LEADERSHIP AND LOVE
The heart of the future of work

Helena Clayton
In our current and future workplaces, what part does love play in leadership? If love was at the heart of our leadership, what might be possible in our organisations? Should love be a core leadership competence? And what might ‘leading from love’ mean in practice?

This short research report summarises the key findings from a piece of research which represents the first phase of a longer inquiry over the next two years. Alongside the data, I explore several key themes as a form of thinking out loud about the relationship between leadership and love in the context of developing a fully human workplace.
When I started to talk about being interested in exploring love in leadership I noticed a curious response. Instead of ‘great idea’, generally, people said “you don’t mean love, though do you? You mean compassion or empathy.” Erm, no I don’t, I said, ‘I mean love’. “Well, it’s about engagement, I guess”, they said. No, I guess it’s about love, I replied. I sensed nervousness. Was that their own lack of ease with explicitly using the term love? Did it say something about their own relationship with love? Or maybe they didn’t want me to embarrass myself somehow with a topic that was a bit edgy. Perhaps the topic was taboo, in some way. Whether looking at this through a US radical feminist lens (Hook 2000) or through the lens of public policy development in the UK (Unwin 2019) it seems that we don’t talk much about love in our culture so maybe it was simply a lack of familiarity. After all, it was only in the 1950’s, with the development of Human Relations Theory that hopes, fears, motivations, anxieties, aspirations all fell into the domain of management and our inner worlds had a legitimate and named place in our work.

But these responses got me even more interested in the word and our reactions to it - and more committed to exploring it for the future of work.

As a consultant and coach, working in leadership and organisational development in a range of organisations, it’s my responsibility to do my own personal development. I like to go deep. And, no matter where I have been – Findhorn Foundation, Hoffman Process, Celebration of Being workshops or shadow work training – we came back to the same theme, time and time again. That if we bring more love to a situation – any situation no matter how difficult or painful – it makes a huge difference. It really helps and heals. I kept seeing that at the heart of all spiritual traditions there was love; in fact, our spiritual traditions tell us that we ARE love.

I was also coming to see that, while some organisations are building extraordinary communities with purpose and passion and humanity at their heart, even more are becoming less human, less connected. Even more we’re asking people to leave parts of themselves at the door. Even more we are driving for efficiencies at the expense of our humanity. For example, the organisation I worked for whose culture was described as savage and brutal; the company whose policy allows no compassionate leave for the death of a sister, only a parent; the engineering firm that looks after their machines more than they do their people; and the myriad examples of managers and leaders who treat their teams as if they were ‘bad robots’ and not fully human. We hear about these practices at some of our major retailers or in the gig economy which have been described as the new satanic mills of our generation (Lyons 2019, Bloodworth 2019). Corporate austerity policies ask us to do more with less and we pay a high price in levels of stress, mental health and wellbeing. In the search for ever greater rationality, efficiency, productivity and competitive advantage we squeeze out our humanity.

Kahane (2010) says that organisations have become overly focused on (what he calls) power, which is a drive for realisation that can produce furiously commercial and competitive growth and creativity. That drive is vitally important, for sure. But not, I would argue, if it is at the expense of emotion, our full humanity and our hearts. Not if the industry ‘speed-ups’ which create emotional estrangement (Hochschild 1985) risk us becoming disconnected from ourselves and from other people and cauterised from our feelings. Yet, it seems that the way we are working today has created a tacit pact to have little space for emotional connection, which is something we seem willing to sacrifice in order to get the job done (hooks 2000).

As a coach and through running leadership development programmes across all sectors, I see up close and personal the price people are paying for this way of working. Anxiety and depression, numbing out, stress and burnout, people shut down and cut off from their feelings, anger and withdrawal … and the physical symptoms that go along with those. Their stuff becomes my stuff for a short while. And it’s not good. I don’t want that for my clients. For anyone. No one deserves to pay such a high price for organisational efficiency.

Is this the future of work? If so, that’s not ok for me and I imagine not for you either and nor, it seems, for my research respondents. So I’m deeply interested in seeing what we need to do to make organisations places of ‘psychological safety’ (Edmondson 2019), places where we’re able to show and employ all of who we are without fear of negative consequence; to design and shape organisations that do good business and are future fit and also safe and welcoming places for those who work in them; to counteract the unthinking un-humanness that goes on and prevent the creeping culture of fear that I experience in so many of our workplaces. But I also want to know what might be possible — ambitiously, optimistically — for ourselves and our organisations if we could bring more love into our workplaces. I want a future of work where we lead our organisations with more love in our hearts and in our actions.

This is the first part of my ongoing inquiry into that question - what place should love have in our organisations - exploring how what I learn and experience so powerfully in my personal development can be applied to leadership and the way we lead our organisations and how the daily practice of love might help with the problems that confront us at work. The research was conducted over the autumn of 2018 and took the form of an online survey based on in depth interviews with senior leaders in a range of organisations to ‘map the field’.

How it began

When I started to talk about being interested in exploring love in leadership I noticed a curious response. Instead of ‘great idea’, generally, people said “you don’t mean love, though do you? You mean compassion or empathy.” Erm, no I don’t, I said, ‘I mean love’. “Well, it’s about engagement, I guess”, they said. No, I guess it’s about love, I replied. I sensed nervousness. Was that their own lack of ease with explicitly using the term love? Did it say something about their own relationship with love? Or maybe they didn’t want me to embarrass myself somehow with a topic that was a bit edgy. Perhaps the topic was taboo, in some way. Whether looking at this through a US radical feminist lens (Hook 2000) or through the lens of public policy development in the UK (Unwin 2019) it seems that we don’t talk much about love in our culture so maybe it was simply a lack of familiarity. After all, it was only in the 1950’s, with the development of Human Relations Theory that hopes, fears, motivations, anxieties, aspirations all fell into the domain of management and our inner worlds had a legitimate and named place in our work.

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The research data and discussion
Theme 1: Love matters

“How important is love in the workplace?”

This was my first question. And 94.4% of respondents felt that love at work was either very important (47.2%) or important (47.2%). They said:

• ‘humans work best in a loving environment – love is a core human need’
• ‘if love is important in life, why wouldn’t it also be important in the workplace’
• ‘love helps us feel safe and when we feel safe we are able to be ourselves and take risks. We can do what needs to be done rather than what we need to do to keep safe’
• ‘because we need to counter balance the Victorian work approach of making money, the focus on processes and systems and the scientific underpinning of work that requires us to be emotionless’

‘What would it be like if love were present?’ I asked, wanting to know what might be the rewards or benefits. There were four key themes:

1. The first related to Self with comments like:
   • ‘I’d shine more brightly’ and ‘be the best version of myself’
   • ‘I’d have personal joy and satisfaction’
   • ‘I’d look after myself a bit more’
   • ‘I wanted to be the best I could be’
   • ‘I felt safe’

2. The second was Others with respondents feeling strongly that our connections with other people would be deeper and stronger, more meaningful and more open. They described it as contributing to a real sense of community and belonging:
   • ‘less competitiveness with each other’
   • ‘there would be a ‘tribe’ feel to work’
   • ‘more enriching connections with others’
   • ‘more trust, more sharing, more giving’
   • ‘it engendered greater loyalty’
   • ‘it felt as if I was part of something bigger, and we focused on the collective goals’ and ‘self-interest was secondary’

3. The third theme pointed directly to Business. It was ‘the differentiator in high performance’, with:
   • ‘braver decisions’
   • ‘unusual responses to pervasive and complex challenges would emerge’
   • ‘sustainable change towards people and the environment and away from mechanistic thinking’
   • ‘the challenges we face as a human race require a connection to something deeper and real and in our hearts for new responses to emerge’

4. Finally, respondents had a feeling that it would be contagious and that we’d see our behaviours mirrored back to us with more people being role models for love – and perhaps resulting in ‘an infectious spread of affection for what we do that we call work’.
So firstly, there seems to be a clear recognition in the data that love is a core human need. As human beings we are driven by our limbic system and hard-wired for love and connection (Lewis et al, 2000). And yet, in our current work context, it seems as if we have triumphed if we have subjugated our emotions. Work has become about getting things done, creating things and changing things, about productivity and efficiency. But if it’s so clear that we need love as human beings, then we also need it at work, as my respondents see clearly. Why would that not follow? After all, we are not rational beings but emotional and messy and leadership is always about dealing with the passions and fears and longings of people.

Secondly, some of the data seems to chime with critical management thinking, as well as movements like B-Corps, that suggest that organisations are too powerful not to play a social role in our lives and demands we put purpose, sustainability and people above profit. My respondents know that our organisations can be so much more than they are if more love was present and that, even more than simply doing better business, the answers to many of the intractable social issues and even existential threats we are facing could benefit from more love.

And love appears to provide a counterbalance – good medicine and strong medicine, if you like – to stories of the inhumanity of some of our working practices. If Kahane’s (2010) definition of power seems to chime with my own experiences, then my research respondents seemed to know exactly what Kahane means by love - a drive towards unity, a deep connection with others and a focus on relationship. They seem to instinctively know the African proverb of ‘if you want to go fast, go alone. If you want to go far, go together’.

I also asked ‘have you ever been led from love?’ and many people said no, they hadn’t ever been. Of those that said yes, it was clear that it was a stand-out experience and that it felt markedly different from other work cultures, it felt ‘materially different’.

So love matters and love can make a difference. But it’s not straightforward...
**Theme 2: Love matters – but it’s problematic**

I asked ‘How comfortable are you talking about love at work?’

![Pie chart showing comfort levels of talking about love at work]

Despite the strong message that love is important in work, 30.3% said they felt either very uncomfortable (5.5%) or uncomfortable (24.7%) talking about love at work. Because, it seems:

- ‘Doing so would make me appear weak – that love is generally viewed as weakness and weakness doesn’t belong in the workplace’
- ‘I would be judged and misunderstood’
- ‘It feels flaky and unprofessional’
- ‘It’s ‘too personal and intimate’ and ‘over the line’ of what’s acceptable in the workplace’
- ‘That the ‘place for love is firmly at home and not work’

As I said in the introduction, people seemed to want to steer me away from doing a piece of research on love, per se, in the first place. And the research data appears to match those responses. I often quote the actor Steve Coogan at this point, who said in an interview... ‘my adage is that the edgiest word to use at the moment isn’t f**k, piss or shit. It’s love. That’s what really makes people’s buttocks clench’. I think that’s true.

I’m reminded of what Marshak (2006) says about what goes underground in organisations, what rarely gets spoken about. He names several things that are taboo in organisations... emotions, our fears, hidden agendas. And also aspirations – it’s somehow not acceptable to talk about our hopes and dreams, and what we long for. If it’s true of aspirations, I imagine that the same goes for love, even though it’s not expressly on Marshak’s list.

So I also asked ‘what blocks you from leading from love?’ and that included:

- ‘judging that others will be dismissive’
- ‘my need to fit in with others’
- ‘others not being comfortable’
- ‘afraid to reveal my true self’ and ‘my own insecurities’
- ‘my fear of what love demands of me’
Three key themes emerge:

**ONE**

First, fear seemed to underpin some responses and specifically, fear of being judged by others and the fear of our vulnerability.

I don’t think that the opposite of love is hate. Well, it is in one sense, for sure. But I think a more meaningful opposite is fear. I see a lot of fear in the organisations I work in and in the people I work with. Fear of not belonging or of not being liked. Fear of being found out and of getting it wrong. Fear of just being wrong. Of being judged and found wanting. Fear of someone discovering ‘what we’re really like’. That we might be seen as vulnerable and weak for expressing or demonstrating love or strong emotions. That we will be judged and thought odd and different. And more – that we will be kicked out, sidelined, ostracised, with our power, influence and currency taken away from us. Surely that’s our core fear, that we will be abandoned by our tribe. In fact, one colleague of mine I talked to recently, thought it was more than fear – he thought that many of the people he met in organisations were terrified.

It’s paralysing to be in fear – it rigidifies us and shuts down our creativity and our ability to connect and reach out, our willingness to take risks. It means we separate ourselves and pull up our drawbridges to protect ourselves. We are so full of cortisol we can’t function as a whole human being. Williamson (1996) and Kahane (2010) believe that when love is absent, fear steps in. And no good can come of that.

**TWO**

A second theme was appropriateness with a sense that work is just not the place for love. The British actor, Kenneth Williams, apparently once said ‘love is the most awful intrusion of privacy’ and yes, bringing love into the workplace can be felt as an imposition, a threat to that private space. Maybe something like: ‘how dare you want my heart when you already have 10+ hours of my head and hands every day’.

Because our private non-work sphere is getting more and more eroded – with the company FitBit recording everything we do outside of work; or going home, putting the kids to bed and then opening up the laptop on the sofa and finishing off our day’s work, and being constantly available via our technology as well as the erosion of privacy in the civil liberties debate with our major technology providers.

The demands of our private lives are often very challenging too. Maybe work is seen as a ‘relief zone’ or a refuge away from the undoubtedly difficult feelings that are called up in our private life, so we are doubly sure that we don’t want a working life that’s full of messy, human ‘emotional labour’ (Hochschild 1981), including especially the seemingly daunting requirement to bring love into it.

For many people, managing feelings has never really been on the leadership syllabus and perhaps we are fearful that we can’t do what’s now being asked of us. We didn’t sign up for that. It was never part of the deal. Changing the goalposts. Another ‘how dare you ask that of me now’.

Or maybe we can see through the myriad HR policies that purport to make our working lives feel better as the instrumental actions that they so often are ... ways to make sure we are productive and efficient, that we are doing more with less, that we are being ‘maximised’.

**THREE**

And a third theme was didn’t come directly from the research but certainly feels relevant and might give us additional clues about why love feels problematic is the experience of our early years.

We are learning more and more about the ways that early years trauma, often described as Adverse Childhood Experiences (ACE), is much more prevalent than we ever thought and that more of us adults are carrying the wounds of childhood trauma, which inevitably find ways to play out in organisations as this trauma gets retriggered in the stress of organisational change (Stuart 1996). Or, for a smaller group of people, yet who are disproportionately represented at leadership levels in many of our organisations, Boarding School Survivors (Shaverein 2015) who learned at an early age to shut down feelings - especially those feelings that require a connection with vulnerability and intimacy - as means to survive the severing of parental attachment as ‘early boarders’ as young as 8yrs. These are two examples of why it might be particularly difficult for some of us to connect with feelings of love and it becomes clear that this call for love is so much more complex that simply exhorting or encouraging people to love but also includes a compassionate understanding about what blocks love.
Theme 3: Defining love

In the research and in conversations I have as part of my ongoing inquiry, people say ‘but what do you mean by love’.

I have an odd response to that and sometimes experience the question as a form of denial or distancing, a way to make it safe and manageable, that also can feel reductive and diluting - as well as the genuine curiosity it almost certainly is too. Because I think we know exactly what love is. We know it when someone is loving towards us. And we fully recognise when we have not been loving towards someone.

And yet maybe we do need to find a definition that’s fitting for the workplace if only to immediately rule out any talk about romantic love and how that’s not what we mean in the workplace. So could it be … brotherly love, affection, good will, benevolence, selfless, unconditional, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, sacrifice, care, empathy, compassion, listening, altruism, generosity, acceptance ...

I intentionally didn’t provide a definition in this particular piece of research, preferring to build a picture from respondents. This is what emerged:

- Care was the word used most often, by a long way.
- Listening came a close second with and the ability and willingness to put aside your own stuff to really listen and give people the gift of really being heard and ‘giving people undivided attention’. This isn’t leadership as a performance art but as genuine interest in others.
- Then empathy and compassion and the ability to see something through someone else’s eyes and experiences. Even ‘hyper empathy’, for one respondent.
- There was a cluster of words or phrases that equated to really seeing and accepting people for who they are, warts and all, no matter what. No matter what.
- And finally, setting high standards - holding ‘yourself accountable first’ and also holding high expectations of others …having the courage to hold them to that, and having the difficult conversations when necessary. This is the part of love that says no, holds boundaries and is clear, direct and challenging.

I think it’s all of those. And so, while also having a strong sense that love is also something more - something ‘other’, something mysterious, something that we can’t deconstruct in order to understand - I have a current working definition which allows us to make a meaningful connection between love and our organisational life, which is love as ‘radical acceptance’.

Acceptance because it comes through as such a powerful theme in the literature and research no matter where we look and maybe is best encapsulated in Carl Rogers’ (1967) Unconditional Positive Regard as the clearest summary. How, in our organisations can we accept everything someone is and not reject it, or them? How, as in the world of improvisation, can we treat everything as if it’s an offer and find a way to say ‘yes, and’ instead of ‘yes, but’ (Johnstone 1988). How can we create the conditions in our teams and beyond to make everything welcome?

But it’s more than that for me. It’s also radical. The root of radical come from root/origin and there is something so core and fundamental about our need for love that we cannot ignore it in our working relationships and in the world more widely. Radical also means extreme and it seems to me that love demands that we really put ourselves out, dig deep, and sacrifice something. We have to overcome something in ourselves, and we need to be brave in order to love those who are not like us, who are not our family, who we disagree with, or who may have hurt us or who we have been randomly assigned to work with. Radical implies that we need to do something exponentially different in our organisations right now if we are to lead and support them well into the future. Radical demands institutional change and this allows us to consider love as a form of power and as political and use it in service of revolutionary change. After all, as hooks (2004) points out, all great movements for social justice have strongly emphasised a love ethic and so love needs to be part of the necessary change that’s needed now both for organisations and society. Radical lays down an invitation for us to be bold and take risks. Love is bold and risky and revolutionary - which is exactly what’s needed for the human future of our work. Tough times call for radical approaches.

So, from this short survey, it seems that the desire for love is strong and the rewards of leading from love are clearly there, for both people and organisations. The research showed those rewards were really worth striving for and it indicates that love could be at the heart of unlocking them. And yet it’s clearly problematic, takes conscious choice and involves risk as well as reward.
I’m a practitioner at heart. I want to make what I do useful for people managing and leading. So what can we do? What steps can each of us take, starting now?

My suggestions are based on two assumptions. First that love is a choice. Love isn’t something that suddenly strikes us but is ‘a choice that we make over and over again, intentionally creating a loving disposition towards another person’ (Kaur 2018). It’s a decision, a judgement, a promise – love is exclusively an act of will and commitment. Indeed, the therapist Erich Fromm (1957) says that to love our own flesh and blood is no achievement at all, but to find a way to love others – that’s what matters and that’s what love is.

The second is that while we all have a responsibility to love others as part of our work, leaders have a particular responsibility. While no one can control what outside forces shape our organisations, we can certainly shape the response, the culture and the climate within and a leader has a disproportionate impact on those things. In a world that can feel unfamiliar and unsafe, we need to create Wheatley’s (2017) ‘islands of sanity’ which are ‘places of possibility and sanctuary’. As things become increasingly technical and algorithmic, leaders need to provide a counterbalancing culture that is deeply human and androthmic (Leonhard 2016) where our core human essences are nurtured and attended to. And there is nothing more deeply human than a climate where love is present.

So my invitation is that we each:

• Begin our own personal inquiry into our relationship with love. Maybe we take a ‘depth’ look at love – through journaling or reflection: where did we first experience love; how does it show up in our life now; who taught me most about love; when do I connect most to a feeling of love? Maybe we keep a diary – like a gratitude practice – and at the end of each day jot down three things we did that were loving. Whatever works. But the point here is that we make a conscious choice to be interested in it for ourselves. Love is an inside job, after all.

• Start a leadership inquiry: How much of your time is spent managing efficiencies, tasks and productivity? And how much is working with the human, feeling and caring aspects of your leadership? In each exchange you have with the people who report to you and who you work alongside, ask yourself: is what I just did or said loving? Could it have been more loving? Be honest. Really honest. You know.

• And go wider - look around your organisation. What is about how the work is organised, about the policies and procedures and about how people are treated that is loving? And what do you see is unloving?

• Start talking about love and bring it out of the shadow. In a recent blog, the activist George Monbiot (2018) says that if something matters to us then ‘we need to get embarrassing about [it] and overcome our own reticence …and risk upsetting people’. He says ‘we have a duty to break the awkward silence and talk about the subject other people want to avoid’. I’m with him. I want an organisational world where we can talk about love as freely as we do performance management. So, go on, stir the pot a little. Start a conversation or invite someone out for coffee and explore ‘to what extent should love be at the heart of the way we lead today?’ Or ‘what do you think about the idea of there being more love in our workplace’. Bring it up at your next team meeting, maybe using my research questions as your starting point.

• Experiment with acts of love. You choose - whatever feels loving to you. It might be small or mighty. And in any domain of your life. The only requirement is that it’s a behaviour and therefore could be evidenced in some way. Yes, love is a mindset and an inside job. But love is primarily a verb and it requires that we act. What might you be willing to experiment with doing – and what might you learn about leading from love in the process?

Challenging times call for bold actions. Love is bold. Are we willing to take the risk to love? Are we willing to love in order to make our workplaces healthy? Because if we want the future of work to be human, it’s in our hands.
This piece of research represents the first brushstrokes of a much bigger painting. It is a foundational piece for more research, writing, talks and workshops. Over the next year or so, I’ll be further developing:

1. A definition of love

I want to offer us different ways of understanding love. Ways that can be useful for us as we lead our organisations, ourselves and our communities. Ways that move us on from the traditional Greek and biblical ways of understanding love, move us beyond romantic love and beyond empathy, compassion and kindness. A way of knowing love as something useful and pragmatic to get us through the tough times ahead of us; something that can stand toe-to-toe with the division and the dysfunction that we may face; something that we can name and call upon openly to support us even when we are not religious; something that we can all feel comfortable talking about explicitly and not find toe-curling.

I intentionally avoided offering a definition of love in this research, preferring to hear what it means from the ground up. I’m going to continue with this approach for the time being, while I explore a range of perspectives from fields as wide as Buddhism and environmentalism, radical feminism and religion, aikido and biology. And currently I’m exploring the notion of love as verb where we’re required to act and not only feel; love as rage; love as a choice and an internal act of intention; love as a sacrifice; love as moments of biological ‘positivity resonance’ and love as the most bold and also most deeply human way we have of engaging with the world.

2. Further research

My next piece of primary research - with leaders and others - will be interview-based and will ask four questions:

• What do you understand as/mean by love?
• What enables you to connect to that love?
• What blocks you?
• What does love look like in practice – can you give me an example of love from your own life?

I’ll also be doing a series of case studies with leaders in organisations that seem as if they might have love at their core. I’ll be developing an understanding of what makes their organisational and leadership practices ones that cultivate and create the conditions for love, and what difference that makes to performance and culture.

3. Workshops and Events

As part of my ongoing research, I will regularly run workshops and talks exploring these and related topics. These combine research findings, rich and connected conversations with peers and other interested parties, experiential activities to help us feel our way into the subject as well as think our way into it and practical things to explore, apply and take away. Some workshops will also take the form of action-research projects with a small number of organisations interested in deepening their understanding of love for their workplace.

4. A set of practical ways that we can cultivate more love

I am practitioner. Which means that much of this work is building towards a set of practices that we can actively use and develop in our own lives and working lives, and in the way that we lead and manage our organisations. A ‘field guide’, if you like, from which we can select the practices of love that best serve us in creating cultures that are regenerative and whole. My focus is primarily organisations because leadership and organizational development is my work. But I also see the application of this as much wider.

Love is at our core, we are hardwired for love and I am taking a stand for us getting to know it much better.

You can keep in touch about these development by subscribing to my Leading From Love Newsletter or following my posts on LinkedIn or Twitter.
Appendix: Research Survey

The research was conducted over the autumn of 2018 and took the form of an online survey. Based on 6 in depth interviews with senior leaders in a range of organisations to ‘map the field’, I asked the following questions:

- How comfortable do you feel talking about love at work? And why do you say that?
- How important is love in the workplace? And why do you say that?
- In your opinion, what leadership behaviours demonstrate love?
- Have you ever worked anywhere where the leaders ‘led from love?’ How did this feel?
- What enables you to lead from love? And if you did more often, what would be the outcome?
- What blocks you from leading from love at work?

There were 75 respondents:
- 15% Board Director and 42% Director or senior Manager
- 37% from organisations employing over 5,000 people
- 40% from the private sector and 23% public sector
Johnstone, K (1981) Impro, Eyre Methuen
Leonhard, G (2016) Technology vs Humanity, Fast Future
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Helena Clayton is a leadership and organisational development consultant, and a coach, with over 25 years of experience across all UK sectors.

She designs and runs innovative leadership development programmes that make a real difference for participants and their organisations. She is a coach, thinking partner and critical friend for leaders. She works with senior teams to help them work more effectively and have the conversations they don’t normally have. And is, of course, researching love, especially as it relates to leadership.
Roffey Park is committed to improving the world of work through research and education in the fields of leadership and organisational development. The research competition helps achieve that objective by providing an opportunity for practitioners and academics working in leadership and organisational development to share their research and ideas with peers and all those with an interest in improving working lives. The competition is made possible through the Val Hammond Fund. Val, formerly Roffey Park’s Chair and Chief Executive, is a keen supporter of Roffey Park’s proud tradition as a charitable research institute and is still deeply engaged in Roffey Park’s research work through her participation in Roffey Park’s research advisory group.