

Organizational Storytelling Is the Best Way to Enhancement A Leader's Self-Compassion

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ABSTRACT

This study focused on knowing the relationship between organizational storytelling that includes (organizational values and norms, building trust and organizational commitment, discarding the old and organizational change, and generating organizational feelings), and the leader's compassion with himself that includes (self-kindness, alertness, common human qualities, autonomy, isolation, and excessive self-identification), in theory through extrapolation and analysis of the most important cognitive ideas of previous studies.

Key words: Organizational Storytelling and Leader's Self-Compassion.

Introduction

The topic of self-compassion has received much research attention since 2003, the year in which it was first introduced by Neff (2003). Researchers have begun to study self-compassion as an adaptive form of self-attachment (Hayes et al., 2016). Self-compassion in organizations is defined as how an individual can possess the ability to provide support for oneself and others. Therefore, it plays a vital role within the organizational climate through concern for the pain of individuals at work and the desire to share sympathetic practices with others in the hope of reducing the feeling of severe pain and eliminating it. Scholars have agreed that self-compassion is an integrative process that includes both the mental and behavioral context, which includes empathy, awareness of the suffering of others, and the provision of care within a symbolic and behavioral approach (Aboul-Ela 2017).

Therefore, self-compassion is a healthy way. To communicate with personal suffering in a way that provides a sense of security, support and unconditional self-worth. In this perspective, the self-compassionate state of mind enables any individual to be kinder, more supportive, and less self-defeating (Tóth-Király & Neff, 2020). Here it must be noted that all individuals face life's challenges and that self-compassion during adversity is a natural part of the human experience. It may provide tools and techniques to develop self-kindness rather than self-criticism, connect with others instead of feeling isolated,

and develop a higher awareness that allows for self-identification of thoughts and feelings without harsh judgment. Therefore, many individuals may benefit from adopting a self-compassion approach to meet life's inevitable challenges (Super, 2019). Consequently, developing self-compassion can ultimately lead to a better ability for individuals and leaders to cope with and thrive in stressful and challenging work environments, which will ultimately lead to enhanced individual and organizational performance.

Accordingly, self-compassion must be recognized and understood as an essential part of human resource development (Lefebvre et al., 2020). Previous studies have shown that individuals with self-compassion are more likely to exhibit higher job performance, by increasing self-creativity and promoting a positive work-related identity (Ko & Choi, 2019). Therefore, understanding self-compassion and its impact on personal well-being and behaviors that focus on the other can be a catalyst for implementing self-compassion training to improve the general well-being of both individuals and leaders within organizations. Likewise, development programs that include discovering personal strengths and developing those strengths that leaders bring with them to the workplace can drastically enhance the quality of driving. The increase in the quality of leadership or the prosperity of individuals and the ultimate benefit of organizations, may bring more positive emotions, more participation, better relationships, more meaning in life, more positive achievement,

more service to society, and more social responsibility of organizations (Horton, 2017).

In this regard, contemporary research and studies have revealed that leaders can tell their own stories to convey important messages to others. Effective use of this narrative form may necessitate that executives do something that many will initially find uncomfortable and counter-intuitive when talking about their past failures. However, self-disclosure through storytelling is an effective way to engage and inspire others. As a respected leader, telling a story that reveals failure using a sense of humor based on self-confidence can have the effect of building confidence, encouraging openness to others, stimulating dialogue about what could have been done differently, and opening the way for them to share their similar stories (Denning, 2005). Stories can generate commitment to values through the interpretation of events for individuals who become members of it by virtue of narration after the occurrence of actual events, such as strategic decisions, on which the story is based, and effective storytelling is important to ensure credibility, whether with individuals inside or outside the organization. In addition, reliable storytelling is critical to inspiring confidence in leaders, engaging and exciting individuals, motivating them to work, and securing the funds and resources needed to accomplish it (Brady et al., 2013).

Understanding the organization's stories may also be crucial to understanding the organization itself. In recent years, there has been an increasing interest in implementing organizational culture and organizational symbolism used as an alternative or in conjunction with the organizational structure and strategic management of organizations, and many researchers have focused their attention on stories and storytelling, and went so far as to say that stories are not a symptom of culture. Rather, culture is a symptom of storytelling, as it is a symbolic reflection of organizations' beliefs, values, and ideologies. (O'Neill, 2016).

Literature Review

Concept of Organizational Storytelling

Since Belovsky's basic study (1990), the power of storytelling has received widespread attention in sociology, psychology, management and marketing specifically, while management researchers have examined the effects of storytelling in managing organizational change, enabling knowledge transfer, improving leadership skills, and promoting entrepreneurship efforts. Also, storytelling is a tool that organizations can use to inform current and potential clients of what is going on around the organizations (Akğün et al., 2015).

Stories are a powerful mechanism by which to describe and change organizational culture. Stories can be used to promote a certain point of view - sometimes referred to as the "dominant" narrative. Such stories tend to show a one-dimensional, individual approach to the issue at hand (for example, a management perspective related to a set of organizational changes). Stories can also be used to reinforce basic cultural ideals. The stories represent attempts to plan and control subsequent organizational changes, although some have questioned the managerial capabilities to direct such change. Since all members of the organization, including the top management, have their own explanations for the emerging changes. Often these interpretations appear in the form of stories and provide listeners with new ideas and strategies for dealing with uncertainties. Some members of the organization even seek to collect diverse sets of stories, from which leaders can benefit to press for change (Briody et al., 2012).

Stories are a fundamental way in which we understand the world, and by understanding organizations' stories, we can claim a partial understanding of the reasons behind visual behavior." As such, sharing stories, rather than just routine, allows participants to develop a new "group story" in which they can become a social education system. Hence, stories are an important part of organizational learning, and balancing the past, present, and future through storytelling is an essential skill for strategic leaders who hope to promote them. Procedures and rules capture only a limited part of explicit knowledge. They do not

capture the tacit knowledge or the emotional component of knowledge. The importance of systems and processes lies in the creation, narration and retelling of stories by strategic leaders (Boal & Schultz, 2007). In the same context, stories are a series of events, whether they are derived from real (non-fictional) events or unreal (fictional) events. Our lives are shaped by our own or others' experiences and so everyone has a story they seek to share. Different individuals use stories to understand the world and what is happening in their lives, both as individuals and as parts of a group. A story is a journey that will move the listener, and when the listener decides to pursue the journey, he often feels something, which leads to persuasion or even action with its content. Additionally, storytelling is used in advertisements or campaigns as the brand produces stories that develop in society or vice versa, so storytelling is now used widely in organizations. In recent years, storytelling in the organization has become an important and influential tool in the various communication strategies used to achieve organizational goals, hence storytelling becomes a clear and unforgettable tool for conveying organizational history, values and visions (Gustomo et al., 2019).

Dimensions of Organizational Storytelling

After the researchers examined a set of previous studies, it was found to him that the first study that identified the dimensions of the organizational storytelling variable was the Sole & Wilson (2002) study, and after that researchers used it several studies, for example Khmour et al. (2020) to measure this variable, as follows:

1. Organizational Norms & Values: The culture of the organization is a critical factor when the organization needs to promote or pursue its goals and objectives. The core value within an organization's culture can guide working individuals to achieve more. Hence, it can be said that the effectiveness of the organization may be influenced by the organizational culture. Culture is usually brought into practice in terms of how management manages planning, organizing, monitoring and evaluation. A strong organization culture will enable individuals to easily understand the goals of the organization. The

culture of the organization is a vital basis in developing and maintaining commitment. The more working individuals feel they fit into the culture, the more they will work to achieve organizational goals and thus increase commitment (Adam et al., 2020).

Organizational storytelling provides assistance in the socialization process of new organizational members. Understanding the organization's stories is crucial to understanding the organization itself. In recent years, there has been an increasing interest in implementing organizational culture and organizational symbolism used as an alternative or in tandem with the organizational structure in the strategic management of organizations. Much of this attention has focused on stories and storytelling because they are a symbolic reflection of organizations' beliefs, values, and ideologies. (O'Neill, 2016).

2. Building Trust & Commitment: Stories serve different purposes within the organization. They may convey organizational values and generate group bonding. It also appears that stories enable the sharing of experiences through narration that builds trust to impart tacit knowledge and generate emotional connections. That the movement of knowledge within the organization requires high trust among the members of the organization to be shared, and thus stories appear as a catalyst to promote the movement of knowledge (or knowledge exchange) within the organization (Dalkir & Wiseman, 2004). Telling reliable stories is also crucial to inspiring trust. In leaders, engaging and arousing individuals, motivating action, securing funds and resources (Brady et al., 2013), it also provides a means for expressing organizational experience, affirming shared meaning and developing, sharpening or renewing a sense of purpose while enhancing the values involved in creating a vision and strategy and implementing plans and decisions (Brady et al., 2013).

3. Facilitating Unlearning & Change: Facilitating Unlearning & Change That the old organizational procedures, methods, methods and tools are discarded through organizational learning that contributes to the value creation process and enhances the organization's ability to

create new ideas and methods to meet the needs of customers. It also helps in refining and deepening existing knowledge, in renewing its stocks and improving how they are used, which leads to expanding or enriching value creation, as well as building and developing new services for customers. That is, organizational learning is a process that enables the improvement and development of existing services and the creation of new services (Lenart-Gansiniec & Sułkowski, 2020).

4. Generating Emotional Connection: Stories can generate an emotional connection in the workplace, and these ties make a healthy team culture in organizations Gomez-Barris (2017) says that the application of storytelling can have many benefits in the success of organizational communication between members of the organization. Scientists say that a storytelling app can elicit emotional reactions by the recipient through sympathy with the character of the story or through the content of the story. The happy ending of the story and the positive emotions resulting from it can increase the likelihood of showing similar behavior in the future. Moreover, the storytelling approach to communication can be applied to mobilize members and elicit a political response. By storytelling, organizations can benefit from the many beneficial effects of their communication efforts (Fidrich, 2020).

Concept of Self- Compassion

Within the intellectual content of positive psychology, self-compassion is a relatively recent concept, and it is described as the ability to take care of oneself in difficult life circumstances, endure painful feelings, and feel connected to others in moments of suffering (Bratt & Fagerström, 2020: 642) that is, it does not just stop. Being affected by the suffering of others and wanting to help them. To be truly sympathetic to others, a person must first have the ability to develop self-compassion, and as such it is just as necessary as compassion for others (Nelson et al., 2018). In addition, one of the traits that is often included in the field of positive psychology is empathy, which reflects interest and affection towards others, but also the ability to express the same concern for oneself, and it represents the

ability to treat oneself kindly and acknowledge humanity. The commonality of the individual, and self-awareness when thinking about the negative aspects that may be around him.

A realistic understanding of the individual's deficiencies, which is represented as an active view directed towards emotional regulation (Hall et al., 2013). That is, self-compassion is no less important than sympathy for others, and self-compassion is understood as, sympathy directed towards the inside, in relation to the soul as an object of care and anxiety when confronting suffering in an experience (Super, 2019). Therefore, self-compassion represents the absence of negative self-criticism, that is, it is a process in which individuals have the intention and drive to adopt and implement a compassionate mindset for themselves. For example, self-compassion entails accepting personal shortcomings rather than negatively criticizing them; With a waking awareness of emotionally distressing thoughts, emotions and experiences; It actively adopts a warm and supportive response to these experiences rather than judging oneself harshly as a result of negative events. In addition, it entails acknowledging that failure is something that everyone experiences instead of feeling isolated due to those experiences that are not good, either within the social or organizational environment (Cleare et al., 2019).

That self-compassion is a form of compassion that is directed towards the self, and includes kindness with oneself in difficult times, and a commitment to alleviate self-suffering. Several recent studies have indicated that strong self-compassion may reduce the risk of psychological problems (Kotera et al., 2020). Within this context, Neff & Pommier (2013) defined self-compassion as a concept consisting of three main components: kindness versus harsh autonomy and guilt, shared humanity versus feelings of isolation, and alertness versus an over-identification with thoughts and emotions. Agonizing. These components combine and mutually interact to create a self-compassionate frame of mind. Self-compassion can extend when suffering occurs without any error on the part of the individual and when the external circumstances of life are painful or difficult to bear. It is evident from the foregoing that self-

compassion is an important concept in regulating feelings and has received increasing attention in preventing many psychological problems, and it is defined as a self-organizing strategy in order to deal with suffering by recognizing uncomfortable feelings with self-kindness, and forging links between Personal experiences, the experiences of others, and the accompaniment of pain with clear alertness rather than self-criticism, isolation or over-recognition of pain can enhance mental health and individual well-being (Zhang et al., 2019).

Dimensions of a Leader's Self- Compassion

Building self-compassion has received a lot of attention over the past several years. Research results have shown that self-compassion is positively linked to the psychological well-being of different individuals, and is linked to psychological strengths such as happiness, optimism, and life satisfaction, as well as increased motivation, healthy and positive behaviors, and flexible adaptation, although levels of self-compassion differ in different cultures. However, self-compassion appears to equally predict well-being across cultures (Yarnell et al., 2019). In the context of determining the dimensions of the leadership's self-sympathy variable, and in light of the researcher's briefing of the research interested in this content, it became clear to him that, (Neff, 2007; Akin, 2009) and later (Yarnell et al., 2019) has agreed that there are six dimensions within a special scale presented by Neff (2003), to measure the self-compassion variable, which are as follows:

1. Self-Kindness: That self-kindness requires the individual to be understanding, warm and supportive of the self. Instead of judging oneself harshly for personal shortcomings, the self is granted kindness and unconditional acceptance. It also implies calming the soul and comforting oneself in times of suffering (Yarnell et al., 2019). It also means stopping ongoing negative self-judgment, while it requires understanding one's weaknesses and failures rather than condemning them. That self-kindness creates brain activity associated with positive emotions. And compassion; it allows the individual to feel safe, to be able to "respond to a painful experience", so

that he or she can operate from a better place (Holroyd, 2015).

2. Mindfulness: Mindfulness refers to taking a balanced viewpoint and not characterized by harsh judgment about one's mistakes or painful feelings. This realization differs from traditional methods. Mindfulness, in the context of self-compassion, focuses exclusively on negative experiences. There are many ways of defining mindfulness, but the most popular one focuses on consciousness focused on the present moment and not judging emerging thoughts, emotions or events since self-compassion describes a friendly, non-judgmental attitude toward the self, et al. (Dreisoerner, 2020). Mindfulness is allowing one to accept the most stressful and painful emotions in life without turning away from them. Mindfulness is a state of balanced awareness in which an individual's feelings and thoughts are observed without avoiding them or trying to change them without exaggeration and prejudice. When individuals accept and tolerate their distress and pain, and when they are kind and gentle to themselves, they avoid suppressing their emotions and thoughts. Thus, when they realize that distress and pain is something that all humans experience, they do not fall into the trap of over defining. Therefore, self-compassion works as an adaptive strategy to regulate emotions by reducing negative emotions but creating more positive emotions from kindness and relationship (Akin, 2009).

3. Common Humanity: The second dimension of a leader's self-sympathy is to view the individual's happy or painful experiences as not personal, but rather like all human beings. A sense of common human qualities involves acknowledging that all human beings are imperfect

They fail and make mistakes. With this kind of awareness, the individual views these experiences as part of the larger human experience rather than feeling isolated and alienated from society and critically criticizing the self because of the experiences of failure and suffering. This awareness also confirms the individual's attachment to all human beings in one way or another (Akin 2009). That is, the common human qualities include recognition of our common human experience, the recognition that all human

beings are not perfect and make mistakes, and that different individuals face challenges in their lives (Yarnell et al., 2019).

4. Self-Judgment: Autonomy is a harsh coping strategy that is perceived as a critical relationship with the self. It includes attribution of self-errors and unsuccessful life experiences, recognizing negative emotions when facing failure and distancing themselves from the pain story. Indeed, self-criticism is often strongly associated when faced with perceived setbacks or shortcomings, or when certain undesirable characteristics are perceived, with a decrease in psychological function, higher levels of negative moods and accompanying psychological symptoms (Ferreira et al., 2016). Reizer (2019) defines autonomy as extreme blame and self-judgment for not being good enough or for overcoming life's difficulties in vain. On the other hand, autonomy may involve acting toward the self with hostility, belittling and criticism. Combinations such as self-contempt, self-criticism, or self-attack have been used by other authors as children of the definition of self-judgment or even as synonyms in which individuals who judge themselves tend to reject not only their emotions, thoughts, and actions, but also their overall self-worth. Consequently, autonomy leads to procrastination, rumination, and less progress overall (Dreisoerner. 2020).

5. Isolation: The feeling that emotional pain, mistakes, or failure is inherent only in the self and is a threat to the individual's sense of belonging. Perceived isolation may lead individuals to hide their true identity and pretend they have different feelings because they fear rejection and more isolation. Displaying incorrect feelings is an emotional representation, which can lead to stress and burnout (Dreisoerner et al., 2020). Isolation often occurs when individuals withdraw from others because of their suffering resulting from inner pain, shame, inadequacy, or failure. This self-imposed isolation exacerbates the experience. In contrast to feelings of isolation, shared human traits invite the individual to accept the limitations and sufferings of the individual for experiences that are not unique to the individual but are a condition common to all of humanity (Regan, 2017).

6. Over-identified: The negative pole of mindfulness is over definition. Individuals focus exclusively on their happiness and indulge in rumination. Rumination assumes a constant focus on problems and their associated negative emotions, causes and consequences. Multiple studies have identified a ruminative response to problems as an indicator of anxiety and depression. Excessive identification of individuals shows them as paranoid but refines their situation to the point where nothing else matters, and self-compassion means the exact opposite. Individuals retain their waking consciousness without over-identifying it. Of note, some authors have described avoidance as an opposite pole of wakefulness. Avoidance means suppressing emotions so that they remain outside the conscious awareness. It includes strategies such as denial, distraction, and drugging as an attempt to evade emotional pain. However, in the context of self-compassion, lack of alertness only indicates an over definition, whereas avoidance is not part of it (Dreisoerner et al., 2020).

Conclusions

A leader's self-compassion results in greater perseverance. When he must solve problems, make ethical choices, and confront personal and organizational weaknesses, this can help him make wise decisions about difficult choices. Self-compassion enables the leader to acquire the ability to withstand, adapt and resist various problems and crises, in which he may have previously failed or committed a big mistake. Since it comes as part of avoiding the state of feeling that it is the only one who makes such mistakes, and accepting the idea that making mistakes is an essential part of human nature, so instead of delving into self-flagellation, a state of compassion should arise with it. In this context, leadership has emerged as an important axis for achieving the leader's compassion for himself.

Here, the need to adopt an organizational storytelling approach appears as one of the important ways to enhance organizational values and direct individual behaviors, as they are networks of group actions that use psychological treatments and are designed to help individuals understand their lives and things around them

within the framework of their belonging to the organization. These stories arise within an organization and often reflect its values and culture and connect easily with an individual's personal perception, work groups, and their work experiences. Consequently, leaders use organizational stories to motivate, inspire, reduce conflict, build trust, and influence all individuals in the organization. In addition to providing comfort and hope, organizational storytelling can help leaders change the way they think.

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