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Spiritual Leadership in the Workplace

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Introduction

While spiritual leadership has been a subject of interest in the major spiritual and religious wisdom traditions for eons, it was the mid-1990s that spiritual leadership of individuals, teams, and organizations became the focus of scholarly research. However, it was not until a causal theory of spiritual leadership was introduced in 2003 and the *Leadership Quarterly* special issue on spiritual leadership in 2005 that the field gained focus and made a significant step toward achieving paradigmatic recognition. Since then spiritual leadership theory has evolved to encompass ethical and spiritual well-being, an inner-life practice that is the source for drawing strength from a higher power to transcend one's selfish programs for happiness to better love and serve others, the triple bottom line or employee well-being (people), sustainability (planet), and profit, and the spiritual leadership balanced scorecard business model. An ever-growing body of research on spiritual leadership has established the reliability and validity of the spiritual leadership survey and revealed that the spiritual leadership predicts a number of individual and organizational outcomes across various countries and cultures. These include being positively related to organizational commitment, job satisfaction, altruism, conscientiousness, self-transcendent personal meaning, self-career management, sales growth, job involvement, identification, self-esteem, self-efficacy, retention, organizational citizenship behaviors, intrafamily altruism and trust, environmental passion, attachment, loyalty, and work unit productivity, while demonstrating evidence of being negatively related to interrole conflict, frustration, earning manipulation, and instrumental commitment.

Management, Spirituality, and Religion

Spiritual leadership theory is situated within the broader field of Management, Spirituality, and Religion (MSR). MSR is a relatively new area of scholarly inquiry that has drawn from areas not typically associated with the study of the psychology of religion and spirituality. MSR emerged as a dedicated area of research in the late 1990s with a focus on interdisciplinary theoretical and applied research and pedagogy related to the relevance and relationship of spirituality and religion in management and organizational life. Two broad categories of MSR research have emerged. The first, which examines the role of spirituality in the workplace, is focused on organizational cultural values that promote employees' experience of transcendence at work, facilitating their sense of being connected in a way that provides feelings of compassion and joy. Within this context spirituality is concerned with qualities of the human spirit and that intangible reality at the core of personality, the animating life principle or life-breath that alerts us to look for the deepest dimension of human experience. It is at the heart of the quest for self-transcendence and the attendant feeling of interconnectedness with all things in the universe. Although spirituality is most often viewed as inherently personal, a fundamental proposition of MSR is that it can reside or manifest in groups and organizations. The second approach to MSR is faith-based and explores the ways in which the resources of various religious traditions and identities shape and inform engagement with diverse workplace issues. From this perspective a religion is concerned with a theological system of beliefs, ritual prayers, rites and ceremonies and related formalized practices and ideas. Faith-based approaches assume that, although religion is typically practiced in institutions which have formed and evolved over time around the spiritual experiences of one or more founding individuals, it also possible to practice one's faith in the workplace based upon the beliefs and practices inherent in that religion.

Workplace Spirituality

In this pioneering work, Mitroff and Denton 1999 established the field of workplace spirituality as a legitimate area for scholarly research. Giacalone and Jurkiewicz 2003 offers what is at present the most widely accepted definition of workplace spirituality, "A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy" (p. 13). Hill and Dik 2012 was the first to apply concepts from the field of psychology of religion and spirituality to workplace spirituality. Spiller and Wolfgramm 2015 explores how Indigenous spiritualities may be applied in the workplace. Hill, et al. 2013 identifies issues to be addressed for workplace spirituality to legitimately be considered science rather than superstition.

Biberman, J., and L. Tischler. *Spirituality in business: Theory, Practice, and Future Directions*. New York: Palgrave Macmillan, 2008.

Summarizes the various integrative approaches in the spirituality and religion in the workplace field to date, such as founding spirituality and religion in the workplace on religiously inspired compassion, drawing on appreciative inquiry, using "intentional intelligence," employing meditation, and integrating aspects of spiritual leadership.

Giacalone, R. A., and C. L. Jurkiewicz. "Toward a Science of Workplace Spirituality." In *Handbook of Workplace Spirituality and Organizational Performance*. Edited by R. A. Giacalone and C. L. Jurkiewicz, 3–28. New York: M. E. Sharp, 2003.

Establishes what has become the dominant definition for the field. Identified four major weaknesses that must addressed if MSR is to achieve acceptance within the scientific community: (i) the lack of an accepted, conceptual definition; (ii) inadequate measurement tools; (iii) limited theoretical development; and (iv) legal concerns.

Hill, P. C., and B. J. Dik. *Psychology of Religion and Workplace Spirituality*. Charlotte, NC: Information Age, 2012.

Utilizes theoretical and empirical grounding from the psychology of religion and spirituality to the emerging field of workplace spirituality.

Hill, P., C. Jurkiewicz, R. Giacalone, and L. Fry. "From Concept to Science: Continuing Steps in Workplace Spirituality Research." In *Handbook of the Psychology of Religion and Spirituality*. 2d ed. Edited by R. F. Paloutzian and C. L. Park, 617–631. New York: Guilford Press, 2013.

Explores three critical issues, all of which lie at the heart of scientific inquiry, including further defining and conceptualizing workplace spirituality, the role of the psychology of religion, level of conceptual analysis, conceptual dimensions and measurement focus, establishing clear relationships with criterion variables, and the interaction of individual and organizational spirituality. Offers spiritual leadership theory as an example of a paradigm that addresses these issues.

Mitroff, I. I., and E. A. Denton. *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, & Values in the Workplace*. San Francisco: Jossey-Bass, 1999.

Conducts surveys and interviews with over two hundred leaders of organizations. Offered hard, scientific data regarding the effect of spirituality on corporate America. Discovers that spirituality is one of the most important determinants of organizational performance.

Spiller, C., and R. Wolfgramm, eds. *Indigenous Spirituality at Work: Transforming the Spirit of Enterprise*. Charlotte: IAP, 2015.

Explores how spiritualties are manifested in Indigenous organizations today and how Indigenous spiritual approaches have potential to revitalize identities and relationships within the workplace.

Faith at Work

Faith at work scholarship investigates the ways various religious traditions and spiritual identities shape and inform engagement with diverse workplace issues as such as ethics, values, vocation, meaning, purpose, and how people live out their religion/spirituality in an increasingly pluralistic world. The initial work by Miller 2007 positioned Faith at work within the broader purview of management, spirituality, and religion. Miller and Ngunjiri 2014 offers workplace chaplaincy as one application of faith at work. Miller, et al. 2018discusses the early validation of a typology of faith and work integration. Ewest 2018 provides the latest Christian perspectives, research, and insights into the faith at work movement.

Ewest, T., ed. *Faith and Work: Christian Perspectives, Research and Insights into the Movement*. Charlotte, NC: Information Age, 2018.

Comprises of fourteen book chapters that investigate theoretical, conceptual, and strategic theories and research, which consider how individuals and organizations integrate their Christian faith in the workplace.

Miller, D. W. *God at Work: The History and Promise of the Faith at Work Movement*. Oxford: Oxford University Press, 2007.

Gives an in-depth history of the faith at work movement, considers its potential value for business and society, and offers constructive critiques and prescriptive ideas for the integration of faith and work, with positive implications at the personal level, as well as for corporate ethics and the broader economic sphere.

Miller, D. W., and T. Ewest. "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment." *Journal of Religious & Theological Information* 12 (2013): 29–54.

Shows that most students, workers, marketplace professionals, and leaders want to live a holistic life that integrates, among other things, faith and work, but have few resources to help them do so.

Miller, D. W., T. Ewest, and M. J. Neubert. "Development of The Integration Profile (TIP) Faith and Work Integration Scale." *Journal of Business Ethics* 147 (January 2018): 1–17.

Discusses the development of The Integration Profile (TIP) Faith and Work Integration Scale, which is designed to measure the multidimensional nature of faith expressions within workplace settings.

Miller, D. W., and F. W. Ngunjiri. "Leadership Views on Corporate Chaplains: Business, Sociocultural, and Spiritual Justifications." *Journal of Management, Spirituality & Religion* 12.2 (2014): 129–155.

Explicates the business reasoning, sociocultural explanations, and spiritual imperatives behind organizational leaders' decisions to incorporate workplace chaplains into their employee benefit programs. The authors discovers that workplace chaplains offer a unique kind of care for employees' otherwise unmet in other benefit programs and appears to contribute positively to organizational commitment, employee well-being, reduced operational costs, reduced turnover/increased retention, and an overall positive, welcoming organizational culture.

Early Work on Spiritual Leadership

Spiritual leadership of individuals and organizations emerged as a scholarly field of inquiry within the broader field of workplace spirituality. Conger 1994 was among the first to explore the linkage between spirituality and leadership in the workplace. Fairholm 1996and Fairholm 1997 offer a holistic approach to spiritual leadership of organizations that consider the full capacities, potential, needs, and interests of both the leader and followers as well as the goals of the organization. Blackaby and Blackaby 2001 contributes the initial organization theory from the fields of Western religious theology and practice and leadership ethics and values on which organizational spiritual leadership draws. Korac-Kakabadse, et al. 2002 argues that, although traditionally rooted in religion, spirituality is a long-neglected dimension in leadership as it is in the psychological contract in work organizations. Moxley 2000 demonstrates the power of spirited leadership for employee engagement.

Blackaby, H., and R. Blackaby. *Spiritual Leadership*. Nashville: Broadman & Holman, 2001.

Looks at contemporary leadership principles in light of biblical principles. Served as a bridge between the fields of Western religious theology and practice and leadership ethics and values with implications for both religious and secular organizations.

Conger, K. *Spirit at work: Discovering the Spirituality in Leadership*. San Francisco: Jossey-Bass, 1994.

Searches for shared ground among leadership, the workplace, and spirituality. Provides insightful commentary and examples on how spirituality and the workplace could be connected.

Fairholm, G. W. "Spiritual Leadership: Fulfilling Whole-Self Needs at Work." *Leadership & Organization Development Journal* 17.5 (1996): 11–17.

Argues that the workplace is becoming the most significant community for many people, and, because of this, employees expect their work to satisfy their deeply held needs for wholeness as well as provide spiritual support for their values and aspirations for personal as well as economic growth.

Fairholm, G. W. "Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace." *Choice Reviews Online* 35.4 (1997): 2205.

Promotes a new spiritual approach to organizational leadership that goes beyond visionary management to a new focus on the spiritual for both leader and led.

Korac-Kakabadse, N., A. Kouzmin, and A. Kakabadse. "Spirituality and Leadership Praxis." *Journal of Managerial Psychology* 17.3 (2002): 165–182.

Reviews leadership praxis from the frames of wider spiritualties. Linked spirituality search with contemporary managerialist practices. Surveyed the breadth of, and commonalities within, varied philosophic positions with regard to the spiritual search.

Moxley, R. S. *Leadership and Spirit: Breathing New Vitality and Energy into Individuals and Organizations*. San Francisco: Jossey-Bass, 2000.
Demonstrates how a spirited leadership that values rituals, celebrations, and employee input creates a totally engaged workforce—one that brings the whole person's mental, emotional, physical, and spiritual dimensions to work.

Leadership Quarterly Special Issue on Spiritual Leadership

The *Leadership Quarterly* special issue on spiritual leadership 2005 introduces further theorizing on aspects of spiritual leadership and proposes that the special issue made a significant contribution to moving the field toward paradigmatic status. Identifies theme comprised of three universal spiritual needs: that what is required for workplace spirituality is an inner life that nourishes and is nourished by calling or transcendence of self within the context of a community based on the values of altruistic love. Satisfying these spiritual needs in the workplace positively influences human health and psychological well-being and forms the foundation for a new spiritual leadership paradigm. Within this issue, Reave 2005 reveals that there is a clear consistency between spiritual values and practices and effective leadership. Parameshwar 2005 presents an integrative conceptual framework of spiritual leadership based on ego-transcendence. Benefiel 2005 offers a conceptual framework for spiritual leadership of organizational transformation. Whittington, et al. 2005 identifies 10 leadership qualities of the Apostle Paul as the foundation for legacy leadership. Kriger and Seng 2005 proposes an integrative model of spiritual leadership based on the core concept of the nondual. Fry, et al. 2005 discovers initial empirical support for the spiritual leadership theory causal model. A study of hospital work units by Duchon and Plowman 2005 discovers that there is a relationship between spirituality, leadership, and performance.

Benefiel, M. "The Second Half of the Journey: Spiritual Leadership for Organizational Transformation." *The Leadership Quarterly* 16.5 (2005): 723–747.
Draws on Burrell and Morgan's organizational paradigms, Bernard Lonergan's philosophy, Daniel Helminiak's extension of Lonergan's work, and understandings of spiritual transformation to propose a conceptual framework for spiritual leadership of organizational transformation.

Dent, E. B., M. E. Higgins, and D. M. Wharff. "Spirituality and Leadership: An Empirical Review of Definitions, Distinctions, and Embedded Assumptions." *The Leadership Quarterly* 16.5 (2005): 625–653.
Uses a qualitative narrative analysis to identify and validate eight areas of difference and/or distinction in the workplace spirituality literature that have implications for the development of spiritual leadership theory: (i) definition, (ii) connected to religion, (iii) marked by epiphany, (iv) teachable, (v) individual development, (vi) measurable, (vii) profitable/productive, and (viii) nature of the phenomenon.

Duchon, D., and D. A. Plowman. "Nurturing the Spirit at Work: Impact on Work Unit Performance." *The Leadership Quarterly* 16.5 (2005): 807–833.
Explores the relationship between work unit spirituality, leadership, and performance in a study of six work units in a large hospital system. Results suggested an effect of work unit spirituality on work unit performance and a relationship between work unit spirituality and leadership.

Fry, L. W., S. Vitucci, and M. Cedillo. "Spiritual Leadership and Army Transformation: Theory, Measurement, and Establishing a Baseline." *The Leadership Quarterly* 16 (2005): 835–862.
Finds support for the spiritual leadership causal model and its measures. Concluded that (i) spiritual leadership theory incorporates and extends other values-based theories of leadership (e.g., transformational leadership) and (ii) avoids the pitfalls of measurement model misspecification.

Kriger, M., and Y. Seng. "Leadership with Inner Meaning: A Contingency Theory of Leadership Based on the Worldviews of Five Religions." *The Leadership Quarterly* 16.5 (2005): 771–806.
Develops a multiple-level ontological model of being that is embedded in the worldviews of five major religions. Examined these religion's underlying worldviews through the lens of spiritual leadership. Propose an integrative model based on the treatment of the One Reality as a latent variable and the use of the core concept of the "nondual" as part of the basis for a contingency theory of spiritual leadership.

Parameshwar, S. "Spiritual Leadership through Ego-Transcendence: Exceptional Responses to Challenging Circumstances." *The Leadership Quarterly* **16.5 (2005): 689–722.**

Explores how ten internationally renowned human rights leaders pioneered social innovations through nonviolent, spiritual engagement in challenging circumstances. Draws from transcendental phenomenology, phenomenography, and other qualitative approaches to develop an integrative conceptual framework of spiritual leadership based on ego-transcendence.

Reave, L. "Spiritual Values and Practices Related to Leadership Effectiveness." *The Leadership Quarterly* **16.5 (2005): 655–687.**

A review of over 150 studies reveals that there is a clear consistency between spiritual values and practices and effective leadership. Demonstrates that values which have long been considered spiritual ideals, such as integrity, honesty, and humility have an effect on leadership success. Similarly, practices traditionally associated with spirituality as demonstrated in daily life are shown to be connected to leadership effectiveness.

Whittington, J. L., T. M. Pitts, W. V. Kageler, and V. L. Goodwin. "Legacy Leadership: The Leadership Wisdom of the Apostle Paul." *The Leadership Quarterly* **16.5 (2005): 749–770.**

Offers a causal model of spiritual leadership that represents evidence of legacy leadership in terms of the changed lives of followers. Identifies ten leadership qualities of the Apostle Paul based on Paul's first letter to the Thessalonians. Proposes that the legacy of the leader's influence is perpetuated through the followers' incorporation of legacy principles into their lives as they become leaders.

Spiritual Leadership Theory

Fry 2003 (cited under Evolution of Spiritual Leadership Theory) explicates spiritual leadership theory's fundamental theoretic structure. A central proposition of spiritual leadership theory is that spiritual leadership is necessary for the transformation to and continued success of learning organizations. Spiritual leadership intrinsically motivates and inspires workers through hope/faith in a transcendent vision service to key stakeholders and a corporate culture based on altruistic love. It is viewed as necessary for satisfying the fundamental needs of both leader and followers for spiritual well-being through calling and membership; to create vision and value congruence across the individual, empowered team, and organization levels; and, ultimately, to foster higher levels of employee well-being, organizational commitment and productivity, social responsibility and sustainability, and performance excellence—the triple bottom line (i.e., people, planet, and profit). The source of spiritual leadership is an inner life or spiritual practice to enable one to step beyond self-interests to connect with and serve something greater that promotes the common good. This connection to something greater can include being a member of an organization that serves others or, depending on one's beliefs, an ultimate, sacred, and divine Nondual force, Higher Power, Being, or God that provides people with purpose and meaning, altruistic spiritual values, rules to live by, and a source of strength and comfort during experiences of adversity.

Conceptual Foundations for Spiritual Leadership Theory

Spiritual leadership theory drew from several conceptual areas. Kouzes and Posner 2002 provides the more general definition of leadership, which entails motivating followers by creating a vision of a long-term challenging, desirable, compelling, and different future, from which the more specific definition of spiritual leadership was deduced. Horton 1950 offers a continuum of God that spiritual leadership theory drew from to allow it to be applied to any organization or social system. Deci and Ryan 1985 provides the three components of intrinsic motivation to which spiritual leadership is conceptually linked as a source of intrinsic motivation for leaders and followers. Fleischman 1990 introduces 10 spiritual elements of religious psychology, two of which (calling and membership), define spiritual survival (now spiritual well-being) in spiritual leadership theory. Maddock and Fulton 1998 links these two elements to motivation and leadership. Dubin 1978, provides criteria for building and justifying that spiritual leadership theory meets the necessary and sufficient conditions for a theoretical model.

Deci, E. L., and R. M. Ryan. *Intrinsic Motivation and Self-Determination in Human Behavior.* **New York: Plenum, 1985.**

The convergence of evidence from a variety of scholarly efforts suggests that there are three psychological needs inherent to intrinsic motivation: self-determination, competence, and interpersonal relatedness. This work provides the model of intrinsic motivation upon which spiritual leadership theory is built.

Dubin, R. *Theory Building*. **New York: Free Press, 1978.**

Specifies four necessary and sufficient conditions for the development of any theoretical model: (i) variables of interest to the researcher, (ii) congruence as defined by the laws of relationship among variables of the model, (iii) boundaries within which the laws of relationship are expected to operate, and (iv) contingency effects that specify system states within which the variables take on characteristic values that are deterministic and persistent through time.

Fleischman, P. R. *The Healing Spirit: Explorations in Religion and Psychotherapy*. **Cleveland, SC: Bonne Chance, 1990.**

An exploration of religion and psychotherapy that defines the spiritual survival (now spiritual well-being) dimensions of calling and membership in spiritual leadership theory.

Horton, W. R. *GOD*. **9th printing. New York: Association Press, 1950.**

Offers both a definition of God and a continuum of God as a higher power that allows for spiritual leadership theory to be applied to both religious and secular organizations.

Kouzes, J. M., and B. Z. Posner. *The Leadership Challenge*. **San Francisco: Jossey-Bass, 2002.**

Provides the foundational definition and generic process of leadership upon which spiritual leadership theory is built, which is the art of mobilizing others to want to struggle for shared aspirations.

Maddock, R. C., and R. L. Fulton. *Motivation, Emotions, and Leadership: The Silent Side of Management*. **Westport, CT: Quorum, 1998.**

Builds on Fleischman 1990 to extend spiritual survival (now spiritual well-being) through calling and membership beyond religious life to whatever people are passionate about and find as a source of intrinsic motivation, especially in organizations.

Evolution of Spiritual Leadership Theory

Fry 2003 offers the initial theory of spiritual leadership. Fry 2005 expands spiritual leadership theory to the personal level and extends spiritual leadership theory as a predictor of ethical and spiritual well-being as well as corporate social responsibility. Fry 2008 extends spiritual leadership to its current theoretical model by introducing inner life as the source of spiritual leadership. Fry, et al. 2010 advances a business model grounded in spiritual leadership for maximizing the triple bottom line.

Fry, L. W. "Toward a Theory of Spiritual Leadership." *The Leadership Quarterly* **14 (2003): 693–727.**

Provides the foundational roots of spiritual leadership theory, which include intrinsic motivation, workplace spirituality, a distinction between religion and spirituality, and conceptions of God as a higher power applicable to organizations. Compares the spiritual leadership model to other leadership models of motivation. Establishes that, unlike other leadership models, spiritual leadership theory incorporates the four components specified by Dubin that provide the necessary and sufficient conditions for the development of any theoretical model. Offers a process for organizational transformation through spiritual leadership.

Fry, L. W. "Toward a Theory of Ethical and Spiritual Well-Being, and Corporate Social Responsibility through Spiritual Leadership." In *Positive Psychology in Business Ethics and Corporate Responsibility*. **Edited by R. A. Giacalone, C. L. Jurkiewicz, and C. Dunn, 47–83. Greenwich, CT: Information Age, 2005.**

Extends spiritual leadership theory as a model that can foster ethical and spiritual well-being as well as corporate ethics and social responsibility. Argues that recent developments in workplace spirituality, character ethics, positive psychology, and spiritual leadership provide a consensus on the values, attitudes, and behaviors necessary for positive human health and well-being.

Fry, L. "Spiritual Leadership: State-of-the-Art and Future Directions for Theory, Research, and Practice." In *Spirituality in Business: Theory, Practice, and Future Directions*. **Edited by J. Biberman and L. Tishman, 106–124. New York: Palgrave, 2008.**

Further develops spiritual leadership theory to include an inner life or a spiritual practice as the source of spiritual leadership.

Fry, L., L. Matherly, and R. Ouimet. "The Spiritual Leadership Balanced Scorecard Business Model: The Case of the Cordon-Bleu-Tomasso Corporation." *Journal of Management, Spirituality, and Religion* 7.4 (2010): 283–315.

Adds the spiritual leadership balanced scorecard business model, with the spiritual leadership model as its source, as a driver of the triple bottom line, via its impact on employee learning and growth, internal processes, quality products and services, stakeholder satisfaction, and financial performance.

Integrative Applications of Spiritual Leadership

Spiritual leadership has also been used for application to other areas, such as Fry and Kriger 2009 for a theory of being-centered leadership, Ferguson and Milliman 2008 for articulating organizational values, Egel and Fry 2017 as a model for Islamic leadership development, Sweeney and Fry 2012 as a source for character development, Fry 2009 as a model for student inner development, and Fry and Cohen 2009 as a paradigm for organizational transformation and recovery of extended work hours cultures.

Egel, E., and L. Fry. "Spiritual Leadership as a Model for Islamic Leadership." *Public Integrity* 19.1 (2017): 77–95.

Draws from spiritual leadership theory and Islamic religious tenets to performing a theoretical transposition of the components of the spiritual leadership model into a model of Islamic leadership more appropriate for Islamic organizations and organizations employing Muslim workers.

Ferguson, J., and J. Milliman. "Creating Effective Core Organizational Values: A Spiritual Leadership Approach." *International Journal of Public Administration* 31.4 (2008): 439–459.

Reviews the business literature to define core organizational values, discusses their impact on employees and organizations, and presents the key reasons why most institutions have not developed effective values. Proposes that a spiritual leadership philosophy is needed for organizational executives to articulate, communicate, and implement truly meaningful and authentic core values.

Fry, L. "Spiritual Leadership as a Model for Student Inner Development." *Journal of Leadership Studies* 3.3 (2009): 79–82.

Notes that there has been a surge in interest in spirituality and inner student development within higher education. Proposes the personal spiritual leadership model as a process for exploration of student purpose and meaning, values and beliefs, emotional and moral development, and self-understanding.

Fry, L., and M. Cohen. "Spiritual Leadership as a Paradigm for Organizational Transformation and Recovery of Extended Work Hours Cultures." *Journal of Business Ethics* 84 (2009): 265–278.

Proposes that the processes of employer recruitment and selection, employee self-selection, cultural socialization, and reward systems help create extended work hours cultures that reinforce employees increasingly working longer hours. Offers spiritual leadership as a paradigm for organizational transformation and recovery from the negative aspects of extended work hours cultures to enhance employee well-being and organizational performance.

Fry, L., and M. Kriger. "Toward a Theory of Being-Centered Leadership: Multiple Levels of being as Context for Effective Leadership." *Human Relations* 62.11 (2009): 1667–1696.

Proposes a theory of leadership that utilizes five levels of being as context for effective leadership of which spiritual leadership is the penultimate. Explores how the five levels provide the foundation for a theory of leadership based on being that goes beyond current theory which emphasizes having and doing. Presents propositions for future research and discuss implications for leadership development and practice.

Sweeney, P., and L. Fry. "Character Development through Spiritual Leadership." *Consulting Psychology Journal* 64.2 (2012): 89–107.

Introduces a developmental model for character growth, which proposes that the integration of the leader's core values and beliefs into the self-identity is at the heart of character development. Discusses the spiritual leadership model and how it can be used for character development in the workplace.

Spiritual Leadership and Sustainability

Work on spiritual leadership has begun to emphasize its importance for sustainability. Egel and Fry 2018 emphasizes its role in providing a theoretical framework for cultivating a global mindset. Fry and Egel 2017 offers a model of spiritual leadership that provides a process for embedding sustainability into the triple bottom line. Crossman 2011 identifies synergies that appear to exist in the conceptualization of environmental and spiritual leadership.

Crossman, J. "Environmental and Spiritual Leadership: Tracing the Synergies from an Organizational Perspective." *Journal of Business Ethics* **103.4 (2011): 553–565.**

Contends that, although spiritual leadership and environmental leadership are for the most part addressed as distinct concepts, they have the potential to overlap in organizational decision-making and practices. Explores avenues for demonstrating and embedding both spiritual and environmental leadership into organizations, including notions of the common and social good, stewardship, sustainability, servanthood, calling, meaning, and connectedness.

Egel, E., and L. Fry. "Cultivating a Global Mindset through Being-Centered Leadership." In *Handbook of Personal and Organizational Transformation***. Edited by J. Neal. New York: Springer, 2018.**

Introduces a process for cultivating a global mindset based on Being-centered and spiritual leadership as a context for effective global leadership for sustainability. Argued that it is only when a leader commits to the spiritual journey that self-awareness and other-centeredness become manifest, which is proposed to be essential for global mindset cultivation.

Fry, L., and E. Egel. "Spiritual Leadership: Embedding Sustainability in the Triple Bottom Line." *Special Issue: Spiritual Leadership***. Edited by K. Ko.** *Graziadio Business Review* **20.3 (2017).**

Argues that spiritual leadership embeds sustainability into the triple bottom line by fostering a sustainability mindset that places social and environmental sustainability at least on par with profitability and maximizing shareholder wealth.

Critiques of Spiritual Leadership

Both workplace spirituality and spiritual leadership have been criticized concerning their potential for abuse by organizations who use them as a tool to exploit and manipulate workers. Case and Gosling 2010 focuses on the economic aspects of this. Sukumarakurup, et al. 2015 notes the potential for abuse or the "dark side" of spiritual leadership. Mabey, et al. 2016 argues that the workplace spirituality and spiritual leadership schools of thought largely misconstrue and misapply the teaching of its founder, Jesus. Another line of critique is offered by Crossman 2010, which highlights some of the synergies between spiritual and other forms of leadership to call for further theory building in this area.

Case, P., and J. Gosling. "The Spiritual Organization: Critical Reflections on the Instrumentality of Workplace Spirituality." *Journal of Management, Spirituality & Religion* **7.4 (2010): 257–282.**

Contributes to the current debate on workplace spirituality and spiritual leadership by providing a critical review of scholarship, research and corporate practices and the use of its influence in performative terms, which is as a resource or means to be manipulated instrumentally and exploited for economic ends to the detriment of employee well-being.

Crossman, J. "Conceptualising Spiritual Leadership in Secular Organizational Contexts and Its Relation to Transformational, Servant and Environmental Leadership." *Leadership & Organization Development Journal* **31.7 (2010): 596–608.**

Reviews scholarly works on spiritual leadership. Concludes that, while some synergies exist between spiritual leadership and other value-based theories, a deepening of the theoretical understandings of spiritual leadership in relation to other leadership theories is necessary.

Mabey, C., M. Conroy, K. Blakeley, and S. De Marco. "Having Burned the Straw Man of Christian Spiritual Leadership, What Can We Learn from Jesus about Leading Ethically?" *Journal of Business Ethics* **145.4 (2016): 757–769.**

Proposes that in highlighting the flaws in and dismissing the leadership theories arising from spirituality at work and spiritual leadership theory, we risk overlooking or obfuscating the original wisdom from the Christian tradition and the life of Jesus Christ upon which much of this work is based.

Sukumarakurup, K., D. Jeffery, J. Houghton, C. Neck, and C. Ellison. "The 'Good' and the 'Bad' of Spiritual Leadership." *Journal of Management, Spirituality & Religion* **12.1 (2015): 17–37.**

Develops a spiritual contingency model of spiritual leadership that includes spiritual leadership characteristics, boundary conditions, and contingencies. The authors also examine the "dark side" of spiritual leadership and its potential for leaders influencing their followers into a cycle of exploitation.

Empirical Research

Empirical studies of spiritual leadership have included both quantitative and qualitative research. Among the quantitative studies are those who have tested the spiritual leadership model and its survey. Qualitative studies have primarily used interviews to gain more in-depth insight into the manifestation and challenges of spiritual leadership.

Quantitative Research

Quantitative research on spiritual leadership consists of one comprehensive review of empirical research, direct tests of the spiritual leadership causal model, and more general studies that investigate other aspects of spiritual leadership.

Empirical Tests of the Spiritual Leadership Causal Model

Direct tests of the spiritual leadership model measure the variables comprising spiritual leadership (hope/faith, vision, and altruistic love) and spiritual well-being (calling and membership). Representative studies including Chen and Yang 2011; Chen, et al. 2011; Fry, et al. 2005; and Hunsaker 2016. Two studies, Fry, et al. 2017 and Jeon, et al. 2013, test the revised model of spiritual leadership that added inner life as the source of spiritual leadership.

Chen, C., and C. Yang. "The Impact of Spiritual Leadership on Organizational Citizenship Behavior: A Multi-Sample Analysis." *Journal of Business Ethics* **105.1 (2011): 107–114.**

This study investigates the impact of spiritual leadership on organizational citizenship behavior of employees working in the finance and retail service industries in Taiwan. Results reveals that spiritual leadership positively influences employee meaning/calling and membership and further facilitates employee organizational citizenship behaviors.

Chen, C., C. Yang, and C. Li. "Spiritual Leadership, Follower Mediators, and Organizational Outcomes: Evidence from Three Industries across Two Major Chinese Societies." *Journal of Applied Social Psychology* **42.4 (2011): 890–938.**

Investigates the spiritual leadership model using a sample of Chinese and Taiwanese organizations in three major industries. The relationship between spiritual leadership and productivity and employees' career management behavior is found to be mediated by (i) employee spiritual attribute toward work—meaning/calling; (ii) employee spiritual attribute toward organization/team—membership; and (iii) employee spiritual attribute toward inner self—self-esteem and self-efficacy.

Fry, L., J. Latham, S. Clinebell, and K. Krahnke. "Spiritual Leadership as a Model for Performance Excellence: A Study of Baldrige Award Recipients." *Journal of Management, Spirituality & Religion* **14.1 (2017): 22–47.**

Tests the revised spiritual leadership model on a sample of US Baldrige Performance Excellence Program award recipients. Results support the model, revealing positive and significant relationships between spiritual leadership and several outcomes considered essential for performance excellence.

Fry, L. W., S. Vitucci, and M. Cedillo. "Spiritual Leadership and Army Transformation: Theory, Measurement, and Establishing a Baseline." *The Leadership Quarterly* 16 (2005): 835–862.

Tests spiritual leadership theory using longitudinal data from a newly formed helicopter attack squadron at Ft. Hood, Texas. Results provide strong initial support for the causal model of spiritual leadership and the reliability and validity of the measures. A methodology is developed for establishing a baseline for future organizational development interventions as well as an action agenda for future research on spiritual leadership.

Hunsaker, W. D. "Spiritual Leadership and Organizational Citizenship Behavior: Relationship with Confucian Values." *Journal of Management, Spirituality & Religion* 13.3 (2016): 206–225.

Examines the influence of spiritual leadership on organizational citizenship behavior through the well-being of workers and the impact of Korean Confucian values. The author finds a direct relationship between employee spiritual well-being (calling and membership) on organizational citizenship behaviors. Furthermore, Confucian values partially mediate the relationship between spiritual leadership and organizational citizenship behaviors.

Jeon, K. S., D. L. Passmore, C. Lee, and W. Hunsaker. "Spiritual Leadership: A Validation Study in a Korean Context." *Journal of Management, Spirituality & Religion* 10.4 (2013): 342–357.

Tests the revised spiritual leadership model on a sample South Korean for profit organizations. Results support the model revealing that inner life had a positive relationship with three factors of spiritual leadership: vision, altruistic love, and hope/faith. Membership doubles the impact on team productivity and life satisfaction over calling/meaning.

Other Quantitative Research on Spiritual Leadership

Other studies utilized one or more of the components of the spiritual leadership model as part of their research. Representative studies include Afsar, et al. 2016; Chen and Li 2013; Dede and Ayranci 2013; Madison and Kellermanns 2013; Markow and Klenke 2005; and Yang, et al. 2017. A comprehensive review of the empirical research on spiritual leadership through 2013 was performed by Benefiel, et al. 2014. Tafreshi, et al. 2017 confirms the reliability and validity of the spiritual leadership survey in Iran.

Afsar, B., Y. Badir, and U. S. Kiani. "Linking Spiritual Leadership and Employee Pro-Environmental Behavior: The Influence of Workplace Spirituality, Intrinsic Motivation, and Environmental Passion." *Journal of Environmental Psychology* 45 (2016): 79–88.

Using a sample of professional employees across multiple industries in Thailand, the authors find that spiritual leadership positively affected workplace spirituality, which, in turn, influenced both intrinsic motivation and environmental passion. Perceived organizational support moderates the link between spiritual leadership and workplace spirituality, whereas environmental awareness moderates the relationship between workplace spirituality and environmental passion.

Benefiel, M., L. Fry, and D. Geigle. "Spirituality and Religion in the Workplace: History, Theory, and Research." *Psychology of Religion and Spirituality* 6.4 (2014): 175–187.

Explores the underlying assumptions and history as well as the state of current theory and empirical research on spiritual leadership and workplace spirituality through 2013. Results of spiritual leadership reveal that it positively influences a number of individual and organizational outcomes across various countries and cultures.

Chen, C., and C. Li. "Assessing the Spiritual Leadership Effectiveness: The Contribution of Follower's Self-Concept and Preliminary Tests for Moderation of Culture and Managerial Position." *The Leadership Quarterly* 24.1 (2013): 240–255.

This study validates the cross-cultural universality of the "spiritual leadership" construct to employees in Taiwan and China. It also integrated the follower's transcendental self-concepts into the existing spiritual leadership framework. Results reveal cultural differences in spiritual leadership effectiveness, while hierarchical position did not moderate between the intrinsic motivations of spiritual leadership and in-role/extra-role performance.

Dede, N. P., and E. Ayranci. "Exploring the Connections among Spiritual Leadership, Altruism, and Trust in Family Businesses." *Quality & Quantity* 48.6 (2013): 3373–3400.

Using a sample of Turkish business owners, the authors find that spiritual leadership to be positively related to intra-family altruism and trust and thus is a useful leadership approach for family business succession, mentoring and coaching, conflict management, and structuring family business involvement.

Madison, K., and F. W. Kellermanns. "Is the Spiritual Bond Bound by Blood? An Exploratory Study of Spiritual Leadership in Family Firms." *Journal of Management, Spirituality & Religion* **10.2 (2013): 159–182.**

Analyzing dyadic data within the context of family firms, the authors provide empirical support for the emerging theory of spiritual leadership by linking the spiritual bond between leader and follower to organizational citizenship behavior. Finds that this relationship holds for family members but does not hold for nonfamily employees of the family business.

Markow, F., and K. Klenke. "The Effects of Personal Meaning and Calling on Organizational Commitment: An Empirical Investigation of Spiritual Leadership." *International Journal of Organizational Analysis* **13.1 (2005): 8–27.**

Tests hypotheses concerning relationships between personal meaning, calling, and organizational commitment in the context of spiritual leadership. Results suggest that not all sources of personal meaning are predictive of calling and that calling mediates the relationship between self-transcendent personal meaning and organizational commitment.

Tafreshi, M., P. Jahandar, M. Rassouli, F. Atashzadeh-Shoorideh, and A. Kavousi. "Psychometric Properties of the Persian Version of Spiritual Leadership Questionnaire (SLQ): A Methodological Study." *Iran Red Crescent Medical Journal* **19.7 (2017): e55930.**

Confirmed the validity and reliability of a Persian version of Fry's spiritual leadership questionnaire using a sample of four hundred nurses working in teaching hospitals that are affiliated with three Iranian medical universities.

Yang, F., J. Liu, Z. Wang, and Y. Zhang. "Feeling Energized: A Multilevel Model of Spiritual Leadership, Leader Integrity, Relational Energy, and Job Performance." *Journal of Business Ethics* **(2017).**

Used multilevel data gathered from employees and supervisors across three phases from a health service organization in China. Results show that spiritual leadership and job performance are mediated by relational energy and that leader integrity amplifies the mediated relationship between spiritual leadership and employee job performance via relational energy. In contrast, relational energy differentiation weakens this mediated relationship.

Qualitative Research

To date, the primary means of qualitative data collection for investigation of spiritual leadership has involved interviews plus supplemental data as discussed in Cregård 2017; Fairholm and Gronau 2015; and Jahandar, et al. 2017. In addition phenomenological frameworks, as explained in Klaus and Fernando 2016, and mixed methods approaches as in Lean and Ganster 2017 are also utilized.

Cregård, A. "Investigating the Risks of Spiritual Leadership." *Nonprofit Management and Leadership* **27.4 (2017): 533–547.**

Using interviews, observations, correspondence, and documents of nuns at a Swedish abbey, this qualitative study finds that spiritual leadership may pose negative risks to organizations and their leaders. These include a culture of narrow-mindedness and leadership rotation failure that can lead to rigidity and leader work overload because of the demand for limitless empathy and personal sacrifice.

Fairholm, M. R., and T. W. Gronau. "Spiritual Leadership in the Work of Public Administrators." *Journal of Management, Spirituality & Religion* **12.4 (2015): 354–373.**

Utilizes both face-to-face interviews and written essays about individual perceptions of leadership practices of local public administrators that display elements of spiritual leadership in the workplace. Results indicate that public administrators doing public administration admit that spiritual values, or a focus on the whole-soul of people impacted how they view leadership in their jobs and the public work they do every day.

Jahandar, P., M. Tafreshi, M. Rassouli, F. Atashzadeh-Shoorideh, and A. Kavousi. "Nurses' Perspective on Spiritual Leadership: A Qualitative Study Based on Fry's Spiritual Leadership Model." *Electronic Physician* **9.11 (2017): 5721–5731.**

Loosely structured interview data were collected from fourteen managers and nurses employed at hospitals affiliated to medical universities of Tehran. Analysis of the data revealed thirty-three subcategories which fell three main categories including spiritual leadership, spiritual well-being, and "organizational consequences."

The findings indicate that spiritual leadership in nursing can achieve organizational goals by attending to aspects of extrinsic motivation and organizational learning in addition to intrinsic motivation.

Klaus, L., and M. Fernando. "Enacting Spiritual Leadership in Business through Ego-Transcendence." *Leadership & Organization Development Journal* **37.1 (2016): 71–92.**

Uses a phenomenological framework to examine how social innovation is promoted by business leaders through spiritual leadership. Several linkages between spiritual leadership and social innovation are identified with the central role of a higher purpose in enacting spiritual leadership as well as bringing about social innovation being most significant.

Lean, E. R., and D. C. Ganster. "Is There a Common Understanding of Spiritual Leader Behaviors?" *Journal of Management, Spirituality & Religion* **14.4 (2017): 295–317.**

Employs a mixed method approach that drew from subject matter experts and practitioners to generate a comprehensive list of spiritual leader behaviors. Assesses the extent to which they rated these behaviors as indicative of spiritual leaders. Further investigates whether there is a common understanding of which behaviors are unique to spiritual leadership and whether they can be distinguished empirically from those related to other leadership constructs.

Books

Benefiel 2005 was the first book to address spiritual leadership within the context of the scholarly field of management, spirituality, and religion. Fernando 2008 explores the gap in the literature and empirical research on non-Western, non-Christian, exploring cross-cultural and religious distinctions of the contemporary meaning and enactment of spirituality in organizations. Fairholm and Fairholm 2009presents a comprehensive review of the leadership field, including a history of the most influential schools of thought, and empirical studies of leadership in the public and private sectors. Fry and Altman 2013 and Fry and Nisiewicz 2013 offer models, methods, and tools for personal and organizational transformation through spiritual leadership.

Benefiel, M. *Soul at Work: Spiritual Leadership in Organizations.* **Dublin: Veritas, 2005.**

Draws on deep spiritual traditions to unearth tools of discernment and spiritual guidance. Examines spirituality as it is manifested in leadership and organizational life across a wide spectrum of organizations and traditions. Provides examples of real leaders and real organizations using spiritual discernment and experiencing transformation.

Fairholm, M. R., and G. W. Fairholm. *Understanding Leadership Perspectives: Theoretical and Practical Approaches.* **New York: Springer, 2009.**

Traces the intellectual roots of business leadership over the last one hundred years. Argues that, until recently, spirit and soul have been absent from the major models. Presents the leadership perspectives model, which observes and analyzes leadership through five distinct orientations: scientific management, excellence management, values leadership, trust cultural leadership, and spiritual leadership.

Fernando, M. *Spiritual Leadership in the Entrepreneurial Business.* **Northampton, MA: Edward Elgar, 2008.**

Explores the impact of religion on leadership through case studies of thirteen Sri Lankan Buddhist, Hindu, Christian, and Muslim entrepreneurs. Discovers two common patterns of enacting spiritual leadership: (i) connection with self, others and/or an ultimate reality and (ii) a need to direct and motivate self and/or others to develop an organizational culture founded on a sense of shared community.

Fry, L., and Y. Altman. *Spiritual Leadership in Action: The CEL Story.* **Charlotte, NC: Information Age, 2013.**

An illustrative case study of a CEO leader who implemented workplace spirituality through spiritual leadership. Includes reflections and "lessons learnt" to support and guide busy leaders who are looking to find purpose, creativity, and meaning in their professional work; thrive in community; and fulfill their deep desire to be of service to others against seemingly impossible odds and limitations.

Fry, L., and M. Nisiewicz. *Maximizing the Triple Bottom Line through Spiritual Leadership.* **Palo Alto, CA: Stanford University Press, 2013.**

Draws from the emerging fields of workplace spirituality and spiritual leadership and offers business models, grounded in personal and organizational spiritual leadership, that equip leaders and their teams with the methods

and tools necessary to maximize employee well-being, sustainability, and social responsibility without sacrificing profitability, growth, and other metrics of performance excellence—the triple bottom line.

Goldman, S. K., ed. *Inner Peace–Global Impact: Tibetan Buddhism, Leadership, and Work*. **Charlotte: Information Age, 2014.**

An edited book with chapters focused on describing underlying principles of Tibetan wisdom traditions relevant for successful leadership in the 21st century as well as Tibetan teachers whose entrepreneurial actions were critical to the spiritual development of Tibetan Buddhism in the West.