

**Reviving Spirit**  
in  
**Corporate Systems.**

by  
**Sandra Krempl**

**August 2006**

# **Reviving Spirit in Corporate Systems.**

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**A thesis submitted as partial fulfilment of the Research Masters with Training  
at Murdoch University.**

## **Declaration**

I declare that this thesis is my own account of my research and contains as its main content work that has not previously been submitted for a degree at any tertiary education institution.

Sandra Krempf

1<sup>st</sup> August 2006



## **Abstract**

The underlying context of this work is the mismatch between the systems that we need to comply with and what our spirit and intuition wants and needs. The thesis questions the relevance of spiritless corporate systems set up to serve the 'best interest' of human beings and other living things. Corporate systems have been established to comply with governing laws, to facilitate transaction of money and provide financial accountability to stakeholders and clients – spiritless matters. Corporate systems are ill equipped to protect our emotional and spiritual boundaries, our tangible and intangible links to the past and to the future. Spirit, which is the essence of life, is often not understood, discussed or included in the planning, development and implementation of the very systems that govern and impact on our lives and our communities. If spirit is included it is often well intended but rhetorical. Spirit needs to be revived and provided time, place and purpose, not only in our broader lives but also in our work cultures. Without spirit, facts have no meaning or relevance to life.

This thesis searches for solutions to fill this spiritual gap in corporate systems, drawing on the experiences and lessons gained through engaging with communities and corporate systems in Australian and international contexts. The search covers a study of oral tradition (spirit), the impact of the lack of credibility afforded to oral tradition, developing and trialling common-ground terminology and frameworks befitting both corporate and spiritual systems across different industry sectors, the isolation of arts and culture from other sectors, the role of community development arts practices, and aspects of social science and urban development theories.

The research traces the development and implementation of a cultural planning program for Western Australia through policy development at State government level and then framework development undertaken through Community Arts Network WA. The development of this cultural planning program draws on the contribution of diverse industry sector partners and this thesis research explains how their perspectives can contribute to the revival of spirit in corporate systems. The partnerships involved are business planning, town planning, community psychology, vocation, education and training, and sustainability.

Having contributed to the development of the broader frameworks for the implementation of cultural planning across the State and beyond, this research delves further into addressing the issue of reviving spirit in corporate systems through refining the First (spirit) and Third Person (corporate) approach to cultural planning. This method is based on a key *Spirit Catalyst* called *The First and Third Person Systems*. This key *Spirit Catalyst* provides a guide for balance between spirit and corporate systems. There are a total of seven secondary *Spirit Catalysts* cited. Comparisons and contrasts between First and Third Person cultural planning process and strategic planning are provided. Principles and protocols and tools for evaluating spirit have been developed as part of the process. In keeping with the first person nature of spirit, personal narrative is used wherever possible to give life and meaning to facts and other planning and management processes.

## Acknowledgements

I pay my respects to the first people of this land and acknowledge their oral tradition – their understanding of spirit. I continue to learn a lot from their extensive history and contemporary journeys.

No acknowledgement would be complete without recounting my childhood years where oral tradition (spirit) was nurtured by people who live simply – my friends in the villages in old Singapore, Malaysia and Papua New Guinea and through lots of time alone in nature or where nature came home with me.

To my greatest teachers, my father and mother. I thank them for the spirit food of love, imagination and creativity. It was my sons, Nicki and Luiz, who helped me decide to embark on this study, reminding me that I needed to take a leap of faith and do things differently, saying that if I didn't do anything different, nothing would change. I was dumbfounded by their comments. I thought what were my sons doing telling me this? I was the change agent! To friends and colleagues who helped with the transition from full-time employment, to self-employment and study. I make special mention of Pilar Kasat, Jacqui Doyle, Rob Finlayson, the Board members at CAN WA at the time when I resigned and Abbe Cook.

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world of tacit knowledge and the meaning behind social sciences. It was Michael who turned my research on its head, making me realise that I was not talking about bridging oral tradition and corporate systems, (my original thesis title), but spiritual processes being an integral part of corporate systems.

I have learnt so much through developing this thesis and have a new respect for books. But the new learnings are based on old foundations. The work situations that provided me with opportunities to appreciate the mismatch between the human spirit and our existing corporate systems included the Music Department of what was then called the National Arts School, Papua New Guinea, the Multicultural Arts Centre of Western Australia, the Department for the Arts, and Community Arts Network WA. All of these employment situations supported efforts for the inclusion of spirit, albeit in varying degrees according to the situations. My thanks go to the staff, boards and committees who worked with me at these organisations. Fortune was with me because the PNG work was undertaken at a time when Mali Voi was Chair of the National Cultural Council. Mali, now with UNESCO, continues to be my mentor, especially in oral tradition matters. Wendy Wise, Nick Mayman and Ellis Griffiths held key positions in the Department for Culture and the Arts at the time that I was either working to develop cultural policy that embraced the growing of community spirit, or undertaking what was perceived as radical change measures in the two Arts organisations that I headed up. Their support and their understanding of the role of spirit in corporate planning was vital to my progress.

In the last two years I had the opportunity to trial and refine my cultural planning method through working with the Shire of Busselton, the Town of Bassendean, The City of Gosnells, The City of Nedlands, City Farm Perth, Learning Centre Link, Department of Education, Centrelink, Nulsen Haven Inc., Shire of Victoria Plains, Multicultural Services Centre, MercyCare, and City of Swan. My thanks go to these organisations and to the various individuals and groups that have invited me in to work to revive spirit in the corporate context.



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