SPIRITUALITÄT BEI DER ARBEIT: EINE EXPLORATIVE PILOT-STUDIE ÜBER DIE PRAKTIZIERUNG VON SCHAMANISMUS

Spirituality in a business environment: An explorative pilot study on practicing shamanism

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Zusammenfassung

Spiritualität in der Management- und Organisationsforschung ist ein noch junges Feld. Hier fehlt es insbesondere an die Diskussion fundierenden empirischen Analysen. Die vorliegende Pilot-Studie über Huna Schamanismus bei der Arbeit, der eine Form von Spiritualität darstellt, beantwortet zwei zentrale Fragen: a) Welche Methoden des Huna werden in der Arbeitsumgebung angewendet oder könnten es werden, b) wie funktionieren diese Methoden um konkrete Problemstellungen in der Arbeitsumgebung zu bewältigen. Es kann gezeigt werden, dass die zentrale Methode ‚des Traumwebens / der Schamanischen Reise' bereits von Managern genutzt wird. Sie ist sehr ähnlich dem Katathymen Bilderleben (Leuner, 1980), um Ihre Unterschiede und Wirksamkeit jedoch zu verifizieren, ist eine empirische Studie mit klinischem Forschungsdesign auf Basis der vorliegenden Ergebnisse empfehlenswert.

Schlüsselwörter: *Schamanismus | Huna | Spiritualität | Management | Katathymes Bilderleben*

Abstract

Spirituality in management and organizational sciences is a topic of research which hasn't been focused on that much, yet, and therefore lacks fundamental empirical analysis. This pilot study on Huna shamanism in business environments, as one kind of spirituality, focuses on answering the question which methods of Huna are or may be practiced in business environments and how these methods do or may solve problems in business environments. The study at hand proves that «Dream Weaving / Shamanic Journey», which is closely related to Guided Affective Imaginary (Leuner, 1980), is one of the key methods already practiced by managers. But due to its differences to Guided Affective Imaginary, empirical research in a clinical study design is needed to support or refuse its positive relatedness to problem solving behaviour in a business environment.

keywords: *Shamanism | Huna | Spirituality | Management | Guided Affective Imaginary*

Spirituality in business environments is a field of research in management sciences, which hasn't been focused on that much, yet; although the research on spirituality has a long

tradition in theology (Viller, 1937; Sudbrack, 1969), psychotherapy (Fleischman, 1994), or religious studies (Frank, 1987; Bochinger, 1994). Ever since companies like Xerox, Pizza Hut or Taco Bell provide a framework for the spiritual development of their employees, management scientists have dared to address this phenomenon (Fry, 2003). They organized a few academic conferences on spirituality and business (for example «Going public with spirituality in work and higher education» 2000, «Bridging the Gap: Between Spirituality and Business» 2001) and tried to establish a theoretical framework and empirically bridge the gap between management, spirituality and religion.

Although some effort has been made to bridge this gap between management and spirituality focusing on Christian or Hindi Spirituality, there has only been one theoretical study about shamanism as a specific kind of spirituality in business environments. Astonishingly, most studies on spirituality in management are criticised regarding their methodology and their free interpretation of the results (Mischel, 2001; Talaulicar, 2000). Thus, this paper attempts to address the following questions with a theoretical as well as an empirical focus:

- Is Huna shamanism an existing kind of spirituality in business environments?
- Is Huna shamanism practiced in business environments?
- Which methods of Huna shamanism are practiced in business environments?
- How which methods of Huna shamanism solve problems in business environments?
- How can a study on measuring the effect of Huna shamanism in business environments be designed?

ABOUT SPIRITUALITY, MANAGEMENT SCIENCE, SHAMANISM, AND HUNA

Spirituality in management science and science of religion

The definition of spirituality in management science is not as clear as one may expect. Each reader stumbles across definitional obscurities and difficulties (Gibbons, 2000). Some effort has been made to clarify the different conceptions of spirituality the two major of which are shortly explained: On the one hand, a two-dimensional framework of spirituality has been proposed, distinguishing between an individual or

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Tab. 1: The definitions of Spirituality, Shamanism, and Huna Shamanism

Definition of	Spirituality	Shamanism	Huna Shamanism
Facet 1	An inner force of questioning	Following the inner experience	Undergo / Partake an inner experience
Facet 2	A point of view	Soul journey generating a subjective world view	A philosophy of life
Facet 3	A path to gather experience	Soul Journeys into Heaven and into the Underworld	Detailed descriptions of shamanic rituals and tools

organizational level and the interior and/or exterior effects (Gibbons, 2000). This idea is useful when choosing between the levels of analysis, but the categories of interior and exterior effects do not help to distinguish between religious and spiritual literature. For example, individual inner prayer and its outward observable behaviour would be defined as being spiritual. Accordingly, the typical Christian «Lord's Prayer»- following predefined rules – would also be defined as spiritual, although it is religious (Bochinger, 1994). The second approach starts with a detailed literature review that features categorical coding. The authors argue that the current state in this field of research is clearly exploratory (Dent et al., 2005). And as their most comprehensive model (Dent et al., 2005), they cite Fry (2003). Yet this article especially confuses spirituality with Christian religiosity, caused by the inevitable connection between spirituality and a «high power»- similar examples came from (McCormick, 1994; Mitroff & Denton, 1999b,a; Neal, 2001). Unfortunately, both approaches do not refer to the generic research about spirituality and religion and thus could not provide a distinction between religiosity and spirituality.

Thus, this paper draws back on existing definitions in the science of religion: A religion has three facets: 1) predefined artefacts (such as prayer, god or spirit), 2) functionalism (offering safety and dependability), and 3) convictions and beliefs that lessen the complexity of «unanswerable» questions (Stolz, 2001). On the contrary, spirituality is described as self-consciousness, self-search or the search for meaning, and the process of individuation (Edlund, 1998) – with linkages to Bochinger (1994) and Ferguson (1980); Frost & Egri (1994); Langeland (2001); Lips-Wiersma (2002); Pauchant (2003). More clearly, spirituality can be identified by three facets: 1) an inner force of questioning, 2) a point of view, and 3) a path toward gathering experience (Bochinger, 1994; Giacalone & Jurkiewicz, 2003). Accordingly, it needs to be analyzed whether shamanism is addressing these three facets of spirituality (see table 1, Column 1).

(Huna) shamanism as a form of spirituality

Shamanism is a well known field of discussion on the popular book market. Books often referred to in this context are those from Carlos Castaneda (Castaneda, 1973) or Michael Harner (Harner, 1981), as well as the fable from Richard Whiteley (Whiteley, 2002) or the urban shaman from Serge K. King (King, 1990). They all describe the inner path of a shaman surrounded by rituals like the vision quest.

In science, there has been a lot of research provided by ethnologists. Mircea Eliade has defined the shaman as the master of ecstasy; undertaking soul journeys into heaven and into the underworld (Eliade, 1964). His works have decisively influenced research on shamanism, henceforth. In the last decade, researchers have emancipated from the fundamental works of Eliade and now proceed to examine shamanism with respect to its social background and within its cultural framework (Hamayon, 1995). Nevertheless, Eliade and Hamayon both see shamans learning to follow their inner experience, using methods that help establish a connection to the self. Although some researchers link shamanism to religion (Findeisen, 1957), this paper values the shamans' soul journeys into heaven and into the underworld (~ a path to gather experience) generating a subjective world view (~ a point of view) by following the inner experience (inner force of questioning) as a form of spirituality according to the provided definition (see table 1, Column 2).

The last step is to explain whether Huna can be understood as a form of shamanism, and thus as a spiritual path. Huna itself is described as a system that is based on ancient Polynesian shamanic traditions (King, 1990). First re-discovered by Max Freedom Long after an extensive period of religious suppression by white missionaries (Long, 1948), Long attempted to re-create the spiritual knowledge by studying the Polynesian language. He called his «discoveries»[1] HUNA™. His opponent Dr. Serge Kahili King criticized Long's results as being a western-protestant «creation» and not a «re-creation». Dr. Serge Kahili King himself is an American citizen, who was educated according to the sacred knowledge of an old «real» Hawaiian shaman (King, 1997). After writing his dissertation thesis on the Hawaiian shamans called «kahuna» (King, 1978), King turned to the public communicating his experiences and scientific results (King, 1983, 1996b, 1990). Huna can thus doubtlessly be linked to shamanism and, accordingly, to spirituality. King himself wrote in one of his articles titled «A Living Philosophy»[2] that Huna is a philosophy of life, with practical guidelines for practicing that philosophy; its aim is to undergo/partake an inner experience – a spiritual path.

Because King's Huna provides detailed descriptions of shamanic rituals and tools and because King himself provides the names of trained shamans, Huna suits best for the empirical analysis on shamanism (see table 1, Column 3).

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[1] http://www.angelfire.com/mo/huna/intro.html

[2] http://www.huna.org/html/living_phil.html

Understanding Huna shamanism

The initial step, when empirically asking whether Huna shamanism is practised in business environments and which methods fit best, is to get used to the relevant language and the different concepts which King introduces. Four concepts need to be considered: the «seven principles», the «three selves» and the «four worlds», as well as the «illness / complex».

King introduces and repeats in various books his system of seven key principles that help to pursue the inner experience. These principles have Polynesian names and King defines each Polynesian term by follow-up sentences. An overview of the seven principles is provided in table 2 (Ulmer-Janes, 2000; King, 1997).

The «three selves» are merely one simple method of mentally dividing the complex human being into smaller parts (King, 1997), which does not mean that the «three selves» are three entirely different entities. From King's point of view, the three facets are a different manifestation of the «Self» and are not the same ones that Sigmund Freud identified (King, 1995; Freud, 1923) – a more detailed study on this topic has already been conducted (Köck, 2005). An overview of the 3 principles is provided in table 3 below (King, 1997; Ulmer-Janes, 2000).

In addition to the «three selves» King specifies four «worlds» or states of mind (King, 1996a, 1983; Frost & Egri, 1994). Within these «worlds», a shaman wanders to find the cause of problems and to monitor behaviour. Thus, they represent levels of interpretation. An overview of those four worlds is provided in table 4 below (King, 1996a):

Last but not least, the definition of «illness / complex» within King's framework of Huna shamanism needs to be examined more closely in order to understand why a specific method is used in a specific context. Following King's system, inner stress is underlying either physical or psychological illness. Thus, symptoms are only reactions of the body to inner stress which provides a fertile soil for viruses and bacteria to settle. An overview of this concept is provided in table 5 below (King, 1997, 1996a).

Based upon the provided theoretical concepts underlying Huna shamanism as a kind of spirituality in business environments, the methodology of the explorative pilot study on practicing Huna shamanism in business environments will be described.

QUALITATIVE RESEARCH DESIGN TO ANALYZE THE PRACTICE OF HUNA SHAMANISM IN BUSINESS ENVIRONMENTS WITH

An abundance of medical and psychological analyses regarding Huna are available (Handy et al., 1934; King, 1978; Paltin, 1986; Foltz, 1987; Köck, 2005), as well as numerous socio-cultural analyses (Rodman, 1979; Foltz, 1985, 1988, 1994; Cech, 2002). Among the socio-cultural analyses, there are specific works with a focus on management or organizational science (Egri & Frost, 1991; Frost & Egri, 1994; Netzer, 2002; Roeden-beck, 2007, 2009). None of these studies focus on using Huna in business environments, though.

Thus, an empirical pilot-study with a qualitative inductive research design (Strauss, 1987) needed to be conducted. The theoretical framework associated with Huna was developed prior to the collection of empirical data in order to understand the interviewees. Accordingly, the question on whether Huna shamanism can be interpreted as a kind of spirituality in business environments has been theoretically answered in advance. Based on that, the empirical study focused on answering the questions whether Huna shamanism is practiced in business environments, which methods of Huna shamanism are used in business environments, and how which methods of Huna shamanism solve problems in business environments. The results of this explorative pilot study are used to provide a design on how to measure the effect of Huna shamanism in business environments within a quantitative research design.

As the major technique of the explorative pilot study in-depth expert (or key-informant) interviews were used (Meuser & Nagel, 2002). It is discussed that the applied technique should only be used to obtain first insights into the respective field of research (Bogner & Menz, 2002a,b; Hurrle & Kieser, 2005). Thus, this explorative pilot study can only be interpreted as a starting point for the development of, for example, a quantitative study. Expert interviews are half-structured interviews, which means, that there are guiding questions which are open in regard to the answers. The interview consists of three parts:

(i) Questions about the education / training of the expert in order to verify whether they have a detailed knowledge of Huna and a self understanding as a Huna shaman or at least practitioner,

Tab. 2: The seven principles within Huna

Polynesian Term	Follow-up sentences
IKE	The world is as the observer perceives it, thus it is the product of our own construction
KALA	No borders do exist but merely illusions on the physical, psychological, and spiritual level
MAKIA	Energy follows attention, and vice versa, attention follows energy
MANAWA	Action can only be performed immediately, there is no concept of time
MANA	Power comes from within each of us
ALOHA	The power of love, understood as the harmony of being content with someone or something
PONO	Truth does not exist, but the value of an action can be measured only by measuring the success of reaching a specific goal

Tab. 3: The three selves within Huna

Polynesian Term	Localization	Task	Motivation
KANE	Higher Self, Inner Person	Observing (à KU, à LONO), Creativity, Intuition / Supervision, Interconnection with others	Desired harmony within and between everything
LONO	Senses, Logical Thinking	Sensing, Filtering, Decision-Making ß Remembering (ß KU)	Sorting chaos, based on subjective rules and categories
KU	Body	Memorization (identity of the body, things, and experience) by intensity (not time) as vibration or movement (i.e. muscle cramps, pain or tension)	Joy, well-being

(ii) Questions about the philosophy of life (Principles / Selves / Worlds) whether they understand Huna as a kind of spirituality,

(iii) Questions about illness / complexes and their treatment with specific methods of Huna.

Key-informants or experts (Gilrichst, 1999) in regard to the use of Huna were identified in order to obtain elaborate descriptions on its methods possibly used in management. As a possible key-informant was defined: a Huna practitioner who promotes the practice of Huna in business and/or management and has been approved by Serge Kahili King. These key-informants can be drawn out of Serge Kahili King's Huna network - Aloha International (`www.huna.org`) - including about 70 trainers in Europe. 16 German-speaking Huna practitioners were identified, five of which focus concretely on organizational consultancy. All experts have been addressed; eight of these identified experts were interviewed: 5 women and 3 men all age 45+, drawing back on at least 5 years of experience with Huna.[3] They all do work as freelance consultants.

The data were analyzed by deductively coding the word by word typed interview protocols at first. Thus, the codes were generated as they appeared in the field interviews (Meuser & Nagel, 2002). In the second step, the codes were assigned to categories by the criteria of similarity. Identifying the general similarities, all quotes matching with each code were analyzed and common meanings were noted. Their descriptions were guided by the theoretical analysis. Finally a Codes-Primary-Documents-Table (CPD) was generated listing the number of total counts per code and per individual. This was transposed (due to layout reasons) and two columns were added: one for the unique counts per person to identify how many experts mentioned the specific code. The other column shows the total counts per code in order to identify the importance. This is the coding protocol used in the following analysis.[4]

RESULTS ON PRACTICING HUNA SHAMANISM IN BUSINESS ENVIRONMENTS

The first question to answer was whether Huna shamanism is practiced in business environments: As noted above, only 5 out of the 16 German-speaking Huna practitioners have an advertised focus on organizational consultancy / consultancy in business environments. So it would be quite interesting whether they really use it, and if so: how. Out of the coding protocols first part (table 6) it can be concluded that experts interviewed all were Huna practitioners. They all name themselves Huna shamans and are proud of their training (mostly on Hawai'i) by Serge Kahili King himself. In regard to the theoretical description of Huna terminology, the key-informants mostly use the 7 principles as defined above (7). Less used the three selves (3), only one argued with the four worlds. In regard to illness 5 experts explained using the terminology of long lasting complex or disharmony that needs to be solved, the others argued that in regard to consultancy it does not matter whether the complex / illness is named or not. Finally, only half (4) of the experts that were interviewed really used Huna shamanism in the job context. Others used it in regard

[3] In regard to a quantitative analysis 8 experts are not enough. But due to the qualitative research design of a pilot study and because 8 out of 16 German speaking experts could successfully be interviewed (50 %), the generated results were good enough as a basis for developing a quantitative research design.

[4] Although, knowing that a qualitative analysis should accompany with an evaluation of the reliability by calculating Brennan and Prediger's kappa, this explorative pilot study lacks the second coder.

Tab. 4: The four worlds within Huna

World	Idea	Connection to the three selfies
Mystical World	Relation to each other, a holistic principle	KANE
Relative World	contact, connection or relativity	KANE
Psychological world	Subjectivity due to interpretation	LONO
Physical world	experiential and objective world	KU, LONO

Tab. 5: The concept of illness within Huna

Symptom	Cause	Consequences of Change
Illness / complex†,‡ (state of unhappiness / disharmony / mental stress)	Opinion (MANA'O) hardly connected to emotion	Changing opinions is easy when making new experiences (KU) and decisions (LONO) and has no negative consequences
	Attitudes (KUANA) are emotionally connected to experiences	Changing beliefs (understood as thoughts) create emotional stress (Conflict between LONO and KU).
	Assumptions (PAULELE) guiding principles most often forgotten	Changing forgotten principles also results in emotional stress

†Contrary to Aloha
‡ Mental repetition of complexes results in negative emotions (i.e. fear / anger / hate)

to personal complexes or illnesses. Interestingly, nearly all experts advertising with organizational consultancy / consultancy in business environments (4 instead of 5) were inquired with job related complexes or illnesses. Thus, more research is necessary to evaluate effectiveness and efficiency of Huna shamanism.

The second question to answer was which methods of Huna shamanism are really used in business environments: Numerous methods can be identified in the books of Serge Kahili King but only a few were named by the experts. Out of the coding protocols second part (table 7) it can be concluded that the method used most is the shamanic journey or Dream Weaving (5). There are two methods with the same amount of usage (3) which are Instant Healing or Dynamind. The last method named only once is Ho'o Pono Pono.

The last question was how which methods of Huna shamanism really solve problems in business environments. This was answered by summarizing some of the examples provided in regard to the use of these methods.

Shamanic Journey / Dream Weaving is a technique that the 5 experts only used together with their clients in a closed (not necessarily locked) room. Two examples shall be sketched

here: One was about a pain in the knee that occurred to a manager every day when appearing at the job. In his guided shamanic journey a giant came to his fireplace and told his story of being hurt by the client. After mentally discussing the conflict between the client and the giant, the client apologized for his failures and so did the giant. Then, the giant and the pain disappeared. Afterwards the client told the shaman of having been hurt by his mentor when starting his job some time ago but now, having apologized, he felt harmony. The other story was about a manager feeling fear when appearing at the job. In his shamanic journey, the manager saw himself standing at the edge of a cliff. Then he fell down. The shaman asked him to use a parachute and then, during his flight, he saw his brother destroying the rock (the roof of the family company) by throwing big stones. The client mentally landed with his parachute and talked to his brother. He was able to solve a problem between them. Everything disappeared and the manager decided to talk to his brother in real life. They both were able to solve a latent conflict. Thus, it can be learned, that real emotions or pain in regard to the work environment can be analyzed and modified due to a shamanic journey with results in real life.

Tab. 6: Coding protocol in regard to the verification of a Huna practitioner, as well as concepts used

Code	Definition	Unique counts p. person
Self-Description as Huna shaman	Naming themselves as shamans or describing Huna as their major toolbox	8
Certified (Serge Kahili King) Huna shaman	Having attended at least one of Serge Kahili King's seminars (Europe / US)	8
7 Principles in Use	Using the majority of the 7 principles in their description of the Huna philosophy	7
3 Selves in Use	Using the majority of the 3 selves in their description of the Huna philosophy	3
4 Worlds in Use	Using the majority of the 4 worlds in their description of the Huna philosophy	1
Illness / Complex in Use	The clients reported a state of state of unhappiness / disharmony / mental stress	5
Huna shamanism in business environments	The clients consulted have illnesses / complexes in regard to work OR consultancy was directly done on the job	4

Instant Healing / Dynamind is a simple method of mental programming as NLP experts would describe it. In the conducted interviews this technique has only been proposed to managers but they did not really want to use it. Therefore, nothing can be reported on the effect.

Piko-Piko is a breathing technique for calming down in highly emotional meetings, during telephone calls, after a choleric boss leaves the room, or just before a shamanic journey. Because no one sees that a manager is using this method it can be easily used in a working environment. But because Piko-Piko is «only» a breathing technique, there is nothing really «shamanic» or new about it.

Ho'o pono pono is a complex and guided technique to solve a problem within a group. This method was suggested by one expert to a manager but he finally did not agree to use it. Therefore, nothing can be reported on the effect.

Finally, it can be argued that the most interesting method for a future quantitative as well as qualitative analysis is the method of Dream Weaving: It has been used most often - by 5 out of 8 experts –, its usage can be documented by therapeutic session protocols, it seems to be a fairly «new» method, and its success in regard to work environment problems has been shown. Additionally, no trance is needed and no drugs are used.

DISCUSSION OF THE PILOT STUDY AND CONCLUSION FOR AN EMPIRICAL RESEARCH DESIGN

The study at hand was able to answer nearly all of the questions initially asked. It shows in theory that a useful definition of spirituality has been provided in the science of religion and was adopted by management science. Using this definition, it was possible to sketch that Shamanism in general, and especially Huna shamanism, is a specific kind of spirituality. Thus, practicing or analyzing the practice of (Huna) shamanism in business environments is a study about spirituality in management.

Empirically it was shown, that on the one hand the experts interviewed defined themselves as Huna shamans and the majority uses the theoretical concepts introduced by Serge K. King. On the other hand, the 4 mainly used methods were reduced to only 1 key method which is actually practiced: Dream Weaving / Shamanic Journey. Using this method, a Shaman mentally accompanies a client on his imaginative journey – this consists of mental images that appear with closed eyes when feeling into / thinking about the problem a client has. The client then manipulates these images to solve the imaginated problems – this manipulation then should have also an affect in real life.

Surely, the coverage of the answers is limited in regard to the research design. Accordingly, based on the following critics, a framework for a consecutive research design is sketched.

One point of criticism is that only a small amount of German experts could be identified and not even all of them were available for interviews. Thus, future research should include English speaking experts as well or just focus on the use of the method together with «subjects». Those who were interviewed only reported memorized cases and did not provide any sort of medical records, protocols or session transcripts. That's why the research design needs to be arranged close to a clinical research design. The examples discussed with the experts did not show any long term efficiency and effectiveness. Thus,

Tab. 7: Coding protocol in regard to the methods used

Code	Definition	Unique counts p. person
Method: Shamanic Journey / Dream Weaving	Guided Single-Method: Eyes are closed. Sometimes drums are played. The client is mentally guided into his inner garden (a day-dream). Then whatever images appear, the client works actively with them (climbing walls if necessary, watering flowers, etc.). When no further images appear, the client is mentally guided to his inner garden and then back to the real world. Eyes are opened.	5
Method: Instant Healing / Dynamind	Guided Single-Method: A complex / illness is named and evaluated on a scale from 0 (min) to 10 (max). Then hands are connected so that all fingertips of one hand touch the fingertips of the other. The complex is named aloud and it is added «It stops» / «I change it». Then the following points are tapped with the fingers 7 times: the center of your chest; the outer area between the thumb and index finger of both hands; the bone at the base of your neck.	3
Method: Piko Piko	This is a breathing technique used mostly prior to the shamanic journey or after Dynamind. The client is focusing on the parting when inhaling, the belly button when exhaling and then pelvic floor when inhaling, repeating this in a cycle.	3
Method: Ho'o pono pono	Guided Group-Method: After a short prayer a problem is explained and each participating group member is invited to introduce his or her personal interpretation/perspective. After a period of silence reflecting illnesses produced, each group member needs to name his own fault, his compunction and forgive others failures.	1

future research needs to take the long term perspective into account.

In regard to the results there is another point of criticism. On the one hand, the coding has only been done by one scientist and it has not been cross-checked so that inter-rater reliability could be measured with Brennan and Prediger's Kappa. Thus, the results can only be trend-setting focusing future research on the quantitative measurement of effectiveness and efficiency of Huna methods. On the other hand, the study only identifies practicing Huna shamans and their methods used but not the efficiency and effectiveness of those methods.

Additionally, all methods introduced in the study are not common or familiar with other known methods in economics, organizational, or management science. Due to the fact, that only one method was used by more than 50% of the experts with an argued success, this is the only method that should be focused on in future studies measuring a direct and positive effect on group or individual performance in the job.

Interestingly, this «fairly new» method of Dream Weaving seems to be well known in psychotherapy with linkages to spirituality: Based on Freud's theoretical assumptions (Freud, 2000) Hans-Carl Leuner introduced his method of day-dreaming or Guided Affective Imaginary, in short GAI (Leuner, 1955, 1969). In his extensive empirical research he developed a number of fixed image triggers that clients were asked to respond to – e.g. landscape, mountain, forest, or sea (Leuner, 1970, 1980). By guiding his clients through the process of their imagination (regarding the landscape, for example), the therapist is able to collect significant information about the clients' mood and inherent psychological problems. Until today, the method of GAI is analyzed from the perspective of psychotherapy in general (von Wietersheim et al., 2003; Salvisberg et al., 2000), but also pertaining different psychological problems, i.e. bulimia (Esplen et al., 1998). Not astonishingly, the method of GAI has already been linked to spirituality. Due to its underlying fundamentals of self-search, self-experience, and imagination as (a kind of) vision, GAI is perceived as a method of «sense-making», that is finding plausible meanings on the ground of analysis and interpretation of mental images (Einig, 2005; Lichtsteiner, 2005). It has even been discussed in terms of a transpersonal or spiritual therapy (Roth, 1994).

But the main distinction is that Leuner maintains a fixed problem-image causation model, where the client's imagination is triggered, and the therapist has the power to interpret. Instead, the method of Dream Weaving is a free imaginative method, during which the client is asked to manipulate / interact with the image in order to solve the problems, a guided affective image rearrangement. Thus, future research - especially in the field of management or organizational science - must then link its empirical research design to clinical psychology. Three different groups of test candidates need to be used: a) Placebo, b) GAI, c) Dream Weaving. All groups must then deal with problems in regard to the work environment, the current job. A research team of at least one management scientist as well as one psychologist should collect data during the process of GAI / Dream Weaving using session protocols as suggested by Leuner, and, additionally, collect data about the usage of the method as well as the short term success orienting at clinical research questionnaires. If possible, a long term study should be conducted also orientating towards clinical research.

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