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Spiritual Leadership as a Paradigm for Organizational Transformation and Recovery from Extended Work Hours Cultures

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ABSTRACT. Various explanations are offered to explain why employees increasingly work longer hours: the combined effects of technology and globalization; people are caught up in consumerism; and the "ideal worker norm," when professionals expect themselves and others to work longer hours. In this article, we propose that the processes of employer recruitment and selection, employee self-selection, cultural socialization, and reward systems help create extended work hours cultures (EWHC) that reinforce these trends. Moreover, we argue that EWHC organizations are becoming more prevalent and that organizations in which long hours have become the norm may recruit for and reinforce workaholic tendencies. Next, we offer spiritual leadership as a paradigm for organizational transformation and recovery from the negative aspects of EWHC to enhance employee well-being and corporate social responsibility without sacrificing profitability, revenue growth, and other indicators of financial performance. Finally, we will offer suggestions for future theory, research, and practice.

KEY WORDS: spiritual leadership, workaholism, organizational transformation, organizational culture

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Introduction

A half century ago, social scientists predicted that technology would allow employees to enjoy a 15-h workweek at full pay by 2030. So far, this prediction appears far from coming true. Today's reality is that workers world-wide face increasing demands to work extended hours and consequently experience considerable work overload – working more hours and more intensely during those hours than they can reasonable cope with. Recent statistics from The Families and Work Institute report that 44% of Americans say they are over worked, up from 28% who felt this way 3 years earlier (Gallinsky et al., 2005). This trend is especially strong in Japan, Korea, China, and other Asian countries, which has led to increasing incidences of karoshi – death from overwork. The Japanese government and other experts estimate that the karoshi death toll in Japan is close to 10,000 and that up to 1 million white-collar employees are at risk and work over 80 h of overtime per month (Meek, 2004).

Various explanations are offered to explain why employees work such long hours. One explanation

is that the combined effects of technology and globalization are forcing people to work longer and harder because of e-mail, wireless access, and the fact that globalized businesses never close. Another explanation is that people are caught up in consumerism: wanting to buy more goods and services, which requires more income earned through longer work hours. A third reason, called the ''ideal worker norm,'' is that professionals expect themselves and others to work longer hours. Toiling away far beyond the normal workweek is viewed as a badge of honor – a symbol of their superhuman capacity and superior performance.

However, we believe that these explanations are in large part but symptoms of a greater underlying global phenomenon that is driving this trend of people working extended hours and leading many workers to become work addicts. Over time, the processes of employer recruitment and selection, employee self-selection, cultural socialization, and reward systems in conventional organizations could work to create extended work hours cultures (EWHC) that reinforce these trends. Schaef and Fassel (1988) argue that typical organizations in our society reproduce the characteristics, which exemplify the substance-addicted individual that are often manifested through work addiction and workaholism. Organizations are often ''infected'' with paranoid, obsessive-compulsive, and depressive neurosis by chief executives and leaders and that the impact from this unfolds throughout all levels of the organization. As in individuals, organizational cultures can have values that reinforce and reward workaholism, employee self-centeredness, over control, dogmatism, and obstinacy that makes participation an exercise in rhetoric to protect the position and power of the organization's leaders. This continues despite evidence of the destructive results and lack of ethics in the organization's behavior and prevents attention to the dysfunctional impact on the organization's performance, its employees, and society.

Mitroff et al. (1994) claim that the vast majority of organizational development training and change techniques that have been developed not only fail to address and solve these problems faced by addictive organizations but may actually help maintain the dysfunctionality of the system. The organizations that succeed with these techniques do not need them and those that do are often adept at convincing organizations that they are attempting fundamental change when they are not. They argue that it is no longer sufficient for organizations to hire specialists in these areas. Until organizational leaders become willing to address this issue, develop programs for change and recovery, and base them on the principles of treating dysfunctional systems as systems, there will be little success in helping these leaders and their organizations change (Mitroff et al., 1994).

Fry et al. (2006), however, argue that workaholism may not be all bad either for the individual or the organization. Workaholism is defined as substantial investment in work that includes a personal reluctance to disengage from work and a tendency to think about work incessantly. They propose that workaholism is actually a continuum that can result in various degrees or levels of positive human health and psychological and spiritual well-being. At one end of this continuum is enthusiastic workaholism, which is rooted in intrinsic motivation and positively related to personal and organizational outcomes. At the other end of this continuum is the nonenthusiastic workaholism, which is based on extrinsic motivation that is negatively related to personal and organizational outcomes. Fry et al. (2006) then draw on spiritual leadership theory (Fry, 2003, 2005a, in press) to explain these differences in positive human health and psychological well-being for enthusiastic and nonenthusiastic workaholics and then argue that the spiritual leadership paradigm can be a source of recovery from the negative consequences of workaholism.

A major proposition of this review is that spiritual leadership is necessary for the transformation of dysfunctional EWHC organizations. The theory of spiritual leadership (Fry, 2003) is grounded in an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual well-being. Operationally, spiritual leadership draws from an inner life or spiritual practice to develop the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so they have a sense of spiritual well-being. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual well-being through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels and, ultimately, to foster higher levels

of employee well-being, organizational commitment, financial performance, and social responsibility.

We will argue in this article that, with the advent of the global, Internet age, and the new millennium, this trend toward EWHC has only worsened in terms of the prevalence of organizations with cultures that support and reward extended work hours. Moreover, we posit that EWHC are a source work addiction and often a detriment of the triple bottom line, or employee well-being, organizational performance, and key environmental stakeholders (Fry and Slocum, 2008). First, we discuss the characteristics, ethical issues, and consequences of EWHC. Next, we offer spiritual leadership as a paradigm for organizational transformation and recovery from the negative aspects of EWHC to enhance employee well-being and corporate social responsibility without sacrificing profitability, revenue growth, and other indicators of financial performance. Finally, we will offer suggestions for future theory, research, and practice.

Extended work hours cultures

Corporate culture stems from fundamental ethical values of top managers that affect employees' behaviors. Edgar Schein (1990; 2004, p. 17) defines corporate culture as: ''a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.'' Organizational culture significantly influences the way things are done and is primarily implemented through a process of organizational socialization. This socialization process of ''learning the ropes'' consists of indoctrination and training to teach new members and reinforce for existing employees what is important and ''how we do things around here'' (Schein, 1988).

Culture influences the range of behaviors that members view as appropriate and provides them with a framework that influences their thinking and behavior. It is comprised of visible artifacts such as dress, office layout, ritual, symbols, and ceremonies. At a hidden or more subjective level are the beliefs and values that people use to justify and explain what they do. However, the essence of culture is its pattern of shared, basic assumptions. These assumptions often operate at an unconscious level, tend to be taken for granted by organizational members, and are treated as nonnegotiable. Basic assumptions are so taken for granted that someone who does not hold them is viewed as a ''foreigner'' or ''crazy'' and is automatically discounted and dismissed as an undesirable deviate (Schein, 2004).

Cultures that are based on values and underlying assumptions of dishonesty, deceit, favoritism, and greed (e.g., Enron, WorldCom and Tyco International) can lead top managers to make choices that are injurious to employees and key stakeholders. When altruistic values of respect, fairness, honesty, care, compassion and the like are integral parts of an organization's culture, a culture of trust emerges. The Container Store, Stride-Rite and Johnson & Johnson, among others, have such cultural values. Once formed, a corporate culture is tenacious and difficult to change. A culture tends to go into survival mode and engage in rationalization and denial in the face of external threats and internal failures. This was evident in the National Aeronautics and Space Administration's (NASA's) Challenger and Columbia disasters, as well as the Enron and Arthur Andersen debacles.

Leadership and culture

Leaders play a major role in creating and sustaining an organization's culture. They are originally the source of beliefs and values that organizational members use to deal with problems relating to external adaptation and internal integration. The leader's basic assumptions then become shared assumptions to the extent what the leader proposes works. Once formed by this process, these shared assumptions then function to provide stability and meaning. However, basic assumptions can function as a cognitive defense mechanism and serve to distort new data by denial, projection, and rationalization. Consequently, leaders must do what it takes to make clear to all stakeholders that the organization's culture and ethics are inextricably linked. Ethical leadership rests upon three pillars: (1) the leader's moral character, (2) the ethical legitimacy of the

leader's vision and values, which followers either embrace or reject, and (3) the morality of the choices and actions that leaders engage in and collectively pursue (Brown and Trevenio, 2006). To be ethical, leadership must have a moral foundation. Additionally, leaders and followers must be willing to have their behavior evaluated against generally accepted societal values (Bass and Steidlmeier, 1999).

Corporate performance is linked to strong ethical leadership (Berrone et al., 2007; Collins, 2001; Fry and Matherly, 2006a, b). Berrone et al. (2007) found that a strong corporate ethical identity was positively related to high levels of stakeholder satisfaction, which, in turn, had a positive influence on firm financial performance. Fry and Matherly (2006a) found support for spiritual leadership as a significant and important driver of organizational commitment, and productivity, as well as sales growth. Perhaps the best evidence so far comes from Jim Collins's *Good to Great* (2001), a remarkable study of 11 organizations and their leaders to discover what creates great high performance organizations. Collins defines Level 5 leadership as leadership that transcends self-interest through a paradoxical mix of humility and professional will. Level 5 leaders display compelling modesty, are self-effacing and understated. Yet they are fanatically driven to produce sustained performance excellence. They establish their organization's culture by creating an environment of inclusion, personal responsibility and open and honest communication among employees, so that they feel empowered to raise issues and make decisions. They place greater weight on ethical thinking, integrity, the quality of a person's character and values and his or her fit with the core cultural values of the organization than on a person's educational background, managerial competencies, expertise or work experience.

Ethics of extended work hours cultures

Excessive work can be viewed as an addictive behavior that has a negative impact on the setting in which it occurs, as well as on the individual who may be a workaholic (Porter, 2001). We acknowledge the possibility that some EWHC organizations may be populated with intrinsically motivated enthusiastic workaholics who do not suffer significant negative consequences in terms of health and well-being (Fry et al., 2006; Porter, 2006). However, we believe that most EWHC organizations will have many of the attributes of nonenthusiastic workaholics (e.g., identity issues, rigid thinking, denial, confusion, self-centeredness, perfectionism, dishonesty, scarcity model of never getting/having enough, unrealistic expectations, and an extreme need to control, frozen feelings or no emotional intelligence, ethical deterioration, and spiritual bankruptcy) and, therefore, be in need of organizational transformation and development programs for change and recovery (Mitroff et al., 1994; Schaef and Fassel, 1988; Verbos et al., 2007). In these organizations long hours and sacrifice are key values for success and advancement, have become the norm and may serve as a convenient support for workaholic behavior.

These key values cannot be strong unless they are held by organizational leaders and reinforced through the processes of self-selection, employer-recruitment selection and socialization and reward systems that reinforce situations in which workaholics could play out their obsessive compulsive disorder (Porter, 1996). EWHC organizations are based in an egoist ethical system and can be jungles with an ongoing drama based in survival of the fittest. Workaholic personal tendencies toward excess when matched with the demands of an EWHC therefore makes it more likely that nonenthusiastic workaholics will be promoted to the management and executive ranks, thereby further reinforcing and strengthening the EWHC.

An extreme example of this is given in the study by Tapia (2004) of IT companies during the dot-com bubble. She demonstrated how managers created an EWHC that was a source of motivation for employees to put in long hours at the work site, to be continuously on-call, to intensify their work pace, and to establish self-policing norms in their co-programming teams. The culture was steeped in constant crisis and a sense of time famine that created the feeling of too much to do and not enough time to do it as a central method of exerting control over workers. This system based in constant crisis and a reward system based on individual heroics resulted in workers doing whatever it takes to solve the crisis of the moment. The managers modeled the desired behavior themselves and developed a culture of time one-up-man-ship, in which employees challenged

each other to put in longer and longer hours. Ultimately, they created an extreme EWHC that contributed to the organizations decline and ultimate demise. Its culture included the following elements (Tapia, 2004, p. 321):

- The hiring of a homogeneous worker population with zero drag.
- The employees had no outside interest or responsibilities.
- The creation of a culture based on crisis that rewarded heroic behavior.
- The creation of self-policing teams which developed systems of concertive control over each other.
- The dissolution of boundaries between home and work life. Employees' physical and social needs were met by the workplace.

Spiritual leadership theory and extended work hours cultures

We propose that EWHC organizations are becoming more prevalent and that organizations in which long hours have become the norm may recruit for and reinforce workaholic tendencies. Since the work-addicted person feels driven to excessive involvement in work, the organizational demands only serve as a convenient support for this behavior (e.g., Fassel, 1990; Porter, 1996). Moreover, we posit that EWHC are a source work addiction and often a detriment of the triple bottom line, or employee well-being, organizational performance, and key environmental stakeholders (Fry and Slocum, 2008). Here, we offer spiritual leadership as a paradigm for organizational transformation and recovery from the negative aspects of EWHC to enhance employee well-being and corporate social responsibility without sacrificing profitability, revenue growth, and other indicators of financial performance.

Overview of the spiritual leadership paradigm

Spiritual leadership can be viewed as an emerging paradigm within the broader context of workplace spirituality. To date, Fry (2003, 2005b, in press) has developed the only theory of spiritual leadership that has been extensively tested and validated in a variety of settings. Studies have been conducted in over 100 organizations including schools, military units, cities, police, and for profit organizations (sample sizes ranged from 10 to over 1000). These studies have confirmed the spiritual leadership causal model and the reliability and validity of its measures. Results so far support a significant positive influence of spiritual leadership on employee life satisfaction, organizational commitment and productivity, and sales growth (Fry and Matherly, 2006a: Fry and Slocum, 2008; Fry et al., 2005, 2007a, b; Malone and Fry, 2003).

Spiritual leadership is a paradigm for organizational transformation and development designed to create an intrinsically motivated, learning organization (Fry, 2005b; Fry and Whittington, 2005a, b). Initially, the theory of spiritual leadership (Fry, 2003) was developed using an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual well-being. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual well-being through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels and, ultimately, to foster higher levels of organizational commitment and productivity. Operationally, spiritual leadership comprises the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so they have a sense of spiritual well-being through calling and membership (see Figure 1). This entails:

1. Creating a vision wherein leaders and followers experience a sense of calling in that life has meaning, purpose, and makes a difference.
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for *both* self and others.

Fry (2005b) extended spiritual leadership theory by exploring the concept of positive human health, psychological and ethical well-being, and life satisfaction

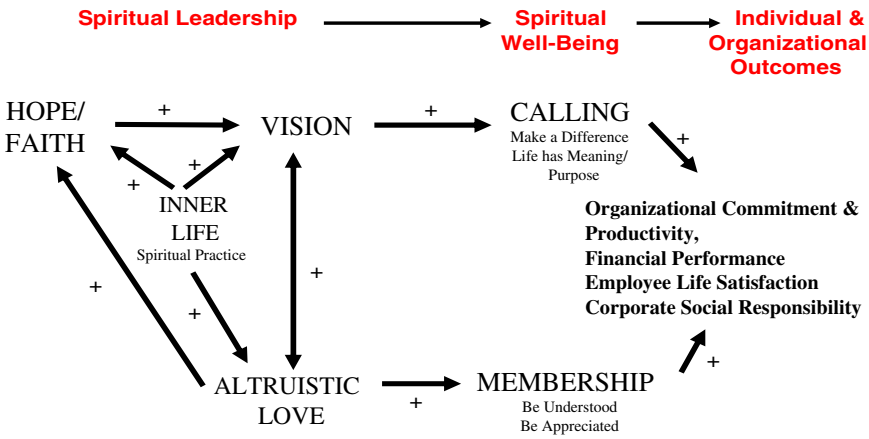

Figure 1. Causal model of spiritual leadership (Fry 2003, 2005, in press).

through recent developments in workplace spirituality, character ethics, positive psychology, and spiritual leadership. He then argued that these areas provide a consensus on the values, attitudes, and behaviors necessary for positive human health, psychological well-being, life satisfaction, and ultimately, corporate social responsibility. Ethical well-being is defined as authentically living one's values, attitudes, and behavior from the inside out in creating a principled-center congruent with the universal, consensus values inherent in spiritual leadership theory (Cashman, 1998; Covey, 1991; Fry, 2003).

The source of spiritual leadership is an inner life or spiritual practice that, as a fundamental source of inspiration and insight, positively influences development of (1) hope/faith in a transcendent vision of service to key stakeholders and (2) the values of altruistic love Fry (in press). Dushon and Plowman's (2005) note that employees have spiritual needs (i.e., an inner life) just as they have physical, mental, and emotional needs, and none of these needs are left at the door when one arrives at work. At the root of the connection between spirituality and leadership is the recognition that we all have an inner voice that is the ultimate source of wisdom in our most difficult business and personal decisions (Levy, 2000).

Spiritual leadership as a paradigm for transformation and recovery from extended work hours cultures

Fry et al. (2006) proposed (1) that workaholism is actually a continuum that, depending on the basis of motivation (extrinsic or intrinsic), can result in various degrees or levels of positive human health and psychological and spiritual well-being and (2) a 12-step recovery process as a specific model of spiritual leadership for individual, team, and organizational transformation of nonenthusiastic workaholics and the organizations that have culture that support them (see Figure 2). We now extend this proposition to EWHC in terms of the type of workaholic tendencies these cultures may reinforce.

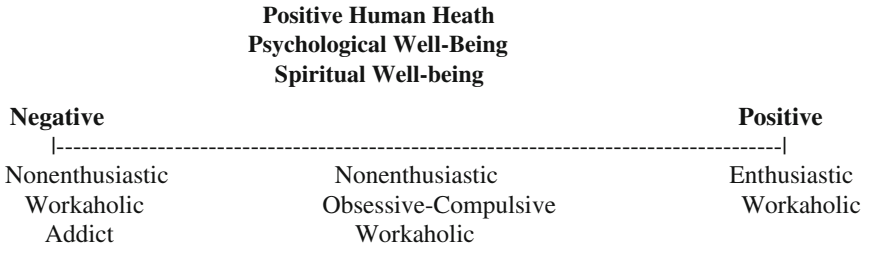

Figure 2. Continuum of extended work hours cultures outcomes.

Enthusiastic workaholics

Enthusiastic workaholics experience immense enjoyment and fulfillment from work (Snir and Harpaz, 2004; Sprankel and Ebel, 1987; Warr, 1999). Hence, the enthusiastic workaholic's impulse to work incessantly may be based on intrinsic motivation that leads to a sense of self-worth and produces positive personal and organizational outcomes. They seem to love their work and have a desire to work long and hard (Canatrow, 1979; Machlowitz, 1980). These workaholics seek passionate involvement, gratification, and the "joy of creativity" through their work. Enthusiastic workaholics strive for achievement and success, are stimulated by competition, are able to delay gratification, and can focus on distant goals.

However, unlike nonworkaholics who possess these achievement-oriented qualities, enthusiastic workaholics spend a great deal of discretionary time on work activities, constantly think about work, work beyond employer and economic requirements, and describe their work as satisfying, fun, creative, and stimulating. In addition, they are, relative to nonworkaholics, hypothesized to experience higher organizational commitment and performance and be more likely to engage in prosocial organizational behavior, which may enhance the organizational contributions of enthusiastic workaholics (Bonebright et al., 2000; Kiechel, 1989; Scott et al., 1997).

Interestingly, it appears that enthusiastic workaholics have the ability to disengage from working without harmful effects. However unlike nonenthusiastic workaholics, even though they may choose to continue working to pursue personal achievement, enthusiastic workaholics are able to more effectively use stress management techniques, have little expressed anger, demonstrate more adaptability, and creativity at work, and experience fewer physical and psychological problems (Scott et al., 1997). However, the danger for enthusiastic workaholics in EWHC is that no matter how intrinsically motivating their work may be and no matter if they eschew family life and other arenas normally considered necessary for work-life balance, there is a limit to the number of hours even they may work before their performance and well-being suffer (see Figure 3). Therefore EWHC have values and hidden assumptions that may be dysfunctional for enthusiastic and well as nonenthusiastic workaholics.

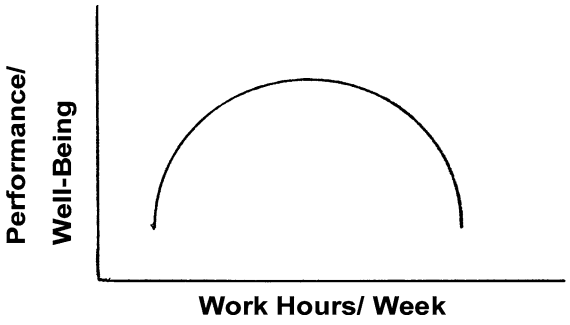

Figure 3. Relationship of work hours to performance and employee well-being.

Nonenthusiastic workaholics

The nonenthusiastic workaholic's impulse to work incessantly is based in extrinsic motivation, which results in a sense of negative self-worth and negative personal and organizational outcomes. Nonenthusiastic workaholics have an obsessive-compulsive personality that is manifested through a pervasive pattern of preoccupation with orderliness, perfectionism, and mental and interpersonal control that reduces flexibility, openness, creativity, and efficiency (Mudrack, 2004). At the extreme, nonenthusiastic workaholism can be an addiction rooted in the desire for the emotional "rush" from receiving the extrinsic rewards of hard work that can crowd out family and almost all other activities (Bonebright et al., 2000; Griffiths, 2005; Kiechel, 1989).

This type of workaholism is both a negative and complex process that eventually affects a person's ability to function and perform effectively (Griffiths, 2005; Killinger, 1992). At its heart is a compulsive-dependent drive to gain external approval from others and the trappings of success. Relative to enthusiastic workaholics and nonworkaholics, nonenthusiastic workaholics experience higher levels of pessimism, impaired judgment, stress and burnout, have more personality breakdowns and health-related problems (e.g., exhaustion, insomnia, agitation/enervation, substance abuse, cardiovascular complaints, depression, anger, apathy, and secondary addictions such as drugs or alcohol), and lower life satisfaction. They also experience limited pleasure, satisfaction, or enjoyment from their work and are perfectionists who engage in inflexible and controlling work activities because of their desire for

personal control. Often, they impose unreasonable work standards, have more hostile interpersonal relationships, resist compromise, and are less likely to delegate work to others when compared to enthusiastic workaholics and nonworkaholics (Bonebright et al., 2000; Porter, 1996; Scott et al. 1997). These are characteristics that slow progress and reduce flexibility and efficiency, thereby creating performance problems for the organization.

Spiritual leadership and workaholism recovery

Fry et al. (2006) used spiritual leadership theory to explain the apparent contradictory condition wherein one can seem to be obsessed with work yet have high levels of psychological well-being, positive human health and organizational commitment and productivity. The enthusiastic workaholic will be energized by a job that is intrinsically motivating. They argue that, to the extent that the spiritual leadership paradigm is implemented, enthusiastic workaholics will be intrinsically motivated, experience competence, autonomy, relatedness, and spiritual well-being.

Spiritual leadership theory can also be used to explain the low levels of psychological well-being, positive human health, and dysfunctional organizational behavior of nonenthusiastic workaholics. The nonenthusiastic workaholic is primarily motivated by extrinsic rewards that can appear to be quite effective. However, they are neither adequate nor productive motivators and may even be, for several reasons, detrimental to organizational performance over the long run (Daft, 2005). First, extrinsic rewards assume people are driven by lower needs and act to diminish intrinsic rewards since the motivation to seek an extrinsic reward, whether a bonus or approval, leads people to focus on the reward rather on the nature of the work they do to achieve it. This type of reward seeking behavior necessarily diminishes the focus and satisfaction people receive from the process of working. In addition, extrinsic rewards are temporary and targeted to short-term success but often at the expense of long-term quality. Thus, giving people extrinsic rewards undermines their interest in the work itself to the point that, if there is a lack of intrinsic rewards, performance levels out or stays barely adequate to reach the reward. This situation can also cause dysfunctional organizational behaviors to the extent that people will do what it takes to get the reward even if it ultimately hurts the organization's effectiveness.

Hitting bottom: recognizing decline in extended work hours cultures

In recovery there is a term called ''Hitting Bottom.'' This is a state of being where the addicted person finally becomes aware that the pain of change is finally less than the pain of suffering the negative consequences of continuing to live with their addiction (e.g., drinking, drugging, gambling, overeating, shopping, overwork). It is at this point that the person then becomes honest, open minded, and willing to ''do what it takes'' to change – in this case actively embrace the 12-step program of recovery.

We propose that organizations must go through the same process of ''hitting bottom'' before their leaders will recognize and respond to symptoms of organizational decline. There is no consensus on the definition of organizational decline. Wheten (1980) described two types of decline – decline as stagnation and decline as cutback. Decline as stagnation is evidenced by organizations that are bureaucratic, passive, and insensitive. Another element was added to the definition of decline by Levy (1986) who argued that decline is a stage in which external and internal needs are not appropriately met and signals warning of the need for a change are ignored. In this definition, organizational decline includes a lack of awareness of environmental threats and internal weaknesses or a lack of corrective action. Weitzel and Jonnson (1989) further define decline as a state organizations enter when they fail to anticipate, recognize, avoid, neutralize, or adapt to external or internal pressures that threatens the organization's long-term survival.

Carmeli and Schubroeck (2006) draw from this literature to refer to decline as a situation of poor adaptability, reduced legitimacy, and high vulnerability. Decline may begin with a lack of action resulting from top management team (TMT) failure to recognize a problem or recognition of the problem but failing to have sufficient interest or resources with which to address it, on the other. Unless TMT's are behaviorally integrated, the strategic decision process will be less effective resulting in

poorer quality decisions that fail to accurately respond to changing conditions.

The first step in recognizing the early stages of decline is the development of a system of diagnostic tools for the early identification in order to stimulate early response to conditions that threaten firm survival. ''Adequate preparation for coping with decline producing conditions is really an on-going attention to activities that sensitize organizations to internal and external change and that are simply part of the repertoire of effective organizational governance (Weitzel and Jonsson, 1989, p. 107).'' However, we believe this response to symptoms of decline is highly unlikely in EWHC organizations that may have many workaholic attributes (e.g., identity issues, rigid thinking, denial, confusion, self-centeredness, perfectionism, dishonesty, scarcity model of never getting/having enough, unrealistic expectations and an extreme need to control, frozen feelings or no emotional intelligence, ethical deterioration, and spiritual bankruptcy). Leaders' actions greatly affect the climate of the workplace must be involved in recognizing the need for change. In this case, we propose that EWHC precipitate decline and must undergo a crisis of leadership, autonomy, control, and bureaucratic red tape due to a lack of attention to efficient management of basic operations or a lack of regard for stakeholder satisfaction. Being over-controlling of others' work (Mudrack and Naughten, 2001), intensifying the stress levels throughout the workforce (Porter, 2001), or eroding trust (Porter, 1998) are just a few examples of how EWHC addictive pattern can spread throughout the organization. With continued distortion of personal interactions at all levels, EWHC may become infested with nonenthusiastic workaholics (Schaef and Fassel, 1988), attractive only to other workaholics as a prospective place of employment. In this scenario, it is unlikely that leaders' are honest open-minded and willing to look for and address symptoms of organizational decline, since it is the maintenance of the status quo to feed the ongoing drama and addiction cycle that is paramount.

Spiritual leadership in practice

We propose that a transformation based on the spiritual leadership paradigm is needed for EWHC organizations. 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 and Rolland, 1997). In this regard, two key practices are critical for the practice and implementation of spiritual leadership. First, conduct a periodic assessment of the spiritual leadership causal model to establish a baseline and identify issues for organizational transformation and development interventions. Second, using the results of this assessment, conduct a vision stakeholder analysis to (1) establish and/or reinforce the values, attitudes, and behaviors of hope/faith, vision, and altruistic love that comprise spiritual leadership, (2) identify key stakeholder issues and (3) provide the basis for an organization-wide dialog concerning the appropriate goals and strategies to address them (Fry and Matherly, 2006a, b; Fry et al., 2005; Malone and Fry, 2003).

The vision/stakeholder analysis process that is central to spiritual leadership is based on appreciative inquiry, which focuses on identifying and addressing key stakeholder issues, discovering what works well, why it works well, and how success can be extended throughout the organization (Fry et al., 2005). This approach is suited to organizations that seek to be collaborative, inclusive, and genuinely caring for both the people within the organization and those they serve. By using an appreciative inquiry approach, organizations can discover, understand, and learn from success, while creating new images for the future (Appreciative Inquiry and the Quest, 2004; Johnson and Leavitt, 2001; Whitney and Troten-Bloom, 2003).

The spiritual leadership paradigm also utilizes a stakeholder approach in viewing social organizations as being imbedded in layers or levels (individual, group, organizational, societal) with various internal and external constituencies (employees, customers, suppliers, government agencies, and so forth), all of whom have a legitimate strategic and moral stake in the organization's performance (Freeman, 1984; Jones et al., 2007). The vision/purpose/mission must vividly portray a journey which, when undertaken, will give one a sense of calling, of one's life having meaning and making a difference.

It is through this vision/stakeholder analysis process and becoming committed to a vision grounded in service to key stakeholders that employees develop a sense of calling where, through their work, they feel are making a difference in other peoples lives and therefore their life has meaning and purpose. They also develop a sense of membership in being understood, appreciated, and cared for as the organizations key leaders ''walk the walk'' in cultural values and an ethical system based in altruistic love. The vision/stakeholder analysis process is therefore the key to creating vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of employee well-being, social responsibility, and performance excellence.

Conclusion

The trend in recent years in most industries and organizations is that every change increases demands on people to do more with less and then with less again (Porter, 2001). Work hour inflation is growing, not just in the United States but globally. While about 17% of managers worked more than 60 h a week in 2004, the 45–55 h workweek is now the norm (Mandell, 2005). There is even an emerging class of extreme jobs requiring 80–100 h weeks that are considered to be a dream for a group of elite workers who thrive on their challenge (Tisehler, 2005).

Fry and Matherly (2007) and Fry and Slocum (2008) argue that one of the greatest challenges facing leaders today is the need to develop new business models that accentuate ethical leadership, employee well-being, sustainability, and social responsibility without sacrificing profitability, revenue growth, and other indicators of financial and performance. More and more there is a need for top managers to simultaneously maximize the so-called triple bottom line or ''People, Planet, Profit.'' They also present a general process for maximizing the triple bottom line through the development of the motivation and leadership required to simultaneously optimize employee well-being, social responsibility, organizational commitment, and financial performance. We believe this process can be used for the transformation and recovery of EWHC.

Future research on extended work hours cultures

Why is it that some individuals seem to feel stretched to the limit while others thrive under the pressure? Fry et al (2006) proposed that the type of motivation that some people use to motivate themselves to workaholic levels is directly related to their level of positive human health, psychological well-being, and performance at work. Enthusiastic workaholics seek intrinsic rewards and, to the extent they can achieve them, are able to satisfy the higher order needs which are necessary for spiritual and psychological well-being and positive human health. Nonenthusiastic workaholics are motivated by extrinsic rewards that appeal to the lower needs of individuals, such as material comfort and possessions, safety, and security. They also seem to have a high need for external approval and recognition from others. Through this egoistic, obsessive-compulsive focus on satisfying external, lower order needs at the expense of higher order needs, nonenthusiastic workaholics may find themselves evolving into or entrapped in a deadly addictive cycle (Robinson, 1998).

To illustrate this process and its implications for EWHC, we refer Figure 2. Fry et al. (2006) proposed that workaholism is actually a continuum that, depending on the basis of motivation (extrinsic or intrinsic), can result in various degrees or levels of positive human health and psychological and spiritual well-being. Figure 2 also has as its base the proposition that, if spiritual leadership is used as a paradigm for organizational transformation and recovery, the negative outcomes of workaholism can be transformed to positive. Once this point is reached on the continuum it is hypothesized that the nonenthusiastic workaholic will move from an extrinsic to an intrinsic motivation base and either become an enthusiastic workaholic or become a more ''normal'' worker in that they may also develop the ability to choose other sources of intrinsic motivation (e.g., family, community service) if a more balanced work-life is desired.

However, as Figure 3 illustrates there are limits to this in terms of performance and employee well-being and, to the extent EWHC organizations push their people beyond this optimum limit, it should be clear that the stage will be set for organizational decline. For EWHC organizations, we have proposed that over

time, the processes of employer recruitment and selection, employee self-selection, cultural socialization, and reward systems in conventional, fear-based organizations could work to create an organizational culture which would reinforce nonenthusiastic workaholism. We propose that a similar transformation based on the spiritual leadership paradigm is needed for teams and organizations that are led by nonenthusiastic workaholics and/or have cultures that reinforce the nonenthusiastic workaholic's values, attitudes, and behaviors.

Similar to the individual level, there have been calls to apply the 12-step program of recovery to dysfunctional organizations (Mitroff et al., 1994; Robinson, 1998). Mitroff et al. (1994) envision the recovery and development center as a necessary aspect in the design of modern organizations. It would be implemented using a 12-step recovery model and institutionalized to the point that executives and leaders will see participation in programs of assessment, recovery, and development as just as critical and important as learning the new knowledge skills that are necessary for leading and managing global organizations in the Internet age. At the heart of this process is the organization recognizing the need for and then adopting a higher set of ethical principles and values. These are essentially the same values of altruistic love in spiritual leadership theory (Fry, 2005a). Therefore, we propose that 12-step recovery program is a specific model of the more general spiritual leadership paradigm that can incorporate the recovery model for team and organizational transformation of nonenthusiastic workaholics and the organizations that have cultures that support them.

We have proposed the spiritual leadership paradigm organizational transformation and recovery of EWHC organizations. Future research is needed on how the spiritual leadership transformation process operates to change the beliefs and fears investigated by Burke (2001) that may be the most consistent predictors of negative personal and organizational outcomes in EWHC. At the heart of these beliefs and fears are egoistic values that are the antithesis of the values of altruistic love in spiritual leadership and form the basis for EWHC. ''They see the world in 'dog-eat-dog' terms, all too often believing that 'Nice guys finish last.' (Burke, 2001, p. 235).''

Leaders engaged in transforming EWHC organizations might also be of assistance to workaholics by identifying, coaching, and mentoring these individuals and by helping them to find recovery programs such as Workaholic Anonymous (WA). Although these programs are not yet widespread, there are some that exist and may be of great value in helping these individuals move from the negative, nonproductive workaholic portion of the continuum to the positive enthusiastic workaholic side of the continuum. Organizational counselors and health care professions should encourage the formation of WA groups and refer their workaholic employees to them much as they would refer people with alcohol problems to Alcoholic Anonymous. This would require institutionalizing a HRM process targeted at initiating a transformation in the individual that enables him or her to experience higher levels of spiritual well-being. In all instances the goal of the leader is to help the individual to find spiritual and psychological well-being and positive human health while becoming more positive contributors to the organization and society.

Future research on workplace spirituality and spiritual leadership

In addition to the issues raised above for EWHC, 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. For example, more research is needed to test the proposition (Fry et al., 2005) that spiritual leadership theory offers promise as a springboard for a new paradigm for leadership theory, research, and practice given that it (1) incorporates and extends transformational and charismatic theories as well as ethics- and values-based theories (e.g., authentic and servant leadership) and (2) avoids the pitfalls of measurement model misspecification. More longitudinal studies are needed to test for changes in key variables over time. Studies are needed that incorporate more objective performance measures from multiple sources (Podsakoff, 2003). Other individual outcomes (e.g., joy, peace, and serenity) hypothesized to be affected by spiritual leadership need to be validated for spiritual leadership theory. The conceptual distinction between spiritual leadership theory variables and

other leadership theories, such as authentic leadership, ethical leadership, and servant leadership, and should be refined (Fry and Matherly, 2006b; Fry et al., 2006; Fry et al., 2007c; Fry and Whittington, 2005b).

Finally, it is important to avoid the negative consequences of a hostile work environment that may result when employers' emphasize a particular religion in the workplace. Religious practices often conflict with the social, legal, and ethical foundations of business, law, and public and nonprofit administration. Imbuing religion into workplace spirituality can foster zealotry at the expense of organizational goals, offend constituents and customers, and decrease morale and employee well-being. Accentuating the line between religion and spirituality in regards to workplace spirituality is therefore essential. However, more research is needed to ascertain how it is possible for companies to avoid these pitfalls through such practices as internal groups or prayer space, on-site chaplains, and through periodic surveys that facilitate openness to spirituality, religion and transcendence in full freedom through adherence to its core values (Fry and Slocum, 2008; Fry et al., 2005).

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