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Contents

Message from the Editor

My Dear Readers,

Wish you all a very peaceful 2013!

It is a very satisfying feeling to put before you the first issue of the first volume **of International Journal on Spirituality and Organizational Leadership**. The need was felt during the 2nd International Conference on *Integrating Spirituality and Organizational Leadership* during February 9–12, 2009 in Pondicherry to come up with an international journal on spirituality and organizational leadership. The seed was sown during ISOL 2009 to work towards the journal publication. During ISOL 2011 (The 3rd International Conference on Integrating Spirituality and Organizational Leadership) which took place during February 1–5, 2011 at Haridwar the announcement of the Journal was made. Finally at ISOL 2013 (the 4th International Conference on Integrating Spirituality and Organizational Leadership) which is taking place at Xavier Institute of Management Bhubaneswar during January 10–12, 2013 we will be launching the 1st issue of the 1st volume of the Journal.

This is only possible with the support and encouragement from like spirited people. IJSOL is a bi-annual blind peer reviewed journal. IJSOL is being published through **Academy of Value Based Management** (A Unit of ISOL Foundation).

The mission of the **International Journal on Spirituality and Organizational Leadership** is to publish empirical and theoretical research that tests, extends or builds management theory on integrating spirituality and organizational leadership and its application to various spheres of management activities and practice. To be published in IJSOL, a manuscript must make strong empirical and/or theoretical contributions and highlight the significance of those contributions in understanding the role of spirituality in renewing the contemporary management praxis. The focus of IJSOL is to systematically explore and map the field from different perspectives referring to different disciplines and spiritual and wisdom traditions. Thus, preference is given to the submissions that test, extend or build theoretical frameworks while empirically examining issues with high importance related to holistic and inclusive management theory and practice. IJSOL also welcomes theoretical articles that have strong foundations for future researches. The International Journal on Spirituality and Organizational Leadership is not restricted to any particular discipline, level of analysis, or cultural or national context.

I look forward to your support and contribution.

Sunita Singh Sengupta, *Ph.D.*

Editor
International Journal on Spirituality and Organizational Leadership

Contact Details:
E-mail: sunita.singhsengupta@gmail.com
sengupta.sunitasingh@gmail.com
Mobile: +91-9873167484

Exalted Business and Spirituality

Past Lessons for Present Times

S.K. Chakraborty
E-mail: debu_0876@rediffmail.com

I

In one of his letters to a disciple Sri Aurobindo had propounded the *yoga* of business with spirituality in these words:[1]

> 'I do not regard business as something evil or tainted, any more than it is so regarded in ancient spiritual India. If I did, I would not be able to receive money from X or from those of our disciples who in Bombay trade with East Africa; nor could we then encourage them to go on with their work but would have to tell them to throw it up and attend to their spiritual progress alone. How are we to reconcile X's seeking after spiritual light and his will? … Even if I myself had had the command to do business, as I had the command to do politics, I would have done it without the least spiritual or moral compunction. *All depends on the spirit in which a thing is done, the principles on which it is built, and the use to which it is turned'.*
>
> This triune law of 'spirit-principles-use' had been crystallized by Sri Aurobindo a little later in the same letter by extracting the essence of the *Gita*:[2]
>
> 'Krishna super-imposes a higher law… that work must be done *without* desire, *without* attachment to any fruit or reward, *without* any egoistic attitude or motive, as an *offering* or *sacrifice* to the Divine.'

This brief yet precise articulation of the **spiritual art** of work (including business) can be treated as the benchmark to judge the present-day dominant wave in the realm of the economic function. On the whole, the

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general picture here is just the opposite of what the above two quotes convey:

- Burning desire, greed at the centre, as the hub;
- Compulsive attachment to personal gain/rewards as the key driver;
- Bloated egotism, via ranking of all varieties, at a premium;
- The Divine rejected as mere fantasy; even if accepted, offerings as an exercise in bargaining for the ego.

When, therefore, the themes of spirituality and business are sought to be treated together, one should first become conscious of the polarization between the two. The correct perspective to begin the task of linking the two has to be:

Spirituality is the End, Not the Means

Business and economics cannot turn to spirituality and treat it as yet another instrument or resource to bolster its all-consuming goal of the bottom line. Even the apparently wider multiple stakeholder concept or sustainable development rhetoric is far from visualizing business as a spiritual adventure. Anticipating this as it were, Gandhiji, had declared:[3] 'I venture to think that the scriptures of the world are far safer and sounder treatises on laws of economics than many modern textbooks'. Secular texts will not do. Sacred texts show the way.

Picking up the leads given by Sri Aurobindo and Gandhiji, the following pages will present some gleanings from a few sacred texts and lives about how all social functions – government, education, family, economics, defence, international relationships, etc. – in Bharatvarsha had been thoroughly grounded in the *Rajarshi* model for all walks of life. Although the Rajarshi model had been worked out for Kings, its keynotes and principles are valid for leaders of business and other human institutions also.[4]

II

Kautilya's *Arthashastra* is a fruitful starting point. This pioneering, comprehensive classic is usually dated around fourth century BC. Kautilya was the mentor of Chandragupta I. Together they had founded the Maurya dynasty, and had built the first empire in Bharatvarsha. It may be noted that, some shades of the preceding epic Krishna-Arjuna duo of the Mahabharata are reinforced in the Kautilya-Chandragupta pair. Here we set aside the details of political and other aspects of efficient administration of an empire given in the *Arthashastra*. Only the principles and guidelines laid down for the grooming of a prince and the conduct of a king are sampled. They will show what timeless fundamentals underlie spiritually-grounded leadership, and hence spiritually-guided secular institutions too – business not excluded. Rangarajan's comprehensive recent translation of the *Arthashastra* has been our major source for extracting the relevant points.[5]

Section III.ii of the *Arthashastra* contains 'categorical imperatives' for the 'good conduct' of a 'wise' and 'just' King. At the very start Kautilya prescribes the exercise of vigilant control over the six internal enemies in all humans (*shadaripus*):

Lust	anger	greed
Delusion	arrogance	envy

This basic self-governance mandate receives ubiquitous recognition in the vast corpus of Bharatiya *shastras* or sacred literature. Although emphasis on self-restraint may appear to be a negative beginning, yet it is entirely realistic. One has to clean up the stinking mess in a plot of land before planting fragrant flower bushes upon it. Kautilya supports his prescription by adducing historical evidence of rulers who had managed gloriously by obeying this ground rule, and those who had perished due to over-indulgence in the *shadaripus*.

Only such a disciplined king gains true knowledge, becomes wise, and treats justly all his people. Thus he becomes a *rajarshi*. He is an organic, intrinsic synthesis of the sage with the emperor – the Sage-Emperor. The greatest asset and reward of such a *rajarshi* is the loyalty and trust of his people. These ideals constitute the perennial nucleus of Bharat's conception about leadership in all spheres.

In section III. iii Kautilya highlights the need for a king to be 'energetic'. For, if he is lax or 'lazy', his subjects will drain the state's wealth or his enemies will cause his downfall. That is to say, the King's role calls for the activation of the *rajasic guna*, and subjugation of the *tamasic guna*.[6] So far so good. But we know from the Gita-psychology that '*kama esha krodha esha rajo guna samudbhava*' (lust and anger, and hence immorality or unethicality or evil or sin, all spring from *rajo guna*).[7] Could Kautilya have been ignorant about this problem? No, for as the two previous paragraphs have mentioned, strict self-control has been laid down as a pre-condition for the exercise of dynamism. Such careful moderation in the satisfaction of normal desires (*kama*) implies an ever-awake *sattwa-guna* vigilance on the part of the king (or leader).

Kautilya proceeds further to reveal his penchant for minute details. (It will be useful to remember here that he was acting as the guru or mentor of Chandragupta-the-first – the great empire-builder of the pre-Christian, post-Buddhist era). The twenty four hours cycle for the king was divided into sixteen slots of one and a half hours each. And for each slot specific duties have been enumerated:[8]

Rajarshi Process

Day

First 1 ½ hrs. after sunrise	Receive reports on defence, revenue and expenditure.
Second 1 ½ hrs. after sunrise	Public audiences, to hear petitions.
Third 1 ½ hrs. after sunrise	[Personal – bath, meal and **study**].
1 ½ hrs. before noon	Receive revenue and tribute; appoint ministers, etc. and allot tasks.
First 1 ½ hrs. after noon	Write letters, confer with councilors, receive secret information.
Second 1 ½ hrs. after noon	[Personal – recreation, time for **contemplation**]
Third 1 ½ hrs. after noon	Inspect and review forces.
1 ½ hrs. before sunset	Consult with Defence Chief.

The day shall end with evening prayers

* * *

Night

First 1 ½ hrs. after sunset	Interview with secret agents
Second 1 ½ hrs. after sunset	[Personal – bath, meal and **study**].
Three hrs. before and first 1 ½ hrs. after mid-night	[Retire to the bed chamber to the sound of **music**, **sleep**].
Second 1 ½ hrs. after mid-night	[After waking to the sound of **music**, **meditate** on the work to be done].
Third 1 ½ hrs. after mid-night	Consult with councilors, send out spies.
1 ½ hrs. before sunrise	[Religious, household and personal

duties, meetings with his teacher, *purohita*, personal physician, chief cook, and astrologer]

At daybreak he shall cicumambulae a cow,
It's calf and a bull and then proceed to his court

* * *

A careful and patient examination of the above 24-hour plan for the King (and his modern equivalents in government, business, etc.) will show how without assiduous control of the *shadaripus*, such a scheme cannot be implemented. Therefore, the secular aspects of a king's role have been carefully punctuated with sacred processes and agents:

Study	Contemplation
Prayers	Music
Religious duties	Teacher
Purohita	Astrologer, etc.

These are the elements which constitute the *rishi* dimension. Besides, for the modern protagonists of time-management, the Kautilyan blueprint must be having quite a few lessons to offer. Systematized, focused and exalted energy in the king is the result of such a regime.

It is relevant here to anticipate and tackle a widespread conventional belief (or superstition?) of today: such prescription smacks of feudal authoritarianism which stultifies personality development. This viewpoint does not stand the scrutiny of history. Nor is it psychologically sound. The logic of license implies that character development requires no investment. But we cannot get something for nothing. Being technically skilled and verbally smart is simply not enough for leadership roles. Self-restraint of lower impulses and instincts (*sanyam*) conserves pure energy for wholesome functions. This is a perennial fact of the animate world. The consequences of flouting this message have been tellingly demonstrated by the decline and fall of the Roman empire (and many more).

The **spiritual pragmatism** of Kautilya, as we would choose to characterize it, has been expressed well by Rangarajan:[9]

> 'The *Arthashastra* is essentially a treatise on the art of government and is, by nature, instructional. It seeks to instruct all kings and is meant to be useful at all times wherever *dharma* is held to be pre-eminent. Because it is instructional, its basis is the practice of government'.

At times during current discussions on corporate governance only one Kautilyan tactic is mentioned, rather casually: *sam*, *dam*, *danda* and *bheda*. Sometimes it is also referred to while discussing management of teams. In both cases such allusion to the quadruple tactic is torn out of its original context of political statecraft. It is forgotten or ignored that Kautilya insists **first** upon the king or leader being a *rajarshi*. Then only, given the appropriate circumstances, any one of these methods may be employed by the 'legitimate', not careerist leader.[10] Thus:

- The contented or happy among those who are dependent on the king for money, etc; or those who help the king in adversity or prosperity; and those who repel enemies will be given gifts of appreciation (*sam*).
- Towards those among the above who are discontented, conciliation (*dam*) shall be attempted.
- If conciliation fails, then these discontented people shall be handled through punishment (*danda*).
- And different categories of discontented people shall be prevented from making mutual alliances by sowing dissensions among them (*bheda*).

But if organizational leaders bypass all the salient components of the *rajarshi* model, and resort to just the above quartet for clinging to power, then leadership reduces itself to mean organizational politics. This is debasing secular pragmatism, not Kautilya's ennobling spiritual pragmatism. The *Arthashastra* furnishes a comprehensive list of wrongs that a *rajarshi* must avoid to check impoverishment, greed and disaffection among his subjects. Here are a few of them:[11]

- Ignores the good people and favours the wicked;
- Neglects the observation of the proper and righteous practices;
- Suppresses *dharma* and propagates *adharma*;
- Does not punish those who ought to be punished, but punishes those who do not deserve to be;
- Indulges in wasteful expenditure and destroys profitable undertakings;
- Antagonizes the wise elders by lying and mischief; etc.

Leadership today in government departments, business houses, educational establishments, etc., mirrors the above destructive lapses with alarming frequency. Democracy based on party politics, and on winning elections through manipulable or purchasable votes, seems incapable of throwing up a Kautilyan *rajarshi* leader. Yet that is the need of the hour.

It is also important to note that Kautilya had analysed the guidelines for appointing ministers laid down by many illustrious predecessors. He arrived at the conclusion that each guideline was meritorious in the right context, and these right contexts were outlined by him. But his final recommendation was loud and clear: '… in any case anyone who is appointed as a councilor must have the **highest personal qualities**'.[12] How do modern organizations measure up against this timeless benchmark?

The same individual who was Kautilya, the King's mentor, had also functioned as Chanakya, the people's guru. In this broadband role Chanakya's maxims provide the entire society with rules and principles which would appear to make substantial contribution to the continued emergence of *rajarshi* leaders in all walks of life. A few such maxims follow:[13]

1. 'One should earn wealth as if one is immortal'.
2. 'The wealthy are respected by all'.
3. 'Cunning accompanies courtesy'.
4. 'The ruler should not be like the subjects. The people should however be like a good ruler. The ruler powerfully influences the entire people towards righteous action or the opposite'.
5. 'The ruler is responsible for the people's sin, the priest for the ruler's sin, husband for the wife's sin, and the teacher for the student's sin.
6. 'Performance of one's duty leads to heaven and eternal bliss. By violation of duty and consequent confusion people come to ruin'.

Brief interpretations of these maxims are in order. The profound principle in the first rule is that wealth should be earned with great patience, never in a hurry. This abiding attitude will ensure ethics in the pursuit of *artha*. To reach the top rank as fast as possible, as is the prevailing order of the day, one is quite likely to resort to means, fair or foul. The second generalization about respect attaching to wealth must be read in conjunction with the first rule. That is, wealth secured by unethical means in haste does not command respect. This too is a widespread phenomenon at present. The third counsel serves as a caution for the simple-minded people who could be deceived by outward show of courtesy by a cunning fellow. This is one facet of prudence in social dealings.

Maxims four and five clearly define the cause-and-effect connection between the character of the ruler (or leader) and that of the citizens (or members). It is common these days to hear that after all the society is so degraded, so how can we have upgraded leaders? Chanakya, however, made no mistake on this vital point. The ruler/leader cannot seek shelter for his shortcomings behind the veil of society's blemishes. The responsibility is laid squarely on the shoulders of the former for degeneration of the latter. The fifth maxim repeats this cause-and-effect sequence in a wider set of relationships within society, e.g. priest-king, husband-wife, teacher-student.

The maxim about performance of duty, by each role in society, has today become an obsolete principle. There is talk only of rights everywhere. Naturally, in the long run such societies will throw up leaders who will not heed to their duties, but assert their rights. This is already happenings, e.g., the blatantly self-serving decisions by Indian M.Ps. Why not? After all, in a secular world of instant gratification who cares for heaven and eternal bliss!

Kautilya's 'spiritual pragmatism' for leaders has to be evaluated in the light of the priority given to being moral and just, self-less and self-controlled, and then only to be followed by '*sam-dam-danda-bheda*', or sending of spies and other administrative, or political tactics as and when the situation calls for them. Even when, as Kautilya, he asserts that *artha* could sometimes precede *dharma* and *kama,*[14] for the latter are dependent on the former, yet as Chanakya he insists that wealth (*dhan*) can be preserved only on the basis of dharma (*vittena rakshayet dharma*).[15] The 'garden metaphor' has been employed by Kautilya to communicate the message of 'spiritual pragmatism':[16]

> 'That ruler stays long in power who acts like a skilled gardener: **rehabilitating** the uprooted, **nursing** the blossoming, **stimulating** the weak, **bending** down the excessively tall, **enervating** the excessively strong, **dividing** the united, **pruning** those with thorns, and **protecting** those who have come up by themselves'.

There are eight processes in the above quote: four positive and four negative. They should be used carefully after proper diagnosis of the relevant key characteristic revealed by different members (managers, councillors, etc.) working with and for the king. Obviously, a weak, characterless, self-seeking ruler cannot demonstrate such capability even for a day. Sri Aurobindo's statement of the triune fundamentals of leadership in business quoted earlier (the spirit, the principles and the use) calls for *rajarshi* grooming of the leader, with an adequate grasp of the highly demanding role of a 'skilled gardener'. Self-discipline is the hub of such a role. It is important to listen to Kautilya on this starting point once more at the end:[17]

> 'Discipline is of two kinds – inborn and acquired. There must be an innate capacity for self-discipline … instruction and training can promote discipline only in a person capable of benefiting from them; people incapable of natural self-discipline do not benefit. … one who will be a King should acquire discipline and follow it strictly in life …'

True to this self-enunciated *rajarshi* law of self-discipline, Kautilya or Chanakya himself retired into the forest after ensuring that Chandragupta was married, the Greeks were befriended, and internal adversaries won over. He was strict with himself before he could be so with Chandragupta and others.

III

The eminent historian RC Majumdar paints the following picture of Harshavardhana, the emperor of Bharatvarsha in the seventh century AD:[18]

> 'Harsha distinguishes himself almost equally in the arts of peace and war. He could wield the pen as well as the sword … literary skill of the royal author (and) high reputation as a poet … was a great patron of learning … a ruler of versatile ability and wonderful personality.'

Thus, after about eight or nine hundred years of the *Arthashastra*, we get yet another (and there were many other before him) inspiring example of the holistic, sacro-secular *rajarshi* model in action. If a monarch could perform such an all-embracing role, then for a company chairman, or a university vice-chancellor, or a government minister too this synthesis should be realizable.

K.M. Panikkar, another noted historian, and once India's ambassador to China, has set Harsha against the larger canvas of Indian history:[19]

> 'The reign of Harsha may thus be said to mark the culmination of Hindu culture. … it is Harsha's glory to have been the last in the long line of Hindu rulers beginning with Chandragupta Maurya in whose time India appeared to the world only as an ancient mighty civilization, but an organized and powerful state working for the progress of humanity.'

A remarkable value-underpinning for such a complete king as Harsha was, when still quite young, his reluctance to ascend the throne. Considerable persuasion was needed to make him the King after his father's death.[20] Non-attachment and humility were elements of character which never deserted him throughout his later career as a great king.

The most remarkable proof of Harsha's rajarshi leadership lay in his 'quinquennial convocation' of *tyaga* and *seva* (renunciation and service), the two strongest pillars of Bharat's *sanatan* culture and society. In our times first Swami Vivekananda[21] and then Mahatma Gandhi[22] had unequivocally singled, out as well as practised, these two human values or sacred propensities for stable social development and cultural survival. Back to Harsha. We get a graphic account of his five-yearly saga 'of perpetual giving up' (as Tagore has reminded us in our times)[23] or charity (rather *danam*) from Radha Kumud Mookerji – another stalwart of constructive history writing.[24] This even used to place at Prayag over a two-month period. The process began with the worship of the images of Aditya, Shiva and Buddha for the first three days. The costliest gifts were bestowed and charity given on these days. For the next twenty days selected Buddhists and Brahmins were gifted with gold, pearls, garments food, etc. The next forty days were devoted to giving alms and sustenance to the poor, the orphans, the destitutes from far and near. Even the King's belongings were given away. By the end of this *maha-yajna* in the vast 'arena of charity', all the accumulated wealth in the king's coffers used to be exhausted – so much so that Harsha had to beg a second hand garment from his sister Rajyasri at the closing hour of the event.

Both Panikkar and Mookerji agree that such magnanimity reflected the true spirit of charity, not vain gloriousness. And that, charity on such spectacular scale by a king has no parallel in history. It was performed five times during the 35 odd years that Harsha ruled. Calling him an **unbending idealist**, Mookerji offers this concluding estimate of Hrasha:[25]

> '… a supremely versatile genius and complex character. He was at once a prince and a poet, a warrior and a man of letters, royal and kindly, with unbounded wealth given away in unbounded liberality, with the dignity of a paramount sovereign joined to the humility of a beggar, master of all the military as well as the fine arts, of all knowledge and virtues.'

Such leaders of today, in any sphere, as are interested in spirituality beyond lip-service, might find it beneficial to sit down calmly and practice *dhyana* or meditation on Harshavardhan's *rajarshi* role – as portrayed by the three top class historians above break. And if the effort is invested with sincerity and humility and the imaginative power has not been deadened, Harsha's *rajarshi* qualities might then seep into the deeper consciousness of the seeker-leader. This spiritual osmosis is a reality in the realm of sacro-secular leadership.

Whereas the books on Harsha by Panikkar and Mokerji, written in the 1920s, speak about the king with emotional fervour, a more recent work on the same character is less ardent and more restrained. The author, Devahuti, attempts a political, not historical, study of Harsha. Here are her comments:[26]

> 'His knowledge and understanding of various religious beliefs, his notably charitable disposition, his love of learning, his accomplishments in the fields of art and literature, all combined to enhance his worth as a king, … endowed Harsha with a poised personality.'

Devahuti thus corroborates (seventy five years later) each major aspect of Harsha's character which her predecessors had identified, but on a subdued note. This suggests that the present-day intellectual mind might have become less capable of being inspired by greatness, and hence unable to inspire its listeners or readers.

It is important also to note that Kautilya's *Arthashastra*, written around 300 BC, should have served as a manual of guidance for most of the major Maurya and Gupta kings. Emperor Ashoka, grandson of Chandragupta Maurya, was an important exception as he was influenced more by Buddhist philosophy than by all-round statecraft. But he could probably afford that difference because of the strong foundations laid by Kautilya-Chandragupta. However, the likes of Chandragupta-II, Kumaragupta, Samudragupta, and Harshavardhan appear to have fallen back upon Kautilya – directly or indirectly. Of course, they also transcended the *Arthashastra* in many ways, e.g. charity, literary ventures, support for educational centres like the Nalanda, etc.

At any rate, what leaders of today may do well to ponder and introspect is: could a multi-dimensional regal personality like Harshavardhan blossom without a thorough integration of the spiritual *rishi* element into the secular *raja* role? Does not this, moreover, clearly show the secret of true leadership of the genius of Bharatvarsha?

IV

Raghuvamsa ranks as a Mahakavya (epic poem) by Kalidasa. Devadhar, an authority on Kalidasa, informs: '… Kalidasa lived in the first century before our era at the court of King Vikrama of Ujjayini who founded the

Samvat era'.[27] Since the purpose here is to seek some lessons in leadership, the literary aspects of the epic are beyond our pale for now. Yet it is useful to begin the discussion by listening to Tagore, almost two thousand years younger than his legendary predecessor, who had the rare power to seize upon the wider theme of leadership imbedded in Kalidasa's work:[28]

> 'From his seat beside all the glories of Vikramaditya's throne, the poet's heart yearns for the **purity** and **simplicity** of India's past age of **spiritual striving.** And it was this yearning which impelled him to go back to the annals of the ancient Kings of Raghu's line for the narrative poem in which he traced the history of the **rise and fall of the ideal that should guide the rulers of men.**'

Tagore himself had attained a high level of positive spiritual realization. So he knows what he is saying: purity and simplicity have to go together with spiritual striving. The *raja* dimension has never been intended to nullify or contradict the *rishi* aspect in Bharatvarsha's philosophy and practice. Rather, this tradition of synthesis proves its timeless character by recording an unbroken pitch across nearly two millennia – Kalidasa to Tagore. Here is something of supreme importance for all types of contemporary leaders, certainly in India and may be elsewhere too, for self-education.

The epic is titled after the second King in the Ikshvaku dynasty, Raghu. The very process of begetting this Raghu as an offspring by his parents Dilipa and Sudakshina is in itself a great lesson in the spiritual genesis of *rajarshi* leaders. Being childless for long, this regal couple left the palace and surrendered to Vashistha, their guru, in his hermitage. By means of meditation Vashistha could find out the reason for the misfortune overhanging the disconsolate royal parents. Remedial penances and vows were instructed, which the couple devotedly followed for three weeks, staying in the ashram itself. But all was not over. A greater test of spiritual strength awaited them, centreing around the protection of Vashistha's celestial cow, Nandini. The pleased Nandini at last granted the coveted boon of progeny to King Dilipa and Queen Sudakshina. Thereafter, when Nandini offered her milk to the King, this was his reply:[29]

> 'Well, mother, if the sage allows me, I will drink what will remain over after the calf has drunk, and the requirement of the sacrifice satisfied, even as I accept one sixth of the produce of the well-protected earth.'

This reply constitutes, in itself, a simple yet powerful expression of the core of spiritually-grounded leadership.

Be this as it may, the birth of Raghu was possible only among parents of the quality and calibre, purity and simplicity of Dilipa-Sudakshina. Raghus, in other words, are not produced by accident or permissiveness. Therefore, if we in India hope that her leaders of tomorrow should be like Raghu, then all parents in the country today ought to regard Dilipa-Sudakshina as their model.

Handing over the Kingdom to their grown up and able son, Raghu, Dilipa and Sudakshina made for the forest to fulfil the family vow of *vanaprastha* (III. 70).[30] This too is a great lesson for healthy leadership – a point of culmination for this *raja* aspect, and the start of full-scale *rishi*-hood. Non-attachment to *artha-kama*, and attachment to *moksha* – this is the principle demonstrated by such an act.

As Raghu is getting groomed for the *rajarshi* role, even politics is being taught to him. Experts are instructing him in strategies – both fair and unfair. But Raghu would always choose the former, never the latter option (IV. 10).[31]

In Verse VI.76 Kalidasa informs us about Raghu's performance of Visvajit sacrifice whereby he gave away all his wealth to his people, and reduced it to the residue of an earthen vessel. We find that centuries later Harshavardhan continues with this process of self-pauperization for his people on an undiminished scale.[32]

In the eighth canto, versa 10 to 24, Kalidasa's 'spiritual idealism' attains perfection. Following Dilipa, his father's example, and the family tradition, Raghu too begins to withdraw from sense objects (*artha-kama*) and to enter life's last stage of self-control for Final Bliss (*moksha*). Aja, Raghu's worthy son, donned the Royal mantle of earthly glory, whereas Raghu lived in a place outside the city. The earthly sojourn of Raghu closes by his mergence with the Changeless Soul through yogic devotion.

The moral: Raghu is born of *tapasya* (ascesis), and dissolves in *tapasya*. This is the grand, final lesson of 'spiritual idealism' Kalidasa offers to today's leaders.

Raghuvamsa ends on a tragic note. The last king in this epic is Agnivarna a veritable debauch. Verse 47 in the last (19th) canto says this:[33]

> 'Thus, the king, enjoying the pleasures of senses and averse to duties of his kingly office, and swayed by passion, passed the seasons declared by their individual signs.'

Childless, he was ravaged by incurable diseases and met a dishounarable death. 'A widow on the throne!such is the tragic end of the illustrious Race of the Raghus!' This is the cry with which Kalidasa ends the Mahakavya.[34]

Even the last but one king of the line, Sudarshana (father of Agnivarna), possessed the same virtues as those of his illustrious ancestors. His retirement to Naimisa forest has the following characteristics (XIX.2):[35]

> 'There the holy bathing places made him forget his pleasure-lakes, the kusa grass covering the earth made him forget his bed, and his hut erased the memory of his palace; without any desire for result, he multiplied his austerities.'

Therefore, Kalidasa leaves us with this intriguing question: why of such a *rajarshi* father as Sudarshana was a depraved son like Agnivarna born – neither a *raja*, nor a *rishi*? Still, the principles that sustained the very long line of Rajarshi leaders are not annulled by this solitary exception.

V

The brief encounters above with Kautilya/Chanakya, Kalidasa and Harshavardhan, spanning between themselves almost a thousand years (third century BC to seventh century AD), reveal the unswerving fidelity of worthy leaders in Indian history to the *rajarshi* model. Of course this model has been re-lived time and again thereafter 'right up to our own era. Even in business.[36] So, as and when we feel the urge to look for 'role models', these are the sources to tap. The sitar must be played in its own specific technique and style. Superimposing the guitar method on it will never work. We should always bear in mind the following inspiring and indispensable insights of Vivekananda, himself a *rajarshi* leader of the nineteenth century:

- 'The more … the Hindus study the past, the more glorious will be their future'.[37]
- 'If our national life of these ten thousand years has been a mistake, then there is no help for it; and if we try now to form a new character the inevitable result will be that we shall die.'[38]

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Spirituality at Workplace
Changing Management Paradigm

Bruce E. Winston
E-mail: bwinston@regent.edu

ABSTRACT

This essay presents spirituality as an expression of a person's core values and implies that leadership style may affect the leader's focus on these values. This essay proffers that charismatic leaders would most likely focus the organization's values and the values of the followers in such a manner as to reflect the leader's values. A transformational leader would alter his/her values and focus the followers' values on the expressed values of the organization. In contrast to either the charismatic or transformational leader the servant leader would seek to support and encourage the followers to express each person's values within the organization with the leader adjusting the organization to accommodate the followers. The value of this essay to the reader is that it presents a values-based approach to spirituality and presents the notion that leaders must be aware of spirituality in the workplace and understand how the leader's actions affect the spiritual climate in the organization.

Spirituality at Workplace: Changing Management Paradigm

The purpose of this essay is to present a definition of spirituality to the reader as an expression of a person's core values and how a person's spirituality may be affected by organizational leaders. Singhal and Chatterjee (2006) make a profound statement: 'we believe that today's organizations are impoverished spiritually and that many of their most important problems are due to this impoverishment" (p. 162). This 'impoverishment' is tied to leaders' worldview (a borrowed word from

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the German Weltanschauung) which refers to the framework from which a person views the world. A worldview describes a consistent (to a varying degree) and integral sense of existence and provides a framework for generating, sustaining and applying knowledge (from Wikipedia http://en.wikipedia.org/wiki/World_view) Relative to the notion of a worldview and spirituality Gull and Doh (2004) make a profound statement:

> How we organize and manage follows from our belief in the ways things ought to be; it follows from our sense of order; that is, the outward appearance emerges from our inner sense of order which comports with our system of orientation or dominant dogma. (p. 128)

If the 'sense of order' that Gull and Doh refer to is how we see the world (Weltanschauung) and if the 'sense of order' has a sense of the spiritual then all that we see has to have a sense of the spiritual. Gull and Doh imply that if the 'sense of order' is only the rational physical then no spirituality can exist.

Kourie (2006) makes a profound statement when she proffers that:

> Unfortunately in many circles spirituality is identified with 'piety' or 'otherworldliness.' Such a misapprehension cuts across all sectors, namely the idea that only monks, nuns, or ministers (belonging to divers religious traditions) have an authentic spirituality.... To sharpen the notion of spirituality and in an attempt to delineate its relevance for humanity today it should be seen in a wider context to refer to the deepest dimension of the human person. It refers therefore to the 'ultimate values' that give meaning to our lives, whether or not they are religious or non-religious.

Kourie's comments form the base for this paper in that spirituality in the workplace has to focus on the core values of the person.

Research by Martsolf and Mickley (1998) highlighted the following areas as worthy of consideration when considering spirituality in the workplace:

Meaning	– significance of life; making sense of situations; deriving purpose.
Values	– beliefs, standards and ethics that one cherishes.
Transcendence	– experience, awareness, and appreciation of a "transcendent dimension" to life beyond self.
Connecting	– increased awareness of a connection with self, others, God/Spirit/Divine, and Nature/Nature.

Becoming – an unfolding of life that demands reflection and experience; including a sense of who one is and how one knows.

Tying Martsolf and Mickley back to Gull and Doh (2004) it is unlikely these five items would exist in a rational physical 'sense of order' yet, employees, according to Mitroff, in an interview (http://northernway.org/workplace.html) "found that employees who work for organizations they consider to be spiritual are less fearful, less likely to compromise their values, and more able to throw themselves into their jobs... [s]pirituality could be the ultimate competitive advantage. Fully 60 per cent of those polled for the book say they believe in the beneficial effects of spirituality in the workplace, so long as there's no bully-pulpit promotion of traditional religion. Mitroff and Denton (1999a, 1999b) refer to spirituality as the basic desire to find ultimate meaning and purpose in one's life.

According to a Web article (http://northernway.org/workplace.html) a research project by McKinsey and Co. Australia shows that when companies engage in programmes that use spiritual techniques for their employees, productivity improves and turnover is greatly reduced.

Krishnakumar and Neck (2002) posit that there is a connection between spirituality in the workplace and enhanced creativity, honesty, trust, enhanced personal fulfilment, and increased commitment to organizational goals. Krishnakumar and Neck also state that the plurality of definitions of spirituality occurs because of the intensely personal nature of the concept. Krishnakumar and Neck concept of spirituality as an inner-personal experience implies the people are also connected to other people. In addition spirituality means a sense of personal wholeness and meaningfulness in work.

Although Guillory (2000) implies that spirituality is inner-person centred and is beyond values, Milliman, Czaplewski, and Ferguson (2003) contend that spirituality is a personal and philosophical concept that involves (a) a sense of wholeness, (b) connectedness at work and (c) deeper values. Milliman *et al.,* used Mitron and Denton's (1999) variable of workplace spirituality in the 'deeper values' implying an alignment between one's core values and the values of the organization. Milliman *et al.,* went on to show that a sense of wholeness should be operationalized as having meaningful purposeful work and that connectedness refers to the 'community' of the workplace in which there is a sense of relationship with others within the organizational boundaries. Milliman *et al.,* determined in their empirical study that when the three variables are present that employees have higher commitment to the organization, lower intention to leave, higher perception of intrinsic work motivation, and greater job involvement. Milliman *et al.,* showed that a sense of wholeness and connectedness at work had stronger effects than did values alignment.

Gull and Doh (2004) state:

> Spirituality will not be realized simply by espousing spirituality, or by writing or publishing values statement laden with spiritual-sounding words. Nor will spirituality and work be integrated in organizations by adding spiritual activities and practices. We advance the position that for spirit in the workplace to be fully realized, the organization must enable the unfolding of each individual through his or her participation in the work of the organization.

Gull and Doh present a strong case for allowing the personal spirituality of each individual to show forth in the organization and to not 'institutionalize' spirituality in the workplace.

This present essay takes the position that if spirituality is to be personal and internal then spirituality must be an expression of one's core values. It is the deep core values that create and nurture the worldview or set of paradigms by which one views and interprets the world. Actions and words of others that either do not fit with the core values or that affront the core values are perceived as 'evil'. However, when the words or actions of others either fit with the core values or esteem the core values are perceived as 'good.' When alignment or esteem occurs the individual is able to grow spiritually.

Mechanistic vs Spiritual Management Paradigms

In this present essay mechanistic management paradigm refers to a set of beliefs and behaviours by managers and leaders that does not take into consideration the humaneness and spirituality of people. By this it is suggested that those operating in a mechanistic paradigm see people as elements of production and/or service only and not as spiritual beings in which the focus has to be on the employees core values. While Western management paradigms tend to ignore the person as implied by Argryis (1957) some indigenous African belief systems such as Ubuntu recognize the value of the person first. Ubuntu is an old belief system of the Bantu-language people groups in southern Africa and carries with it a foundational value that one can only have existence when recognized by others.

Ubuntu

Mangaliso (2001) defines Ubuntu as "...humaneness – a pervasive spirit of caring and community, harmony, and hospitality, respect, and responsiveness – that individuals and groups display for one another." (p. 24). Haegert (2000) in a conceptual article presents an 'ethic of care' for African nursing that relies on Ubuntu and takes the definition of Ubuntu deeper by tying the concept of Ubuntu to an African Proverb: "a person is a person through other persons" or sometimes rendered as "I am because we are; we are because I am," thus demonstrating Ubuntu as a collectivist worldview. According to Lessem and Nussbaum (1996) [Ubuntu] leadership is built on participation, responsibility and spiritual authority and requires the elements of transparency, accountability and legitimacy. Van der Colff (2003) alludes to the importance of relational leadership and for organizations to be seen as communities of people rather than as structures of power. Van der Colff squarely places the responsibility of building community on the shoulders of leaders by declaring that respect and dignity can only be created by leaders' personal value commitment to the development of followers. To do this, Van der Colff states that organizations build inclusive cultures representative of the followers' values.

Ubuntu inspires us to expose ourselves to others, to encounter the difference of their humaneness so as to inform and enrich our own (Sidane, 1994). Thus understood, the African proverb *umuntu ngumuntu ngabantu* translates as: "To be human is to affirm one's humanity by recognizing the humanity of others in its infinite variety of content and form" (Van der Merwe, 1996, p. 1).

Humaneness

Kabasakal and Bodur (2004), in their definition of humane, cite Aristotle's definition of friendship as: "a person becomes a friend when he is loved and returns that love, and this is recognized by both people in question" (p. 565). This is similar to Lewis' (1971) notion of friendship as 'appreciative' love. Kabasakal and Bodur go on to cite Plato's notion that it is 'possible to love someone without feeling affectionate' (p. 565). Finally, Kabasakal and Bodur refer to Socrates' idea that "winning a friend is above all else a fulfilment of a fundamental human need and desire" (p. 565).

Kabasakal and Bodur (2004) point out the global nature of the humane-orientation in their inclusion of the Judaism, Christian, and Islamic consideration of God as being associated with "ultimate goodness" (p. 565) and that Buddhism and Taoism direct followers of the respective faiths to be in harmony with each other and do what is good (p. 565). Kabasakal and Bodur go on to state that cultures characterized by high to middle inclusion of the humane-orientation should value altruism, benevolence, kindness, love, and generosity as motivation factors both for leaders-to-followers and for followers-to-leaders. One can find elements of what Kabasakal and Bodur refer to in the writings of Argryis, M.P. Follett, D. McGregor, Deming, Senge, Vaill, and M. Wheatley. The notion of cultures, organizations, and leaders being more than mechanistic has been around for over half a century in the still-influential literature.

Kabasakal and Bodur (2004), in summarizing literature on leadership characteristics, point out that the current leadership literature does not generally characterize leaders as humane but they go on to say that in the more humane-oriented countries covered in the GLOBE study leaders tend to emphasize a more idealistic focus rather than self-aggrandizement focus.

Confucianism

Within the teachings of Confucius' The Analects, according to Yuan (2002) is the concept of Jen that is summed up as "the humanity in humans, the benevolence or universal love..." (p. 109). Yuan goes on to say that Jen includes the elements of "love, altruism, kindness, charity, compassion, goodness, perfect virtue, true selfhood, etc." (p. 109). These aspects of Jen seem to fit the idea of core values. Lu (1998) writing about Chinese cultural values points out that Mozi, the founder of the school of thought called Mohism, redefined a Confucian concept of *li* and claimed that the Confucian values included in *li*, contained the idea that "a true sense of benevolence, righteousness, and morality, is motivated by self-interest and mutual benefits... [and that]...whoever loves others is loved by others; whoever benefits others is benefited by others" (p. 96).

Christian Tenets

The core values from the Beatitudes (Winston, 2002) form the core values that direct how leaders and followers interact. These seven values include: (a) humility/teachableness, (b) concern for others, (c) controlled discipline, (d) seek what is right/good for all, (e) mercy, (f) focused/resolved, and (g) peacemaking. These seven values are related to the Confusion and Ubuntu values.

Organizations as Locations for Spiritual Formation

For this essay an organization is operationally defined as a collection of people, processes, and property that are combined for the completion of the organization's objectives and goals. Mechanistic organizations seek to complete mechanistic objectives focusing on the 'what' whereas spiritual organizations seek to complete both mechanistic objectives of 'what' but spiritual objectives of 'who'. A presumption here is the collective values of the spiritual organization embrace the humaneness and spiritual needs of the followers.

Organizations as guided by their leaders present the over-arching values in both the aesthetics and form of the organization. Mechanistic organizations have both aesthetics and form that nurture and support the 'what' while spiritual organizations include the 'who' while not ignoring the 'what'.

Work within Organizations

Within a mechanistic organization work is performed only as an ends to a means. Work is something that is 'disconnected' from the soul. Aligned with this, work systems in a mechanistic organization strive to increase output through mechanical or work time-motion studies. In contrast, within a spiritual organization, work is an expression of one's calling or vocation and is a form of connection with other people in the organization. By this it is suggested that in a spiritual organization output is a secondarily considered factor and work systems seek first to connect the people and fulfil the core values of the person.

Person-Work conflict in mechanistic organizations occurs when people can fit into the systems whereas Person-Work conflict in spiritual organizations occurs when systems cannot be fit into the person. In either case if Person-Work conflict is too great then the person has to leave the organization and seek a mechanistic organization in which one can do the work or seek a spiritual organization in which one can express one's core values. The expression of one's core values within work is the way in which one sees 'meaning' and 'purpose' in work. When one experiences an alignment of the organization with one's core values, one's calling, and one's work, one finds joy and peace. Deming (2000) posited that all anyone really wants is to have joy in their work. I contend that what Deming called 'joy' is the alignment that is mentioned above.

At present no known research study exists that explores commonly accepted or desired values across cultures and religions beyond that of the GLOBE or Hofsteade studies. It may be fruitful if a team of researchers representing different parts of the world explore personal core values and determine if a set of values exist and how these core values affect the spiritual 'joy' of employees.

Leadership/Management Styles and the Subsequent Agenda for Spirituality

For the limited scope of this essay I would like present three leadership styles: (a) charismatic, (b) transformational, and (c) servant to show how core values might be shaped or affected by each style.

Charismatic Leadership and Core Values

House (1977) presented his theory of charismatic leadership as a set of behaviours, which was in contrast to Weber's (1947) consideration of charisma as a trait of leadership. House claimed that charismatic leaders engage in impression management strategies as a means of building their own image. This essay contends that since the focus of the charismatic leader is on 'self' that the core values voiced or accepted in the organizations would be those of the charismatic leader. Thus, in a charismatic-led organization followers are influenced, enticed, or coerced to adopt the core values of the leader, thus the spirituality of the organization would reflect the leader's spiritual image.

The use of self-enhancement strategies, according to Kobayashi and Brown (2003) is universal in that both Western and Eastern cultures seem to exhibit equivalent levels of self-esteem and engage equally in self-enhancement strategies. If Kobayashi and Brown are correct in their claim then it is logical that we should expect to see all leaders engage in some form of self-enhancement behaviours in some leader-follower interactions leading to a leader-focused spirituality.

In addition to self-enhancement, charismatic leaders engage in persuasive rhetoric and dialogue as a means of gaining compliance and support from followers to achieve the leader's vision. Jacobsen and House (1999) imply that charismatic leaders present the leader's vision in such a manner as to convince the follower that the follower has the 'right' to achieve the vision. Usually, according to Jacobsen and House, the follower seeks to expend energy and resources to achieve the leader's goals because the goals are inline with the followers own desires. For this present essay it is contended here that the leader's vision also includes his/her spirituality and core values.

Transformational Leadership and Core Values

Bass (2000) as well as Patterson, Russell, and Stone (2004) stipulate that transformational leaders do what they do in an effort to achieve the organization's goals. The transformational leader subjugates his/her personal core values and expects the follower to subjugate personal core values so that the organization's core values, and thus, spirituality may be served. In a transformational-led organization this essay contends that leaders would present the organization's core values and place a sense of commitment and altruism upon the followers in an effort to gain compliance and commitment to the organization's core values.

Bass and Avolio (1994) theorized that transformational leaders engage in four elements of behaviour: (a) inspirational motivation, (b) idealized influence, (c) individual consideration, and (d) intellection stimulation as well as charismatic and transactional behaviours but the focus of transformational leadership lies in the four I's of behaviour. Thus, it would logical to contend that the leader would use the four I's of transformational leadership to persuade the followers to adopt and support the organization's core values and resultant spirituality.

Servant Leadership and Core Values

Bass (2000) as well as Patterson, Russell, and Stone (2004) postulate that servant leaders seek the greater well being of the followers even at the potential expense of the organization. This sentiment is shared by Winston and Ryan (2006) in their presentation of servant leadership as a humane orientation. The servant leader, according to Patterson (2003) and Winston (2003) selects employees/followers that are aligned with the organization's values (person-organization fit) and, in contrast to charismatic leaders, seeks to understand the follower's core values that are in addition to the organization's values and seek to modify the organization within environment/resource constraints such that each follower can live out and express his/her core values. The presumption here is that if there is true values alignment (high degree of person-organization fit) then whatever the employee/follower wants to do will be appropriate for the organization. But this is not the only approach to goal attainment. A tenet of servant leadership, according to Patterson and Winston, is that as the leader-follower exchanges progress there is an ever-increasing bond between the leader and follower such that the follower begins to seek out what the leader wants just as the leader seeks what the follower wants such that the follower begins to behave in ways that mirror the leader's values. Thus we might see a modification of both the leader's and follower's core values over time.

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Integrating Rationality and Spirituality in Leadership[1]

Peter Pruzan
E-mail: pp.lpf@cbs.dk

ABSTRACT

The article presents a broad brush picture of an evolution in the theory and practice of leadership where there is explicit recognition of the vital role that spirituality can play at the individual and organizational level. Many corporate leaders in the knowledge society often experience pressure, both from their conscience and their organizations, to expand their perspectives on organizational and personal success with respect to those delivered by classical economic rationale. Leadership that integrates the individual's spirituality and rationality, referred to here as Spiritual-based Leadership' (SBL), can contribute to meeting that need for a more inclusive leadership optic. Even though the concept of SBL is not yet part of modern leadership vocabulary nor included in mainstream MBA syllabi, it is nevertheless a perspective that can significantly contribute to the individual leader's insight into his or her leadership and to both personal and professional success.

Its foundation is the leader's search for meaning, purpose and self-knowledge, based on one's own spirituality. In an organizational context, it refers to an evolving international culture where rationality and spirituality are integrated and where a corporation and its leaders orient themselves based on broader and more firmly based frameworks for the organization's – and the individual leader's – identity, purpose, visions and success.

Based on reflections as to the term 'spirituality' and the results of an international research project, SBL is presented as an overall perspective

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on other newer approaches to leadership, including business ethics, values-leadership, corporate social responsibility and sustainability. The article concludes with reflections as to the relationship between spirituality and religion and as to why SBL is winning acceptance as an important framework for the theory and practice of leadership. An appendix provides an overview as to the evolution of SBL since the 1990s.

Spirituality as the Basis for Leadership

During the last roughly 20 years, with developments in globalization, international financial crises, corporate scandals and the evolution of more complex and fluid organizational structures, an increased interest in spirituality as providing a vital perspective on leadership has emerged. This development of a conscious focus on SBL appears to have evolved more or less simultaneously in several places throughout the World, in the early 1990s. Evidence for this is the establishment of institutes and centres with SBL as a central theme at a number of universities, notably in India and the USA; in symposia and conferences; and in the publication of a number of influential publications, often with a particular focus on the influence of spirituality at the workplace. An appendix provides an overview of some of the more noteworthy aspects of this development from the early 1990s until today. Nevertheless, before I present some reflections on the concept 'spirituality' that underlies SBL, I cannot resist the temptation to present the following statement from an interview presented in *Leading with Wisdom: Spiritual-based Leadership in Business* (Pruzan and Pruzan Mikkelsen, 2007, p. 227). It is by the highly respected professor and former dean of Santa Clara University in Silicon Valley in the USA, André Delbecq when he told about the establishment by the Academy of Management in 2001 of a special interest group, Management, Spirituality and Religion:

> There are two things I never thought I would see in my lifetime: one was the fall of the Russian empire, and the other was hearing the word 'God' spoken of in the Academy of Management.

Spirituality

My personal approach to the term 'spirituality' is based on my long-term spiritual search, which, especially in the most recent decade, has played an increasing role in my research and teaching in the fields of leadership, research methodology and the philosophy of science (Pruzan, 2009).

Based on my personal experience, my studies of the literature by and about highly evolved spiritual masters, as well as my research about how top leaders from many countries, traditions and cultures throughout the World base their leadership on a spiritual foundation, I have developed the following overall understanding of spirituality:

Spirituality is an existential search for a deeper self-understanding and meaning in life – and living in accordance with what one finds; the essence, the core of one's identity is more than and different from one's name, physical form and position. We all have a natural – but more or less conscious – need to experience that we are interconnected, that there is a fundamental relationship between oneself and others and between oneself and the World. Another way of expressing this is that there exists an inherent need in human beings to transcend the limitations of one's personality and to experience a connection with and a loving and empathic relationship to others. It then becomes increasingly clear that qualities such as greed, anger, fear, hate and jealousy are destructive, not only for others, but also – and not least – for oneself.

In order to provide insight into how spiritual-based leaders define spirituality, the following is a small sample of the very different answers that my wife and I, together with an American couple that we worked together with, Debra and William Miller, received when we interviewed almost 40 international top leaders from 15 countries in six continents in connection with a research project on SBL. While the executives share certain characteristics, they are also very different individuals who live in different societal and organizational cultures. This heterogeneity naturally leads to differences in their experiences and their understanding of 'spirituality'. (Pruzan and Pruzan Mikkelsen, 2007; p. 22):

- Spirituality is knowing the true core of being within you, and realizing it is the same core within everyone.
- Spirituality is our deep connection with a force greater than ourselves. It is a very individual, lived experience that includes longing and belonging, for which the fruits are love and compassion.
- Spirituality is attunement with a universal spirit. It is being so in tune with that spirit that you are not acting from a place of ego or desire or greed, but you are acting from a place that is on behalf of the welfare of the totality.
- Spirituality is man's quest into his innate divinity. It's more like a road, than a state of affairs … a quest more than an arrival.

In an organizational context, such an individual existential search can be expanded to include a search for community, for collective purpose, meaning and responsibility. Personal existential questions such as: 'Who am I?', 'Why am I here?', 'What is a good life for me?', and 'What is my responsibility as a human being?' are extended to organizational existential questions: 'Who are *we*?, 'Why do *we* exist as an organization and what do we stand for?', 'What is success for *us*?' and 'What is *our* responsibility with respect to others?'

It is typical for spiritual-based leaders that their leadership has its roots in their existential awe and how they listen to their inner guidance and promptings. What was characteristic for *each and every one* of the spiritual-based leaders that the research group interviewed in connection with the fore-mentioned research project that began in 2002 and ended in 2009, is their unique way of making decisions.

Integrity: Harmony between Thoughts, Words and Deeds

While the great majority of leaders I have met in my life (including myself as the founder of two successful international consulting companies based in Denmark roughly 40 years ago[2]), almost exclusively have had their focus on the outer world, spiritual-based leaders have a different approach to leadership. In the current dominating leadership paradigm, as it is reflected in theory and practice (and, in particular, management rhetoric), leaders use their rationality and experience to identify economically optimal decisions. Answers are sought in calculations and reflections with respect to such factors as prices, contribution to profit, market share, competitive advantage and so on, to more psychological and other less quantifiable factors. In contrast, spiritual-based leaders are characterized by their use of more inclusive frameworks; at the same time as they focus on economic rational considerations dealing with such 'external' factors, they search 'internally'; they listen to their 'inner voice' and its guidance as it manifests in the form of intuition, feelings and the voice of their conscience. They live up to a moral challenge that there should be harmony between their thoughts, words and deeds. The rather hackneyed cliché about being a 'whole person' and

[2] One of these, OAC – Operations Analysis Corp., was founded n 1967 and I was co-CEO of the company until it was sold to a much larger consulting engineering company in 1976. The other company, SimCorp, was founded in 1971 and is still going strong with more than 1,100 employees worldwide who provide specialized software and financial knowhow for the investment management industry.

'talk your thought and walk your talk' is meaningful with respect to these leaders, who, in contrast to most others, are competent in integrating their external and internal worlds when decisions are to be made and action taken – both at work and in private life. It is important to underline that the word 'integrate' here does not imply 'combine' or 'supplement'; 'merge' would be a more precise synonym since we are speaking of a mindset that observes, evaluates and decides on the basis of a rational-spiritual worldview. In this way they are able to develop and legitimize a more holistic and humane organizational culture than is possible when following traditional economic and management-based approaches to leadership. They contribute to the development of a culture where leaders orient themselves when making decisions by drawing on broader and deeper foundations for their company's – and their own – identity, purpose, values, ethics, responsibility, visions and success. Therefore SBL is both a highly personal and a holistic way of understanding and performing the art and profession of leadership.

It is not my intention here to imply that leaders will be *more* successful in business (however one may define success) if they are spiritual. It is enough to realize that the executives we interviewed have achieved their leadership positions *while* being spiritual – that the two do not have to be mutually exclusive. Nor do I imply that spirituality is the royal road to the top of the corporate pyramid, or that personal success is ensured if people are spiritual. Some of the executives we interviewed have chosen to put their wealth at risk in order to stop harm. Others had to face the challenges provided by downsizing and business failure. Just as jogging and eating organic food do not provide a guarantee of a long and healthy physical life, neither is a spiritual perspective on leadership a guarantee of a long-lived and healthy organization.

But our research clearly shows that corporate leaders *can* be successful and respected while drawing not only on their rationality but also on their spirituality when they lead their organizations and themselves. In so doing they experience personal success in the form of self-knowledge, respect, recognition, satisfaction, joy and the feeling of being whole with peace of mind. This applies both in their activities in the outer world – the corporation and the world of business – and in their inner world, where conscience prevails as one's own 'inner bottom line'.

SBL is Not CSR

It is logical to ask whether the present strong international focus on such concepts as organizational values, ethics, sustainability and CSR are indications that SBL is already becoming main-stream. The answer is a most resounding 'no'! Without in any way depreciating the important and positive roles that such perspectives can play, something vital is missing. When one analyses the positive discourse and the fine *triple-bottom-line* reports, it is clear that there almost always is a traditional economic rationale behind the implementation of these perspectives in the corporation's self-reference, communication and policies. Therefore they cannot constitute a solid foundation for a corporation's *raison d'être*.

When one asks corporate leaders as to why they and their organizations should promote the modern focus on ethics, responsibility and the environment, it is not unusual that they hesitate, lower their eyes and respond in a subdued tone: 'Because it pays to do so!' They explain that it is useful, that it protects corporate image and their license to operate so that they can continue to increase their earnings – *business as usual*. Thus, at least if we take such explanations at face value, ethics and values and responsibility and sustainability are not valuable in their own right. They are just tools, effective instruments to promote traditional classical goals: increased earnings and share prices.

But based on my many years of experience, including founding, designing or governing Danish and international organizations that focus on CSR[3], as well as my earlier work with business ethics, Ethical Accounting and corporate values, I am convinced that these answers often are not simply expressions of a cynical, greed-dominated and insensitive managerial mindset. Many leaders do not myopically focus on the bottom line, on maintaining power, on the value of their stock options and the size of their Mercedes. Fortunately, they often have a more nuanced personal approach to business leadership where they would like to act with integrity – where their positive thoughts, words and deeds are in unity. The problem is that most often they are not able to live up to these promptings; as super-active *human doings* they find it difficult to also be *human beings* and therefore they lack the peace of mind that is

[3] These include: Institute of Social and Ethical AccountAbility (now: AccountAbility), London, 1996; The Copenhagen Centre – New Partnerships for Social Responsibility, Copenhagen, 1998; Center for Corporate Values and Responsibility (now: CBS Centre for Corporate Social Responsibility), Copenhagen, 2002; European Academy for Business in Society, Bruxelles, 2002.

required to be able to lead with integrity.[4] When their leadership is dominated by a ferocious economic rationality they no longer have contact with or permit themselves to be guided by their love and empathy, both of which are innate and different and more fundamental aspects of their real identity than the greed and fear that are reflected in so much modern management thinking.

They lack both a frame of reference and a language which encourages and legitimizes not only leading with one's head, but also with one's heart, and that permits them to expand their concepts of success to include unselfish service[5] and respect for all those who are affected by their actions. In other words, what is missing is a paradigm of leadership that looks upon social responsibility, ethical behaviour, and concern for the environment *not* simply as instruments, but as fundamental principles and values in their own right. In the moral language of the mind, what is missing is responsibility. In the emotional language of the heart, what is missing is love. In the spiritual language of the soul, what is missing is compassion and unity.

It was to investigate to what extent such an expanded perspective on leadership is evolving that the earlier mentioned research project was started. We wanted to research whether and how a leadership founded on a spiritual basis can help leaders to find their way in an ever more complex and globalized business world – using a compass that does not just point down to the bottom line, but also forward towards a broader purpose and upwards towards an overarching meaning of leadership.

The results of that research are presented in (Pruzan, 2011 and 2009; Pruzan and Pruzan Mikkelsen, 2007). These are not in the form of proposals as to new guidelines, norms, rules or laws, and certainly not in the form of moralizing preaching, but first and foremost in the form of exciting, down-to-earth, and, occasionally, moving narratives as to experiences of and reflections by highly respected and successful business leaders who have been able to integrate their spiritual search in their

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[4] I note however, based on personal observations and not on a well-grounded longitudinal empirical study, that there appears to be a positive correlation between the long term development of a leader's integrity and mindset as regards CSR/ethics/values/sustainability and the extent to which the leader has been a spokesperson for such issues.

[5] Reference is made to the seminal work *The Power of Servant Leadership* (Greenleaf, 1998); the book is an edited collection of essays by Thomas Greenleaf on this concept from 1970 onwards.

leadership and vice-versa – and of a new and evolving culture where work can be a primary domain for spiritual growth, individually and collectively.

Religion vis-à-vis Spirituality

Many readers will likely question whether it is meaningful to distinguish between spirituality and religion with respect to the role they can play in leadership. While religion is characterized by its more formalized and institutionalized aspects – sacred texts, dogma, belief systems, traditions, priesthoods, rituals and houses of worship – spirituality, as we have seen, is more personal, introspective and at the same time more inclusive. With only a few exceptions, all the leaders that were interviewed distinguished between spirituality and religion. To show that spiritual-based leadership can be found everywhere and not just in corporations, for the epilogue to *Leading with Wisdom* my wife and I interviewed the highly respected and admired President of India (2002–07), Dr. J.P. Abdul Kalam. Perhaps, the following quote from this Muslim and former leader of India's rocket research programme can summarize what the majority of the leaders expressed:

> Real spirituality is when you go beyond your religion. Your religion is what it teaches. One part of it is a religious code; the other part is the moral values. You take any religion; moral values will be the same. But the religious structure, the theology, is different. When religion transforms into a spiritual force, the people become enlightened citizens with a value system. It is, therefore, most important for the happiness, peace and prosperity of the mankind that we transform our religious forces into spiritual forces. (Pruzan and Pruzan Mikkelsen 2007, p. 368)

With this background, the remainder of the paper treats the question of why SBL is becoming an internationally recognized perspective on leadership.

Why Spiritual-Based Leadership?

SBL has always been practiced by a minority of leaders, even though the concept was not 'discovered'. What I will now shed light on is, why this phenomenon has evolved as it has – why SBL is being incorporated into modern management jargon, why it has become the subject of an increasing number of conferences and publications, a central theme in journals such as *Journal of Management, Spirituality and Religion* and *Journal of Human Values* and in international associations; reference is made to the appendix for an overview of this development.

A first tentative explanation of this evolution can be found in a growing awareness of and reaction to an economic development that threatens fundamental values of importance for the well-being of humanity and of the World. By worshipping the biblical golden calf and almost exclusively focusing on short-term economic results, where *everything* in an almost alchemistic manner is reduced to one single dimension, money, we have been able to simplify complex decision problems that concern many people, other living creatures and nature to questions of computations as to dollars and cents. At the same time, the very basis for balancing the interests of different stakeholders is transformed from the domains of politics and moral deliberation to that of economics.

This can be seen to be the result of the present dominating economic perspective on responsibility and success. Most leaders have been brainwashed via their education and the experiences they have reaped while climbing up the corporate ladder to think, measure, communicate and lead primarily based on an economic rationale, where the corporation's *rasion d'être* is to earn money for its owners (and, via stock options and bonuses, for the leaders themselves). The internationally renowned corporate leader and authority on leadership Dr. Stephen Covey had a radically different perspective and did not hesitate one second when we asked him about the purpose of business organizations:

> The purpose of business organizations is to serve human needs. Period! Spiritual-based leaders respect others. They are guided by the fundamental ethic: Service to others comes before serving one's self. Individuals and organizations grow when they give themselves to others and relationships improve when there is a focus on serving the other.
>
> *(Pruzan and Pruzan Mikkelsen, 2007, p. 24)*

Closely associated with this explanation as to the emergence of SBL is a development where leaders in large and complex organizations become alienated from themselves and the organizations they lead. They experience that it becomes more difficult to answer, or even to muster the courage to formulate, fundamental personal and organizational existential questions regarding identity and purpose when, as decision *makers* in organizations focusing on growth, they lose contact with the many decision *receivers* – and with themselves. As a biologist I met many years ago expressed it: "Growth for the sake of growth is the ideology of the cancer cell." This has resulted in an increasing number of leaders realizing that it is necessary to use their inner guidance, their feelings and intuition and contact with their core-self, as their 'base camp', and to have the courage to integrate that guidance with their rationality when they act in the world of business. They have experienced a need and longing for developing a more inclusive and empathetic mind-set and approach to leadership that includes consideration of how their decisions will affect all the organization's stakeholders. Consciously, or at more subtle levels of awareness, they long to be able to live with integrity, both in their work lives and their private lives. As Janiece Webb, Senior Vice President of Motorola expressed it:

> If ever there's a time for spiritual leadership, it's now. You must earn the right to lead every day, and spirituality is necessary to do that. Spirituality means to be connected in a real way to life, with the centre, at the core. It keeps you from doing many short-term tactical actions that are often wrong for the business and the people. It also gives you immense courage to stand tall against damaging politics. Being a spiritual leader can sometimes be lonely, but you feel happy and grounded inside. You also embrace your own humanness and imperfection. And, it keeps you humble as a leader and yet still strong.
>
> *(Pruzan and Pruzan Mikkelsen, 2007, p. 12)*

Yet another explanation can be found in the observation that SBL has evolved in parallel with the disclosure of an increasing number of international business scandals, where these are all characterized by greed and a lack of sensitivity to others. At the same time, the increasing globalization of business together with political visions dominated by a focus on growth in a world suffering from inequalities, stress and fear is leading to ethical, emotional and intellectual challenges to leadership. For many a *homo economicus* this has resulted in a realization that one can become richer and poorer at the same time – that power and wealth are not automatically accompanied by joy, satisfaction, peace of mind and a feeling of endearment to others.

The next possible explanation may at first glance resemble the earlier referred to 'it pays to' rationality, but is in fact essentially different. An increasing number of leadership theoreticians as well as reflective business leaders have obtained the insight that business that is sensitive and responsible with respect to all the organization's stakeholders can contribute to the organization's success, not just as regards the bottom line, but in a much broader and more inclusive perspective. Profit is looked upon by these leaders not as *the goal* but as *a means* that is required if the enterprise is to be able to live up to its many goals – such as to be an excellent place of work with proud and happy employees, to develop and produce products and services of the highest quality, to deliver a satisfactory return to the owners, to be respected as a good 'corporate citizen' that contributes to society – and where a focus on ethics and responsibility does not just mean avoiding criticism for unethical and irresponsible behaviour but also means acting in accord with the organization's and its stakeholders' shared values. As Lars Kolind, the former CEO of the world-renowned producer of hearing aids, Oticon, clearly and concisely told us:

> If you are serving a purpose and you are doing it based on some fundamental values, and those values have to do with care and love, then you have great potential and you can be successful in almost anything you do. (Pruzan and Pruzan Mikkelsen, 2007, p. 53)

As a last explanation as to the ascendency of SBL, I refer to the creative energy that is being expanded to develop its vocabulary and rationality, both of which are a precondition for leaders to be able to understand, express and commit themselves to decisions that cannot simply be justified via an appeal to traditional economic rationality. In other words, we are experiencing a conscious search for a frame of reference for leadership that can serve as a well-spring of the organization's values, ethics and responsibility.

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Appendix

A Brief and Selective Sketch of SBL's Evolution

Already in the 1990s a few corporations in the USA began to seriously consider whether a focus on the spiritual aspects of leadership could lead to improved relationships with the employees.[6] A significant development took place in India in 1992 when the 'Management Centre for Human Values' was founded, with the backing of some of the country's most prestigious corporations, at one of Asia's most highly regarded business schools, Indian Institute of Management, Calcutta. In 1998 'The Spirituality, Leadership and Management Network' was founded at the University of Western Sydney in Australia. Before the turn of the century a number of influential books were published, focusing mainly on spirituality at the workplace. These included business best-sellers such as *New Traditions in Business: Spirit and Leadership in the* twenty-first century edited by J. Renesch in 1992; J. Conger's *Spirit at Work: Discovering the Spirituality in Leadership* from 1994; G. Fairholm's *Capturing the Heart of Leadership: Spiritual Community in the New American Work Place* from 1997 and I. Mitroff og E. Denton's *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace* from 1999. The cover story in *Business Week* (June 5, 1995) was: "Companies hit the road less travelled: Can spirituality enlighten the bottom line?" and the same major business magazine's cover story (Nov. 1, 1999) was "Religion in the Workplace: The Growing Presence of Spirituality in Corporate America". In 1999 the World Economic Forum held a session in Davos in Switzerland on 'Spiritual anchors for the new millennium', and the same year the Harvard Business School Bulletin OnLine published a long article: "Spirit at Work – The Search for Deeper Meaning in the Workplace" (Rigogliose, 1999) that began: "Corporate seminars, books, conferences, and Websites devoted to bridging spirituality and work are becoming increasingly common as people search for ways to find deeper meaning at the workplace."

In the first 10 years of this century this development has accelerated. A number of more scientifically oriented books have been published, including the anthologies: J. Biberman and M. Whitty's *Work and Spirit: A Reader of New Spiritual Paradigms for Organizations*, 2000; R. Giacalone

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[6] A more detailed overview of this development until the first few years of this century can be found in the endnotes to (Pruzan, 2004).

and C. Jurkiewicz, *Handbook of Workplace Spirituality and Organizational Performance*, 2003; and J. Biberman and L. Tischler's *Spirituality in Business: Theory, Practice and Future Directions*, 2008. There have also been held a large number of workshops and conferences in many countries throughout the world that focused on spirituality in business, including at Washington DC in the USA in 2000: 'Spirituality and Governance: Reigniting the Spirit of America'; at Notre Dame University in the USA the same year: 'Business, Religion and Spirituality'; in Szeged in Hungry in 2001, the first major European event: 'Spirituality in Management'; also in 2001 the prestigious American Academy of Management for the first time had a session on 'Management, Spirituality and Religion' organized by a new special interest group of the same name and that lead to the publication two years later of the first issue of the *Journal of Management, Spirituality and Religion*; at The University of Surry in England in 2002: 'Spirit in Business; Living Spirit in Work and Learning'; at New York City 2002 the major international conference 'Spirit in Business: Ethics, Mindfulness and the Bottom Line'; and also in 2002 at Tilburg University in Holland: 'Balanced Mind – Balanced Business – Exploring the Growing Significance of Spirituality in Business and Economics', held by the then newly formed association Spirit in Business; finally in that year, at Harvard Business School the Möbius Leadership Forum invited leaders from major corporations to explore issues of leadership, values and spirituality in business. In the early years of this decade Professor at the University of Delhi, Sunita Singh Sengupta, formed a 'one-woman army' that took the initiative of holding a number of significant international conferences and workshops in India, now under the umbrella of ISOL (Integrating Spirituality and Organizational Leadership Foundation) to promote leadership that nurtures the spirit of each person in order to create harmony at the workplace and in society. The first two major conferences were held in 2007 and 2009 while the third, where this paper serves as the inaugural keynote address, takes place in 2011. In 2007, the newly founded Spiritual Business Network organized an international conference in Denmark. Finally here as to conferences, I refer to the newly formed International Association for Management, Spirituality and Religion that held its inaugural conference: 'Spirituality and Management' in Vienna, Austria in 2010.

As to international organizations, over and above those referred to earlier, a number of other associations that contribute to the evolution of SBL have been founded, including European SPES Forum (Spirituality in

Economic and Social Life), International Center for Spirit at Work, The Bahá'í Business Forum, and World Business Academy.

I conclude this far-from-complete overview of the evolution of SBL by referring to the MBA-scene. In just the first five years of this decade a number of major American universities started to include SBL in their programmes, amongst these Stanford, Columbia and Notre Dame (R. Alsop, *Wall Street Journal*, Jan. 11, 2005).

Toward a Theory of Spiritual Intelligence and Spiritual Leader Development

Louis W. (Jody) Fry and Cindy Graves Wigglesworth
E-mail: fry@tarleton.edu; cswigglesworth@gmail.com

ABSTRACT

Although spiritual intelligence (SQ) has been an emerging topic among social and organizational scholars in recent years, there have been serious academic discussions on whether SQ is an elusive construct, on its dimensionality, and on whether it should even be considered an intelligence in the first place. Proponents of the SQ construct have argued that it is distinct from traditional personality traits and general mental ability and that it is a meaningful construct that can be used to explain various psychological and managerial phenomena. Our main objectives in this paper are to: (1) argue that a common underlying multiple level ontology exists that can serve as a foundation for a being-centred theory of spiritual intelligence, and (2) explore how these levels can inform and enrich the understanding of the development of spiritual intelligence and spiritual leader development. First, we review the definition and domain of the intelligence construct and argue that it is a conceptually distinct form of intelligence. Second, we argue that any theory of spiritual intelligence must focus on the spiritual journey as one of epistemological ascent and ontological descent through five distinct levels of being; a journey of self-transcendence or transformation from ego-centred to other-centred while striving to attain a Non-dual state of awareness and maintain this state of being or consciousness from moment-to-moment. Third, we offer a model of spiritual leader development based on this theory of spiritual intelligence. Finally we offer implications for future theory, research and practice on spiritual intelligence and spiritual leader development.

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Introduction

A growing number of companies such as Chick-Fil-A, Interstate Batteries, Tomasso Corporation of Canada, Maxwell, Locke, and Ritter L.L.P. of Austin, Texas, Ben and Jerry's Homad Ice Creme, Taco Bell, SREI International Financial Limited of India, Pizza Hut, and BioGenenex are using spiritual lessons in their management and leadership strategies (Conlin, 1999; Fry and Slocum, 2008; Mitroff and Denton, 1999; Saylor, 2005). Some are calling this trend "a spiritual awakening in the American workplace" (Garcia-Zamor, 2003). Patricia Aburdene in her recent book, *Megatrends 2010,* states that the focus on spirituality in business is becoming so pervasive that it stands as "today's greatest megatrend". She contends that more and more people are making choices in the marketplace as "values-driven consumers" and the power of spirituality is increasingly impacting our personal lives and is spreading into organizations to foster a moral transformation in them.

This has driven a major change in the personal and professional lives of leaders as many of them more deeply integrate their spirituality with their work. Most would agree that this integration is leading to very positive changes in their relationships and their effectiveness (Neal, 2001). Further, there is evidence that workplace spirituality programmes 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 reduced absenteeism and turnover (Giacalone and 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 not only more productive, but also more flexible and creative (Conlin, 1999; Eisler and Montouri, 2003). Most importantly to management and leadership from an organizational effectiveness and performance perspective, is the finding by Mitroff and Denton (1999) that spirituality could be the ultimate competitive advantage.

Many question why this interest in spirituality is occurring. Although there are many arguments, one viable reason is that society is seeking spiritual solutions to better respond to tumultuous social and business changes (e.g. Cash, Gray, and Rood, 2000), and that global changes have brought a growing social spiritual consciousness (Inglehart, 1997). Indeed, Duchon and Plowman (2005) posit that ignoring spirit at work may mean "ignoring a fundamental feature of what it means to be human."

As the interest in spirituality in the workplace and elsewhere grows and leaders and their organizations gain interest in workplace spirituality and spiritual leader development, it becomes necessary to develop a better understanding, in a manner similar to work that has been performed on cognitive intelligence (IQ) (Neisser *et al.*, 1996; Sternberg, 1997) and emotional intelligence (EQ) (Goleman, 1995), of spirituality as a basic intelligence from which certain skills, capacities, and competencies arise. Although spiritual intelligence (SQ) has been an emerging topic among social and organizational scholars in recent years (Emmons, 2000; Emmons, and Keortge, 2003; Hafer, 2009; Luckcock, 2008; Martin and Paloutzian, Ronel, 2008; Sisk, 2006; Tirri, Nokelainen, and Ubanai, 2006; Tischler, Biberman, and Mckeage, 2002; Wigglesworth, 2004), there have been serious academic discussions on whether SQ is an elusive construct (Martin and Hafer, 2009; Ronel, 2008; Tischler, Biberman, and McKeague, 2002), on its dimensionality (Emmons, 1999; Zohar, 2005), and on whether it should even be considered an intelligence dimension (Gardner, 1999). Proponents of the SQ construct have argued that it is distinct from traditional personality traits and general mental ability and that it is a meaningful construct that can be used to explain various psychological and managerial phenomena (Emmons, 1999; Paloutzian, Emmons, and Keortge, 2003; Wigglesworth, 2006; Zohar and Marshall, 2000).

An important distinction to make in theorizing about spiritual intelligence and spiritual leader development is in differentiating leader and leadership development (Day, 2001). In theorizing about *leadership* development, the focus is on the collective social influence process that engages everyone and enables groups of people to work together in meaningful ways (Day, 2001). Leadership is thus both a cause and effect as group members interact and various formal and informal leaders in the group emerge (Drath and Palus, 1998). In the case of *leader* development, the emphasis is on individual knowledge and competencies associated with a formal leadership role, often focusing on individual skills and abilities such as self-awareness (e.g., emotional awareness and self-confidence), self-regulation (e.g. self-control, trustworthiness, adaptability), and self-motivation (e.g. commitment, initiative, optimism). A focus on leading concentrates largely on how leaders influence their followers. It centres on how leaders are able to engage in healthy value and attitude development and build the competencies needed to effectively perform their leadership role.

Our main objectives in this paper are to: (1) argue that a common underlying multiple level ontology exists that can serve as a foundation for a being-centred theory of spiritual intelligence, and (2) explore how these levels can inform and enrich the understanding of the development of spiritual intelligence and spiritual leader development. Each of the ontological levels of being has a corresponding epistemology or way knowing (Fry and Kriger, 2009; Wilber, 2000a, 2000b). Epistemology and ontology are complementary disciplines of study, where ontology is the study of being, or the nature of reality, what exists. Epistemology is the study of our awareness and knowledge of reality. In addition, each level of being and awareness has different implications and effectiveness criteria for spiritual intelligence. First, we review the definition and domain of the intelligence construct and argue that it is a conceptually distinct form of intelligence. Second, we argue that any theory of spiritual intelligence must focus on the spiritual journey as one of epistemological ascent and ontological descent through five distinct levels of being; a journey of self-transcendence or transformation from centred to other-centred while striving to attain a non-dual state of awareness and maintain this state of being or consciousness from moment-to-moment Third, we offer a model of spiritual leader development based on this theory of spiritual intelligence. Finally we offer implications for future theory, research and practice on spiritual intelligence and spiritual leader development.

The Definition and Domain of Intelligence

There is no universally agreed definition of human intelligence (Emmons, 2000; Neisser *et al.*, 1996; Sternberg, 1997). The closest may be that found in a statement titled "Mainstream Science on Intelligence" which was issued by 52 university professors in the Wall Street Journal on December 13, 1994. This same definition was republished in the journal *Intelligence* (Gottfredson, 1997). Intelligence is:

> A very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings – "catching on", "making sense" of things, or "figuring out" what to do.

The theme one finds in the various definitions is that an intelligence makes sense of things and then brings adaptive, creative (problem-solving) capacities to bear on the problems that a human being faces. Thus there are at least two components to any intelligence: interior comprehension and sense-making; exterior behaviours which are adaptive for the situation the human faces (which can include cultural as well as physical realities).

Gardner (1993), in his theory of multiple intelligences, offers a more refined view of intelligence within the context of this more general definition. He defined intelligence as "the ability to solve problems, or to fashion products, that are valued in one or more cultural or community settings" (p. 7). Gardner's seven intelligences (1993) included linguistic logical-mathematical, music, bodily-kinesthetic, spatial, interpersonal, and intrapersonal:

- *Linguistic intelligence* involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals. This intelligence includes the ability to effectively use language to express oneself rhetorically or poetically; and language as a means to remember information. Writers, poets, lawyers and speakers are among those seen as having high linguistic intelligence.
- *Logical-mathematical intelligence* consists of the capacity to analyse problems logically, carry out mathematical operations, and investigate issues scientifically. It entails the ability to detect patterns, reason deductively and think logically.
- *Musical intelligence* involves skill in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms.
- *Bodily-kinesthetic intelligence* entails the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements.
- *Spatial intelligence* involves the potential to recognize and use the patterns of wide space and more confined areas.
- *Interpersonal intelligence* is concerned with the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Interpersonal intelligence relates to one's ability to deal with others and to "notice and make distinctions among other individuals and, in particular, among their

moods, temperaments, motivations and intentions" (Gardner, 1999, p. 239).

- *Intrapersonal intelligence* entails the capacity to understand oneself, to appreciate one's feelings, fears and motivations. It involves having an effective working model of ourselves, and to be able to use such information to regulate our lives. Intrapersonal intelligence relates to one's ability to deal with oneself and to "symbolize complex and highly differentiated sets of feelings" (Gardner, 199, p. 239) within the self.

The first two have been typically valued in schools; the next three are usually associated with the arts; and the final two are what Gardner called 'personal intelligences' (Gardner, 1999).

Emotional Intelligence

In a subsequent revision of his multiple intelligence theory, Gardner emphasized more cultural and contextual factors in the development of intelligence (Gardner, 1999). He retained the original seven intelligences, but acknowledged the possibility of adding new intelligences to the list. Two in particular that are receiving increased scholarly attention within the context of multiple intelligences include emotional intelligence (EQ) and spiritual intelligence (SQ). EQ has its roots in the concept of *social intelligence* first identified by Thorndike in 1920. Thorndike (1920) defined social intelligence as "the ability to understand and manage men and women, boys and girls – to act wisely in human relations" (p. 228). Following Thorndike's ideas, Gardner (1993) included interpersonal and intrapersonal intelligences in his initial theory of multiple intelligences.

EQ can be viewed as a form of social intelligence that is a combination of the intrapersonal and interpersonal intelligence of an individual. Emotional Intelligence is defined as "the ability to manage ourselves and our relationships effectively" (Goleman, 1995). As with other intelligences, EQ involves both interior comprehension and exterior adaptive responses. Goleman and Boyatzis, and McKee (2004) list 18 skills or competencies of Emotional Intelligence that fall into 4 quadrants (See Table 1).

Table 1: Four Quadrants and 18 Skills of Emotional Intelligence

Self Awareness	**Other Awareness**
• Emotional self-awareness • Accurate self-assessment • Self-confidence	• Empathy • Organizational Awareness • Service Orientation
Self Management	**Relationship Skills**
• Emotional Self-Control • Transparency (honest/trustworthy) • Adaptability • Achievement Orientation • Initiative • Optimism	• Developing Others • Inspirational Leadership • Influence • Change Catalyst • Conflict Management • Teamwork and Collaboration

Goleman (1995) suggested that emotional intelligence (EQ) gives us awareness of our own and other people's feelings. It provides us with empathy, compassion, motivation and the ability to respond appropriately to pain or pleasures. He also pointed out that EQ is a basic requirement for the effective use of IQ. The two upper quadrants are focused on awareness (internal comprehension of self and others). The two bottom quadrants reflect exterior adaptive responses. The saying among consultants is this arena is "IQ will get you in the door, but emotional intelligence is what makes you successful." Thus traditional logical-mathematical and linguistic intelligences (IQ) do matter – as a threshold for entry into a position. But once into a position, IQ becomes a less powerful predictor of success than EQ.

The lower right quadrant of relationship skills is the final quadrant to develop. Skills in the lower right are dependent upon at least a certain amount of development in the preceding 3 quadrants – especially what Goleman calls the "metaskills" – Emotional Self-Awareness; Empathy; and Emotional Self-Control.

Spiritual Intelligence

Gardner (1999) also identified three domains of spiritual intelligence. First, he attributes the "concern with cosmic or existential issues" to the sphere of spiritual intelligence. Second, he emphasizes spirituality as achievement of a state of being" which represents the psychological states and phenomenal experiences that are called spiritual. The third domain is "spiritual as effect to others", a social aspect, which also coincides with the term charisma and is an important ingredient of conveying other people towards the fulfilment of the first two domains in their lives.

Emmons: Given its roots in social intelligence, Emmons (2000a, 2000b) argued that the conceptual background of SQ met traditional standards for intelligence measures. But, to fulfil the conceptual criterion and label SQ as an intelligence facet, one must provide evidence that SQ is not a personality trait or a preferred way of behaving but is itself a set of skills, competencies, and abilities. He defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." He highlighted four criteria that qualify SQ as a facet of intelligence. These are:

1. The capacity to transcend the physical and material.
2. The ability to experience heightened states of consciousness.
3. The ability to sanctify everyday experience.
4. The ability to utilize spiritual resources to solve problems.

However, Emmons (1999) is not very explicit on his definition of 'spirituality' nor 'spiritual' (Tirri *et al.*, 2006). He approaches spirituality through personal goals and motivation. He uses the concept of "'ultimate concerns' to refer to the multiple personal goals that a person might possess in striving toward the 'sacred'" (p. 6).

Zohar and Marshall: For their work on SQ, Zohar and Marshall (2000, 2004) draw on the Webster's dictionary definition of spirit – "the vital principle or animating force traditionally believed to be the intangible, life affirming force in self and all human beings". For them, spirituality is "to be in touch with some larger, deeper, richer whole that puts our present limited situation into a new perspective" (Zohar and Marshall, 2000, p. 18). It is to have a sense of something more, beyond, or greater than ourselves that provides meaning and value on who and where we are now. This may be a deeper social reality, or an awareness or attunement to the mythological, archetypal, or religious dimensions of our situation. It may be a sense of a more profound higher level of truth or beauty. And/or it may be a sense of alignment in that we are part of a greater cosmic whole or some universal process.

Zohar and Marshall (2000, 2004) go on to define spiritual intelligence as "an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values and purposes in living a richer and more creative life" (Zohar and Marshall, 2004, p. 3). The authors claim that SQ is our ultimate intelligence and is the necessary foundation for the effective functioning of IQ and EI. Developing and using IQ, EQ, and SQ allows us to different abilities and skills to deal with everyday situations and problems. IQ allows use us to think rationally to facilitate everyday problem solving and goal attainment. This is the ability to generate a rich set of alternatives and utilize an appropriate algorithm to select the best one to solve a problem. EQ is manifested in trust, empathy, self-awareness, and self control, and in the ability to respond appropriately to the emotions of others. EQ allows us to judge what situation we are in and then to behave appropriately within it. This is working within the boundaries of the situation, allowing the situation to guide us.

SQ amplifies and integrates IQ and EQ. Spiritual intelligence is an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life. It allows us to be present in the moment free of anger, resentment, worry, and fear and ask if we want to be in this particular situation in the first place. Would we rather change the situation and create a better one? This is working with the boundaries of our situation and allowing us to guide the situation.

Spiritual intelligence and spiritual leader development is fostered by 12 principles: (Zohar, 2005):

1. *Self-Awareness:* Knowing what I believe in and value, and what deeply motivates me.
2. *Spontaneity:* Living in and being responsive to the moment.
3. *Being Vision- and Value-Led:* Acting from principles and deep beliefs, and living accordingly.
4. *Holism:* Seeing larger patterns, relationships, and connections; having a sense of belonging.
5. *Compassion:* Having the quality of "feeling-with" and deep empathy.
6. *Celebration of Diversity:* Valuing other people for their differences, not despite them.
7. *Field Independence:* Standing against the crowd and having one's own convictions.
8. *Humility:* Having the sense of being a player in a larger drama, of one's true place in the world.
9. *Tendency to Ask Fundamental "Why?" Questions: Needing* to understand things and get to the bottom of them.
10. *Ability to Reframe:* Standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context.

11. *Positive Use of Adversity:* Learning and growing from mistakes, setbacks, and suffering.
12. *Sense of Vocation:* Feeling called upon to serve, to give something back.

These principles are derived from the qualities that define complex adaptive systems. In biology, complex adaptive systems are living systems that create order out of chaos. They are holistic, emergent, and respond creatively to environmental challenges. Human beings are also complex adaptive systems. Spiritual Intelligence (SQ) refers to the skills, competencies, abilities, and behaviours needed to balance the experience of expansive love with discipline and responsibility. The SQ principles - underpinned by vision, purpose, meaning, and values – facilitate everyday problem solving and goal attainment and a richer and more creative life. By successfully balancing these polarities in our own experiences and in how we treat others and the world, we are able to create forgiveness, healing, and connection (Cook and Macaulay, 2004). Further, by accessing this intelligence we can succeed in the search for meaning in life, find a moral and ethical path to help guide us, and act on our values. Signs of high SQ include an ability to think out of the box, humility, and an access to energies that come from something beyond the ego, beyond us, and our day-to-day concerns (Zohar, 2005; Zohar and Marshall, 2000, 2004).

To some degree the intelligences develop separately. Thus a person can be highly developed physically (PQ) but not be well developed in any other line of intelligence. Or, a person can be cognitively highly developed (IQ) and not well developed emotionally (EQ) or spiritually (SQ). Development on one intelligence can create a "necessary but not sufficient" condition for growth on another. For example, some degree of cognitive development appears to be necessary to reach the higher stages of spiritual development due to the complexities a high SQ person must be able to perceive and process. And some degree of EQ development is necessary for SQ development. In early childhood a huge amount of effort goes into mastering our physical bodies (PQ) for tasks such as walking, running, and tying our shoes. At school we focus primarily (but not exclusively) on IQ development. The human brain is fully developed at age 22 to 25 (frontal neocortex especially) and at that point the full repertoire of EQ development is available to us. SQ skills are dependent upon some empathy and emotional self-awareness being present (EQ). Questions of deep meaning and a desire for transcending the confinement of the ego self occur periodically throughout life, but become most pressing in adulthood – so we tend to focus on developing

SQ last. Once the spiritual journey is begun it reinforces the growth and development of EQ. SQ requires but also reinforces the growth of cognitive complexity since SQ confronts mystery and paradox.

Spiritual Intelligence, Levels of Being and the Spiritual Journey

To develop spiritual intelligence, one must embark upon the spiritual journey of self-transcendence; the journey of transformation from ego-centred to other-centred while striving to attain and maintain this state of being or consciousness from moment-to-moment (Kriger and Seng; 2005; Fry and Kriger, 2009; Fry and Nisiewicz, 2013). The view of this journey of consciousness is as it relates to levels of knowing and being and the development of leader IQ, EQ, and SQ is shown in Figure 1. The advantage of theories based on multiple levels of being is described in the work of Wilber (2000a; 2000b), who draws upon developmental psychology, anthropology, and philosophy to argue that human consciousness is found by a wide range of researchers to develop in a series of stages (Graves, 1981). Consciousness in this view is marked by the subordination of lower-order systems to progressively more subtle, higher-order systems, where a higher level of being becomes salient as an individual's overall being evolves.

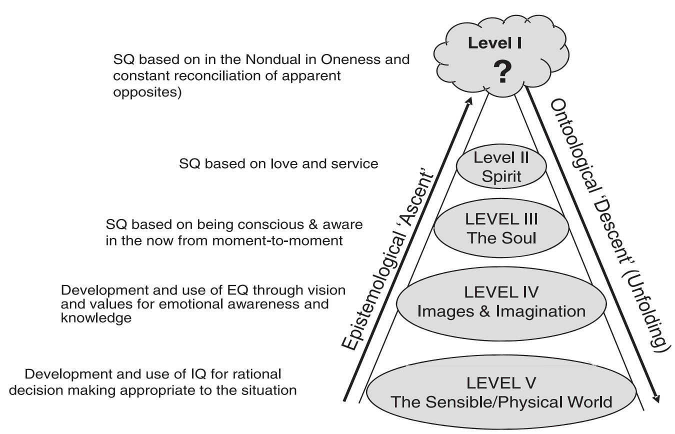

Fig. 1: The Spiritual Journey, Levels of Knowing and Being, and IQ, EQ, and SQ

Everyone, in his or her own unique way, seeks knowledge about reality that they feel will allow them to attain greater fulfilment and happiness in their lives. The five levels of being provide different views of reality that produce different approaches to leader development. In addition, each of the five levels of being have a corresponding mode of consciousness in terms of notions such as truth, belief, and justification for one's actions; the sensible or physical world, images and imagination, the soul and its content, the spirit, and Non-dual consciousness. At each level we find ourselves concerned with how we create knowledge, and skepticism about the different claims to knowledge by others concerning questions such as: 'What is knowledge?' 'What are the processes by which knowledge is acquired?' 'What do people seek to know?' 'How do we become more aware of both ourselves and the world around us?'

States of being are different levels of reality and consciousness marked by the subordination of lower-order systems of knowledge and moving to progressively more subtle, higher-order systems, where an individual's overall level of being evolves. Such a system can be described as 'holonic'. A holon is "a whole that is part of other wholes". (check quote mark placement) A holonic system is one in which each level as a whole is embedded in a higher level of the system, creating a nested system of wholes. For example, a whole atom is part of a whole molecule; a whole molecule is part of a whole cell; a whole cell is part of a whole organism. In a holonic system of being, each successive level of existence is a stage through which individuals pass on their way to knowledge of more subtle (and more complete) levels of being. When at a particular level of being, a person tends to experience psychological states that are appropriate to that level. In addition, an individual's feelings, motivations, ethics, values, learning system, and personal theories-in-use as to how leadership should be practiced are consistent with and appropriate to that level of being.

Each higher level transcends and includes each of the lower levels. Moreover, each lower level can be activated or reactivated as individuals' progress and then fall back to a lower level as the environmental situation and response changes. Reality, in this view, is composed of neither wholes nor parts, but of part/wholes or holons. Each level can govern in any particular activity depending on the level of awareness and development of the individual. More important still, every individual has all of these levels potentially available, independent of their current stage of development. Each level can govern in any particular activity depending on the level of awareness and development of the individual (Graves, 1981). For an example of a holonic model of organizational decision making consisting of six levels see Kriger and Barnes (1992) or for an extended discussion of holonic systems see Wilber (2000a; 2000b).

Levels of Knowing and Being

Each of the five levels of being provide contexts which shape the appropriateness of response called for a given situation faced by a leader. The correlates to the five levels of being, from an epistemological viewpoint, are: (1) Non-dual awareness; (2) awareness of Spirit; (3) awareness of the soul and its content; (4) awareness of images and imagination; and (5) awareness of the sensible or physical world (see Figure 1). Epistemology is concerned with the nature of knowledge and with related notions such as truth, belief, and justification. It also deals with how we create knowledge, as well as skepticism about different knowledge claims. Epistemology thus addresses such questions as: 'What is knowledge?' 'What are the processes by which knowledge is acquired?' 'How do we become more aware of both ourselves and the world around us?'

In the subsequent five sections we summarize the ontological and epistemological attributes of each level and their implications for spiritual intelligence and leader development, starting with the most concrete level (Level V) and proceeding to the progressively more abstract and subtle levels IV, III, II, and I. For more detail on how being-centred leadership operates within and between levels and their relationship to current extant theories of leadership see Fry and Kriger (2009).

Level V: The Sensible/Physical World – The fifth level of being is the sensible or visible level. It is comprised of the physical, observable world which is based in the five senses, wherein one creates and transfers knowledge through an active engagement in worldly affairs. The focus is on externally observable phenomena that can be directly measured or inferred using the scientific method. As a state of being, individuals are born into and live within a social world where the major view of reality is based on the sensible/physical world. Leader effectiveness in the sensible/physical world entails developing IQ and appropriate diagnostic skills to discern the characteristics of tasks and situations and then being flexible enough in one's decision making behaviour to increase the likelihood of desired organizational effectiveness outcomes. This level of being is where most current theory and research on leadership has been conducted and written about to date (Fry and Krieger, 2009).

Level IV: Images and Imagination – The fourth level of being is the level of Images and Active Imagination. This is the level of being where reality is socially and personally constructed via the creation and maintenance of vision, values and images. The emphasis here is on the characteristics of subjective experience as it relates to the development of awareness and knowledge (Almaas, 2004; Burrell and Morgan, 1994). Effectiveness at this level involves the appropriate use of emotions, images and imagination; primarily through the process of creating a compelling personal vision and establishing strong personal values. The primary focus at this level is on developing EQ as it relates to the development of emotional awareness, management, and relationship knowledge, skills, and competences. Out of this level arises the legitimacy and appropriateness of a personal vision, as well as the ethical and cultural values which other individuals and groups should embrace or reject. An example of this is Barack Obama's vision of "Change We Can Believe In" and its emotional appeal that provided focus for the vision and values of his presidential election campaign organization.

However, at Level IV there is the possibility that the vision and values of self-serving leaders may result in using their EQ to deceive and the exploit others. At present there is no consensus on the values that foster the greater good of both self and others for the creation of optimum physical health, psychological well-being, and healthy relationships (Fry, 2005). Most people, however, tend to pursue both selfish and altruistic (other centred) values and interests simultaneously. At this level there is the potential for a dark side, whereby people may have a tendency towards narcissism, authoritarianism, Machiavellianism, and a high need for personal power. This can be accompanied with lack of inhibition and the promotion among others of dependency, personal identification, and inadequate internalization of appropriate values and beliefs (Bass and Steidlemeir, 1999; Fry and Kriger, 2009; Price, 2003).

Level III: The Soul – The third level of being is where individual awareness occurs and self transcendence begins to emerge. Almas, in *The Inner Journey Home: Soul's Realization of the Unity of Reality,* describes the soul as ". . . the locus of ourselves, the place where we experience ourselves . . . the locus in Reality where we experience the self (Almaas, 2004). The term soul refers to the whole self, including all of its elements and dimensions, where self is defined as that which tends towards enhancing the individual's overall well-being. It includes the spiritual aspect and perspective as well as the more conventional levels of experience such as our emotions and physical sensations (Almaas, 2004). The soul is the entity where all of our experiences are integrated into a whole and seen in a new light. It functions as the vessel that literally contains our inner events and is the place where we experience our inner life. Many people perceive themselves as independent agents who are the sum total of their personal experiences, thoughts, feelings, sensations, actions and perceptions; all of which are temporary, arising and disappearing. They are barely aware of the perspective of their higher self, the soul's perspective and, most of the time, are not aware that this perspective even exists.

For leaders to awaken or become conscious at Level III involves the capacity to be aware from moment to moment of all of their experience, whether thoughts, feelings, body sensations or of the mind itself (Tolle, 1999). Without an understanding of the soul as the place of felt experience in the now or current moment, a person's thinking will tend to become focused on the past or on the future. The individual then becomes trapped in ego-centred experience, where there is the duality of an 'experiencer' separated from what is 'experienced' (Osborne, 1970; Tolle, 2005). Each of the major spiritual and religious traditions of the world believe that without this level of awareness, an individual will perceive themselves simply as the sum of individual thoughts, feelings, emotions and body sensations. Level III consciousness is essential for leaders to be in touch with subtle feelings and intuitions that can result in a better understanding of the overall context as well as the needs of followers.

The greatest obstacle to experiencing the reality of Level III is identification with the thinking mind, which causes thoughts and feelings to become overly fixed and compulsive (Tolle, 1999). Mind identification is almost universal, endemic to the human condition and central to developmental psychology, which is the study of the growth and development of the mind. Identification with the thinking mind decreases when consciousness is focused in the present moment or now. It is thus important at Level III to develop and refine the ability to be present or conscious of the present moment by withdrawing attention from past memories and future imaginings whenever they are not needed. Consciously leading from the soul thus involves a continual process of awakening to the awareness that we are more than the sum total of our thoughts, emotions, body sensations and overall mind content.

At Level III's state of being, leaders can facilitate the development of their spiritual intelligence and ever more refined programmes of change and transformation at both the intrapersonal and interpersonal levels. Consciously living from Level III involves a continual process of awakening to the awareness that we are more than the sum total of our thoughts, emotions, body sensations and overall mind content. Adopting an inner life or spiritual practice for spiritual intelligence development is a discipline of constantly observing our thought patterns, and what we pay attention to in order to get the self-centred ego out of the way (Rohr, 2003). The Zen masters call this wiping the mirror so we can see exactly the "truth of reality." The science fiction writer, Ray Bradbury, called this kind of ability "fair witnessing." This inner process can be brutal, but it is absolutely necessary for spiritual intelligence. Otherwise one cannot separate from the mind's identification with thoughts (IQ) and feelings (EQ) and one then becomes their thoughts. Taken to the extreme, people stop having thoughts and feelings; the thoughts and feelings have them. This is what the ancients called "being possessed" by a demon.

As a leader aspires to further develop their spiritual intelligence and realize progressively higher levels, the soul progressively comes to be aware of more hidden elements of the psyche. This, in turn, allows for realization of successively deeper and more refined states of awareness (Wilber, 2000a; Almaas, 2004). As this process unfolds, leaders operating from level III may experience what some have termed the 'dark night of the soul', which though appearing at the time to be negative often results in greater moral sensitivity and a concurrent decrease in egocentrism (Benefiel, 2005; May, 2004). Many leaders come to experience a subtle surrendering of the ego, reside at this level briefly, and then often are found to regress back to more the more ego-centric states in Levels IV and V. However, as they continue to refine their spiritual intelligence they develop, along with the capacity to be more fully present, increases in EQ due to freedom from negative emotions, such as anger, resentment and fear as well as increases IQ in terms of an enhanced ability to be more rational and creative, which enhances decision making effectiveness. Leaders who operate at Level III are also hypothesized to be more sensitive to the needs of others, especially those they serve in their organizations (Benefiel, 2005).

Level II: Spirit – *Spirit* is that aspect of one's being that gives rise to the possibility of self-transcendence and deepening connectedness with all things in the universe. It is at this level that altruistic love becomes profoundly central to a leader's life. A deepening awareness of the Spirit often involves cultivation of inner practices such as contemplation, prayer and meditation, which serve to refine individual and social identity so as to include all 'others' (Benefiel, 2005; Duschon and Plowman, 2005; Kurtz and Ketcham, 1992). Level II is the level of being that seeks self-transcendence and deepening connectedness with all things in the universe. For spiritual intelligence and spiritual leader development, this often involves cultivation of spiritual practices such as contemplation, prayer and meditation. Leaders who function(ed) frequently at Level II include the Dalai Lama, Mother Teresa, Gandhi and Saint Francis. Very few people live consistently at Level II, though many often function from this level as a temporary state.

The spiritual aspect of human beings is concerned with finding and expressing one's calling or purpose and living in relation to others through love and service (Fry and Kriger, 2009). Spirituality reflects the awareness of the Divine – a Presence, Being, Higher Power, or God that influences the way we operate in the world. Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogma, and doctrines. Instead, spirituality is the source for one's search for meaning in life and a sense of interconnectedness with other beings (Fry and Kriger, 2003; Giacalone and Jurkiewicz, 2003).

The spiritual journey can be undertaken with or without belief in a particular religion or a Supreme Being. The renowned Dalai Lama, a Level II leader, in *Ethics for the New Millennium* 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 twenty-first 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 brings happiness to both self and others" (Dalai Lama, 1999, p. 22).

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 well-being, 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 he sometimes says that religion is something we can perhaps do without. But what we cannot do without are these basic spiritual qualities. From his perspective, spirituality is necessary for religion but religion is not necessary for spirituality.

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. Richard Rohr (2003), a Franciscan priest who writes about what is common to all religions, believes that true religion is always about love and that love defines the ultimate Reality. 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.

Huston Smith, in his monumental work, *The World's Religions* (1992) points out that every religion has some version of the Golden Rule, which includes the cardinal values of humility, charity and veracity. Spiritual intelligence is evidenced as a leader through pursuit of a vision of service to others; through humility as having the capacity to regard oneself as one, but not more than one; charity, or altruistic love, as considering one's neighbour needs as one's own; and veracity having the capacity to be self-aware and conscious to see things exactly as they are, freed from subjective distortions.

Level I: Non-dual – Level I is the most inclusive level of being, in which there is only a Transcendent Unity. Underlying this level is a central theme: the goal of this world is to know the Absolute, through the transcendence of all opposites, and self-realization. The Non-dual thus embraces both pure being as well as pure emptiness. Logically this level of being appears to involve a contradiction; however, all of the world's spiritual traditions refer in one way or another to this level of being that is so inclusive that it includes both pure emptiness and pure fullness or completeness. Level I is the integration of all of the previous levels of being into an Absolute Oneness, which is beyond all distinctions, including the distinction between leader and follower. Level I is the highest level of spiritual intelligence whereby a leader responds to each situation, moment-to-moment as it arises within a unique context and configuration of forces. SQ at this level encompasses an awareness of the infinite range of possibilities that exist in each moment and non-attachment to former concerns of the ego, thereby creating tremendous flexibility of response.

This Non-dual oneness lies at the heart of all of the major religious and spiritual traditions (Kriger and Seng, 2005). Level I, as the highest level of being, is the ultimate source of SQ which directly affects and infuses SQ at Levels II and III, and indirectly EQ at Level IV and IQ at Level V. Level I is thus proposed to be the source of both spiritual perception at level II as well as the ultimate source of spiritual awareness and moral sensitivity at level III. Level III spiritual awareness and moral sensitivity is then hypothesized to influence EQ in Level IV and the formation of requisite vision and values, and attitudes, which in turn directly influences IQ in Level V through higher levels of rational behaviour and creative problem solving. In essence individuals, depending on their level of spiritual intelligence, will have varying aspects of spiritual perception and moral sensitivity which require further inner work. Such a theory of spiritual intelligence encourages the understanding that inspiration and creativity, as well as moral standards, are the product of other higher levels of being that are often only partially perceived or understood.

In Figure 1 the Non-dual is identified as '?' is varyingly referred to as 'Yahweh', 'God', 'Allah', 'Shiva', 'Buddha Nature' or the Tao, depending the religious traditions of Judaism, Christianity, Islam, Hinduism, Buddhism and Taoism. In Buddhism it is referred to as that which is Uncreated and Unborn or bodhi. Thus, we are using a '?' to refer to that which, in terms of knowledge and state of being, is prior to and beyond names and uncreated, yet the source of all creation. The '?' proposed in Figure 1 is not dependent on meaning of what is signified by the '?' since it is the constructed and lived sense-making of the '?' that infuses meaning, inner perception and deeper values in leaders.

However, this '?' from a spiritual viewpoint is not simply endogenous to the individual leader, since, according to each of the religious traditions, it is the very source of inner perception and belief. It is thus both endogenous to the individual, as well as exogenous, by being the totality of the external environment as well. Thus, context at level I is both internal and external to the individual. From a normal science research perspective this '?' becomes highly problematic to anyone who is a researcher from a structural-functionalist paradigm (see Burrell and Morgan, 1994; Fry and Kriger, 2009; Wilber, 2000a), since it is not a variable which is controllable in any scientific sense.

There are some recent examples living individuals who exhibit the spiritual intelligence at likely Level I. However, few, if any, reside or work within organizational contexts. Thus, spiritual intelligence at Level I is a stage of being that is more to be aspired for, rather than a current reality within most settings. One example is Ramana Maharshi, an Indian sage of the twentieth century, who emphasized in his teachings that the point where all religions converge is in the realization that God is everything and everything is God (Osbourne, 1970). This is the essence of the Non-dual. He further maintained that this should not be in a mystical, symbolic or allegorical sense but rather in a most literal and practical sense. This Level I stage is at the limits of what most individuals in the workplace can even imagine, let alone actualize in their lives or jobs.

Ekhart Tolle provides a more recent example of the Level I leader. He states that being, at the highest level, can be felt, but by its nature cannot be understood fully by the rational mind. To be at the level of the Non-dual involves abiding in a state of "feeling-realization," which is a natural state of non-separation with Being (God). When situations arise that need to be dealt with, appropriate actions become spontaneously clear as they arise in the now out of deep present-moment awareness. As Tolle (1999, p. 18) states:

> The beginning of freedom is the realization that you are not the possessing entity – the thinker. Knowing this enables you to observe the entity. The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of intelligence. You also realize that all the things that really matter – beauty, love, creativity, joy, inner peace – arise from beyond the mind.

SQ at Level I entails dynamically residing in and responding to an ever-evolving open system of levels of being. At the highest level of being an individual actualizes all the levels of being which reside at each of the lower levels. Throughout the preceding is the belief that leaders can aspire to and reach self-realization, a state of non-separation from being in its most inclusive sense. At this level of being, all of the world's spiritual traditions declare that the experience of duality (i.e., of separation) will dissolve. Therefore, a leader living and behaving from the Non-dual level would not see a distinction between the "self" and the "other." From the Non-dual level of being, self and other are simply labels that overly constrain the possible role sets of individuals. In the ideal, leaders have the potential to enter roles as needed to produces outcomes beneficial to all in specific situations moment-by-moment.

The Spiritual Journey and Spiritual Transformation

The spiritual journey begins when people who are living in Levels V and IV awaken to an awareness of a spiritual reality and seek the consciousness of being in Level III. This happens only when one has exhausted his/her own resources and senses the need for the Divine, Higher Self or a Higher Power (Benefiel, 2008: Fry, 2003). Twelve step programmes refer to this point as hitting bottom or letting go. Paul Fleischman in *The Healing Spirit* (1994) terms this the need for release – to relax, to lay down one's burdens, to relinquish the effort to control, to be relieved of guilt and anxiety, to be free of tension, and to find inner peace. Here, in Level III a leader begins to seek to discover one's addictions and attachments. Those who persevere learn that the spiritual journey is really about our own transformation. The key in this stage is to learn to let a Divine energy shape our prayers (Keating, 2007, 2009). This is the part of the spiritual journey that marks the entrance into Level III. Because of Western culture's focus on image, external rewards, and on instant gratification, many in the West remain in Levels V and IV and never make it through to the rest of the spiritual journey.

Level III is the stage of striving to transcend self-centred ego to become more other-centred. Leaders at this stage do not succumb to discouragement as readily and find it easier to persevere through trials and tribulations. At this point comes a glimpse of the reality of Level II. Spiritual intelligence at Level III marks the beginning of liberty from old attachments and love towards all. A tendency develops to love and serve theirneighbour and those in need despite their defects.

Leaders who continue on the spiritual journey may enter the "second dark night." In this place not only does prayer no longer work, but even God seems to have disappeared. This appears true even as one let's go of old forms of prayer and becomes more open to listening for something new. There is a sense of being blocked with no new paths opening to a Higher Power no matter how much effort is exerted. It is at this point that leaders learn to simply desire to be with the Divine, not for the worldly benefits that are often received. This is hard to understand, especially if the leader's true desire is their own transformation. However, all religious traditions emphasize that a Divine, Higher Power is still working in hidden ways during this second dark night (Benefiel, 2008).

Ultimately if the leader perseveres, they now fully experience the reality of Level II and begin to experience union with the Divine, God, their Higher Power or the Non-dual in Level I. This is the point at which one's very life become dedicated to a higher good. Spiritual teachers refer to this as letting go or surrender. However, this is not where one surrenders oneself or one's personal moral autonomy. Instead one surrenders the illusion of absolute autonomy and control. However, such total surrender is only possible for one who has totally fallen in love with a mysterious uncomprehended source of Divine Energy, Being, Higher Power or God. In spiritual, but not religious, twelve step programmes this is the point where one realizes that their life is unmanageable, that no human power could restore sanity to their lives but that a Higher Power (God or ?) could and would if the Divine were sought for Its own sake.

By far, most seekers glimpse this place and live in it briefly, then slip into a more ego-centred place. It is rare for one to arrive and stay at Level I for long. But over time as they continue to walk the spiritual path, leaders can learn to live more and more fully in this place of letting go. This is what twelve-step programmes mean when they say the program is about "spiritual progress not spiritual perfection." To the extent seekers are able to live predominantly at levels III and above, they are more dedicated to the higher good and available to the needs of the people they serve. Because their egos are more other-centred, these leaders can use their skills and energies to serve the good of the organization as a whole, rather than their own selfish interests.

Most importantly, a spiritual seeker must engage in a continual quest for greater awareness, consciousness, and experienced oneness as much as possible with Level I Being. At a minimum this involves several key spiritual practices which include: knowing oneself; being as hungry for this connection as one can be; and maintaining a regular inner practice, such as meditation, radical investigation of the traps of the mind (as in Zen koans), centreing or constant prayer, chanting, whirling, or ecstatic trance.

In proposing a being-centred approach to spiritual intelligence, we take the view that a human being dynamically resides in and responds to an ever-evolving holonic system of levels of being. At the highest level of being an individual, whether a leader or not, actualizes all the levels of being which reside at each of the lower levels. Throughout the preceding is a Non-dual orientation and concurrent belief that leaders can aspire to and reach Self-realization, a state of non-separation from being in its most inclusive sense. At this level of being, it is posited by all of the world's spiritual traditions that the experience of duality, i.e. of separation, will dissolve. Therefore, a leader living and behaving from the Non-dual level would tend not to see a distinction between the "leader" and the "led." From the Non-dual level of being, followership and leadership are simply labels that overly constrain the possible role sets of individuals. In the ideal, individuals have the potential to enter roles as needed to lead in specific moment-by-moment situational contexts.

Thus spiritual leader development is reflected in Figure 1 by the upward arrow on the left side of the five levels of being, labeled as epistemological assent. Thus the spiritual journey involves work to develop IQ in Level V and then EQ in the Level of being. Spiritual intelligence and spiritual leader development begins with a spiritual awakening in Level III through many ups and downs through Level II and the commitment to a transcendent vision of love and service all the way to union with the? in Level I. However, even the most advanced leader will occasionally find themselves back in Level V. No one attains union with the Non-dual permanently in this life.

Spiritual intelligence, ideally sources itself from being Level 1 and then expresses into the manifest world by moving downward through progressively more coarse or dense levels of *being*, where each higher level of being is ontologically prior to the Level V visible world (Wilber, 2000a; 2000b). This is reflected in Figure 1 by the downward arrow on the right side of the five levels of being, labeled as ontological unfolding or descent. This indicates the ontological unfolding from more subtle to progressively denser levels of being, depending on which level the leader currently is operating from. For the five levels of being there is a corresponding epistemological level by which leaders can develop over time a more integrative awareness of options available which can result in higher SQ, EQ, IQ, and ultimately, increased leader effectiveness (Kriger and Seng, 2005).

An SQ-Based Model of Spiritual Leader Development

Building on the work of Emmons (2000) and Zohar and Marshall, 2000) and Goleman's skills of EI model, Wigglesworth (2004, 2006) offered a developmental, competency-based model of spiritual intelligence that can be used to further refine our theory of spiritual intelligence as well as provide a springboard for future research and practice on spiritual leader development. She defines spirituality as the innate human need to connect with something larger than ourselves, something that is considered sacred or divine (Wigglesworth, 2004). Inherent in this definition is the assumption that the need to transcend the limited self is just part of who we are as a species – it is "innate." Not everyone "wakes up" to this self-transcending facet of human nature and acts on it. But we tend to be miserably unhappy when we do not address this need. We need an active process – a relationship – with whatever we call the Divine. Another embedded assumption, which is made explicit in her Spiritual Intelligence model, is that the goal is, as in the Levels of Being, to be both *ascending and descending* in the experience of our Spirituality. That is – to be in the world while also not being limited to this three dimensional dualistic experience. What is "sacred" is what is above, below, beside and all around us. Thus relationships with the sacred have a focus of service to the separated individuals we encounter (still in contracted consciousness – including ourselves) and to the planet and to the transcended whole.

Spirituality is something beyond our ego-self or constricted sense of self. It may be defined as having two components: the vertical and the horizontal.

1. Vertical component: something sacred, divine, timeless and placeless…a Higher Power, Source, Ultimate Consciousness – or any other language the person prefers. Desiring to be connected to and guided by this Source.
2. Horizontal component: being of service to our fellow humans and to the planet at large.

Spiritual Intelligence is "the ability to behave with altruistic love through wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the circumstances." "Behave" is important because it focuses on how well we maintain our centre, stay calm, and actually treat others with compassion (EQ informed by SQ) and wisdom (IQ informed by SQ). In the east, love is often defined as a bird with two wings: wisdom and compassion. Without either wing the "bird" (love) cannot fly. Wisdom and compassion emphasize the connection with the Divine and work together to manifest altruistic love, – defined as " a sense of wholeness, harmony, and well being produced through care concern and appreciation for both one's self and others" (Fry, 2003, p. 712). The statement of "regardless of the circumstances" shows that we can maintain our peaceful centre and loving behaviours even under great stress. Thus spiritual intelligence is behaving with altruistic love even under stressful circumstances.

Based on this definition and building on the 18 skills or competencies of Emotional Intelligence that fall into 4 quadrants, Wigglesworth (2004) defined of 21skills or competencies that comprise four quadrants of spiritual intelligence (See Table 2). The 21 skills fall into 4 quadrants which parallel Goleman and Boyatzis, and McKee (2004) competencies of emotional intelligence.

Table 2: Competencies of Spiritual Intelligence

Four Quadrants of SQ

	Self/self focused	Other focused
What You See - Inner World	**1. Self/Self Awareness** 1. Awareness of own worldview 2. Awareness of Life Purpose (Mission) 3. Awareness of Values Hierarchy 4. Complexity of inner thought 5. Awareness of Ego self/Higher Self	**2. Universal Awareness** 6. Awareness of interconnectedness of life 7. Awareness of worldviews of others 8. Breadth of Time perception 9. Awareness of limitations/power of human perception 10. Awareness of Spiritual Laws 11. Experience of transcendent oneness
What Other People See – Outer World	**3. Self/Self Mastery** 12. Commitment to spiritual growth 13. Keeping Higher Self in charge 14. Living your purpose and values 15. Sustaining faith 16. Seeking guidance from Higher Self *Calm, peaceful at all times*	**4. Social Mastery/Spiritual Presence** 17. Wise and effective teacher/mentor 18. Wise and effective leader/change agent 19. Makes Compassionate AND Wise decisions 20. A calming, healing presence 21. Being aligned with the ebb and flow of life *Compassionate and Wise Action*

As with the Goleman/Boyatzis model of EQ skills, in Table 1, our basic proposition is that Quadrant 1 will be critical for the development of Quadrants 3 and 4. However, it is possible that some people, especially those in eastern traditions, may first develop some of the skills of Quadrant 2 and then move into Quadrant 1 before moving on to Quadrants 3 and 4. Thus Quadrants 1 and 2 are both needed but where you start is not critical.

A core piece of vocabulary in this approach to SQ leader development is ego self and Higher Self (capitalized to emphasize the connection to the Divine or transcendent domain). Ego is used in the spiritual literature to refer to our separated sense of self as a personality in a body who is ultimately alone in the world. The ego sense develops over time, as mapped by the developmental psychologies, in ways that parallel the spiritual literature (for example the chakras). The ego self is sometimes called personality self, temporary self, limited self or lower self. The Higher Self has many synonyms: soul, Spirit, Atman, Buddha nature, the Divine within, the Tao within, the eternal self, authentic self, essential self, true self. Generally the Higher Self is perceived as far wiser than the ego self and more expansive in its view with a longer time perspective (Skill 8) as well as the ability to easily understand the worldview of anyone (Skill 7). A critical skill for the development of SQ is the ability to hear the voice of the ego self (the inner chatter of worry, fear, et cetera) as separate from the voice of the Higher Self develops awareness (Skill 5). Once we can observe that we have multiple "voices" or perspectives inside our own self and that some of them cause us upset, then the spiritual journey – and the development of the other SQ skills – can begin in earnest.

Each of the four quadrants adds a critical component for spiritual leader development. Overall, SQ is the ability to behave with divinely inspired Love. This is manifested through the inner state (Quadrants 1 and 2) of the person and their outer behaviours and presence (Quadrants 3 and 4).

- ***Quadrant 1. Ego-self/Higher-Self Awareness:*** Quadrant 1focuses on awareness and complexity of inner thought (showing interdependency with IQ). In this quadrant the interior awareness of personal mission, values, worldview, and complexity of thought support an overall shift from listening to the voice of the ego to listening to the voice of the Higher Self (also called Authentic Self, Spirit, Buddha nature, etc.) This strong interior development (assuming all 5 skills are well developed) creates the foundation for SQ.
- ***Quadrant 2. Universal Awareness:*** This is a combination of Collective Interior and Universal "interior" or "nonmaterial" reality. In this quadrant understanding the worldviews of others is tightly linked to understanding our own worldview (it is through contrast and comparison that we can see ourselves). The other skills are related to altering our perceptions of reality – from the very limited nature of our own perceptual capabilities; to the scope of the time horizon we can contemplate; to the interconnectivity of all life; to alternate states of consciousness (transcendence) and awareness of spiritual laws. Not all of these skills need to be developed to skill level 5 for a tipping point to occur. But significant development is needed (skill level 4) on most or all of them for someone to stably inhabit the top of the pyramid on the ascent of being.
- ***Quadrant 3. Ego-Self/Higher-Self Mastery:*** Quadrant 3 is demonstrated individual behaviours relating to managing self (exterior). The skills in this quadrant are focused on exterior demonstrations of what we have developed in Quadrants 1 and 2. We are able to live from our purpose and values; seek guidance from and operate from our Higher Self; sustain faith in difficult times; and sustain our commitment to spiritual growth (including overcoming any forgiveness issues with our faith tradition from our childhood). At this point, if Quadrant 3 skills are well developed, we are moving in the descent part of being spiritual leader – we are showing up in the world in a spiritually intelligent way.
- ***Quadrant 4. Social Mastery/Spiritual Presence:*** Quadrant 4 is demonstrated effectiveness in group interactions. In this final quadrant we demonstrate being-centred leadership. We are a calming

> and healing presence. We are aligned in an almost effortless way with the natural flow of life – things seem to happen magically as we focus on them. We are a wise and effective mentor and change agent. And we make compassionate and wise decisions – decisions motivated from altruistic love. At this point we are fully "descended" – able to act from Higher Self. We are doing while maintaining our presence or being in the moment or now.

Each of these skills is hypothesized to have five levels of skill proficiency. The model defines the "expert" level of skill attainment and 4 preceding levels for all 21 skills. Level 0 is implied, and means that the person has not begun to develop that skill. Level 5 is the highest level we can measure/describe. And at Level 5 a person is not considered "finished" as there is always room to grow. Table 3 gives an example for Skill 5: Awareness of Higher Self/Ego Self.

Table 3: Example of Levels of Development for Skill 5: Awareness of Higher Self/Ego Self

Level 1	Can communicate understanding of the nature of Ego self-including its origin and the purpose it serves in spiritual development.
Level 2	Demonstrates ability to observe personal Ego in operation and comment on what seems to trigger Ego eruptions.
Level 3	Demonstrates awareness of and ability to periodically "listen to" Spirit or Higher Self as a separate voice from Ego self.
Level 4	Hears the voice of Spirit or Higher Self clearly and understands the "multiple voices" that Ego self can have. Gives authority to voice of Higher Self in important decisions.
Level 5	Spirit or Higher Self voice is clear and consistent. Ego self is present and is a joyful advisor to Higher Self. There is no longer a struggle between the two voices. Rather there is a sense of only "one voice" …the Higher Self (Authentic Self, Spirit) voice.

Here is a sample of the feedback a leader would receive if you scored a "3" on this skill that would then be used for further spiritual leader development:

> You are aware of the influences of your childhood on the development of your personality and beliefs. You understand that there is a difference between the desires of your Ego and the desires of your Higher Self. You can observe the Ego part of your nature and can usually recognize what has caused your Ego to get agitated.

You are aware of how your body feels when Ego is agitated. This is great...your body can be your ally in alerting you to when your Ego is upset. **Next step**: Learn to have a conversation with yourself when your Ego is upset (or better yet in a quiet moment later on). Ask your Ego self "What are you afraid of?" "What are you angry about?" "What would you like me to do about this situation?" This dialogue helps you to create a little bit of distance through awareness so that you are OBSERVING your Ego self rather than just automatically acting based on its prompting. Write down the answers you get from Ego. Then ask yourself "What might be a more Wise and Compassionate response to this situation?" (or more simply, "What would Love do?") Breathe deeply to calm your body and then ask the question again. Listen for the inner wisdom that arises from Higher Self. Notice the differences in how each part of us interprets a situation. When you have reflected on these different interpretations, look closely at the Ego's interpretation. Fear is the underlying feeling beyond anger. Ask it "What are you afraid of?" and then "why are you afraid of that?" When it answers, ask again, "and why are you afraid of that?" and again "Why are you afraid of that?" Keep going as long as you can until you get to the deepest fear you can reach. Notice what beliefs and thoughts are behind the fear your Ego feels. Write these beliefs and thoughts down. Then write their antidotes - the truth as Higher Self sees it.

Relationships Between SQ Quadrants and Levels of Being (JODY: We Need to Clarify that These are SQ Quadrants Because Goleman Uses Quadrants Too)

Our theory of spiritual intelligence based on levels of being proposes that IQ, EQ, and SQ are embedded and holonic. A reasonable level of IQ is assumed to be necessary for leadership (Level V) since this relates to the basic skill set necessary for problem solving that is valued in organizational settings (Gardner, 1993). Plus effective leader must understand and apply the power of vision, values, and images (Level IV) as a basic means for personal, group, and organizational control and motivation (Daft, 2008; Fry, 2003; Fry and Kriger, 2009). Spiritual Intelligence Quadrants 1 and 2 correspond to the skills and competencies needed for the epistemological ascent of knowledge for Levels III-I. Therefore an individual with no awareness of their higher self and ego self (Skill 5) and/or no awareness of their values and worldview will have a very difficult time beginning to develop the awareness of the worldviews of others or the limitations of human perception in Quadrant 2.

Leaders operate in the world from the level of being they find themselves perceiving from in any particular moment. This is the ontological "decent" in Figure 1. For example, a leader with little EQ would make decisions primarily on logic and have little consideration or regard for the emotional impact of their decisions or behaviour on others. This is what is meant when we say a person has high IQ but low EI (EQ). A leader could, however, have high EQ and be operating in Level IV (uninformed by a Level III or II or I perception) and be self-serving and use their EQ skills to exploit others for their own benefit.

SQ Quadrants 3 and 4 skills are observable by others. A mastery of Quadrant 3 skills are dependent upon a minimum of a Level III way of being and produce a sense of serenity that results in calm, centred and peaceful behaviour. Mastery of Quadrant 4 skills come from levels II and I and tap into a sense of the Non-dual that results in loving and serving others through compassionate and wise (non-attached) action.

Discussion and Conclusion

To date, approaches to spiritual intelligence have confusing and contradictory (Ronel, 2008). We have attempted to resolve these apparent contradictions and offer a theory of spiritual intelligence and spiritual leader development that not only meets the criteria for the definition of intelligence within a multiple intelligence framework, but also introduces spiritual intelligence as a core competence that penetrates into and guides other intelligences. Spiritual intelligence can be manifested in any human realm, whether cognitive, emotional, social, creational, or any other form of intelligence (Gardner, 1993). Moreover, our theory is developmental; people may practice its development at any stage or level.

Our definition of spiritual intelligence – the ability to behave with altruistic love through wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the circumstances – coupled with the levels of being necessary for its development falls within the general definitions offered by Gardner (1993) and Gottfredson (1997), who view intelligence as a skill, competence, or ability to comprehend or make sense of things or situations and then bring adaptive, creative approaches to solve problems that humans face.

This approach to spiritual intelligence and spiritual leader development also incorporates and extends the two most accepted definitions of spiritual intelligence offered by Emmons (2000) and Zohar and Marshall, 2000, 2004), who emphasize the capacity to transcend the physical and material, experience heightened states of consciousness to live in and be responsive to the moment, recognize the presence of the Divine in ordinary activities through a calling that give's purpose to life, and serve others through wisdom, humility, and compassion.

The theory of spiritual intelligence and spiritual leader development also has implications for future research on workplace spirituality (Giacalone and Jurkewicz (2003). Scholars suggest that workplace spirituality can be cultivated to produce increased organizational performance. Reder (1982) found that spirituality-based organizational cultures were the most productive, and through maximizing productivity they reach dominance in the marketplace. In addition, there is emerging evidence that workplaces that are spiritually healthy perform better (Duschon and Plowman, 2005; Elm, 2003; Garcia-Zamor, 2003). If so, then organizations and their leaders should have a vested interest in better understanding spiritual intelligence and its role in spiritual leader development.

Another area for future research is the integration of spiritual intelligence theory and spiritual leadership theory (SLT) (Fry, 2003, 2005, 2008. A Level II theory (Fry and Kriger, 2009), SLT was developed using an intrinsic motivation model that incorporates vision, hope, faith, altruistic love, theories of workplace spirituality, and spiritual well-being. The purpose of spiritual leadership is to: (1) create vision and value congruence across the individual, team, and organization levels; (2) enhance spiritual well-being through the calling and membership of both leaders and followers; and 3) foster higher levels of employee well-being, corporate social responsibility, and organizational performance. This entails:

1. Creating a transcendent vision of service to key stakeholders wherein leaders and followers experience a sense of calling, i.e. life has meaning, purpose, and makes a difference; and
2. Establishing an organizational culture based on prescribed values of altruistic love and other spiritual values, where leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for *both* themselves and others (see Table 3 for a list of values enacted by spiritual leaders).

The source of spiritual leadership is an inner life or spiritual practice. At the root of the connection between spiritual intelligence and spiritual leadership theory 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). Leaders 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 (Duschon and Plowman, 2005). Observing, witnessing, and the cultivation of this inner voice as it relates to tapping into or drawing upon a higher power is key for spiritual leadership. Therefore research is needed on the role of spiritual intelligence and its influence on spiritual leadership.

Finally, initial efforts to develop and validate an instrument to measure 21 the skills of spiritual intelligence for leader assessment and development are promising, although this work is in its early stages (Wigglesworth, 2006). It appears possible to create clear operational definitions of Spirituality and Spiritual Intelligence as well define and assess the specific skills and the levels of skill development for the 21 skills of SQ that will enable the Levels of Being spiritual journey of the leader. However, further research and refinement is needed to rigorously investigate the reliability and validity of this measure for personal and organizational spiritual leadership development.

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Towards an Integrative Conceptual Model of Organizational Spirituality

Corné J. Bekker
E-mail: clbekker@regent.edu

ABSTRACT

Recent studies in organizational spirituality have not taken the wealth of research in religious spirituality seriously. This conceptual paper builds on the recent phenomenological classifications of spirituality of Kees Waaijman and seeks to integrative these classifications into the values framework of workplace spirituality of Jurkiewicz and Giacalone, the exploratory model of workplace spirituality relationships as proposed by Kolodinsky, Giacalone, and Jurkiewicz and Jody Fry's causal model of spiritual leadership. This paper takes the phenomenological descriptions of the spirituality of both the leader and followers seriously, recognizing that different forms of spirituality do exist. At the same this proposed model in this study aims to build on the consensus that descriptions of both spirituality and organizational spirituality fall into the ontological field of values.

Introduction

According to Kourie (2006) and Villegas (2001) the current age has been marked by an increasing, scholarly interest in the phenomena of spirituality and this interest has given rise to a flurry of studies on the definition, role and practices of spirituality in organizational leadership (Bekker, 2010; Poole, 2009; Jackson, 1999; Jurkiewicz and Giacalone, 2004). Kourie (2006) proposes three broad reasons for this contemporary turn to spirituality: (a) a shift from mono-cultural communities to multicultural, polycentric societies that is marked with a determined move from divergence to convergence; (b) a growing dissatisfaction with established forms of spirituality that finds its expression in deep

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spiritual hunger and a desire for existential meaning; and lastly (c) a *Gestalt* shift in the rise of postmodernism that rejects the extreme individualism, secularism, materialism and nihilism of modernity.

Defining this emerging field of spirituality has proven to be harder than observing the reasons for the growing interest in the phenomena (Bregman, 2004). Suggested definitions for spirituality include varied and wide descriptions, such as (a) a conscious integration of the person towards self-transcendence (Schneiders, 1989), (b) the lived dimension of faith (Dreyer, 1996), (c) the form praxis that than enables human beings to engage in their ultimate relationships (Dokecki, O'Gorman and Newbrough, 2001), (d) the ultimate human concern (Tillich, 1955), (e) the inner aspect of outward material reality (Pattison, 2000), (f) the human need for union with the Divine (Massoudi, 2004), (g) the existential centre of personal being (Mahoney and Graci, 1999; Unruh, Versnel and Kerr, 2003), (h) the personal side of religion (Bregman, 2004), (i) connectedness with the outer world whilst exploring the inner self (Corner, 2009), (j) conscious human engagement (Bussey, 2002), and (k) a way in which reason and non-reason are held together in the experience of the numinous that facilitates human transformation (MacKenna, 2009).

Building on the above mentioned definitions, Kourie (2006) and MacKenna (2009) note that most of the contemporary research studies in spirituality, which are characterized by multi-disciplinary, post-patriarchal, telluric and post-structuralist research approaches, locate the phenomena of spirit in the ontology of values. Thus defined, spirituality is seen as the ultimate or inner values that provide meaning in life. This broad, defining approach provides a platform for scholars from a wider array of academic disciplines in interests to examine a wide variety of spiritualities, ranging from religious to secular orientations (Bekker, 2008). It is also noted that the study of spirituality, historically the sole domain of moral theologians (Bregman, 2004), has now bridged the worlds of the humanities and social science (Crisp, 2009; Hill and Pargament, 2003). In a determined effort to reclaim some of the humanities' centralized role in the study of spirituality, Kourie (2006), Waaijman (2006), and MacKenna (2009) advocate a "dialogical-phenomenological" research approach in the study of spirituality making use of the analytical, hermeneutic, mystagogic, form-descriptive, and systematic tools of the humanities.

The turn to spirituality comes at the same time as greater emphasis is placed on the role of values in organizational leadership (Klenke, 2007).

Schwartz (1992, p. 2) highlights the transformative aspect of values when defining them as: *"…desirable states, objects, goals, or behaviours transcending specific situations and applies normative standards to judge and to choose among alternative modes of behaviour…"*. This article explores the possible link between current research in spirituality, organizational spirituality and leadership; and proposes a theoretical model linking these organizationally related constructs.

Current Research in the Field of Spirituality

Building on the wealth of historic moral theology and current phenol-menological investigations in spirituality, Waaijman (2006) distinguishes three basic forms of spirituality in an effort to formulate an interpretative and analytical matrix: (a) established schools of spirituality, (b) primordial spiritualities, and (c) counter-spirituality (Figure 1).

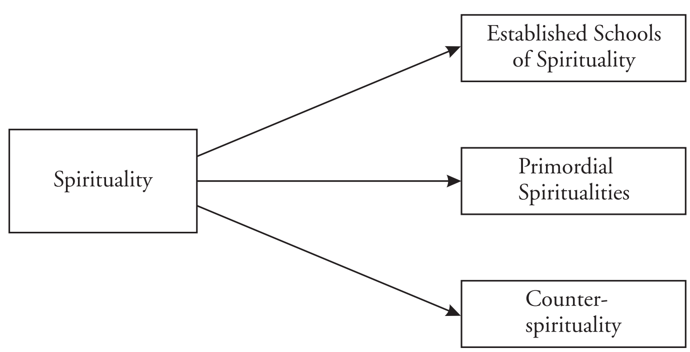

Fig. 1: Waaijman's (2006) Three Basic Forms of Spirituality

Descriptions of established schools of spirituality (Waaijman, 2002) illustrate movements that have its origin in specific historical and socio-cultural settings that over time give rise to discernable schools or ways of the "spirit". Research of these established schools/ways are marked by investigations of the source-experience, the formation of pedagogical systems, the socio-historical context, the emergence of a value system, the formation of the consistent whole and accessibility of others to the school/way (Bekker, 2008). Established schools of spirituality involves a "*historical syntheses*" (Waaijman, 2002: 117), often guided by hermeneutic research, that describes progressive spiritual movements (see Figure 2) that find its origin in a source-experience, around which a group disciples are gathered within a specific historic, cultural and social context. These movements often open new ways of thinking about the past, present and future. In time the movements are structured into an "*organic whole*" (Waaijman, 2002: 118) in order that a larger group of people can have access to the source-experience and new perspectives in thinking. As the movements grow through successive generations access to the source–experience are sometimes blocked and thus a reformation of sorts becomes necessary (Bekker, 2008).

There are forms of spirituality that do not belong to well-established schools of theological and philosophical reflection but are rather connected with the lived experience, as Waaijman (2006: 7) notes: *"They are closely related to life as it is directly lived, connected with realities such as:*

1. A source experience that gives birth to a spiritual way
2. An inner circle of pupils takes shape around the spiritual way
3. The spiritual way is situated within a specific socio-cultural context
4. The spiritual way opens a new, specific perspective on the future
5. A second generation structures the spiritual way into an organic whole
6. The spiritual way is shared with many people
7. When the source experience, the contextual relevance and the power to open the future are blocked, a reformation is needed.

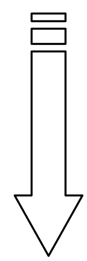

Fig. 2: Waaijman's (2002) Progressive Process Description of Established Schools of Spirituality

birth, education, house, work, suffering, death. Of course, schools try to integrate this primordial spirituality, but by doing that, they admit that the primordial spirituality is originally independent, earlier than the school." Primordial spirituality research (Waaijman, 2002) attempts to locate spiritualities that are not closely connected with any school or way, but imbedded in ordinary human experiences such as birth, marriage, having children, experiencing death and suffering. Investigations in primordial spiritualities centre around descriptions of everyday spirituality developed in the context of community, forms of indigenous spiritualities and aspects of secular spirituality (Bekker, 2008). A synchronic study, mostly guided by descriptive research, of primordial spiritualities (sometimes referred to as native spiritualities and often takes on a laical form) identifies three universal characteristics (Waaijman, 2002:25): (a) A strong bond with the environment, mediated through the community; (b) the centrality of community that is structured around familial relationships; and (c) a personal life framed by birth and death, which connects with the community through service, love and care.

Counter movements in spirituality (Waaijman, 2002) describe approaches that offer alternate solutions to existing social and religious power structures and the research in these fields follows descriptions of systems of liminality, inferiority, and marginality (Bekker, 2008). Waaijman's (2002, 2006) humanities-based, interpretative matrix has been adopted as a foundational and organizing theory in the study of the emerging field of spirituality (Kourie, 2006). The phenomena of spiritual counter-movements, is described by Waaijman (2002) using the "*structure-antistructure*" matrix of Turner (1969). Waaijman (2002), guided by the principles of systematic research, explains Turner's (1969) matrix of cultural processes and points to the importance of this construct in the study of counter-movements of spirituality: *"By structure he [Turner] means a coherent whole of social roles and positions which functions in accordance with legitimated norms and sanctions. Antistructure is the area outside of this: fruitful chaos, a place of incubation for new ideas and lifestyles, of resistance and creativity. Turner distinguishes three forms of antistructure: liminality, inferiority, and marginality. This three-part division can help us explore the field of spiritual counter-movements…*" (Waaijman, 2002: 214). Waaijman (2002) further builds on the three-part division of Turner's (1969) matrix of cultural processes to describe three forms of counter-movements of spirituality (see Table 1): (a) liminal spiritualities which are marked by being outside of the social structure in a state of indeterminacy, (b) "inferior" spiritualities which are cultivated by those that find themselves

Table 1: Waaijman's (2002) Three Forms of Spiritual Counter-Movements

Types of Spiritual Counter-Movements	*Description*
Liminal Spirituality	Liminality is marked by being outside of the social structure in a state of indeterminacy. Liminal spiritualities are developed outside the standard structures of religious traditions and institutions.
"Inferior" Spirituality	"Inferiority" is the transient or permanent position of those who find themselves on the underside of the social order, on the lowest rank of the social strata. "Inferior" spiritualities are cultivated by those that find themselves on the lowest ranks of society in positions of severe discrimination and disadvantage.
Marginal Spirituality	Marginality is a position marked by double loyalty. Marginal spiritualities are constructed by those that stand on the margins of two opposing or differing social/religious/philosophical contexts.

on the lowest ranks of society in positions of severe discrimination and disadvantage, and (c) marginal spiritualities which are constructed by those that stand on the margins of two opposing or differing social, religious or philosophical contexts.

The current research in organizational spirituality has not taken the insights and phenomenological descriptions of the generic field of spirituality seriously. This article is an attempt to link these two fields that are clearly related and interdependent on one another.

Attempts to Define and Measure Organizational Spirituality

Organizational spirituality has been accepted within the academe as a valid area of scholarly research (Gotsis and Kortezi, 2007; Poole, 2008) as evident in the special editions devoted to this organizational construct in the *Journal of Organizational Change Management*, Vol. 12, No. 3 (1999) and Vol. 16, No. 4 (2003), and the Leadership Quarterly Vol. 15, No. 5 (2005). The University of New Delhi in India has sponsored several international conferences on the integration of spirituality and organizational leadership, culminating in two published volumes (Singh-Sengupta and Fields, 2007; Singh-Sengupta, 2009) in the Macmillan Advanced Research Series devoted to the subject of organizational spirituality.

Several studies (Cavanagh and Bandsuch, 2002; Garcia-Zamor, 2003; Pandey and Gupta, 2007) have proposed that organizations that adopt spiritual-based principles and values (Jackson, 1999) outperform organizations that do not (Jurkiewicz and Giacalone, 2004). Some early studies focused on the tension between spirituality and religion in the workplace (Garcia-Zamor, 2003), but more recent voices have argued for a broader definition of organizational spirituality (Pava, 2003) that fosters a "*respectful pluralism*" (Gotsis and Kortezi, 2007: 575) and places the focus squarely on the values of the individual as well as the organization (Kolodinskey, Giacolone and Jurkiewicz, 2007).

An early, functional and erudite definition of organizational spirituality defines this organizational construct as "a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (Giacalone and Jurkiewicz, 2003: 121).

Echoing the descriptions of Kourie (2006) and Mackenna (2009) of spirituality as values, Jurkiewicz and Giacalone (2004) culling a list of values from a solid review of literature in organizational research, propose a values framework of organizational spirituality (see Table 2). It is proposed that organizations that exhibit values towards the left side of the continuum demonstrate more positive organizational spirituality that those organizations that find themselves on the right side.

Table 2: Jurkiewicz and Giacalone (2004:131)
Values Framework of Workplace Spirituality

(+)	*Values*	*(–)*
Kindness toward others and an orientation to promote the happiness and prosperity of employees and other stakeholders within the work context.	Benevolence	Employee feelings have no relevance in the work environment; their happiness and prosperity are their own concern.
Long-term focus, showing a concern for the consequences of one's actions into the future; respectful of future generations.	Generativity	Concerned with immediate reward without regard for long-term consequences.
Practices and policies that assert the essential dignity and worth of each employee; provides an opportunity for personal growth in conjunction with organizational goals.	Humanism	Lacking mercy or kindness; cruel; impersonal, cold; unconcerned with the needs of employees as human beings; lacking warm or geniality.
Uncompromising adherences to a code of conduct; sincerity, honesty, candor; exercising unforced power.	Integrity	Organizational members an act deceptive, expedient, artificial, shallow, politically manipulative, and are inconsistent in following a code of conduct.
Even-handed treatment and judgment of employees; impartial, fair, honest; unbiased assignment of rewards and punishments.	Justice	Dishonest, faithless; wrongful or biased in judgments.
All employees are interconnected and mutually dependent, each contributes to the final output by working in conjunction with others.	Mutuality	Employees are separate and distinct free agents responsible for their own output irrespective of others' efforts, time spent interacting with others is dictated by necessity.
Open-minded, flexible thinking, orientation toward	Receptivity	Enforces one right way to do things, discourages

(+)	*Values*	*(–)*
calculated risk-taking, rewards creativity.		questioning and innovation; punishes behaviour outside the norm.
Regard and treat employees with esteem and value; showing consideration and concern for others.	Respect	Demonstrates disesteem and contempt for employees; uncivil, discourteous to others.
Independently follows through on goal attainment irrespective of difficulty or obstacles; concerned with doing what's right rather than the right thing.	Responsibility	Shirks work and follows through only insofar as forced to do so. Does not exert effort independent of external controls.
Being able to confidently depend on the character and truth of the organization and its representatives.	Trust	Character, truth, maintenance of obligations and promises is at the discretion of individual organizational members as predicated by their personal gain.

Apart from this workable description of the values that undergird organizational spirituality, attempts to conceptualize the relationship between the spirituality of the individual and that of the organization have been tenuous and difficult in part because of the fact that "*three distinct conceptual understandings of spirituality are possible*" (Kolodinsky, Giacalone and Jurkiewicz, 2007: 466–67): (a) organizational spirituality is the incorporation of one's own personal spiritual ideals and values in the organization, (b) organizational spirituality can easily be described on a macro-level as the climate/culture of the organization, and (c) the interaction between the personal, spiritual values of the individual and that of the organization. Exploring this third possibility, Kolodinsky, Giacalone, and Jurkiewicz (2007:66) proposes an exploratory model of workplace spirituality relationships (see Figure 3) that describes four "*worker consequences*" (Kolodinsky, Giacalone and Jurkiewicz, 2007: 467) that results from concept of person-environment fit: (a) a positive experience of job involvement, (b) a positive experience of organizational identification, (c) a decline in organizational frustration, and (d) a positive experience of work reward satisfaction.

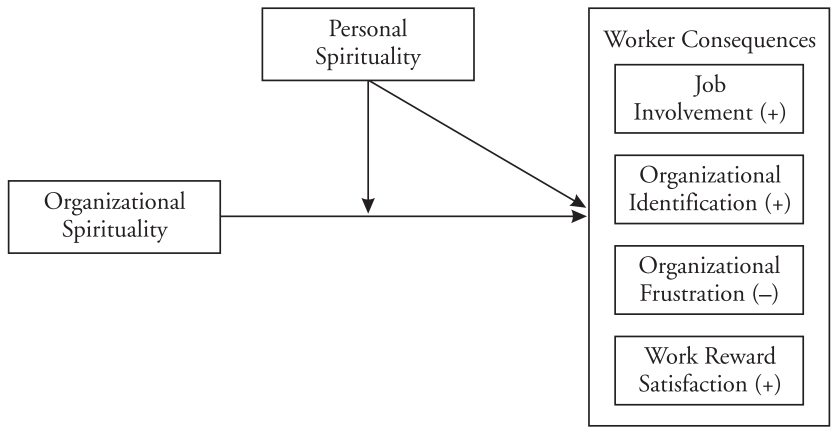

Fig. 3: Kolodinsky, Giacalone, and Jurkiewicz's (2007: 466) Model of Exploratory Workplace Spirituality Relationships

The question that still remains is what the nature of the link is between the spirituality of the leader/follower, the spirituality of the organization and spirituality in general.

The Link Between Spirituality, Organizational Spirituality and Leadership

The current turn to spirituality, described earlier, coincides with the emergence of alternative, post-industrial and global paradigms of leadership where leadership is re-imagined as acts of virtue in community and mutuality rather than the strivings of power and prestige by one privileged individual (Bekker, 2008). This paradigm shift from extreme individualism to perspectives in communal leadership is a global phenol-menon and is contrasted by the individualistic, competitive leadership approaches of the past: *"…we finally begun to reexamine more critically our traditional concept of leadership. It is based on an outmoded ego ideal glorifying the competitive, combative, controlling, creative, aggressive, self-reliant individualists"* (Lipmen-Blumen, 1996: 2).

Several attempts to link the constructs of spirituality and organizational leadership have been made in recent years (Singh-Sengupta and Fields, 2007; Singh-Sengupta, 2009). One of the more successful of these attempts has resulted in a proposed new model of spiritual leadership (Fry, Vitucci and Cedillo, 2005). Fry (2003: 717–18), in an attempt to describe the causal effect of the spirituality of the leader, defined the construct of spiritual leadership 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 behaviour.*" Fry's (2003) conceptual model for spiritual leadership (see Figure 4) includes the values or virtues of: (a) vision, (b) hope/faith and (c) altruistic love. Fry (2007) proposes that through the adoption of these values organizational commitment and goal attainment will increase in both the leader and followers (Fry, Nisieiwcz, Vitucci and Cedillo, 2007). Fry's model of spiritual leadership, focusing on the organizational values of the leader (Fry and Slocum, 2008), made an important first step in linking the constructs of organizational leadership and organizational spirituality. What is missing in Fry's model is perhaps a wider and more inclusive description of organizational, spiritual values as well as the inclusion of the substantial research and phenomenological descriptions of spirituality from the humanities.

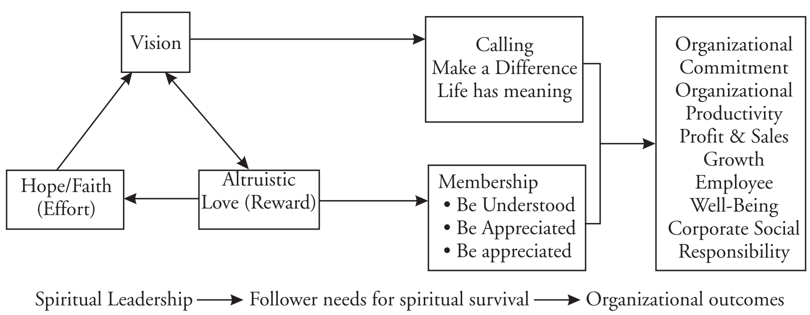

Fig. 4: Fry's (2003) Casual Model of Spiritual Leadership

In an effort to synthesize the best available, current research on the three constructs of spirituality described so far, this article proposes that the phenomenological descriptions of spirituality (Waaijman, 2002), the values framework of workplace spirituality (Jurkiewicz and Giacalone, 2004), the exploratory model of workplace spirituality relationships (Kolodinsky, Giacalone and Jurkiewicz, 2007) and Fry's (2003) causal model of spiritual leadership be combined as a possible comprehensive model of workplace spirituality (see Figure 5). This model takes the phenomenological descriptions of the spirituality of both the leader and followers seriously, recognizing that different forms of spirituality do exist. At the same this proposed model aims to build on the consensus that descriptions of both spirituality (Kourie, 2006; Mackenna, 2009) and organizational spirituality (Jurkiewicz and Giacalone, 2004) fall into the ontological field of values. A last contribution of this proposed model is that it attempts to link the spirituality of the leader/follower, organizational spirituality with what Fry and Slocum (2008) describe as the bottom line of organizational outcomes.

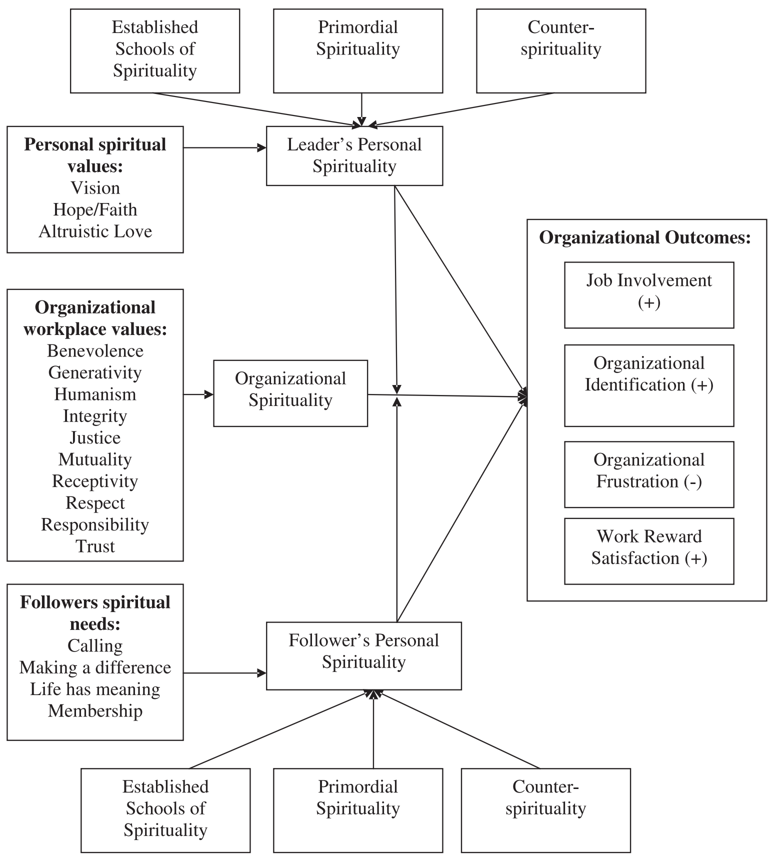

Fig. 5: A Comprehensive Model of Workplace Spirituality

Concluding Remarks

Something is seriously wrong in many of our organizations today. Many suffer from what can be referred to as a sleeping sickness of the soul. Its symptoms are loss of vision, community, morality and compassion. Many voices have been raised to lament the loss of soul and heart in our corporate jungles, where leaders blinded by fear either cower under the pressures and demands of the day or betray the fragile trust given to them with brazenly self-centred attitudes of dominance and self-seeking.

Recognizing the spiritual nature and needs of both leaders and followers is a first step to remedy this situation. Another step in the right direction is to create organizations that at some level fulfils the workplace spiritual needs of employees in appropriate ways and fosters the development of positive organizational values. The proposed comprehensive model of workplace spirituality in this article (see Figure 5) is a first step to propose a theoretical and conceptual model that combines the insights from both the humanities and social science.

It is no longer possible to describe organizational leadership solely in the language of job effectiveness and leadership traits. There is now broad consensus amongst scholars and practitioners alike that spirituality is a central part of this phenomenon called leadership. It is also increasingly clear from the wealth of research on this topic that organizations that value and foster healthy workplace spirituality outperform those organizations who fail to do so. In the words of Mitroff and Denton (1999: 4): *"We believe that the workplace is one of the most important settings in which people come together daily to accomplish what they cannot do on their own, that is, to realize their full potential as human beings. For organizations to erect walls in the way of everyday spiritual development goes against the grain of deep human needs and puts an intolerable burden on individuals. Unless organizations become more spiritual, the fragmentation and ambivalence felt by individuals cannot be repaired."*

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Spirituality, Entitlements and Obligations: The "Covenant" Metaphor

Ora Setter
E-mail: setter@post.tau.ac.il

ABSTRACT

Covenant is a basic Jewish religious, communal and political principle, describing the mutual obligations of God and his people, and of the people to each other. In the times of Noah, Abraham and Moses different covenants were declared and accepted. Covenants are free-will, federal kind of contracts that are unconditional and eternal.

Metaphors, states Morgan (1986) determine the way we perceive and understand our world. Covenant is one of three possible metaphors for the way the mutual entitlements and obligations of employees and organizations can be understood: the transactional, market based "balance sheet" metaphor, as in exchange and equity theories (Blau, 1964; Adams, 1965), where accountants' style "quid pro quo" exchange is pertinent. The legal-like "contract" where agreements, promises and tacit expectations about the exchange and the rules of exchange are governing (Rousseau, 1992, 1995). And the theological metaphor of the "covenant" where obligations and entitlements are not dependent on the other parties' fulfilling their part, and where the "horizontal" relations between employees and management are complemented by "vertical" obligations to a higher cause (Elazar, 1983; Van Dyne et al., 1994).

Few Years ago I have conducted a research about "psychological contracts" in Israel comprising 625 respondents from different organizations and industries (Setter, 1997, 2001, 2003). Quite unexpectedly, I have discovered that covenant elements are pertinent in major aspects of the mutual obligations of members of business firms some of these findings

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are presented in this paper, validating the idea that relations are partially covenantal. I will conclude by asserting that the covenant metaphor can both describe and explain spirituality in organizational settings.

Spirituality, together with some other words that are associated with a person's sense of spirit or soul have had, until lately, no place in the business lexicon. The norms of corporate life placed importance on doing and thinking; much less so on feelings and beliefs (Griffin, 2008).

There are very few organizational images, or metaphors, that place spirituality within an accepted or legitimate conceptual framework. Actually, only the "organic" metaphor (Morgan, 1986) may, indirectly, be tied to it. It is our aim in this paper to expose the underlying assumptions of some dominant metaphors that exclude spirituality, and suggest the validity of an old one – one of the oldest in history – in a new light, so that might include it. Enriching our language with images and metaphors that imply spirituality may invoke a change to the current exclusion of spirituality even from the "soft" OB and management vocabulary.

Metaphors

Human thought is largely image-based, not language-based (Pinker, 1994). Metaphors, too, are image-based. Although it is true that metaphors involve language, metaphoric language can evoke clear, vivid, visual images. Metaphors provide a means of generating, transmitting, and decoding language using visualization (Taber, 2007). Sackmann (1989) defines a metaphor as "a figure of speech in which a term or phrase with a literal meaning is applied to a different context in order to suggest a resemblance" (p. 465).

Metaphor provides a structure to facilitate thinking about abstract concepts found in organizational theory. According to Lakoff (1993) for example, "The locus of metaphor is not language at all, but in the way we conceptualize one mental domain in terms of another" (p. 203). Knowing what type of metaphor someone is using helps us to understand how they are construing a situation (Gray, 2007). Metaphors do not simply describe an external reality; they also become part of that reality and 'prescribe how it ought to be viewed and evaluated' (Tsoukas, 1991: 570).

Metaphors simultaneously expose and conceal ideologies (Deetz and Mumby, 1985) while a social reality is created and expressed through metaphors (Deetz, 1986), it is not a neutral creation (Lakoff and Johnson, 1980). In other words, other possible means of conducting business or managing become suppressed when an organization or group adheres to a certain metaphor. An examination of alternative or muted metaphors would bring another dimension to these studies, and validate the viewpoint of marginalized stakeholders (Deetz, 1992).

Metaphors interact and come to describe the world in the production of reality where different metaphors inevitably produce different realities (Wood, 2002). Morgan (1986) argues that traditional metaphors of organization, such as Machines, Organisms, Brains, etc. reflect distinct, but incomplete, ways of visualizing organizations. When one mental model dominates thinking it tends to force other possibilities into the background.

Metaphors also have important limitations. Metaphors can oversimplify complex problems and relationships. They may have a deficit of meaning whereby important dimensions of the organization are not represented in the metaphor. Conversely, metaphors also can have surplus meaning in which properties inherent in the metaphor are not relevant to properties of the organization.

Entitlements and Obligations

One major domain where spirituality in management can be manifested is the "give and take" interaction between individuals and the organization, or more precisely, the mutual entitlements and obligations of both, taken as a system, or a whole. If an organization is a political system, than both power and justice would determine this system (Elazar, 1991).

Lerner (1987) defines **entitlement** as an experience of an entire family of human events associated with social justice. "The cognitive component of this generic event is the judgment, often tacit, that someone, or some category of people, is entitled to a particular set of outcomes by virtue of who they are or what they have done. The "entitled to" is experienced affectively and motivationally as an imperative, as sense of requiredness between the actor's perceived outcomes and the person's attributes or acts". Work Entitlements include justice and fair treatment, wages and benefits, tools, work conditions, security, rich job characteristics, promotion, development, teamwork, support and care, and leadership (Setter, 1997). In the Jewish mystic tradition, the Cabbala, entitlements are the expression of the will to get, to receive (Cabbala = receiving in

Hebrew), which is the major force acting upon us as human being. It expresses the egoistic, individualistic motivation to be unique, to grow and develop, to have more both materially and spiritually.

By the same logic, **obligations** are the individual's part in the obligations and burdens that stem from membership in the organization. Obligations, as entitlements, have cognitive, affective and motivational components. Obligations mentioned in the literature are: professionalism, initiative, effort, loyalty, commitment, discipline and obedience, responsibility, willingness to change and willingness to disclose pertinent personal information (Setter, 1997). In the Jewish Cabbala, it is the life principle of altruistic giving, loving, and dedication and caring, that derives form feeling part of a whole.

Entitlements are mentioned as a distinct concept (Yuchtman-Yaar, 1983, Lerner, 1987) or as part of a general construct (Equity theory, Adams 1965, Equity Sensitivity, Huseman *et al.*, 1985, 1987; Relative Deprivation, Runciman, 1966; Work values, MOW, 1987; Harpaz, 1990). **Obligations** are also spoken of as part of a general construct (Job theory, Katz and Kahn, 1978, Nature of the Managerial Work, Mintzberg, 1973, Organizational Citizenship behaviour and extra-role behaviours, Organ, 1988, Van Dyne *et al.*, 1994, 1995, Honor Principle, d'Iribarne, 1994). There is abundant literature about particular entitlements and obligations, but what can be the right construct that ties them all to one theory?

Markets and Contracts Metaphors

Two dominant metaphors are the **market** based "balance sheet", and the **legal** based "contract" or "psychological contract".

The most prominent metaphor is the transactional, market based "balance sheet" metaphor, as in exchange and equity theories (Blau, 1964 Adams, 1965), where "quid pro quo" exchange is pertinent. Employees and organization are conceived as "Intuitive accountants", who are calculating equity ratio based on inputs and outputs (Folger, 1987). This rational metaphor is very attractive, as it is enabling measuring the quantity of entitlements and obligations, and hypothesizing that the balance or imbalance will bring predictable behaviours.

However, the market metaphor holds some assumptions, which should be stated and challenged: the first is that there should always be a balance of values between the parties, measured in the short term, emphasizing the bottom line. The second is that there is a stable environment, enabling calculation of present and future inputs and outputs. The third is that people are capable of making these cognitively complex calculations. All three assumptions were discovered to be invalid.

The second construct is that of Social or psychological contract. While the first is a classic since Hobbs' Leviathan, The latter has attracted a lot of academic and popular attention lately, when breakthrough work was done by Rousseau (1990, 1995, 1996, and 2001) who distinguished between transactional and relational contracts. Contracts are agreements based on consideration, reciprocity that mutually bind the parties (Atiyta, 1986), and are enforced and remedied if necessary by an external party – the legal system. Numerous articles and books were and are still written in the last decade on the subject.

The attractiveness of the "contract" metaphor is quite clear: contracts assume good faith and freedom of choice, but they don't necessarily assume short term equity in the input-output ratio. As work relations are basically legal, it seems as the logical way of looking at the relations. However, looking at an organization from the point of view of contracts means that there are a huge number of multi-level contracts, with each on of the employees, and that everything is actually implied by the contract, including change and exit options. The contract would not account for people doing more than their share, staying in the organization and performing well when the psychological contract was violated, and in general, behaving in a non reciprocal way. In short, it does not indicate how the emotional and spiritual facets of human experience are part and parcel of the mutual relations.

The Covenant

The two metaphors are, than, pertinent, but do not necessarily capture the whole spectrum of the Person-Organization relations concerning their entitlements and obligations. I would like to offer a third metaphor, that of the covenant. Actually, contract is derived from the covenant (Elazar, 1991). Covenant – "BRIT" in Hebrew – is the basic Jewish religious, communal and political principle, describing the mutual obligations of God and his people and of the people to each other. In the Bible (the old covenant) in the times of Noah, Abraham and Moses, different covenants were declared and accepted. Although there is quite a controversy over the term, its history and meaning, I would like to base my arguments on Daniel Elazar conceptualization of it.

> "A covenant is a morally-informed agreement or pact based upon voluntary consent and mutual oaths or promises, witnessed by the relevant higher authority, between peoples or parties having independent though not necessarily equal status, that provides for joint action or obligation to achieve defined ends (limited or comprehensive) under conditions of mutual respect which protect the individual integrities of all the parties to it. Every covenant involves consenting, promising and agreeing. Most are meant to be of unlimited duration, if not perpetual. Covenants can bind any number of partners for a variety of purposes, but in their essence they are political in that their bonds are used principally to establish bodies political and social."

Covenant differs form "balance sheet" and contracts as it is only broadly, or not at all, reciprocal: the first two covenants in the bible are one-sided: God promises, and there is nothing demanded in exchange (only an expectation, not an obligation, to worship God). Contract is personal is nature, while the covenant is public: no need to have everyone signs it, but it applies to all. Those bound by covenant are obligated to respond to one another beyond the letter of the law rather than to limit their obligations to the narrowest contractual requirements. Hence, covenants are inherently designed to be flexible in certain respects as well as firm in others. As expressions of private law, contracts tend to be interpreted as narrowly as possible so as to limit the obligation of the contracting parties to what is explicitly mandated by the contract itself.

Another difference is that in a covenant the morally binding dimension takes precedence over its legal dimension. "In its heart of hearts, a covenant is an agreement in which a transcendent moral force, traditionally God, is a party, usually a direct party, to or guarantor of a particular relationship". We can say, than, that the covenant hold two dimensions: the lateral, where two or more parties agree to a mutually non-dependent set of present and future promises, and vertical, the higher authority who is the witness (though not necessarily the enforcer) of the agreement (usually God, in the Hebrew tradition). This vertical dimension renders the covenant more stable and durable than a transaction or a contract, and less sensitive to local violations.

Covenant implies equality: the deliberate coming together of humans as equals to establish bodies politic in such a way that all reaffirm their fundamental equality and retain their basic rights. Polities founded by covenant are essentially federal in character, in the original meaning of the term (from foedus, Latin for covenant) – whether they are federal in structure or not. That is to say, each polity is a matrix compounded of equal confederates who freely bind themselves to one another so as to retain their respective integrities even as they are bound in a common whole.

Last but not least; when a party to the covenant does not keep his/her part, it does not void the covenant: As it is based on oaths, and taken before a higher holistic force, obligations are not to the other party, but to the higher power. The Jewish people, when exiled, could have considered God's promise as void, but they decided to keep on their part of the covenant.

The covenant, than, is the "Ideal" complementary metaphor, that brings forward the spiritual element in the mutual obligations and entitlements of employees and organizations. It can explain a lot of terms like "mission, and vision" and altruistic, against-self-interest behaviours. However, it has a major drawback: there is not a commonly shared belief in the existence of such a higher power as God.

In the last few years, more and more attention is given to the interconnectedness, interdependence, within and between organizations of the public and business world. Complexity theory and advances in networks research, and scientific advances in physics, biology, ecology and evolution, bring forward the "world as a whole living organism" or "GAIA" perception (Senge, 1990). The covenant metaphor is linked directly to the "organization as a living organism" one, but replaces the natural forces that coordinate the different parts of the organism with communicated broadly stated agreements.

Validity of the "Covenant" Metaphor – Empirical Research

A couple of years ago, I have conducted a research in the emerging field of psychological contracts (Setter, 2001). One of the research questions pertained to the appropriateness of the "contract" metaphor to the organizational setting: does it cover the full spectrum of conditions needed to qualify as an only, comprehensive metaphor, or do the other two metaphors contribute to a more complete picture of the relations between employees and organizations.

Two research questions are addressed in this article

1. Is there a prevalent perception (metaphor) about the conditionality of the Psychological contract – market, contract view or the covenant metaphor.
2. What are the antecedents of holding each view? Is there a different between people who are more contract, or covenant oriented?

Understanding both the strengths and the limitations of each metaphor, and their inability to cover the whole phenomenon of relations between the employee and the organization, our first hypothesis is that none of the metaphors is exclusive, and that all three of them complement each other in describing these relations (Morgan, 1986). However, we assumed that they will pertain to different items of the contract. Each item will reflect a different combination of conditional unconditional and discretionary entitlements or obligations.

As the world of work has become more instrumental and transactional (Rousseau, 1995), most mutual obligations will be conditional and discretionary, reflecting the dominant paradigms of contract and market metaphors.

H1: The majority of the entitlements and obligations will be predominantly conditional and discretionary, the minority unconditional

The second research question addressed the correlation of organizational, personal and attitudinal variables to the emergence of two of the metaphors, the contract and the covenant. We assumed that bigger organizations and work units have more formal and stable policies and procedures (Pfeffer and Blake-Davis, 1992) and will be highly correlated to unconditional entitlements and obligations than smaller organizations and unit.

We also assumed that the higher human capital is in terms of, income, and education, the more confident people will be in their negotiation power, as well as their ability to give and to demand, so that they will seek more the conditional and discretionary relations, that may help them to reach higher benefits (Rousseau, 1997, Kunda, 1992). On the other hand, age and tenure reflects long term investment in the organization, and belief in the past contribution to the organization, so that relations with the organization will be more "relational" and less conditional (Robinson, Kraaz and Rousseau, 1994, Rousseau and Parks, 1992).

Attitudinal variables as job satisfaction, organizational satisfaction and commitment are very substaintially correlatied with psychological contract and violations (Morrison and Robinson, 1997, Knights and Kennedy 2005). Cavanaugh and Noe (1999) found that agreement with relational perception of the contract contributed to mediate the relations between experience at the workplace and these variables. We assumed than that the more conditional the contract, the less satisfaction and lower intention to leave will emerge.

Collectivist and individualist orientations can also play a part in the emergence of the metaphors. Collectivistic orientation has to do with the identification of the individual with the group, and his self-definition as terms of his relations to the group. Collectivistic values reflect conventional perception of society, and give priority to harmony and continuation of the group, even if personal concessions has to be made. Individualistic orientation, on the other hand, reflect the contractual metaphor, in placing the individual at the centre, and valuing achievements, personal success, autonomy and self-reliance, giving precedence to the interests of the individual over those of society, and perceiving relations as instrumental (Hui and Triandis, 1986 Leung and Bond, 1984, Triandis, 2002, Parsons, 1961). Collectivistic orientation will be positively relation to conditional obligations and negatively to unconditional ones, whereas individualistic orientation will be negatively related to conditional mutual obligations and positively to the unconditional ones.

Finally, the perception of the fulfilment of the mutual obligations between the employee and the organization, the general feeling the "I get what I deserve and give what I should" will strengthen the belief in the existence of a covenant (Rousseau, 1995). Our last hypothesis is that fulfilment of the will be positively related to unconditional perception of the PC and negatively related to conditional one.

H2: Organizational size will be positively correlated with unconditional entitlements and obligations, and negatively correlated with conditional ones.

H3: Work unit size will be positively correlated with unconditional entitlements and obligations, and negatively correlated with conditional ones.

H4: Age and tenure will be negatively correlated with unconditional entitlements and obligations, and positively correlated with conditional ones.

H5: Income and education will be positively correlated with unconditional entitlements and obligations, and negatively correlated with conditional ones.

H6: Attitudes – Job and organizational satisfaction and intention to stay will be negatively correlated with unconditional entitlements and obligations, and positively correlated with conditional ones.

H7: collectivistic orientation will be negatively correlated with unconditional entitlements and obligations, and positively correlated with conditional ones. Individualistic orientation will be positively correlated with unconditional entitlements and obligations, and negatively correlated with conditional ones.

H8: Fulfilment of the psychological contract will be negatively correlated with unconditional entitlements and obligations, and positively correlated with conditional ones.

Method – Overview

A massive reservoir of entitlement and obligations that are common to diverse populations was built from interviews with a variety of employees from diverse organizations and cultures, using a combination of qualitative and quantitative methods. The second step was to reveal the underlying categories of the content of the contract by factor analysis. The third step was to measure the metaphoric view of each respondent versus each of the factors of entitlements and obligations. The last step was to to build a measure of the strength of perception of the metaphors for each respondent, and to correlate it to various personal and organizational variables.

Respondents and Data Collection

The major research was conducted in 8 organizations: an electronics company, software, food processing plant, bank, insurance company, Investment Company, medical institute and a home for the aged. Questionnaires were administered on company time and premises, with the help of company personnel. Feedback was promised (and given) to the management of these organizations. All in all, 625 employees completed the questionnaires. Of all respondents, 60 per cent were females, average age 36.83, average education 14.15 years, 79.9 per cent married, with an average of 2.44 children. 71.5 per cent were born in Israel, 14.3 per cent in east Europe, 4.9 per cent in Asia and North Africa, 1 per cent in Ethiopia and the rest – in Europe and the Americas. Of all respondents, 59.9 per cent were union members, 41.7 per cent managers and 44.8 per cent low level employees. Average tenure in the organization was 6.33 years, and average years in job 3.88. 84.2 per cent of the sample have ful-time job, and work an average of 8.47 hours per day.

Measures, Procedures and Statistical Analyses

The categories of the contract were based upon a questionnaire comprising 99 obligations and 130 entitlements collected (Setter, 2001, 2003). The statistical procedure used was factor analysis, using the software of SPSS for windows. Common factor analysis with oblique rotation was conducted.

11 categories of entitlement and 9 categories of obligation (that emerged from the factor analysis) were used. 2 more single item variables were added to the entitlements – salary and promotion, and one more single item variable was added to the obligations – effort.

Measures

Dominant Metaphor: Reciprocity and conditionality of the obligations. We asked the respondents for each of the different categories – is the entitlement an unconditional "right" (covenant), "does it depend on performance of behaviour" (contract), or is it discretionary – depends on the negotiating skills of both sides (market). Same was for the obligations – is this an unconditional obligation, (covenant) does it depend on the organization performance of behaviour to you (contract) or does it have to do with discretion and negotiating power (market).

Organizational Variables: Size of organization and of work unit were measured by filling the number of employees working in the organization and the unit.

Personal Variables: Education, age and tenure were measured by writing number of years. ***Income*** was measure by an ordinal 5 units scale around the average income in Israel.

Attitudinal Variables: job satisfaction, organizational satisfaction and intention to stay were measure each by one question, on a Likert 5 scale ("Are you satisfied with your job?" Answers ranging from "very much" to "not at all").

Individualistic and Collectivistic Orientations were measured by a scale build from all the items found in a former research to represent these orientations (Setter, 2001).

Individulistic Entitlement was Measure by a Scale of 29 Items (α = .89) of all questions that represented that variable. Collectivistic entitlement was measured by a scale of 22 items (α = .81), Individualistic obligation was measured by a scale of 15 items (α = .85) and collectivistic orientation was measured by a scale of 24 items (α = .77).

Fulfilment of the psychological contract scale was built by summing up the agreement with sentences as "Do you get what you are entitled to" and "do you do/give what you are obliged to" for each of the entitlement and obligation factors. (20 items, (α = .82).

Results

Tables 1 and 2 present the results of the factor analysis to all items in the questionnaire. 11 entitlements factors and 9 obligation factors.

For the sake of the analysis, to the 11 entitlements we added two individual questions – salary and promotion. To the 9 obligations we added one question – effort. These questions did not come out as factors in the factor analysis, but were important to our discussion.

In Tables 3 and 4 we present the findings pertaining to our first research question – what is the frequency of people who chose the different factors as contractual (conditional on behaviour or performance), market (based on power of negotiation) or covenantal (unconditional right).

s can be seem, 6 out of 13 entitlements and 6 out of 10 obligations were considered unconditional – conventional – by large percent of the participants, while only 4 out of the entitlements and 1 of the obligations were condsidered contractual par excellance. All the others were somewhat equally distributed between the two or three possibilities. None of the variables adhered to the market metaphor: Only OCB was deemed a bit higher on discretion, but not higher as the contractual view.

Hypothesis 1 was partially confirmed, all metaphors were needed to give a complete picture of the mutual relations. However, conrary to our assumptions, the covenant metaphor was predominant and not the contractual one. The market view was weak and not dominant in any of the factors.

The next question has to do with the corelations of organization, human capital and attitudes to the conditionality (contract) or non-conditionality (covenant) of the variables. Due to its weakness in the finding, we took off the discretion – market metaphor. Simple pearson correlations between conditional and unconditional obligations and entitlements are presented in Table 5.

Table 1: Factor Analysis of Entitlements (N=625)

Factors and Eigenvalues	*Factor 1*	*Factor 2*	*Factor 3*	*Factor 4*	*Factor 5*	*Factor 6*	*Factor 7*	*Factor 8*	*Factor 9*	*Factor 10*	*Factor 11*
1. Justice, fairness, ethics											
to be trusted	**0.75**	–0.01	0.00	0.11	–0.01	0.01	0.06	–0.02	0.00	–0.02	–0.01
fair organization	**0.69**	0.03	0.02	–0.06	0.13	0.04	0.05	0.06	0.04	0.05	–0.04
honest and just dealing	**0.62**	0.10	0.03	–0.24	0.02	0.02	0.03	–0.03	0.04	0.00	0.07
ethical organization	**0.60**	–0.03	0.09	–0.16	–0.02	0.10	–0.03	0.12	–0.02	–0.04	–0.04
free expression of opinions	**0.54**	–0.07	–0.06	0.12	0.01	–0.11	0.08	0.04	–0.04	–0.01	0.00
2. Incentives											
paid vacations	0.07	**0.76**	–0.02	0.04	–0.08	–0.07	0.04	–0.02	–0.09	0.14	–0.02
vacations abroad	–0.04	**0.66**	0.03	0.00	–0.02	–0.12	0.04	0.04	–0.11	0.18	0.00
days off	0.01	**0.63**	0.03	0.03	0.04	–0.03	–0.06	0.01	0.07	–0.13	0.07
presents -personal events	–0.03	**0.62**	–0.10	–0.10	0.03	0.07	0.06	0.01	0.05	–0.07	–0.08
presents - holidays	–0.02	**0.46**	–0.21	–0.09	0.06	0.15	0.06	0.02	–0.04	–0.13	–0.05
3. Security											
tenure	0.04	0.03	**–0.60**	–0.10	0.02	0.03	–0.06	0.02	–0.01	0.00	–0.06
lifelong employment	–0.01	0.08	**–0.60**	–0.05	–0.09	–0.05	–0.01	0.08	–0.15	0.15	–0.09
job as property	0.02	0.09	**–0.53**	–0.01	0.01	–0.12	–0.04	0.14	–0.04	–0.05	0.04
regular working schedule	–0.03	0.03	**–0.51**	0.00	–0.04	0.03	0.07	0.08	–0.03	–0.01	0.05

Factors and Eigenvalues	*Factor 1*	*Factor 2*	*Factor 3*	*Factor 4*	*Factor 5*	*Factor 6*	*Factor 7*	*Factor 8*	*Factor 9*	*Factor 10*	*Factor 11*
4. Care, soulful organization											
organization with a "soul"	0.07	0.04	0.03	**–0.64**	–0.05	–0.16	0.04	0.13	–0.04	0.03	0.00
organization as home	–0.03	0.02	–0.17	**–0.62**	0.01	–0.02	0.07	0.11	–0.11	0.05	–0.01
fun to work in	0.20	0.04	–0.08	**–0.58**	0.05	–0.06	–0.01	0.06	–0.09	–0.10	–0.02
social responsibility	0.04	0.04	–0.05	**–0.54**	–0.04	–0.14	0.11	0.13	–0.11	0.04	0.00
5. Meaningful, rich job											
no close supervision	–0.02	0.08	–0.02	0.01	**0.58**	0.03	–0.03	0.13	0.05	0.04	–0.07
skill variety	0.08	–0.15	0.10	–0.02	**0.52**	–0.20	0.27	0.02	–0.20	–0.02	0.05
room for initiative in job	0.16	–0.12	0.18	0.07	**0.50**	–0.10	0.20	0.03	–0.15	–0.02	–0.07
autonomy	0.11	0.02	0.01	0.05	**0.48**	–0.03	–0.02	0.02	0.04	0.04	–0.28
full use of skills	0.11	–0.01	–0.05	–0.03	**0.39**	–0.09	0.26	0.03	–0.22	–0.01	0.08
6. Information and Influence											
information of organization plans	0.00	0.03	–0.02	–0.03	0.03	**–0.73**	0.10	0.04	0.06	–0.03	0.04
information about other units	–0.09	0.02	0.03	–0.01	0.02	**–0.65**	0.04	0.04	0.08	–0.04	–0.06
to be "in"	0.04	0.03	–0.07	–0.11	0.04	**–0.58**	0.22	–0.02	0.07	–0.14	0.00
organizational influence	0.03	0.08	0.02	–0.14	–0.01	**–0.46**	–0.13	–0.03	–0.08	0.14	–0.17
influence in resources allocation	0.20	–0.03	–0.16	–0.09	0.10	**–0.42**	–0.14	–0.13	–0.19	–0.02	–0.04

Factors and Eigenvalues	*Factor 1*	*Factor 2*	*Factor 3*	*Factor 4*	*Factor 5*	*Factor 6*	*Factor 7*	*Factor 8*	*Factor 9*	*Factor 10*	*Factor 11*
7. Leadership											
see finished products	0.07	0.07	0.00	–0.05	0.05	0.03	**0.68**	–0.03	–0.02	–0.03	–0.06
feedback of performance	0.07	0.07	0.07	0.00	–0.03	0.03	**0.61**	0.02	0.05	–0.14	–0.19
understand meaning of job	–0.04	0.06	0.07	–0.11	0.17	–0.18	**0.53**	–0.04	0.00	0.03	0.00
clear definition of authority	0.17	–0.11	–0.15	0.06	–0.09	–0.13	**0.45**	0.01	0.01	–0.11	0.01
on the job training	0.23	–0.10	–0.16	–0.05	0.02	–0.01	**0.39**	0.14	–0.06	–0.01	0.01
8. Helpful coworkers											
encouraging coworkers	0.11	–0.01	0.04	–0.10	0.01	–0.05	0.00	**0.63**	0.07	–0.05	–0.18
coworkers not competing	–0.03	–0.01	–0.18	–0.09	0.07	0.07	–0.01	**0.60**	0.02	0.02	0.03
backup from coworkers	0.11	0.03	–0.02	–0.10	0.07	–0.05	–0.05	**0.58**	–0.05	–0.08	–0.06
helpful coworkers	0.12	–0.03	–0.15	–0.27	0.04	–0.01	0.09	**0.41**	0.03	–0.13	–0.01
9. Social benefits											
life insurance	–0.08	0.02	–0.06	–0.10	0.03	0.05	–0.03	–0.03	**–0.74**	–0.09	–0.06
health insurance	0.02	0.02	–0.16	–0.03	–0.01	0.09	0.01	0.01	**–0.68**	–0.03	–0.04
management insurance	0.05	0.18	0.18	–0.02	0.17	–0.04	–0.05	–0.03	**–0.45**	–0.16	0.03
help in personal problem	0.05	0.08	–0.10	–0.18	–0.12	0.01	0.14	0.01	**–0.41**	–0.03	–0.20
financial help when in need	0.10	0.19	0.00	0.10	–0.12	–0.04	0.07	0.01	**–0.39**	0.14	0–.07

Factors and Eigenvalues	*Factor 1*	*Factor 2*	*Factor 3*	*Factor 4*	*Factor 5*	*Factor 6*	*Factor 7*	*Factor 8*	*Factor 9*	*Factor 10*	*Factor 11*
10. Tools and resources											
fix all needed tools	0.02	0.08	0.04	0.01	–0.06	–0.01	0.10	0.05	–0.06	**–0.64**	0.05
all tools needed for job	0.00	–0.06	0.06	0.00	0.00	–0.03	0.11	0.12	–0.17	**–0.62**	–0.03
adequate pay	0.35	0.10	–0.13	0.10	–0.03	–0.07	–0.11	–0.10	–0.05	**–0.38**	–0.13
all other resources	0.11	–0.02	0.08	0.07	–0.06	–0.24	0.13	0.03	0.02	**–0.36**	–0.17
11. Development and recognition											
credit outside organization	–0.03	0.05	0.04	–0.03	0.02	–0.07	0.07	0.14	–0.08	0.12	**–0.66**
to be known outside	0.03	–0.04	–0.02	0.11	0.05	0.01	0.24	0.04	–0.06	–0.07	**–0.56**
credit in organizations	0.02	0.04	0.10	–0.05	0.15	–0.08	0.00	0.10	–0.09	0.00	**–0.52**
development opportunities	0.04	0.03	–0.30	–0.08	0.19	–0.13	–0.11	–0.15	0.07	–0.26	**–0.46**
promotion	0.08	0.02	–0.26	–0.03	0.21	–0.14	–0.04	–0.20	0.01	–0.29	**–0.42**

Table 2: Factor Analysis of Obligations (N = 625)

Factors and Eigenvalues	*1 (8.44)*	*2 (3.00)*	*3 (2.39)*	*4 (2.09)*	*5 (1.89)*	*6 (1.70)*	*7 (1.53)*	*8 (1.42)*	*9 (1.22)*
1. Initiative									
Take additional tasks	**0.77**	0.08	–0.07	–0.04	0.06	–0.03	0.04	–0.03	0.02
initiate changes	**0.75**	0.00	–0.02	0.04	0.02	–0.10	0.07	–0.09	–0.01
participate in forums	**0.56**	0.03	–0.06	0.06	0.06	0.03	–0.09	–0.06	–0.16
do tasks not part of job	**0.53**	0.19	–0.03	0.10	–0.07	–0.09	0.09	–0.06	0.01
act independently	**0.45**	0.08	–0.15	0.03	–0.06	0.01	0.05	–0.01	0.01
2. Professionalism									
achieve high quality	0.02	**0.84**	0.01	–0.03	0.05	0.04	–0.02	0.13	–0.02
responsibility	–0.02	**0.75**	–0.06	0.04	–0.06	0.03	–0.03	–0.10	–0.01
constant improvement	0.02	**0.72**	–0.07	–0.02	0.01	–0.04	0.00	–0.03	–0.06
investment of effort	0.10	**0.66**	0.09	0.04	0.06	–0.14	–0.02	0.05	0.04
best service to customers	0.06	**0.46**	0.03	0.02	0.03	0.06	0.10	–0.13	0.08
3. Cooperation with team									
encourage colleagues	0.22	–0.04	**–0.64**	0.07	0.04	0.02	0.09	0.10	–0.05
tolerance for mistakes	–0.05	0.01	**–0.62**	–0.04	–0.04	0.00	–0.02	–0.07	0.03
help colleagues	0.30	–0.05	**–0.57**	–0.03	0.17	0.06	0.04	0.00	0.04
coordinate before action	–0.01	0.03	**–0.55**	0.06	–0.01	–0.05	–0.01	0.02	–0.07
promote others' interests	0.17	0.04	**–0.49**	0.08	0.04	–0.12	0.00	–0.03	–0.05

Factors and Eigenvalues	*1 (8.44)*	*2 (3.00)*	*3 (2.39)*	*4 (2.09)*	*5 (1.89)*	*6 (1.70)*	*7 (1.53)*	*8 (1.42)*	*9 (1.22)*
4. Obedience									
obey boss against opinion	–0.03	–0.02	0.03	**0.88**	–0.05	0.07	–0.02	–0.07	–0.03
obey boss against peers	0.07	–0.01	0.04	**0.80**	–0.03	0.04	0.00	–0.05	0.05
accept boss' authority	0.02	0.02	–0.07	**0.53**	0.09	–0.03	–0.01	0.07	0.00
5. Work discipline									
work all work hours	0.02	–0.01	0.08	0.00	**0.82**	0.03	–0.05	–0.01	–0.08
make full use of time	–0.02	–0.09	–0.06	0.04	**0.66**	0.00	0.01	–0.04	–0.02
arrive and go on time	0.10	0.26	0.01	–0.04	**0.62**	–0.04	0.09	0.08	0.04
not do personal things	–0.17	0.12	–0.17	0.08	**0.37**	–0.08	0.12	–0.20	0.10
comply with procedures	–0.02	0.11	–0.03	0.02	**0.33**	–0.12	0.07	0.04	–0.12
6. Disclosure									
reveal personal plans	0.05	–0.07	0.03	–0.01	0.06	**–0.82**	0.02	0.00	0.08
reveal professional plans	0.05	–0.01	–0.05	–0.04	0.00	**–0.79**	–0.03	–0.05	0.05
announce intention to leave	–0.04	0.13	–0.04	0.00	–0.02	**–0.48**	–0.06	–0.05	–0.16
7. Willingness to change									
willingness to change job	–0.04	0.02	–0.03	0.05	0.03	0.10	**0.82**	0.01	0.01
willingness to change unit	–0.04	0.04	–0.02	–0.04	0.07	0.02	**0.69**	–0.08	0.07
change time and place of job	0.11	0.01	–0.04	0.04	–0.04	–0.03	**0.46**	0.08	–0.14

Factors and Eigenvalues	*1 (8.44)*	*2 (3.00)*	*3 (2.39)*	*4 (2.09)*	*5 (1.89)*	*6 (1.70)*	*7 (1.53)*	*8 (1.42)*	*9 (1.22)*
4. Obedience									
obey boss against opinion	–0.03	–0.02	0.03	**0.88**	–0.05	0.07	–0.02	–0.07	–0.03
obey boss against peers	0.07	–0.01	0.04	**0.80**	–0.03	0.04	0.00	–0.05	0.05
accept boss' authority	0.02	0.02	–0.07	**0.53**	0.09	–0.03	–0.01	0.07	0.00
5. Work discipline									
work all work hours	0.02	–0.01	0.08	0.00	**0.82**	0.03	–0.05	–0.01	–0.08
make full use of time	–0.02	–0.09	–0.06	0.04	**0.66**	0.00	0.01	–0.04	–0.02
arrive and go on time	0.10	0.26	0.01	–0.04	**0.62**	–0.04	0.09	0.08	0.04
not do personal things	–0.17	0.12	–0.17	0.08	**0.37**	–0.08	0.12	–0.20	0.10
comply with procedures	–0.02	0.11	–0.03	0.02	**0.33**	–0.12	0.07	0.04	–0.12
6. Disclosure									
reveal personal plans	0.05	–0.07	0.03	–0.01	0.06	**–0.82**	0.02	0.00	0.08
reveal professional plans	0.05	–0.01	–0.05	–0.04	0.00	**–0.79**	–0.03	–0.05	0.05
announce intention to leave	–0.04	0.13	–0.04	0.00	–0.02	**–0.48**	–0.06	–0.05	–0.16
7. Willingness to change									
willingness to change job	–0.04	0.02	–0.03	0.05	0.03	0.10	**0.82**	0.01	0.01
willingness to change unit	–0.04	0.04	–0.02	–0.04	0.07	0.02	**0.69**	–0.08	0.07
change time and place of job	0.11	0.01	–0.04	0.04	–0.04	–0.03	**0.46**	0.08	–0.14

Factors and Eigenvalues	*1 (8.44)*	*2 (3.00)*	*3 (2.39)*	*4 (2.09)*	*5 (1.89)*	*6 (1.70)*	*7 (1.53)*	*8 (1.42)*	*9 (1.22)*
relocate	0.16	–0.11	0.13	–0.07	–0.03	–0.15	**0.44**	–0.05	–0.18
8. Attitudinal commitment									
promote org.'s interests	0.10	–0.02	0.03	–0.01	–0.07	–0.01	0.02	**–0.70**	–0.06
loyalty to organization	0.05	0.09	0.10	0.14	0.13	–0.13	–0.07	**–0.60**	0.04
identify with goals	0.02	0.02	–0.16	0.03	0.07	–0.01	0.06	**–0.54**	–0.06
trust of management	–0.08	0.08	–0.23	0.00	–0.02	–0.11	0.14	**–0.39**	–0.13
9. Behavior of membership									
volunteer in community to represent organization	0.11	0.01	0.00	–0.12	0.10	0.06	–0.01	–0.09	**–0.68**
not look for job while here	–0.13	–0.02	–0.01	0.11	0.00	–0.14	0.13	0.02	**–0.63**
participate in social activities	0.13	0.00	–0.10	–0.07	0.11	0.08	–0.05	–0.04	**–0.58**
not look for job -competitor	–0.10	–0.01	–0.06	0.15	–0.04	–0.14	0.17	0.04	**–0.52**
comply to norms when not at work	0.11	–0.02	0.05	0.06	0.03	0.00	0.07	–0.19	**–0.36**

Table 3: No. of Items in Scale, Reliability, Average, S.D. and Frequency (%) of Conditionality of Entitlements Scale – 1 -5, (N = 625)

	N of Items	*REL (Alfa)*	*Average*	*S.D.*	*Conditional Contract*	*Discretionary Market*	*Unconditional Covenant*
Work tools and resources	4	.74	4.71	0.48	12.9	9.2	**77.8**
Leadership	5	.74	4.59	0.46	18.9	12.1	**69.0**
Care,"soulful" organization	4	.84	4.20	0.73	23.9	8.0	**67.8**
Social benefits	5	.75	3.68	0.90	19.5	14.3	**66.2**
Justice, fairness, ethics	5	.85	4.75	0.40	33.7	8.9	**57.4**
Information, influence	5	.79	3.87	0.76	20.5	24.8	**54.7**
Helpful coworkers	4	.79	3.93	0.79	42.9	11.1	46.0
Incentives, gifts,	5	.79	3.13	0.88	41.0	19.0	46.0
Security	4	.73	3.59	0.86	**50.2**	7.6	42.3
Recognition, development	5	.81	4.11	0.76	**40.2**	19.0	40.8
Salary	1		4.74	0.52	**47.2**	18.6	34.2
Meaningful, "rich" job	5	.80	4.28	0.63	**58.6**	13.7	27.7
Promotion	1		4.02	0.71	**59.0**	21.7	19.3

Table 4: Average, S.D. and Frequency (%) of Conditionality of Obligations (N=325)

	No. of Items	*REL (Alfa)*	*Average*	*S.D.*	*Conditional Contract*	*Discretionary-Market*	*Unconditional Covenant*
Professionalism, service, responsibility	5	.84	4.79	.38	10.3	4.1	**85.5**
Work morality	5	.73	4.35	.53	14.4	7.0	**78.6**
Cooperation with coworkers	5	.78	4.11	.78	20.8	13	**66.2**
Commitment, loyalty	4	.76	4.25	.64	29.3	5.7	**65.0**
Effort	1				27.8	14.1	**58.1**
Obedience	3	.76	3.94	.77	31.2	20.0	**48.8**
Initiative	5	.78	4.11	.78	42.9	20.2	36.9
Disclosure	3	.74	4.08	.76	34.5	31.7	33.8
Organizational citizenship behavior	5	.77	2.94	.95	39.7	37.6	22.7
Willingness for mobility and changes	4	.73	3.02	.86	**50.2**	32.6	17.2

Table 5: Correlations of Conditional and Unconditional Mutual Obligations (N = 625)

	Covenant – Unconditional Agreement		*Contract – Conditional Agreement*	
	Unconditional Entitlements	*Unconditional Obligations*	*Conditional Entitlements*	*Conditional Obligations*
Org. size	–.039	–.118	–.084	.151**
Unit size	–.062	–.179**	.074	.306**
Income	–.031	–.127*	.190**	–.069
Age	.128*	–.007	.033	–.104
Education	–.124*	–.173**	.189**	.193**
Tenure	.048	.081	–.014	–.105*
Org. satisfaction	.132*	.096	–.025	–.165**
Job satisfaction	.100	.085	–.026	–.093
Intention to stay	.170**	.135*	–.071	–.171**
Individualistic orientation	.177**	.239**	–.188**	–.147*
Collectivistic orientation	.316**	.215**	–.144*	–.197**

Size of the organization and unit was found to have weak positive correlation to conditional obligations, but not to the other agreements. Size of the unit was found to have quite a stong positive correlation to conditional obligations and a weak negative correlation to unconditional obligations. Both had no correlatio with the entitlements. Contrary to our hypothese, the bigger the orgnization and the unit, obligations (but not entitlements) are more contractual and are not deems as if it's the right of the organizations to demand them. The picture is clearer with size of the unit, where unconditional obligations are diminishing the bigger the unit is.

In line with our hypothese, education is very significantly correlated to the prevalence of the metaphors. The higher the education, the higher the contractual perception, and the lower the covenantal one. A weaker symptom is evident concerning income. The higher the income, the more conditional the entitlements, and less unconditional the obligations. Contrary to our hypotheses, age and tenure has almost no effect on these perceptions.

Whereas job satisfaction has almost no correlation with the conditionality of the contract, orgnizational satisfaction and commitment are negatively correlated with the contractual, conditional obligations, and positively correlated with the covenantial unconditional entitlements.

Both collectivistic orientation (in line with our hypothese) and individualistic orientation (contrary to hypothesis) have negative correlations with the conditional contract, and positive correlations with the unconditional contract.

And last finding confirms our hypothesis that fulfulment of the contract will have a negative correlation with the conditional agreement and positive one with the unconditional.

Discussion

If metaphors both reflect and create the social perception of the world we live in, than testing the validity of a spiritual, "covenant" metaphor can illuminte ways of perciving and relation to the workplace which were not visible before. Both the covenant and the contract metaphores suggest mutuality of relation, but only the contract one implies reciprocity – a perception favouring the conditionality of the relationship, whereas the covenant metaphor suggests non conditionality. The above findings indicate that most of the items – but not all – are not conditional, and that while conditionality may reflect higher personal market value (education, income), it does entail negative attitudes, and lesser fulfilment of the agreement. Covenant, than, is not only a way in which relations between the employee and organization are percived, but also has a greater positive value concerning attitudes and behaviour.

Technocrat – rationalistic – materialistic views, which are reflected in the contract and market metaphores, are not the actual norm, and are not positively viewed by employees. We are blinded by these metaphores, which reflect the dominant ideology of social Darvinism (Spencer, 1850), where survival of the fittest, competition and self interest rule.

It is important to note that stability and security are not among the entitlements considerd as mainly unconditional. it may reflect the peception that personal security is not the main issue in the preference for the covenant. This might rule out the assumption that there is a demand for certainty, for a stable employment environment.

Market/contract metaphors view the individual as a commodity, with a certain market value. It is favoured by highly educated people who earn more. It is evident more in large organizations and large work units, where people get lost, their commitment and responsibility is not personal. The covenant metaphor considers both parties as equal partners, with the commitment to the whole, which is not only lager than the sum of indivituals, but qualitatively different. It should be pointed out that covenant does not mean a collectivistic orientation versus individualistic one: both orientations were significantly positively correlated to the unconditional items and negatively correlated to the conditional ones. It is not about giving up the individual needs and wants, or the entitlements. It is about the understanding that we are, at the same time, unique individuals and part of a larger, meaningful whole, what Ken Wilber calls "Holons": "reality is composed neither of things or processes, neither wholes or parts, but whole/parts, holons, all the way up, all the way down" (1996, p. 21).

Several limitations of the study needs to be mentioned. First, it was conducted in an Israeli context, which may not be applicable to other cultures. Second, we measured the existence of th ecovenant by one criterion – conditionality or non-conditionality of the items in the psychological contract. It can be said that the validity of conditionality as the sole measure is not enough. Both limitations can be addressed in future research.

The covenant metaphore, than, is very posiibly valid. It does not stand alone – contract and balance sheet are playing their roles too. Organizations are exchange systems where inputs and outputs are reciprocated, and are legal systems with formal and implied contracts that are agreed upon. However, above and beyond, it seems that when seen as social and political systems (Tucker, 1965), there is a basic covenant, that is moral and unconditional, to which all parties, employees and management, are part of. Ignoring it, as has been done up till now, not only exlude spirituality, but also blinds us to major feelings, values and behaviours that are part of the organizational behaviour world.

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Work as Calling or Duty? Differences in Motivation and Intention of Christian and Hindu Indian Entrepreneurs

Carol A. Christopher
E-mail: trek59nepal@yahoo.com

ABSTRACT

Individual motivation and intention are recognized as hallmarks of entrepreneurs across all cultures. Motivations are often practical: to provide for one's family and be respected in the community. Intentions also appear to be fairly universal: to build a successful company and create wealth. However, this in-depth study of Indian entrepreneurs reveals that individual religious beliefs appear to play a significant role in entrepreneurial motivations and intentions. In doing so, personal spirituality shapes the way these entrepreneurs lead their organizations and how they prioritize corporate activities such as engaging in social welfare projects. A range of qualitative methods were used in this anthropological study and include multiple one-on-one interviews and life history interviews with the Indian entrepreneurs, focus groups with their employees, and participant observation at various company meetings. Results show that, consistent with Christian and Hindu philosophical foundations, Indian Christian entrepreneurs view their career path and current leadership role as a result of God's calling on their lives. In contrast, Hindu entrepreneurs emphasize the dharma or duty that follows from the leadership role they have achieved through business success.

These differing views on work as calling or duty have significant implications for the motivations and intentions of Indian Christians versus Hindus in the entrepreneurial business context. Specific examples

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discussed include how Christians versus Hindus manage subordinates in the organization and how they lead employees in effecting social transformation through their business.

Theoretical Foundations for Studying Entrepreneurs' Motivations

The interest in entrepreneurs' motivations and intentions arises out of the focus on individual entrepreneurs, which has been the primary focus to understand and predict the success of an entrepreneurial venture (Davidsson, 2007). This individual focus began with Schumpeter's formulation of the entrepreneur as being a uniquely innovative person who forms new value out of existing resources (Schumpeter, 1934). Thirty years later, the focus shifted from how the entrepreneur effected the process of innovation to how the entrepreneur is driven by a unique motivation to achieve (McClelland, 1967). In the ensuing twenty years, characteristics of risk-taking, achievement orientation, and internal locus of control were identified as unique personality traits in entrepreneurs and attributed to their success (Hornaday and Aboud, 1971: 141; McClelland, 1967). However, in the last twenty years, empirical data has not supported that these traits are exclusive to entrepreneurs, nor are these traits responsible for entrepreneurs' success (Hisrich, 2000: 95; Gartner, 1985). Instead, it appears to be the behaviours or activities to create organizations that is unique (Gartner, 1989: 47). This focus on behaviour and organizations of people has acknowledged that a range of both contextual and personal factors appear to influence behaviours (Dodd and Anderson, 2007).

With the research agenda set on behaviour, social interaction in the organization, the effects of context, and individual cognitive differences, a social cognitive theoretical perspective has guided entrepreneurship scholars in the last decade. Hypotheses about distinctive entrepreneurial cognitive mechanisms have been substantiated with empirical data (Mitchell *et al.,* 2002). Also, some unique cognitions have been identified as a product of the entrepreneurial venture environment, often characterized as fast-paced and rapidly changing, with a lot of uncertainty, emotion, and time pressures (Baron, 1998: 275). Other entrepreneurial cognitions may be due to how these individuals process contextual information in light of their own experiences and values. Indeed, a cognitive approach to entrepreneurship research has been fruitful.

Social Cognitive Theory

The essence of social cognitive theory highlights the importance of context or environment, and the values and norms with which humans process information to evaluate the environment and other humans with whom they are interacting.

In the field of social psychology, there are numerous theories about how humans process information about their social world. Of particular interest are the theories and research focused on two different ways of processing information – dual modes – occurring at the same time. The dual modes can be two different motivations operating at the same time in a particular situation or two different ways of assessing a context at the same time. This duality in processing information seems well-suited to describing the Indian context, in which individuals have developed expertise in holding together both traditional and modern values and priorities (Sinha, 2008; Virmani, 2000).

Just as cognitive mechanisms have been studied to understand the differences between entrepreneurs and non-entrepreneurs, the rationale for focusing on social cognitions in this research is to enable comparisons between Hindus and Christians in order to understand the differences between these two types of Indian entrepreneurs (Baron, 1998).

What are Social Cognitions and Why are the Important?

To study the social cognitions of a particular group of individuals, we must first understand what social cognitions are, how they can be identified, and how to analyze them for meaning to the researcher. The terms 'social cognitions' and 'social cognitive processes' originated in the cognitive psychology literature. They have become the focus in many other arenas as well, including entrepreneurship and organizational behaviour (Baron, 1998; Moskowitz, 2005). In these newer areas particularly, the motivation for studying social cognitions is to gain a deeper understanding of individuals' values, beliefs, and worldview that are the basis for their motivations and behaviour within a particular context. This desire to understand the deeper structures of individuals' thought and behaviour processes arises out of a sense that traditional survey instruments and their related quantitative analyses are inadequate to fully understand the motivations, priorities, and values of individuals and how they are affected by a particular context.

There are literally hundreds of definitions of 'social cognitions' but the essence of the term is a focus on how individuals process information. The "social" descriptor limits the focus to how people relate to and influence their environment and other people (Fiske and Taylor, 2008). Context has been identified as a central determinant in shaping social cognitions by both Indian and Western scholars (Sinha and Kanungo 1997; Roland, 1987). In practice, social cognitions are identified in interview and other qualitative data as the reasons *why* people do what they do in a particular situation.

As in the organizational behaviour and management literature, entrepreneurship researchers have begun focusing on social cognitions in recognition of the complexities of human motivation and, specifically, the impact of context on motivation (Krueger and Welpe, 2008). Since the entrepreneurial context is one of many rapidly-changing variables, delving into social cognitions is proving to be a rich data field to mine in order to understand how entrepreneurs think and act in their dynamic environment and, most importantly, to be able to more accurately predict entrepreneurs' success. Already, empirical data generated on the cognitive mechanisms of entrepreneurs are providing insights on the "why" questions about entrepreneurs.

The Significance of Studying Social Cognitions in Indians

Most social science research to date in India has used Western, dichotomistic tools to categorize and make conclusions about Indian values and preferences. These instruments include Hofstede's national culture dimensions, the Globe Study questionnaire, and the World Values Survey (Hofstede, 2001; House *et al.,* 2004; Inglehart, 2006; Hofstede, 2008). While these surveys were adapted to and validated in India, even developers and proponents of these tools recognize their inadequacy for the Indian context (Hofstede, 1983). More specifically, Indian psychologists have noted that they are an ineffective and often misleading approach (Sinha, 2008; Aycan, Kanungo, and Sinha, 1999; Singh, 1990). Although the data may indicate general preferences for certain types of behaviour or situations, they do not recognize the discontinuous or multifaceted nature of Indian behaviour (Sharma, 2001). Because of these inadequacies of existing tools for describing culturally-specific values and motivations, researchers have turned to psychologists and sociologists for guidance in characterizing the deeper structures of human thought that can better explain attitudes and behaviour. In Indians specifically, understanding social cognitions should provide insights into the paradoxical and seemingly contradictory nature of their behaviour (Gupta, 1994).

The Unique Cross-Cultural Context for Indian Entrepreneurs

Applying research techniques for social cognition to a specific cultural group such as Indians and a specific work context such as an entrepreneurial venture may seem straightforward. However, the picture is complicated by the fact that, in this research, the Indian entrepreneurs studied are narrowly defined as the Chief Executive Officers (CEOs) of venture capital-backed start-up companies in India. This specific group of individuals, by definition, involves a cross-cultural variable: the venture capital-funded business model is a very American model and, in these cases, all the companies have American investors. So, even if the Indian CEOs had not lived in the U.S., their exposure to American investors and their work in an American business model result in a unique cross-cultural context for these individuals. As such, studying social cognitions in these individuals takes on a special significance because it gives insights into how Indians modulate between the Indian cultural context in which they live and the American business context in which they work.

The social cognitive approach is uniquely qualified for this situation of "intercultural management" in which the local context and that of the individual may differ since studying social cognitions implies a focus on the context or environment (Shaw, 1990; Fiske and Taylor, 2008).

Methodology

This chapter describes the qualitative approach used to recruit informants and generate data on social cognitions of Indian entrepreneurs. The overall objective is to identify cognitions in qualitative data (i.e., interview transcriptions) and to derive entrepreneurial motivations from those cognitions.

Research Context and Recruiting Informants

The research context is venture capital-backed start-up companies in India. Some of the informants were individuals I had identified on an earlier research trip to India, but all informants were CEOs at venture capital-backed companies in India that were funded by American venture capital firms. In total, six companies and their Indian CEOs were identified. Five of these companies are located in Bangalore and Hyderabad. For additional control data, I also interviewed an Indian CEO in Silicon Valley, California, and an independent entrepreneur in Patna, India. Table 1 below summarizes the informants and their companies. Note that not all informants met the selection criteria of their companies having less than 100 employees and being less than five years old.

Table 1: Indian CEOs Interviewed

Name	*CEO #1*	*CEO #2*	*CEO #3*	*CEO #4*	*CEO #5*	*CEO #6*	*CEO #7*
Personal Spirituality	Hindu	Christian	Christian	Christian	Hindu	Hindu	Hindu
Company	Pharma-ceuticals	Website design	Software design	Real estate design	Food processing and real estate	Social network-ing	Pharma-ceutical diagnostics
Location	Bangalore	Bangalore	Bangalore	Hyderabad	Patna	Silicon Valley	Bangalore*
# of employees	300+	40	30+	9	40–50	12	67
Age of company	2 years	3+ years	8 years	4+ years	18 years	3+ years	5 years

* Company is based in Bangalore; CEO lives 50/50 in Bangalore and Silicon Valley; interview was conducted in San Carlos, California.

Qualitative Research Method

Because this research was narrowly focused on understanding the motivations that shape individuals' social cognition ns, semi-structured in-depth interviews were used with each Indian CEO.

To understand motivations – the 'reasons why' for a particular behaviour – the researcher needs to start with asking about a particular behavioural scenario, to focus the informant. Therefore, questions were crafted to elicit information about behaviour and the related cognitions (Schwarz and Oyserman, 2001). The CEOs were asked about two topics with the specific intent of generating data that might distinguish Hindu from Christian social cognitions. These two topics are: (1) how they manage employees in their organization and (2) their experience and view of the concept of "social transformation through business." The appropriateness of this latter topic is corroborated by Indian management writers who highlight the importance of "socially responsible business excellence" for Indian CEOs, and its spiritual origins (Spencer *et al.,* 2007: 139).

Threats to Validity and Reliability

The most fundamental and pervasive threats to the validity of these research findings are the comparison of Hindus and Christians on the same terms, and the attempt to distinguish Hindu religious values from Indian cultural values and attitudes (Mullatti, 1995). These challenges were corroborated in some of the CEO interviews, in which it was clear the CEOs found it difficult to distinguish between Indian cultural and Hindu religious values, and even between Indian cultural and Christian religious values. For example, two Christian CEOs emphasized community identity and long-term relationships, which could be interpreted as indicative of Indian collectivism OR the priority Christians place on fellowship in community. Earlier research I have conducted with Indian CEOs (both life histories and semi-structured interviews) suggests that a variety of factors – which I am not controlling in this study – can affect Indian CEOs' attitudes and behaviour. These factors include the amount of time spent in the U.S. after growing up in India, whether undergraduate and graduate education occurred in the U.S. or India, and previous business experience in the U.S. and/or India. These demographic data were collected, but the number of interviews and companies observed was too small to control for all these additional variables. Also, it is possible and even likely that my informants were modulating their responses to my questions based on me being a Westerner speaking with an Indian in an Indian context. Their responses might have been different if I was interviewing them in a different context and/or if I was an Indian interviewing them (Sinha, 2008). Direct questioning to two CEOs on this topic confirmed an awareness among Indians of this modulation when speaking with a Westerner. I attempted to control for this variable by conducting one interview with an Indian CEO working in Silicon Valley and one interview with another Indian CEO who lives and works in both India and California.

Data Collection and Analysis

This chapter describes what data was collected and how it was analyzed to address the research question of how motivations of Hindu and Christian Indian entrepreneurs may differ.

Data Collection

The approach for gathering social cognition data was the use of qualitative semi-structured interviews with seven Indian CEOs. The goal was to identify motivations ('reasons why') in the cognitive statements. Also, to compare Hindu and Christian entrepreneurs, any expression of religious values should be noted as well. The specific Hindu and Christian religious values that I was looking for are shown in Table 2 below.

Table 2: Hindu and Christian Values Identified in Empirical Data from Other Business Leaders

Religious Value	*Hindu or Christian?*	*Description*	*Source*
Interconnectedness	Hindu	Unity between the self and the divine or cosmic consciousness; identity with the universal divinity	Fusilier and Durlabhji, 2001: 225
Non-attachment	Hindu	Dispassion, focus on learning over results, egolessness	Fusilier and Durlabhji, 2001: 225
Contentment	Hindu	Arbitrariness, fatalism	Fusilier and Durlabhji, 2001: 226
Compassion	Hindu	Truthfulness and honesty as extensions of non-violence	Fusilier and Durlabhji, 2001: 226
Tolerance/ accommodation	Hindu	'the paths are many, the goal is one'	Fusilier and Durlabhji, 2001: 227
Work and family as duty	Hindu	Selfless action in accord with your *dharma*	Fusilier and Durlabhji, 2001: 227
Karma	Hindu	Cause-and-effect, reciprocity, maintaining harmony and balance	Chakraborty, 1992
Dharma	Hindu	Duty or moral rightness	Chakraborty, 1992
Dana	Hindu	Giving and sharing	Chakraborty, 1992
Lokasamgraha	Hindu	Motivation to positive action that also motivates others to positive action	Chakraborty, 1992

Religious Value	*Hindu or Christian?*	*Description*	*Source*
Stewardship	Christian	Being responsible with resources, particularly in taking care of other individuals and in handling finances	Nash, 1994
Evangelism	Christian	Finding ways to witness	Nash, 1994
Discipleship	Christian	Mentoring or guiding believers that are 'younger' in the faith	Nash, 1994
Sacrificial leadership	Christian	Serving one's employees and their families	Nash, 1994
Humility	Christian	Not putting one's personal interests above those of employees or the company	Nash, 1994
Relationships	Christian	The priority of individuals over projects and profits	Nash, 1994: 36

The list of Hindu and Christian values, and their descriptions, in Table 2 above were the guide for identifying the expression of personal religious values of CEOs in the interview transcriptions. Of note, these descriptions from the literature were from empirical data generated with Indian (for Hindu values) and with American (for Christian values) managers in an Indian and American business context, respectively. This seemed a more valid approach to defining religious values than taking definitions from religious texts since these descriptions came from data gathered from individuals in a business context.

Because identifying motivations in interview data requires identifying "why" responses – explanations, justifications, and rationales – I attempted to structure the questions so that the responses would elicit these types of answers. Also, since asking about behaviour requires getting the informant to focus on a specific scenario, I probed repeatedly for examples of the two key topics of discussion (how the CEOs manage employees and what they thought of "social transformation through business").

All interviews took place at the CEOs' offices during a normal work day in October 2009. Each interview lasted between one and two hours and were audiotaped solely for the purpose of transcription.

Data Analysis

The data was analysed with two objectives in mind: to identify specific examples of motivations in CEOs' cognitions – explanations, justifications, and rationale for behaviour – and to compare these motivations for Hindus versus Christians.

Hindu and Christian religious values identified in the literature and shown earlier in Table 2 were coded as such when they appeared in the transcription data. For example, the religious value of the moral duty (*dharma*) to effect good in society is seen in a Hindu CEO's comments about why he initiated the project to hire illiterate women. Table 3 below summarizes some of the religious values, and the motivations that derive from them, as well as the resulting actions.

Table 3: Entrepreneurs' Religious Values, Motivations, and Actions

Entrepreneur	*Religious Value*	*Motivation*	*Action*
Hindu CEO #1	Spirituality as a means to success	To ensure the success of his business	Set aside a portion of his daily revenues to give to religious pilgrims
Hindu CEO #7	Dharma (duty)	To leverage his status from business success	Involved in political arena in his town
Hindu CEO #5	Dharma (duty) – pursuit of morality	To use his power/position to effect good in society	Hired illiterate women in a village, which resulted in their dowry requirement being eliminated
Hindu CEO #6	Dharma (duty)	Reciprocity in relationships	Always takes time to meet with "junior" employees who want his advice
Christian CEO #2	Building community with fellow believers	Put a priority on personal relationships before business	Built a 3-year friendship with a new Hindu convert to Christianity and later invited him to be COO of his company
Christian CEO #2	Divine provision	To move up in his career	Even though his company was not doing well, he waited until another opportunity arose before moving

Entrepreneur	*Religious Value*	*Motivation*	*Action*
Christian CEO #3	Evangelism	To openly share his faith with his non-Christian employees	Brought in pastors to give talks at his company
Christian CEO #4	Christian leadership	To prepare more Christians for leadership roles in business	Developed a 12-week training course only for his Christian employees

Analysis of the interview transcriptions provides insights on the research question. On the topic of managing employees, several Christian CEOs articulated a deep sense of responsibility for their employees and a nurturing attitude toward them, which they attributed to practicing Christian stewardship, although nurturant leaders have been well documented as an Indian cultural preference (Sinha, 1990), as shown in the interview excerpts below:

> "My way of being a servant leader was to take the time to listen to the employee and to empathize with him. And I think that is a bit unique for Indians. I think that is the Christian approach…so people feel that someone understands them."
>
> – *Christian CEO*

> "At first, I was just treating the company as a project management thing. I got the first contract and I guess it was about a six month process to get the second contract. It seemed much longer to me because I had this group of people working on the first contract, and there was nothing after it. So, I really wanted to get the second contract…for those people working for me. It felt like a huge responsibility! That is what really made me feel like a CEO. That was responsible for these employees. As a service business, you are basically selling your employees' time and expertise. So, the challenge for me as a CEO is to make sure, when I hire someone, that there will be work for them in the future."
>
> – *Christian CEO*

> "I primarily see this as a family I've given birth to, if you want to think of it that way. And it's my job to nurture them and see them grow up strong and healthy, and also to protect them."
>
> – *Christian CEO*

Another Christian CEO felt the idea of "living at peace with all people" was a Christian value he adhered to, yet he recognized its similarity to the Hindu idea of maintaining harmony.

Second, religious values motivated the Hindu CEO's in different ways, while all the Indian Christian CEO's were similarly motivated by their minority status within society. For example, one Hindu CEO equated his religion with the importance of family.

> "I think what makes me feel Hindu is the focus we put on family. After living in the U.S., I see the difference. It's about how we don't question the importance or priority of family. It just is. I see even Christians struggling with that. They are not sure, as adults, what they should be doing with their parents, or how much time they should see them. And so many marriages don't last. They are always questioning their family. Hindus just do not do that."
>
> – *Hindu CEO*

Concerning the topic of 'social transformation through business,' Hindus and Christians had different views of their obligation to the community their business is situated in, as well as the motivations that might lead them to be involved in charitable or socially transformative efforts.

> "Well, I think it is an Indian idea, that when you have reached a level of success, that you need to look around and see how you can help others. Well, just like in the U.S., not everyone who is rich does that, but I think a lot of those in powerful positions, like in business, do get involved in charitable things. What is the motivation for doing those things? Well, I think it is just the human idea of seeing people that are less fortunate and wanting to help them."
>
> – *Christian CEO*

> "Well, I like the idea of my company getting involved in the community. I think, as a Christian, that you have to think beyond just your company employees. But, it is a tricky thing. Because I have all religions in my employees…We have Muslims, Hindus, Christians, and I think, even one Buddhist. So, when I think about the business getting involved in the community, I have to be careful not to just think about Christian activities."
>
> – *Christian CEO*

> "If individuals are transformed through relationships here, that carries over to transforming the communities they participate in – their families, their neighborhoods, their church…We are focusing on the leadership training here now…to build a solid foundation of leaders within the organization. Perhaps charity work might come out of that after people begin working with these leadership principles."
>
> – *Christian CEO*

One Hindu CEO described the Hindu religious principle of helping or giving (*dana*) as motivating the charitable behaviour of some CEOs in India.

> "So as an example of what we do in this company…like all companies we provide food. We subsidize food. And we charge them 10 rupees for the meal. But what we do different is that 10 per cent of that is kept in a separate account that we give to a charity. The last time we gave it to a school for the blind here. And then the company matched it, and we bought Walkmen for about 300 children there and the entire company went to the school together, we took these Walkmen to the kids, we helped them hear the Walkmen, saw how happy they were, and that made our day."
>
> – *Hindu CEO*

Another Hindu CEO described a charitable project not only in terms of its benefits for the local community, but also in terms of how it transformed employees in the company because of their participation, reflecting the Hindu value of *lokasamgraha*, or positive action that also motivates others to positive action, as illustrated in the interview excerpt below:

> "I think demonstrating these desires, these gestures, has made us be a lot closer in this company. It has created this feeling of belonging. Now anyone realizes that if I give this 20 cents, it will go to a larger cause. And we see some value in the process. And the amazing thing is that when we started this thing, and we had a booklet, you can buy a booklet and you take a leaflet out of it when you get a plate for lunch. So, I was looking at the accounts at the end of the month with my account people. And I happened to see a umber of how many people buy lunch – we have 60 people but on average 80 lunches were being bought. So the next time we met for an open house, I asked what is this. It is surprising! That is the day I realized that if you lead from the front, a lot of people will come with you. I heard 4–5 people say that I see where good is being done, so I am

happy to put in an extra leaflet. Because they realized the cause was transparent. The same people would not give the money to a charity. But they did it because it was transparent. And we do that in all activities. We take a vote in the company. It doesn't come from a committee. It has to be for the masses, not for the privileged. So they realize their 20 cents is as important as my 200 dollars."

—*Hindu CEO*

Another Hindu CEO saw business as a means of fulfilling his *dharma* or duty to society imposed by his station in life.

"Very interesting, we did a small experiment last year. We went to a small village close to Hyderabad… about 2 hours drive from here. It's a town of weavers, where they make fabric. So what the thought was that so much of influx happening from the district to the city, we said can we take the technology from the city to the district….. So we started…we put up a little notice and said we want to take people in the village, and train them, and set up a small village BPO. To train them in software. And folks who have not even gone to school. And this started a very small village BPO, in a hut, not air-conditioned. We wanted to prove a point to ourselves that we don't need the environment that we have gotten used to. We can also do this in a village. It is a small project right now – only about 12 people – So, uh, now we have identified…in fact, now we are looking for a larger place so we can increase it to 60 people. It's a very good way to…you know, pride in people is a very good thing. And ladies, housewives who could not speak English…and even now they do not speak English…not educated. We just taught them how to use a mouse, how to cut and paste articles, how to use the coordinates of an article… And what happened was…. Do you know about the dowry system? It happens in poor families, where there is a demand made on the bride's father to give some money to the groom when they do a marriage alliance. In our first batch, there were 11 girls and one boy we had. So, there was one girl we had and there was a marriage alliance for her. And there was a demand made for $2,500 dollars. After 3 months, the same boy said he would marry her without any dowry. Because there are enough future earnings here… So, this is changing the whole social fabric of the community. And these 11 girls today have become role models for kids in that village. About a year ago when we put up this little placard saying we want to employ people and do a BPO, we got about 55 people who applied. After one year, we put up the placard a month ago. I got 800 people who applied. Because now they realize this is reality that happened."

– Hindu CEO

Findings and Application

Based on the analysis of the interview data, the following findings emerge with respect to the motivations of these Hindu and Christian Indian CEOs.

Findings from Analysis of the Qualitative Data

First, all the CEOs articulated universal values like empathy, justice, and helping others. However, they all had difficulty determining if these principles were rooted in Indian cultural values, Hindu religious values, Christian religious values, or their Western business context. For example, one Christian CEO articulated a deep sense of responsibility for his employees and a nurturing attitude toward them, which he attributed to practicing Christian stewardship. However, nurturant leaders have been well-documented as an Indian cultural preference (Sinha, 1990). Another Christian CEO, felt the idea of "living at peace with all people" was a Christian value he adhered to, yet he recognized its similarity to the Hindu idea of maintaining harmony.

Second, part of the difficulty in distinguishing Hindu from Christian social cognitions may stem from the way these particular Indians think about personal spirituality or religion. One Hindu CEO equated religion with the importance of family. Another Hindu CEO saw Hindu religion as the foundation of Indians' sense of security and confidence in themselves. Two Christian CEOs embraced the minority status of Christians in India, but manifested a Hindu or Indian view of minority roles in their actions: taking on servant-like responsibility for employees and trying to maintain peace and harmony among people.

Third, despite the challenge of conclusively labeling some motivations as Hindu or Christian or Indian or Western, Hindu social cognitions appear to be more causative than Christian social cognitions. Christian values and principles were used by the CEOs to describe or rationalize particular actions or beliefs, after the fact. In contrast, Hindu CEOs described the Hindu religious foundation of helping or giving as causing or resulting in the charitable behaviour of some CEOs in India.

On the topic of "social transformation through business", Hindus seemed more comfortable and interested in talking about it and had clearer opinions about it than did Christians. This could be because of the strong foundation of *dana* (culture of giving) which is part of the Hindu mindset (Sinha, 2009).

Application: Motivations Translate to Transformational or Transactional Leadership

While the identification of entrepreneurs' motivations based on religious values may be novel, the significance of this finding is the consequence of these spirituality-based motivations. Specifically, these CEOs' motivations about managing people and their business' role in social transformation in the community shaped their overall leadership approaches.

There are numerous paradigms and typologies for leadership styles. One that seems relevant to this topic of 'social transformation through business' is that of transformational versus servant leadership (Stone, Russell, and Patterson, 2003). While both have common elements with both Christian and Hindu religious doctrines, their distinctives provides insights on how business leaders may be motivated to effect social transformation through their business.

The distinction between transformational and servant leadership is the focus of the leader being either toward the organization (transformational) or toward the individual followers (servant) (Stone, Russell, and Patterson 2003: 1). Servant leadership assumes that organizational goals will be met by focusing on the growth and development of individuals within the organization. Conversely, transformational leadership is said to occur when a leader aligns his interests with the good of the group and/or society (Stone, Russell, and Patterson, 2003: 5). In doing so, transformational leaders can transform the personal values of followers by performing actions that followers admire and respect and, thus, want to emulate. This is in contrast to the exchange mentality that often goes along with servant leadership, in which leaders are thinking in terms of actions they can do for their individual followers in order to get the desired behaviour from the followers in response. Interestingly, the Christian literature emphasizes the biblical nature of servant leadership, which aligns with the Western individualistic view of leadership focused on individual followers.

Transformational leadership was exemplified in one Hindu CEO, who demonstrated the motivation of "providing meaning and challenge to his followers' work" by focusing on the good of society (Stone, Russell, and Patterson 2003: 3).

"Like all companies we subsidize food. And we charge them 10 rupees for the meal. But what we do different is that 10 per cent of that is kept in a separate account that we give to a charity. The last time we gave it to a school for the blind here. And then the company matched it, and we bought Walkmen for about 300 children there and the entire company went to the school together, we took these Walkmen to the kids, and that made our day. I think demonstrating these gestures, has made us be a lot closer in this company. It has created this feeling of belonging. Now anyone realizes that if I give this 20 cents, it will go to a larger cause. And we see some value in the process. And the amazing thing is that after we started this thing, I heard 4–5 people say that 'I see where good is being done, so I am happy to put in extra.

In contrast, Indian Christian CEOs' focus on servant leadership, reinforcing the priority they place on individual relationship-building, as evidenced by the transcription excerpt below with a Christian CEO.

"This potential employee, a new Christian, was living in Indianapolis at the time. He came eight years prior to visit Hyderabad. Since they were coming all the way to India, they decided to pass through Hyderabad and visit. And I ask him, "what are your plans? What are you going to do next?" Well, he wasn't certain. "I'll see how it goes with my family in Bombay." Then I said to him, "well, if you decide to do that, I know it will be most meaningful for you to stay in Bombay, but, for any reason, if you choose to move elsewhere, and if you wanted some good Christian fellowship around you, I would love to have you come and be here at my company. So just take that as an option." He said, "Fine, I'll think about it." So, he went back and I never heard from him and I assumed he probably went back to the States. A couple months later, I was passing through Bombay, and I had his parents' phone number. So I called them up and asked if he was there, and he was. So we met. And I asked him how it was going and he said, "you know, quite good. I really feel I need to stay on here; I'm not going to go back to the U.S." He was very uncertain about the future; his green card process was still going on over there and I said, "you know, you seem to be very confused. Why don't you take another month or so? If you are still interested, you can come work for me." He had found a church in Bombay that he was starting to go to, so I thought the chances of him coming to Hyderabad were almost none. About a month later, literally, he called me from the Hyderabad airport and said, "I'm here and I'm not sure where I'm supposed to go next. Do you have a place, what do you recommend?" And he actually came just to understand a little bit more about my company, not really planning on working here. But he just wanted to understand what we do, and if there was a place for him to work with us and all of that. But, he ended up staying for a month or six weeks, and decided to stay on. So, that all happened in the year 2000. So I set up the company as a holding company with subsidiaries and we immediately listed four subsidiaries in India. And this guy became the CEO of one of these subsidiaries."

Hindu business leaders have less interest in building personal relationships within the organization but do make their dharma or duty to society a priority. However, this does not mean that Hindu business leaders do not personalize their efforts. Empirical data show that transformational leadership in India also has an element of the leader being perceived as conscientious and having a "personal touch" with his employees (Singh and Krishnan, 2007: 232). The bottom line is that the Hindu leaders' activities to meet their obligations to society are respected and admired by their employees, resulting in transformational leadership and the ability to effect social transformation through their business and its employees.

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Charismatic and Moral Leadership in the Military

How Morals Effect Citizenship Morale

P.T. van den Berg
E-mail: p.t.vandenberg@uvt.nl

ABSTRACT

This study compared and contrasted the effects of moral vs. charismatic leadership on subordinate attitudes. Twenty-five commanders from a European Union army completed questionnaires on the leadership training they had received and on their morality, and their subordinates (N = 349) completed questionnaires on how charismatic their commanders were, on their own self-efficacy, identification with unit, personal motivation, and their job satisfaction. Results showed that moral, but not charismatic, leadership was significantly related to organizational citizenship behaviour and that charismatic leadership was significantly related to self-efficacy and personal motivation. It was concluded that moral leadership deserves more attention in research and practice.

Introduction

Is charismatic leadership a sufficient requirement to be a good leader or should leaders also have a high degree of morality? Meta-analyses (e.g., Judge and Piccolo, 2004) show that charismatic leadership is strongly related to, and predictive of, many important work outcomes. However, it is a fact that some charismatic leaders have also ruined entire organizations or even societies. This is called the 'dark side of charisma'. For example, Adolf Hitler was a charismatic leader, but he was a disaster for a large part of the world. Gandhi, who used his charisma to win India independence from England and to prevent a civil war, is an example of the 'light side

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of charisma'. The main difference between them seems to be their moral view. Whereas Hitler focused on personal power and 'Die Endlösung' or the extermination of the Jews, Gandhi practiced a philosophy of non-violence. This difference in morality between charismatic leaders can also be found in the business world.

Another obvious difference between Gandhi and Hitler was that Gandhi had a successful strategy and Hitler had a self-destructive strategy. Hitler refused to withdraw his army from Stalingrad, even though his generals advised him to do so. On the other hand, Gandhi liberated India from England without much bloodshed. These differences were related to a deeper inner functioning: Hitler had a narcissistic personality, whereas Gandhi had a high level of self-realization. On the basis of many other examples, I developed a leading-with-wisdom model of leadership. The model consists of three dimensions: 1. charisma, 2. morality, and 3. strategy and is presented in Figure 1. The current study focused on the first two dimensions of charisma and morality. Therefore, the research question of this paper was: What is the additive value of leader morality, above and beyond that of charisma, on important employee attitudes?

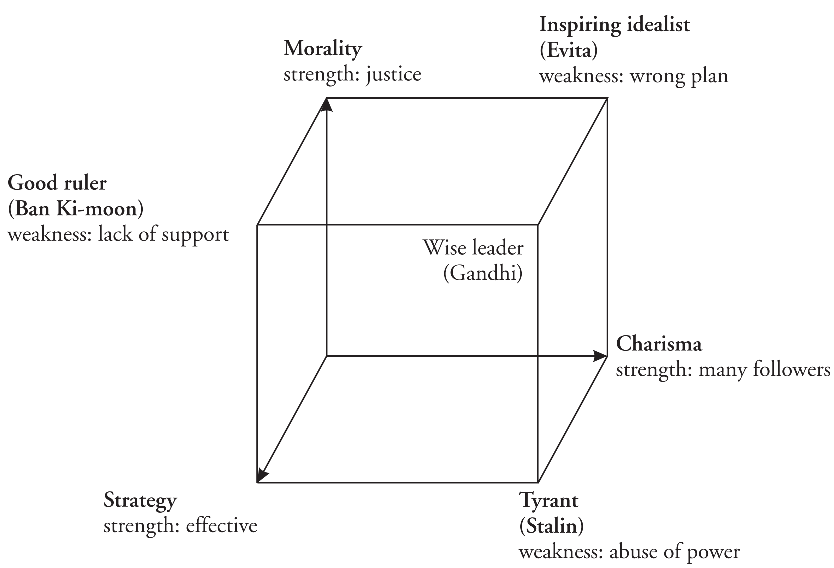

Fig. 1: Conceptual Model of Wise Leadership

The morality of business leaders has become increasingly relevant as many scandals have made apparent. In an attempt to collect their bonuses, corporate CEOs have emphasized short-term over long-term profit. Selfish, amoral behaviour that has been focused on the short term seems to have been the cause of the current financial crisis. Ethical issues have also become increasingly important in the military, especially when soldiers are deployed to foreign countries for peace keeping and humanitarian tasks. The soldiers need to be able to trust the intentions of their leaders in order to accomplish their missions.

Research on charismatic leadership is "hot" as well it should be, especially nowadays when organizations are confronted with increasing rates of change and leaders are forced to work more rapidly and with a less resources. There is an enormous need for adaptive and effective leadership in organizations (Bass, Avolio, Jung and Berson, 2003). In the last two decades, there has been an increasing emphasis on how leaders affect subordinates (e.g. Judge, Piccolo and Ilies, 2004; Piccolo and Colquitt, 2006; Chen, Kirkman, Kanfer, Allen and Rosen 2007) and vice versa (Offerman, 2004). One popular approach in explaining how leaders effect subordinates is research about transformational and charismatic leadership. These two highly similar theories state that leaders inspire subordinates to see the bigger picture and to make decisions for the common good, not simply out of self-interest (Bass, 1985). In fact, transformational leadership theory is based on charismatic behaviours of leaders (Den Hartog, Van Muijen and Koopman, 1997). Therefore, I have used the term charismatic leadership.

Charismatic Leadership

Charismatic leaders act as role models for subordinates, show interest in them as individuals, stimulate them to 'think outside the box', and encourage teamwork by expressing values for this (Podsakoff, MacKenzie, Moorman and Fetter, 1990). One reason why charismatic leaders have such a strong influence on followers is because followers identify with, and internalize the values and beliefs of, such leaders (Conger, (1989).

Research on the positive effects of charismatic leaders has been growing over the past decades and has been conducted across a number of levels in the hierarchy and in a variety of organizations. For example, positive relationships between leadership and: team performance (Chen, Kirkman, Kanfer and Allen, 2007; Bass *et al.*, 2003; Day, Gronn and Salas, 2006), organization citizenship behaviours (OCB) (Ilies, Nahrgang and Morgeson, 2007), emotional exhaustion (Cole and Bedeian, 2007) and job satisfaction (Lester and Brower, 2003) have all been reported. Subordinates, who perceive their leader as charismatic, exhibit more organizational loyalty and effort in their jobs (House, 1977). Charismatic leaders have been shown to be more likely to emerge in crisis situations (Weber, 1947). It is especially in such circumstances that charismatic leadership behaviours can increase morale, and simultaneously decrease emotional exhaustion and dissatisfaction.

It is apparent that what leaders do, how they behave, as well as the way they talk, (Sidani, 2007) can have striking effects on their subordinates, the teams they lead, and the organizations for which they work. A lack of effective leadership in organizations can lead to poor performance and low satisfaction, and can increase turnover and absence rates (Spector, 1997). As noted above, charisma can also have a dark side (Sankowsky, 1995). Although a situation may require charismatic leadership, not all intentions are honourable and that some may even be quite selfish. Charismatic leaders can have unrealistic visions or debatable policies and mission statements, however, because of their charisma, their actions and policies may not be questioned (Sankowsky, 1995). Offerman (2004) has written that problems arise when narcissistic charismatic leaders encircle themselves with yes men and he recommends that charismatic leaders who have such tendencies should create environments where critique is acceptable and that they should surround themselves with strong subordinates.

Moral Development

It is argued in this study that the level of leader morality will have positive effects on followers. Kohlberg (1969) developed the theory of cognitive moral development, which explains how people pass through a series of moral reasoning stages as they interact with their social environment. Leaders shape ethical conduct in the environments t in which they live and work by means of experience, education, and training. Leaders in different stages have different motives and demand different actions from their subordinates. For example, leaders at an earlier stage of moral reasoning demand obedience and have self-interested motives whereas leaders in the middle stage emphasize laws and rules and interact with their subordinates in an instrumental way. More advanced leaders see the big picture and are therefore less instrumental.

In this study, we draw on the theory of John C. Gibbs (Gibbs, Basinger and Fuller, 1992) because it combines the theory of Kohlberg with that of Hoffman (2000). Hoffman's theory of moral development is based on empathy and according to Hoffman (2000), empathy is a disposition that can lead to mature pro-social behaviour through (1) biological disposition (2) cognitive development and (3) socialization. People develop in a moral way only when they are able to see the perspectives of others as pleasing or acceptable (Gibbs, 2003). This 'moral motivation' cannot develop solely out of affective, empathy sources (Hoffman) nor solely out of cognitive, constructive sources (Kohlberg), but is rather a combination of both sources. Gibbs *et al.* (1992) defined this combination as 'co-primacy', which means that moral reasoning has both affective and cognitive elements and developed a four stage theory.

Stages 1 and 2 in Gibb's theory reflect the immature level of socio-moral reasoning. The first stage, in which moral reasoning is directed by an authority with physical power, emphasizes rules, laws, and status and is called 'unilateral and material'. Leaders at this moral level of development are unable to consider perspectives other than their own and tend to think in extremes about issues: something is good *or* bad. The second stage of moral immaturity is called 'instrumental and interaction'. Leaders in this stage reason 'an eye for an eye' or 'what goes around comes around'. Although able to consider other perspectives, they always have their own motives in the back of their minds.

Stages 3 and 4 are the result of continuous internalization through the experience of different social roles and are the mature stages. Leaders grow older, experience more social situations, and consequently learn to consider the perspectives of other persons. In the third stage, called 'pro-social and mutual', interpersonal relationships become more intrinsically valued. Leaders comprehend the psychological meaning of relationships and use empathy as a motive. In the fourth and final stage, called 'standard and systematically', the principles of the third stage are expanded to a complex social system. Leaders see the bigger picture, reason at a societal level, and have a long term orientation. Procedural justice, basic rights for everyone, and taking responsibilities are central principles in this stage.

It is clear that leaders, whose moral reasoning is fully developed, will have different effects on their subordinates than leaders whose moral development is less mature. Leaders at a higher moral stage will be more able, in comparison to leaders at an inferior stage, to handle complex problems in different ways. We also argue that these leaders will act more for the greater good than out of self-interest. When leaders promote the greater good, they are expected to encourage their subordinates to behave beyond their self-interests. Although charismatic leaders stimulate these behaviours, the main difference between charismatic and moral leadership is that charismatic leaders are focused on work outcomes, whereas moral leaders ensure that both the ends they seek and the means they employ are morally legitimized.

Hypotheses

It is likely that, when subordinates are in the presence of a moral standard, they learn those standards and display more correct behaviour. As with charismatic leadership, moral leaders may affect followers through the processes of personal identification and internalization of values. This is in line with the findings of Liden, Wayne, Zhao and Henderson (2008), who studied servant leadership and found that behaving ethically contributed more to followers behaving in a selfless manner, such as they do when exhibiting organizational citizenship behaviours, than did charismatic leadership on its own. This finding is also supported by Ehrhart (2004) who found that procedural justice climate partially mediated the relationship between servant leadership and organizational citizenship behaviour. Therefore, it was hypothesized that:

Hypothesis 1: Moral leadership is positively related to subordinates' organizational citizenship behaviour.

The relationship between charismatic leadership and various work outcomes has been investigated. Job satisfaction, for one, has been extensively studied in relation to leadership behaviours. As stated above, Judge and Piccolo (2004) conducted a meta-analysis and reported that charismatic leadership behaviours were related to job satisfaction. The explanation for this relationship is that charismatic leaders stimulated subordinates' identification with their work, by which the work acquired more intrinsic value (Shamir, House and Arthur, 1993). Therefore, the second hypothesis was formulated as follows:

Hypothesis 2: Charismatic leadership is positively related to subordinates' job satisfaction.

A second work attitude, in addition to job satisfaction, that leaders have influenced is self-efficacy. For example, Shamir, Zakar, Breinin and Popper (1998) found that charismatic behaviours were significantly, though weakly, related to self-efficacy. Self-efficacy was defined as a person's beliefs about their abilities to perform specific tasks according to preset standards (Bandura, 1977). These beliefs determined how a person behaved, felt and how they motiv ated themselves. In accordance with Bandura's social cognitive theory, we proposed that charismatic leaders can influence subordinates' self-efficacy beliefs by presenting themselves as ideal models and by verbally expressing the qualities a follower possesses and creating contexts in which subordinates' strengths can be displayed. It was therefore hypothesized that:

Hypothesis 3: Charismatic leadership is positively related to subordinates' self-efficacy.

A fourth work attitude that is related to charisma is how well subordinates identify with their units. For example, Shamir *et al.* (1998) found that employees identified more with their units when leaders emphasized collective identity and collective goals and when they considered the individual needs of followers. Conger, Kanungo, and Menon (2000) showed that charismatic leaders can increased social identification by relating a follower's self-concept to shared values and group roles. Identification with the unit is present when subordinates have a 'we' sentiment concerning their own unit. When charismatic leaders highlighted the importance of attaining collective goals and had a clear vision for the future, subordinates felt closer to their units. It was hypothesized that:

Hypothesis 4: Charismatic leadership is positively related to subordinates' identification with their unit.

Finally, Judge and Piccolo's (2004) meta-analysis has shown that charismatic leadership influenced follower personal motivation. Personal motivation is defined as: a mental attitude held by an individual soldier in a task-oriented group in relation to achieving the operational objectives for which the group exists and is comprised of vigor (positive enthusiasm), cynicism (negative enthusiasm), dedication (positive perseverance) and exhaustion (negative perseverance). Personal motivation portrays the degree to which members of a unit, even when faced with setbacks or obstacles, still have the passion and ability to maintain high levels of performance. Leadership behaviours can have striking effects on various elements of a person's motivation. In a case-study of staff at an English Primary School, Evans (1997) found that poor leadership behaviours such as non-participative decision making, led to teachers feeling unappreciated and unvalued, and subsequently to lower motivation. In addition, Wilson-Evered, Härtel and Neale (2001) conducted a longitudinal study among 45 groups of specialists at a teaching hospital and found that charismatic leadership behaviours, such as individualized consideration and charismatic motivation, promoted group morale. More recently, Britt, Dickinson, Moore, Castro and Adler (2007) found that, among 1,685 US soldiers on a peacekeeping mission in Kosovo, morale was best predicted by leadership. Therefore, it was proposed that:

Hypothesis 5: Charismatic leadership is positively related to subordinates' personal motivation.

Method

Participants

We conducted our study in a European Union army, among a population of 30 commanders who completed questionnaires about morality and leadership training, and among 349 soldiers who completed questionnaires about charismatic leadership, self-efficacy, identification with unit, personal motivation, job satisfaction and organizational citizenship behaviours. The age of the commanders was (M = 31.4 years, SD = 6.21). Answers for each commander were matched to those of their soldiers. Thus soldiers in a particular battalion rated their commander on his/her charisma. Five commanders did not identify themselves because they feared loss of anonymity and their data was necessarily unusable, yielding a final sample size of N = 25 for the study. The response rate of the commanders was 100 per cent and included two females. The age of the soldiers was (M = 23.5 years, SD = 6.57), however there were missing values for age and/or gender for 43 soldiers. The response rate of the soldiers was 96,5 per cent, and included twelve females.

Measures

Moral leadership was measured using a questionnaire developed by Gibbs, Basinger and Fuller (1995), which is entitled the Sociomoral Reflection Measure – Short Form (SRM-SF). It had four main themes: 'promises and truth', 'affiliation', 'life', 'property and law'. The SRM-SF was a short version of the original version, the Sociomoral Reflection Measure (SRM). However, the original version was time consuming and required a lot of concentration from respondents, so a short version (SRM-SF) of eleven items was constructed in which subjects rated their moral deeds instead of responding to moral dilemmas (Gibbs *et al.*, 1992). Because we conducted this study under time constraints among a population who were preparing for deployment, we needed to assess moral reasoning as quickly and with as little cognitive effort as possible. Only the commanders completed this scale. In a pilot study, the additional scales of the SRM-SF had reasonably high reliability and validity. Because the SRM-SF dimensions measured a 'moral reflection' dimension we decided to add one of these new scales, namely 'respect' and to remove the scale 'affiliate'. We did so because we believed that the former scale highlighted important aspects of moral reasoning for leaders in the military and that the latter scale did not do so. This brought the total to 10 items for moral leadership (see Appendix A). These items had Likert-type response scales and higher scores indicated higher levels of moral reasoning. Answers ranged from 1 (*very unimportant*) to 5 (*very important*). The reliability of the scale was α = .70.

Charismatic leadership was measured with Den Hartog, Van Muijen and Koopman's (1997) charismatic leadership scale. They conducted a factor analysis on the Dutch version of the Multifactor Leadership Questionnaire created by Bass (1985), and developed a charismatic leadership scale consisting of 18 items. We deleted 5 items from their scale because the participants in our study were under time constraints (see Appendix B). Higher scores indicated that leaders were being perceived as more charismatic. Answers ranged from 1 (*strongly disagree*) to 5 (*strongly agree*), and the reliability of the scale was α = .90.

Self-efficacy was measured with four items that asked about the respondents' confidence and capacities to complete tasks or perform the job. The items were: 1. 'I can perform my task in a crisis situation', 2. 'I have confidence in my own military skills', 3. 'I contribute to the success of my unit', 4. 'I have the capacities to perform my tasks adequately'. Higher scores indicated a stronger belief in one's ability. Answers ranged from 1 (*strongly disagree*) to 5 (*strongly agree*) and the reliability of the scale was α = .79.

Identification with unit was assessed with four items concerning the 'we'-sentiment a person had with his/her unit. The items were: 1. 'When someone is positive about my unit, it feels like a compliment', 2. 'When I talk about my unit, I talk about 'we' and not about 'them', 3. 'The success of my unit, is my success', 4. 'When someone criticizes my unit, it feels like an insult'. Higher scores indicate a higher level of identification with the unit in which one works. Answers range from 1 (*strongly disagree*) to 5 (*strongly agree*). Reliability of the scale was α = .76.

Personal motivation was investigated with a single item: 'My personal morale is high'. Answers ranged from 1 (*strongly disagree*) to 6 (*strongly agree*).

Job satisfaction was assessed with five items about aspects of the job. The items were: (1) 'I have challenging and stimulating work', (2) 'In my work, I can show my strengths', (3) 'In my work, I can take enough initiative', (4) 'In my work, I have sufficient responsibilities', (5) 'I get enough feedback about my performance'. The higher the score, the more a person is satisfied with their job. Answers ranged from 1 (*strongly disagree*) to 5 (*strongly agree*). Reliability of the scale was $\alpha = .79$.

Organizational citizenship behaviour was measured with four items that reflected the individual commitment of a person. The items were: 1. 'When I see that someone is having problems with their work, I help him', 2. 'Even when I am not told, I perform extra work, because it can alleviate problems for others', 3. 'I help without being asked, to prevent mistakes from others', 4. 'Even in the worst circumstances, I will do everything to complete my tasks'. Higher scores indicate more extra-role behaviours and thus more organizational citizenship behaviour. Answers ranged from 1 (*strongly disagree*) to 5 (*strongly agree*). Reliability of the scale was $\alpha = .80$.

Leadership training was measured with five items concerning whether or not training was received, if it was experienced as meaningful, and whether one could transfer the training to one's job. An example was 'I have had sufficient guidance in my development as a leader'. Higher scores indicated that leaders had received training in leadership skills and that they were using this knowledge with their followers. Lower scores indicated a need for training in leadership. Answers ranged from 1 (*strongly disagree*) to 5 (*strongly agree*) and only the leaders completed this scale. A pilot test of the scale revealed a reliability of $\alpha = .82$, so we included all five items in our final study. In our final study, the reliability was $\alpha = .87$.

To determine whether item responses were normally distributed we calculated the skewness and kurtosis of the items. With the exception of two items in the SMR-SF, all items were normally distributed with a skewness of < 3.00 and kurtosis of < 5.00. The two items were nevertheless included in this study because without them the reliability of the scale would have been too low.

Procedure

Surveys for all persons in battalions being readied for deployment in the Dutch military are mandatory. A questionnaire is normally conducted three times: before, during and after deployment so that the Behavioural Sciences Division in the military can observe tendencies or developments in a battalion or platoon. Because of time constraints, our data were collected only once, before deployment. The questionnaires developed for this research were included at the end of the standard Morale Questionnaire and were voluntary.

Data Analysis

Because all independent variables of the study, i.e. charismatic and moral leadership were focused on the unit level, the scores of the soldiers were aggregated within a unit and matched to their commanders. Although the number of units was quite small ($N = 25$), the aggregated scores were very reliable because they were based on the ratings of many unit members. Therefore, the results were nevertheless meaningful. Because of the small number of cases, multivariate analysis was not feasible and only correlation analyses were performed.

Results

Scale means, standard deviations and correlations for all variables are listed in Table 1. The results showed that commanders' perceptions of leadership training was correlated with soldiers' perceptions of how charismatic their commanders were, but was not correlated with commanders' self-perceptions of moral leadership. These results suggested that the training stimulated charismatic, but not moral leadership. Leadership training was also related to soldiers' self-efficacy and personal motivation, thus the leadership training had several positive effects on soldiers' attitudes. The results could not have been inflated by common source bias because training effectiveness was rated by the commanders, whereas perceptions of charismatic leadership, self-efficacy, battalion unit identification, and personal motivation were rated by soldiers.

Correlations in Table 1 showed that several proposed relationships were supported. Hypothesis 1, stating that moral leadership is related to subordinates' organizational citizenship behaviour (OCB), was confirmed. This relationship remained significant even after controlling for charismatic leadership (see Table 2). Here again, there was no common source bias because commanders completed the scale about moral leadership whereas soldiers completed the scale about citizenship behaviours. Of interest is that the correlation between soldier self-perceptions of their OCB and their perceptions of their leader's charisma was not significant.

Table 1: Scales Means, Standard Deviations, and Correlations at the Unit Level (N = 25)

Variable	*M*	*SD*	*1*	*2*	*3*	*4*	*5*	*6*	*7*
1. Leadership training	3.68	.69							
2. Moral leadership	4.69	.28	.01						
3. Charismatic leadership	49.34	3.69	.46*	–.17					
4. Self-efficacy	4.24	.23	.40*	.01	.43†				
5. Identification with unit	3.97	.35	.11	–.15	.18	–.16			
6. Personal motivation	4.35	.47	.47*	.22	.50††	.16	.50**		
7. Job satisfaction	3.95	.27	.37	–.23	.32	.47*	.50**	.34	
8. Organizational citizenship behaviour	4.20	.35	–.02	.46††	.24	.04	.28	.48*	.05

* $p < .05$; ** $p < .01$ (two-tailed). † $p < .05$; †† $p < .01$ (one-tailed).

Table 2: Results of Regression Analyses at the Unit Level (N = 25)

Variable	*Self-efficacy*	*Identity with Unit*	*Personal Morale*	*Job Satisfaction*	*Organizational Citizenship Behaviour*
Moral leadership	.09	.16	.31	.29	.51**
Charismatic leadership	.45*	–.12	.55**	–.19	.33
R^2	.19	.05	.34*	.13	.31*

* $p < .05$; ** $p < .01$ (two-tailed).

Hypotheses 3 and 5, stating that charismatic leadership is related to subordinates' self-efficacy and personal motivation were confirmed. These relationships remained significant even after controlling for moral leadership (see Table 2). Hypotheses 2 and 4, stating that charismatic leadership is related to subordinates' job satisfaction and identification with unit, were not confirmed. The correlation between charismatic leadership and job satisfaction approached significance ($r = .32$, $p < .06$), which is similar to what has been reported elsewhere in the literature.

It should be noted that charismatic leadership, as well as self-efficacy, motivation, identification, and job satisfaction were all rated by the soldiers, therefore in this instance the relationships may have been inflated by common source bias. However, individual answer tendencies should not have affected the results materially because the individual scores were averaged within the units and these means were used to calculate the correlations. Nevertheless, common perceptions within the unit may have been of some influence.

Discussion

The most important finding in this study is that moral leadership is related to subordinates' organizational citizenship behaviour. The relationship between moral leadership and subordinates' organizational citizenship behaviour is especially important because moral leadership does not correlate with charismatic leadership. Furthermore, it is moral, and not charismatic leadership, in this study, that correlates with OCB. When studying charismatic leadership, researchers should remember that moral leadership is a significant and separate construct, with its own effects.

Overall, this study confirms the findings of numerous studies that have been conducted on charismatic leadership. When followers perceive their leader as charismatic, they have more self-efficacy, higher levels of personal motivation, and tend to be more satisfied with their jobs. Therefore, charismatic leadership is a main characteristic of successful leaders.

Theoretical Implications

The results support Conger's (1989) theory of charismatic leadership that followers immitate the behaviour of charismatic leaders and internalize their values. Because charismatic leaders are self-confident and strongly motivated, their followers have high self-efficacy and personal motivation. The present study suggests that the same influence processes apply to moral leadership. Because moral leaders have high moral standards their followers show more organizational citizenship behaviour.. Thus, the influence processes of charismatic leadership also apply to moral leadership.

This finding is the first support for validity of the second dimension of the leading-with-wisdom model. It shows that, in addition to charisma, leader morality is important to be really successful. In the short run, it may look as if charisma is sufficient because charismatic leaders make such a good impression. However, from many case studies it is clear that immoral charismatic leaders collect immoral followers around them and that ultimately the things go wrong. Witness the book-keeping scandals or sales of harmful consumer products. The present study shows that subordinates of a moral leader tend to deliberately perform extra tasks that are good for the organization, as expressed in a high level of organizational citizenship behaviour. By collecting good people around themselves and by stimulating the goodness in subordinates moral leaders may outperform less moral leaders in the long run. Therefore, future studies of leader effectiveness should include long-term performance criteria.

Practical Implications

A noteworthy finding is that leadership training is related to follower perceptions of charismatic leadership. Training increases the chance of actually expressing these charismatic skills. In addition, leadership training is related to subordinates' self-efficacy, identification with the unit, and personal morale. These results show that the leadership training is effective. However, as noted above, leadership training is not related to moral leadership nor to subordinates' organizational citizenship behaviour. This indicates that the leadership training can be improved by including moral elements that, in turn, stimulate OCB in followers.

In addition, organizations should select future leaders who are not only charismatic, but have high standards of integrity and ethics as well. For this purpose, integrity questionnaires and assessment exercises measuring moral behaviour should be used. This is better not only for the moral behaviour of the leaders themselves, but also for the behaviour of their subordinates, because leaders set the standards to be followed. This may improve organizational performance and long term survival.

Limitations and Suggestions for Future Research

There are several limitations of this study. First, the sample consists of participants who worked in the army, an organization that probably differs materially from the typical for-profit business organization. However, the meta-analysis by Judge and Piccolo (2004) showed that the results on charismatic leadership are robust across study setting (business, college, military and public sector). Nevertheless, results will be more generalizeable, when research is conducted in more diverse organizations, with a more balanced population and in different countries.

A second concern is the number of leaders who participated. Because of the concern about anonymity, not all leaders who did actually complete the questionnaires can be identified and therefore matched to their corresponding units. As a result, the sample consists of only 25 leaders. However, most assessments were based on many ratings, which made them very reliable and despite the low number of participating leaders we found significant results.

Third, the model presented in Figure 1 should include the strategy dimension. Leaders may be charismatic and have high moral standards, but will fail if they do not have a good strategy. The strategy dimension is more important for higher levels of management who have a bigger say in the strategy of the whole organization. At lower levels of management, this dimension can be described as planning. A study of the complete model is now being conducted.

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Appendix

Appendix A. Items of the Sociomoral Reflection Measure

How important is it:

1. 'that judges punish people who do not obey the law'
2. 'that people obey the law'
3. 'to keep promises to people you know'
4. 'to be honest in general'
5. 'for people not to steal'
6. 'that people keep promises in general'
7. 'to treat people you know with respect'
8. 'that other people treat you with respect'
9. 'to save a life of a friend (without losing you own)'
10. 'to save the life of a stranger (without losing your own)'.

Appendix B. Items of the Inspirational Leadership Scale

My commander …

1. '… speaks optimistically about the future'
2. '… treats me as an individual, instead of as a member of the group'
3. '… expresses a clear vision of the future'
4. '… listens to things that are important to me'
5. '… gives me advice when necessary'
6. '… makes me aware of communal values and norms'
7. '… stimulates me to support my opinion with good arguments'
8. '… introduces me to new projects and challenges'
9. '…shows me how to deal with problems from different angles'
10. '… creates a widespread feeling of working for the mission'
11. '… makes me proud to be working for him/her'
12. '… shows his/her competence in words and deeds'
13. '…has a strong dynamic personality and a powerful radiance'

Soulful Leadership

Kathleen Y. Fleming
E-mail: kfleming001@comcast.net

ABSTRACT

In times of great chaos and turbulence, such as today's business environment, many people turn to spiritual traditions to help them find meaning in life and work. Since spirituality has been correlated to increased meaning and linked to improved workplace productivity, this grounded theory study explored the interrelationship between leadership and spirituality to define a conceptual leadership theory useful for today's organizational leader. Seventeen leadership characteristics, as defined by the leadership approaches of seven spiritual leaders (14th Dalai Lama, Buddha, Confucius, Gandhi, Jesus, Moses, and Muhammad), were identified based on expert interview. From these characteristics, four leadership themes emerged: worldview, authenticity, mastery, and service. Fundamental was a leadership foundation built on a worldview that defined the underlying belief by which a leader views and brings forth into the world based on (a) belief in transcendent, (b) spiritual practice, (c) change as the acceptance of impermanence, and (d) interconnectedness. Authenticity, genuineness based on a principle-oriented approach, and mastery, the pursuit of mastery of self and others, emerged as two inner-directed and follower-focused themes. Authenticity was characterized by: communication, connection, consistency, conviction, courage, equality, exemplar, values, and vision. Mastery was characterized by the leader's pursuit of development of self and others. The final theme, service, emanated from a follower-focused approach and preference towards humility and service of others. From these findings, a conceptual leadership theory was developed as a way (a) to integrate the leader's spiritual and secular selves in the workplace, (b) to transcend the chaotic and transactional workplace environment, and (c) to inspire something inside of followers to support their search for meaning. Termed soulful leadership,

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this new theory is offered as an approach that creates a relationship between leader and follower that provides faith, hope, empowerment, and ultimately meaning in life and work.

Introduction

One's search for meaning is the primary motivational force in life [1]. Whereas the nihilist, one who believes that life is meaningless, would challenge this notion, many of the scholarly philosophical works on the topic of the meaning of life since 1980 have indicated otherwise [2]. Within these works, two overarching conceptions have surfaced; supernaturalism which insists that a person's meaningful existence is predicated on having a relationship with some purely spiritual realm and naturalism, which views meaning in life as coming from ways of being in the world as can be known through science. Regardless of a person's orientation to its source, finding meaning in life provides a personal response to the reason for one's existence and a why for one's life.

Meaninglessness is increasingly becoming a modern American societal phenomenon [3,4]. Viktor Frankl, psychiatrist, Nazi concentration camp survivor, and developer of logotherapy (psychotherapy theory centered on a person's search for meaning in life), coined this phenomenon as the *existential vacuum*: the inner emptiness experienced when one's life is devoid of meaning [1]. Lack of meaning in one's life has been associated with apathy, boredom, absence of action [5], and spiritual desolation [6,7]. Because work is a central part of life for many, meaninglessness can manifest as organizational dysfunction, ineffectiveness, and stress impacting organizational performance and profitability [8].

American philosopher Ken Wilber [7] directly pointed to the modernity of the Western world, fraught with its fragmentation, existential dread, and vulgar materialism as a root cause of this meaninglessness. As modernism and its attributes of prediction and control have given way to the post-modern era, society is experiencing a time filled with enormous and accelerating change, ambiguity, and chaos. And as the world grows increasingly turbulent and chaotic, more people question the meaning of their lives, questions historically answered through the spiritual traditions [9]. The spiritual journey, the human pursuit to become holistic and integrated through inner transformation [10], epitomizes the super-naturalists' quest toward finding meaning and positive well-being in their lives.

The purpose of this study was to identify common leadership characteristics (skills, motives, traits, and actions) of spiritual leaders that have contributed to supporting followers on their spiritual journeys to find increased meaning (making sense of one's existence) in their lives and work. This study was premised on the belief that many people throughout history have turned to spiritual leaders for support in deepening their spirituality to find meaning in their lives [11,12]; that spirituality, as a measure of positive well-being, is correlated to contributing to meaning in one's life [5,13]; and that spirituality is linked to improved workplace productivity [6,8]. It was surmised that an understanding of the common leadership characteristics of these spiritual leaders could be used to form a conceptual leadership theory that may be useful in helping organizational leaders to create a more effective and productive workplace.

Research Method

A qualitative grounded theory research design was used as the ultimate purpose of this research was to develop a theory of a phenomenon [14] of leadership – specifically, the interrelationship between leadership and spirituality. A single research question provided the basis for this study: What common leadership characteristics, demonstrated by spiritual leaders, contributed to increased meaning and spirituality in their followers' lives that potentially could be applied in business to improve workplace productivity?

The spiritual leaders were selected based on two sources: *The 100: A Ranking of the Most Influential Persons in History* [15] and *Time100* poll of the 100 most influential people of the 20th century (*Leaders and Revolutionaries* category) [16]. The findings of this study were based on seven spiritual leaders (study subjects) including the 14th Dalai Lama, Buddha, Confucius, Gandhi, Jesus, Moses, and Muhammad representing six of the top world religions including Buddhism, Christianity, Confucianism, Hinduism, Judaism, and Islam.

Expert interview, employing an in-depth, open-ended interviewing technique, was used as the data collection approach. Selection of experts was based on criteria of educational and professional experience relative to a specific leader. Because of the potential for bias and inaccuracies, triangulation, using 3 experts per spiritual leader, provided corroborating evidence of leadership characteristics. A pre-interview schedule, including study purpose and assumptions, specific interview questions, and study term definitions, was used to enhance consistent understanding and provide experts with an advanced opportunity to consider the interview questions. A pilot study including 3 experts meeting the selection criteria was conducted and revisions were made. A total of 23 interviews (among 22 experts) were then conducted. To further enhance study validity, interview transcripts were provided to each expert to allow for revision. Follow-up questions were also sent to clarify intended meaning, amplify the researcher's understanding, and to obtain feedback on conclusions drawn.

Data analysis included manual open coding followed by line-by-line microanalysis of each interview transcript using Atlas/ti (CAQDAS tool) to identify characteristics, properties, and themes. This was conducted concurrently with data collection to allow for emerging characteristics and themes to be explored in subsequent interviews. Once all interview transcripts for a specific leader had been analyzed, a side-by-side textual analysis (using Atlas/ti) of the transcripts was conducted.

A characteristic *identified by* all 3 experts or *suggested by* 2 experts for a specific leader was considered to be a leadership characteristic. Characteristics were then compared across all leaders. A characteristic that was *identified* for a majority (4 or more) of the leaders was considered a *common leadership characteristic.* A characteristic that represented the majority of leaders when including both *identified* and *suggested* characteristics was defined as a *best practice*.

Finally, manual selective coding, as a means to identify interrelationships, was used to develop the conceptual theory. A critique of this theory by business-oriented experts as well as a comparison to other published spirituality-based leadership models was conducted to access the pragmatic validity of this emergent theory as usable knowledge.

Research Findings

Study findings consisted of leadership characteristics and their proprieties, recognizable themes, interrelationships among themes, and a characterization of the leader-follower relationships that resulted from the study subjects' leadership approach.

Four distinct themes emerged as recognizable dimensions:

1. Worldview – underlying beliefs by which a leader views and brings forth into the world.
2. Authenticity – genuineness based on a principle-oriented approach.

3. Mastery – pursuit of mastery of self and others.
4. Service – action based on an other-focused approach.

Among these four dimensions, 17 leadership characteristics emerged as either common or best practice across all study subjects as identified in Tables 1 and 2, respectively.

Table 1: Common Leadership Characteristics of Study Subjects

Dimension	*Characteristic*	*Identified by*	*Suggested by*	*% of Total*
Worldview	Belief in transcendent	6	1	100
	Spiritual practice	4	2	86
	Interconnectedness	5	1	86
Authenticity	Communication	5	2	100
	Conviction	4	1	71
	Courage	4	1	71
	Exemplar	5	2	100
	Values	4	2	86
	Vision	6	1	100
Mastery	Self-mastery	4	1	71
Service	Servant	5	2	100

Table 2: Best Practice Leadership Characteristics of Study Subjects

Dimension	*Characteristic*	*Identified by*	*Suggested by*	*% of Total*
Worldview	Change	2	4	86
Authenticity	Connection	3	3	86
	Consistency	2	3	71
	Equality	3	1	57
Mastery	Teacher	3	2	71
Service	Humility	3	1	57

Worldview

Four characteristics were identified for the worldview dimension. These characteristics aligned into (a) underlying influences affecting the study subjects' leadership approach (conditions) and (b) uncontrollable conditions fundamental to the environment (context). Two conditions were identified:

1. *Belief in Transcendent* – acceptance of and trust in, with total certainty, an otherworldly reality.
2. *Spiritual Practice* – repetitive actions conducted to obtain spiritual enlightenment, inner development, or demonstrate reverence.

The worldview context was based on:

1. *Change* – an acceptance of and openness to the impermanent nature of the world.
2. *Interconnectedness* – the interrelated and unified nature of life and/or the universe.

Findings suggested that belief in transcendent (defined as belief in an ultimate reality, belief in a source of order, or a faith relationship with God) and the use of spiritual practice (predominantly meditation and prayer) as a means of connecting with that transcendent reality formed the esoteric conditions from which these leaders brought forth into the world. Thus, the underlying influence that guided the leaders' perspective and called them into action was an inner-accessed but transcendent-focused orientation. Fundamental also to the leaders' perspectives was an acknowledgment and acceptance of two invisible properties of the physical world, namely the inevitability of change and the interconnectedness of energy. Thus, although the leaders held a transcendent worldview, it was grounded in realities of the physical world. For them, the spiritual was interrelated and inseparable from the secular.

Authenticity

The authenticity dimension was populated by motives, traits, skills, and actions the leaders' embraced which contributed to them being depicted as genuine. Nine characteristics were identified for this dimension including:

1. *Communication* – leader's ability to effectively exchange information, objectives, and vision with followers.
2. *Connection* – bond between leader and followers based on the leader's ability to affiliate at the followers' level.
3. *Consistency* – leader's ability to retain constancy in words, deeds, and actions with minimal variation.
4. *Conviction* – leader's firmly held belief in the vision.
5. *Courage* – leader's ability to stay true to the vision and course of action regardless of sacrifice, difficulty, or uncertainty.

6. *Equality* – equal opportunity and treatment among followers in relation to the vision.
7. *Exemplar* – leader's ability to be an ideal example of those principles fundamental to his worldview.
8. *Values* – core qualities demonstrated by the leader.
9. *Vision* – leader's future ideal for self and followers.

Five of these characteristics, described as motives and traits, represented an outward manifestation of the leaders' inner selves (inner-directed): consistency, conviction, courage, values, and vision. Four characteristics, described as skills and actions, represented means focused on effectively interacting with followers (other-focused): communication, connection, equality, and exemplar.

The depiction of the leaders as genuine was articulated as a network of various properties that made up the nine characteristics. These five relational statements characterized this network:

1. Being an exemplar was an effective form of communication (symbolic).
2. Demonstrating values was one element of being an exemplar.
3. Behaving with consistency was necessary to be an effective exemplar.
4. Having a connection with followers was a consequence of effective communication (dialoguing and listening), consistency, courage, equality, values (forgiveness, humanness, integrity, and sincerity), and vision (ideal relevant to followers).
5. Committing with absolute certainty to vision provided a basis for conviction (absolute sense of duty) and courage (steadfastness regardless of personal sacrifice).

Mastery

Mastery, both of self and followers was also a predominant theme. Two characteristics were identified for the mastery dimension:

1. *Self-mastery* – leader's inner development and pursuit of self-discipline.
2. *Teacher* – leader's actions for follower learning and development.

This dimension included both inner-directed (self-mastery) and other-focused (teacher) characteristics. Self-mastery was characterized as the self-transformational pursuit of the spiritual leader. Spiritual practice was a property of self-mastery used as a method for self-improvement and self-realization. The teacher characteristic was articulated as the cultivation of self-mastery in followers providing spiritual, principle-oriented, and practical teachings tailored to the level of the followers. This cultivation focused on supporting followers to obtain self-realization and self-discipline.

Service

The last dimension, service, was described by two characteristics including:

1. *Humility* – the leader's humbleness and unassuming attitude and behaviour based in respectfulness and deference towards other people.
2. *Servant* – the leader's preference to serve others.

The service dimension was characterized by an other-focused strategy. It included humility, which was described as acknowledging one's humanness as a servant of the people as well as a selfless desire to serve others.

Summary of Findings

A summary of common and best practice leadership characteristics as a percentage of study subjects demonstrating the characteristic is presented in Table 3. These results clearly indicate those characteristics most often identified as necessary for effective leadership contributing to increased meaning and spirituality.

Table 3: Summary of Common and Best Practice Leadership Characteristics

Dimension	*% of Total Study Subjects*			
	100%	*86%*	*71%*	*57%*
Worldview	Belief in transcendent	Spiritual practice		
		Change		
		Interconnectedness		
Authenticity	Communication	*Connection*	*Consistency*	*Equality*
	Exemplar	Values	Conviction	
	Vision		Courage	
Mastery			Self-mastery	
			Teacher	
Service	Servant			*Humility*

Note: Non-italicized/italicized characteristics are common and best practice, respectively.

Interdimensional Relations

Grounded in the transcendent-focused worldview, relationships among the other dimensions were evident. These relationships are depicted in Figure 1.

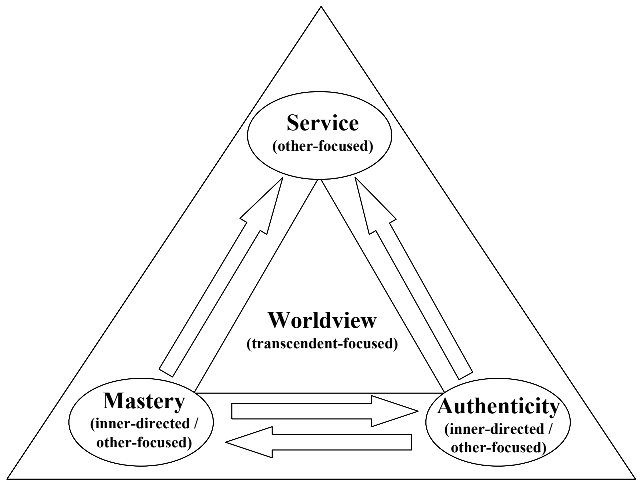

Fig. 1: Four Dimensions and Their Interrelations

A symbiotic relationship between the mastery and authenticity dimensions was identified. The leaders' authenticity was attributed in part to their mastery. The pursuit of self-understanding (self-mastery) and their ability to share with followers (teacher) that which they had already achieved or experienced through their self-mastery contributed to the perception of the leaders' genuineness. Effective communication skills, specifically interactive skills and the use of symbology, contributed to the leaders' effectiveness as teachers as did consistency and being an exemplar of the espoused beliefs, principles, and values. Connection to followers was attributed in part to the teacher-student relationship and consistency was a by-product of self-mastery.

The leaders' authenticity and mastery dimensions both contributed to the leaders' service-oriented philosophy. Humility was a consequence of a combination of leaders' values and pursuit of self-mastery. Being a teacher was seen as being a servant of the people. The very visions the leaders pursued were based on being of service to others to obtain equality, justice, liberty, or salvation while deeply rooted in belief in transcendent.

Leader–Follower Relationships

Leadership was defined in this study as an influence relationship "when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" [17]. Robert Burns [18], creator of the transformational leadership theory, termed this influence relationship *mutual actualization* and defined it as the transformational impact both the leader and follower have on one another. He coined this term to suggest a link between Abraham Maslow's highest level of the hierarchy of needs theory, namely self-actualization, and the motivation for leadership. Distinct from self-actualization, leadership self-actualization results from the *mutual actualization* with followers motivated by a commitment to a higher purpose than self.

Mutual actualization characterized the composite leader-follower relationship that emerged in this study. The leaders sought to raise followers to a higher potential by reframing their worldview to include the transcendent while providing a practical means of living within the reframed perspective. They strove to transform followers from fearful to fearless, from disentitled to empowered, from bystanders to co-creators, and from victims to victors. A composite of these relationships, characterized from the followers' perspective, included (a) a shared vision that addressed their relevant issues, (b) hope for a better future, (c) faith in their leader to accomplish the vision, (d) a source of identity and affiliation, (e) belief that their worth was recognized, and (f) empowerment to act on their own behalf. Ultimately, it was personal power that followers gained by taking responsibility for themselves and their situation and then choosing to create a different future.

Soulful Leadership

From these findings, a conceptual leadership theory, grounded in the leadership approaches of these spiritual leaders, was developed as a way (a) to integrate the leader's spiritual and secular selves in the workplace, (b) to transcend the chaotic and transactional workplace environment, and (c) to inspire something inside of followers to support their search for meaning. Termed *soulful leadership* [19], it is based on the interrelationship between leadership and spirituality emphasizing support of followers in their search for personal meaning and enhanced spirituality to improve workplace productivity. The use of the term soulful was chosen to acknowledge that it is an approach grounded in a passion for leadership, in one's deep feeling for one's beliefs and principles, and in one's desire to make a difference in the lives of others. This approach is illustrated in Figure 2.

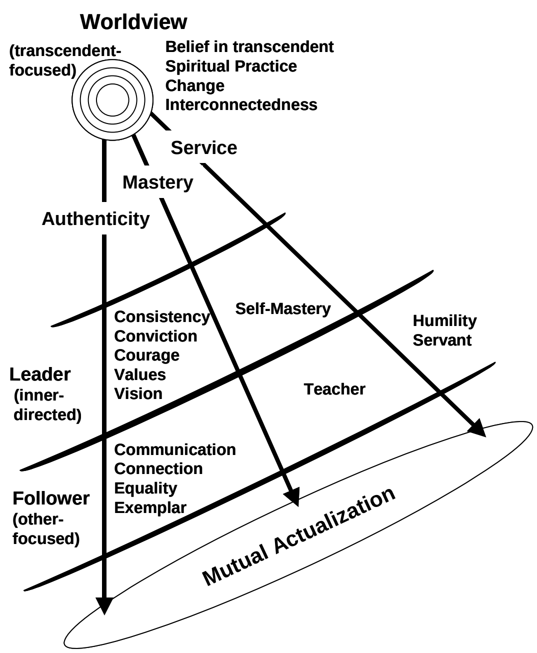

Fig. 2: The Soulful Leader's Approach to Leadership

Soulful leaders approach leadership deeply rooted in a transcendent-focused worldview that is motivated by a belief, whether to an ultimate reality, to God, or to humanity, that transcends self-interest for the collective good of both the organization and the employees while remaining grounded in the context of the physical world. They are characterized by authenticity, mastery, and service, intricately integrated as part of an inner-directed and other-focused leadership approach. Soulful leaders are authentic, illustrated by the genuineness they exhibit both in their principle-motivated pursuits and interaction with followers. They pursue mastery, a continual quest for self-realization, truth, and the development of followers. Ultimately, both the leaders' authenticity and pursuit of mastery supports the leaders' deference towards service to others. Thus, the response to this leadership approach is an environment of mutual actualization, a transforming mutual impact, where leader and followers are committed and motivated to a purpose that stands higher than the self.

Soulful leaders embrace, lead by, and demonstrate a consistency to their values. They persevere regardless of personal sacrifice and public opinion, demonstrating an unwavering commitment to principles and ideals. They connect with followers as a role model, by equal opportunity and treatment, and by being among them yet while still holding them accountable. They seek to be genuine through introspection and an honest assessment of their judgments and motivations, thus increasing the likelihood of ethical decision making and moral consistency (means and ends remaining pure). They remain on a path of personal growth through spiritual practice, self-control, and continuous learning. Soulful leaders encourage followers to challenge and question rather than just to accept based on authority and position. They embrace the importance of teaching while also viewing followers as great teachers. They understand that leading is giving and pursue it with simplicity in service to others. They do however, as a part of their genuineness, recognize and publicly acknowledge their humanness and their mistakes. Soulful leaders endeavor to:

1. Create a vision that embraces and excites employees to follow.
2. Visualize what others cannot see and transform it to a vision that followers can connect with.
3. Provide a practical and believable path to obtain the vision.
4. Believe that followers have the capacity to do what they are being asked to do.
5. Acknowledge the holistic employee and promote personal awareness among followers to access their potential.
6. Create a structure designed for endurance where roles are understood and the significance of each role and the interdependence to the whole acknowledged.
7. Create a safe environment to try out new ideas, be creative, challenge business as usual, and fail in order to learn.
8. Infuse the spirit of learning and self-development.

Soulful leaders view leading as a long-term journey, akin to their spiritual journey, where they continue to strive for the ideal. Therefore, this is not an overt, forceful approach nor is it a quick fix or short-term strategy for organizational malaise. Instead, it is suggested as a lifelong leadership strategy where leaders (a) connect with their higher and genuine selves to better lead people, (b) connect with employees' holistic selves to access their potential, and (c) create an organizational culture that supports this esoteric-exoteric balance. Thus, this theory is intended to promote the building of a supportive, holistic organizational culture that can stay focused on its goals even amidst the chaotic and disenchanting realities of the 21st-century business environment.

Summary

This study investigated the interrelationship of leadership and spirituality as illustrated by the common and best practice leadership characteristics of seven spiritual leaders. Four dimensions and 17 leadership characteristics were identified. The leaders' transcendent-focused worldview provided the foundation for their inner-directed and other-focused leadership approach that they demonstrated through authenticity, mastery, and service. The relationship between the leaders and their followers was mutually actualizing and led followers to personal empowerment.

It is surmised that these findings, as developed into the soulful leadership theory, could potentially be applied within the 21st-century business environment to create a more effective and productive organization. By employing this theory, the organizational leader can develop a personal inner-directed and other-focused leadership approach to supporting employees to find increased meaning and enhanced spirituality. Thus, the soulful leadership theory serves as an introspection tool for self-understanding, insight development, and consciousness-raising as well as a stepping stone for formal theory development. This study also provides empirical research to support the transformation of the spirituality in the workplace trend into a workplace paradigm.

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In Pursuit of the "Real" it in Consulting

The Function and Operation of Systemic Organizational Consulting

Michael Zirkler
E-mail: michael@zirkler.ch

Introduction

This article deals with the "real" topics of organizations. It is assumed thereby that organizations have other than "official" topics and that those topics usually don't arise, so that one cannot or at least not consciously work on them.

Even the "official" topics of the organization are often sophisticated and demanding enough and bind many resources regarding content, time, and social and emotional attention on the part of the management and the employees. In a functional perspective of organization, which usually prevails in management, theming the organization is usually focused on structures and processes that shall realize particular goals and objectives.

"Essential" or "real" topics of an organization, as we understand it here, touch the core of organizational identity and lie on a completely different level to economic or business problems and challenges. Therefore, with traditional methods of management they cannot be handled appropriately. They are invisibilized by the management if possible, largely in the hope that they therefore will not bind any resources. But those topics pop up from the background, so to speak, and it then becomes clearer what influences on the processes and functions of the organization they have. This is the case especially in conflicts, decision problems, implementation problems, errors, etc.

In this situation, consulting often comes into play with the hope that with its help problems can be solved. Consulting is usually mandated to work on "official" topics. The organization knows very little about its "real" topics, it perceives diffuse that there is still more or could be other

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than what is officially named. However, it is not able to substantiate these intuitive and vague perceptions in an appropriate way to make it workable. Accordingly, it seeks solutions in the improved processing of "tangible" or nameable problems. Paradoxically, the organization provides an additional contribution to the invisibilizing process of the "real" topics in a strange way. Precisely because the "official" topics are important for the organization and because consulting should help in solving them more efficiently, one is distracted from working on the "real" ones. Consulting must, as far as it claims to be "systemic", find a way to deal with these paradoxes and dialectics between "official" and "real" in a useful way.

Organization as an Epistemic System

One could understand organizations as means-end machines in the way management theory usually does. This view of organizations, however, is a limitation and will hardly get to the complexity of organizations. Paul Watzlawick would perhaps even speak of a "terrible simplification" (Watzlawick, 1974). Although you can conceive organizations as means-end machines and treat them accordingly, although you will get along very well in the world of business, and although organizations will be comparatively simple to manage under such a perspective, there are organization phenomena, which cannot be described, understood and explained by such a perspective. This thematic area is usually attributed to the culture of an organization, that forms some visible, some hidden patterns and hidden rules (Schein, 2010). In another theoretical tradition one would speak of "emergence" (Mitchell, 2008).

We offer a different perspective, namely to understand organization as a system which is able to generate, process and store knowledge. This knowledge is very different to the knowledge that is attached to persons as well as being different to collective knowledge in the sense of just summing up individual knowledge. Rather, here it is knowledge that lies "in the situation" (in den Verhältnissen) (Baecker, 1999).

We want to look at organizations from this perspective, and we then want to call such organizations *epistemic systems*. Although organization as an epistemic system is completely abstract in the first place, is not visible or otherwise tangible, it nevertheless has an effect on those who participate in it or – as we say in terms of systems theory – are coupled. Persons align themselves to organizations, following the official and hidden rules (even if they break them). They make an active contribution to ensure in this way that everything more or less remains as it is.

People are – which is a central finding of Luhmann's systems theory – in principle (although not without consequences) interchangeable (Luhmann, 1996). They provide the environment for the autopoiesis of the organization, making observation and formulation services available. Organization itself cannot observe and does not speak. But it is important to see clearly that the unit of survival is always *system plus environment*, according to Gregory Bateson (Bateson, 2000). That is, without people, who constantly reproduce functional roles in their organization and produce text, i.e. communication, there is no organization (no self-stabilizing pattern). However, without organization, coordinated action of individuals remains an episodic affair and disappears the moment people go their own ways.

But organization has existence, precisely because of the abstraction of knowledge away from people into a space *between* the persons. This way organization becomes a network, a relational configuration, whose knowledge is being produced, processed and stored in relations. John Shotter calls this form of knowledge, a knowledge of the 3rd kind (Shotter, 1993). If a person ends his membership in an organization, another person will take his place or the function in the "network hub" respectively. Of course this happens under the assumptions of contingency, which means persons operate more or less how they should from the perspective of a given observer like the boss, the HR department, the customer, etc. "Network nodes" can also be reconfigured, i.e. certain functions or functional units can be added to the network and integrated or disappear if they are no longer needed.

It is part of the relational knowledge of the organization that it also determines which function (which network node) can communicate its observations in a way that receives attention. Usually, but not necessarily, these are the functions or persons who are hierarchically above. However, it could also be others like so-called "gray eminences", who usually hold none or only a marginal official function.

Whatever the respective circumstances: who the power has to define, sets the thematic agenda. This includes observations of problems or difficulties, and often connected ideas about how solutions could potentially look like.

Of course, the attempts to define the thematic agenda by the powerful will be questioned and criticized from time to time. In the micropolitical network of the organization there are always people, who try to bring different definitions into the communication (Ortmann, 2002). They also might turn to consulting with the hope of increasing their political weight. The certain situation with its net of interests, power options, opportunities etc. decides at a given time, which view and which communication can prevail.

Topics of the Organization: How Problems Get into the World

Observers (people) who participate in (that are coupled to) organizations formulate topics with which they deal and which they understand as relevant to the organization.[1] These topics belong to the organization of the organization in the strictest sense; that is, everything that is needed to "run the shop". Thereby the assumption is made that something must be done so that a company, a school, a political party, etc. works. The observer determines which topics he creates or invents, which he can bring into form (to formulate), and which he defines to be important. Certainly as a person he/she orients themself at the discourse that is practiced around and imparted by the respective social institutions. This sets the frame of what principally is possible to think and what not. Within this frame, it is clear that other observers might come to other topics and other attributions of meaning of such topics. If you do management, you work on a basis very similar to all other management people and you will find topics relevant that others also find relevant, such as budget, cash flow, customer relations, products, quality, value-added processes, etc.). Finally, one has studied those things at universities, business schools and gained some experience through practical activities and learned from the exchange with other management people. Many topics of the organization are "normal issues" (according to Thomas Kuhns's normal science; Kuhn 1996) or just tasks, which can be processed in standard procedures. Some are labelled as problems, because currently no suitable treatment mode can be determined for working on them, so one does not know how to solve them.

A topic turns out to be a problem when observations are qualified so that the observers expect an acute or at least anticipated dysfunctionality. The

[1] The whole observation theory outlined here is based on the one hand on the work of Humberto Maturana and Francisco Varela (Maturana/Varela 1992), and on the other hand on a 2nd order cybernetics as it was largely presented by Heinz von Foerster (Foerster 2002).

labelling of a topic as a problem usually raises a call to action, in such a way that the problem should be solved. This will naturally need an idea of functionality. Only the *difference* in the idea of functionality the observer has and the concrete observation he makes can create a problem. The functionality idea, the meaning of an observation and the definition of a problem all change. If an observer has no or very rough functionality ideas, he cannot identify any problems (which does not mean, however, that other observers in regard to the same observation still do so). Consequently, in organizations we often have a more or less open dispute about what is regarded to be a problem and what is not.

In organizations, like I said, variance in the perception of problems exists. Different observers arrive at different descriptions of problems. Moreover, the descriptions of problems are often not sufficiently precise and accurate. Facing problems in organizations one is confronted with a fuzzy set or a fuzzy cloud, i.e. a set of blurred problem descriptions. Organization usually solves this in such a way that it uses the work of an organizational decision operator (usually: hierarchy). This operator *contours* or focuses the fuzzy set so that it is believed necessary that the problem is presentable and explainable, e.g., to an external consultant. If it is explainable that would be proof of the functionality of the whole contouring and focusing process. The contour is then given a label that will meet the general discourse, and is finally described or *flagged* as a management problem, structural problem, change issue, etc. It goes without saying, however, that the variance reduced is this way still remains, though now invisibilized or just hidden.

At the beginning of the joint process consulting gets to do with both, and still more: with a reduced description of the problem, while the latent multiverse of various other descriptions is also present (but not openly communicated). Consulting also has its own observations and descriptions, some of which coincide with those of the organization, while others in part differ.

Add to this the social situation: some organizational observers make certain observations and may indicate them as problems, but they cannot prevail. In the "containers" (official and informal meetings) organization usually provides, they cannot or at least not sufficiently get their indications into communication.

Problems relevant to consulting belong to a particular class of problems. In this class, observers suppose that the problems they are confronted with could be treated or even solved by consulting. The general assumption is that the "view from outside" can be helpful, the experience of similar problems in other contexts that can be applied here or maybe even the "neutrality", i.e. not being part of the organizational power play or at least in another way. This class of problems is thus understood in a way that without consulting they would not or at least not be worked on adequately. The installation of a consulting context is then used like a verification operation, i.e. to proof if and how problems could be worked on.

The organization has a decision problem here: Who should be allowed to say which observations are problems, assuming that many observations can be made at all, and problems as well as their descriptions are not focused. Organizations solve the decision problem in different ways, but usually via hierarchy and power: The discourse-powerful contour and define, they therefore make decisions about what, and in which way, is marked/flagged as a "problem".

Another difficulty of the fundamental dependency from observation of organizational topics is that they are subject to the "uncertainty principle". In the moment you set one topic focused, others get pushed into the background and become blurred. Within an empirical research project we have brought this uncertainty principle of the organization together with the metaphor of the "Moebius strip" (Zirkler, 2011). This is a strange loop: wherever you start, you always head forward from your own perspective, and at the same time come from foreground to background, from inside to outside of the strip. In the moment organization has "decided" to focus on the topic it has contoured, it cannot see most of the other topics that are also (potentially) around. The organization is then no longer open to alternative problem descriptions or contourings that could also be meaningful. And this combination of the contouring and decision process usually follows along what I call "readymades" (according to the artist Duchamp). Readymades are topics that are well-known notions in a certain world of discourse – here the business world – such as change management, leadership development, conflict management, strategy, reorganization, etc.

In search of the "Real": Consulting as a Search Process and Boundary Transition

Consulting is to be understood here as "systemic". This understanding includes a fundamental skepticism about the fact that the issues flagged by the organization are also its real. Rather, consulting assumes that the structures and processes of the definition-powerful ensure that certain topics are identified and marked as "to work on". It counts with the variance invisibilized of further problem descriptions, without knowing at first, which dimension it has and how it looks thematically.

The form of consulting, of which we speak here, makes the problem description itself and the processes that lead to it, especially the contouring process and processes of "flagging", the subject of debate and therefore makes the process of how the organization comes to problems to a problem itself. Consulting is based on the assumption that the presented problem descriptions, at best, represent the maximum of what the given context makes presentable. Consulting is greatly interested in the variance and in the processes of their genesis. It assumes that they form the search area, in which the real topics could be found and that those topics are the core of the problem source of an organization (from a 2nd-order perspective).

If consulting brings up the variance of the problem descriptions of the client system and differences to its own assumptions, it risks the relationship with the client system's representatives. If it doesn't bring it up, it becomes an agent of the solution concepts of the discourse-powerful, and – to put it bluntly – a henchman. The peculiarity of the consulting relationship is precisely that it becomes stable due to its time limits and provisional nature. Thus, if a form is needed, which without great consequences can be withdrawn at any time and in principle, then consulting – as we understand it here – is just the right form.

Systemic Consulting is something like "boundary transition"; it wanders between the observations and topics of the system and its own assumptions, that there are "real" topics, but those are not yet named by good reasons. Consulting is also interested in these "good reasons", because they are the source and generator of other potential topics in the future of the organization.

Some consulting colleagues see this difference ambivalently: on the one hand, you have to obey the customer who pays the bill, and on the other hand be on the same "eye level" by not just accepting the offers of clients. It should be noted that this is not about thematic issues, but about relationships.

Some consulting colleagues report that it feels like "losing", when a theming of the "real" topics is impossible and out of range. They feel the work is just a "symptom cure", one could make money from such work, but it has no real effect and is not sustainable. At the beginning of a consulting process a negotiation process takes place, which makes it clear at the end who is equipped with what kind of definition power and whether the relevant observers of organizations are willing to share their power.

Consulting calls into question all the decision operations of the discourse-powerful and by doing so, brings into question all the contoured and flagged topics as well as the discourse-powerful themselves. It does so by calling the topics of the organization important, but not exclusively existent.

It is now time to find a suitable format in which this "calling in question" can be worked on in a useful manner. It is a paradoxical situation: to identify ways to retain its complexity-reducing power, there must be discourse-powerful. And they must be able to contour topics of the organization and direct or manage the process of contouring. If you call them into question, you call – to a good part – the process of reducing complexity into question. At the same time there must be the chance for critical self-reflection, because otherwise the patterns of the discourse-powerful become chronic and they get pushed into a "splendid isolation".

Consulting is an offer of epistemic enrichment of the organization. It enriches the organizational observations with its own, makes the differences clearer, and makes the according processes in a 2nd-order form to an additional issue. However, we will soon see that this is much easier said than done.

The clients themselves engage paradoxically in consulting. But we assume that they in the first instance are unconsciously interested in "testing" the robustness of their problem descriptions and just want their problems solved.

The process of contouring is not only costly and this effort should not be in vain, but the organization cannot see that the contouring process itself becomes the actual problem or leads to the "real" topic. It is blind to some extent to the recognition of its own epistemological process and performance.

The Spiritual Competence of Consulting

Consulting faces at this point the challenge that in light of its theoretical assumptions and with its opportunities in realizing different observations, it knows that the "real" topic is contouring and flagging, i.e. the process of problem description. But it cannot bring this knowledge easily into communication on the 1st-order level in a way that it has a chance of being understood.

Rather, it knows that reflecting on contouring and problem description processes of the organization must be rejected by it for "good" reasons, namely that the organization cares about its existence, because if it was open to alternatives, it would potentially have to deal with all possible alternative descriptions too. That would create a situation of paralysis and lead to a problem trance. That would be an organization without boundaries. And that is the "good" reason for contouring.

Consulting Consulting must find a modality in which it can arrange in such a way that the organization can engage in it. It must be able to "get" the wholeness of the thematic, social and temporal dimension of the organization. We believe that this is a *spiritual competence* of consulting, which could be understood as a competence in terms of a 3rd-order competence. Such complexity cannot be comprehended cognitively (1st-order) or emotionally (2nd-order). This expertise or competence will help the consulting to get to an inner conviction or image, which it is at the core of the organization, of what "real" topics or concern "in the world" it has. Such a "conviction" can no longer be grasped by human language. It is more about feelings or inner certainties, which cannot be justified by reason or ratio.

Consulting has to act as a translator and transforms these spiritual impulses (3rd order) into a form that could connect and is understandable. In practice, consulting makes many methodological attempts to reach this goal, because the consulting can only operate on a trial-and-error basis. It even does not know and cannot know which translation and which formulas can bring the organization to its own boundary and beyond. Consulting has, however, sufficient experience and self-reflection so that the trial-and-error process is not completely arbitrary.

On the spiritual level, the consultant has anticipations about what it is about in an organization and the people coupled to it. These intuitions are unclear, difficult to describe or express, and are different to feelings. They direct search movements and give the consulting some orientation in its work at the boundary. The consultant must rely on himself; he has no objective instruments. He will usually be careful in communicating his spiritual experiences to the client. In the world of business he would usually invisibilize it and only speak about intuition or experience; he in other words will use "harmless" notions or words. Often enough, the consultant will even have some difficulties himself with this aspect of his very own ontology. He will have to learn to wander between worlds: on the one hand his power and competence of perceiving is on a 3rd level; on the other hand, his ability in the sense of translating these perceptions in a suitable way and bringing them into the communication in a useful way.

When systemic consulting succeeds, it finds a relationship with the observers of the organization which permits complexity enrichment in terms of epistemic enrichment. Clients can then confront themselves with less contoured descriptions and "hold" more complexity. They learn to deal with the blurred, without instantly trivializing this uncertainty and instantly make it "manageable" in the usual sense.

If it succeeds, it makes a contribution so that the organization and its coupled persons can deal with the *spirit* of the organization. In everyday life we speak of those moments when something suddenly becomes clear, where you recognize something that is essential and important or when one realizes what it "really" is. I would think that these magic moments go far beyond what Csikszentmihaly (1991) referred to as "flow". It will also suggest that these findings are rarely produced cognitively, but as experiences to be part of a larger context (the universe?). They remain so even for the most part out of focus and blurred.

In this way organizations learn a level of reflection, which makes it clear that they are even an integral part of their environment. They put themselves in a situation in which they no longer only operate from a purely economic and functionalist perspective, and by doing exactly this they will, last but not least, operate much more sustainably even economically.

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The Influence of Emotional Intelligence on Engendering Trust and Organizational Citizenship Behaviours in the Workplace

Victoria L. Sitter and Gail J. Longbotham
E-mail: vlsitter@milligan.edu; gaillon@regent.edu

ABSTRACT

Organizations increasingly rely on discretionary contributions of employees to achieve organizational goals. Katz (1964) proposed that organizational effectiveness, even survival, depends on employees' willingness to engage in organizational citizenship behaviours (OCBs), innovative and spontaneous activity beyond formal role-specified tasks. Researchers (Borman and Motowidlo, 1993; George and Bettenhausen, 1990; MacKenzie, Podsakoff and Fetter, 1991; Organ and Konovsky, 1989; Posdakoff and MacKenzie, 1994, 1997; Smith, Organ and Near, 1983; Walz and Niehoff, 1996) have attempted to understand these employee behaviours by focusing on both the nature of and the influences on these behaviours. Leadership behaviours and role-modeling have been found to significantly influence organizational citizenship behaviour (Deluga, 1994; Organ and Ryan, 1995; Podsakoff, MacKenzie and Bommer, 1996a, 1996b; Podsakoff, MacKenzie, Moorman and Fetter, 1990; Settoon, Bennett and Liden, 1996). Emotional intelligence (EI) is a relatively new leadership theory with potential to help understand and explain organizational outcomes. In response to the call from Podsakoff, MacKenzie, Paine, and Bachrach (2000) for more research to understand exactly which leader behaviours encourage OCBs and the noting of Svyantek and Rahim (2002) that there are few empirical studies investigating the relationship of emotional intelligence to organizational outcomes; this paper investigates the influence of the leader's emotional intelligence on two organizational outcomes. Specifically,

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this paper reports the findings of an empirical investigation of the influence of the leader's emotional intelligence on an employee's willingness to contribute OCBs and whether or not a relationship exists between the leader's emotional intelligence and an employee's trust in the leader.

Introduction

Organizations increasingly rely on the discretionary contributions of employees for meeting organizational goals. Today's turbulent and competitive environments require organizations to increase flexibility, productivity, and responsiveness if they are to achieve longterm success. In 1964, Katz suggested organizational effectiveness depends on the willingness of individual employees to engage in innovative and spontaneous activity that goes beyond formal role-specified tasks. In fact, Katz and Kahn (1966) suggested that any organization in which employee cooperation was limited to role-prescribed behaviours would totally break down. Bateman and Organ (1983) and Smith, Organ, and Near (1983) classified behaviours that extend beyond role-defined job descriptions as organizational citizenship behaviour (OCB). In 1988, Organ expanded the definition to behaviour that is above and beyond the formally defined job descriptions and in the aggregate promotes the effective functioning of the organization.

For many years, researchers (Borman and Motowidlo, 1993; George and Bettenhausen, 1990; MacKenzie, Podsakoff and Fetter, 1991; Organ and Konovsky, 1989; Posdakoff and MacKenzie, 1994, 1997; Smith, Organ and Near, 1983; Walz and Niehoff, 1996) have attempted to understand and explain these spontaneous and innovative employee behaviours. Their research efforts have focused on determining not only the nature of the behaviours, but also the factors that influence these discretionary behaviours. The results demonstrate that organizational citizenship behaviours significantly influence organizational performance by: increasing coworker and managerial productivity, allowing managers to use available resources more productively, increasing manager ability to coordinate activities between and within work groups, and helping the organization adapt more effectively to changing environmental conditions (Podsakoff, MacKenzie, Paine and Bachrach, 2000). Taken together, the evidence seems to support the assumed correlation of OCBs with organizational success.

A significant finding in OCB research is the impact of leader behaviours on employee OCBs. Researchers (Deluga, 1994; Organ and Ryan, 1995;

Podsakoff, MacKenzie and Bommer, 1996a, 1996b; Podsakoff, MacKenzie, Moorman and Fetter, 1990; Settoon, Bennett and Liden, 1996) have found that supportive leadership behaviours, role-modeling, leader fairness, and trust-building behaviours significantly influence employee OCB. Although the results look promising, there is still much to learn in the identification of the behaviours leaders use to create environments that encourage employee citizenship behaviours. Podsakoff, MacKenzie, Paine, and Bachrach (2000) note that more research is needed to understand exactly *which* leader behaviours engender employee OCBs. A promising avenue of research is in the area of relationship-based interactions between leaders and their employees. Moorman (1991) found that employee citizenship behaviours (altruism, courtesy, sportsmanship, and conscientiousness) were significantly correlated (.18, .34, .29, and .32, respectively) with leader behaviours that were supportive, considerate, and fair. Smith, Organ and Near's (1983) research also confirmed a relationship between supportive leader behaviour and some forms of employee citizenship behaviour. Supportive leader behaviours are often linked with the literature on interactional justice and are a significant dimension in leaders who possess high levels of emotional intelligence (Cooper and Sawaf, 1996; Goleman, 1995, 1998; Goleman, Boyatzis and McKee, 2002; Salovey and Mayer, 1990).

Emotional intelligence (EI) is a relatively new theory with few empirical studies in the literature that explain the relationship of EI to organizational outcomes (Svyantek and Rahim, 2002). Researchers (Goleman, 1995, 1998; Goleman, Boyatzis and McKee, 2002; McAllister, 1995; Wong and Law, 2002) repeatedly point to the ability to manage one's own feelings, the importance of increased sensitivity to the needs and emotions of others, and the ability to use this information to guide one's thinking and behaviour as necessary qualities for developing strong interpersonal relationships. However, the majority of the research on leader behaviours has focused on how these behaviours influence in-role performance, rather than on extra-role behaviour. Although important, research focused only on in-role performance does not capture the full effect of emotionally intelligent behaviours on leader-employee relationships nor the development of interpersonal trust and organizational citizenship behaviours. By examining interpersonal trust and organizational citizenship behaviours through the lens of emotional intelligence, this paper extends previous research.

Wong and Law (2002) suggest that highly effective social interactions require individuals to possess high levels of emotional awareness and emotional regulation. Their study on the influence of emotional intelligence on OCBs found that EI had a significant, positive effect on OCBs through the process of creating positive emotions in employees. Leaders did this via their ability to manage and regulate their own and others' emotional behaviour in social relationships (Wong and Law), thus creating a sense of positive affect in employees. According to Greenspan (1989) and Sosik and Megerian (1999), leaders who possess emotional and relationship management skills, may promote positive affect in employees, which Organ (1988) suggests contributes to the willingness of employees to perform OCBs. Furthermore, given the importance of OCBs on organizational performance, developing an understanding of the factors that contribute to an employee's willingness to perform OCB and the role that relational skills and interpersonal trust play in this process is an important area of inquiry (Podsakoff, MacKenzie, Paine and Bachrach, 2000).

Motivation for Research

Organ's (1988) original conceptualization of organizational citizenship behaviour was built upon a social exchange foundation. His model suggests the relationship between the leader and his or her employees will influence the performance of OCBs. Researchers (Blau, 1967; Konovsky and Organ, 1994; Konovsky and Pugh, 1994; Lewicki and Bunker, 1996; Lewis and Weigert, 1985; Organ, 1988; 1990) have consistently recognized two factors contributing to social exchange relationships: leader/employee interpersonal trust and relational behaviours exhibited by the leader. The results of previous research (Aryee, Budhwar and Chen, 2002; Hosmer, 1995; Konovsky and Pugh, 1994; Hooijberg, Hunt and Dodge, 1997; Kramer and Tyler, 1996; Mayer, Davis and Schoorman, 1995; McAllister, 1995; Organ, 1988; Wong and Law, 2002) suggest that leader/employee interpersonal trust, built upon a foundation of relational fairness, is critical to creating relationships that motivate employees to perform OCBs. Relational fairness includes a demonstrated respect for human dignity (Rawls, 1971), a care and concern for others (Blau, 1967), perceptions of interactional fairness (Bias and Moag, 1986; Donovan, Drawgow and Munson, 1998; Greenberg, 1993; Moorman, 1991), and the ability to manage the emotional side of relationships (Abraham, 1990, 1999; Goleman, 1995, 1998; Goleman *et al.*, 2002; Wong and Law, 2002). These behaviours are consistent with the dimensions often associated with emotional intelligence (Cooper and Sawaf, 1996; Goleman *et al.*, 2002; Salovey and Mayer, 1990). Furthermore, Blau (1967) points out that "social exchange involves unspecified obligations, the fulfillment of which depends on trust because it cannot be enforced in the absence of a binding contract" (p. 113). If we accept Blau's premise, then an investigation of the behaviours leaders use to create trust-based relationships is warranted.

EI → Trust: Researchers (Bierhoff, 1988; George, 2000; Goleman, 1995; 1998; Goleman *et al.*, 2002; McAllister, 1995; Shamir, 1991; Salovey and Mayer, 1990; Wong and Law, 2002) suggest that leaders who exhibit emotionally intelligent behaviours may influence the development of interpersonal trust between leaders and employees. Previous research (Deluga, 1994; Konovsky and Pugh, 1994; Kramer and Tyler, 1996; Mayer *et al.*, 1995; Organ, 1988, 1990, 1997) consistently points to the existence of trust in a leader as an important antecedent to OCB, yet few studies exist that directly investigate this relationship (Podsakoff, MacKenzie, Paine and Bachrach, 2000). Much of the research on trust (Butler, 1991; Hosmer, 1995; Jones and George, 1998; Mayer *et al.*, 1995) has focused on clarifying the meaning of trust; however, there is little empirical evidence in the literature regarding *how* interpersonal trust itself emerges in social exchange relationships. This gap may exist because trust is often assumed as a given in cooperative social relationships (Blau, 1967; Jones and George, 1998; Konovsky and Pugh, 1994; Kramer and Tyler, 1996; Mayer *et al.*, 1995). Furthermore, researchers in the area of citizenship behaviours have focused on other factors (e.g., job satisfaction) in an attempt to explain an employee's willingness to perform OCBs. While a positive trust → OCB relationship is well documented in the literature, researchers have not fully identified specific behaviours leaders use to develop trust and thus create an environment conducive for OCB performance. This paper proposes that behaviours associated with a leader's emotional intelligence will influence the development of leader/employee trust. Thus, gaining insight into how a leader's emotional intelligence influences the development of leader/employee interpersonal trust is an important area of inquiry.

EI → OCB: Initial studies by Wong and Law (2002) suggest that a supervisor's emotional intelligence has a significant effect on employee citizenship behaviours and employee job satisfaction. Previous research (Deluga, 1994; Moorman, 1991; Organ, 1988, 1990; Organ and Moorman, 1993; Organ and Ryan, 1995) on OCB has established that perceived interactional fairness is a strong predictor of OCBs. These researchers also found that leader behaviours reflecting care, concern, and empathy toward employees enhance an employee's willingness to perform OCBs. McAllister (1995) found a relationship between affect-based behaviours and employee citizenship behaviours. It appears plausible to attribute perceived fairness in interpersonal interactions to the primary interaction between employees and leaders. Furthermore, behaviours associated with interactional fairness are also considered to be characteristics of an individual who possesses emotional intelligence (Cooper and Sawaf, 1996; Goleman, 1995, 1998; Goleman *et al.*, 2002; Salvoey and Mayer, 1990). Although the results of such research appear promising, additional research is needed to further explain the nature of the relationship between EI and OCB (Wong and Law, 2002).

A Review of the Literature

This section of the paper will review the literature associated with social exchange theory, organizational citizenship behaviour, development of interpersonal trust in dyadic relationships, and emotional intelligence.

Social Exchange Theory

Blau (1967) defined social exchange as process in which the voluntary actions of one person obligates another to reciprocate in kind and described two types of social relationship exchanges: economic and social. Both are based on the principle that benefits provided to another will, at some time in the future, be reciprocated. Economic exchange, transactional in nature, involves clearly defined expectations. Generally, economic exchanges occur within the confines of formally prescribed contracts where obligations are clearly specified. For example, an employer provides an employee with a job, and the employee provides the employer with knowledge, skills, and abilities. Each party benefits the other party expecting reciprocation to be relatively immediate and equal to the contributions provided (Blau). These economic transactions will continue as long as both parties received benefit.

Social exchanges, on the other hand, do not specify the nature or timing of the reciprocal action, and the parties do not bargain about the nature of the obligation. Social exchange is built upon a foundation of trust since neither party can be certain of an appropriate returned favor (Blau, 1967). Social exchanges go well beyond economic exchanges in that economic exchanges are most often instrumental in nature, while social exchanges engender positive affect, trust and kinship (Blau, 1967; Konovsky and Pugh, 1994; McAllister, 1995) critical to the maintenance of socially-based relationships. It is trust that creates the foundation for stable social relationships (Blau, Lewis and Weigert, 1985; Zucker, 1986).

Blau (1967) and Lewicki and Bunker (1996) suggest that trust in social exchanges does not simply occur; rather it develops over time with each subsequent exchange. As individuals discharge their obligations, they prove their trustworthiness and expand the level of trust between the parties If however, individuals fail to meet their obligations, the social exchange may begin to degrade and may eventually revert to an economic exchange (Blau). When a relationship degrades to an economic exchange, the result may inhibit an employee's willingness to perform behaviours that go beyond contractually implied behaviours (Holmes, 1991).

Organ (1988) suggests that organizational citizenship behaviour provides an avenue for employees to reciprocate for benefits realized from relational exchanges. Dansereau and Graen (1975) suggest the relational exchanges characteristic of dyadic relationships lead employees to willingly expend effort on tasks that extend beyond employment contracts leading us to expect to see a positive relationship between relational exchanges and organizational citizenship behaviours.

Organizational Citizenship Behaviour

Interest in the concept of organizational citizenship behaviour originated from Barnard's (1938) research on the effective functioning of an organization. In his book, "*The Functions of the Executive*," Barnard stressed the indispensability of the "*willingness* of persons to contribute efforts to the cooperative system" (p. 83). He asserted that willingness to cooperate was an individual's expression of the level of satisfactions experienced through various opportunities; therefore, the subsequent display of behaviour was not the result of rational thought processes. Barnard (1938) insisted it was "contrary to the nature of men to be sufficiently induced by material or monetary considerations to contribute enough effort to a cooperative system to enable it to be productively efficient to the degree necessary for persistence over an extended period [of time]" (p. 93). In responding to Barnard's statement, Organ (1988) suggests that Barnard was attempting to describe something fundamental about the functioning of an organization – the need for employees to perform discretionary behaviours above and beyond a role-defined job requirement. Organ (1988) referred to this behaviour as organizational citizenship behaviour.

Following Barnard's lead, Katz (1964) and Katz and Kahn (1966) provided a more comprehensive behavioural analysis of organizations. They argued that if organizations were to have long-term effectiveness: (1) organizations must attract and keep people within the system; (2) organizations must ensure that employees perform their role-defined responsibilities in a dependable fashion; and (3) organizations must evoke innovative and spontaneous behaviour beyond role-defined requirements. Katz and Kahn (1966) stated that most behaviour within an organization is interrelated and spontaneous and without it, the organizational system would break down.

Organ (1988, 1990) asserted that cooperative behaviours required for successful organizational performance have become so intertwined with routine behaviour that organizations generally take the cooperative behaviour for granted. Therefore, in order to more effectively predict organizational performance, managers must also consider performance activities beyond role-defined descriptions. Much of the first work in OCB was an attempt to explain the often inconsistent findings in research regarding the factors that contribute to organizational performance.

Bateman and Organ (1983), the first to study contributions of OCB, argued that traditional measures of job performance focused on formal measurement of quantity or quality of task performance but noted neither quantity nor quality of task performance alone could guarantee organizational performance. It was essential to encourage employees to participate in innovative and cooperative citizenship behaviours, or 'organizational citizenship behaviours' which are those behaviours and gestures beneficial to organizational performance but beyond the scope of job-defined responsibilities. Single instances of OCB do not in themselves impact organizational performance but when summed across individuals, groups and departments, significantly impact organizational performance.

Organ (1988) suggested five dimensions within OCB: altruism, conscientiousness courtesy, sportsmanship, and civic virtue. *Altruism* is exemplified by discretionary behaviours that assist a specific individual with an organizationally relevant task or problem. Organ's perception of *conscientiousness* refers to behaviours performed by individuals which go beyond minimum required levels. He defines *courtesy* as the practice of checking with other people before taking action affecting their work, thus minimizing problems for coworkers. Organ (1990) noted that courtesy is different from altruism in that altruism is behaviour directed at helping others who already have problems while courtesy is behaviour directed at helping to *prevent* problems. Organ included courtesy in the dimensions of OCB because this behaviour has a direct influence on the flow and scheduling of interdependent work activities by decreasing the probability of conflict between organizational members.

Sportsmanship is a form of citizenship behaviour Organ (1988) perceives as an important, yet underappreciated form of OCB. Organ (1990) defined sportsmanship as a willingness to tolerate the inevitable inconveniences and impositions of work without complaining. This behaviour effectively 'lightens the load of those who manage the system' (Organ, 1990, p. 47) because individuals who abstain from complaining increase the efficiency and morale of the organization. The final dimension is *civic virtue* which is "responsible participation in the political life of the organization" (Organ, 1988, p. 12). Civic virtue represents the macro-level interest in, and commitment to, the organization (Podsakoff *et al.*, 2000) and includes keeping abreast of changes in the organization's competitive environment, looking out for the best interests of the organization, attending internal meetings, and supporting the organization's strategic plan. In effect, these behaviours protect the organization from threats and enhance member knowledge and commitment to the organization (Organ, 1988; Podsakoff *et al.*, 2000).

Leader Characteristics and OCBs

Since the introduction of the construct of OCB in 1983, research on the topic expanded to over 200 completed empirical studies by 2000 (Podsakoff *et al.*). Most have focused on identifying the antecedents of OCB. These antecedents can be categorized into four major areas: individual or employee characteristics, task characteristics, organizational characteristics, and leadership behaviours (Podsakoff *et al.*, 2000). For the purpose of this study, the focus is on leadership behaviours.

Most of the work in the leadership area of OCBs has concentrated on transformational leadership behaviours (Podsakoff, MacKenzie and Bommer, 1996a, 1996b), supportive leadership, a component of Path-Goal theory (Deluga, 1994; Podsakoff, MacKenzie and Bommer, 1996a, 1996b; Podsakoff, MacKenzie, Moorman and Fetter, 1990), and leader-member exchange (LMX) (Deluga, 1998; Settoon, Bennett and Liden, 1996; Podsakoff, MacKenzie, Moorman and Fetter, 1990). In a review of the OCB literature, Podsakoff, MacKenzie, Paine and Bachrach (2000) noted that most forms of transformational leadership behaviours had significant and consistent positive relationships with all five dimensions of OCB. Furthermore, they found that supportive leadership was positively related to all forms of OCB, while LMX was positively related to altruism and 'overall' citizenship behaviours.

Overall, the OCB literature suggests that leader behaviours play a critical role in employee OCB. Based on the literature (Deluga, 1994, 1998; Niehoff and Moorman, 1993; Podsakoff, MacKenzie and Bommer, 1996a, 1996b; Podsakoff *et al.*, 1990; Settoon *et al.*, 1996), a reoccurring factor contributing to the impact of leader behaviours on OCB is the existence of mutual trust between leaders and employees. Researchers (Aryee, Budhwar and Chen, 2002; Hosmer, 1995; Konovsky and Pugh, 1994; Hooijberg, Hunt and Dodge, 1997; Kramer and Tyler, 1996; Mayer *et al.*, 1995; McAllister, 1995; Organ, 1988; Wong and Law, 2002) repeatedly suggest that interpersonal trust, built upon a foundation of relational fairness and appropriate management of emotions that create positive affect in employees, is critical to creating an organizational environment that promotes OCBs. Van Dyne and LePine (1998) propose that leaders who utilize affiliative characteristics grounded in friendship and social support have higher quality relationships with their employees, resulting in increased levels of trust and interpersonal citizenship behaviours. Furthermore, when leaders demonstrate caring behaviours (Dirks, 1999), integrity (Robinson, 1996), dependability (Zucker, 1986), and empathy (Organ, 1988) (all elements of EI), the level of trust between the employee and the leader is enhanced. Therefore, this paper will focus on the influence of supportive leader behaviours that are consistent with emotional intelligence. It will further examine the influence of these behaviours on the development of interpersonal trust between the leader and employee and subsequent performance of OCBs by employees.

Trust

During the past three decades, researchers (Bass, 1990; Johnson-George and Swap, 1982; Kramer and Tyler, 1996; Lewicki and Bunker, 1996; Mayer *et al.*, 1995; McAllister, 1995; Lewis and Weigert, 1985; Zucker, 1986) have repeatedly recognized the concept of trust as a significant variable in effective leadership and organizational performance.

These researchers suggest that sustainable coordinated action within an organization is possible only when mutual trust and confidence exists between individuals. Extant research supports the contention that trust is an important variable in the effective functioning of organizations (see Dirks and Ferrin, 2002; Kramer and Tyler, 1996; Rousseau, Sitkin, Burt and Camerer, 1998 for a review).

Definitions of Trust: Trust is a very complex construct researchers have approached in a variety of ways including trust as cognitions, emotions, attitudes, and actions (Kramer, 1999). Various conceptualizations of trust result in numerous definitions of the construct, and social scientists have had considerable difficulty identifying a concise and universally accepted definition of trust (Kramer). Nevertheless, from the various definitions of trust (Barber (1983); Cook and Wall (1980); Deutsch (1960); Lewicki and Bunker (1996); Lewis and Weigert (1985); Mayer, Davis and Schoorman (1995); McAllister (1995); Robinson (1996); Rotter (1967); Zand (1972), three major themes appear to emerge. First, trust is a belief held by one individual about another and involves risk and a willingness to be vulnerable to the actions of others. Molm, Takahashi and Peterson (2000) note that "acts of trust can only be made in situations in which the trust partner has both the incentive and the opportunity to exploit [the other partner]…" (p. 1403). Secondly, trust involves an expectancy of predictability in behaviours exhibited by the other party. In a social exchange relationship, frequent interactions between the trusting partners allows them to generate information about their partner that effectively reduces the level of uncertainty about the partner's behaviour, thus it makes their behaviour more predictable (McAllister, 1995; Molm, Takahashi and Peterson, 2000). Thirdly, trust occurs with social relationships and develops through the repeated exchange of benefits between two individuals. As the relationship grows, each partner freely chooses to engage in subsequent interactions that build the relationship (Kollock, 1994). Each of these themes is critical in the development of interpersonal trust between organizational members and is considered an important ingredient in the long-term success of the organization and its members (Cook and Wall, 1980).

In addition to the diverse array of trust definitions, researchers have used different levels of analysis to study trust. In an attempt to provide structure to the trust literature, Worchel (1979) suggested that those who do much of the research on trust can be aggregated into three categories: personality theorists (e.g., Rotter, 1967), who focus on individual personality differences in their readiness to trust, sociologists and economists (e.g., Granovetter, 1985; Zucker, 1986), who focus on trust as an institutional phenomenon, and social psychologists (e.g., Holmes, 1991; Lewis and Weigert, 1985; Rempel, Holmes and Zanna, 1985) who focus on the interpersonal transactions between individuals that create or destroy trust at the interpersonal or group level. Researchers in this group conceptualize trust as an expectation of the other party in a transaction. Thus, trust development is contingent upon the quality of the dyadic relationship. This view of trust also examines behaviours that serve to enhance or inhibit the development and maintenance of trust. Although all three views of trust have merit, in this study focuses on the interpersonal view of trust and, specifically, on employees' trust in their leaders.

Interpersonal Trust: Interpersonal trust is often conceptualized as belief about characteristics associated with a specific other. Those cited in previous research include cognitive elements such as perceived trustworthiness (Mayer, *et al.* 1995), dependability or reliability (e.g., Johnson-George and Swap, 1982; McAllister, 1995; Rempel, Holmes and Zanna, 1985), competence (e.g., Butler, 1991; Mishra, 1996), and integrity (e.g., Hosmer, 1995; Mayer et. al., 1995) and affect or emotion influence trust as exhibited by caring or benevolence toward others (e.g., Johnson-George and Swap, 1982; Lewicki and Bunker, 1996; Lewis and Weigert, 1985; McAllister, 1995; Mayer, *et al.*,1995; Mishra, 1996; Rempel, Holmes and Zanna, 1985).

There has been substantial research on the role of cognitive elements (dependability, competence, and integrity) that contribute to trust development (see Kollock, 1994; Kramer, 1999 for a review); however, few studies (Lawler and Yoon, 1996; McAllister, 1995; Molm, Takahashi and Peterson, 2000) examine the role of affect on trust development. This study examines, in the context of dyadic relationships, the influence of a leader's affective behaviours, defined as emotionally intelligent behaviours, on the development of employee trust.

Developing Interpersonal Trust: As with most relational activities, trust develops in stages over time and takes on different characteristics at each stage (Kramer and Tyler, 1996). Shapiro, Sheppard, and Cheraskin (1992) contend different types of trust exist within organizational relationships and describe three factors that determine whether a person will engage in trusting behaviours: (1) perception of another person's trustworthiness, (2) external factors surrounding the trusting situation, and (3) the nature of the relationship between the trusting parties. These factors lead to three types of trust that may exist within work relationships:

(1) deterrence-based trust, which is based on behavioural consistency and is the foundation for mutual respect; (2) knowledge-based trust, which is grounded in behavioural predictability that comes from a history of interaction; and 3) identification-based trust, which is based on a mutual understanding of each other's intentions and appreciation of the other's wants and needs. Lewicki and Bunker (1996) expanded Shapiro *et al.*'s model of interpersonal trust development by suggesting that trust develops in a sequential iteration "in which achievement of trust at one level enables the development of trust at another level" (p. 119). These stages are calculus-based trust, knowledge-based trust, and identification-based trust. They assert that gaining insight into the influence of behaviours, words, and deeds on trust development can lead to new understanding of the how trust changes, grows, and declines between trusting parties and the subsequent outcomes associated with trusting relationships.

It appears that leader behaviours that emphasize affective qualities including empathy (Bass, 1990; Salvoy and Mayer, 1990); care and concern for the welfare of others (Bass and Avolio, 1990; Johnson-George and Swap, 1982; Graen and Uhl-Bien, 1995; McAllister, 1995), behavioural integrity (Mayer *et al.*, 1995; Simons, 2002), relational fairness (Bias and Moag, 1986; Konovsky and Pugh, 1994; Organ, 1988), and behaviour that is consistent and predictable (Brockner and Siegel, 1996; Lewicki and Bunker, 1996; McAllister, 1995) positively influence the development of trust in dyadic relationships. Prior studies on leader-member relationships (Atwater and Yammarino, 1992; Yammarino and Atwater, 1997) suggest that leaders who demonstrate affect-based behaviours in their relationships with their employees and are highly aware of their own emotions are better able to create high quality relationships characterized by strong interpersonal trust. Greenspan (1989) and Salovey and Mayer (1990) suggest that leaders who are able to manage the emotional aspect of a dyadic relationship, as well as manage their own emotions, may promote positive mood states in employees. George (1991) found that positive mood states in employees positively influence trust and pro-social behaviour specifically in the form of OCB. Thus, it is important to understand how an individual's emotional intelligence influences affective-based trust and organizational citizenship behaviour.

Emotional Intelligence

Over the past decade, research examining the ability of leaders to engage in accurate emotional self-assessment and to tune into the emotional states and needs of others has gained momentum (Gardner and Stough, 2001). Bennis (1989) in his book, *"On Becoming a Leader,"* noted that leaders require more than technical expertise to succeed today; they also require the ability to influence people on an emotional level and build trusting relationships. To date, the research on emotional intelligence (EI) has been predominately in the fields of education and physiology, but the study of emotional intelligence is gaining popularity in the business sector as organizations search for ways to secure sustainable competitive advantage by paying attention to the needs of their employees (Dulewicz and Higgs, 2000; Organ, 1988, 1990; Senge, 1990).

As is typical with the emergence of a new construct, researchers conceptualize and define emotional intelligence differently. EI represents a set of dispositional attributes that include self-awareness, emotional management, self-motivation, empathy, and relationship management, which individuals use to monitor their own, and other's feelings (Cooper and Sawaf, 1996; Goleman, 1995; Salovey and Mayer, 1990). The differences in the definitions lie in the way researchers conceptualize the subject. Bar-On (1995) conceptualizes emotional intelligence as a *non-cognitive* model, while Goleman (1995) approaches emotional intelligence from a *competency* approach. Both Bar-On's and Goleman's approaches conceptualize EI as a mixture of ability, competencies, and behaviours and include emotions, motivation, personality, social functioning, and other dispositional traits (Rozell, Pettijohn and Parker, 2002). Goleman's and Bar-On's approach to emotional intelligence is often referred to as a *mixed* approach to EI.

Salovey and Mayer (1990), Mayer and Salovey (1997), and Cooper and Sawaf (1996) conceptualize EI as an *ability* that focuses on the emotions themselves and their influence on the individual's subsequent thought and action. Although some psychologists argue that emotions are different from moods, other researchers (George, 1991; Johnson-George and Swap, 1982; Organ, 1988) have found that positive mood states influence trust and citizenship behaviours.

Mixed Models of Emotional Intelligence

The mixed approach to emotional intelligence includes both emotional intelligence and traditional intelligence (Bar-On, 2000). Within the mixed, emotional intelligence is both a competency, as well as a trait (Dulewicz and Higgs, 2000). Daniel Goleman (1995) was the first to present emotional intelligence as a mixed or competency-based model suggesting that emotional intelligence is a combination of skills, abilities, traits, and motives that influence one's ability to interact in social relationships.

Goleman (1995, 1998) claims that individuals who possess EI experience better social health and relationships that are more positive. He reported that emotional intelligence is twice as important as technical skills and is required for success on jobs at all levels. Goleman (1998) contends that people who have a good mix of IQ and emotional intelligence are more successful in their careers. He asserts that EI enhances abilities such as intelligence, persistence, knowing oneself, the ability to motivate one's self, and the ability to handle relationships. The Goleman model is built on 20 competencies and can be subsumed into four general abilities: self-awareness, self-management, social awareness, and relationship management.

Bar-On (1997) suggests that emotional intelligence is "an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (p. 14). The dimensions of Bar-On's model pertain to five specific abilities: intrapersonal, interpersonal, adaptability, and general mood emotional intelligence, and the ability to manage and cope with stress.. Bar-On asserts that individuals develop different levels of abilities in each of the five dimensions as they mature throughout life. For him, emotional intelligence is a "multi-factorial array of interrelated emotional, personal, and social abilities that influence our overall ability to actively and effectively cope with daily demands and pressures" (Bar-On, 2000, p. 385).

Ability Model of Emotional Intelligence

Salovey and Mayer (1990) built their construct of emotional intelligence on Gardner's (1983) work on multiple intelligences. Gardner proposed that individuals possess multiple intelligences including object-related, object-free, and personal intelligences (both interpersonal and intrapersonal). Gardner's work influenced Salovey and Mayer (1990) who extended Gardner's definition of personal intelligence in social interactions by creating the concept of emotional intelligence. Salovey and Mayer suggest that in social relationships, the understanding, management, and use of emotions are necessary for competent social interactions.

Salovey and Mayer conceptualized emotional intelligence as a set of skills that contribute to an individual's ability to mentally process emotional information. It is their contention that these skills form a mental aptitude that enhances their ability to cognitively and affectively interact with others. According to Salovey and Mayer, an individual's mental aptitude includes the ability to: appraise and express emotions in self and others, regulate emotion in self and others, and use emotions in adaptive ways (pp. 190–91).

Appraisal of Emotion in Self: Salovey and Mayer (1990) suggest that emotional intelligence comes into play when affect-laden information enters the perceptual view of an individual. At this time, individuals who possess the ability to accurately assess their own reactions to the affect-laden information can respond more appropriately to their own feelings. The appraisal and expression of emotions in self occurs through both verbal and non-verbal means. Lane (2000) posits that an individual's emotional awareness may be the "foundation for successful implementation of other components of emotional intelligence" (p. 171). Simons (2002) agrees and suggests that leaders who possess the ability to effectively manage the outward manifestation of their emotions will increase the likelihood that they can regulate their emotions, recognize the emotions of others, and use emotions effectively. Cooper and Sawaf (1996) reinforce this view by noting that executives who possess emotional honesty and awareness are better able to respond appropriately in social situations. Simons also suggests when leaders manage emotions intelligently; there is increased likelihood of word and deed alignment which then positively influences the development of interpersonal trust and leader-member relations.

Appraisal of Emotions in Others: In addition to emotional self-appraisal, effective leaders also require the ability to recognize the emotions of others necessitating the capacity to assess and interpret verbal and non-verbal signals of others. Being empathically responsive enhances the probability that interpersonal cooperation, trust, and positive social exchanges will occur (Blau, 1967; Pervin and John, 2001). Lane (2000) refers to this ability as social deftness and observes that empathy is critical in appraisal the emotions of others. To effectively appraise the emotions of others, the individual must understand the other person's point of view, accurately identify with the person's emotions, experience the same emotional response, and be able to communicate or act upon the internal experience (Salovey and Mayer, 1990).

Cooper and Sawaf (1996) concur with Salovey and Mayer (1990) and note that intelligent understanding and use of emotions is the primary source of an individual's "motivation, information (feedback), personal power, innovation, and influence" (p. xv) and an individual's ability to use emotions creates an authentic presence that is the foundation for all social relationships.

Regulation of Emotion: Salovey and Mayer (1990) refer to emotional regulation in self as the ability to monitor, evaluate and act upon mood states. When individuals recognize positive mood state, they should be able to recreate the conditions that contributed to that positive mood state and use this ability to charismatically influence. Emotional regulation also includes regulating the mood or emotions of others and includes behaviours such as impression management (Leary and Kowalski, 1990) and suppression of negative communications (Salovey and Mayer, 1990).

Use of Emotional Intelligence: "Salovey and Mayer (1990) also recognize that emotionally intelligent individuals are able to effectively use emotions in order to solve problems. They assert that moods and emotions influence the strategies and methods used in problem solving and emotional and mood swings contribute to the generation of plans for the future. Those with positive mood swings are more likely to create optimistic perceptions about the future, while those with negative mood swings are likely to focus on negative outcomes. Positive emotions have also been shown to be related to creative thinking and clarity in information processing. Salovey and Mayer (1990) suggest that positive mood or emotions influence how information is organized and positive emotion assists individuals in reprioritizing both internal and external demands. Individuals who are emotionally intelligent have the ability to "refocus attention on the most important stimuli in their environment" (pp. 199–200) and allocate their mental processes accordingly. Finally, emotions and moods can influence an individual's persistence toward challenging goals.

In a review of the principles of strategic leadership, Boal and Whitehead (2000) imply that emotional and social intelligence are important for leaders because they assist leaders in selecting strategies and in conveying the strategies to those within the organization. They conclude that social and emotional intelligences are the key to discerning appropriate actions and reactions within the interpersonal arena. Wong and Law (2002) assert that once "social interactions are involved, emotional awareness and emotional regulation become important factors affecting the quality of the interactions" (p. 244). Thus, effective leaders need an understanding of their own emotions as well as the emotions of those around them.

In summing up their model, Cooper and Sawaf (1996) note that emotions function as seed beds for trust, integrity, empathy, resilience, and creativity. They note that when emotional intelligence is low, leaders and employees move into transactional exchanges because they lack the energy to adjust to the stress and pressures of their environment. Therefore, they assert that leaders must inject the organization with energy and commitment, by understanding and using their emotional energy to spark creativity and enhance collaboration and initiative.

Barling, Slater, and Kelloway (2000) and Palmer, Walls, Burgess, and Stough (2001) studied the relationships between emotional intelligence and transformational leadership behaviours. They found that leaders who are high in emotional intelligence are able to better understand and manage their emotions, thus allowing them to maintain personal self-control and act as role models. Such behaviours, consistent with the supportive leadership behaviours associated with transformational leadership, enhance employee's trust and respect for the leader (Bass and Avolio, 1990) and enhance organizational outcomes through citizenship behaviours (Wong and Law, 2002). Barling *et al.*'s (2000) study found that emotional intelligence was positively correlated to three components of transformational leadership behaviours (idealized influence, inspirational motivation and individualized consideration) as well as contingent rewards. Palmer *et al.*'s (2001) study also showed significant positive correlations between emotional intelligence and transformational leadership behaviours. Their findings showed that a leader's ability to monitor and manager their own emotions were significantly correlated to inspirational motivation and individualized consideration. Both of these variables are important contributors to trust development between leaders and employees (Bass, 1990; Bass and Avolio, 1990; Podsakoff, MacKenzie and Bommer, 1996b) and may contribute to perceptions of relational fairness found to enhance employee willingness to perform citizenship behaviours (McAllister, 1995; Smith, Organ and Near, 1983; Van Dyne and LePine, 1998).

Although the research on the role emotional intelligence plays in trust development and leadership success is limited, it appears that the construct of emotional intelligence has validity in predicting effective leader behaviours. Thus expanding the research on the effectiveness of EI is warranted. This study, thus examines the relationship of leader emotional intelligence in the development of employee trust in leader and employee citizenship behaviours using Wong and Law's (2002) conceptualization of emotional intelligence which is based on Salovey and Mayer's (1990) original four dimensions of EI.

Proposed Relationships between Emotional Intelligence, Trust, and OCB

The purpose of this study is to determine the relationship between the emotional intelligence of leaders and the willingness of employees to perform organizational citizenship behaviours (EI → OCB), the relationship between the emotional intelligence of leaders and employee trust. (EI → Trust), and because of the work of Organ (1988) and Konovsky and Pugh (1994) who suggest that trust is an essential component in an employee's performance of citizenship behaviour, the relationship between trust in leaders and employee OCBs (Trust → OCB).

EI → OCB: Davidson and Greenhalgh (1999) concluded that empathy acts as an immediate antecedent for the development of interpersonal citizenship behaviour. Since empathy is a central component of emotional intelligence and is critical to relationship management (Cooper and Sawaf, 1996; Goleman, 2001; Salovey and Mayer, 1990), it is logical to suggest that emotional intelligence would influence the development of OCBs in employees. In fact, McAllister (1995) noted that leaders who exhibited supportive qualities in their behaviours including care and concern for others, empathy, and emotional regulation in dealing with problems positively influenced trust development and subsequent interpersonal citizenship behaviours. Therefore, one expects emotional intelligence of the leader to positively influence employee OCB.

H_1: The emotional intelligence of leaders is positively related to employee organizational citizenship behaviours.

EI → Employee Trust in Leader: Downing (1997) suggests that the ability to frame emotions in an organizational context is a critical leadership skill. George (2000) argues that leaders who are high in emotional intelligence have the ability to make better decisions, solve problems more effectively, and use positive emotions to enhance employee commitment to organizational goals. In assessing EI's value in the workplace, Weisinger (1998) asserts that leaders who possess high levels of emotional intelligence have superior performance in social interactions; therefore, they are able to generate positive feelings of trust. Furthermore, the degree to which leaders demonstrate caring behaviours (Dirks, 1999), integrity (Robinson, 1996), and dependability (Zucker, 1986) (all elements of EI), determines the level of trust developed between the employee and the leader. McAllister (1995) suggests that individuals who promote mutual concern among team members and are sensitive to the needs of others have higher-quality relationships characterized by high trust. Therefore, one expects a leader's emotional intelligence will positively influence an employee's trust in their leader.

H_2: The leader's emotional intelligence is positively related to employee trust in leader

Employee Trust in Leader → OCB. As noted previously, research on the relationship between trust and employee OCB is well documented; however, few researchers have examined the direct relationship between interpersonal trust and OCB performance (Podsakoff, MacKenzie, Paine and Bachrach, 2000). In an effort to resolve this gap in the literature and to understand how interpersonal trust influences workplace outcomes, McAllister (1995) proposed a theoretical framework for studying affect-based and cognitive-based interpersonal trust in organizations. The results of his study showed that a positive relationship exists between affective-based or emotional-laden trust and employee citizenship behaviour.

Konovsky and Pugh (1994) and Deluga (1994, 1998) found that when interpersonal trust between leaders and employees exists, employees are more likely to reciprocate by engaging in citizenship behaviour that is beneficial to the leader. Bateman and Organ (1983), Organ and Ryan (1995) and Deluga (1994) also suggest that leaders who utilize trust-building behaviours such as empathy and concern for others influence the 'morale' of employees and may contribute to an employee's willingness to perform OCBs. Given the findings of this research, one would expect that the level of interpersonal trust between employee and leader will positively influence employee willingness to perform OCB.

H_3: An employee's trust in their leader is positively correlated with employee OCB.

Method

This study used convenience sample consisting of 53 participants from nine of the 14 academic departments in a small private college in East Tennessee. This represents an overall response rate of 81 per cent. The sample makeup was 62 per cent (33) female faculty members and 38 per cent (20) male faculty members along with seven male academic chairpersons and two female academic chair persons. Thirty-eight percent of the respondents hold PhD degrees with the remaining respondents (62%) holding masters degrees. The average overall tenure with the college was 12.5 years. The average tenure for academic chairs was 14.85 years and 10.15 years for faculty members. The average years that faculty had worked with their respective academic chairs was approximately five years. The average age of respondents was 44 years. Table 1 presents the demographic profile of all research participants.

Measures

The predictor and criterion variables used in this study were assessed using reliable and valid self-report measures. The criterion variable, emotional intelligence was measured using Wong and Law's (2002) emotional intelligence instrument. Organizational citizenship behaviour and trust in leader were measured using scales developed by Podsakoff, MacKenzie, Moorman, and Fetter (1990).

Emotional Intelligence Scale: Wong and Law (2002) developed a short 16-item measure of emotional intelligence that closely aligns with Salovey and Mayer's (1990) original conceptualization of EI. The brevity and psychometric qualities of this instrument make it a good choice for use in the workplace. The EI scale (Wong and Law) measures four dimensions of emotional intelligence: self-emotion appraisal (SEA) which measures an individual's ability to assess their own feelings and emotions; others' emotion appraisal (OEA) which measures an individual's ability to accurately identify and understand feelings and emotions of others; use of emotion (UOE) which measures an individual's ability to choose and use emotion in the achievement of goals; and regulation of emotion (ROE) which measures an individual's ability to manage their emotions.

Respondents rate each item on a 7-point Likert scale ranging from strongly disagree (1) to strongly agree (7). Wong and Law (2002) reported internal reliability alphas for the four dimensions of self-emotion appraisal (SEA), use of emotion (UOE), regulation of emotion (ROE) and other's emotion appraisal (OEA) as .89, .88, .76, and .85, respectively.

Trust: In this research, trust was conceptualized as the employees' trust in their respective leaders and was measured with a six-item scale created by Podsakoff *et al.* (1990) that evaluated employees' trust in and loyalty to their leaders. Respondents rate each item on a 7-point Likert scale ranging from "strongly disagree" (1) to "strongly agree" (7). Podsakoff *et al.*'s confirmatory factor analysis of this measure showed that "all items loaded on the intended factor, the construct is one-dimensional, and the one-factor model fits the data very well in an absolute sense" (p. 117). The reliability alpha reported for this instrument was .90.

Organizational Citizenship Behaviour: Podsakoff *et al.* (1990) generated the 24 items for the OCB scale by asking a group of colleagues to rank definitions and statements about the five dimensions of OCB. Respondents rate each item on a 7-point Likert scale ranging from "strongly disagree" (1) to "strongly agree" (7). The results of their confirmatory factor analysis revealed that the "overall fit of the 5-factor model hypothesized by Organ (1988) to the data was quite good (TLI = .94) with all of the items used to assess the five OCB factors loading significantly on their intended factors" (p. 117, 122). Podsakoff, *et al.* reported internal reliability alphas for the five dimensions of OCB (conscientiousness, sportsmanship, civic virtue, courtesy, and altruism) as .82, .85, .70, .85, and .85 respectively.

Procedures

Data were gathered from academic chairpersons and their respective faculty members by utilizing a web-based survey system, SurveySuite. A request for participation in the research was sent by e-mail to all fourteen academic chairs within the college. Nine agreed to participate in the research. An e-mail was then sent to these nine academic chairs and their respective faculty members explaining the research and asking for their participation. Academic chairs were asked to complete a web-based survey comprised of demographic information and two assessments, emotional intelligence (their own) and organizational citizenship behaviour (for each of their respective faculty members). Faculty embers were asked to provide demographic information and complete one assessment that addressed trust in their respective Academic Chairs. Anonymity was assured by assigning a research code for each academic chair and faculty member allowing the researcher to match the leader and employee for data analysis. From the 65 potential surveys, 53 usable surveys were completed.

Data Analysis

To obtain measures of the internal reliability Cronbach's alphas were computed for the OCB and EI subscales, as well as Podsakoff *et al.*'s

(1990) trust in leader scale. Results indicate the internal consistency on the OCB subscale is comparable to those reported in other studies (Konovsky and Organ, 1994; Podsakoff, MacKenzie, Moorman and Fetter, 1990). The internal reliability of the emotional intelligence subscales are consistent with those reported by Wong and Law (2002), and the reliability of the trust in leader scale is consistent with Podsakoff *et al.*'s (1990) results. Table 1 presents descriptive statistics as well as Cronbach's alpha for each subscale.

Table 1: Descriptive Statistics and Reliabilities

Variable	*Mean*	*Standard Deviation*	*Cronbach's Alpha*
OCB			
Altruism	29.25	3.86	.84
Conscientiousness	28.92	5.37	.88
Sportsmanship	27.92	5.63	.89
Civic Virtue	21.69	3.80	.80
Courtesy	29.66	4.26	.90
Emotional Intelligence			
Self-Emotion Appraisal	22.56	3.82	.81
Other-Emotion Appraisal	21.67	3.80	.80
Use of Emotion	13.25	3.61	.73
Regulation of Emotion	23.22	3.84	.82
Trust in Leader	**34.47**	**7.46**	**.92**

Note. N = 53.

Results

To investigate the proposed positive relationships between emotional intelligence, OCB and trust in leader, a correlation coefficient was derived using the Pearson's product moment correlation. This method is recommended when analyzing ordinal-scale data and sample size is small (Williams and Monge, 2001). The inter-correlations among the variables are presented in Table 2. Inspection of this table reveals correlations consistent with those anticipated.

With respect to the emotional intelligence dimensions, correlations were in the expected direction and were generally significant. However, the expected relationship between trust in leadership and employee OCB was not supported by the data.

Table 2: Correlations among Study Variables—Emotional Intelligence, OCB and Trust in Leader

Variable	*1*	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*	*11*	*12*
1. SEA	1.000											
2. OEA	.264	1.000										
3. UOE	.603**	.082	1.000									
4. ROE	.738**	.514**	.440**	1.000								
5. Altruism	.285*	.315*	.415*	.384**	1.000							
6. Sportsmanship	.053	–.040	.140	.075	.467**	1.000						
7. Conscientiousness	.339*	.226	355**	399**	697**	401**	1.000					
8. Courtesy	.309*	.205	419**	366**	732**	687**	775**	1.000				
9. Civic Virtue	.346*	.074	.329*	.377*	487**	.301*	716**	.647**	1.000			
10. Trust in Leader	446**	.255	.262	.310*	.230	.103	.113	.173	.008	1.000		
11. Total OCB	.312*	.179	391**	368**	.811*	.728**	.872**	.938**	.746**	.152	1.000	
12. Total EI	833**	.603**	730**	874**	473**	.082	.439**	.439**	.359**	.407**	.421**	1.000

Note: N = 53
** Correlation is significant at the 0.01 level
* Correlation is significant at the 0.05 level.

Hypothesis 1 posited a positive correlation between the emotional intelligence of the leader and an employee's willingness to perform OCBs. The obtained correlation coefficient for Total EI to Total OCB, $r = .421$, $p < 0.01$ was significant and supported this hypothesis. Hypothesis 2 posited a positive correlation between the emotional intelligence of the leader and the employee's trust in leader. The obtained correlation coefficient for Total EI to Trust in leader, $r = .407$, $p < 0.01$ was significant and supported this hypothesis. Hypothesis 3 positive a positive correlation between the employee's trust in leader and the employee's OCB. The obtained correlation coefficient for employee trust in leader and employee OCB, $r = .152$, thus Hypothesis 3 was not supported.

Discussion

This study specifically examined the relationship between four dimensions of emotional intelligence as identified Wong and Law (2002) and five dimensions of employee organizational citizenship behaviour. This study also examined the predicted relationship between employee trust in leader and employee OCB. The results of the correlation analysis revealed there is a significant positive correlation between the leader's Total EI and employee OCB which is consistent with the published literature suggesting that supportive leader behaviours positively influence employee OCB (McAllister, 1995; Wong and Law, 2002). However, one dimension of OCB had no correlation with EI. The data analysis suggests that the leader's EI level has no direct effect on inspiring sportsmanship behaviour in faculty. It appears that EI influences sportsmanship indirectly through its affect on altruism, conscientiousness, civic virtue and courtesy which all are positively correlated at the $p < 0.01$ significance level.

The correlational analysis showed that there was no relationship between employee trust in leader and employee OCB contrary to findings published in the OCB literature (Deluga, 1994; Konovsky and Pugh, 1994). This may be explained by the nature of an academic institution. Within educational boundaries, faculty are perceived as constituents rather than employees (Birnbaum, 1988) unlike traditional hierarchical organizations. Faculty have tremendous freedom in controlling the various aspects of their work environment and the contingent rewards associated with performance are controlled through tenure rather than by leader assessment of performance. Thus, the perception of trust in leader to drive reciprocal exchanges typical in hierarchical organizations is less prominent in an academic institution. Therefore, trust in leader as defined by fairness and loyalty does not appear to influence employee OCBs in this sample.

The results of the correlations between EI and employee trust were significant at the $p < 0.01$ level. The results are consistent with the trust literature which suggests that expressions of genuine care and concern for the welfare of employees (Sheppard and Sherman, 1998), empathy (Bass, 1990), and the ability to recognize and listen to the emotional needs of others (Bass and Avolio, 1990) all contribute to trust and loyalty in leaders.

Conclusion

The increased interest in the construct of emotional intelligence highlights the importance of leader behaviours on employee outcomes and organizational success. The results of this study extend our understanding of the role of emotional intelligence on discretionary behaviours in the workplace and on trust development. The findings provide additional evidence that a relationship exists between emotional intelligence and organizational citizenship behaviours. The results showed that the EI of leaders is positively related to employee OCB and trust in leader. However, the results of this study also raise questions regarding the influence of trust in leader on discretionary behaviours (OCBs). The lack of correlation between trust in leader and employee OCB may be due to the sample used in this study which has a culture that effectively decreases the influence that trust in leadership may have on employee behaviours.

The results of this study have application for leaders and individuals who are members of organizational teams. Research shows that developing emotional intelligence in leaders is an important contributor to achieving organizational goals that cannot be achieved strictly with role-defined performance (Katz and Kahn, 1966; Organ, 1988, 1990), thus organizations should provide learning opportunities where leaders are encouraged to develop their EI competencies. Organizations who wish to improve employee discretionary behaviour and trust in their leaders should focus on improving the emotionally intelligence skills of their leaders. Daniel Katz (as cited in Yukl, 2002) stated that interpersonal skills that include behaviours associated with emotionally intelligence behaviours including empathy, openness and attentiveness, "must become a natural, continuous activity, since it involves sensitivity not only at times of decision making, but also in the day-to-day behaviour of the individual…" (as cited in Yukl, 2002, p. 196).

Limitations of Study

This study focused specifically on the influence of a leader's emotional intelligence on employee OCB and trust in leader. One of the major limitations in this study was the small sample size used for this study. Because of this, the findings of this research are not generalizable to other populations. Additionally, the measures used in this study were self-report instruments. As with most surveys using self-reports, the potential for common method variance exists. Common method variance results from the lack of independence between criterion and predictor variables (Pedhazur and Schmelkin, 1991). Although this limitation exists, the results of the study support the proposed relationship between emotional intelligence and its influence on OCB and trust in leader.

Directions for Future Research

In light of the research conducted on emotional intelligence over the last decade, it is apparent that emotionally intelligent behaviours utilized by their leaders contribute to an organization's success. The results of this study found that the leader's EI directly influences an employee's willingness to engage in discretionary behaviours at work. It also directly influences the development of an employee's trust in their leader. However, available empirical research investigating these relationships is limited; therefore, more research in this area would be helpful.

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Value-based Leadership: The Basis for Corporate Resilience

Walter Baets
E-mail: walter.baets@gsb.uct.ac.za

Introduction

The concept of corporate or organisational resilience recognises amongst others that resilient people are the foundation of the human capital of the company. People that consistently bring healthy bodies (their healthy bodies), positive energy, clear thinking and purpose to work are the buildings bricks of organisational resilience. The glue that makes out of this interaction of resilient people something called corporate resilience is the value based approach of the company, the meaningfulness of what the company is doing. This is both based on the managerial paradigm the company is working in, as well as on the leadership that management is capable of developing.

"Shareholder value only" belongs to the mainstream managerial paradigm that is increasingly called into question. The recent worldwide financial crisis is only the latest manifestation of a paradigm that does seem to focus on growth (as defined by GDP per capita) but in an unequal way. It is increasingly questioned how the economy can move from a shareholder perspective to a stakeholder perspective. With less and less time to lose, people cannot afford the luxury of continuing to think in a paradigm that hardly questions the "negative" side effect of its own ontology, let alone its impact on all living species, including ourselves and nature. The framework of a short term business view, ignoring the devastating impact of our consumerism on our own environment and our own well being, is no longer tenable.

However, our managerial paradigm, that is in essence still a Newtonian one (fixed time-space concept, causality, linearity and non-dynamic

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behaviour) cannot easily cater for a more responsible, value based management, where leadership could play the crucial role we tend to give it. Some individual managers, nevertheless, try to realise value based management within the mainstream paradigm, but in order to realise this, they have to define responsibility or sustainability as an additional corporate goal. The mainstream paradigm does not provide the space for such an additional goal and in practice the best of goodwill get scrunched in the mainstream goals of the company.

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However, our managerial paradigm, that is in essence still a Newtonian one (fixed time-space concept, causality, linearity and non-dynamic behaviour) cannot easily cater for a more responsible, value based management, where leadership could play the crucial role we tend to give it. Some individual managers, nevertheless, try to realise value based management within the mainstream paradigm, but in order to realise this, they have to define responsibility or sustainability as an additional corporate goal. The mainstream paradigm does not provide the space for such an additional goal and in practice the best of goodwill get scrunched in the mainstream goals of the company.

The relative success of the UN Global Compact program does seem to suggest that a shift in perspective is not only possible, but also increasingly desirable. The Principles of Responsible Management Education (PRME) even state that the starting point of considering innovative teaching and learning methods (see paper presented on Teaching Methodologies at the PRME Academic Conference, NY, 2008) is to facilitate a paradigm shift. The shift referred to is one from a view of the firm centered on the shareholder moral mandate to another encompassing all the stakeholders of the company; from the rationale of short-term profit maximization to sustained long-term financial effectiveness and growth, through sound risk management and social legitimacy to operate, and through innovation and value creation on the basis of values such as sustainability and social responsibility. With this view on the 21^{st} century company, PRME suggests an educational change implying a shift from reductionist to systemic learning.

Value based leadership; different from value based management in that it is more visionary, more forward looking, seems to be the way to take care of resilience. But value based leadership is not just a choice amongst others. Value based leadership is part of a more holistic view of the company and the role of the manager. Moving towards value based leadership therefore implies a more paradigmatic chance: a choice for holistic management. The argument made in this paper is that value based leadership is more of an outcome of a holistic interpretation of the company, rather than a choice per se.

To accept a holistic management approach is to accept that responsible management goes far beyond the traditional, mechanistic, and control driven view. It even goes beyond the desire to create an interrelated economy (ecologically correct) because that interrelatedness is only a consequence of a leadership's style, within a different paradigm. The basis and drivers are values, purpose and meaning. It is a leadership style that is value driven, and that gives true meaning and space to each and everyone's need for personal development, improvement, development, and ultimately learning. It further considers that the personal development of each employee provides the driving force, and the energy, for the success of the company. In other words, leadership becomes the driver for sustainability and resilience. The presentation will also concentrate on a possible path to follow towards corporate resilience.

The Business School Context: A New Model, Based on the Paradigm of the Emergent Market

The Business School's goal today is to be relevant both internationally and to the social context in which it operates and it seeks to cultivate excellence in its teaching, research and outreach activities.

We suggest that the Schools (specifically but not exclusively in emergent economies) sum up their vision by saying that they seek to build a new model of a business school – one that is grounded in values and based on the paradigm of the emergent market.

We define *emergent* as economies that experience high degrees of uncertainty and complexity, and often excessive inequality. As much as this is true for what are classically called the emerging economies (such as Brazil, India and SA), uncertainty, complexity and inequality are equally issues for the company in turbulent economies. Emergent market thinking is therefore not simply a geographical construct. The whole world is operating within times of great uncertainty and complexity and learning to manage successfully within that will give individuals and organisations a competitive edge.

However, understanding and mastering an emergent market approach is about more than just increasing competitiveness. We believe that developing an emergent market focus will also help unlock new and more sustainable ways of doing business.

The recent economic turmoil has demanded that we investigate a different approach if business is to be successful and sustainable for all. Considering critically the causes of the 2009 financial crisis, one can say that "business as usual" is no longer the way to achieve sustainable success. This is where business schools have an important role to play, in both research and teaching.

Operating within an emergent market paradigm offers the ideal context for exploring how sustainability can become a business reality.

By understanding the conditions of complexity, uncertainty and inequality that characterise emergent markets and in finding new ways to address them, we aim to contribute as a business school to developing relevant and sustainable approaches in the public and private sectors as well as giving managers and leaders an expanded set of skills that contribute to new models of business where a 'triple bottom line' approach, for example, might take precedence.

In particular, as David Schmittlein, Dean of the Sloan School of Management at MIT in the US has articulated, managers need to change their behaviours and learn to be more courageous by implementing long-term strategies and not focussing narrowly on short-term gain and maximising shareholder value. Under the old way of doing things, stakeholders (other than shareholders) have been ignored.

The subprime crisis and other failures like Enron, where managers were rewarded with big bonuses for financially exotic deals and there was little focus on risk or real return, but rather on volume, have shown us clearly the risks of this approach. The decline of stakeholder importance is similarly apparent in the pursuit of ever cheaper labour and the resource exploitation and mismanagement that characterise the world economy.

Today, business schools globally have begun to re-discuss the value question (or the value creation question) but from a different perspective. Some are endeavouring to re-establish the stakeholder perspective—we are placing the focus on uncertainty, complexity, value-driven management, personal development, social responsibility and diversity.

A critical starting point is the laying of a more values-based foundation to everything that we do. In the context of the current economic turmoil, values are the only sure foundation to build on. Building a vision starts with identifying the values we want to realise. What are we doing it for? What do we contribute to society?

Building the New Model

What would the model of a business school based on the paradigm of the emergent economy look like? This is a difficult question, and similar to one that management educators globally have been grappling with of late.

In December 2008, around 300 management educators (deans, directors, professors) met in the UN headquarters in New York for the first Global Forum for Responsible Management Education.

The New York Forum was a continuation of an ongoing discussion amongst academics, which began with the presentation of six principles on responsible management education to the Secretary General of the UN at the Global Compact Summit in July 2007 in Geneva.

The December meeting was to table how these principles apply in management education. I had the pleasure of presenting the results of the working group on new learning methodologies.

The consensus at the Global Forum was that sustainable principles in management should address a number of domains: the spiritual, the biosphere, the social, the economic and the material (materials, energy). By preference all together, not just one of them.

What in effect is called for is a "systems thinking" approach in management education that imbues students with an understanding of the complex, interconnected world around them and the impact of their decisions on this world, as well as an understanding that their own success is linked to the success of those around them.

Business schools have generally made the mistake of believing that business management is about taking a scientific approach. This has led to executives believing that problems can be solved by distilling them to their core, and fixing that. The assumption is that when each core problem is fixed, so is the whole. That doesn't work so well in an interrelated world.

Consistent with the demand for a systemic approach to a new paradigm of business, current and future managers need to learn new competencies and an appreciation that they cannot serve only the shareholder and hope that this is best for all stakeholders.

As business schools, we believe we are called on to better integrate a more holistic and systemic way of viewing the world into our methodologies.

While the UN Global Forum for Responsible Management has shed light on the path we can take to avoid a global catastrophe of the magnitude and nature we are currently experiencing in future, action needs to be taken now.

Sustainability

Sustainability is a concept that is around for roughly 20 years, and though everybody interprets it a bit different, a common understanding seems to emerge. In this contribution we would like to investigate the operationalization of sustainability and in particular sustainable performance.

Publications refer to a growing number of companies that consult in, or are working on the implementation sustainable development concepts, and we observe that most of them seem to converge to the idea that within the current mainstream managerial thinking, there is no real place for sustainability. The Global Compact Summit in Geneva (July 2007) indeed launched a call for thought leadership in innovating managerial theory, in order to be able to host concepts of responsibility and sustainability.

The concepts proposed and investigated here, accepts an ontology, based on recent developments in biology and quantum mechanics, that could be the basis for a managerial concept that integrates naturally sustainability and responsibility. We could enrich this ontology with elements of non-violence, co-creation and values, but we have to pin it down now to a usable concept, translated into diagnostic tools and eventually into a managerial approach: a road book with check lists. In this contribution we are developing a holistic managerial concept and a diagnostic called Cassandra. For the interested reader, a complete methodology, applicable in companies, is available in Baets and Oldenboom (2009).

Brundtland defined probably as the first in 1987, sustainable development as follows: development seeking to meet the needs of the present generation without compromising the ability of future generations to meet their own needs. We do not want to discuss the true nature of sustainable development, since there are many other books doing that. Our aim is ultimately to transform the drive for sustainable development into a concept of sustainable performance. This Brundtland definition introduces at least three dimensions: the economy, the ecology and the society, and it suggests that those are interconnected. It furthermore introduces a time and a space dimension, and it raises the governing issue. By introducing space and time as variables in the equation, Brundtland has introduced a paradox in managerial thinking. Our classical Newtonian view on management cannot cope with a moving and integrated space-time concept, and as long as the society and the economy move slow, one can make a fixed time-space approximation. That time is over. The complexity of the world (its non-linear and dynamic character) in connection with the speed of change, does not allow for non-linear static approximations anymore. Our classical metrics fail and the thermometer becomes the disease itself.

The Brundtland definition introduces the paradox of the short term versus the long term. We need a short term efficiency in order to remain attractive for shareholders, but at the same time we need a longer term sustainability orientation in order to be attractive for the stakeholders. Paradoxes enforce choices; choices and balances between different and sometimes orthogonal interests. Another paradox—that isn't a new one—that Brundtland reinforces is the paradox between reductionism and holism. Classical managerial approaches mainly, if not exclusively, focus on financial performance: the so called bottom-line. By introducing all those extra dimensions: societal, ecological, time, space, governance, no reductionist approach can help a manager to answer the issues raised by the Brundtland definition. We have nevertheless tried for instance by introducing a concept like corporate social responsibility and the request to report on a company's responsibility. We have insisted that companies report on their ecological footprint and ultimately we have even responsibilized companies that they should be ecologically neutral, and if they would not be, they can "pay" for their carbon emission rights. We have ultimately turned responsibility (a value) again into an economic good which we can trade. We have turned responsibility into a tradable emotionless economic good. It doesn't matter if you pollute, as long as you pay for it. And ultimately, there will always be countries that are willing to sell their "non-production" of carbon emission, in order to get some money for their economic development. From a holistic perspective, needless to stress, this is only shifting the problems around and as usual it ends up in the hands of the powerless: nothing new under the sun. A reductionist approach of sustainability, responsibility (and even ethics) will only lead to a displacement, not to a solution.

Participating in the Global Compact Summit, one can buy off his carbon emission that he causes by coming by plane to the summit. When are we going to use videoconferencing, and in doing so, open up such a summit to all those that are economically unable to come to such a summit? Why do we still organise higher education at certain localizations, for the happy few that can make it and afford it, and leave millions of people out, that are dying to get education and via education development and growth. Technology is available; it becomes an issue of choice. Within a reductionist frame, the solution is found: we have made our misbehaviour an economic good, assuming that everything is an economic good and therefore anything can be commercialised. Is responsibility an economic good?

These discussions should be informed by underlying value choices. Values cannot be turned into products. They inform our behaviour and are a continuous feed in for that managerial behavior that we like call value based leadership.

Sustainability Principles

Sustainability, as we understand it today, has developed from the Brundtland understanding. An example of such wider framework is the Core principles of sustainability developed by Michael Ben-Eli (http://bfi-internal.org/sustainability/principles).

The basic tenet of this approach is a consciousness based on the inseparability of all life, i.e., that everything is connected and that therefore our well being is the well-being of everyone. This consciousness, we believe, cannot be just passive, otherwise it would remain irrelevant, it has to be expressed for the benefit of all through service that improves life for all mankind.

According to Ben-Eli, sustainability calls for a deep transformation in all aspects of human activity including our worldview, our values, our technology, our governance and more. A growing number of people need little convincing that establishing the concept of sustainability as the organizing principle on our planet, fostering a well-balanced alignment between individuals, society, the economy and the regenerative capacity of the Earth's life-supporting ecosystems, represents a most urgent challenge for our time. It is a challenge unprecedented in scope. It requires a fundamental shift in consciousness as well as in action. It calls for a deep transformation, simultaneously, in all aspects of human activity including our worldview, our values, our technology, current patterns of consumption, production, investment, governance, trade, and more.

The currently prevailing definition of sustainability emphasizes cross-generational equity, clearly an all-important concept for any society that wishes to endure, but one which is operationally insufficient. It often fails to provide unequivocal guidance when specific policy decisions are debated, since actual, specific wishes of future generations are not easy to ascertain. Anchoring an alternative definition directly to the relationship between a population and the carrying capacity of its environment offers a more advantageous approach since it assumes a number of key variables, all potentially measurable. For example: population numbers; a measure of wellbeing; total inventory and rate of consumption of resources; impacts of by-products generated by human activity on the absorption capacity of the environment; impacts of new technologies in opening or hindering new evolutionary possibilities; and the like. Hence, the following definition (Ben-Eli):

Sustainability: A dynamic equilibrium in the processes of interaction between a population and the carrying capacity of an environment such, that the population develops to express its full potential without adversely and irreversibly affecting the carrying capacity of the environment upon which it depends.

This definition points to the dynamic nature of sustainability as a state, a state which has to be calibrated with time, again and again, as changes occur in population numbers or in the resources available for supporting all humans at a desired level of wellbeing. It does not seek to define specifically what such a level is, nor to limit yet unimaginable possibilities for social evolution. It recognizes, however, boundaries and limits which must be maintained by stone-age tribes and industrial societies alike. As long as the underlying conditions for equilibrium are maintained, the well being of future generations is assured.

The set of sustainability principles which follows is grounded in this definition. The principles are articulated in broad terms but can receive a specific operational meaning in relation to particular sectors of the economy, development issues, business strategies, investment guidelines, or initiatives taken by individuals. They are expressed in relation to five fundamental domains, all representing essential aspect in the interaction of human populations and the environment. These domains include:

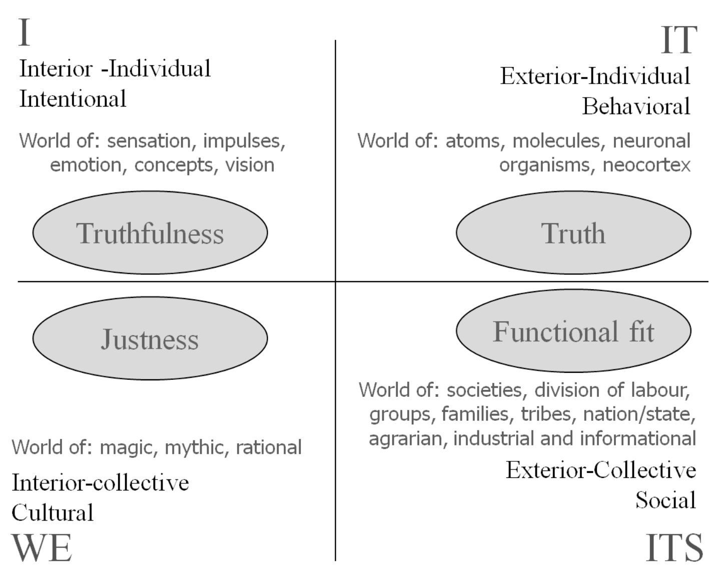
- *The Spiritual Domain:* Which identifies the necessary attitudinal orientation and provides the basis for ethical conduct.

- *The Domain of Life:* Which provides the basis for appropriate behaviour in the biosphere with respect to other species.
- *The Social Domain:* Which provides the basis for social interactions.
- *The Economic Domain:* Which provides a guiding framework for creating and managing wealth.
- *The Material Domain:* Which constitutes the basis for regulating the flow of materials and energy that underlie existence.

The result is a set of five core principles, each with its own derived policy and operational implications. The set is fundamentally systemic in nature, meaning, that each domain affects all the others and is affected by each in return. Rather than a list, the set should be approached and understood as a coherent whole. Within the framework of these principles, we are able to give design a tool that supports management for sustainable performance in companies.

A Holistic Model

Holism is yet another term that is loosely defined and interpreted by many people in different ways. We willingly make reference here to one of Ken Wilber's (2000) concepts which is, in our way of thinking, very handy and useable. He visualises something which we could call different dimensions of the image of the holistic world. The figure below gives a summary of Wilber's concept.



The figure is developed around two dichotomies: external-internal and individual-networked (collective). The quadrants above make reference to the individual level. The quadrants below refer to the collective level. The quadrants on the left have to do with the internalisation of Man (or processes, or things), while the quadrants on the right examine, let us say, the mechanical part (the external). A holistic image is obtained, according to Wilber, if all the quadrants receive sufficient attention. He labels these quadrants the 'I' quadrant, the 'We' quadrant, the 'It' quadrant, the 'Its' quadrants. All the quadrants have to live to be able to achieve a life, an observation, a research, a holistic interpretation.

In the right top quadrant, we study the external phenomena, for example how the brain functions and so we naturally reduce it to very specific parts, like atoms, the classical reductionism. Not completely mistaken, there is a reaction to this partial vision in saying that understanding the functioning of a specific atom does not allow us to understand the functioning of the whole (the consciousness of Man).

What we call, at the heart of science, a global approach, is found in the lower right quadrant; however that is nothing more than one of the four dimensions of holism. Here one can think of the systemic approaches (still mainly mechanical), of ecological concepts, sustainable development, etc.

If we really want to understand what the brain produces, we can only find that in the left part of the diagram. The brain causes, in Man, emotions, feelings, concepts, etc. and it is those which we use in daily life.

No matter how detailed our understanding of the right part is, it still says nothing about what Man thinks or feels. To get to the dimensions on the left, the classical approaches are insufficient. Communication is the only means to try to understand how people feel and what emotions they go through.

In the left part there is also a collective dimension: one could label it "culture". That has a relation with what we accept as a group, the norms and values. So a holistic understanding cannot bypass these internal individual and collective dimensions.

Classical science goes completely in search of the 'truth' (identified top right). More and more we see global approaches of the systemic in science: the functional whole. The true notion of Man and his emotions which we call, a little paradoxically, a "flesh and blood" man, does not give us a real understanding of truth and fairness. Here we want particularly to attract attention to the three other quadrants to thus give a more complete understanding than the dominant thinking that our western culture allows. Our attempt is to try a more holistic approach in management research and in the understanding of phenomena.

Whilst summarising this detailed diagram is not only difficult, it does not give full benefit to this diagram either. We would nevertheless like to try. Holism consists of an ensemble of 'I', 'We', 'It' and 'Its'. This is quickly recognised in certain metaphors of holism, such as 'Art meets science and spirituality', the "I", "We" and "It" of Wilber. Another saying is that the hands, head and heart lead to holism. This can also be attributed to Wilber.

Applied to Management: A Systemic Management Interpretation

It is clear that the Anglo-Saxon model has brought us a lot of insight into the functioning of markets and companies and therefore it is extremely important to clearly understand this model. But there is more. While the Anglo-Saxon model implicitly wants to wash away diversity as a disturbing factor, it becomes clear in the wave of mergers and acquisitions that currently go around the world, that diversity can be a creative force. Therefore, a creative use of diversity, in our opinion, becomes important in order to tackle the corporate world in the coming years. Openness to diversity, understanding of different world- and economic views enrich future managers considerably. We gladly take the metaphor of the mosaic. If the world consists of different colours we can either melt the colours together in order to make it one colour, or instead we can create a mosaic, keeping the different colours and have them networked in such a way that it becomes a nice picture. On top of management as a science, we also want to understand management as an art. A holistic management approach clearly aims to enrich the prevailing Anglo-Saxon one.

Therefore in some ways, the proposed vision on management is inherently one of diversity, sustainable development and network structures. Studying the evolution of companies today, we see that even the larger corporations are in fact a highly dense network of business units, outside providers, individuals, clients, etc., that in fact form a number of often flexible, overlapping and dynamic networks that cut across the company, instead of just a nicely and smoothly organized company.

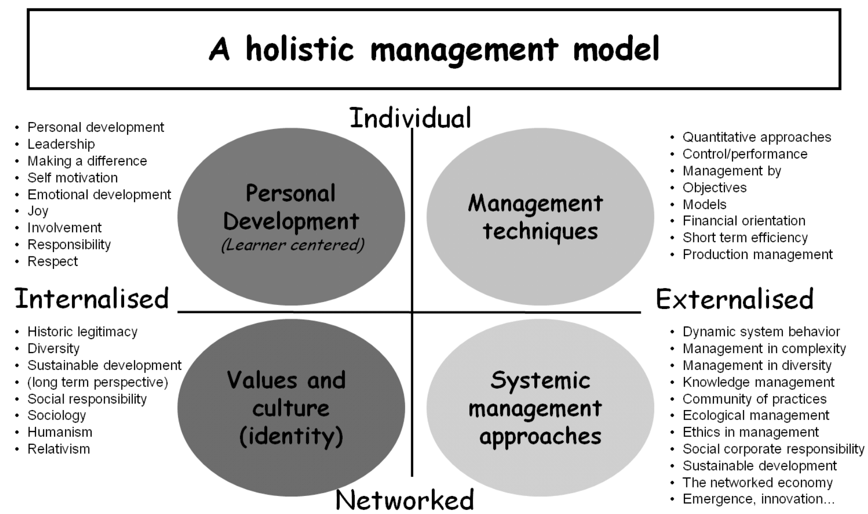
In a more holistic management approach we cannot exclusively focus on the search for truth, and not only since absolute truth doesn't exist. Furthermore, and despite of the difficulty of measuring the internal quadrants of Wilber's model, it is clear that it are rather those internal quadrants that will make the difference. The values, the culture and personalities of people, be it managers or employees alike, is going to become the intrinsic cause of the emergence of a responsible management approach.

As described in a general way, the Wilber model illustrates the different dimensions of holism in human action, based on a framework of two axes. The two axes oppose on the one hand individual to networked (collective); on the other hand internalized to externalized. Developing a complete, broad and integrated picture of a person (a manager, or a human activity, such as management) one should cover the four quadrants formed in this picture. Hence a valuable and enriching approach, what we believe a systemic view is, indeed covers these four quadrants.

The individual-networked dichotomy illustrates that in all human activity, and though the individual is crucial, there always is a collective dimension. That collective dimension of interacting individuals in companies, markets, societies, is increasingly one that is networked (as opposed to a strict hierarchical organization common during the last decade). The internalized-externalised dichotomy is one that illustrates that most of our knowledge is experience based and acquired by experimentation, in order to become actionable knowledge via internalization (concepts very popular in knowledge management theory). Nevertheless there is an important aspect of externalized, transferable information that is the visual part of what we read, share, should know, is printed in books, etc.

We can now use this diagram, in order to define a vision for any management development activity (or organisation). In the bottom left quadrant, in between internalized and networked, we have values and culture. Some contemporary choices that we have explored and accepted in this book are a choice for diversity as a constructive power; the long term perspective with an inherent dimension of social responsibility; humanism and relativism. These are some examples of shared values and cultural dimension, that eventually are going to be the basis of all corporate drive. In this left part of the figure, we are much more concerned with how people (students, future managers, managers, clients) feel culture and shared values, how they co-create and co-construct them and how they are shared.

Such a vision can only be translated into action by people (students, future managers, managers) who have the personality to take part in this challenge and who have the qualities and the motivation to make a real difference in the world. Not only does this necessitate a strong focus on personal development as a backbone for all managerial approaches. It also highlights the need for companies to organise around lifelong learning career development for their employees. A key element of management becomes management of human resources, which translates into managerial competencies inventories (assessment centers), personal development programs, coaching, etc. to choose a much more learner-centred approach.



These value choices and this focus on personal development, allow us to innovate and improve our management techniques. In the top right quadrant, we find a more Anglo-Saxon management approach (or should we label it a more mechanistic approach?): a minimum condition to be a successful manager. Just to label some characteristics: quantitative approaches; control oriented; performance management; models; financial focus; short term efficiency. Effectiveness and efficiency are and remain important tools for becoming a sustainable company. They are necessary conditions; in no way they are sufficient.

In the bottom right quadrant, this model is complemented by what we call systemic management approaches. We consider systems as interacting elements that create a logic of their own, that surpass the simple addition of the composing elements. In this quadrant we find the more ecological approaches to management, network theories and applications, sustainable development models, complexity theory, concepts around diversity as a constructive force, etc.

A holistic management approach is the "interweaving" of those four quadrants. This is an approach that is based on a clear vision and values, which makes a choice for personal development as the backbone of the corporate activities, in order to allow people to innovate and optimise their management techniques and to enrich it with a more systemic management practice. Only the four quadrants together allow the individual to develop into a responsible manager who is able to pilot a company for sustainable performance. A manager, just as any other employee, becomes the entrepreneur of his or her own development, within a dense and intensive network of peers. In contrast, the Anglo-Saxon model is focused mainly in the right-upper corner and though companies might pay some attention to culture, or personal development, the focus remains the realisation of financial results.

Cassandra: A Holistic Diagnostic for Sustainable Performance and Personal Development

The tool is named "Cassandra©". In the Greek mythology, Cassandra ("she who entangles men") was a daughter of King Priam and Queen Hecuba of Troy whose beauty caused Apollo to grant her the gift of prophecy (or, more correctly, prescience). However, when she did not return his love, Apollo placed a curse on her so that no one would ever believe her predictions. This metaphor could hardly be more illustrative for introducing this shift in paradigm.

Sustainable performance is yet another unknown concept though it seems to speak for itself. Given that we did not really find a definition for sustainable performance (a bit bizarre in a world filled with discourse about sustainability and responsibility), we try to give one here. Performance is a term that I presume speaks for itself. Based on Ben-Eli's core principles (described above) we like to define sustainable performance, as *a corporate (or organizational) performance that seeks a dynamic equilibrium in the processes of interaction between a company and the carrying capacity of the stakeholders and the environment such, that the company develops to express its full potential without adversely and irreversibly affecting the carrying capacity of the stakeholders and the environment upon which it depends*. This rather new concept needs another context and paradigm (as argued before) but it also needs adapted metrics if we want to support managers applying it.

Within the paradigm developed, sustainability, sustainable development, sustainable performance and corporate responsibility, are concepts that only find a conceptual basis within a holistic view on management. Within our classical managerial approaches, there is no reason or space for a company to be responsible or sustainable, other than for personal (or corporate) ethical motivation. The President of the EFMD correctly iterated during the Global Compact Summit in Geneva that the average manager does not automatically think "responsibility" and that if we would like to change that, there is a long way to go. The argument that we want to make here is not necessarily that it is a long way to go, but rather a different way. Within a highly reductionist view on management, focussing primarily, if not exclusively, on short term financial performance, sustainability is counterproductive. We have no commonly accepted managerial theories that give the manager tools for managing differently.

Some will argue that economics allows to take into account any externalities, hence included for instance the cost of pollution. We want to make here a clear distinction between the economic calculations of costs for certain externalities, and straight management of sustainable development. Calculation of costs for externalities, that in fact turn them into an economic good, allowing to trade them off, is no solution for sustainable development. It shifts the costs of economic development in general from the economic more powerful to the economic poorer, and at the same moment keep that economic development concentrated in the hands of the economically developed (as argued in before). Sustainable development cannot be seen any other than within the large network of countries and individuals, that are all equal part of the same planet Earth and that have to move forward in co-creation: a holistic perspective, hence. In certain aspects, it becomes a zero sum game. Sustainable performance and management for sustainable performance therefore needs new diagnostics.

In a first stage we have developed a diagnostic, based on the Wilber holistic model, but adapted to a managerial context (as described above). For each of the quadrants, we have identified a number of items that all together co-construct each quadrant. There are two variants. The first one diagnoses the individual's potential for sustainable managerial performance. We have made reference to existing management research in order to be able to construct those four quadrants. The diagnostic is in the first place an inventory and can be used in the second place as a guide for transforming into a manager capable and prepared for a different way of management. At this point, we are interested in the manager as a person; the person that is going to be the transformational leader that is going to be able to manage his or her company or organisation for sustainable performance. In fact, it is a tool for personal development. However, this personal development tool is not the prime purpose of this contribution.

The second one analyses the sustainable performance potential of the company and it gives a possibility to identify an action plan for improving it.

The manager scores each question on a 1 to 5 scale of agree/disagree or a yes/no. It is clear that not all the questions are equally easy to understand and can be interpreted differently. This tool is used more adequately (and more easily) within a coached framework, but as we will comment further, it has been successfully tested for non-guided use. The quality of the coaching and tutoring will always improve its learning potential.

The holistic management quadrant were labelled: values; personal development; mechanistic approaches; holistic systemic approaches. For the purpose of the development of a diagnostic, we have subdivided each quadrant in two items, and we have given the content more of a performance orientation.

Values

Without too much effort, it is possible to come up with a whole list of possible corporate values: liability, availability of information, involvement, reliability, conflict solution, consensus, creativity, democratic process, sustainability, ecological awareness, honesty, ethics, organisation as a family, decency, shared identity, shared vision, shared values, equal chances, community services, harmony, humour/pleasure, innovation, integrity, quality of living, long term perspective, emphasis on global thinking, nature conservation, humility, mutual support, openness, training possibilities, optimism, personal growth, personal satisfaction, personal freedom, political involvement/activism, recreation possibilities, respect, respect for the law, risk minded, social justice, social cohesion, social responsibility, social security, solidarity, spirituality, strategic alliances, strict moral/religious rules, tolerance, transparency, responsibility, diversity, to make a difference, faith, public health and security, prosperity, continuing improvement, peaceful cooperation, friendship, freedom of expression of opinion, conscience of values, world peace, employment and many other values.

Dolan *et al.* (2006) propose a triaxial model of organisational values: economic-pragmatic values; ethical-social values; emotional-developmental values.

Economic-pragmatic values

- Efficiency
- Performance standards
- Discipline

Ethical-social values

- Honesty
- Congruence
- Respect
- Loyalty

Emotional-developmental values (related to trust, freedom and happiness)

- Creativity/ideation
- Life/self-actualisation
- Self-assertion/directedness
- Adaptability/flexibility

The single most critical success factor for MBV (Management by Values) is congruence between what corporate leaders say they believe and what their actions and decisions communicate they believe, in both the short and long term. One should not only preach the gospel. A first step to be taken in management by values aims to achieve high performance in day-to-day work by making it more meaningful.

But what are Values?

Dolan *et al.* claim that values are more than just words. Values guide and direct our behaviour and affect our daily lived experiences. Espoused values represent a mismatch between what we say and what we do. Values that are demonstrated through consistent and enduring behaviour are lived values. So far, for the ethical-social dimensions, are what they call preferential choices. From an economic perspective, value is also the measure of the significance or importance of something. And gradually, Dolan *et al.* glide away to what are classically called values: the economic value of something (that in theory is expressed by its price).

This returns to the beginning. They even refer to Porter's (1985) value chain, saying that this chain would be a reflection of the shared values of the people that constitute the company. Concerning the emotional-developmental dimension they identify 'final' values and 'instrumental' values, and they suggest that the number of final values a person habitually holds would be less than a dozen. Instrumental values would be much more. The latter can be subdivided into personal values (what is important in life), ethical-social values (what you want to do for the world), ethical-moral values (how you think you should behave) and values of competition (what is necessary to compete in life).

A few examples of each can clarify this subdivision:

- *Personal values:* Happiness, health, salvation, family, personal success, recognition, status, material goods, friendship, love, etc.
- *Ethical-social values:* Peace, planet ecology, social justice, etc.
- *Ethical-moral values:* Honesty, sincerity, responsibility, loyalty, solidarity, mutual confidence, respect for human rights, etc.
- *Values of competition:* Culture, money, imagination, logic, beauty, intelligence, positive thinking, flexibility, sympathy, courage, etc.

Companies and people move from beliefs to behaviour via values. Beliefs and values are indeed closely related. Personally we would like to go a bit further in our understanding of values, though the classification of Dolan *et al.* is giving due attention to human developmental issues. Exploring the book further, however, does bring the Management by Values approach back, at partially, to the realm of efficiency and management for (financial) result. We think beliefs and values need to be brought closer to each other. At this stage we therefore define a managerial value as ***a measurable belief of value added that leads to action*** and later we will illustrate how to operationalise it as a workable concept.

A Step by Step Process

Dolan *et al.* define Management by Values as a major change process in the company. Accordingly, based on change management theory, they suggest the following step-by-step plan for putting MBV into practice.

It starts with a pre-change phase in which the company asks itself the questions whether they are serious about a culture change? Are they in for the long term and how do you define the long term? Do they have the right type of leadership to initiate and sustain the process? Do they have the necessary resources?

Next, they propose that the company should distil shared essential values. Currently, corporate strategic plans are notoriously confusing in their use of terms like vision, mission statement, strategic purpose, objectives, behaviour guides, values, and goals. In this phase the company is expected to collectively visualise the kind of future desired, which will lead to the final values that should be integrated in the organisation's mission and vision. The current set of values should be analysed and compared to the desired one (a SWOT on values). Finally, a consensus on the change path should be build. All this is designed to happen in dialogue with all the stakeholders.

Once agreement is reached on the change path, the project teams will commence their work. Their purpose is basically to convert the essential values into objectives for action. These include the design of a set of new practices and policies, especially a human resources policy based on the values. This relates to recruitment and selection by values, training and development by values, and performance evaluation and recognition of effort according to compliance with values. Finally, they propose the realisation of operational values should be monitored via culture audits.

In Dolan *et al's* kind of processes, there is a high risk that through those very processes, management by values will gradually revert back to management by financial values (economic values). Such processes are familiar, are measureable, are simple to visualise as progress, and can easily be related in terms of (financial) appreciation. At the end of the day, they are very reassuringly close to business as usual. The planned process described by Dolan *et al.* is interesting, but it carries the potential to confirm inertia, and needs strong and visionary leadership to maintain momentum and reach the desired end.

Conscious Business: Another Starting Point

Would it help to start even a little more a-centric? Would the culture shock be made bigger by limiting the values to consciousness-related values in line with Kofman's (2006) view that conscious business means finding your passion and expressing your essential values through your work? A conscious business seeks to promote the intelligent pursuit of happiness in all its stakeholders. It aims to produce sustainable, exceptional performance through the solidarity of its community and the dignity of each member.

Ken Wilber (in Kofman, 2006) talking about Kofman's book 'Conscious Business: How to Build Value through Values' says that integral mastery begins with mastery of self, at an emotional level, a mental-ethical level, and a spiritual level. Anything more than that is not needed; anything less than that, is disastrous, according to him. Peter Senge, on the same book, yet highlights another important issue. The key to organisational excellence lays in transforming our practices of unilateral control into cultures of mutual learning. When people continually challenge and improve the data and assumptions upon which their map of reality is grounded, as opposed to treating their perspectives as the truth, tremendous productive energy is released.

Collins (2001) studies what drives average companies to take a quantum leap and become extraordinary. He concludes that a crucial component of greatness is a group of leaders with a paradoxical blend of personal humility and professional will. These leaders, whom Collins calls 'level 5', channel their ego ambition away from themselves into the larger goal of building a great company. Conscious employees are an organisation's most important asset; unconscious employees are its most dangerous liability. So what are conscious employees?

Kofman uses seven qualities to distinguish conscious from unconscious employees. The first three are character attributes: unconditional responsibility; essential integrity; and ontological humility. The next three are interpersonal skills: authentic communication; constructive negotiation; and impeccable coordination. The seventh quality is an enabling condition for the previous six: emotional mastery. Conscious employees take responsibility for their lives. They don't compromise human values for material success. They speak their truth and listen to others' truths with honesty and respect. They look for creative solutions to disagreements and honour their commitments impeccably. They are in touch with their emotions and express them productively.

Buckingham and Coffman report on a 22 year study on organisational effectiveness. According to them, exceptional managers create a workplace in which employees emphatically answered 'yes' when asked the following questions:

1. Do I know what is expected of me at work?
2. Do I have the materials and equipment I need to do my work right?
3. At work, do I have the opportunity to do what I do best every day?
4. In the last seven days, have I received recognition or praise for doing good work?
5. Does my supervisor, or someone at work, seem to care about me as a person?
6. Is there someone at work who encourages my development?

7. At work, do my opinions seem to count?
8. Does the mission/purpose of my company make me feel my job is important?
9. Are my co-workers committed to doing high-quality work?
10. Do I have a best friend at work?
11. In the last six months, has someone at work talked to me about my progress?
12. This last year, have I had opportunities at work to learn and grow?

Resilience, the Self and the Spiritual Dimension within a Holistic Organisational Perspective

This contribution only presents one possible outline/framework to apply more meaningful management in companies (including its spiritual dimension). Some of the work is finished (the design and development of the tool), some is validated (the individual use of the tool), some is research in progress (the use of the individual tool for comparative studies and the validation of the tool for corporate benchmarking). This tool and the research project is of course base on a particular understanding of consciousness and organisations, and in some way of the mind over matter orientation this might take. Due to the nature of the project (and its ongoing character), some of this is still a working hypothesis, but at the same time there is growing evidence for these theories and their appearance in real life. Essential to the researchers, and that is what the essential contribution of this paper aims to be, is the focus on the necessity of a new paradigm, a paradigm shift, in order to be or to become the transformational leaders (managers) one needs, putting consciousness in the forefront of the managerial practice. This paradigm shift is based on what is called a quantum ontology, as fully developed in other publications.

This ontology shifts our assumptions and beliefs into a set of other assumptions that not only allows the definition the role of consciousness, but also illustrates its great necessity for a different economy and society. The current crisis, unfortunately, is hard proof of this. The point is no longer to re-invent capitalism, with or without a human face, but rather to reinvent a social fabric that is based on interconnectedness and the realisation of values, including economic added value. Some might want to call this a stakeholder economy, but yet again, this fabric needs another soul.

This new paradigm and its related managerial approach manifestly contain different aspects. Some of those aspects we could label as more spiritual (dealing with connectedness and the inner self), as value driven, as related to awareness in action, as giving meaning to actions.

The consequence of those choices will cause companies and organisations to develop an orientation towards resilience and sustainable performance that might be able to define a coherent answer to the crisis we observe today. Other than being based on another paradigm or another ontology, it is equally characterised by another performance orientation. The contemporary economy has developed a strict orientation on short term shareholder return, and by doing so it has put itself artificially outside the necessary interconnectedness that we have referred to in this contribution. Hence there is little role for consciousness and conscious action in today's mainstream managerial paradigm. We have ignored the meaning of much of what we do in business; we have ignored its spiritual dimension.

For managers or people with responsibility that would like to make the shift themselves into becoming conscious leaders, this papers attempts to contribute the necessary concepts, tool and metric that could help making this shift.

> "We are all linked by a fabric of unseen connections. This fabric is constantly changing and evolving. This field is directly structured and influenced by our behaviour and by our understanding" (David Bohm, quantum physicist). Ultimately, however, the shift is ours to make; tools can help to support this shift.

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Contributors

Bruce E. Winston, *Ph.D.*
Dean, Regent University
School of Business & Leadership
1333 Regent University Drive
Virginia Beach, VA 23464

Carol A. Christopher
Doctoral Candidate
Fuller Graduate School of Intercultural Studies
California

Cindy Graves Wigglesworth
President, Conscious Pursuits, Inc.
PO Box 416, Bellaire, TX 77402

Corné J. Bekker
School of Global Leadership and Entrepreneurship
Regent University, USA

Gail J. Longbotham, *Ph.D.*
Regent University
895 Snoqualm Place
North Bend, WA 98045

Kathleen Y. Fleming
Consultant, BRE Services, LLC
Adjunct Professor, Averett University
605 North Saint Asaph Street
Alexandria, VA, USA 22314

Louis W. (Jody) Fry
Tarleton State University – Central Texas
1901 South Clear Creek Road
Killeen, Texas 76549

Michael Zirkler
Professor, Head of Work and Organizational Psychology
Zurich University of Applied Sciences
School of Applied Psychology, Minervastrasse 30
8032 Zurich, Switzerland

Ora Setter, *Ph.D.*
Faculty of Management
Tel Aviv University, Tel Aviv
Israel

P.T. van den Berg
Tilburg University
The Netherlands

Peter Pruzan
Professor Emeritus, Dr. Polit. & Ph.D.
Department of Management, Politics & Philosophy
Copenhagen Business School, Denmark

S.K. Chakraborty
Founder Convener
Management Center for Human Values
Indian Institute of Management Calcutta, India

Victoria L. Sitter, *Ph.D.*
Milligan College
P.O. Box 500, Milligan College, TN

Walter Baets
Graduate School of Business
University of Cape Town
South Africa

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Founder & Chairperson, Integrating Spirituality and Organizational Leadership Foundation

E-mail: sunita.singhsengupta@gmail.com

sengupta.sunitasingh@gmail.com