that the majority of DSs had a high training

skill level (RR/1), were committed (RB/7), hard working (RY/1), open minded (I18/6), tried to give the students (RG/1) and other DSs the best possible support (RB5), were keen to develop their skills (I22/3 and Q6). There was direct evidence of DSs monitoring the potential for cynicism in their own approach and trying to remain objective (Q21). One respondent said:

*...I believe most, if not all DSs approach their work with a deep sense of self-actualisation and I think, as you point out, this is way ((sic)) we are more 'comfortable' with diversity issues.* (Q17)

However that the majority of DSs were police officers, and there was the potential for them to have experienced the same operational demands discussed in Section 5.2. It was also noted (RY/1) that many of the Associate Tutors that were employed to deliver the TDP were retired police officers. If a DS had detached themselves from their feelings and emotions as a strategy to cope with the demands of operational policing, in the same way that some students appeared to have done, or if a DSs had experienced a deprivation of B-values from the operational work they had carried out, then there was the potential for this to have a negative impact on the development of students on the TDP. This was particularly the case in relation to the attitudinal development of those students. What might the outcome have been for instance of a cynical and resistant DS encouraging cynical and resistant student trainers to explore the attitudes of their cynical and resistant students? The research highlighted a number of times this as being a concern with student trainers who were going on to train students (RR/11 and RG/4). Perhaps the potential was further compounded because it seemed that many police officers' parents and grandparents had also been police officers (RG/5). The study revealed evidence of what the researcher believed was resistance and cynicism from some DSs. Examples were given of when Neuro-Linguistic programming (NLP)



(I15/4), and Sociodrama (I22/4) had been introduced on a trial basis to be evaluated and had generated negative reactions from the majority. A quotation as an example:

*I don't think it ((a spiritual exploration on the TDP)) would go down very well. I think because of the pragmatic type of organisation we work for (2) erm (1) I think a prime example was the NLP and introducing that. It really didn't go down well, erm :::, because people were saying 'what a load of trash this stuff'. °And I don't believe this would be any different°. (I15/4)*

There were elements in interviews with DSs that the researcher felt could have illustrated 'black-white' thinking (I19/7), suspicion/scepticism (I19/5), and being guarded about what had been said (I28/3).

In relation to skill level, some DSs and students highlighted potential difficulties similar to those noted in Section 3.2.2 from Assagioli (I18/10 and I1/8). If students did have those types of difficulties, some DSs said they did not feel they had the knowledge, skill or time to deal with these effectively. There was a need to develop DSs once they joined the department: a need that had been reinforced by the HMIC.<sup>735</sup> However, there was concern raised in the research about the induction training some DSs had received when they joined the training department (RR/1). This did not seem to provide the time or the opportunity to explore new DSs own feelings and emotions or provide them with the opportunity to develop either their own attitudes or the skills to develop the attitudes of others at the level required for training trainers for the police service.

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<sup>735</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.52.

Some DSs (e.g. Q5) felt they did not have the knowledge level to be able to facilitate an exploration of the spiritual dimension on the TDP. Others felt that having a cognitive knowledge of this topic was not sufficient, for example:

*...I think if you introduced a spiritual dimension, who ever introduced it, they'd have to be in touch with some sort of spirituality themselves otherwise it, it becomes a bit like (5) writing on the board and spirituality isn't like that. (I25/10)*

Some DSs felt that their own spirituality had influenced what they did on the TDP (I22/3), and said that they did not think they would have been able to do their job otherwise (I15/3). As an example:

*...there is a spiritual awareness within the classroom, especially when talking about emotive, affective issues. (3)... I can often (1) erm ::: °having an out of body experience is far to strong° but when you get emotionally involved in the classroom, bearing in mind that you've got to be the facilitator if nothing else, I do have the experience of being on a different plane is a more accurate way, now whether that is spiritual or not I don't know, because it's coming from a deep rooted (1) err :: belief in what you are teaching is right and just. (2)... I feel it's almost as if I can do it automatically, autonomously, I don't have to think about it. I'm there being driven by something that's within me, and it's saying 'what you're doing is good and you've got to probe these people and explore these issues.' (2.5)... I often get that in class, not everyday because not everyday lends itself to emotive issues, when it does happen I feel quite moved and err (1) and (2) °quite surprised at, at the ability of myself to do that°. (2)... Spirituality is coming because it's something that's hidden in you, your deep conscious that comes out when you're training. (I27/5)*

This same feeling was recorded by the researcher in his reflective notes on several occasions. In one example:

*There was, in that morning, a real passion for development and everything just seemed to fit, a perfect 'flow' could be another way of describing it where the session just "took off". Robin or I didn't seem to do a great deal although the odd intervention we did make just seemed to be right and facilitated the learning. I would class this morning as very special... I felt there was something special taking place that morning that I would describe as spiritual... It is truly exciting, energising and a magnificent session to be in.* (RB/7)

Other respondents identified potential difficulties if DSs who recognising a spiritual dimension to their lives did facilitate explorations of a spiritual dimension (I17/5). The difficulties highlighted were that: a facilitator's own beliefs may limit an objective exploration; the facilitator may be tempted to try and push their own particular form of spirituality, not consider other forms, or not value people who did not recognise this aspect to their lives. There was the potential for this to occur and some DSs (I19/9) were concerned that whether it actually occurred or not, it might be perceived to be the case by TDP students if spirituality were introduced. Questionnaires tested DSs' views on whether they felt a DS needed to recognise the spiritual dimension in their own lives before they could facilitate an exploration of it with others. The results elicited a strong statistically significant trend that illustrated that DSs felt that they did (median and mode = 5,  $\chi^2 = 20.24$ , Question 8, Table H.7 Appendix H.3).

As noted in Section 5.4.2, a resistance and reluctance from TDP students to explore issues at a psychological level was sometimes seen in the research, and this may increase if an exploration of a spiritual dimension were introduced. This was likely to result in an increased pressure on the DSs. Data from the research revealed that efforts to work through resistance that was demonstrated on the TDP could be time consuming (I24/11) and a frustrating and exhausting process for the DS, as an example from the researcher's reflective journal illustrated:

*I came in this morning feeling exhausted. I feel I've pushed and encouraged, scolded and supported but the group have moved very little. I'm tired of trying and mentally waved the white flag. I've given up with this group. I feel exhausted, frustrated, annoyed, upset, and totally rejected by them... It's a very demanding course I'm running here and I don't think I can do it any more. I feel exhausted.*

(RO/17)

The research also revealed occasions when the researcher felt there were traumatic incidents that students had left unresolved in their own minds and were reluctant to address on the course (RR/7). The nature of the operational role and number of incidents officers dealt with, made this more likely than perhaps in some other environments. Respondents felt that introducing a spiritual exploration onto the TDP made it more likely that these issues would be brought into focus for people (I16/14). However, the research identified that DSs did not always have the time or skill to address these issues, and it was suggested that external support for students on these occasions was essential (RB/7 and I1/8).

That ends this section that has looked at data that informed how an exploration of the spiritual dimension would be delivered on the TDP should it be introduced, and has also considered the required skill level of the DSs, the pressures likely to be faced by DSs exploring this area, and the support networks that would need to be put into place. It also brings the chapter that has presented the data gathered in this research to a close. The implications of these data for the police service, the TDP and this research question, will be discussed further in the next chapter.

## **CHAPTER 6 – ANALYSIS OF FINDINGS.**

This chapter shows the analysis of the research findings that was undertaken, considers the implications of these, and looks at how they helped answer the research question.

The chapter has five main sections, each corresponding to an area identified in Section 3.5 as being the focus of this research. A final section then provides a summary of what has been considered in the chapter and looks at strategies that could be used for the implementation of spirituality on the TDP.

### **6.1 INTERPRETATION OF SPIRITUALITY**

Data concerning how respondents interpreted the term spirituality highlighted that they were all able to offer their understanding of spirituality and that the majority of these views appeared to be fairly robust. The definition considered in this research separated spirituality and religion, with the focus of the research being on spirituality, however, 39% of the people who were interviewed interpreted spirituality from a religious perspective. This illustrated that it was not as easy for some people to separate spirituality from religion as was hoped. For some there was a clear distinction between spirituality and religion, but for others there was not. The sample came almost exclusively from a white English, and it could be argued, predominantly secular, society (Appendix H.1), so it was anticipated that the research was influenced by cultural factors. Perhaps the percentage of people that interpreted spirituality from a religious perspective would have been higher in some other societies. The implications for the research of a significant minority of interviewees interpreting spirituality from a religious perspective, was that there was a narrower focus to explorations in some of the interviews than would have been the case if a broader interpretation had been seen. In

this research, the cultural factor was likely to have had a positive effect in broadening the exploration as opposed to narrowing it more to a religious perspective.

Perhaps because of the sample coming from a more secular society, spirituality and more so religion, sometimes had negative connotations attached to them, with comments like '*convert you*' (I27/4), '*saddle you with guilt*' (I15/6) and '*religious nut*' (I27/4) (Section 5.1). This highlighted that some people in this research may have reacted to spirituality in the workplace in a negative way because of their interpretations of the word or link they made to religion. This type of reaction did not just apply to the police and Section 3.4 reported similar reactions in other organisations. Section 3.4 also asked whether the area could be explored in the police without using the term spiritual, and some people in the research indicated that this was a possibility (Section 5.1). Parts in the definition of spirituality in the workplace used in this research (Section 2.2) linked to ethics and morality; these seemed more commonly used terms within the police, and a number of interviewees said they felt there were close links between these and spirituality. The researcher however felt that spiritual explorations needed to go further than ethics and morals because there were elements included in the definition of spirituality such as meaning, purpose and connectedness that were not covered in the same way with ethics and morals. The researcher felt the same argument applied to the term self-actualisation, which Section 3.2.1 argued contained something of the spiritual dimension but, as identified by Twigg, Wyld and Brown<sup>736</sup> in Section 2.2.3, was only one form of spirituality and so did not encapsulate all aspects to this dimension. He also felt that the term 'spirituality in the workplace' was becoming more commonly used with books, papers and conferences now being seen on a regular basis (as identified at

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<sup>736</sup> TWIGG, N., WYLD, D. and BROWN, G. (2001) Quest for Fire: A Redefinition and Reconceptualization of Spirituality at Work. *Insights to a Changing World Journal*, 15<sup>th</sup> March. p.2.

the start of Chapter 1). As the Trainers' Development Programme needed to provide trainers with awareness for the future needs of the service as well as the current needs, he argued that trainers should be provided with the most accurate and current terms. He therefore felt that if spirituality were to be introduced onto the TDP that the term spirituality should be used, although it would need to be defined and explained thoroughly. It could be expected that there would be some negative interpretations of the term and these would need to be explored and worked through.

It was noted that when asked to define spirituality, many of the interviewees made links to such things as direction, meaning, feelings of completeness, sense of community, sense of belonging, connectedness and peace. With the exception of the religious interpretation already spoken about, these links showed agreement with the definition of spirituality used for this research (Section 2.2.4). This gave an indication that the definitions developed in this research could probably be used on the TDP without there being major disagreement over the term. However, as identified when the definition was considered in Section 2.2.3, it was unlikely that all forms of spirituality would be acceptable within the police organisation, and the service would need to clarify the forms of spirituality that it considered acceptable under this definition.

Although some interviewees interpreted spirituality in a negative way, the majority of those interviewed viewed spirituality generally in a positive light (58%). This was likely to have impacted positively on the numbers who said that an exploration of the spiritual dimension should have been included on the TDP (26% said it should be included, 52% said it should not and the remainder were not sure - Section 5.4.2). It was difficult to assess the impact of the low numbers of minority ethnic groups in the sample (see Appendix H.1), although the quantity of respondents from these groups

reflected the low numbers generally in the police service. The low percentage of women in the sample (Appendix H.1) may also have impacted on these figures, although no discernable difference could be detected. Both Hay and Morisy<sup>737</sup> and Wright<sup>738</sup> had found that spirituality was more prevalent in women, so a higher number of women in the sample may have increased the number who indicated that a spiritual exploration should be included on the TDP. The data for the research were gathered over a period of a year so that short-term influences were unlikely to have had a major effect on the results, and no discernible difference was detected as interviews progressed over the period. However a longer-term influence that was likely to have impacted on the whole research was the September 11<sup>th</sup> 2001 terrorist attack in New York, which took place during the period of research and according to Paton<sup>739</sup> had created an increased international focus on death and the meaning of life (see Section 4.2.5). Respondents did not mention this issue explicitly and it was difficult to assess the impact of it on the research. However, if this had had an influence then it was likely to have increased the number who said that spirituality should be included on the TDP (26%). Taking all the points in this paragraph into account it was still likely that the majority of respondents would have indicated that an exploration of the spiritual dimension should not be included on the TDP. These figures suggested that if an exploration of the spiritual dimension were introduced on the TDP then it would be necessary to ensure that the reasons for undertaking the exploration were clearly explained with links made to the practicalities for students.

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<sup>737</sup> HAY, D. and MORISY, A. (1978) Reports of Ecstatic, Paranormal or Religious experience: A Comparison of Trends. *Journal for the Scientific Study of Religion*, Vol.17. p.262.

<sup>738</sup> WRIGHT, D. (1972) *A Review of Empirical Studies in the Psychology of Religion*. Warwickshire: Association for Religious Education. p.11.

<sup>739</sup> PATON, N. (2002) 9/11 What has Changed? *Personnel Today*, 10<sup>th</sup> September. p.24.



That ends the first section of this chapter, which has looked at how spirituality was interpreted by interviewees, and has answered the questions asked for this area of exploration that were mentioned in the summary of the Literature Review (Section 3.5). The section has recommended that the term spirituality should be used. It has also said that the impact of the characteristics of the sample was unlikely to alter the fact that a majority of interviewees expressed the view that an exploration of the spiritual dimension should not be included on the TDP. As a result, if it were introduced, the reasons for undertaking the exploration would need to be explained clearly and links made to the practicalities for students.

## **6.2 SPIRITUALITY AND THE POLICE SERVICE**

The discussion now turns to the influence of the wider system in this research, i.e. the police service, and looks at how this impacted on the question of the relevance of an exploration of the spiritual dimension on the TDP. The summary at the end of the Literature Review (Section 3.5) identified this as a required area of exploration in this research. It was relevant because students on the course generally came from an operational background and so the TDP had to take account of the issues in the wider policing organisation. The section is divided into two parts to mirror the approach taken in Section 5.2.

### **6.2.1 Relevance of spirituality to police work**

Nearly all respondents were keen to make links between spirituality on the TDP and operational police work. The research highlighted evidence that operational policing was a difficult, challenging and sometimes threatening task. It also revealed, as the

HMIC<sup>740</sup> had reported (Section 3.2.1), that despite these pressures the vast majority of officers were committed, loyal and hard working, and performed their role professionally and effectively. This research was not alone in highlighting the demands placed on operational officers, and Section 3.1 identified other studies that had produced similar findings. The research found that the nature of operational policing was one where each officer undertook a huge variety of tasks, some of which fell under the category of exercising control over the perpetrators of criminal activity, other tasks came under the category of care.

The police culture seemed significant for respondents in this research and interestingly, it was nearly always the negative aspects to the culture that were mentioned. This could have been an accurate picture of the police culture or an indication of a number of other factors. It could have been an indication of a general cynicism about the service from the sample, or that respondents had simply overlooked many of the positive aspects. As all the respondents in this research were involved in training and had moved out of an operational role for some reason, it could have been that the sample had a negative perception about operational policing. It could have been that research participants had projected<sup>741</sup> bad and aggressive feelings onto members of the public, as a way for participants to maintain an inner state of cohesion against the anxiety induced from work as an operational police officer. The negative aspects of the culture could also have been observed in TDP groups because of the influence of a social comparison

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<sup>740</sup> HM INSPECTORATE OF CONSTABULARY (2003) *Diversity Matters*. London: Home Office Communication. p.51.

<sup>741</sup> CZANDER, W.M. (1993) *The Psychodynamics of Work and Organizations*. London: Guilford Press. p.243.

dynamic (Haslam<sup>742</sup>). This dynamic suggested that comments could have indicated a stronger polarization between the public and the police than in reality because of a pressure felt between students to vie competitively to express more strongly the values and beliefs that were held dear in the police. This could have been seen on issues like the need to keep together, to keep control against the threats of physical danger and hostility from the public, as discussed in Section 3.1. It could also have been that more negative aspects were revealed because interviewees had weaved their own personal thoughts and experiences into larger cultural stories about the police, rather than just giving their own personal experiences. Miller and Glassner<sup>743</sup> indicated this tendency to be common (Section 4.2.3). As an example, it was interesting to note that whilst the majority of respondents spoke of a cynical and resistant culture within the police service, none actually identified themselves or their immediate colleagues as being cynical or resistant. Overall, it was important when talking of negative aspects to the police culture to note the above influences and remember the positive findings reported above from the HMIC, and the huge amount of excellent work that was done by all departments within the police service.

Common components of the negative aspects to the police culture that were regularly mentioned in this research included resistance to change, peer pressure, and cynicism. However, the findings did not suggest that all operational officers acted in this way and this research supported Chandler and Jones'<sup>744</sup> findings that the concept of a 'cynical

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<sup>742</sup> HASLAM, S.A. (2001) *Psychology in Organisations. The Social Identity Approach*. London; Sage. p.154.

<sup>743</sup> MILLER, J. and GLASSNER, B. (1997) The 'Inside' and the 'Outside': Finding Realities in Interviews. In: Silverman, D., ed. (1998) *Qualitative Research: Theory, Method and Practice*. London: Sage. p.106.

<sup>744</sup> CHANDLER, E.V. and JONES, C. S. (1979) Cynicism: An Inevitability of Police Work. *Journal of Police Science and Administration*, Vol.7.

cop' was not an accurate one (Section 3.2.1). Previous research had also highlighted that peer pressure, resistance to change and cynicism were aspects to the negative police culture (Section 3.1). Section 3.1 asked why, if they were present, were there these negative aspects to the operational culture. One possible explanation for some of the negative aspects to the culture was that they were a manifestation of coping strategies used by some officers as a way of handling the demanding and sometimes threatening nature of operational police work. Section 3.1 identified that Menzies had said that these coping strategies could be social defences whose development was often an unconscious process that began from a collective experience of the anxiety of work, and this research revealed a number of common strategies that were used by officers. Some respondents indicated that they had coped with these situations through humour. Others said they had often undertaken a 'performance' in their role, in a similar way to Goffman's<sup>745</sup> description in Section 3.1. These respondents felt that the public, police service, or themselves, often expected police officers to behave in ways that implicitly demanded this performance from them. Both these strategies had links to the way others said they coped with the demands, which was by mentally distancing themselves from their feelings and emotions. Often they spoke of using their police uniform as a source of protection in their own mind, like putting on a metaphorical suit of armour, which they used to protect themselves and their feelings from the demands of their role. Some officers went further and said that they had to adopt a whole thought process and demeanour of immortality, otherwise they said they would be unable to do the job they did. The researcher envisaged that if this 'suit of armour' was worn every day for many years then perhaps it began to be removed less and less at the end of the shift, until it remained on permanently – the individual changed. This was a similar process to that

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<sup>745</sup> GOFFMAN, E. (1987) *The Presentation of Self in Everyday Life*. Middlesex: Penguin. p.26.

described by Goffman<sup>746</sup> and was felt to be a negative form of dissonance theory in relation to attitudinal change<sup>747</sup> (Section 3.2.1).

Other possible explanations for the negative aspects to the police culture were highlighted when the research explored some of the operational duties officers had to perform. Some of the duties undertaken, particularly in relation to dealing with murder and death, had raised fundamental question for some officers about the reasons they did the job and their own beliefs (see C3 example in Section 5.4.2). Czander<sup>748</sup> identified that these experiences may have produced further anxiety for officers and promoted a regression as these experiences created conflict between those people's professional ego ideal and their actual experience. In these situations, Czander<sup>749</sup> suggested that work may then only be tolerable for those people if they employing the social defences discussed above. There were support networks that were available in the police service such as counselling, critical incident debriefing and force chaplains to assist officers to come to terms with these experiences. However, some respondents appeared not to have taken advantage of these and the researcher sensed in them a real internal turmoil that had been created by the work they did and which a combination of socialisation, police work and organisational culture had firmly bolted down out of sight and conscious thought. There were some incidents revealed during the course of the research (see RO/16) where the researcher perceived officers had not dealt with the issues and had in effect tried to 'bury' them. The traumas they had faced could have been left unresolved in their unconscious minds. Unresolved, but not un-influential, as

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<sup>746</sup> *ibid.* p.30.

<sup>747</sup> GUIRDHAM, M. (1995) *Interpersonal Skills at Work*. London: Prentice Hall. p.315.

<sup>748</sup> CZANDER, W.M. (1993) *op.cit.* p.113.

<sup>749</sup> *ibid.* p.113.

their experiences had the potential to colour individuals' perceptions of reality, as much of the negative thought processes and adversarial language that had been highlighted in Section 5.4.2 perhaps revealed. TDP students often demonstrated a resistance to explore issues such as their attitudes and values (see RO/8, Section 5.4.2 for example), and this could have been seen in the classroom as a form of 'archaic anxiety' (Heron<sup>750</sup> - Section 3.2.1). This could have acted as a defence to protect that person from uncovering any of the unresolved trauma or horrific experiences they may have had as an operational police officer. Perhaps these were some of the reasons for a police culture labelled as resistant to change.

Other possible reasons for the negative culture may have been revealed when some respondents (see example from C8 in Section 5.4.2) shared with the researcher that they felt the organisation did not care for or nurture their development or well-being as fully as they would have liked. Perhaps this resulted in people 'taking' from the system whenever they could and being seen to be less motivated because they were focused on having to satisfy needs lower in Maslow's hierarchy such as esteem. This could in turn have led to a cynical and resistant approach being taken by officers. Cynicism could also have been a defence mechanism against being psychologically hurt, which could have resulted from how some officers felt they were treated by the organisation, or from having to work with the criminal types of people they often dealt with as police officers. As this research highlighted (see quotation RY/1 in Section 5.2.1), humour was used as a coping strategy, or defence mechanism, and this could also have been interpreted as being cynical.

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<sup>750</sup> HERON, J. (1989) *The Facilitators Handbook*. London: Kogan Page. p.33.

Whilst all the strategies described above may have been necessary ways of coping, Czander<sup>751</sup> suggested that excessive reliance on these types of defences could contribute to dysfunctional forms of ego functioning and even to pathological conditions.

Maslow<sup>752</sup> (Section 3.2.1) identified one possible effect that the use of coping strategies of this nature could have:

*Any person whose character structure forces him [sic] to try to be extremely or completely rational or 'materialistic' or mechanistic, tends to become a non-peaker. That is, such a view of life tends to make the person regard his peak and transcendent experience as a kind of insanity, a complete loss of control, a sense of being overwhelmed by irrational emotion... For the compulsive-obsessive person, who organizes his life around denying and the controlling of emotion, the fear of being overwhelmed by an emotion (which is interpreted as a loss of control) is enough for him to mobilize all his stamping-out and defensive activities against the peak-experience...I suspect also that extremely 'practical', i.e. exclusively means-orientated, people will turn out to be non-peakers.*

Maslow used the term 'non-peaker' to describe a person who was afraid of peak experiences; who suppressed or denied them; or who forgot them. Findings in this research revealed that some of Maslow's descriptions of behaviours of people who were non-peakers had been observed on the TDP, including the lack of the display of emotion and the need to be in control (see quotations RR/6 and RO/4 in Section 5.2.1 for example). The second phase of research tested this finding more directly, and replies indicated that respondents generally felt operational police officers had to detach themselves from their feelings and emotions to cope with the demands of the job, and that these demands could push officers into being 'non-peakers'. However, this did not

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<sup>751</sup> op.cit. p.111.

<sup>752</sup> MASLOW, A.H. (1994) *Religions, Values, and Peak-Experiences*. Middlesex: Arkana. p.29.

apply to all officers and there was evidence from the research of respondents sharing what could have been seen as peak-experiences (see quotation I26/6 in Section 5.1 and quotation I15/6 in Section 5.4.1 for examples). Some police officers indicated that the opportunity to contribute to the community in a positive way meant that they felt their role was a rewarding and spiritually uplifting one.

This discussion highlighted that operational policing had the potential to create a number of anxieties for officers and that some of these police officers adopted a variety of defence mechanisms as a way of coping with the nature and demands of their role, including detaching themselves from their feelings and emotions. The defence mechanisms and coping strategies described above could have applied to many work roles. Gregory<sup>753</sup> (Section 3.1) and Becker (cited in Moustakas<sup>754</sup>) identified that nurses used similar coping strategies to those that participants in this research said they used and Menzies (cited in Czander<sup>755</sup>) spoke of nurses adopting the defence of depersonalisation (Section 3.1). However the unique role the operational police officer undertook, the nature of the interaction with a lot of people, and the number of violent, threatening and horrific situations many had to deal with on a regular basis, made the operational policing environment one that seemed more capable of producing high levels of the types of anxiety discussed above.

Another theory that was considered in the literature reviewed was Maslow's thoughts on B-values (Section 3.2.1). This theory suggested that some of the types of behaviour identified in this research as being indicative of the negative aspects to the police

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<sup>753</sup> GREGORY, J. (1996) *The Psychosocial Education of Nurses: The Interpersonal Dimension*. Aldershot: Avebury. p.238.

<sup>754</sup> MOUSTAKAS, C. (1994) *Phenomenological Research Methods*. London: Sage. p.19.

<sup>755</sup> op.cit. p.110.



culture, could have been as a result of some operational officers not being able to satisfy the B-value that Maslow suggested many people strived, or deeply yearned for. Again, this did not apply to all officers or to all of operational work and many officers felt very positive and rewarded in the work they did, but it had the potential to apply to some.

Section 5.2.1 identified examples of the types of behaviour that Maslow suggested were due to B-values not being met. There were many other explanations for these behaviours (Section 3.2.1), and whether they were a result of a lack of satisfaction of B-values, or whether it was important for people to satisfy B-values had been difficult to establish. However, there was the potential that the types of people and situations operational police officers came into contact with for much of the time, could mitigate against the achievement of B-values. This was compounded by the fact that the research also indicated that because of the unique nature of a police officer's task, they were in effect always on duty and tended to socialise together.

The analysis of results to this point has suggested that the negative aspects to the police culture may, amongst other things, have been due to peer pressure, and/or a result of the nature of the operational policing role. Where it was related to the nature of the policing role, then it was suggested that this could have been an example of a collective coping strategy used by some officers to deal with the demands of operational policing, and/or a manifestation of the lack of a deep satisfaction or reward that operational police work provided to some officers. The exploration in this section showed that the operational policing environment was one that seemed capable of producing high levels of anxiety for officers. This research also indicated that the defences officers used to cope with their role meant that there was a potential for some to distance themselves from their feelings and emotions on a longer-term basis, and to become 'non-peakers'. This analysis also began to suggest that these pressures may impact on some officers at

a more fundamental level related to the spiritual dimension in their lives. As examples, some officers may not have felt that: they could be whole people; they were recognised and valued by the organisation and wider community as whole people; their life had a purpose that was rewarding and fulfilling; and that they were able to make a valuable and worthwhile contribution to the community. If the causes and coping strategies that have been discussed above were possibilities, then they could have implications for the police service, not only in human terms but also practically when officers were required to undertake the care aspects to their role. Perhaps this may have explained why the HMIC<sup>756</sup> had recommended a review of the probationer-training curriculum to allow adequate treatment of, amongst other things, attitudes, understanding communities, cultures, society, and the needs of others in the criminal justice system including victims. It was interesting to note that these all related to attitudinal development and the awareness of others - all 'care' aspects to the operational officers' role. These implications could apply to many of the care aspects to the policing role, but importantly for this research, it could be in relation to working in the training role and could impact on the TDP when operational officers joined that course. The implications for the TDP are discussed further in Section 6.3 and 6.4 and those for the wider police service are considered further in Section 6.6.

The research highlighted that participants felt it was not common for people to talk about the spiritual part to their lives in the police workplace, and many respondents said that they did not do anything at work in relation to their spiritual beliefs. Section 5.2.1 identified three reasons as to why this may have been the case. Firstly, policing was

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<sup>756</sup> HM INSPECTORATE OF CONSTABULARY (2002b) *Training Matters*. [Online]. Available: [http://www.homeoffice.gov.uk/hmic/training\\_matters.pdf](http://www.homeoffice.gov.uk/hmic/training_matters.pdf) [Accessed 17/07/03]. p.44.

seen as a task-focused activity and people could not see the relevance of spirituality to this. Secondly, spirituality was too private, or too personal a subject to talk about with work colleagues, and thirdly, spirituality was a topic suppressed at work because people feared they would be derided, criticised or ostracised if they did raise the subject. In explaining that spiritual expression in the police service was often seen as too personal or contained fear aspects, some said they felt it was the organisational culture that suppressed their spiritual expression. It was interesting to note that in all the interviews conducted in this research, only two people displayed any strong emotion, the remainder looked at the issues from a much more cognitive viewpoint. This was in contrast to research from Paslawska<sup>757</sup> that reported that some interviewees wept in the interview and a few others came close (Section 3.2.1). Perhaps the reason for this was the researcher's relationship with the interviewees or the short timescale of interviews. Alternatively it could also have been an indication that the ability and opportunity for officers to be vulnerable or emotional was not widely permissible in the police service, which had links to some respondents' view that spirituality was too private or personal to talk about in the police workplace.

As discussed above, the research indicated that operational policing may have had the potential to push some officers into behaving as 'non-peakers', although this did not apply to the majority of police officers, and for some the nature of operational policing meant it was a rewarding and fulfilling vocation. Peak-experiences were linked by Maslow (Section 3.2.1) to the spiritual dimension, and the potential for operational policing to push some officers into being non-peakers may have indicated one reason to

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<sup>757</sup> PASLAWSKA, K. (1999b) *Spirituality at Work Research: Presentation to Participating Organisations*. Leeds Church Institute. p.2.

focus more on the spiritual dimension. Maslow<sup>758</sup> believed that just talking approvingly about these peak-experiences could often be all that was needed to remove the blocks, inhibitions, fears and rejections that kept the peak-experiences hidden and suppressed. Maslow claimed peak-experiences restructured the individual's knowledge of themselves and the world, brought about a higher stage of development, and an enhanced feeling of well-being. B-values and their spiritual nature seemed to have the potential to underlie some of the issues in operational policing and could be significant for both the police service and for the development of effective trainers. Also the fact highlighted above that some people did not feel valued by the organisation was perhaps another reason to focus more on the spiritual dimension, which emphasized the importance of valuing the whole person.

A question explored in the research into the relevance of spirituality on the TDP, was whether operational officers actually had to use one of their natural coping strategies of distancing themselves from their feelings and emotions to enable them to deal with the control aspects of the operational police role. If they had to, then any intervention aiming to encourage them to understand themselves better and explore their own spirituality may have been counter productive to their ability to cope with the demands of the operational police role. This research revealed some respondents who felt it was necessary for officers to distance themselves from their feelings and emotions. Others however suggested that officers could use alternatives strategies which required them to be spiritually and emotionally intelligent so as to be able to know themselves well and be able to manage their own emotions and feelings effectively (see quotation from Q3 in

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<sup>758</sup> MASLOW, A.H. (1994) op.cit. p.89.

Section 5.2.1 and previous research by Carrington<sup>759</sup> on EQ identified in Section 3.2.3). This research found examples of this being done, although there were too few to draw conclusions with confidence and further research was needed to establish whether this would be an effective strategy.

Although few respondents in this research identified any relevance of spirituality to police work, a picture was beginning to emerge here to suggest spirituality might be an important consideration in policing. It could be argued that because of the type of work the police were involved in, and the nature of interaction with many of the people they came into contact with, a work culture that valued and nurtured officers' spirituality was even more important in the police. Although mechanisms such as the Police Chaplaincy were in place to assist with this, the research indicated that people's spirituality sometimes appeared not to be valued and nurtured. The discussion above highlighted a number of issues in connection with the negative aspects to the police culture that were significant and had implications, both for the training environment and for the wider police service. The focus of this research was on the training environment and so the priority here were the implications in relation to training, and these will be discussed further in Section 6.3. The implications for the wider police service will be considered further in Section 6.6.

The next question in respect to the wider policing context that was asked in the Literature Review summary, was whether spirituality would fit with the way the organisation operated and was managed. This consideration was the focus of the next sub-section.

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<sup>759</sup> CARRINGTON, L. (2000) Capturing Hearts and Minds. *Training*. November. p.23.

### **6.2.2 Compatibility between spirituality and the police organisation.**

Section 5.2.2 identified a potential mismatch between the police organisation's current way of operation and the concept of spirituality. Mitroff and Denton<sup>760</sup> (Section 3.4) also highlighted a mismatch when they suggested that those organisations that practiced spirituality in order to achieve better results undermined both its practice and its ultimate benefits. They felt that to reap the positive benefits, spirituality in the workplace must be practiced for its own sake. The sub-section above illustrated that the nature of policing did not always seem to provide the opportunity to nurture all of some officers' needs, including their spiritual needs. Participants' perceptions also suggested that they felt the police did not always operate in a way that showed love, care and compassion either for the people who worked in the organisation (see example from C8 in Section 5.4.2) or for its customers (example from I26/11 in Section 5.2.1). Perhaps this was never possible when some of these customers were the perpetrators of criminal activity. The disciplined nature of the police service with its uniform, strict dress code, hierarchical rank structure, power dynamic, and often autocratic style of management, also did not seem to assist officers to feel that they, as a whole person, were valued and nurtured by the organisation. This approach also had the potential to limit a person's ability to satisfy some of the B-values such as self-sufficiency.

Based on Harung et al.<sup>761</sup> view (Section 3.1), a mismatch of this type was likely to create difficulties if more of a spiritual focus were introduced into the police service as a whole. Of more immediate concern for this research, their suggestions also indicated that there was likely to be a great deal of disorientation and resistance from students if

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<sup>760</sup> MITROFF, I. and DENTON, E. (1999) *A Spiritual Audit of Corporate America – A hard look at Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey – Bass inc. p.xv.

<sup>761</sup> HARUNG, H.S., HEATON, D.P. and ALEXANDER, C.N. (1999) Evolution of Organisations in the next Millennium. *Leadership and Organisational Development Journal*, 20(4). p.199.

an exploration of the spiritual dimension were introduced on the TDP. This would take time to manage and work through, and showed that students would need to be given a clear and practical rationale as to why it was being considered.

That ends this section, which has looked at the broader policing issues and their implications for the introduction of a spiritual exploration on the TDP. The first sub-section considered the nature of the operational policing role, the police culture, the reasons why the negative aspects to this culture may have been present, and how spirituality linked with some of these. It also considered the relevance of Maslow's B-values and looked at the implications of these for both the police service and the training role. The second sub-section then looked at the compatibility between the way the service operated and spirituality. It highlighted a mismatch between these and this made it likely that there would be a great deal of resistance and defensiveness if spirituality were introduced into either the police service or police training, and this issue would need to be managed carefully. This had a number of implications and those that related to training will be considered in the next section. Those relating to the wider police service will be considered in Section 6.6.

### **6.3 OPERATIONAL POLICING AND THE TRAINING ROLE**

The previous section explored the pressures that police officers could face when undertaking an operational role, and highlighted that some of these officers appeared to cope with these demands in very understandable and common ways by adopting defences and distancing themselves from their feelings and emotions. However, the research identified that some (Q22 in Sections 5.1 and Q19 in Section 5.3) felt that to be successful in a training role in the police, particularly when working to develop

students' attitudes (as required by the Police Training Council's strategy noted in Section 1.2.2), it was essential that trainers knew themselves well and were finely tuned into their own feelings and emotions. Zohar and Marshall,<sup>762</sup> Goleman,<sup>763</sup> Chopra<sup>764</sup> and Guillory<sup>765</sup> (Section 3.2.3) also suggested this was needed if people were to become effective managers and, as Conger et al.<sup>766</sup> argued that trainers were managers, the researcher suggested that this equally applied to trainers. If an officer was not finely tuned into managing their emotions, was still working with the anxieties generated from working in an operational role, and adopting defences they had developed to cope with this operational role, then there was a danger that this would adversely effect the training they delivered. Section 3.2.1 noted an observation from Perez and Shtull<sup>767</sup> who commented:

*We have known for a long time that the police tend to suffer from a siege mentality and that suspicion is part of the craft. What seems to be disturbing about contemporary training is for the up-to-date police educational programme to enhance rather than diminish such problems... potential danger permeates the training milieu in a way that drives the entire ethos of the subculture.*

It was clear that training had a large role to play in developing the police culture but great care had to be taken to ensure that it developed an appropriate one.

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<sup>762</sup> ZOHAR, D. and MARSHALL, I. (2000) *SQ: Spiritual Intelligence, the ultimate intelligence*. London: Bloomsbury.

<sup>763</sup> GOLEMAN, D. (1998) *Working with Emotional Intelligence*. London: Bloomsbury. p.48.

<sup>764</sup> CHOPRA, D. (2002) How the West was Won. *People Management*, 24<sup>th</sup> October. p.30.

<sup>765</sup> GUILLORY, W.A. (2000) *The Living Organization: Spirituality in the Workplace*. Utah: Innovations International. p.109.

<sup>766</sup> CONGER, J.A. and ASSOCIATES. (1994) *Spirit at Work: Discovering the Spirituality in Leadership*. San Francisco: Jossey-Bass. p.25.

<sup>767</sup> PEREZ, D.W. and SHTULL, P.R. (2002) Police Research and Practice: An American Perspective. *Police Practice and Research*, 3(3). p.173.



Some defence mechanisms may still be required in the training role, but these were likely to be different to those required in an operational role. If operational duties did generate a number of anxieties for officers, and did result in some distancing themselves from their feelings and emotions or becoming 'non-peakers', then there was a conflict between the way officers worked in an operational role and the requirements in a training role. This conflict had to be managed if training in the police service was to be effective. The essential transition that had to be managed was the process of police officers escaping the operational policing constructed defences, gaining a greater knowledge of themselves, reconnecting with their feelings and emotions, and then learning how to manage these effectively to facilitate training for others.

This research identified that issues of anxiety, defence mechanisms and the required transition to a training environment were only addressed superficially on the TDP course. Perhaps the needs and significance of this managed transition were not fully acknowledged with the current TDP approach and this may be one reason why HMIC reports<sup>768 769</sup> indicated that training did not effectively address the attitudinal development of officers (Section 3.2.1).

This research highlighted that the transition into a training environment was a complex one, and there were a number of difficulties revealed that mitigated against the effective management of this transition. The first difficulty was that an officer's social defences had to be strong and effective to enable them to cope in the powerful operational policing environment, and these defences could have been developed and used for up to

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<sup>768</sup> HM INSPECTORATE OF CONSTABULARY (2002b) op.cit. p.44.

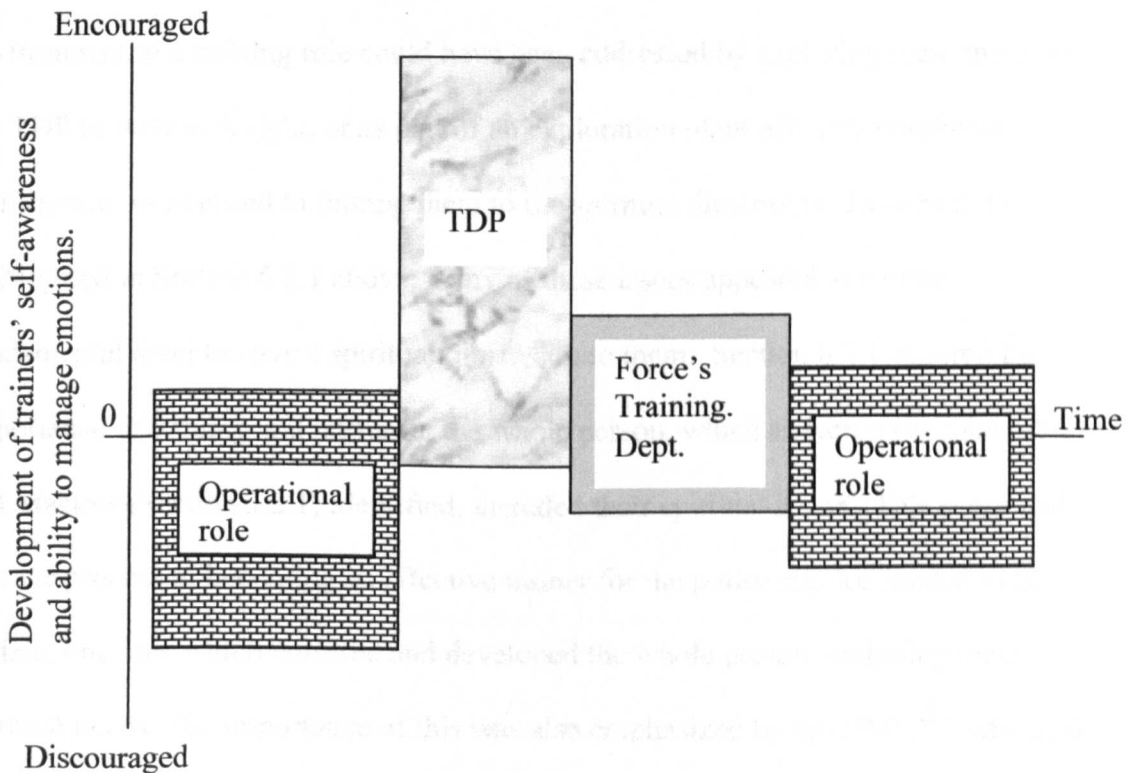
<sup>769</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.59.

25 years. In this case, a ten-week programme of training was a very short period of time to work through these defences, and discover and learn how to manage their emotions effectively in a training environment. The second difficulty was that there was often a quick transition from an officer working in an operational role to coming into training (see RG/3 in Section 5.3). Thirdly, although many force training departments were very supportive and encouraging of trainers' emotional development, this did not appear to apply to all and some forces' training departments seemed to have had an environment and culture more akin to the operational environment than to that which operated on the TDP (see RR/6 in Section 5.3). This culture appeared to be one that was more likely to require the officers' developed operational defences and be less likely to encourage high self-awareness and the development of emotional or spiritual intelligence. These different cultures and styles of operation were likely to be disorientating to the officers concerned as they moved between courses and departments and it would take time for them to work through this disorientation. The fourth difficulty revealed in this research that mitigated against officers reconnecting with their feelings and emotions was that some police forces operated a tenure policy which stipulated that officers moved into training for a three-year period before returning to operational duties (see RY/1, Section 5.3). The tenured approach into training departments had positive benefits: it maintained sufficient numbers in an operational role; providing a way of sharing opportunities for officers to work in training; ensured current realism in training; and acted as a way of integrating training skills into operational roles. The researcher also saw it as a way of managing the emotional demands placed on operational officers and of reducing the chances of emotional burnout. However, not all forces operated a tenure policy and it gave a very short time for police trainers to work through the operational defences they had developed and be fully in touch and working with their own feelings and emotions effectively, before they

were then required to cope with working in the operational environment again. This process was unlikely to assist in the effective provision of training in the police service, particularly in relation to the attitudinal development of students.

In analysing the process of events a trainer may have moved through during their secondment into training, some were likely to have experienced different levels of encouragement to develop high self-awareness and emotional intelligence, as illustrated in Figure 6.1.

**Figure 6.1 – Model showing the possible levels of encouragement of self-awareness and emotional development offered from the different police environments to an officer during their tenure into training.** (Note: The model is an illustration and not to scale.)



The process illustrated in Figure 6.1 could apply to many organisations - Gregory<sup>770</sup> for example identified this type of conflict for nurses between their training course and their

<sup>770</sup> GREGORY, J. (1996) op.cit. p.6.

experience when they worked on wards. However, given the challenging and unique demands for police officers in an operational role, the researcher argued that the differences between courses and departments within a policing context were perhaps likely to be more pronounced than they were in some organisations. Another simple illustration of differences in the police environments, and perhaps of spiritual significance in itself, would be the use of names for officers. Sometimes in an operational role officers would be referred to by their surname and collar number. This would change on the TDP course to the use of first names, and then depending on where the students then went to teach, this could change again to being referred to as 'Staff'.

It could have been argued that the issues in the transition from an operational environment to a training role could have been addressed by exploring these more on the TDP in their own right, or as part of an exploration of an officer's emotional intelligence, as opposed to linking them to the spiritual dimension. However, as highlighted in Section 6.2.1 above, many of these issues appeared at a more fundamental level to have a spiritual dimension to them. Section 6.2.1 covered the importance of valuing and nurturing the whole person, which as Heron (Section 3.2.3) and Maslow (Section 3.2.1) identified, included their spiritual needs. This suggested that the process of becoming an effective trainer for the police service needed to be a holistic one: one which nurtured and developed the whole person, including their spiritual needs. The importance of this was also emphasized by the HMIC<sup>771</sup> who said:

*Delivering training in line with KUSAB is a holistic approach to learning and should be viewed as a long-term investment. Exclusion of any of the elements may*

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<sup>771</sup> HM INSPECTORATE OF CONSTABULARY (2002b) op.cit. p.44.

*result in underdeveloped officers, the use of which as a ready resource can be a false economy as it will lead to poor performance and public dissatisfaction.*

This section has focused on another required area of exploration, and has discussed the differences between the demands of operational duties and those experienced in the training role. It has emphasized the importance of officers in a training role knowing themselves and connecting and working with their own and others' feelings and emotions. It has also highlighted the significant impact that the operational role had on some students joining the TDP course and the differences sometimes seen between operational, force training department and TDP course cultures. These differences, combined with the tenure policy into training, could have hampered the self-awareness and emotional development of trainers and not assisted in the process of understanding and working through the defences that the trainer had developed for the operational role. All of these points were likely to detract from the effective delivery of training in the police service, particularly in the area of attitudinal development.

#### **6.4 RELEVANCE OF SPIRITUALITY TO THE TDP.**

Now that an appreciation has been obtained of the impact of the broader policing context on this research, this analysis turns to the questions identified in the Literature Review (Section 3.5) concerning the relevance of an exploration of the spiritual dimension on the TDP course. This section discusses what the research revealed regarding whether it would be best to have, or not have, an exploration of the spiritual dimension on the TDP.

Firstly the research showed the general effectiveness of the TDP in developing trainers for the police service (see examples in I15/6 and RB/9 in Section 5.4.1 and Section 3.2.1). As was anticipated, this research aimed to improve on the already high standards of training delivered and was typical of Centrex's drive for continuous improvement.

Section 6.3 highlighted the potential that some operational police officers who moved into a training role may have continued to use the defence mechanism they had developed to cope in the operational role. This may have meant that the facilitation on areas of development that worked with emotions were not as effective as they could have been. One answer to this difficulty was to explore these issues and their possible implications more on the TDP. However the fundamental spiritual nature of many of these issues (explored in Section 6.2 and 6.3), together with Zohar and Marshall's<sup>772</sup> view concerning the importance of spiritual intelligence (Section 3.2.3), suggested that an exploration of the spiritual dimension on the TDP may provide students with the opportunity to gain a more fundamental and comprehensive knowledge of both themselves and others. This increased understanding might mean that trainers were better able to manage their feelings and emotions when training and be able to connect with others more effectively - so leading to training that was more effective, particularly in the areas of attitudinal development and diversity, which had stronger emotional components.

From the literature reviewed, Maslow's theories on self-actualisation raised some of the most significant issues for this research (Section 3.2.1). Maslow believed that self-

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<sup>772</sup> op.cit. p.285.

actualised people showed qualities that demonstrated, amongst other things that they were: more willing to welcome diversity; more creative; and better able to resist the negative aspects of a culture. The objectives for the TDP shown in Appendix A demonstrated that these qualities were important characteristics to develop in police trainers. The research however found that the bulk of TDP students seemed to have operated at the lower levels in Maslow's hierarchy (esteem or belonging levels of motivation), and the possible reasons for this were illustrated in Section 5.4.2. This analysis revealed 11 drivers that acted as encouragement for students to operate at a self-actualised level on the TDP course, 14 resistors that acted to restrict this level of development, and indicated that some of the resistors may have had a stronger impact than some of the drivers. Perhaps also the fact that the majority of students on the TDP were found in this research to have operated at esteem or affiliation levels was linked to their needs resulting from being a police officer and a further reflection of the impact of the operational role on students joining the TDP. As Section 3.2.1 linked self-actualisation to the start of the spiritual dimension, it may also have been a reason why relatively few issues in relation to spirituality were raised on the TDP, and perhaps also illustrated why 52% of respondents said spirituality should not be included on it (Section 5.4.2).

This analysis of drivers and resistors to operating at the self-actualised level indicated that an exploration of the spiritual dimension on the TDP might encourage more students to operate at the self-actualised level and so demonstrate more of the qualities described on the previous page. If spirituality was viewed as a separate development line in itself (Section 3.2.3), then an exploration of this nature may also develop more of the qualities of the spiritually intelligent person. These qualities were shown in Section 3.2.1 to have many similar characteristics to those for self-actualised people and were

again important for trainers in the police service. The potential for more students to operate at the self-actualised level was likely to be further increased by exploring and valuing peak-experiences, particularly as Section 6.2.1 highlighted that these experiences may have been blocked by some students who joined the TDP from operational policing. As mentioned in Section 6.2.1, Maslow<sup>773</sup> believed that just talking approvingly about these peak-experiences could often be all that was needed to remove the blocks that kept the peak-experiences hidden and suppressed.

The analysis of drivers and resisters in Section 5.4.2 illustrated that there would be a large number of other issues to work through before any exploration of the spiritual dimension were successful. This would take time and mean that either significant changes to the TDPs current format or a longer course was required. It was noted that seven of the resisters revealed in the research (resisters - e, f, g, h, l, m and n), related to general psychological level information. To achieve what the TDP set out to do, particularly in relation to the exploration of students' values and development of their attitudes, the researcher argued that the TDP needed to encourage students to share and discuss information at this psychological level. One option to develop the TDP was to explore these resisters in detail rather than look at the spiritual dimension, another option was to work on the root cause of many of these issues and this meant addressing them in the operational policing environment.

In exploring some of the other points that came from the analysis of drivers and resisters in Section 5.4.2, one of the resisters identified was that students felt their own spirituality was too personal to share on the TDP. Section 3.2.2, highlighted that Lips-

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<sup>773</sup> MASLOW, A.H. (1994) op.cit. p.89.



Wiersma and Mills<sup>774</sup> had felt that self-censorship of spiritual expression was one reason why people in the workplace did not talk about their spiritual beliefs and suggested this had many similarities to, for example, people who were gay or women expressing their real identity. Lips-Wiersma and Mills<sup>775</sup> argued that it was important for organisations and individuals to understand the process behind the self-censuring of spiritual expression if they were to be truly welcoming of diversity in all its forms in the workplace. So encouraging an exploration of the spiritual dimension on the TDP may be a demonstration of police training's willingness to truly welcome diversity in all its forms. If the TDP group were truly welcoming of diversity, and if spiritual expression was at the heart of many people's sense of identity as Lips-Wiersma and Mills<sup>776</sup> and Zohar<sup>777</sup> had suggested, then it may also demonstrate to students that they were valued by the organisation for who they really were. Feeling more valued may lead to more motivated and effective trainers. In addition, this exploration may also provide TDP students with a greater understanding of the group dynamics that were present in a group and assist them to see how these could limit a person's expression of their sense of identity. Trainers would then be more effective and in a better position to support their students. Again however, whilst there were these advantages, due to the group dynamics that were reported on a TDP (Section 5.4.2), getting to this point on the course was likely to take time and skill, if it were possible at all.

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<sup>774</sup> LIPS-WIERSMA, M. and MILLS, C. (2002) Coming out of the closet: Negotiating Spiritual Expression in the Workplace. *Journal of Managerial Psychology*, 17(3). p.183.

<sup>775</sup> *ibid.* p.183.

<sup>776</sup> *ibid.* p.189.

<sup>777</sup> ZOHAR, D. (1997) *Rewiring the Corporate Brain: Using the New Sciences to Rethink How We Structure And Lead Organisations*. San Francisco: Berrett-Koehler Publishing. p.17.

This research (Section 5.4.2) identified a number of issues in relation to the prediction by Lips-Wiersma and Mills<sup>778</sup> (Section 3.2.2) that when people with a spiritual belief behaved in a prototypical way for that belief, particularly with other like-minded people, then that individual's sense of social identity would be enhanced. This research identified that conflicts had occurred on some TDPs between people with different views of spirituality. It also identified that some TDP students experienced an internal conflict between their own spirituality and the expectations from the organisation of behaviours required as a trainer. Another advantage of exploring the spiritual dimension on the TDP may be that the conflicts and dilemmas identified here could be addressed more than they currently were. However, there was a likelihood of conflict in this exploration, which would take time to work through.

Section 6.2.1 identified that Maslow's thoughts on B-values may have been one explanation for some of the aspects to the negative police culture. Students joining the TDP course may have carried the behaviours Maslow suggested were indicative of B-values not being met forward onto the TDP, in a way that Heron described as cultural oppression (see Sections 3.1 and 3.2.1). The ethos of the TDP was such that it provided students with some opportunities to satisfy these values. However what was discovered in the research was that students appeared reluctant to take these opportunities although they exhibited behaviours that Maslow suggested were as a result of B-values not being met. These findings contradicted Maslow's view because there was something of a paradox being exhibited on the TDP where the behaviours exhibited by a student blocked the very things that Maslow suggested they may have deeply desired and were deprived of, and which had caused that behaviour in the first place. Perhaps this was

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<sup>778</sup> op.cit. p.188.

explained by the impact of the powerful operational experiences, combined with the many number of years that some officers may have experienced a deprivation of the B-value. If that were the case then it would take time to work through these blocks, and this again pointed to a major redesign of the TDP. Perhaps that was never going to be possible in six weeks when the focus was on developing and practicing trainer skills, and a longer course was needed, or perhaps it pointed again to the need to address the root cause of the issues, at the operational stage. If Maslow's views on B-values were right, the research highlighted the dangers of not working through these issues (Section 5.5). Amongst the issues identified here was the potential difficulty of a cynical and resistant trainer exploring the values and attitudes of their cynical and resistant students, and of this leading to the difficulty identified in the quotation by Perez and Shtull<sup>779</sup> in Section 6.3.

One of the issues highlighted in Section 3.2.1 was that Maslow's self-actualisation and exploration of peak experiences and B-values was only one of the first steps on the spiritual journey and one of the questions asked in Section 3.5 was how far along the spiritual path it was appropriate to go with TDP students. The researcher suggested that the findings from the analysis of drivers and resisters to self-actualisation in Section 5.4.2 indicated that this first step was likely to be as far as it was possible to go at this time. In relation to police training: spiritual intelligence, self-actualisation, B-values and peak experiences seemed to be important areas to consider in this spiritual exploration. These were only part of the many first steps on a spiritual journey, but given the limited time available, these topics fitted the context of police training, raised many of the important issues in this training, and, the researcher argued, were as far as it

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<sup>779</sup> op.cit. p.173.

was sensible to go at this moment in time. This was particularly the case as TDP students were new to training and needed some awareness of basic training techniques to begin with.

That ends this section that has looked at the relevance of the spiritual dimension to the TDP. The section has explored the possible reasons that were revealed in this research for an exploration of the spiritual dimension, and the difficulties and dilemmas that were created as a result. These were taken forward to Section 6.6 where all the issues raised in the chapter were brought together. The final area of investigation that was highlighted at the end of the literature review related to how an exploration of the spiritual dimension would be facilitated on a TDP, and this question is considered in the next section.

## **6.5 DELIVERY OF A SPIRITUAL EXPLORATION ON THE TDP**

The Literature Review (Section 3.5) raised a number of questions that needed to be explored in this research as to how an exploration of the spiritual dimension on the TDP would actually be facilitated, should it be introduced. This section focuses on these issues of delivery, firstly by looking at the current approach before moving on to consider options of how a spiritual exploration could be delivered on the TDP. It also looks at the questions from Section 3.5 concerning the DSs who would facilitate the exploration and considers the level of skill and experience required, the difficulties that may present themselves and the managerial and training implications.

Section 5.4.1 reported that the majority of respondents said that spirituality was not currently covered on the TDP. However this research identified some, at times subtle,

examples of broader spiritual questions that were covered on some TDP courses (Section 5.4.1). On occasions, spirituality was mentioned explicitly, on others, the issues were explored without mentioning the term. Maslow's hierarchy of needs was a case in point. This was already an important model on the TDP and although explorations of the self-actualised level were generally limited, interviews revealed that it was explored to a degree by some DSs. Other issues where spirituality was sometimes brought in, either by DSs or students, included the link between values and spiritual beliefs, issues in relation to being gay and the conflict between students' spiritual beliefs and the organisation's expectations of their behaviour as a trainer. Some students, who said they had not discussed spiritual issues in class, had revealed that they had been left with some confusion over a number of issues in connection with their spirituality, particularly in relation to the conflict between these beliefs and their role as a trainer. A minority of DSs seemed to have offered support to people who had these issues, but the researcher sensed more from students that they felt the subject was neither relevant nor safe to explore on the TDP.

These issues highlighted inconsistencies in what was currently explored on a TDP in relation to the spiritual dimension and in the level of spiritual support and guidance students received, and this seemed to depend to some extent on DSs' own beliefs. Consistency of delivery of all the inputs, including the spiritual dimension, was important as the TDP was a national programme. No guidance was given to DSs on what areas of spirituality should be covered or how they should do this, and DSs indicated they would welcome guidance and training on what aspects of spirituality should be covered (Section 5.5).

The research highlighted five options that had been identified by respondents for ways of facilitating an exploration of the spiritual dimension on the TDP and these were summarized in Section 5.5. That section also presented questionnaire results from both DSs and TDP students that indicated that the majority of members from both groups felt an exploration of the spiritual dimension should not be introduced onto the TDP. In analysing these results, it was difficult to assess whether they were influenced by any cultural or gender differences because of the small number of women and minority ethnic groups involved in the sample. The result matched the answer from another question reported in Section 6.1 above.

Section 5.5 identified two possible options for how an exploration of the spiritual dimension could be introduced onto the TDP. The first was to explore the issue at a cognitive level only. This would have alleviated some of the pressures from group dynamics and resistance from students that were outlined in Section 5.4.2 and would have provided student trainers with knowledge of the issues that may crop up for their students and how they could manage these. It was also likely to require less skill from DSs. This option did not however increase the TDP students' self-awareness, or greatly assist in developing students' personal abilities. The second option took more of an experiential approach and provided the space, freedom, safety and support for students to explore their own spirituality as part of the process. This approach made the exploration more personal, maximised the benefits of a spiritual exploration, and offered the opportunity to develop more of the attributes required of a trainer in the police service. It also fitted more closely with the experiential ethos of the course and matched the approach taken by White<sup>780</sup> at the Manchester Palliative Care Education

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<sup>780</sup> WHITE, G. (2002) *Soul Medicine: The Multidisciplinary Team and Spiritual Care*. Unpublished paper. p.6.

Forum (see Section 3.2.3) and by Surrey University in their Postgraduate Certificate in Spiritual Development and Facilitation<sup>781</sup> (see also Section 3.2.3). This thesis has emphasized the need for a holistic approach and it seemed as though many of the benefits identified in the research, particularly in terms of self-awareness and awareness of others, required both the inward focus and outward view that the quotation from Surrey University in Section 3.2.3 described. If a purely cognitive approach were taken then whilst it may have been easier to introduce, the majority of benefits of a spiritual exploration were unlikely to be achieved.

As identified from the list of resisters in Section 5.4.2, an exploration of the spiritual dimension on the TDP was likely to result in resistance from students and this would take time and skilled facilitation to work through, and then may not be successful with all students. In terms of skill level of DSs, this research confirmed (Section 5.5) the HMIC's<sup>782</sup> findings that DSs had a high skill level; were committed and hard working; and tried to give the students the best possible support whilst on a TDP course.

However, the majority of the DSs were police officers and it needed to be recognised that they could have experienced similar operational demands to those faced by some TDP students. The findings highlighted examples of behaviours from some DSs that the researcher perceived were cynical and resistant and could also have provided indications of a deprivation of B-values (see Section 5.5). If this were common in future DSs, then this could have an effect on the TDP in terms of the depth of exploration that took place, particularly in relation to attitudinal development. The detrimental effects of cynical and resistant DSs training cynical and resistant trainers,

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<sup>781</sup> UNIVERSITY OF SURREY (2002b) *Postgraduate Certificate in Spiritual Development and Facilitation*. [Online]. Available: [www.surrey.ac.uk/Education/spirituality/index.htm](http://www.surrey.ac.uk/Education/spirituality/index.htm) [Accessed 7/8/03].

<sup>782</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.51.

who then went on to train cynical and resistant police officers were obvious and highlighted the importance of effective support mechanisms to be in place to support DSs to explore these issues. These support mechanisms included a robust recruitment process for DSs and effective training when they joined the department. This induction training provided excellent opportunities to identify the types of behaviours and attitudes identified above and gave the time to develop these. The research (Section 5.5) however identified concern over the length of the induction recently and it was suggested that this induction process now needed to be reviewed.

The majority of DSs raised concerns over their ability to facilitate an exploration of the spiritual dimension. Concerns centred on their lack of knowledge (of what spirituality meant, of different beliefs and of the relevance of spirituality to TDP students), and their ability to facilitate an objective exploration in this area. Section 5.5 raised a question as to whether DSs needed to recognise a spiritual dimension in their own lives before they could facilitate its exploration. Some of those interviewed felt that DSs would need to recognise a spiritual dimension (see I25/10 in Section 5.5) and this linked to Maslow's view highlighted in Section 3.2.1. Ross<sup>783</sup> (Section 3.3.3) had also suggested that nursing staff who were more aware of the spiritual dimension in their own lives, were more able to recognise and respond to the spiritual needs of clients. White<sup>784</sup> (Section 3.3.3) confirmed this view in her cooperative inquiry research. If a DS did need to recognise the spiritual dimension before they could facilitate its exploration with others, then it raised resource and possible recruitment issues, over who could deliver a TDP. A policy of recruiting only DSs who recognised the spiritual component to their lives

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<sup>783</sup> ROSS, L. (1997) The Nurse's Role on Assessing and Responding to Patients' Spiritual Needs. *International Journal of Palliative Nursing*, 3(1). p.41.

<sup>784</sup> WHITE, G. (2002) op.cit. p.5.



would be problematic because it would be a difficult requirement to assess. Another alternative was to programme a specific time slot into a TDP course where a DS skilled in that area could facilitate an exploration. This was difficult as it was not a subject that lent itself to one specific input and was more likely to be raised on a regular basis in tutorials and classroom discussions.

Others in Section 5.5 however, identified potential difficulties if DSs did recognise some form of spirituality in their own lives (I17/5). They felt the facilitator's spirituality might limit an objective exploration; the facilitator may be tempted to try to push their own particular form; may not consider other forms, or not value people who did not recognise this aspect to their lives. In addition to the issue over recognition of a spiritual dimension, there was also the question of skill level to facilitate this depth of exploration with a group who had potentially widely different beliefs and views in the area. There was no doubt that an exploration of the spiritual dimension would be a demanding and challenging process for DSs and would require a high level of awareness and skill. It was felt that logistically all DSs would need to be able to facilitate the exploration of the spiritual dimension on the TDP, should it be introduced. Although it was recognised that it may be problematic for DSs who did not recognise the spiritual dimension to their lives, what appeared to be most important was that DSs were aware of the reasons, benefits and potential difficulties of exploring the spiritual dimension on the TDP and, as with many attitudinal explorations already on the TDP, remained objective and facilitated an exploration of the issue for students. To enable DSs to do this effectively they would need training, and the researcher suggested that if an exploration of the spiritual dimension were introduced on the TDP, that at least some

DSs were trained externally, for example on the Postgraduate Certificate in Spiritual Development and Facilitation at the University of Surrey.<sup>785</sup>

Students would also need to be briefed before the TDP course about this area of exploration, about it being only a first step on a spiritual journey, and what the reasons for this exploration were, so that they were entering onto the programme aware of what they had signed up to. There were ethical issues over how far explorations of this type should go with student trainers for the police service and these would need to be resolved and agreed with all parties. There was a potential for difficulties of the type identified by Assagioli<sup>786</sup> in Section 3.2.2, to arise for students as a result of this type of personal exploration, and if these did occur it was unlikely that the DS would have sufficient time, or specialist skill, to support the individual. As an example, Czander<sup>787</sup> identified that Menzies and Jaques had highlighted that if employees did attempt to escape from the organisational constructed defences, and confront reality, their anxiety would dramatically increase and psychic decompensation or regression to a primitive mode of functioning may result. They suggested that in order for an employee to confront organisational reality, he/she had to work through the anxiety without the use of social defences. To accomplish this successfully they argued required the organisation to provide the necessary support and nurturance. Due to these reasons, it was felt that some form of spiritual and counselling support on a one-to-one basis would be required. Centrex already recognised the need for external support in this area and had a counselling service and chaplaincy available for students to discuss issues on a one-to-

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<sup>785</sup> UNIVERSITY OF SURREY (2002b) op.cit.

<sup>786</sup> ASSAGIOLI, R. (1993) *Transpersonal Development: The Dimension Beyond Psychosynthesis*. London: Thorsons. p.116.

<sup>787</sup> op.cit. p.114.

one basis. However this was fairly limited, and if an exploration of a spiritual dimension were introduced on the TDP, then it was likely that this support would need to be increased.

This section has looked at the question in the literature review relating to how a spiritual exploration would be facilitated on the TDP. It has considered the current approach, inconsistencies in this, and how it should be delivered if it were introduced. The skill level of DSs, training, and other support mechanisms that would be required have also been considered. These issues will be taken forward into the final section that summarizes the main points that were highlighted in this chapter and then considers what the most appropriate strategy for implementation of spirituality would be.

## **6.6 SUMMARY AND STRATEGIES FOR IMPLEMENTATION.**

### **6.6.1 Summary**

This chapter has analysed the findings of this research in five sections. The first section looked at the interpretations of spirituality by respondents and the implications of these interpretations. It was suggested here that the term spirituality should be used if spirituality were introduced onto the TDP and that time would need to be spent in clarifying both the term and the reasons and benefits for exploring the issue on the TDP. The second section focused on the demands of operational policing and examined the organisational culture and possible reasons for this culture. It was identified that whilst there were many positive aspects to the police there were also some negative aspects to the police culture, and suggested that these may have been created as a result of peer pressure, and/or as a result of the nature of the operational policing. Where they were related to the nature of policing, then they could have been a manifestation of a

collective coping strategy used by some officers to deal with the demands of operational policing, and/or a result of a lack of deep satisfaction or reward that some operational police work may have provided to some officers. The exploration raised the question as to whether some of the issues in operational policing were, at a fundamental level, related to the spiritual dimension of people's life and so might benefit from more of a focus on these spiritual issues. However, this second section also identified that the nature of policing and way it operated and was managed, meant that there appeared to be a mismatch between these and the essence of spirituality and this may result in a great deal of resistance and defensiveness if more of a focus on spirituality were introduced into the police service. The focus of this research was on the relevance of an exploration of the spiritual dimension on the TDP, and whilst the larger system and its impact had to be considered, it could only be taken so far. It was identified that there was insufficient depth to the analysis of the relevance of spirituality to the wider police service and so more research was called for to investigate the possibilities identified here. This section did identify that there were many issues generated from operational policing experience that were likely to impact on officers when they moved into training and onto the TDP course, and these were considered further in the following sections.

The third section identified a difference between the way some officers coped with an operational role and the requirements in a training role. It suggested that this was one possible cause for the disorientation this research identified for students joining the TDP course. The mismatch between training and operational work would be further increased if spirituality were introduced onto the TDP in isolation and students were likely to experience more disorientation and confusion if this were done. To manage this on the TDP would take time and was likely to mean that the TDP needed a fundamental redesign. The fourth section looked at the possible benefits of an

exploration of the spiritual dimension on the TDP and the difficulties that an exploration would create. Section five then went on to look at how an exploration would be facilitated and considered some of the practical difficulties that would need to be managed as part of that delivery.

Overall, the research revealed little in the way of direct evidence of the benefits to an exploration of the spiritual dimension on the TDP and considered in isolation there were many different explanations and remedies for the observations made. However, what this research attempted to do was look beyond the obvious and consider patterns and underlying reasons for the data identified in the research. What was established from this was a series of weak indications of the possibilities and these indications gradually built to provide a clearer bigger picture. The case for an exploration of the spiritual dimension on the TDP was presented here rather like Newman's<sup>788</sup> cable threads:

*A cable...is made up of a number of separate threads, each feeble, yet together as sufficient as an iron rod. An iron rod represents mathematical or strict demonstration; a cable represents moral demonstration, which is an assemblage of probabilities, separately insufficient for certainty, but, when put together irrefragable.*

The research offered some indications that there may be benefits to an exploration of the spiritual dimension on the TDP course, and that these benefits were likely improve the quality and effectiveness of trainers for the police service. The possible benefits are summarized in Table 6.1 overleaf.

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<sup>788</sup> NEWMAN (n.d) Newman's Letters and Diaries quoted in Dunne, J. (1997) *Back to the Rough Ground: Practical Judgment and the Lure of Technique*. Notre Dame, Indiana: University of Notre Dame Press. p.45.

**Table 6.1 – Possible benefits of an exploration of the spiritual dimension on the TDP.**

Benefit	Section discussed.
Encourage students to operate more at the self-actualised level in Maslow's hierarchy. This might result in more qualities of self-actualised people being demonstrated including being: more willing to welcome diversity, more creative, and better able to resist the negative aspects of a culture. Valuing and exploring peak-experiences may also assist in this process.	3.2.1, 5.4.2, 6.4
Encourage students to become more spiritually intelligent. This may result in more of the qualities of spiritually intelligent people being demonstrated including being: more spontaneous, flexible and welcoming of diversity. Valuing and exploring peak-experiences may again assist in this process.	3.2.1 3.2.3 5.4.2 6.4
Assist TDP students to gain a greater awareness of themselves, which would increase their effectiveness in managing their feelings and emotions. This would enable them to facilitate more learning for their students, particularly in attitudinal development and diversity, which had higher emotional components.	3.2.1 5.3 6.3
Provide TDP candidates with a greater appreciation of the issues that their students may face. In doing this it would also provide them with the skills and experience to help support and manage their students more.	3.2.1 3.2.2 3.2.3, 3.3, 5.4.2, 6.4
Provide a greater understanding of the group dynamics that were present and help in understanding how these limited a person's expression of their sense of identity. This would again assist trainers to support their students more.	3.2.1 3.2.2 3.2.3 5.4.2, 6.4
Demonstrate that the police organisation valued the whole of a person and this, in turn, may lead to more motivated trainers.	3.2.1 5.4.2, 6.4
Assist in reducing the negative aspects to police culture and assist trainers to understand some of the issues that impacted on this culture. This would provide a greater understanding of the issues and anxieties that the operational role may generate for officers and the possible results of this including Maslow's B-values and blocking of peak-experiences. This in turn may allow more trainers to satisfy B-values and so lead to more motivated and fulfilled trainers.	3.2.1 5.2 6.2

The research also identified a number of difficulties with exploring the spiritual dimension on the TDP and these are summarised in Table 6.2.

**Table 6.2 – Difficulties that an exploration of the spiritual dimension on the TDP would create.**

Difficulties	Section discussed.
The concepts under consideration here were subtle, elusive and challenging, and therefore, almost inevitably, vague and tenuous. There was the potential, given the limited time available, that explorations would simply create confusion for TDP students.	2.1 3.2, 3.5
Operational policing experiences, defence mechanisms and coping strategies of students on the TDP impacted massively on the exploration, and would take time to work through.	3.1, 5.2, 6.2, 6.3, 6.4
Exploration not supported by training environments in forces.	3.1, 5.3, 6.3
It would be problematic for DSs who do not recognise the spiritual dimension in their own lives to assist students in their explorations of spirituality.	3.3, 5.5, 6.5
The DSs skill level would need to be high to facilitate this depth of exploration.	3.2.2, 3.3, 5.4, 5.5, 6.5
Would be time consuming, both in building a sufficiently safe environment for students to discuss issues that may be central to their sense of identity, and in working through defences and resistance.	3.2.2, 5.2, 5.4, 6.1, 6.1, 6.3, 6.4, 6.5
To provide the extra time required for the exploration, the TDP would need to be redesigned and it was likely that some of the current inputs would need to be dropped, shortened, or covered outside of the TDP course.	3.2.1, 6.3, 6.4
Care needed to be taken as to how far it was ethically acceptable to explore this area.	3.2.2, 6.4, 6.5
Additional spiritual support and counselling mechanisms outside of the classroom would be required and this would involve extra expense.	3.2.2, 5.5, 6.5
Explorations had the potential to generate very difficult and painful issues for students to work through.	3.2.2, 5.5, 6.5
As all DSs would need to facilitate explorations of this nature with students on the TDP, they would all need to be trained. This would also add extra cost to the training of TDP students.	5.5, 6.5
Give the workload required on a TDP course, the additional exploration of a spiritual dimension may be too much for some students.	5.4.2 6.4
The exploration may generate conflict in the group that was not possible to resolve in the time available.	3.2.2, 5.1, 5.4, 6.1, 6.4, 6.5

### **6.6.2 Implementation Strategy**

The most effective implementation strategy in relation to spirituality on the TDP, was considered as part of this research, and as an aid to this, the research explored with respondents whether the TDP was the most appropriate course in the police service on which to implement an exploration of the spiritual dimension. Respondents indicated that in their experience, the vast majority of courses in the police were either cognitive or psychomotor in nature (see I11/11 in Section 5.4.2). They felt these types of courses did not fit well with explorations of spirituality and the majority who felt it should be explored suggested that the best place to do this would be on the TDP course. One of the options for implementation that was considered in Section 3.4 was that spirituality in the police service should be taken forward at a higher and organisation-wide level. This approach was suggested by a number of respondents in this research who said that training in spirituality and its relevance to the police service would need to start with courses at a strategic level such as the Senior Command Course.

One option for implementing spirituality on the TDP that was identified in Section 3.4 was to implement it on the TDP in isolation. This research revealed a mismatch between the operational role and what would be covered on the TDP, and identified the significant impact cultural and operational issues in the police had on students joining the TDP. Section 6.4 highlighted the effect these were likely to have on the TDP if spirituality were introduced on that course in isolation in terms of issues generated and time required to work through the disorientation and resistance this was likely to create. Due to the mismatch this research identified, the danger of implementing an exploration of the spiritual dimension on the TDP in isolation was also that the TDP approach would be seen to be disconnected from the ethos and approach of operational policing,



and from forces' training departments. In this case, any exploration on the TDP course was unlikely to be embedded for the students in their normal workplace.

Another approach to implementation that was highlighted in section 3.4 was to implement spirituality on the TDP as part of a higher-level and organisation-wide focus on spirituality in the police service. This would address Oakley's<sup>789</sup> observation (see Section 3.4) on the weaknesses of a training-led programme of change, would support the wider police ethos and any change at that level, not be the catalyst for it, and would address some of the root causes of the difficulties experienced in training. The HMIC<sup>790</sup> (Section 3.4) also seemed to favour this approach:

*Training as a function, has often been seen within the police service as having a separate, 'removed from reality' identity, and not necessarily as a key enabler of operational policing.*

A service-wide introduction of spirituality was however a much larger and more complex strategy and further research would first be required to confirm the benefits of spirituality to the wider police service that have been highlighted as possibilities in this research.

That draws this chapter, which has analysed the findings in the research, to a close.

Recommendations and conclusions will now be drawn from these discussions and that is the purpose of the final chapter in the thesis.

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<sup>789</sup> OAKLEY, R. (1994) The Police and Black People: The Training Response. In: STEPHENS, M. and BECKER, S. ed. (1994) *Police Force, Police Service. Care and Control in Britain*. London: Macmillan. p.102.

<sup>790</sup> HM INSPECTORATE OF CONSTABULARY (2003) op.cit. p.103.

## CHAPTER 7 –CONCLUSIONS AND RECOMMENDATIONS

This chapter draws conclusions from the research and makes a series of recommendations that answer the research question. It looks at the advantages and difficulties an exploration of the spiritual dimension on the TDP presents. The impact operational policing has on officers joining the TDP is considered, and it looks at how the issues of spirituality should be taken forward.

The research question was whether an exploration of some aspect of the spiritual dimension should form part of the six-week residential phase of the TDP. The research was based on a constructivist paradigm and had a phenomenological basis where efforts were made to understand respondents' perceptions. A wide variety of perspectives were sought in the research to provide a rich and broad understanding of the issues, and this was complemented by the fact that the researcher worked within the organisation and brought a large amount of pre-understanding to the exploration. The phenomenological basis of the research means that generalising the findings have to be treated with caution although the researcher argues that the variety and depth of perceptions gathered provides a database of the kind Bryman<sup>791</sup> said Guba and Lincoln had spoken of to allow others to make judgements about the possible transferability of findings to their own situation.

A broad definition of the term 'spirituality' was used in the study and the researcher recommends that the term spirituality be used if it is introduced onto the TDP, and that the term is interpreted using the broad definition from this research. Based on this broad definition, he also suggests that not all forms of spirituality are likely to be

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<sup>791</sup> BRYMAN, A. (2001) *Social Research Methods*. Oxford: Oxford University Press. p.272.

acceptable within the police organisation and forms that are acceptable need to be clarified. The term spirituality also needs to be explained thoroughly if it is introduced. More broadly, the researcher recommends that any exploration of spirituality in the workplace will benefit from a broad interpretation of the term, similar to the definition used in this research, so that the exploration embraces as many aspects of a diverse society as possible.

There were benefits identified of undertaking an exploration of the spiritual dimension on the TDP, and these are summarized in Table 6.1 of Section 6.6.1. The research gives some indication that an exploration of the spiritual dimension may provide students with the opportunity to gain a greater awareness of themselves and their beliefs, values, attitudes, feelings and emotions, and assist them in managing how these impact on their training role. It could provide a greater appreciation of how trainers need to support their students, give more understanding of how group dynamics limit a student's expression of their sense of identity, and could potentially result in trainers demonstrating more self-actualised and spiritually intelligent qualities including being more welcoming of diversity, creative and able to resist negative cultures. This exploration could also contribute more broadly to reducing some of the negative aspects of the police culture and assist trainers to feel more motivated, fulfilled and valued as whole people by the police service. The research suggests that the exploration of a spiritual dimension in the development of trainers in any organisation will add to the effectiveness of those trainers.

The introduction of spirituality in police training would create difficulties, and these are summarized in Table 6.2 of Section 6.6.1. This research indicated that it would be problematic, though not impossible, for DSs who do not recognise the spiritual

dimension in their own lives to assist students in their explorations of spirituality. It would be time consuming, both in building a sufficiently safe environment for students to discuss issues that may be central to their sense of identity, and in working through resistance. To provide this time, the TDP would need to be redesigned and it was likely that some of the current inputs would need to be dropped, shortened, or covered outside of the TDP course. Even with this extra time, it was likely that only one small aspect of the first step along a spiritual journey could be considered and given the fact that the concepts under consideration here are subtle, elusive, vague and tenuous; there was the potential, given the limited time available, that explorations would create confusion. The introduction of an exploration of spirituality would require additional spiritual and counselling support mechanisms outside of the classroom, and as all DSs would need to facilitate explorations of this nature with students on the TDP, they would all need to be trained. These final two points would add extra cost to the delivery of the TDP.

Students on the TDP are mainly police officers that generally come from an operational role before joining the TDP. Respondents involved in the study indicated that the wider policing context had a major impact on the research question. The research highlighted that operational policing was a demanding and challenging task for officers who were required to undertake a large variety of roles and who sometimes had to deal with horrific and threatening situations. It also revealed that despite these pressures the vast majority of officers were committed, loyal and hard working and performed this role professionally and effectively. The wide variety of tasks a police officer undertook in the operational role were grouped either under the heading of control, or under the heading of care. The more significant issues for this research were generated from those that were grouped under the control category. Coping with the demands of these control aspects to the role had the potential to create a number of anxieties for officers

and the research indicated that some of the coping strategies used by officers to handle these demands had the potential to manifest themselves in negative aspects to the police culture. The nature of policing, the people that operational officers dealt with for much of the time together with the way the police service operated and was managed, sometimes seemed to have the potential to block peak-experiences and mitigate against some police officers being able to satisfy B-values: the values that Maslow claimed many people deeply yearned and strived for. The research revealed many of the behaviours that Maslow postulated were the result of B-values not being met and this could have been another reason for some of the negative aspects to police culture. The researcher believes that although Maslow's theory concerning B-values was only part of the spiritual journey, it has implications for the study of spirituality and he feels that it deserves to be considered in any exploration of spirituality in the workplace. The research indicates that the demands of operational policing, its potential to block peak-experiences, and the possible lack of opportunity for some officers to satisfy B-values, has the potential to affect some officers in a detrimental way and this impacts significantly on the TDP course and training when those officers move onto the TDP and into the training role.

The research indicated that some of the negative aspects to the operational police culture may fundamentally be about officers being recognised and valued as whole people. It is argued that an increased focus on people as whole people – not just their physical, or cognitive abilities, but every part of them, including their spiritual side - is likely to increase the effectiveness of the organisation internally because people will feel more motivated, fulfilled, and valued. For the police, it may also assist to address some of the negative aspects to the police culture and enable people to be more self-actualised in the work they do. It may also develop parts of the care aspect of the role

and may improve the level of service provided to the public. Further research does need to be undertaken in this area however as this particular research focused primarily on the TDP course.

The further research that is required in relation to spirituality in the wider police service will need to confirm the possible benefits this research identified that a spiritual focus might offer to the police service. The research, for instance, will need to look at the impact of control aspects on the care aspects to the role of operational policing. It should investigate the forms of anxiety operational policing produced, establish whether it is necessary for officers to distance themselves from their feelings and emotions to cope with the demands of these control elements, and look at whether other things can be done to assist officers to deal with these demands. Consideration should be given here as to whether training in spiritual and emotional intelligence will assist. The further research should investigate the relevance of Maslow's B-values to policing and consider whether the nature of operational policing together with the way the organisation operates, and is managed, has the potential to mitigate against some operational officers being able to satisfy the B-values which Maslow claimed many people strive for and deeply yearn. It should also consider whether this is one of the causes of the negative aspects to the police culture.

Although the short-term tenure into training departments that some forces operated, had advantages and meant that there was a close connection between training and operational policy, the system overall seemed to hamper the development of effective trainers for the police service. The researcher argues that permanent postings into training departments are the most effective strategy for developing trainers for the police service: trainers who are skilled in developing all aspects of KUSAB in their

students. He recognises that there are operational factors to consider in relation to the tenure policy but recommends that further research be undertaken with regard to the current tenure policy into training departments to confirm the most effective strategy for all parties concerned.

This research addressed the question of whether it was possible to introduce a concept such as spirituality onto one particular programme of training such as the TDP in isolation, or whether it was necessary for this to be supported by a higher-level, organisation-wide approach to its introduction. The research indicated that operational policing impacted so significantly on students joining the course that whilst the researcher recommends that an exploration of the spiritual dimension is included on the TDP course, he suggests that this has to be first supported by a larger, organisation-wide, strategic-level commitment and initiative. Consideration on this larger initiative should begin by undertaking further research into the benefits of an increased focus on spirituality in the wider police service. By recommending this approach, a unified policy throughout the organisation is provided, which ensures that training is aligned with operational policing and offers a strategy to address the root cause of many of the difficulties that police training experiences. This is not a process to be embarked on lightly however and a substantial commitment from the organisation is required as this is a major cultural change programme for the police, which will be a difficult and lengthy process. However, given the current Government reform of the police service, this may be an ideal opportunity to undertake the research, as it has the potential to contribute to the reform, particularly under health of the service reform, and lead to significant benefits for the organisation, its way of operation, and the level of service it provides. Once this larger scale initiative has been implemented, the method of training of trainers, including what is to be covered in an exploration of the spiritual dimension

on the TDP and how long this will take, can be designed so that it supports, and is in-tune with, the ethos and approach of the organisation. An exploration of the spiritual dimension on the TDP should use an experiential approach though that provides the space for students to focus on their own development and also explores the issues they will need to consider as a trainer in this area. This exploration should only focus on the initial stages in a person's spiritual development and consider models of personal development such as those by Wilber<sup>792</sup>, Heron<sup>793</sup> and Zohar<sup>794</sup>, the concept of spiritual intelligence by Zohar and Marshall<sup>795</sup>, Maslow's theories of self-actualisation, B-values and peak experiences, and also look at the implications of these in the training environment. The research indicates that the implementation of spirituality in any organisation will benefit from a systemic approach that takes account of, and is compatible with, that organisation's ethos and way of operation.

The current research identified a variation in approaches to explorations of the spiritual dimension on the current TDP. To assist with the consistency of delivery of spirituality in the short-term, guidelines have been written, and these are shown in Appendix I. Given the recommendations noted above, these guidelines do not introduce more of an exploration of the spiritual dimension onto the TDP, but have been written to tighten consistency of current delivery in the short-term. The researcher recommends that these

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<sup>792</sup> WILBER, K. (1989) *The Atman Project: A Transpersonal View of Human Development*. London: Shambala. p.4.

<sup>793</sup> HERON, J. (1992) *Feeling and Personhood: Psychology in Another Key*. London: Sage. p.53.

<sup>794</sup> ZOHAR, D. (1997) *Rewiring the Corporate Brain: Using the New Sciences to Rethink How We Structure And Lead Organisations*. San Francisco: Berrett-Koehler Publishing. p.18.

<sup>795</sup> ZOHAR, D. and MARSHALL, I. (2000) *SQ: Spiritual Intelligence, the ultimate intelligence*. London: Bloomsbury.



guidelines are adopted and that DSs are briefed and have the opportunity to explore them before they are implemented on the TDP course.

The exploration of the DSs' role also revealed that the current induction course for new DSs may not allow sufficient time or opportunity for new DSs to explore their feelings and emotions or provide them with many opportunities to work on their own attitudinal development and exploration of defences. As such, there was the potential for police organisational defences and the negative aspects to police culture, effects of operational policing, and effects of B-values to impact on a new DS's approach on a TDP. There was then the danger that this would have knock-on effects, particularly on the attitudinal development of TDP students. Consequently, the researcher recommends that the induction process for DSs be reviewed.

That completes the recommendations and conclusions for this research, which have answered the research question and provided the reasons for this answer. The focus of the research was on the relevance of an exploration of the spiritual dimension on the TDP. However, the findings and conclusions have broader and more far-reaching implications than for just the TDP, and have the potential to impact significantly on the police service as a whole. A focus on spirituality has potential benefits for learning in the wider service, as well as specifically for the TDP, where it was found that indeed:

*The learner was a whole person and that whole person did need to be involved in learning.*

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# **APPENDICES.**

## **APPENDIX A – TDP COURSE AIMS AND OBJECTIVES.**

There were 59 topics covered on the TDP course, each with specific aims and objectives. 21 subjects were relevant to this thesis and the aims and relevant objectives for these are listed below. Further details about the TDP are given on the Centrex web site.<sup>796</sup>

### **1.5 Needs, concerns and expectations (NCE)**

**Aim:** To establish a climate conducive to learning and to introduce students to the use of NCE exercises.

**Objectives:** By the end of the session students will be able to:

(Objectives 2, 4, 5 and 9 not shown as they are not directly relevant to this thesis)

1. state their own needs, concerns and expectations for the course
3. identify ways to minimise the groups concerns
6. describe the five levels of Maslow's Hierarchy of Needs
7. explain the links between 'blocks to learning' and Maslow's Hierarchy
8. explain the link between NCE and diversity

### **1.6 Learning environment**

**Aim:** To examine the importance of an effective learning environment and to explore strategies to establish and maintain one.

**Objectives:** By the end of the session students will be able to:

1. state the importance of an effective learning environment
2. describe some practices and activities which would help to promote an appropriate learning environment
3. identify what can damage the learning environment
4. explain the link between the learning environment and diversity
5. explain how they can contribute to the establishment and maintenance of an effective learning environment.

### **2.2 Reflective practice**

**Aim:** To explore the concept of reflective practice.

**Objectives:** By the end of the session students will be able to:

1. explain the term 'reflective practice'
2. list the advantages and disadvantages of reflective practice

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<sup>796</sup> CENTREX (2003d) *Trainers' Development Programme*. [Online]. Available: [centrex.police.uk/courses/by\\_faculty](http://centrex.police.uk/courses/by_faculty) [Accessed: 18/08/03].

3. examine different ways in which individuals may reflect
4. explain the link between reflective practice and experiential learning
5. describe how reflective practice links to the role of student and trainer
6. state the importance of maintaining a reflective journal.

## **2.6 Debriefing skills**

**Aim:** To examine debriefing skills and the role they play in training.

**Objectives:** By the end of the session students will be able to:

1. explain the purpose of debriefing in the training environment
2. describe how the stages of the experiential learning cycle develop learning during a debrief
3. give examples of the questions which may be used during a debrief in order to enhance the learning.

## **2.8 Counselling skills**

**Aim:** To introduce counselling skills and its role in the training environment.

**Objectives:** By the end of the session students will be able to:

(Objectives 1, 2, 4, 6, 8 and 9 not shown here.)

3. state the benefits of students being able to disclose blocks to learning.
5. describe the meaning and importance of the core conditions in building relationships, i.e. empathy, genuineness and acceptance.

## **3.2 Experiential learning cycle (ELC)**

**Aim:** To develop Kolb's experiential learning cycle.

**Objectives:** By the end of the session students will be able to:

1. describe the four stages of the ELC
2. explain the variation of the model used within police training
3. relate the cycle to a variety of situations
4. explain how this model can be of use in their training role.

## **3.3 KUSAB**

**Aim:** To explore the origin and relevance of knowledge, understanding, skills, attitudes and behaviour (KUSAB).

**Objectives:** By the end of the session students will be able to:

1. explain the origin of KUSAB
2. give examples of KUSAB in police training

### **3.4 Principles of adult learning**

**Aim:** To introduce Knowles' theory of the principles of adult learning.

**Objectives:** By the end of the session students will be able to:

1. state the nine principles of adult learning
2. describe, with examples, how the nine principles of adult learning link into their role as a trainer
3. describe the link between the nine principles of adult learning and the planning and delivery of training.

### **3.7 Six category intervention analysis (6CIA)**

**Aim:** To consolidate and develop the theory of 6CIA.

**Objectives:** By the end of the session students will be able to:

1. describe the six interventions
2. give examples of each intervention
3. explain how they can be of use to them in their training role.

### **3.8 Modes of facilitator styles (MFS)**

**Aim:** To consolidate and develop the theory of MFS.

**Objectives:** By the end of the session students will be able to:

1. describe the three Modes of Facilitator Style
2. explain the advantages and disadvantages of each mode
3. explain how this model can be of use in the training role.

### **3.9 Adult learning cycle (ALC)**

**Aim:** To develop the theory of the ALC.

**Objectives:** By the end of the session students will be able to:

1. describe the four stages of the ALC
2. relate the adult learning cycle to real life examples
3. explain how this model may be evident within the training environment

4. describe the emotions that may be present in the disorientation phase and ways of managing them
5. explain how this model can be of use to them as trainers.

#### **4.11 Training practice: 60 minute diversity sessions**

**Aim:** For students to deliver a 60-minute facilitated diversity session.

**Objectives:** By the end of the session students will be able to:

1. deliver a 60-minute facilitated diversity session to their peers.
2. demonstrate student-centred training methodology
3. demonstrate use of the experiential learning cycle
4. evaluate their own practice.

#### **5.1 Introduction to diversity**

**Aim:** To introduce the concept of diversity.

**Objectives:** By the end of the session students will be able to:

(Objectives 2, 4 and 6 not mentioned here.)

1. explain the term 'diversity'
3. explain why diversity is important in the police service
5. describe Centrex policy to promote equality of opportunity

#### **5.2 Values, prejudice and discrimination**

**Aim:** To explore the concepts of values, prejudice and discrimination and provide an opportunity for students to examine their own.

**Objectives:** By the end of the session students will be able to:

(Objectives 6, 7, 8 and 9 not shown here.)

1. describe what values are and where they are formed
2. identify some of their personal values
3. state the effects differing personal values have within the police service
4. identify the potential conflict between personal values and organisational values
5. analyse how their own values may affect them in their role as trainers
10. identify strategies to promote anti-discriminatory practice as trainers.

#### **5.6 Police culture**

**Aim:** To explore the issue of police culture and its impact.

**Objectives:** By the end of the session students will be able to:

(Objectives 4 and 6 not highlighted here)

1. describe positive and negative aspects of police culture
2. analyse the possible effects of police culture on both police staff and public perception
3. explain the term 'institutional discrimination'
5. identify the links between police culture and institutional discrimination
7. identify the role of a trainer in confronting the negative aspects of police culture, and institutional discrimination.

### **5.7 Cross-cultural communication**

**Aim:** To explore potential cross-cultural communication issues within the community, police service and classroom.

**Objectives:** By the end of the session students will be able to:

1. identify elements of various minority ethnic cultures
2. describe how communication may be affected by cultural differences
3. summarize how these issues may affect service delivery
4. describe strategies for dealing positively with cross-cultural issues within the training environment.

### **5.8 Race issues**

**Aim:** To introduce the issues of race, including institutional racism in the UK and police service.

**Objectives:** By the end of the session students will be able to:

(Objectives 1, 2, 4, 5, 6 not shown here.)

3. describe some of the discrimination that minority ethnic groups may be subjected to.
7. give examples of current race issues in the United Kingdom
8. give examples of the impact of race issues on the police service
9. suggest possible ways of decreasing minority ethnic discriminatory practices within the police service
10. suggest ways of promoting anti-discriminatory practices for minority ethnic groups in the training environment.

### **5.10 Sexual orientation issues**

**Aim:** To introduce the issues of sexual orientation, in the UK and police service.

**Objectives:** At the end of the session students will be able to:

(Objectives 1, 2 and 3 not shown here.)

4. give examples of the impact of sexual orientation issues on the police service
5. suggest possible ways of decreasing sexual orientation discriminatory practices within the police service
6. suggest ways of promoting anti-discriminatory practices for sexual orientation issues in the training environment.

#### **5.14 Community contributors**

**Aim:** To provide the opportunity for students to interact with members of minority communities and identify how this can be used as an effective training methodology.

**Objectives:** By the end of the session students will be able to:

(Objectives 1, 4, 5, 6 and 7 not mentioned here.)

2. identify the experiences of community contributors on issues of diversity
3. give examples of discrimination and institutional discrimination from the interaction with the community.

#### **5.15 Rights, responsibilities and procedures**

**Aim:** To look at the rights of individuals within the police service, the responsibilities of trainers and the procedures that should support them in their role.

**Objectives:** By the end of the session students will be able to:

1. explain their responsibility as a trainer to support victims of unfair or unlawful practice
2. explain individuals' rights in relation to Race Equality Schemes, policies and grievance procedures
3. analyse their responsibility as a trainer with regard to Race Equality Schemes, policies and grievance procedures
4. explain the need for confidentiality and its parameters
5. describe the support services available to a victim.

#### **5.16 Diversity trainer skills**

**Aim:** To look at the skills required when mainstreaming diversity in police training, dealing with resistance and challenging inappropriate language and behaviour.

**Objectives:** By the end of the session students will be able to:

1. explain how diversity can be mainstreamed into police training
2. describe possible resistance to diversity training
3. identify strategies to overcome this resistance
4. analyse these strategies to overcome resistance
5. give examples of challenging techniques.

## **APPENDIX B – RATIONALE FOR TDP STUDENT INTERVIEW SCHEDULE**

This appendix links with Section 4.2.8. It provides details of the Interview schedule used for TDP students and a rationale for the questions asked. Interview Schedules for DSs and TDOs were based on this student schedule.

### **Introduction**

This informed the interviewee about the research and encouraged them to relax. The outline consisted of:

- Researcher's name and position at Centrex.
- Explaining that the research was part of a PhD study and sponsored by Centrex.
- Disclosing the likely completion date of the research.
- Providing some background to the research.
- Highlighting that their views as a TDP candidate were important.
- Explaining that DSs and TDO candidates were also being interviewed.
- Explaining that their participation was voluntary, that there were no correct or incorrect answers, that their responses would not influence their TDP in anyway, that it was acceptable not to answer any question and that they were free to withdraw from the research at any stage.
- Outlining why they had been selected.
- Stressing the level of confidentiality and explaining that the information from the interview may be used in the final report, but this would be kept anonymous.
- Presenting a handout to the interviewee that contained the researcher's contact details. (See informed consent form in Appendix C.)
- Outlining the format of the interview, the time required and checking that it was acceptable to tape record the interview and take notes.

{The time taken for this section was 2 minutes}

The questions asked in the interview will now be outlined. The writing in italics indicates the questions asked; the description that follows provides the rational for the question.

- 1) *Confirm interviewee's name and explain the reasons for wanting to know.*
- 2) *Confirm the Force they were from.*
- 3) *Confirm which week of TDP they were currently on.* An attempt was made to conduct all interviews at the end of week 4 of the TDP but this was not always possible.
- 4) *Their plans for teaching practice.* The location of the student's teaching practice and their previous knowledge of this environment may have influenced replies to some questions.  
{Total interview time to this point: 4mins}



### **Their own spirituality**

This section of the interview enabled the researcher to gain an understanding of how the interviewee interpreted the terms being considered.

- 5) *The purpose of this interview is to look at spirituality and for me to gain an understanding of how you interpret the term and its relevance to the TDP. Before we get into the specific details then, could you outline for me what you understand by the term spirituality?* Some interviewees had a desire to know if they were right with their answer and wanted to go on to explore the researcher's thoughts. This was resisted as it was the views from the interviewee that were of interest, however if the interviewee had not known what spirituality meant, then an outline of the definition of spirituality shown in Section 2.2.4, would have been mentioned.

{Total time: 8 minutes}

- 6) *Does this term generate positive or negative feelings for you? Would you say more about why you think that is?* (The question had links to question 9). A cathartic question that established how receptive the interviewee was to the topic. The technique of beginning with a closed question and then probing further into specifics was a form of the question embedding technique identified in Lee<sup>797</sup> and often provided an easier lead into this topic. It was used here and in a number of subsequent questions very successfully. Follow up questions were asked if it felt appropriate, given the reaction of the interviewee to the first part. The researcher was aware that this, and the following few questions, were sensitive, potentially emotional areas, and paid attention to the interviewee's body language and may have needed to check with the interviewee that they were alright to continue.

{Time: 10min}

- 7) *Would you say you have a spiritual part to your life? Would you tell me a little more about that please? Could you give me any specific examples to illustrate this?* A closed question was used initially to establish a quantitative measure of the percentage of people interviewed who perceived they had a spiritual dimension to their lives. Whilst the initial question only provided a subjective measure, the issue was further explored through follow up questions. If their answer to the initial question was 'no', the interview moved to question 9.

{Time: 12min}

### **Work environment**

- 8) (If they did have a spiritual part.) *Do you do anything when you're at work that you would say is connected to your spiritual beliefs?* When things were identified, follow up questions were asked to explore the issue further. The perceived benefits of these things, both to them as individuals and the organisation were also explored when appropriate. This follow up question linked to question 13 and provided two opportunities to explore people's thoughts in the same area, thus providing more depth to the replies and checked reliability. If interviewees struggled with the question, an example was offered of "helping others in ways that were specifically driven by your spiritual beliefs". If their answer was 'no', reasons for this were explored.

{Time: 14mins}

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<sup>797</sup> LEE, R. (1995) *Doing Research on Sensitive Topics*. London: Sage. p.78.

- 9) *What is / what do you feel would be, the reaction to talking about spiritual aspects in your usual place of work?* There was some crossover with question 6 here in that the interviewee's feelings towards the topic may have influenced their reply. This question provided the interviewee with a safer opportunity to express their own views by being able to mask them in a third party context. This may have been particularly the case if they felt some hostility to the idea of a spiritual dimension being explored on the TDP but did not feel safe to express this view in the interview. In the replies, the researcher made a judgement as to whether the reply seemed to be the interviewee's own feelings being expressed or whether it was what the interviewee perceived other people would think. Where there was doubt it was sometimes appropriate to probe further to assist in gaining a greater understanding of this question together with questions 6 and 11. {Time: 15mins}

### **Coverage on TDP**

- 10) *Would you say any spiritual links have come into play whilst on your TDP? Would you describe these please? Do you feel these were appropriate?* If there were specifics about the course mentioned, then follow up questions were asked concerning the way this was handled by the DS or centre and suggestions for improvements in provision. There may have been spiritual aspects coming into play during the course that the interviewee felt was inappropriate. These again were explored further through follow up questions. {Time: 17mins}
- 11) *What do you think about us including an exploration of the spiritual dimension on the TDP? What would be your reasons for this?* There was a potential crossover here with questions 6 and 7 and this was monitored, with any discrepancies being probed further. Discrepancies may have become evident at this stage because the interviewee had become more relaxed and was being more open and candid. If the answer to this question was "no", it was often more appropriate to go to question 15, which explored disadvantages before considering any advantages. {Time: 19mins}
- 12) (If reply to question 11 was positive). *So if this exploration formed part of the TDP, what specific things do you feel should be included in this?* The wording 'feel' was purposely used here to tap into a different learning style and encourage the interviewee to be more intuitive and creative. {Time: 21mins}
- 13) *If an exploration of the spiritual dimension were included on the TDP, do you feel there would be any advantages to you? What would these be?* {Time: 23mins}
- 14) *Do you think there would be any advantages to the police service?* {Time: 24mins}
- 15) *Do you see any disadvantages to you?* {Time: 26mins}
- 16) *Do you think there would be any disadvantages to the police service?* {Time: 27mins}
- 17) *Do you feel an exploration of the spiritual dimension should be included in any other course? Which ones? What are your reasons for this?* The question gave another measure of the interviewee's view on the relevance of the spiritual dimension to the police service and provided an opportunity for them to share any personal experiences they had had from these other courses. {Time: 29mins}

*18) Any questions or points from you?*

{Time: 30mins}

**Closure**

This consisted of thanking the interviewee and reminding them of anonymity and how to contact the researcher.

## **APPENDIX C – INFORMED CONSENT FORM**

This appendix links to Section 4.2.7.

### **Informed Consent**

My name is Jonathan Smith and I am a Director of Study at the National Police Training Centre at Harrogate. I am undertaking a PhD research project that is looking at spirituality in education and specifically its relevance to the Trainers' Development Programme. I can be contacted at Harrogate on 01423 859222 or E-mail: [smithj@bramshill.ac.uk](mailto:smithj@bramshill.ac.uk) should you have any questions after this interview.

Thank you for agreeing to take part in the project. I would like to emphasize that:

- Your participation is entirely voluntary;
- You are free not to answer any question;
- You are free to withdraw from the project at any time.

The normal rules of confidentiality at NPT will be maintained and I will be the only person to have access to what you say here. I would like to use excerpts from the interview as part of the final research report, but under no circumstances will your name or any identifying characteristics be included in the report without your permission.

*Thank you for your help.*

## **APPENDIX D – INTERVIEW SUMMARY SHEET**

This appendix links to Section 4.2.8.

### **Interview Summary**

Interview with:

Date:

Location:

Group interviewee from

Course details:

Interview length

Initial impressions of interview:

Difficulties, errors or bias that may have been present:

Main issues covered

What was gained from the interview?

Thoughts these generated in interviewer:

Any other points?

## **APPENDIX E – RESULTS OF INTERVIEW PILOT STUDY**

This appendix links to Section 4.2.8. A pilot study of the interview and data analysis procedures was undertaken using eight people to test the suitability of the questions and the relevance of replies. The issues and amendments that arose from this pilot included:

- Time. Pilot interviews lasted between 27 and 38 minutes and it was difficult to ask the questions and probe replies in sufficient depth in the allotted time of 30 minutes. Various options were considered for overcoming this difficulty. One question on age was removed, the introductory session was reduced by approximately one-minute, and it was accepted that this might have reduced how comfortable people felt at the start of the main body of the interview. It was also accepted that the depth and amount of probing had to be limited to what was possible in the timescale available.
- The pilot confirmed that it was necessary to introduce the research and researcher. It was felt that these facts put people more at ease and encouraged their commitment by adding credibility to the research process.
- It was decided that it was useful to ask for the interviewee's name, but it was necessary to explain what this was to be used for, as there was some conflict with the anonymity statement given in the introduction.
- It was felt that question five moved the interview very quickly into complex areas and the pilot interviewees found some difficulty in answering the question. As a result, question five was lengthened and re-worded to provide interviewees with a greater time to think about the question, a technique reported to be effective in Lee.<sup>798</sup> Pilot studies then revealed some improvement in the ease of responses to the question, although it was accepted that this was still a difficult question to answer.
- Wording of question seven was confusing. This was changed to a closed question to provide some guidance as to the kind of reply being looked for, without leading the interviewee. The closed question was then probed further for specific details once the interviewee has grasped the focus of the question.
- The pilot highlighted that prior to the interview respondents could be concerned about the type of questioning and how personal and in-depth the interview would be. To help alleviate this problem an introduction sheet that gave all the questions to be asked was given out to participants before the interview.
- Several procedures were trailed during the pilot in the design of suitable system for analysing the data. A cognitive mapping procedure was one of the procedures tried but was felt to be too complex for the data that were generated. A manual card system was developed as a result and this is described in Section 4.2.9.

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<sup>798</sup> LEE, R. (1995) *Doing Research on Sensitive Topics*. London: Sage. p.77.

## **APPENDIX F – PHASE TWO QUESTIONNAIRE**

This appendix linked to Section 4.3.3. Briefing sheets and questionnaires were written for both DSs and TDP students and were both similar although the student sheet was shorter and only covered the issues they were likely to be familiar with. The briefing sheet and questionnaire for DSs is shown in Appendix F.1 and the questionnaire given to TDP students is shown in Appendix F.2.

### **F.1 – Briefing sheet and Questionnaire for DSs.**

#### **DS Briefing sheet – update on research into spirituality on the TDP**

As you know I am looking at whether an exploration of the spiritual dimension should be included on the TDP. Based on earlier interviews with DSs, TDOs and TDP students, I have drafted some thoughts on what spirituality means and what I see may be some of the advantages and difficulties of its inclusion on the TDP, together with an outline on four options for taking it forward. I would be very grateful if you could have a read through my thoughts and then complete the short questionnaire at the end. I am seeking your honest views as to how best to take the TDP forward so there are no right or wrong answers to the questions and I am only using responses to improve the TDP, not evaluate you as a DS. Please remember also that I will keep your specific replies confidential and maintain your anonymity with any reports that I produce. If you could return the questionnaire part of the form to me by the end November please. Thank you.

#### **Definition**

I have used a broad definition of spirituality, which I felt was important if we are to truly welcome diversity in the police service:

*Spirituality is something that can provide us with direction or meaning in our lives, or provide feelings of understanding, support, inner wholeness or connectedness. Connectedness could be to ourselves, other people, nature, the universe, a god, or some other supernatural power.*

The application of spirituality in the workplace is about seeing work as a spiritual path, as an opportunity to grow personally and to contribute to society in a meaningful way. It is about care and compassion with others; about integrity and being true to ourselves and others. It means attempting to live our values more fully in our work. It also refers to the way in which organizations structure themselves to support the spiritual development of their employees.

I have said that religion and spirituality are different and have used an interpretation of religion that has a more formal, institutional connotation, for example concerned with rituals and dogma.

## Focus

This research focuses on spirituality, not religion as I define it, and is concerned with the question of whether an exploration of some aspect of the spiritual dimension would assist with a TDP student's development as a trainer for the police service.

I will now outline some of the key issues that I have identified in the research so far.

## Self-actualisation.

Maslow's hierarchy of needs raised some of the most significant issues I have studied and as it was already included on the TDP, it seemed pertinent to focus on it. I looked particularly at the area of self-actualisation, which grappled with the essentially spiritual questions concerning life's purpose and meaning. Maslow defined self-actualisation as:

*an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he [sic] is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc. He becomes in these episodes more truly himself, more perfectly actualising his potentialities closer to the core of his Being, more fully human.*

Maslow believed that self-actualised people showed qualities that demonstrated they were; more willing to welcome diversity; more creative and better able to resist the negative aspects of a culture. These claims are however difficult to prove conclusively. There is criticism of Maslow's view that needs have to be satisfied in an ordered sequence, and in his positioning of self-actualised needs at the top of the hierarchy. Zohar for instance, proposed that the need to self-actualise was essentially a spiritual need and the most fundamental of all a person's needs. I wonder whether sharing these views with TDP students and then exploring their own self-actualised needs would encourage a greater number of students to operate at the self-actualised level. This may then result in more of the self-actualised benefits outlined above being demonstrated.

Maslow also observed that a person's focus on the self-actualised stage of their psychological development could be triggered by what he called peak-experiences. He felt these were essentially spiritual experiences and referred to them as peak because they were valued as moments of high elevation, deep inspiration and fulfilment clearly set apart from ordinary life. In the interviews I conducted, some respondents shared experiences of this nature. Maslow claimed that these peak-experiences restructured an individual's knowledge of themselves and the world, and brought about this higher stage of development. He used the term 'non-peaker' to describe, not the person who was unable to have peak-experiences, but rather the person who was afraid of them or who suppressed or denied them. He found:

*Any person whose character structure forces him [sic] to try to be extremely or completely rational or 'materialistic' or mechanistic, tends to become a non-peaker. That is, such a view of life tends to make the person regard his peak and transcendent experience as a kind of insanity, a complete loss of control, a sense of being overwhelmed by irrational emotions ... For the compulsive-obsessive person, who organizes his life around denying and the controlling of emotion, the fear of being overwhelmed by an emotion (which is interpreted as a loss of*



*control) is enough for him to mobilize all his stamping-out and defensive activities against the peak-experience ...I suspect also that extremely 'practical', i.e. exclusively means-orientated, people will turn out to be non-peakers.*

One area I am considering is whether the demands of operational police work can push police officers into being 'non-peakers'. Maslow said that simply acknowledging and talking about these peak-experiences was often all that was needed for people to work through this and I wonder whether it would be beneficial to do this on a TDP.

### **B-Values**

Maslow felt that underneath all the day-to-day drivers, people were fundamentally motivated by the essentially spiritual values such as love, beauty, justice, truth and goodness. He termed these Being-values (B-Values) and identified behaviours that he felt were exhibited by people unable to satisfy these types of values. These behaviours included cynicism, mistrust, scepticism, suspicion, black-white thinking, loss of emotion, experiential emptiness and reluctance to take responsibility. Although there was much to question here and the links Maslow claimed have not been proven, I feel there may be something in what he says and my research has identified students on the TDP who have exhibited these behaviour traits. With the kind of issues and people operational police officers can be dealing with for a large amount of their time, I wonder whether in general these operational officers have less opportunity to satisfy these B-values in the work they do. I am looking at whether it would assist students with their development if these views of Maslow were considered on the TDP.

### **Group dynamics**

The interviews identified that whilst a large percentage of those interviewed acknowledged some form of spiritual dimension to their lives, it was rarely discussed on a TDP course. Some students felt this was right, others commented that because it had not been raised, some explorations had left them feeling confused over how their own spirituality fitted in. In these cases, they had not felt able to raise the confusion on their course. Some interviewees seemed to be wrestling with issues in relation to their own spirituality, such as:

- The effect working in the police service was having on their spirituality.
- How their new training role fitted with their bigger life purposes.
- How to manage their own spiritual values when training students.

Students were generally reluctant to talk about their own spirituality on the TDP and attributed group processes as one of the inhibitors with this. There seemed to be a conflict for students between needing to be accepted by the group and being able to express who they deeply were. Interviewees commented that whilst some group dynamics were explored on TDPs, it generally was not at the depth they required to feel able to express, and be valued, for who and what they deeply were. I wonder whether a person's sense of social identity and meaning could be increased by creating environments where they felt able to share the central tenets to their make up, and whether this was important in truly welcoming diversity into the workplace. It may be particularly relevant in relation to the expression of people's spirituality because this is at the heart of many people's sense of identity. It could equally apply to other issues, including those for people from ethnic minorities, people who were gay or women. I

wonder whether it would be worth placing a greater emphasis on working through the restrictive elements to these group dynamics and sharing more of the theory behind them, including social identity and social penetration theories, to further increase TDP students' awareness of what pressures were being faced by people both on the TDP, on courses they would run and more generally in the workplace.

Some interviewees though saw spirituality as a very personal subject and not something that should be explored on the TDP. Many did not see any relevance to the training or policing environment and felt that if it were included there would be a lot of the negative aspects of the police culture to deal with. Interviewees felt there would be a great deal of resistance to exploring the issue and many people were likely to withdraw and not contribute. The discussion could be dominated by the majority belief or by people with strong views and this may compound the difficulties further. There was also a feeling that spirituality was an additional issue to the cognitive and attitudinal development required of students and that it was too much to expect students to consider a spiritual dimension in addition to all the other demands that were placed on them in the six-weeks.

### **Current TDP**

The research identified inconsistencies in what was currently explored on the TDP in relation to the spiritual dimension. Some courses mentioned it in sessions on Maslow, values exploration, gay issues and cross-cultural communications as well as students being offered support individually with their own spiritual exploration. In the main, people said that it had not been covered on the TDP although this seemed to be dependent on the beliefs of the students and DSs on a particular course.

There was a general concern expressed from DSs over being able to facilitate this kind of spiritual discussion, mainly through a lack of knowledge of the relevance of spirituality to TDP students' development as trainers for the police service. Due to its many intangible aspects, spirituality is a difficult concept to express and some interviewees felt that DSs could not effectively explore the area with TDP students if they did not recognise a spiritual dimension in their own lives.

### **Organisational stage of development**

My research also looked at how an organisation develops and I have used a four-stage model by Harung to describe this process. This suggested that organisations operate at one of four stages of development. Commentators on organisational and spiritual development generally seem to feel that spiritually orientated organisations operate at either stage three (Values-based) or stage four (Natural Law-based) in Harung's hierarchy. Evidence from the interview data suggested that the police service was in the main operating at level one (task-based) in this hierarchy. If spirituality were introduced on the TDP, I wonder if there would be a mismatch between teaching style and the organisations way of operating that would disorientate students and make it even more difficult to explore the issue.

### **The way forward**

I feel there are four options to consider on a way forward, and these are outlined below. To allow time on the TDP to explore the issue, I believe options C and D would require the shortening or removal of some existing topics from the current TDP objectives. Options C and D would also need management approval and if they were chosen, I think they would need to begin with a trial and evaluation before any changes were fully implemented.

**Option A - Maintain the TDP in its current form.**

**Option B - Produce guidelines on what should be covered on the TDP in relation to spirituality. This would be based on current practice and be with a view to simply gaining more consistency on current delivery.**

**Option C - Focus more on spirituality but focus on it from an impersonal, cognitive viewpoint. This could look at things like Maslow's theories, group dynamics, the pressures students face in sharing their real sense of identity and what issues the TDP students may face in this area as trainers. Inputs would be threaded through the 6-weeks with short inputs at relevant stages of the course and I estimate this would take approximately 2 hours. This would require some current sessions on the TDP to be shortened or removed.**

**Option D - Explore student's own spirituality with a view to encouraging them to operate at a more self-actualised level. Look at what effect the police service had on their beliefs and the influence their own beliefs would have on the training they delivered together with looking at the theory of why this was being done on the TDP. This would then bring in the points covered in option C. I think this again should be threaded through the 6-weeks with small inputs at relevant stages of the course, backed up by encouraging students to reflect on the issues in their reflective diaries. I estimate the extra input would take approximately 3 hours and would require some current sessions on the TDP to be shortened or removed.**

That briefly summarizes the stage I am at with the research and I would very much appreciate your comments on the above thoughts. I am trying to establish these through the questionnaire overleaf which I would be grateful if you could complete. Thank you.

## Questionnaire for DSs

Each of the questions below relate to an area in the narrative. Please circle one number on each scale that is most applicable to your views on the following statements. There are no right or wrong answers, your replies will be kept confidential and your anonymity is assured.

- 1) TDP students want to operate at a self-actualised level on the TDP. *(Page 1)*

Rarely	1	2	3	4	5	Often
--------	---	---	---	---	---	-------

- 2) Operating at a self-actualised level increases a person's: willingness to welcome diversity, creativity, or ability to resist the negative aspects to police culture. *(Page 1)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 3) The demands of operational police work can push police officers into being 'non-peakers'. *(Page 2)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 4) Operational police work requires officers to distance themselves from their true feelings and emotions. *(Page 2)*

Rarely	1	2	3	4	5	Often
--------	---	---	---	---	---	-------

- 5) Questions of the type noted in bullet points on page 3, should generally be addressed on the TDP. *(Page 3)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 6) The group dynamics that may prevent TDP students expressing their spiritual beliefs should generally be explored on the TDP. *(Page 3)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 7) TDP students' own spirituality is too personal to explore on the TDP. *(Page 3)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 8) DSs need to recognise a spiritual dimension in their lives before they are able to effectively explore the area with TDP students. *(Page 3)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 9) Operational police work and spirituality are not compatible. *(Page 4)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

10) At a fundamental level in your life, (*Page 2*) what do you feel motivates you?

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**Way forward**

There are four options (*Page 4*) on how to take this issue forward on the TDP. Please rank **only** those options you agree with, and do this in order of your preference - your preferred option being 1.

**Rank 1, 2, 3 & 4**

- |            |                          |   |
|------------|--------------------------|---|
| Option A – | <input type="checkbox"/> | Maintain the TDP in its current form.   |
| Option B – | <input type="checkbox"/> | Tighten consistency of current delivery.  |
| Option C – | <input type="checkbox"/> | Introduce the theory and cognitive aspects only.<br>(This input would require an extra 2 hours in the TDP). |
| Option D – | <input type="checkbox"/> | Introduce an exploration of TDP students' own spirituality. (Would require an extra 3 hours in the TDP)     |

Any other comments: \_\_\_\_\_

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*Thank you.*

If you could please return to Jon Smith by Friday 29th November.

**APPENDIX F.2 – Questionnaire for TDP Students.**

**QUESTIONNAIRE**

Each of the questions below relate to an area in the narrative. Please circle one number on each scale that is most applicable to your views on the following statements. There are no right or wrong answers, your replies will be kept confidential and your anonymity is assured.

- 1) The demands of operational police work can push police officers into being ‘non-peakers’. *(Page 2)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 2) Operational police work requires officers to distance themselves from their true feelings and emotions. *(Page 2)*

Rarely	1	2	3	4	5	Often
--------	---	---	---	---	---	-------

- 3) Questions of the type noted in bullet points on page 2, should generally be addressed on the TDP. *(Page 2)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 4) The group dynamics that may prevent a TDP student expressing their spiritual beliefs should generally be explored on the TDP. *(Page 2)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 5) Your own spirituality is too personal to explore on the TDP. *(Page 2)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 6) Operational police work and spirituality are not compatible. *(Page 3)*

Disagree	1	2	3	4	5	Agree
----------	---	---	---	---	---	-------

- 7) At a fundamental level in your life, *(Page 2)* what do you feel motivates you?
-

8) Please rank **only** those options you agree with, and do this in order of your preference - your preferred option being 1. *(Page3)*

**Rank 1, 2 & 3**

- |            |                          |   |
|------------|--------------------------|---|
| Option A – | <input type="checkbox"/> | Maintain the TDP in its current form.                       |
| Option B – | <input type="checkbox"/> | Introduce the theory and cognitive aspects only.            |
| Option C – | <input type="checkbox"/> | Introduce an exploration of TDP students' own spirituality. |

9) Any other comments.

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Thank you. If you could return to Jon Smith by Friday 22nd November please.

## APPENDIX G – TRANSCRIPT CONVENTION.

The conventions used in this research were based on the one given by Silverman:<sup>799</sup>

- { Empty parentheses indicated talk that was too obscure to transcribe. Words or letters that were inside such parentheses indicated the transcriber's best estimate of what was said.
- [ Left-side bracket indicated where overlapping talk begun.
- ] Right-side bracket indicated where overlapping talk ended.
- Talk that appeared between this symbol was lower in volume relative to the surrounding talk.
- ∠ Talk that appeared between this symbol was higher in volume relative to the surrounding talk.
- << These symbols enclosed talk that was noticeably faster than the surrounding talk.
- >> These symbols enclosed talk that was noticeably slower than the surrounding talk.
- ((looks)) Words in double parentheses indicated the researcher's comments.
- (2.5) Numbers in parentheses indicated periods of silence, estimates were in seconds.
- ::: Colons indicated a lengthening of the sound just preceding them, proportional to the number of colons.
- becau- A hyphen indicated an abrupt cut-off or self-interruption of the sound in progress indicated by the preceding letters. (The example here represents a self-interrupted 'because'.)
- She says Underlining indicated a stress or emphasis being placed on that word by the interviewee.
- ... Indicated that the quote was part of a longer sentence.
- (I6/3) Brackets at the end of a quotation indicated where the quotation came from. 'I' indicated interview, 'Q' a questionnaire, and 'R' reflective journal. The '6' indicated the interviewee reference and '3' the page number.

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<sup>799</sup> SILVERMAN, D. ed. (1997) *Qualitative Research. Theory, Method and Practice*. London: Sage. Appendix.



## APPENDIX H – RESEARCH FINDINGS

This appendix reports the detailed findings of the research and is split into three sections. The first details the groups involved, the second reports some of the findings from the first phases of research and the final one gives some of the second phase findings. These are all discussed further in Chapter 5 where more findings are also presented.

### H.1 GROUPS INVOLVED IN THE RESEARCH.

Interviews were undertaken with 31 people over a twelve-month period and details of the groups involved are shown in Table H.1. Of all those asked, only one person declined to be interviewed, giving a 97% success rate. The data for the first phase of research were also gathered using the researcher's reflective journal notes. He wrote notes on five TDP courses in which he was involved over the period of the research and the details of the groups involved here are shown in Table H.1

In the second phase of research, questionnaires were received from 42 people, 20 were from a different group of TDP students than were interviewed, and 22 were from DSs who in the main had been interviewed. The response rates were 41% from students and 91.6% from the DS group, and the response groupings are shown in Table H.1. The students' questionnaires were anonymous and administered by the DS running the course so it was not possible to establish exactly the gender or ethnic mix of returned questionnaires. However, from groups involved in the questionnaires, estimates of groups involved are shown in Table H.1.

Table H.1 – Groups involved in the research

Method	Males	Females	Total	White	Minority	Total
Interview (DS)	15 (83%)	3 (17%)	18	18 (100%)	0 (0%)	18
Interview (TDP Student)	8 (80%)	2 (20%)	10	10 (100%)	0 (0%)	10
Interview (TDO)	3 (100%)	0 (0%)	3	3 (100%)	0 (0%)	3
Interviews (Total)	26 (84%)	5 (16%)	31	31 (100%)	0 (0%)	31
Journal	45 (76%)	14 (24%)	59	57 (97%)	2 (3%)	59
Questionnaire. (DS)	17 (77%)	5 (23%)	22	22 (100%)	0 (0%)	22
Questionnaire. (Student)	≈ 16 (80%)	≈ 4 (20%)	20	≈ 19 (95%)	≈ 1 (5%)	20
Total in each group	≈ 104 (79%)	≈ 28 (21%)	132	≈ 129 (98%)	≈ 3 (2%)	132

Note 1: The symbol ≈ shown in Table H.1 denotes an approximated figure.

Table H.1 (Continued) – Breakdown of the groups involved in the research

Method	Police	Civilian	Total
Interviews (DS)	17 (94%)	1 (6%)	18
Interview (TDP Student)	10 (100%)	0 (0%)	10
Interview (TDO)	3 (100%)	0 (0%)	3
Interviews (Total)	30 (97%)	1 (3%)	31
Journal	52 (88%)	7 (12%)	59
Questionnaire (DS)	18 (82%)	4 (18%)	22
Questionnaire (Student)	18 (90%)	2 (10%)	20
Total in each group	118 (89%)	14 (11%)	132

## H.2 PHASE ONE FINDINGS

The majority of findings from this phase are presented in Chapter 5.

Table H.2 – Breakdown of the beliefs of the sample

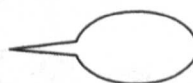
Spirituality of Interviewee.	Quantity	Percentage of sample
Christian	8	26%
Spiritualism	2	6%
Incorporated a broad range of beliefs including various religious beliefs.	4	13%
Incorporated a broad range of beliefs but explicitly not religious.	3	10%
Nature	1	3%
Not sure	6	19%
No spiritual belief	7	23%
Total	31	100%

The analysis of the data collected from phase-one produced 379 concepts and these were grouped under 12 categories. These 12 categories and their composition are shown in the map in Figure H.1 overleaf, which illustrated:

- Categories, numbered 1 to 12 as:



- Things that made up the category as:

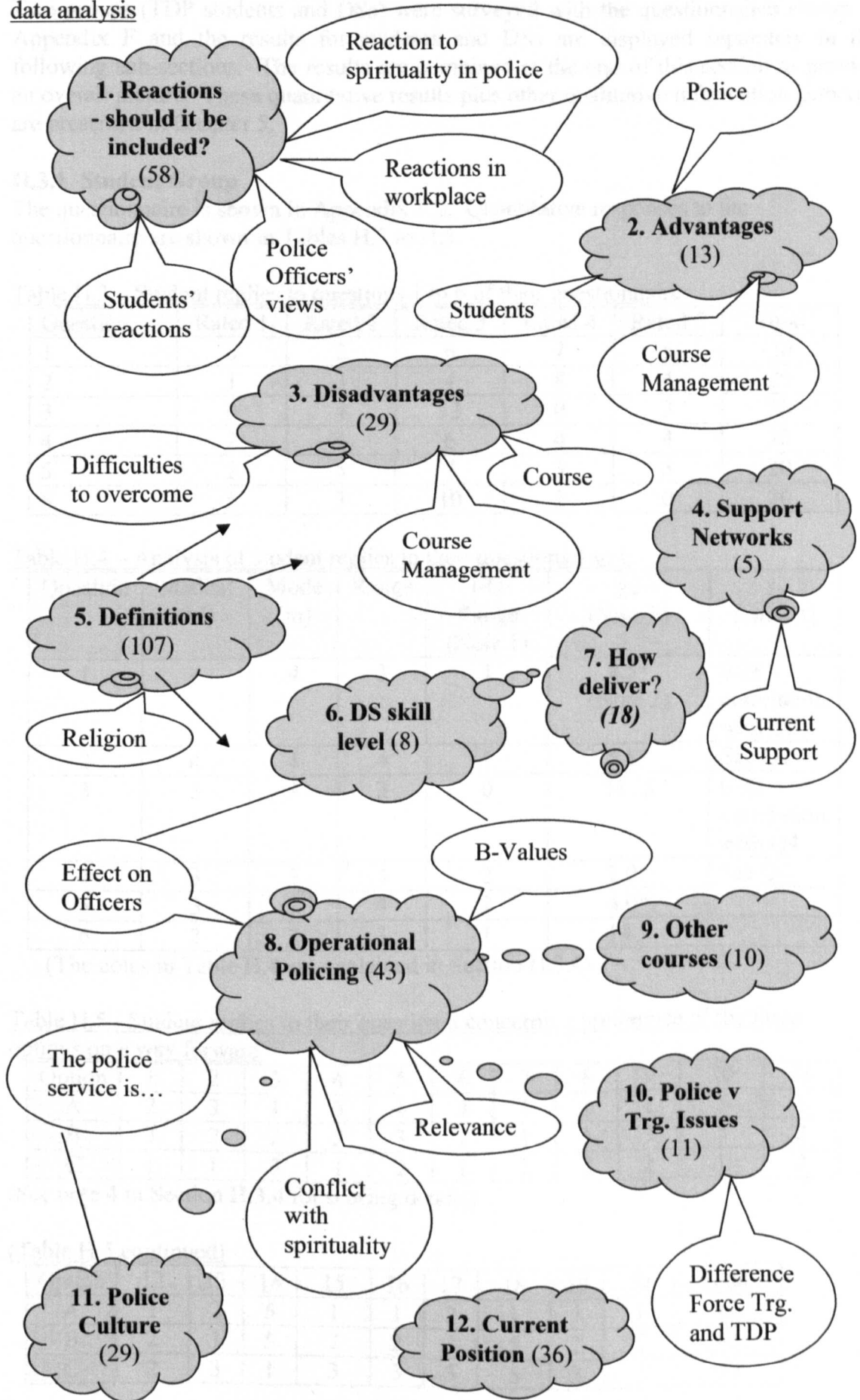


- Links between categories as:



- The number in brackets in each category identified the number of concepts in that category.

Figure H.1 - Map of the 12 categories and their main composition that came from the data analysis



### H.3 PHASE TWO FINDINGS

Two groups (TDP students and DSs) were surveyed with the questionnaires shown in Appendix F and the results for students and DSs are displayed separately in the following sub-sections. The results are combined at the end of this section to provide an overall picture. These quantitative results plus other qualitative information gathered are presented in Chapter 5.

#### H.3.1 Student Group

The questionnaire is shown in Appendix F.2. Quantitative responses to the questionnaire are shown in Tables H.3 to H.5.

**Table H.3 – Student replies to questions 1 to 6 of their questionnaire**

Question	Rated 1	Rated 2	Rated 3	Rated 4	Rated 5	Total
1	0	2	6	7	5	20
2	1	3	4	8	4	20
3	0	4	13	0	3	20
4	2	4	6	4	4	20
5	2	5	7	3	3	20
6	5	3	10	2	0	20

**Table H.4 – Analysis of student replies to their questions 1 to 6**

Question	Median (M)	Mode (m)	Range	I-Q Range (Note 1)	$\chi^2$ (Note 2)	$r_s$ (Note 3)
1	4	4	3	1	8.5* (Note 2)	0.98 – correlation with Q3
2	4	4	4	1	6.5*	See Q1
3	3	3	3	0	24.25	0.92 – correlation with Q4
4	3	3	4	2	2.0*	See Q3
5	3	3	4	2	4.0*	
6	3	3	3	1	14.5	

(The notes in Table H.4 are explained in Section H.3.4)

**Table H.5 - Student replies to their question 8 concerning preference of the three options on a way forward**

Option	1	2	3	4	5	6	7	8	9	10	11
A	2	3	1	3	1	3	3	2	1	5	1
B	3	2	2	2	3	2	1	1	3	5	2
C	1	1	3	1	2	1	2	3	2	1	2

(See note 4 in Section H.3.4 for scoring details)

**(Table H.5 continued)**

Option	12	13	14	15	16	17	18	19	20	Total
A	1	2	5	1	1	2	1	1	1	40
B	2	1	5	2	2	1	5	2	2	48
C	2	3	1	3	3	3	5	3	3	45

### H.3.2 DS Group

The questionnaire is shown in Appendix F.1. Quantitative responses to the questionnaire are shown in Tables H.6 to H.8.

**Table H.6 – DS replies to questions 1 to 9 of their questionnaire**

Question	Rated 1	Rated 2	Rated 3	Rated 4	Rated 5	Total
1	7	5	6	2	2	22
2	0	1	1	9	11	22
3	0	4	1	9	8	22
4	1	1	5	10	5	22
5	4	2	6	6	4	22
6	0	4	4	7	7	22
7	3	9	7	2	1	22
8	0	1	4	5	12	22
9	12	5	5	0	0	22

**Table H.7 – Analysis of DS replies, questions 1 to 9**

Question	Median (M)	Mode (m)	Range	I-Q* Range (Note 1)	$\chi^2$ (Note 2)	rs (Note 3)
1	2	1	4	2	4.82* (Note 2)	
2	4.5	5	3	1	24.04	
3	4	4	3	1	14.50	0.85 – Correlation with Q4
4	4	4	4	1	12.55	See Q3
5	3	3.5	4	2	2.55*	0.48 – correlation with Q6
6	4	4.5	3	2	7.56*	See Q5
7	2	2	4	1	10.41	
8	5	5	3	1	20.24	
9	1	1	2	1	22.09	

(The notes in Table H.7 are explained in Section H.3.4)

**Table H.8 – DS replies to their question 11 concerning a way forward**

Option	1	2	3	4	5	6	7	8	9	10	11
A	5	1	1	4	5	4	2	5	5	3	4
B	5	5	5	1	1	1	1	1	1	1	1
C	2	5	5	2	5	2	5	5	5	2	3
D	1	5	5	3	5	3	5	5	5	4	2

(See note 4 in Section H.3.4 for scoring details)

(Table H.8 continued)

Option	12	13	14	15	16	17	18	19	20	21	22	Total
A	5	1	5	3	4	5	1	2	3	4	4	76
B	5	5	2	5	1	5	2	1	4	4	3	60
C	2	5	1	1	2	5	5	3	2	2	2	71
D	1	5	5	2	3	1	5	4	1	1	1	72

### H.3.3 Combined results

Some of the questions for students and DSs were the same. Those that were, have been combined in Table H.9 and analysed in Table H.10.

Table H.9 – Combined results of DSs and students.

Question	Rated 1	Rated 2	Rated 3	Rated 4	Rated 5	Total
1 & 3	0	6	7	16	13	42
2 & 4	2	4	9	18	9	42
3 & 5	4	6	19	6	7	42
4 & 6	2	8	10	11	11	42
5 & 7	5	14	14	5	4	42
6 & 9	17	8	15	2	0	42

Table H.10 – Analysis of combined results

Question	Median (M)	Mode (m)	Range	I-Q* Range	$\chi^2$ (Note 2)	$r_s$ (Note 3)
1 & 3	4	4	3	2	18.72	0.97 – correlation with Q2 & 4
2 & 4	4	4	4	1	18.23	See Q 1 & 3
3 & 5	3	3	4	1	17.28	0.58 – correlation with Q 4 & 6
4 & 6	3.5	4.5	4	2	6.80*	See Q 3 & 5
5 & 7	3	2.5	4	1	12.52	
6 & 9	2	1	3	2	27.29	

(The notes in Table H.10 are explained in Section H.3.4)

### H.3.4 Details of the calculations

Details of the analysis that took place on the phase two results are shown in Section 4.3.4. Some of the questions on the questionnaire were closely related (students questions 1 and 2 were, and 3 and 4. DS questions 3 and 4 were, and 5 and 6), and the correlation between these replies was tested using the Spearman's rank correlation coefficient. ( $r_s$ ).

The notes overleaf refer to the notes mentioned in Tables H.4, H.5, H.7, H.8 and H.10.

- Note 1 - I-Q Range means the Inter-quartile range

- Note 2 -  $\chi^2$  denotes the Chi-squared goodness of fit test (see Coolican<sup>800</sup>).  
Calculated using the formula:

$$\chi^2 = \frac{\sum(O-E)^2}{E}$$

Where:

O = observed frequencies

E = expected frequencies – calculated on the basis of the null hypothesis that all cells should be equal. For example for Table H.9:  $E = 42/5 = 8.4$ .

$\Sigma$  = the sum of

From Coolican,<sup>801</sup> the 5% critical value of  $\chi^2$ , based on four degrees of freedom ( $df = 4$ ) and two-tailed values, was 9.49. Critical value of  $\chi^2$  for  $p < 0.05$  is 9.49. Only eight of the results marked with an \* were below this level. Based on a null hypothesis that all cells should be equal all other results indicated that the spread of results was significant at the  $p < 0.05$  level.

- Note 3 -  $r_s$  = Spearman's rank correlation coefficient. Used to test for a correlation between questions that were considered to be linked.  
Calculated using the formula:

$$r_s = 1 - \frac{6\Sigma d^2}{n(n^2 - 1)}$$

Where:

d = difference between the two ranked variables

n = number of data pairs

$\Sigma$  = the sum of

As an example, from Table H.10 the correlation between replies to questions 1 & 3 and between 2 & 4 was tested. This gave a value of  $r_s = 0.97$ . From Coolican<sup>802</sup> the critical value of  $r_s = 0.90$  at the 5% significance level. This indicated that there was a statistically significant correlation between questions 1 & 3 and 2 & 4 at  $p < 0.05$  level.

- Note 4 – Respondents were asked to rank only the options they were happy with in order of their preference, number 1 being their most preferred option. To calculate an overall preferred option from all respondents, the rankings were then added together, so the lowest score gave an indication of the overall preferred option. To assist this scoring method, those options that were not ranked by respondents were given a '5' scoring.

<sup>800</sup> COOLICAN, H. (1992) *Research Methods and Statistics in Psychology*. London: Hodder & Stoughton. p.264.

<sup>801</sup> *ibid.* p.453.

<sup>802</sup> *ibid.* p.463

## **APPENDIX I - GUIDELINES FOR TDP DELIVERY**

These notes have been written to offer DSs guidance on the issues that may arise on the TDP in relation to spirituality, and provide some suggested ways of dealing with these issues. They have been written following research into the relevance of an exploration of the spiritual dimension on the TDP. This research recommended that an increased input on the TDP in relation to spirituality should not take place at this moment in time and these guidelines are not intended to increase the level of input on the TDP in relation to spirituality; merely strengthen the consistency of current input between TDP courses.

The research defined spirituality as:

***Something that could provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness.***

***Connectedness could be to themselves, other people, nature, the universe, a god, or some other supernatural power.***

This is a broad, inclusive definition and a wide variety of different interpretations of spirituality were therefore likely to be seen on the TDP. As the TDP was a powerful experience for many, it was anticipated that the course may encourage some TDP students to explore the spiritual dimension whilst on the course, particularly in relation to meaning and purpose of life. This may result in some students seeking spiritual support either on an individual basis in tutorials or through wishing to explore the area at some point in the group. These issues are significant aspects to diversity and can be an important part of a person's sense of identity and so they need to be considered and encouraged on a TDP. DS should strive to encourage a sufficiently safe environment so that students feel able, if they wish, to raise issues in connection with spirituality either in the group or in a tutorial. However, it should be remembered that a student's spiritual development is not part of the TDP objectives and so the explorations need to be kept relatively short and be initiated by the student.

DSs should be aware that parts of the TDP course may touch on issues for some students in relation to their spirituality, although other students may see no relevance to the topic or be reluctant to share their own beliefs with others, either because they are seen as too personal or out of a fear of being ostracised in some way. Some of the issues that may arise on a TDP, together with which TDP objectives they may correspond to, are shown in Table I.1. In relation to these areas it is important that DSs consider both the student's own needs and also explore the issues that students would need to consider when they delivered training themselves. Due to time available on a TDP and large number of other objectives needing to be covered, it should be remembered that these issues can only be touched on briefly with students. The Home Office telephone counselling service is available for students who wish to talk to someone confidentially outside the TDP, although this is not specifically a spiritual counselling service.

It may not be necessary to mention the term spirituality when exploring the issues identified in Table I.1 and this is left to the DSs preference, as is the question of whether DSs wish to raise their own spirituality in the group. Care should be taken if DSs do raise their own spirituality in the group that students do not see them as 'pushing' their



own form of spirituality. DSs are expected to be willing to deliver all the inputs on the TDP.

**Table I.1 – Issues that may arise on a TDP in connection with spirituality**

<b>TDP Objective</b>	<b>Session Title</b>	<b>Issues that may arise.</b>
No.1.5, Obj. 1, 6 and 8.	NCE exercise. Levels in Maslow's Hierarchy.	Need for prayer and meditation facilities, quiet spaces, time, diet and spiritual support mechanisms outside of the classroom may be raised as part of this exercise. Self-actualised needs and the link to spirituality may be raised as part of the exploration of Maslow's Hierarchy.
No.2.7, Obj. 3, 5 and 6.	Stress Management. Strategies to manage stress.	Spiritual beliefs and practices including prayer, meditation and yoga may be raised under strategies to manage stress. Provision of facilities to enable this to occur and spiritual support mechanisms that are available outside of the classroom may be raised.
No.5.2, Obj. 2, 4, 5 and 10.	Values exploration and identification of people's values. Conflict between own personal values and organisations. Effect on training.	Students may wish to share their spirituality and the values exploration may generate some confusion for students of how value formation links with their spiritual beliefs. They may also wish to discuss the difficulties they have between their own form of spirituality and the expectations from the organisation in terms of their behaviour as a trainer.
No.5.7, Obj.1 & 4. No.5.8, Obj.3, 7, 9 and 10.	Elements of various minority ethnic groups.	Students may wish to explore forms of spirituality. They may identify a conflict between their own spirituality and teaching about other forms, and may wish to explore this.
No.5.10, Obj 4, 5 and 6.	Issues in relation to sexual orientation.	Students may experience some conflict between their own beliefs and the expectations by the organisation in terms of their behaviour and wish to explore this dilemma.

Spirituality is not an issue to be avoided on the TDP, indeed explorations of this nature can create some of the most powerful and impactful learning experiences for students. It is just an area that we need to manage with awareness and sensitivity.

Jonathan Smith  
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## APPENDIX J - LIST OF ABBREVIATIONS

ALC	Adult Learning Cycle.
B-cognition	Being-cognition.
B-values	Being-values.
CID	Criminal Investigation Department.
CRR	Community and Race Relations.
DS	Director of Study.
ELC	Experiential Learning Cycle.
EO	Equal Opportunities.
FBI	Federal Bureau of Investigation.
HMIC	Her Majesty's Inspectorate of Constabulary.
KUSAB	Knowledge, understanding, skills, attitude and behaviour.
NLP	Neuro-Linguistic Programming.
NPT	National Police Training – former name of Centrex.
NVC	Non-verbal communication.
NVQ	National Vocational Qualification.
p	Probability.
PC	Police Constable.
PSSO	Police Skills and Standards Organisation.
PTDB	Police Training and Development Board.
r	Pearson's product moment correlation coefficient.
rs	Spearman's rank correlation coefficient.
SEE	Significant Emotional Event.
SLaM	Spirituality, Leadership and Management Network.
SQ	Spiritual Quotient.
TDO	Trainer Development Officer.
TDP	Trainers' Development Programme.
TM	Transcendental Meditation.
$\chi^2$	Chi-squared test.