Toward a theory of spiritual leadership

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Abstract

A causal theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity.

I first examine leadership as motivation to change and review motivation-based leadership theories. Second, I note the accelerating call for spirituality in the workplace, describe the universal human need for spiritual survival through calling and membership, and distinguish between religion and spirituality. Next, I introduce a generic definition of God as a higher power with a continuum upon which humanistic, theistic, and pantheistic definitions of God can be placed. I also review religious- and ethics-and-values-based leadership theories and conclude that, to motivate followers, leaders must get in touch with their core values and communicate them to followers through vision and personal actions to create a sense of spiritual survival through calling and membership.

I then argue that spiritual leadership theory is not only inclusive of other major extant motivation-based theories of leadership, but that it is also more conceptually distinct, parsimonious, and less conceptually confounded. And, by incorporating calling and membership as two key follower needs for spiritual survival, spiritual leadership theory is inclusive of the religious- and ethics and values-based approaches to leadership. Finally, the process of organizational development and transformation through spiritual leadership is discussed. Suggestions for future research are offered.
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1. Introduction

With the dawn of a new century, there is an emerging and exponentially accelerating force for global societal and organizational change. From this realization has come a call for more holistic leadership that integrates the four fundamental arenas that define the essence of human existence—the body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit (Moxley, 2000).

One of the major driving forces behind this phenomenon is the Internet, which is bringing about forces for change at seemingly light-year speed. Responding to these forces will require a major organizational transformation to a learning organizational paradigm that is radically different from the traditional centralized, standardized, and formalized bureaucratic organizational form based on fear that has been the dominant organizational paradigm since the beginning of the industrial revolution (Ancona, Kochan, Scully, Van Maanen, & Westney, 1999; Moxley, 2000).

A learning organization is one in which expansive patterns of thinking are nurtured and collective aspiration is set free. People in learning organizations are empowered to achieve a clearly articulated organizational vision. They are continually learning to learn together to expand their capacity to create desired results (Senge, 1990). Quality products and services that exceed expectations characterize learning organizations. This new networked or learning organizational paradigm is radically different from what has gone before: It is love-led, customer/client-obsessed, intrinsically motivated, empowered team-based, flat (in structure), flexible (in capabilities), diverse (in personnel make-up) and networked (working with many other organizations in a symbiotic relationship) in alliances with suppliers, customers/clients, and even competitors, innovative, and global (Ancona et al., 1999).

The employees of learning organizations are characterized as being open and generous, capable of thinking in group teams, and risk-takers with the ability to motivate others (Ancona et al., 1999). Furthermore, they must be able to abandon old alliances and establish new ones, view honest mistakes as necessary to learning, and ''celebrate the noble effort'' and exhibit a ''do what it takes'' attitude versus the more traditional ''not my job'' attitude endemic to bureaucracy. Here, people are empowered with committed leaders at the strategic, empowered team, and personal levels that act as coaches in a ''learning organization'' constantly striving to listen, experiment, improve, innovate, and create new leaders (Ancona et al., 1999; Bass, 2000; McGill & Slocum, 1992). For the learning organization, developing, leading, motivating, organizing, and retaining people to be committed to the organization's vision, goals, culture, and values are the major challenge.

A major proposition of this review is that spiritual leadership is necessary for the transformation to and continued success of a learning organization. Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival so they become more organizationally committed and productive. I will argue that previous leadership theories have focused in varying degrees on one or more aspects of the physical, mental, or emotional elements of human interaction in organizations and neglected the spiritual component. I define spiritual leadership as comprising the values, attitudes, and behaviors

Fig. 1. Causal model of spiritual leadership.

that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership (see Fig. 1 and Table 1).

This entails

1. creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference;
2. establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated.

I first examine leadership as motivation to change and review motivation-based path–goal, charismatic, transactional, and transformational leadership theories. I then note the accelerating call for spirituality in the workplace, describe the universal human need for spiritual survival through calling and membership, make a clear distinction between religion and spirituality, and, drawing from the works of Horton (1950) and Smith (1992), introduce a generic definition of God as a higher power and a continuum upon which atheistic, humanistic, theistic, and pantheistic definitions of God can be placed. I also review religious- and ethics and values-based leadership theories that emphasize that

Table 1
Qualities of spiritual leadership

Vision	Altruistic love	Hope/faith
Broad appeal to key stakeholders	Forgiveness	Endurance
Defines the destination and journey	Kindness	Perseverance
Reflects high ideals	Integrity	Do what it takes
Encourages hope/faith	Empathy/compassion	Stretch goals
Establishes a standard of excellence	Honesty	Expectation of
	Patience	reward/victory
	Courage	
	Trust/loyalty	
	Humility	

leaders must get in touch with their core values and communicate them to followers through vision, values, and personal actions. In doing so, leaders must be attuned to satisfying followers' needs for spiritual survival through the universal spiritual values of humility, charity, and veracity.

Next, a causal theory of spiritual leadership is offered within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality and spiritual survival, and the organizational outcomes of commitment and productivity. I then demonstrate that spiritual leadership theory is not only inclusive of other major extant theories of motivation, but that it is also more conceptually distinct and less conceptually confounded. In addition, spiritual leadership theory explicitly incorporates specific and theoretically relevant leader and follower higher order needs and cultural and organizational effectiveness dimensions into a causal model framework—something no other leadership theory has done to date. At the same time, by incorporating calling and membership as two key dimensions of spiritual survival, spiritual leadership theory also is inclusive of the religious- and ethics and values-based approaches to leadership. The process of organizational transformation and development through spiritual leadership and the learning organizational paradigm is discussed. Suggestions for future research are offered.

2. Leadership and motivation

Although leadership has been a topic of interest for thousands of years, scientific research in this area was only begun in the 20th century. Early research, building upon the great man theory of leadership (Judge, Bono, Ilies, & Gerhardt, 2002), found that the situation also plays a vital role in determining leader effectiveness and that; to be effective, leaders must behave differently in different situations (Stogdill, 1974). The focus then shifted to discovering which behaviors and circumstances must be joined to produce effective group and organizational outcomes. Early research at Michigan and Ohio State universities discovered that leaders must attend to both task-oriented and social/emotional issues through directive and supportive behaviors.

By the late 1960s, full-blown "contingency theories" were developed. Contingency leadership theory posits that for a leader to be effective there must be an appropriate fit between the leader's behavior and the conditions of the situation. One of the more advanced contingency theories is the path–goal theory of leadership that formally links leadership and motivation theory (effort→performance→reward). Path–goal theory adds participative and achievement-oriented leader behaviors to directive and supportive behaviors to address the effort–reward linkage, performance–reward linkage, establish stretch performance goals, and clarifies of followers' need for rewards (House & Mitchell, 1974). Finally, substitutes for leadership theory (Kerr & Jermier, 1977) identifies aspects of the situation that act to neutralize or substitute for leader behavior. "The idea that leaders could analyze their situation and tailor their behavior to it was compelling and is the foundation for much leadership training today" (Daft, 2001).

Beginning in the 1980s, there began to be a shift in focus from behavioral contingency leadership theories of individuals in groups (House, 1996) to strategic leadership that emphasized vision, motivation, and control through values in clan or adaptability cultures. The uncertainty inherent in rapidly changing external conditions and environments caused researchers to begin to question the effectiveness of the traditional centralized, standardized, and formalized bureaucratic organizational paradigm. In addition, the decimation of traditionally U.S.-dominated industries, such as automobile and steel, by the Japanese led to intense scrutiny of Japanese ideas, such as team leadership and total quality management, as alternatives to bureaucracy (Ouchi, 1981; Peters & Waterman, 1982; Vroman & Luschinger, 1994).

Particularly effective for flexibility in rapidly changing organizational environments are the clan and adaptive cultures. The clan culture substitute's control through values and beliefs for traditional bureaucratic control mechanisms like standardization, formalization, and centralization. Clan control primarily has an internal focus on the involvement and participation of employees to meet the expectations of a rapidly changing environment (Ouchi, 1981). It emphasizes the values of cooperation, consideration, agreement, fairness, and social equality. The adaptability culture has strategic leaders that support values promoting autonomy, individual initiative and responsibility, creativity, risk-taking, learning, and entrepreneurship that allow the organization to interpret and translate signals from the environment into new goals and strategies. Both the clan and adaptability cultures place an emphasis on flexibility in meeting the demands of an uncertain and ever-changing environment.

These developments led to an emerging awareness that, up until that time, theories of leadership generally had not incorporated, and addressed the conceptual distinction between management as control and leadership as motivation (Conger & Kanungo, 1988; Kotter, 1988; Maddock & Fulton, 1998). Both leadership and management are concerned with providing direction for the organization. However, management is about planning, organizing, staffing, directing, and controlling. Leadership is about motivating people to change. Management is primarily focused on short-term results, creating organizational stability and control, and ensuring predictable performance—much like the operation of a home thermostat (Kotter, 1988). Although not explicitly focused at the strategic level, path–goal, charismatic (House & Howell, 1992) and transformational (Bass, 1999) theories of leadership focus on motivating followers.

For the present purpose, I will use the definition and generic process of leadership as motivation to change developed by Kouzes and Pozner (1987, p. 30)—"Leadership is the art of mobilizing others to want to struggle for shared aspirations." From their perspective leadership entails motivating followers by creating a vision of a long-term challenging, desirable, compelling, and different future. This vision, when combined with a sense of mission of who we are and what we do, establishes the organization's culture with its fundamental ethical system and core values. The ethical system then establishes a moral imperative for right and wrong behavior, which, when combined with organizational goals and strategies, acts as a substitute (Kerr & Jermier, 1977) for traditional fear-led bureaucratic structure (centralization, standardization, and formalization) and, when

coupled with a powerful vision, provides the roadmap for the changes to the learning organizational paradigm needed for organizational effectiveness in the 21st century. Thus, it is the act of establishing a culture with values that influences others to strongly desire, mobilize, and struggle for a shared vision that defines the essence of motivating through leadership.

2.1. Extrinsic versus intrinsic motivation

Motivation includes the forces, either external or internal to a person, that arouse enthusiasm and persistence to pursue a certain course of action. Motivation is primarily concerned with what energizes human behavior, what directs or channels such behavior, and how this behavior is maintained or sustained. The basic building blocks of a generalized model of the motivation process are needs or expectations, behavior, goals or performance, rewards, and some form of feedback (Galbraith, 1977; Steers & Porter, 1983). Most contemporary theorists assume that people initiate and persist at behaviors to the extent that they believe the behaviors will lead to desired outcomes or goals (Deci & Ryan, 2000). Motivation in the workplace results when leaders create an environment that brings out the best in people as they achieve and receive individual, group, and system-wide rewards. It refers to those desires that, coupled with expectation of reward contingent on performance, cause the individual to exert effort above minimum levels, be spontaneous, and exhibit exploratory/cooperative behaviors (Galbraith, 1977).

There are two basic types of motivation: extrinsic and intrinsic. Fig. 2 illustrates the distinction between extrinsic and intrinsic motivation. Extrinsic motivation consists of behaviors that are motivated by factors external to the individual. Extrinsic rewards are given by others and may be individual, group-based, or system-wide (Galbraith, 1977). Examples include promotions, pay increases, bonus checks, pressure to perform, supervisory behavior, insurance benefits, and vacation time. Extrinsic rewards originate externally and
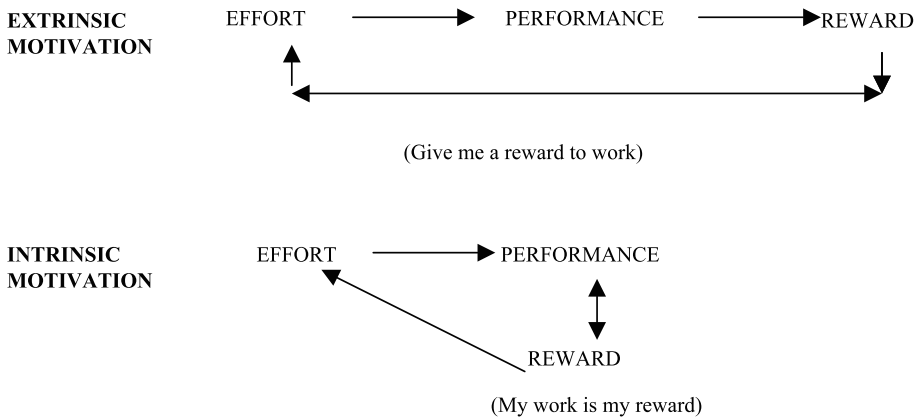
Fig. 2. Extrinsic versus intrinsic motivation.

require meeting or exceeding the expectations of others. Under extrinsic motivation individuals feel compelled to engage in task behavior for an outside source to satisfy lower order needs to provide what they need (e.g., money) to survive.

Our modern concepts of bureaucracy and extrinsic motivation are rooted in the experience of early efforts to create large military, religious, and feudal organizations, such as the Roman Army, Catholic Church, and Kingdom of England. The primary basis for motivation in these traditional centralized, standardized, and formalized bureaucratic organizations has been fear (Daft, 2001). The main benefit of bureaucracy and leading by fear is to create a control system that ensures minimum levels of effort, organizational commitment, and performance. However, fear led bureaucracies also can prevent people from feeling good about their work and lead to avoidance behavior, including feelings of powerlessness and low confidence, low commitment, enthusiasm, and imagination (Ryan & Oestreich, 1991). Most importantly is the effect of reduced trust and communication so that important problems and issues are hidden or suppressed (Nyhan, 2000).

Intrinsic motivation is most basically defined as interest and enjoyment of an activity for its own sake and is associated with active engagement in tasks that people find interesting and fun and that, in turn, promote growth and satisfy higher order needs. Intrinsic motivation has been shown to be associated with better learning, performance, and well-being (Benware & Deci, 1984; Deci & Ryan, 1985; Valas & Slovik, 1993). It is believed to result from an individual's basic need for competence, autonomy, and relatedness.

Competence is a feeling or sense of craftsmanship or artistry in task accomplishment, that one is responding well to task situations, has mastery of the task or its activities, and is confident about handling similar tasks in the future. Autonomy tends to increase intrinsic motivation to the extent that there is an internally perceived locus of causality, task accomplishment is under one's control, and he or she feels free to exert extra effort in following their inner interests. Intrinsic motivation will also be more likely to flourish in contexts characterized by a sense of secure relatedness, especially when significant others in the task environment are experienced as warm and caring (Ryan & Grolnick, 1986; Ryan & La Guardia, 2000; Ryan, Stiller, & Lynch, 1994).

Intrinsic motivation at work is also manifested through autonomy, competence, and relatedness. Intrinsic motivation in the workplace requires some degree of autonomy or self-management. Intrinsically motivated workers feel competence and relatedness through working in empowered teams that are directing team activities toward a meaningful purpose and doing something the members regard as significant and meaningful. Individuals in empowered teams have a sense of ownership of the work and are completely engaged in its tasks, which require their best thinking and creativity. They take pride in their work and are excited in having a sense of progress and seeing the results of their efforts (Conger & Kanungo, 1988; Spreitzer, 1996; Thomas, 2000).

Intrinsic rewards involving task involvement are internal and under control of the individual and satisfy higher order needs for competency, self-determination, and self-fulfillment. These rewards result from the internal experience one has in performing a task that one feels gives satisfaction through its performance. Solving a problem at work that benefits others that may fulfill a personal mission or purpose, being part of a "winning" team,

or completion of a complex task that gives a pleasant feeling of accomplishment are examples. For individuals experiencing intrinsic motivation, the performance of the task becomes the reward. In this sense, performance and rewards are fused, indistinguishable, or become one and the same (see Fig. 2).

Intrinsic motivation at work can also occur through goal identification. Goal identification occurs to the extent that individuals have internalized into their own value systems the vision and values of the organization and the goals or subgoals the organization is pursuing (Galbraith, 1977). The goals have value to the individual because they are acquired through a long process of socialization in the organization or because they participated in developing the organization's vision, values, and goals and have therefore have high acceptance of and are highly committed to them. The achievement of these goals then is instrumental in satisfying one's higher order (spiritual) needs for self-esteem, relatedness, and growth. It is through this process that behaviors perceived to be instrumental to goal attainment acquire value and become intrinsically rewarding.

2.2. Motivation-based leadership theories

There has been an explosion of leadership theory development and research since World War II (Bass, 1990; Stogdill, 1974). Several leadership theories that focus on follower motivation have seen extensive research, including path–goal (House, 1996; House & Mitchell, 1974), charismatic (Conger & Kanungo, 1998; House, 1977; House & Howell, 1992; Shamir, House, & Arthur, 1993), and transactional and transformational (Bass, 1999, 2000).

2.2.1. Path–goal leadership

Initially derived from expectancy motivation theory (Vroom, 1964), the path–goal theory of leadership attempts to explain how leaders can extrinsically and/or intrinsically motivate followers to simultaneously attain personal and organizational goals by achieving fit or congruence between the characteristics of subordinates and the task (Evans, 1970; House & Mitchell, 1974). Leaders can increase follower motivation by clarifying the follower's path to available rewards or increasing valued follower rewards. Leaders then create a context for employee motivation by selecting leadership behaviors (directive, supportive, participative, or achievement-oriented) that provide "what is missing" for employees in a particular work setting (Northouse, 2001). Thus, in path–goal theory, it is the leader's responsibility to motivate subordinates to reach their goals by directing, guiding, and coaching them along the way.

2.2.2. Charismatic leadership

Weber (1947) defined the characteristics that have specific charismatic effects on followers.

These characteristics include

1. having a strong desire to influence others,
2. being a role model for the beliefs and values leaders want their followers to adopt (e.g., Gandhi as a model for nonviolent civil disobedience),

3. articulating ideological goals with moral overtones. (e.g., Martin Luther King's *I Have a Dream* speech),
4. communicating high expectations and showing confidence in followers' abilities to meet these expectations, which then increases their self-efficacy and sense of competence; this in turn increases their performance (Avolio & Gibbons, 1988),
5. arousing task-relevant motivation by tapping followers' needs for esteem, power, and/or affiliation,
6. linking the identity of followers to the collective identity of the organization.

According to House (1977), effects that are a direct result of charismatic leadership include follower trust in the leader's ideology, similarity between followers' beliefs and the leader's beliefs, unquestioning acceptance of the leader, expression of warmth toward the leader, follower obedience, identification with the leader, emotional involvement with the leader's goals, and heightened goals for followers and follower confidence in goal achievement. Klein and House (1995) call charismatic leadership "a fire that ignites followers' energy and commitment producing results above and beyond the call of duty." These effects are seen to have a higher probability of occurrence in stressful environments and situations where followers look to leaders to deliver them from their difficulties (Northhouse, 2001).

Charismatic leaders thus transform followers' self-concepts and fashion linkages between the identity and values of followers and the collective identity or values of the organization. In this fashion, workers will view the work as an expression of themselves and thus rewarding in and of itself. Thus, the effects of charismatic leadership are primarily implemented by emphasizing intrinsic motivation while de-emphasizing extrinsic motivation. In short, charismatic leadership works because it creates congruence between followers and their values and the organization's values and culture.

2.2.3. Transactional and transformational leadership

Bass (1985, 1998), Bass and Avolio (1990, 1994), Benis and Nanus (1997), Burns (1978), and Tichy and Devanna (1986), also attempt to link leaders and followers within a motivation theory framework through transactional and transformational leadership. These authors view leadership as being inseparable from followers' needs. Effective leaders are those individuals who are able to understand and tap into the needs and motives of followers to simultaneously reach leader and follower goals.

Transactional leadership underlies most leadership models, which focus on exchanges between leaders and followers (Northhouse, 2001). It is an extrinsic-based motivation process whereby leaders achieve their goals while followers receive external rewards for job performance. An example is the manager who offers rewards, such as promotions, extra pay, or time off, for employees who surpass their goals. Transactional leadership is at the heart of the management process aimed at keeping the organization running smoothly and efficiently. Its emphasis is primarily on control through rule compliance (Galbraith, 1977) and maintaining stability within the organization rather than promoting change. By clarifying expectations and satisfying followers' external needs, followers build their confidence and morale and are more productive (Daft, 2001).

In stark contrast, transformational leadership is an intrinsically based motivational process whereby leaders engage followers to create a connection that raises the level effort and moral aspiration in both. Transformational leadership views charisma as a necessary but not sufficient condition for transformational leadership (Yammarino, 1993). Its purpose is to create significant change in both followers and the organization. Transformational leaders are attentive to the needs and motives of followers and help inspire them to develop into leaders, reach their potential for growth and development, and go beyond their own self-interest for the good of the group (Bass, 1998).

The most important role of the transformational leader, however, is to paint a vision of a desired future state and communicate it in a way that causes followers to believe and have faith in the vision of organizational transformation to make the pain of change worth the effort (Tichy & Devanna, 1986). Burns (1978) points to Mahatma Gandhi as a classic example of transformational leadership.

Since both control and change are essential processes for organizational effectiveness, effective leaders, depending on the situation, must be able to exhibit both transactional and transformational leader behavior. They must not only have the ability to build a vision and empower and energize others, but also demonstrate the skill to design structures and control and reward systems to motivate people to achieve the vision (Kets De Vries, 1998). Thus, transactional and transformational leadership are seen to be a single continuum rather than being mutually exclusive (Yammarino, 1993).

3. A call for workplace spirituality

A person's spirit is the vital principle or animating force traditionally believed to be the intangible, life affirming force in self and all human beings (Anderson, 2000). It is a state of intimate relationship with the inner self of higher values and morality as well as recognition of the truth of the inner nature of people (Fairholm, 1997).

Now people, as part of their spiritual journey, are struggling with what this means for their work (Mitroff & Denton, 1999). There is an emerging and accelerating call for spirituality in the workplace. Companies as diverse as Taco Bell, Pizza Hut, BioGenenex, Aetna International, Big Six accounting's Deloitte and Touche, and Law firms such as New York's Kaye, Scholer, Fierman, Hays & Haroller are extolling lessons usually doled out in churches, temples, and mosques (Mitroff & Denton, 1999).

It is well established in other disciplines in the social and physical sciences that, almost universally, people have the intrinsic drive and motivation to learn and find meaning in their work, and to be a member of a group in which they feel valued for their contribution to the group's performance (Giacalone & Jurkiewicz, 2003). People now find themselves spending the vast majority of their waking hours at work. The office is where more and more people eat, exercise, date, and drop their kids and even nap. Today people lack continuity and connection in so many other settings that many naturally look to their organizations as a communal center (Mirvus, 1997). Recent polls have found that American managers and leaders want a deeper sense of meaning and fulfillment on the job—even more than they want money and time off.

A major change is also taking place in the personal and professional lives of leaders as many of them more deeply integrate their spirituality and their work. Most would agree that this integration is leading to very positive changes in their relationships and their effectiveness (Neal, 2001). There is also evidence that workplace spirituality programs not only lead to beneficial personal outcomes such as increased joy, peace, serenity, job satisfaction, and commitment but that they also deliver improved productivity and reduce absenteeism and turnover (Giacalone & Jurkiewicz, 2003). Employees who work for organizations they consider being spiritual are less fearful, more ethical, and more committed. And, there is mounting evidence that a more humane workplace is more productive, flexible, and creative (Eisler & Montouori, 2003). Most importantly from a management, leadership, and organizational perspective, however, is the finding by Mitroff and Denton (1999) that spirituality could be the ultimate competitive advantage.

Giacalone and Jurkiewicz (2003, p. 13), in their scientific inquiry into workplace spirituality, define workplace spirituality as:

> A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy.

This sense of transcendence—of having a calling through one's work or being called (vocationally)—and a need for social connection or membership are seen as necessary for providing the foundation for any theory of workplace spirituality. Workplace spirituality must therefore be comprehended within a holistic or system context of interwoven cultural and personal values. Also, to be of benefit to leaders and their organizations, any definition of workplace spirituality must demonstrate its utility by impacting performance, turnover, and productivity and other relevant effectiveness criteria (Sass, 2000).

Finally, to gain a systemic understanding of how workplace spirituality—through transcendence and value congruence among organizational, team, and individual values—impacts organizational effectiveness, one must focus on the interconnectedness and interplay across these levels. Giacalone and Jurkiewicz (2003) posit that the greater the value congruence across levels the more individuals will experience transcendence through their work, and to the extent the organization's cultural reflects the general global shift to post materialist altruistic values that tend to be more idealistic and spiritual, the more the individual will have a sense of connection, joy, and completeness.

3.1. Spiritual survival

Fleischman (1994) and Maddock and Fulton (1998) present these two aspects of workplace spirituality—a sense of transcendence, calling, or being called (vocationally) and a need for social connection or membership—as two essential dimensions of spiritual survival. These two elements are interlocked, universal, and common to the human experience.

Calling refers to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life. Many people seek not

only competence and mastery to realize their full potential through their work but also a sense that work has some social meaning or value (Pfeffer, 2003). The term *calling* has long been used as one of the defining characteristics of a professional. Professionals in general have expertise in a specialized body of knowledge, ethics centered on selfless service to clients/ customers, an obligation to maintain quality standards within the profession, commitment to calling to their field, a dedication to their work, and a strong commitment to their careers (Filley, House, & Kerr, 1976). They believe their chosen profession is valuable, even essential to society, and they are proud to be a member of it. The challenge for leaders in the learning organization is how to develop this same sense of calling in its workers through task involvement and goal identification (Galbraith, 1977).

Membership encompasses the cultural and social structures we are immersed in and through which we seek, what William James, the founder of modern psychology, called man's most fundamental need—to be understood and appreciated. Having a sense of being understood and appreciated is largely a matter interrelationship and connection through social interaction and thus membership.

At work, people value their affiliations and being able to feel part of a larger community or being interconnected (Pfeffer, 2003). As we devote ourselves to social groups, membership extends the meaning of our personality by enmeshing it in a network of social connections that goes out as far as the group has influence and power, and backward and forward in history to include the dead and unborn. "We grow greater, longer lived, more meaningful in proportion as we identify ourselves with the larger social life that surrounds us" (Horton, 1950, p. 6).

Pfeffer (2003), in his work on workplace spirituality and management practices that sustain values, defines four fundamental dimensions of what people seek: (1) interesting and meaningful work that permits them to learn, develop, and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection and positive social relations with their coworkers, and (4) the ability to live an integrated life, so that one's work role and other roles are in harmony with his or her essential nature and who the person is as a human being.

The first two dimensions are directly related to calling and the second two dimensions to membership. Management practices that create high-commitment by supporting and taping into these four spiritual dimensions include having an organizational vision/mission that helps individuals make a difference in the world they could not otherwise make. In addition, one should lead and manage by using values that drive fear and abuse out of the workplace and engage the hearts and minds of people. Support for autonomy and decision-making responsibility through self-managed, empowered teams and trusting people and letting them be who they are to use and develop their gifts and skills is also essential as are collective forms of reward and recognition and providing a way for employees to fulfill their family and other social obligations.

It is especially important for workplace spirituality at a personal level for leaders and followers to adhere to and practice five key spiritual practices in the continual quest for personal leadership and professional development and effectiveness (Kurth, 2003): know one's self, respect and honor the beliefs of others, be as trusting as you can be, and maintain a spiritual practice (e.g., spending time in nature, prayer, mediation, reading inspirational literature, yoga,

shamanistic practices, writing in a journal). These high-commitment workplace spirituality practices, by tapping into the fundamental spiritual survival dimensions of calling and membership, create an intrinsic motivating force that elicits spontaneous, cooperative effort from people, and make it more likely for employees to learn, develop, and use their skills and knowledge to benefit both themselves and their organizations. Recent studies have shown that companies perform better if they emphasize workplace spirituality through both people-centered values and a high-commitment model of attachment between the company and its people (Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999; Pfeffer, 2003).

3.2. Religion versus spirituality

It appears that the requirements for intrinsic motivation in the new learning organizational paradigm, coupled with its demands on employee time, require that people must now satisfy, at least to some degree, their fundamental needs for spirituality at work. A key reason for excluding questions of workplace spirituality from leadership and other theories of management practice to date appears to be due to the confusion and confounding surrounding the distinction between religion and spirituality.

Spirituality reflects the presence of a relationship with a higher power or being that affects the way in which one operates in the world. Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma, and doctrines (Zellers & Perrewe, 2003). Instead, spirituality (e.g., prayer, yoga, meditation) is the source for one's search for spiritual survival—for meaning in life and a sense of interconnectedness with other beings (Zinnbauer, Pargament & Scott, 1999). The spiritual quest is one that emphasizes a dynamic process where people purposefully seeks to discover their potential, an ultimate purpose, and a personal relationship with a higher power or being that may or may not be called God (Tart, 1975; Wulff, 1996).

The renowned Dalai Lama (1999) is very clear in making the distinction between spirituality and religion in his search for an ethical system adequate to withstand the moral dilemmas of the new century.

> Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which bring happiness to both self and others. (p. 22)

Spiritual concerns are thus separate from the concerns of any religious group and are not synonymous with those of religion (Veach & Chappell, 1991). There is even the potential, if spirituality is viewed through the lens of religion, for it to be divisive in that it may exclude those who do not share in the denominational tradition or conflict with a society's social, legal, and ethical foundations of business and public administration (Cavenaugh, 1999; Nadesan, 1999). "Adherence to a religious workplace orientation can lead to arrogance that a

particular company, faith, or even nation is somehow "better" or worthier than another (Giacalone & Jurkiewicz, 2003, p. 13).

The Dalai Lama notes that while ritual and prayer, along with the questions of heaven and salvation, are directly connected to religion, the inner qualities of spirituality, spiritual survival, and the quest for God and, ultimately, joy, peace, and serenity and commitment to organizations that include and reinforce these qualities need not be. Also, there is no reason why individuals could not or should not develop these inner qualities independent of any religious or metaphysical belief system. "This is why I sometimes say that religion is something we can perhaps do without. What we cannot do without are these basic spiritual qualities" (Dalai Lama, 1999, p. 22).

The common bridge between spirituality and religion is altruistic love—regard or devotion to the interests of others. In this respect, the basic spiritual teachings of the world's great religions are remarkably similar (Bolman & Deal, 1995). In religion this is manifested through the Golden Rule (sometimes called the "Rule of Reciprocity"): "do unto others as you would have them do unto you"—which is common to all major religions (Josephson, 1996; *Shared Belief in the Golden Rule*, 2003).

From this perspective, spirituality is necessary for religion but religion is not necessary for spirituality. Workplace spirituality and spiritual leadership can therefore be inclusive or exclusive of religious theory and practice. Indeed, Horton (1950) notes that there are many nonexclusive paths to the presence of God through spirituality, including and excluding religion. For example, there are institutionalists or traditionalists who find God through time-honored beliefs and practices of their church, rationalists who find Him through hard study and reflective thought, mystics who find God through silent, intuitive contemplation, and moralists who find Him through active obedience to duty.

3.2.1. Conceptions of God as a higher power

The quest for spiritual survival, calling (a vision of life's purpose and meaning), and membership (a community where one is understood and appreciated) is also at the heart of and reflects a common human quest to seek to know and do the will of God, the ideal intention of which underlies all historic ideas of God:

> The quest for God is the quest for an ideal Source of Help and Object of Devotion: a being so much greater, more enduring, and more worthy than ourselves that we may confidently lean on it for support and unreservedly give ourselves to its service. (Horton, 1950, p. 4–5)

Horton (1950) placed conceptions of God as a higher power (see Fig. 3) on a continuum from atheism (there is no God; one has no sense of calling or membership; all is evil,

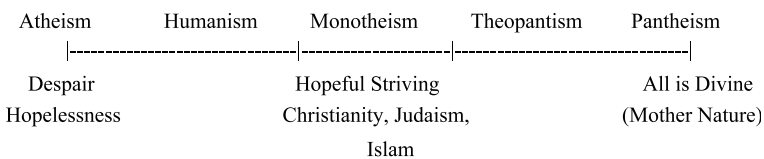| Atheism	Humanism	Monotheism	Theopantism	Pantheism
	-----------------------------	--------------------	-------------------------------	
Despair		Hopeful Striving		All is Divine
Hopelessness		Christianity, Judaism,		(Mother Nature)
		Islam		

Fig. 3. Conceptions of God as a higher power.

hopeless, and rooted in sorrow, distress, despair, and calamity) to complete pantheism (everything is God; all is good and rooted in joy, peace, serenity). For Horton (1950), as well as our purposes here in developing a theory of spiritual leadership, complete atheism implies that there is no higher power other than one's self and, literally, no sense of spiritual survival and thus nothing worth living for. In this definition, there are few real atheists. According to Horton (1950), unless someone believes in some higher power, whether it be family, friends, a work organization, science and technology, or destruction of one's existing social order for some envisioned future one (e.g., the Communist Revolution), there is no path in life left except for death through conscious or unconscious suicide.

The first step along the continuum away from atheism lies in the absorption of nature into an orderly human social system. Examples are families and tribes, secular and religious profit and nonprofit organizations, and the religions of Japan and China, where the emperor is conceived to be descended from God and forms a personal link between his earthly subjects, who owe filial piety to him, and his heavenly relatives, to whom he pays the same respect (Horton, 1950, p. 3). The 20th-century views on the Communist State of Russia and the Nationalist Socialist State of Hitler's Germany as humanistic systems differ from these humanist religions only in omitting respect to Heaven.

On the other end of the continuum lie the polytheistic religions with their bewildering multitude of deified natural Gods—sacred stones and mountains; ruling chiefs and kings; the sun, moon, and stars; rain and lightning; and the ancestors and heroes of the tribe. In pantheistic religions—Zeus in ancient Greece and Brahma in India—certain gods begin to emerge into special prominence into one supreme deity. The people of ancient Egypt, who organized, managed, and led one of the greatest projects in history, the construction of the great pyramids, worshiped hundreds of gods and goddesses that ruled over all aspects of life and death. From Horton's (1950) perspective, those who call themselves atheists or agnostics and yet place trust and faith in science and technology and thus eschew a supreme being and life after death are actually worshiping an objective or nature-based pantheistic God.

Both humanistic and pantheistic conceptions of God, upon the scrutiny of philosophic inquiry, tend to converge toward the center of Horton's continuum to form a unity in the thought of God called ethical monotheism, which Christianity shares with Judaism and Islam:

> Ethical Monotheism, often called theism for short, differs from pantheism and humanism in that it thinks of man and nature as both dependent on God their Creator, and thinks of God as engaged in purposive combat with evil tendencies in the world. (Horton, 1950, p.4)

Thus, the God of theism is neither the Sum Total of Reality as in pantheism, nor the Upholder of the Established Order, as in Oriental humanism. The nature of the theistic God is defined in terms of ethical character, values, and purpose through principles of justice and/or redemptive love. In ethical monotheism, these principles have already established the basic structure of the world at present and are still actively at work in it for its radical transformation and improvement.

While a review of the literature from Christianity, Judaism, and Islam relating to spiritual leadership is beyond the scope of this review. Smith's (1992) earlier work, *The World's*

Religions, can be used to build upon Horton's (1950) work through the fact that every religion has some version of the Golden Rule. Smith (1992) adds specificity to the values of ethical monotheism in noting that all religions espouse the virtues of humility, charity, veracity, and vision. Thus, spiritual leaders seek spiritual survival whether in humanistic systems (organizations) or in seeking a theistic God's will through a visioning process and through living and abiding in these cardinal values in daily social interaction. In other words, spiritual survival is found in pursuit of a vision of service to others through humility as having the capacity to regard oneself as one, but not more than one; through charity, or altruistic love, as considering one's neighbor to be as fully as you are; and, through veracity, which goes beyond basic truth-telling to having the capacity to see things exactly as they are, freed from subjective distortions.

4. Leadership theories and workplace spirituality

These rapidly accelerating trends for workplace spirituality and the new learning organizational paradigm appear to be confluent. A key issue that must be addressed is what are the qualities and processes for strategic leadership, leadership in empowered teams, and personal leadership for facilitating this confluence. Thus, organizations that do not make the necessary changes to incorporate workplace spirituality may also fail to make the transition to the learning organizational paradigm necessary for success in the 21st century.

Spiritual leadership can be viewed as a field of inquiry within the broader context of workplace spirituality. Both are areas of research in the early stage of development and therefore lack a strong body of theory and research findings. Most of the organization theory that is offered in this area comes from the fields of Western religious theology and practice and leadership ethics and values (Blackaby & Blackaby, 2001; McNeal, 2000; Northouse, 2001; Sanders, 1986).

From an ethics and values perspective, leaders have an impact on establishing and reinforcing personal, team, and organizational values (Northouse, 2001). Ethics is central to leadership because of the nature of the leadership process and the need to engage followers to accomplish mutual goals. However, very little research has been published on the theoretical foundations of leadership ethics and values. While a thorough discussion of the development of ethical theory as it concerns the kind of values and morals an individual or society finds desirable or appropriate is beyond the scope of this review, a vision and the core values of humility, altruistic love, and veracity derived from Smith's (1992) work are also common to all ethics and values-based approaches to leadership.

Greenleaf's (1977, 1978) writing on servant leadership holds that the primary purpose of business should be to create a positive impact on its employees and community. The servant leader brings together service and meaning—the leader is attuned to basic spiritual values and, in serving them serves others including colleagues, the organization, and society. Service in this sense is thus not a special case of leadership, but rather a special kind of service. The framework for servant leadership consists of helping others discover their inner spirit, earning and keeping others trust, service over self-interest, and effective listening. The best leadership

is therefore not provided by those who seek leadership roles but, instead by those with a compelling vision and a desire to serve others first (Spears, 1997).

Covey's (1989, 1991) principle-centered leaders, like Greenleaf's servant leaders, willingly try to live in service (calling) to others in harmony with natural laws and universal principles. The purpose of the seven habits is to help one find a renewing harmony (membership) and balance in life in spite of constant changes and outside pressures. Drawing upon the seven habits, principle-centered leaders are continually learning, are service oriented, believe in other people, radiate positive energy, see life as an adventure, are synergistic, lead balanced lives, and exercise for self-renewal. Covey introduces the four master principles of personal trustworthiness, interpersonal trust, managerial empowerment, and organizational alignment. Principled-centered leaders then practice these principles from the inside out at the personal, interpersonal, managerial, and organizational levels to unleash the creativity, talent, and energy of a work force whose jobs in the past neither required nor rewarded use of such resources.

Kouzes and Pozner (1987, p.30) define leadership as "the art of mobilizing others to want to struggle for shared aspirations." Five fundamental practices that enable leaders to get extraordinary things include challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and setting the example by behaving in ways that are consistent with shared values.

Four essential leader characteristics and values that followers admire and that give the leader credibility in motivating people to perform and satisfy the basic human need for calling in making a difference include being honest, forward-looking, inspiring in pursuit of a shared vision, and competent (Kouzes & Pozner, 1993). When people perceive their leaders to have high credibility, they are significantly more likely to be organizationally committed and productive.

The principles and practices that support the basic human need for membership—to be understood and appreciated—center on the practice of encouraging the heart. The practice of encouraging the heart is not about glad-handing and backslapping, gold stars, and payoffs. Encouragement is viewed as absolutely essential to sustaining people's commitment to organizations and outcomes. It is about the hard work it takes to get extraordinary things done in organizations, and it is about ways to enhance your own ability in—and comfort with—recognizing and celebrating the achievement of others (Kouzes & Pozner, 1999).

Value-based leadership is predicated on shared, strongly internalized values that are advocated and acted on by the leader (Bass & Avolio, 1994; House, 1996; House & Shamir, 1993). These leaders give meaning to follower effort and organizational goals by connecting them to the deeply held values of subordinates. Value-based leaders articulate a vision of a better future to energize extraordinary follower motivation, commitment, and performance by appealing to subordinates' values, enhancing their self efficacy and making their self-worth contingent on their contribution to the leaders' mission and the collective vision (House & Shamir, 1993). Empirical evidence from over 50 studies demonstrates that a value-based leader's behavior has powerful effects on follower motivation and work unit performance, with effect sizes generally above .50 (Bass & Avolio, 1994; Fry, Vitucci, & Cedillo, 2003; House & Shamir, 1993; Malone & Fry, 2003).

Barrett (1998, 2003) proposes that there must be a strong alignment among the personal values of employees, the values of the current organization, and the desired values employees consider necessary for a high-performance organization. He suggests that each level of Maslow's (1954, 1968) hierarchy of needs can be thought of as a level of consciousness, and that self-actualization (the highest state) can be expanded to include four distinct stages in the development of spiritual awareness—transformation, cohesion, inclusion, and unity. His model assumes that leaders who are able to operate from the full spectrum of consciousness and have a high degree of value alignment with their employees would out perform the market in customer/client satisfaction and shareholder value. He claims his research shows that highly aligned, full spectrum organizations give emphasis to employee fulfillment and customer satisfaction, and are highly profitable.

Fairholm (1997, 1998, 2001), building on Greenleaf's (1977) ideas about servant leadership, has the most completely developed model of spiritual leadership to date. It is a holistic approach that considers the full capacities, potential, needs, and interests of both the leader and followers as well as the goals of the organization. Spiritual leaders help others make choices about the care of their body, mind, heart, and spirit. They must develop inspiring vision and mission statements that foster development of a spirit of cooperation, trust, mutual caring, and a commitment to team and organizational effectiveness. And, they must be competent in four areas to gain follower acceptance: credibility, teaching, trust, and inspiration as well as to be knowledgeable about the group's workings.

Fairholm (1998) stops short of calling his model a full-blown theory by noting that "While the parameters of this model are unclear—indeed we are still uncovering them—we can adduce some elements of the process" (p. 111). The model defines eight elements with characteristics that operate through three broad categories—leadership tasks, spiritual leadership process technologies, and continuous improvement. The prime need is to develop a culture that supports continuous progress and improvement in customer service. Ultimately, the goal sought by the tasks and processes of spiritual leadership is to build and operate a continuously improving, learning organization and liberate and bring out the best in people as well as help create a state of mind of inner peace for the benefit of the leaders, their followers, and other stakeholders.

In sum, it seems clear from both the religious- and ethics and values-based leadership approaches that leaders must get in touch with their core values and communicate them to followers through vision and personal actions. In doing so, leaders must be attuned to followers needs for spiritual survival through calling and membership through vision and the basic values identified by Smith (1992) of humility, charity, and veracity in service to followers and other relevant stakeholders.

5. Toward a theory of spiritual leadership

There appears to be considerable overlap between workplace spirituality and motivation-based theories of leadership, the components and process of intrinsic motivation, spiritual survival through meaning/calling and membership, and the dimensions of workplace

spirituality and management practices offered by Pfeffer (2003). Any theory of spiritual leadership, therefore, should incorporate theoretical components of workplace spirituality and spiritual survival within a motivation theory framework.

As introduced earlier in Fig. 1 and Table 1, spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival so they become more organizationally committed and productive. We defined spiritual leadership as comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership. This entails

1. creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference;
2. establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and being understood and appreciated.

5.1. Vision

Of utmost importance is a clear compelling vision of where the organization wants to be in the near to distant future. Vision was a rarely used term in the leadership literature until the 1980s. It was around that time that business leaders were forced to pay far greater attention to the future direction of their companies due to intense global competition, shortened development cycles for technology, and strategies becoming more rapidly outdated by competition (Conger & Kanungo, 1998). "Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future" (Kotter, 1996, p. 68).

In motivating change, vision serves three important functions by clarifying the general direction of change, simplifying hundred or thousands of more detailed decisions, and helping to quickly and efficiently coordinate the actions of many different people. It describes the organization's journey and why the leaders and followers are taking it. It must energize people, give meaning to work, and garner commitment. It also should establish a standard of excellence. In mobilizing people, it should have broad appeal, define the vision's destination and journey, reflect high ideals, and encourage hope and faith (Daft & Lengel, 1998; Nanus, 1992).

5.2. Altruistic love

The mission is the organization's reason for existence and provides a basis for creating the vision. It defines what the organization stands for in a larger sense and defines the company's culture, core values, and reason for being. Culture consists of the set of key values, assumptions, understandings, and ways of thinking considered to be morally right that is shared by members of an organization and taught to new members as correct (Schein, 1990). It is comprised of visible artifacts such as dress, office layout, ritual, symbols, and ceremonies. At a hidden or more subjective level are expressed values and beliefs that can be discerned from how people justify and explain what they do.

A term often used synonymously with charity, *altruistic love*, and the values comprising it is manifested through unconditional, unselfish, loyal, and benevolent care, concern, and appreciation for both self and others. For spiritual leadership theory, altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others. Underlying this definition are the values patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty, and truthfulness (see Table 2 for these values operationalized through positive affirmations grounded in personal actions).

There are great emotional and psychological benefits from separating love, or care and concern for others, from need, which is the essence of giving and receiving unconditionally. Both medicine and the field of positive psychology have begun to study and confirm that love has the power to overcome the destructive influence of the four main groups of destructive emotions (Allen, 1972; Jones, 1995; Keys, 1990; Seligman & Csikszentmihalyi, 2000; Snyder & Ingram, 2000):

1. fear—including anxiety, worry, and apprehension;
2. anger—including, hostility, resentment, envy, jealousy, and hatred;
3. sense of failure—including such things as discouragement, depressed moods, and various guilt feelings that lead to self-destruction;
4. pride—including prejudice, selfishness, self-consciousness, and conceit.

All of these destructive emotions stem from fear of losing something one values or not getting something one believes he/she deserves. Love then forms the basis for overcoming

Table 2
Values of hope/faith and altruistic love as personal affirmations

1. *Trust/loyalty:* In my chosen relationships, I am faithful and have faith in and rely on the character, ability, strength, and truth of others.
2. *Forgiveness/acceptance/gratitude:* I suffer not the burden of failed expectations, gossip, jealousy, hatred, or revenge. Instead, I choose the power of forgiveness through acceptance and gratitude. This frees me from the evils of self-will, judging others, resentment, self-pity, and anger and gives me serenity, joy, and peace.
3. *Integrity:* I walk the walk as well as talk the talk. I say what I do and do what I say.
4. *Honesty:* I seek truth and rejoice in it and base my actions on it.
5. *Courage:* I have the firmness of mind and will, as well as the mental and moral strength, to maintain my morale and prevail in the face of extreme difficulty, opposition, threat, danger, hardship, and fear.
6. *Humility:* I am modest, courteous, and without false pride. I am not jealous, rude, or arrogant. I do not brag.
7. *Kindness:* I am warm-hearted, considerate, humane, and sympathetic to the feelings and needs of others.
8. *Empathy/compassion:* I read and understand the feelings of others. When others are suffering, I understand and want to do something about it.
9. *Patience/meekness/endurance:* I bear trials and/or pain calmly and without complaint. I persist in or remain constant to any purpose, idea, or task in the face of obstacles or discouragement. I pursue steadily any project or course I begin. I never quit in spite of counter influences, opposition, discouragement, suffering, or misfortune.
10. *Excellence:* I do my best and recognize, rejoice in, and celebrate the noble efforts of my fellows.
11. *Fun:* Enjoyment, playfulness, and activity must exist to stimulate minds and bring happiness to one's place of work. I therefore view my daily activities and work as not to be dreaded yet, instead, as reasons for smiling and having a terrific day in serving others.

and removing fear and is the basis for all healing emotions. Focusing on care and concern for both self and others, independent of ones own needs, drives out fears and worries, anger and jealousies, failures and guilt, and provides the foundation for well-being and the experience of joy, peace, and serenity. It also produces loyalty and commitment to the individuals and social networks (organizations) from which it is received.

Personal outcomes of altruistic love and spiritual survival include joy, peace, and serenity. These outcomes also are the sources of high organization commitment, productivity, and reduced stress levels that are the goals of most managers and organizations and the most often reported affective outcomes of organizational research. Joy is exultant satisfaction as a source of gladness or delight and is an emotion of keen or lively pleasure arising from present or expected satisfaction. Peace is a state of mind where one is free from mental disturbance, strife, or agitation. Serenity encompasses joy and peace and much more.

> Put simply, serenity is a deep inner sense that all is well. The experience goes beyond our systems of emotional or rational intelligence. Rather, it is an intuitive or spiritual knowing that produces in us the inner experience of calmness, clarity, and awareness. In serenity, we can live more fully in the now moment, perceiving in acceptance the reality presenting itself without wanting to control things to gratify our selfish desires. There is no need to have or get anything more than what the moment presents; living in serenity itself is sufficient. (St. Romain, 1997, p. 2)

5.3. Hope/faith

Webster's dictionary defines faith as, "The assurance of things hoped for, the conviction of things not seen." Faith is more than hope or the expectation of something desired. It is the conviction that a thing unproved by physical evidence is true. Hope is a desire with expectation of fulfillment. Faith adds certainty to hope. It is a firm belief in something for which there is no proof. Faith is more than merely wishing for something. It is based on values, attitudes, and behaviors that demonstrate absolute certainty and trust that what is desired and expected will come to pass. People with hope/faith have a vision of where they are going, and how to get there; they are willing to face opposition and endure hardships and suffering, to achieve their goals (MacArthur, 1998). Hope/faith is thus the source for the conviction that the organization's vision/purpose/mission will be fulfilled.

True faith in something or someone is demonstrated through action or work. Often the metaphor of a race is used to describe faith working or in action (MacArthur, 1998). There are two essential components to every race: the vision and expectation of reward or victory and the joy of the journey of preparing for and running the race itself. Both of the components are necessary and essential elements of any vision that can generate hope and faith.

In running the race of faith, people must run to win, exercise self-control, and always strive for excellence to exceed their personal best. The race of faith is a marathon not a sprint; it requires endurance, perseverance, and a willingness to "do what it takes" to do one's personal best and maximize ones potential. It requires setting challenging, stretch, yet achievable goals and laying aside encumbrances and distractions in pursuing the vision of

the preparation, running, and ultimate victory of the race (MacArthur, 1998). Thus, belief and trust in a vision is necessary for faith and is the source of self-motivation for doing the work and from which active faith is fueled.

To summarize the hypothesized relationships among the variables of the causal model of spiritual leadership (see Fig. 1 and Table 2), "doing what it takes" through faith in a clear, compelling vision produces a sense of calling—that part of spiritual survival that gives one a sense of making a difference and therefore that one's life has meaning. Hope/faith adds belief, conviction, trust, and action for performance of the work to achieve the vision. Thus, spiritual leadership proposes that hope/faith in the organization's vision keeps followers looking forward to the future and provides the desire and positive expectation that fuels effort through intrinsic motivation.

Altruistic love is also given from the organization and is received in turn from followers in pursuit of a common vision that drives out and removes fears associated with worry, anger, jealousy, selfishness, failure, and guilt and gives one a sense of membership—that part of spiritual survival that gives one an awareness of being understood and appreciated.

Thus, this intrinsic motivation cycle based on vision (performance), altruistic love (reward), and hope/faith (effort) results in an increase in ones sense of spiritual survival (e.g., calling and membership) and ultimately positive organizational outcomes such as increased

1. *organizational commitment*—people with a sense of calling and membership will become attached, loyal to, and want to stay in organizations that have cultures based on the values of altruistic love, and
2. *productivity and continuous improvement* (Fairholm, 1998)—people who have hope/faith in the organization's vision and who experience calling and membership will "do what it takes" in pursuit of the vision to continuously improve and be more productive.

5.4. Comparison of leadership theories as extrinsic and intrinsic motivation

Table 3 gives a comparison of leadership models as intrinsic motivation. Some elements should be self-evident such as those comprising Deci and Ryan's (2000) model of intrinsic motivation; those of spiritual leadership theory; the directive, supportive, and achievement-oriented dimensions in path–goal theory; contingent reward and laissez-faire dimensions and individualized consideration for transactional and transformational leadership theory; and the five dimensions of charismatic leadership.

Participation from path–goal theory that seeks input and involvement from followers regarding decisions on how the group or organization will proceed could focus on decisions relating to follower/group effort, goals/performance, and/or rewards. For transactional leadership, active and passive management by exception involves corrective criticism, negative feedback, and negative reinforcement (Northouse, 2001) that could be directed as a negative reward either at effort and/or performance.

For transformational leadership, inspirational motivation addresses both effort and performance in that it is descriptive of leaders who communicate high expectations for followers

Table 3
Comparison of leadership models of motivation

Leadership model dimensions	Motivation			Causal model	Cultural values in model	Follower needs in model	Org effectiveness outcomes in model
	Effort	Performance	Reward				
Intrinsic motivation (Deci & Ryan, 2000)	Intrinsic						
1. Autonomy	×			Yes	No	No	No
2. Competence		×					
3. Relatedness			×				
Path–goal (House, 1996; House & Mitchell, 1974)	Extrinsic and intrinsic						
1. Directive			×	Yes	No	Implicit	Explicit
2. Supportive		×					
3. Achievement-oriented	×						
4. Participative	×	×	×				
Transactional (Bass, 1998; Bass & Avolio, 1992; Burns, 1978)	Extrinsic						
1. Contingent reward			×	Yes	Implicit	Implicit	Implicit
2. Management by exception (active/passive)	×	×	×				
3. Laissez-faire	None						
Transformational (Bass, 1998; Bass & Avolio, 1992; Burns, 1978)	Intrinsic						
1. Charisma		×		Yes	Implicit	Implicit	Implicit
2. Inspirational motivation	×	×					
3. Intellectual stimulation	×	×	×				
4. Individualized consideration.			×				
Charismatic (Conger & Kanungo, 1998)	Intrinsic						
1. Vision		×		Yes	Implicit	Implicit	Implicit
2. Sensitivity to members' needs			×				
3. Displaying unconventional behavior	×						

Table 3 (*continued*)

Leadership model dimensions	Motivation			Causal model	Cultural values in model	Follower needs in model	Org effectiveness outcomes in model
	Effort	Performance	Reward				
4. Taking personal risk	×						
Transformational (Bass, 1998; Bass & Avolio, 1992; Burns, 1978)	Intrinsic						
5. Sensitivity to environment		×					
Spiritual leadership	Intrinsic						
1. Vision		×		Yes	Explicit	Explicit	Explicit
2. Altruistic love			×				
3. Hope/faith	×						

Model of Intrinsic Motivation   E → P ◆ R (with arrows forming loop)

Model of Extrinsic Motivation   E → P → R (with arrows)

to exert extra effort and be motivated to achieve challenging goals. Finally, intellectual stimulation addresses effort, performance, and rewards through leadership that stimulates follower creativity and innovation (performance) as they support employees (reward) and encourage followers to try new approaches and develop novel ways (effort) of dealing with organizational issues.

To summarize, only charismatic leadership is not confounded in having conceptually distinct dimensions that relate directly to motivation theory. Three of four dimensions are distinct for path–goal and transformational leadership and only one for transactional leadership. Table 3 thus illustrates that spiritual leadership theory is not only inclusive of other major current theories of motivation, but that it is also conceptually distinct, less conceptually confounded, and more parsimonious.

A review of the empirical research for the theories in Table 3 is beyond the scope of this article. Some empirical studies do test for the influence of leadership on cultural, follower, and organizational effectiveness variables (e.g., Conger & Kanungo, 1994, 1998; Dvir, Eden, Avolio, & Shamir, 2002). The implicit entries in Table 3 are meant to indicate that, while specific leadership dimensions may be empirically tested within a causal model, there is no generally accepted theoretical model that incorporates and explicates specific cultural, follower, or effectiveness variables. This lack of specificity is an example of unrationalized categorization at the theoretical level (Fry & Smith, 1987; Stanfield, 1976) and has resulted in a hodgepodge of empirical studies that, although reliable and valid, have diffused rather than focused theory building in this area.

Spiritual leadership theory also explicitly incorporates specific and theoretically relevant leader and follower higher order needs and cultural and organizational effectiveness dimensions into a causal model framework—something no other leadership theory has done to date. In addition, by incorporating the values of altruistic love and calling and membership as two key dimensions of spiritual survival, spiritual leadership also is inclusive of the religious- and ethics and values-based approaches to leadership.

6. Discussion

It has been argued that organizational environments in the 21st century are chaotic and require rapid response from highly committed, productive, intrinsically motivated learning organizations with self-directed, empowered teams that are flexible, flat, networked, diverse, and global (Ancona et al., 1999). The effective bureaucratic organizations of the past reflected their larger centralized, standardized, and formalized societies. These organizations primarily motivated their workers through fear and extrinsic rewards (Daft & Lengel, 1998) and therefore could not be a source of spiritual survival.

A major proposition of this article is that spiritual leadership is necessary for the transformation to and continued success of learning organizations. Another basic proposition of spiritual leadership theory is that learning organizations can be a source for spiritual survival and must primarily motivate workers intrinsically through vision, hope/faith, and altruistic love, task involvement, and goal identification.

By combining Horton's (1950) continuum of God as a higher power and Smith's (1992) view that all religions espouse vision and the cardinal values of humility, charity, and veracity, we have also argued that spiritual leadership theory explains how both leaders and followers may satisfy their need for spiritual survival and as well as seek either a humanistic (organizational goals) or theistic God's will through a vision or journey based in service to others and living and abiding in the cardinal values in daily social interaction; in other words, through humility, as having the capacity to regard oneself as one, but not more than one; charity, or altruistic love, as considering a persons neighbor to be as important as the person; and, veracity, which goes beyond basic truth-telling to having the capacity to see things exactly as they are, freed from subjective distortions.

For organizations, this means creating a humanistic system led through spiritual leadership based on hopeful striving through faith in a vision with a culture grounded in the values of altruistic love. An example of such an organization is the widely known spiritual, but not religious, Alcoholics Anonymous, which offers it highly respected fellowship and 12-step program to help its members find calling and membership through service to other in life without alcohol. Alcoholics Anonymous' approach its explicitly spiritual, insisting that members place their trust not in themselves, but in a higher power they are free to interpret as they choose (Bolman & Deal, 1995).

Strategic leaders in these organizations must influence others through vision, values, and loving relationships rather than through fear, legitimate power, and control (Daft, 2001; Daft & Lengel, 1998; Ferris, 1988; Haley, 1993). Spiritual leadership may be viewed as an

intrinsically motivating force that enables people to feel alive, energized, and connected with their work. It is this force that translates spiritual survival into feelings of attraction, fascination, fun, and caring for work and people in the work environment into committed and productive organizational behavior (Covey, 1989, 1991).

I also propose that the ultimate effect of spiritual leadership is to bring together or create a sense of fusion among the four fundamental forces of human existence (body, mind, heart, and spirit) so that people are motivated for high performance, have increased organizational commitment, and personally experience joy, peace, and serenity. In a very real sense, spiritual leadership is, I believe, like a nuclear reactor in that it generates the fusion necessary to power the learning organizations of the new millennium.

6.1. The process of spiritual leadership

Strategic leaders—through choices about vision, purpose, mission, strategy, and their implementation—are responsible for creating vision and value congruence across all organizational levels as well as developing effective relationships between the organization and environmental stakeholders (Maghroori & Rolland, 1997). Of utmost importance is a clear compelling vision of where the organization wants to be in the near to distant future. The vision defines the broad journey and helps move the organization toward a desired future. This vision should vividly portray a journey that, when undertaken, will give one a sense of calling, of one's life having meaning and making a difference. To do so, it should energize people, give meaning to work, and garner commitment. It also should establish a standard of excellence. In mobilizing people it should have broad appeal, define the vision's destination and journey, reflect high ideals, and encourage hope and faith (see Fig. 4).

The vision, coupled with the organization's purpose (its reason for existence) and mission (what the organization does and who it serves), work in concert to define the organization's core values. This visioning process then forms the basis for the social construction of the organization's culture as a learning organization and the ethical system and core values underlying it that will form the foundation for relating to and meeting or exceeding the expectations of high power and/or high importance stakeholders (e.g., customers, employees, chain of command, regulatory agencies).

Culture is comprised of visible artifacts such as dress, office layout, ritual, symbols, and ceremonies. At a hidden or more subjective level are expressed values, attitudes, and beliefs that can be discerned from how people justify and explain what they do. It is important for strategic leadership to first embody the core values inherent in a learning organization that has the combined characteristics of the clan and adaptability cultures discussed earlier. The learning organization is a reflection of the reality of the rapidly changing Internet global environment of the 21st century—a fluid, flexible system almost like a biological entity, capable of continuous learning and adaptability. Responsibility and authority are pushed down to the lowest levels (Daft, 2001). Strategy, rather than being top down as in traditional bureaucratic organizations can emerge from anywhere. Diverse, self-directed, and empowered teams replace vertical structures and functional boundaries.
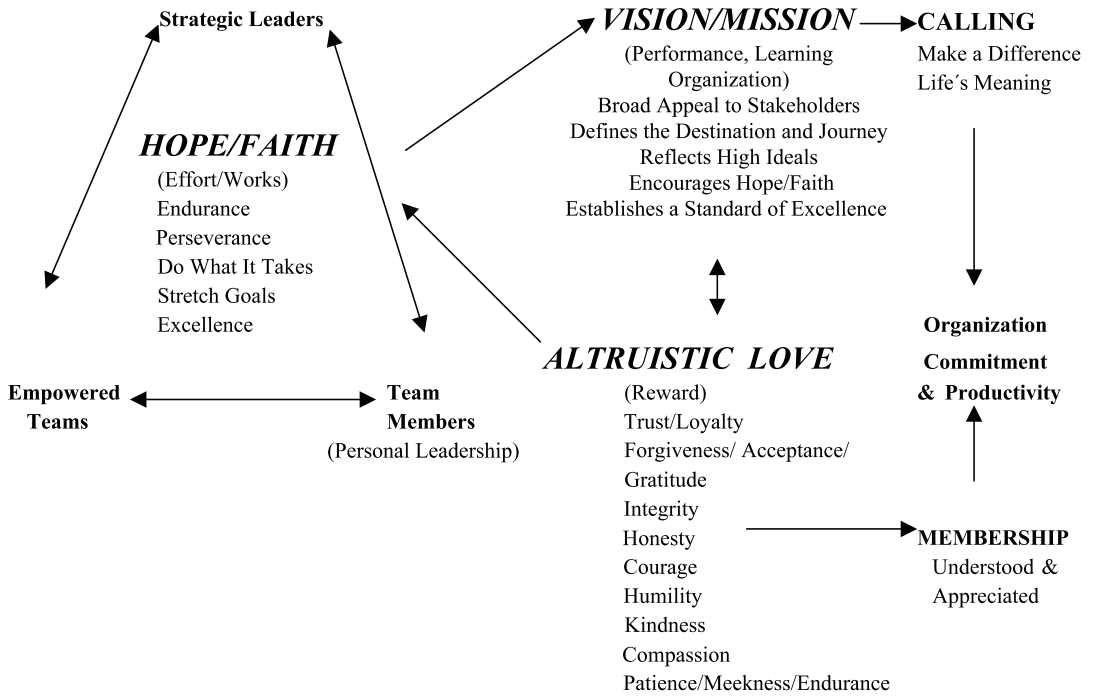
Strategic Leaders

VISION/MISSION —→ CALLING

(Performance, Learning
Organization)

Make a Difference
Life´s Meaning

HOPE/FAITH

(Effort/Works)
Endurance
Perseverance
Do What It Takes
Stretch Goals
Excellence

Broad Appeal to Stakeholders
Defines the Destination and Journey
Reflects High Ideals
Encourages Hope/Faith
Establishes a Standard of Excellence

**Organization
Commitment
& Productivity**

**Empowered
Teams**

**Team
Members**

(Personal Leadership)

ALTRUISTIC LOVE

(Reward)
Trust/Loyalty
Forgiveness/ Acceptance/
Gratitude
Integrity
Honesty
Courage
Humility
Kindness
Compassion
Patience/Meekness/Endurance

MEMBERSHIP

Understood &
Appreciated

Fig. 4. Spiritual leadership as intrinsic motivation through vision, hope/faith, and altruistic love.

In spiritually led learning organizations the culture must also embody the values of altruistic love that, in addition to appropriate extrinsic rewards, form the basis for intrinsic rewards. Strategic leaders then should embody and abide in these values through their everyday attitudes and behavior. Altruistic love is given unconditionally upon being accepted into the organization after a thorough and employee involved recruitment and selection process.

The fundamental building block of learning organizations is the self-directed, empowered team. Therefore, strategic leaders also need to establish a culture and ethical system within empowered teams that embodies the organization's culture, values, and ethical system. Empowerment is power sharing, the delegation of power and both authority and all but symbolic responsibility to organizational followers (Bowen & Lawler, 1995; Conger & Kanungo, 1988; Hollander & Offerman, 1990; Spreitzer, 1996). Strategic leaders, in addition to delegating power, should provide followers with knowledge of how their jobs are relevant to the organization's performance and vision/mission. It is this linkage that creates the cross level connection between team and individual jobs and the organization's vision/purpose/mission and thereby gives followers a sense of direction in which to act. This process of providing directed autonomy, competence, and relatedness also is the foundation for and essence of both intrinsic motivation and empowerment (Deci & Ryan, 2000; Ford & Fottler, 1995).

Empowered teams and their leaders should also establish a culture and ethical system that embodies the values of altruistic love where group members are challenged to persevere, be tenacious, "do what it takes," and pursue excellence by doing their best in achieving

challenging goals through hope and faith in the vision, their leaders, and themselves. Thus, empowerment provides the basis for manifesting and experiencing the organizations culture that is centered on altruistic love.

By participating in these teams, individual followers, through recognition and celebration, experience a sense of membership and feel understood and appreciated (Kouzes & Pozner, 1999). Through this experience, followers also begin to develop, refine, and practice their own personal leadership that will also embody a vision for their own lives that has meaning, makes a difference, and that incorporates the values and attitudes of altruistic love in social interaction with others to "do what it takes" to get the job done. It is through this process that individual and team vision and values become integrated with the organization's vision and values.

Spiritual leadership through vision, hope faith, and altruistic love thus provides the basis for strong intrinsic motivation through task involvement and goal identification because it meets the higher order needs of individuals, such as self-efficacy, and provides a sense of autonomy, competence, and relatedness (Deci & Ryan, 2000). In sharing power, strategic leaders actually increase the total amount of power in the organization, thereby freeing people from leadership through fear, coercion, and over control. This allows them to utilize their talents and abilities in ways that were previously shackled.

Strategic leaders benefit from this empowerment and team self-direction in that they can devote more time to strategic issues arising from an ever-changing environment (McCaffrey, Faerman, & Hart, 1995). Empowered employees commit more of themselves to do the job through trust in the strategic leaders and the hope and faith that ensues from this trust. By providing employees with the knowledge to contribute to the organization, the power to make consequential decisions, and the necessary resources to do their jobs, strategic and team leaders create the context for pursuit of the organizational vision and a culture grounded in the values of altruistic love. This context, in turn further reinforces the basis for intrinsic motivation through hope/faith in the organization's vision.

Spiritual leadership then is viewed as a necessary, but not sufficient, condition for organizations to be successful in today's highly unpredictable high-velocity, Internet-driven environment. People need something to believe in, someone to believe in, and someone to believe in them. A spiritual leader is someone who walks in front of one when one needs someone to follow, behind one when one need encouragement, and beside one when one needs a friend. Spiritual leaders lead people through intellectual discourse and dialogue and believe that people, when they are involved and properly informed, can make intelligent decisions and that, with appropriate information, can assume responsibility for decisions that affect their lives (Powers, 1979).

7. Conclusion

Workplace spirituality and spiritual leadership can be viewed as constructs that are in the initial concept/elaboration stage of development (Hunt, 1999; Reichers & Schneider, 1990). At this stage, it is important that initial theories meet the four components that provide the

necessary and sufficient conditions for the development of any theoretical model. They must specify (1) the units or variables of interest to the researcher, (2) congruence as defined by the laws of relationship among units of the model that specify how they are associated, (3) boundaries within which the laws of relationship are expected to operate, and (4) contingency effects that specify system states within which the units of the theory take on characteristic values that are deterministic and have a persistence through time (Dubin, 1978; Fry & Smith, 1987). Relative to Dubin's model, spiritual leadership theory satisfies these conditions. It identifies seven units or variables in a causal model whose linkages are hypothesized to be positively related. Subject to further testing, it is currently proposed to be a universal (e.g., no contingency effects) model that is bounded by or holds across the individual, team, and organizational levels.

Research on several fronts is necessary to establish the validity of spiritual leadership theory before it should be widely applied as a model of organizational/professional development to foster systemic change and transformation. Past research suggests that increased organizational commitment strengthens motivation and reduces turnover (Mowday, Porter, & Steers, 1982) and that organizational productivity is at the heart of the total quality organization movement (e.g., total quality management). Empirical research is just beginning on the relationship between the qualities of spiritual leadership and organizational outcomes (Fry, Vitucci, & Cedillo, 2003; Malone & Fry, 2003; Townsend, 1984). Other individual outcomes (e.g., joy, peace, and serenity) hypothesized to be affected by spiritual leadership also need to be validated for spiritual leadership theory. Finally, the conceptual distinction between spiritual leadership theory variables and other leadership theories and constructs needs to be refined. To date, these notions have been confounded under such constructs as encouraging the heart, stewardship, charisma, emotional intelligence, transformational, and servant leadership.

7.1. Coda: Spiritual leadership and the God of humanistic organizations versus the pantheistic God of science and technology

The field of philosophy seeks wisdom and truth through argument and disputation. In philosophy of science, where all the major fields of inquiry on truth relating to leading, managing, and organizing are placed (primarily in university colleges of business and departments of psychology and sociology), the idea of spirituality and God are rarely included in their theories. However, science has come full circle in theoretical physics in its quest to find an explanation of a physical world without God. Albert Einstein before his death believed that no unified "theory of everything" could be developed without including a benign intelligence as a first cause.

It is interesting to note that science and theology are identical in structure at the theoretical level (Dubin, 1978). The major difference between the two is that scientific theories must be subjected to systematic empirical testing to judge the accuracy of the predictions generated by it, while theological models are accepted on faith as fixed, invariant, and true. The dominant view has been that science is not an appropriate instrument to seek truth in arenas where no theory testing is to take place. It has also been assumed that science simply does not apply

and is not necessary in areas of human experience that rely on faith. Because of faith, there is no need to test cause–effect relationships.

Science has therefore maintained its focus on the natural, objective, physical, or pantheistic world and left to theology the study of questions about the relationship among God as a higher power, spirituality, and the role of hope/faith and altruistic love in the subjective, humanistic world of organizations. In this sense, the term *social science* is an oxymoron. And, when one looks at the history of development and legitimization of the social sciences—first, anthropology, sociology, and psychology, and later business administration—one realizes that the adoption of the veil of science was necessary to achieve paradigmatic recognition (Kuhn, 1970).

Those studying subjective, social, or humanistic systems had to eliminate spirituality and God from their theories to join this new paradigmatic revolution and gain legitimacy as a science. In an academic world dominated by branches evolved from the philosophy of nature and natural history, the social sciences had to exclude any vestige of the spiritual as a causal element in their theories. Otherwise, they could not participate with the natural sciences in the quest for the new economics/commerce-based God of science and technology, or for legitimacy in universities, or the receipt of funding and other resources from environmental stakeholders.

The essence of the phenomena studied by the social sciences is in the realm of humanism and purposeful humanistic systems based in social interaction (see Fig. 3). And certainly many people draw on such systems as a source of help, lean on them for support, and unreservedly give themselves to their service (Horton, 1950). The use of the present generic definition of God and the continuum of God as a higher power allows for what has been traditionally the domain of theology into the realm of scientific inquiry without the need to assume an all-powerful theistic God or an assumption of life after death.

Taking spiritual leadership as an example, it now becomes an empirical question subject to testable hypotheses concerning the effect of employee faith on motivation in hopeful striving toward the organization's vision and the impact of a culture based in the ethics and values of altruistic love on organizational commitment and productivity. Real world examples are the spiritual but not religious 12-step programs' such as Alcoholics Anonymous. They suggest to newcomers who are atheist or agnostic that they first use the fellowship as their higher power—as a source of help and object of devotion they can confidently lean on for support. Thus, as people work through the steps, they draw upon the fellowship as a higher power that they can draw strength from and unreservedly give themselves to in service to fellow sufferers.

Spiritual leadership theory can be viewed in part as a response to the call for a more holistic leadership that helps to integrate the four fundamental arenas that define the essence of human existence in the workplace—the body (physical), mind (logical/rational thought), heart (emotions; feelings), and spirit. Such a call that perhaps requires a new organizational paradigm that no longer views the study of the humanistic, spiritual, and natural as separate and independent domains; a worldview that regards workplace spirituality in general and spiritual leadership in particular as vital components for building theory and testing propositions concerning purposeful humanistic systems and their effectiveness.

Acknowledgements

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