

Spiritual Leadership as a Paradigm for Organization Transformation and Development

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Abstract

Drawing from the emerging fields of positive organizational scholarship and workplace spirituality, we use the characteristics of authentic leadership to critique transformational and servant models of leadership. Next, we extend our understanding of authentic leadership by discussing spiritual leadership theory as an emerging paradigm for organization transformation. We then offer legacy leadership as a more specific model of spiritual leadership that has the potential to guide organization transformation and the development of positive organizations.

Keywords: Spiritual leadership, Organization transformation. Positive organization science, Leadership theory; Positive psychology

Spiritual Leadership Theory as a Paradigm for Organization Transformation and Development

Attracting, keeping and motivating high-performers has become an increasingly important issue in contemporary organizations. The dramatic globalization of economic activity during the last twenty years and the subsequent “flattening of the world’ (Friedman, 2005) have exacerbated this challenge. Lawler (2000) identifies four major changes that will contribute to this increasingly complex environment: a boundaryless economy, worldwide labor markets, instantly linked information, and agile new organizations. While the challenge was formerly faced only in advanced economies such as the United States, Japan and Europe, these factors have extended the challenge of attracting and motivating to emerging economies as well. Thus, the creation of work environments that provide a sense of challenge and meaningfulness for employees has become a priority. In fact, creating such a work environment may very well be the strategic imperative of the new century. This perspective has been articulated by Whetten and Cameron (1998) who concluded that “good people management” is more important than all other factors in predicting profitability. Pfeffer (1998), who sees people as the only remaining source of sustainable competitive advantage, advocates the creation of new organizations that emphasize seven characteristics: employment security, selective hiring of new personnel, self-managed teams and decentralized decision making as the basic principles of organizational design, comparatively high compensation that is contingent upon organizational performance, extensive training, reduced status distinctions and barriers, and extensive sharing of financial and performance information throughout the organization.

The development and implementation of Pfeffer’s keys to organizational effectiveness requires a new mindset. According to Lawler (2000) a new form of managing and organizing

must be created that addresses three vital issues: how will individuals know what to do, how will they be trained and developed, and what will motivate them to do it? To address this need, Lawler advocates a “new logic” organization built around six principles. First, organization can be the ultimate competitive advantage. This principle suggests that management systems, processes, and structures are the critical elements in creating a competitive advantage that allows the organization to perform in ways that competitors cannot.

Second, employee involvement is the most effective source of control. Involvement creates intrinsic controls because the employees have a sense of ownership and the employees focus their energy and creativity on the improvement of organizational processes. Third, when employees are involved in their work it is possible for all employees to add significant value to the organization. The fourth principle is that lateral processes are the keys to achieving organizational effectiveness.

The fifth principle states that team-based work designs are necessary and that the various organizational subsystems, such as reward and performance evaluations, must be aligned to support this structure. Lawler suggests that this team-based approach to organizing should be centered on products and customers rather than the traditional functions of the organization.

Finally, Lawler calls for transformational leadership that impacts the organization’s effectiveness by setting direction, defining the agenda, adjusting strategy to address the changing business environment, and serving as a role model for leaders throughout the organization.

Responding to these forces for change will require a major organizational transformation to a learning mindset that is radically different from the traditional centralized, standardized, and formalized bureaucratic organizational form based on fear that has dominated organizations since the beginning of the industrial revolution (Ancona et. al. 1999; Fry, 2003). A learning

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

The practices suggested by Pfeffer (1998) and Lawler (2000) are consistent with the perspectives of the organization transformation (OT) extension of organization development. Organization transformation seeks to create massive changes in an organization's orientation to its environment, vision, goals and strategies, structures, processes, and organizational culture. Its purpose is to affect large-scale, paradigm shifting change.). The overall goal of OT is to simultaneously improve organizational effectiveness and individual well being (French, Bell, and Zawacki, 2000, p. vii).

Leaders attempting to initiate and implement organizational transformations face daunting challenges, especially in gaining wide-spread acceptance of a new and challenging vision and the need for often drastic and abrupt change of the organization's culture (Cummins and Worley, 2005; Harvey and Brown, 2001). Two streams of thought are emerging within the field of organizational studies that have important implications for organization transformation are positive organizational scholarship and workplace spirituality. The foundation of these studies have been presented in the recent publication of three handbooks: *Handbook of Positive*

Psychology (Snyder & Lopez, 2001), *Positive Organizational Scholarship: Foundations of a New Discipline* (Cameron, Dutton, & Quinn, 2003) and the *Handbook of Workplace Spirituality and Organizational Performance* (Giacalone & Jurkiewicz, 2003).

In contrast to much of what is done in organizational research, positive organizational scholarship (POS) focuses on the positive attributes, processes and outcomes of organizations and their members (Cameron, Dutton, & Quinn, 2003; Snyder & Lopez, 2001). POS is a broad perspective that places an emphasis on goodness and human potential. As such, POS “encompasses attention to the *enablers* (e.g., processes, capabilities, structures, methods), the *motivations* (e.g., unselfishness, altruism, contribution without regard to self), and the *outcomes or effects* (e.g., vitality, meaningfulness, exhilaration, high-quality relationships) associated with positive phenomena” (Cameron, Dutton, & Quinn, 2003, p. 4, italics in the original).

One result of this emphasis on positive processes and outcomes is the creation of what Cameron (2003) calls the virtuous organization. Virtuousness in organizations is manifested in hope, gratitude, wisdom, forgiveness, compassion and resilience. Virtuous organizations can be understood as those organizations that cultivate and perpetuate these outcomes. These organizational level values and outcomes are based in character strengths often identified within individuals: wisdom, courage, love, justice, temperance, and transcendence (Park & Peterson, 2003).

The values and outcomes advocated by POS are similar to those suggested by scholars working in the domain of workplace spirituality. Pfeffer (2003) summarizes much of this effort when he identifies four fundamental dimensions that people seek in the workplace: “(1) interesting work that permits them to learn, develop, and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection

and positive social relations with their coworkers, and (4) the ability to live an integrated life, so that one's work role and other roles are not inherently in conflict and so that a person's work role does not conflict with his or her essential nature and who the person is as a human being" (p.32).

Schein (1985) has argued that organizations are often created in the image of their leader. The transformation of organizations to meet the qualities described by POS and the workplace spirituality literature requires an authentic leader (Avolio & Luthans, 2003) who is guided by a set of personal values that is rooted in universal or consensus values (Fry and Whittington, 2005). Authentic leaders strive to create organizations in which there is individual, group, and organizational level value congruence and consistency among the values, attitudes, and behavior of the organization's members.

In this paper, we use the basic tenets of these emerging paradigms as a foundation for discussing spiritual leadership theory (Fry, 2003, 2005a, 2005b) as a model that integrates the key elements of each. First, we review the concept of authentic leadership. We use the characteristics of authentic leadership to critique the transformational and servant-leadership models of leadership and point out that, while both contain elements that are consistent with the ideas of authentic leadership, they lack a connection to the leader's motive patterns and a solid base of consensus values. Then, building on the limitations we see in these existing models, we extend our understanding of authentic leadership by discussing spiritual leadership theory as an emerging paradigm for organizational transformation (Fry, 2003, 2005a). We then offer legacy leadership as a more specific model of spiritual leadership that addresses the key issues regarding authentic leadership (Fry & Whittington, 2005) as well as those raised by Pfeffer (1998, 2003), Lawler (2000) and the proponents of positive organizational scholarship. Finally, we argue that spiritual leadership theory in general and legacy leadership in particular have the potential to

guide organization transformation and development of positive organizations where human well-being and organizational performance can not only coexist, but can be maximized (Fry, 2005b).

What is authentic leadership?

Authenticity is a positive construct and those who are authentic are often described as genuine, reliable, trustworthy and real. Merriam-Webster Online defines authentic as (1) one who is true to one's own personality, spirit, or character, (2) worthy of acceptance or belief as conforming to or based on fact, and (3) not false or imitation: real, actual. The essence of authenticity is found in leaders who have a deep sense of vision and purpose and are true to their core values (George, 2003). Authenticity requires a leader to engage in an endless journey of self-discovery that results in an ever-increasing transparency and revealing of one's self.

The concept of authentic leadership has been articulated recently in the work of Luthans and Avolio (2003). Authentic leaders are "transparent with their intentions" and "have a seamless link between their espoused values, actions and behaviors" (Luthans & Avolio, 2003, p.243). Authentic leadership begins with self-awareness and is a lifetime character building process. It is a process which results in high levels of self-awareness, positive behaviors, and the positive self-development of both leaders and their followers. Authentic leaders are characterized as hopeful, optimistic, resilient and transparent. These leaders are described as moral/ethical, future-oriented individuals who make the development of others a priority. By being true to their own values and acting in ways that are consistent with those values, authentic leaders develop their associates into leaders themselves.

Luthans and Avolio (2003) have identified several "proactive positive characteristics" that further define authentic leadership. According to them, authentic leaders operate from a set of end-values that focuses their behavior on doing what they perceive to be right for those they

lead. Because they are value-centered, these leaders seek to reduce any existing gaps between their espoused values and their enacted values. This attempt to reduce any existing credibility gaps (Kouzes & Posner, 2003) requires authentic leaders to be aware of their own potential vulnerabilities and transparent enough to allow discussion of these areas with their followers. Authentic leaders also are willing to be the first mover, taking the lead even when there is great personal risk in doing so. By doing so, these leaders model a hopeful confidence in the future. Authentic leaders also see the development of others as equally important to accomplishing the task at hand. Finally, authentic leaders have developed the capacity to examine moral dilemmas from several perspectives and make moral judgment calls when confronted with issues that do not have a clear solution.

In contrast to these qualities, many leaders who are driven by personal achievement often skip or short cut the hard work of character development and the cultivation of self-awareness that characterizes authentic leaders. By doing so these leaders can be very destructive (George, 2004). While they may manifest similar external behaviors, these leaders are not operating from the same value-centered foundation that authentic leaders operate from. These leaders are inauthentic or pseudo-authentic leaders. They attempt to mask their inadequacies, concentrate on cultivating an image or persona and close themselves off from, rather than opening up to, others (Bass & Steidlmeier, 1999; Price, 2003). In the long run this serves to foster mistrust and a sense of disconnection with followers and, ultimately, has a negative impact on personal, team, and organizational outcomes. In contrast, authentic leadership requires the leader to constantly seek to reduce the gap between intended and perceived communication as he/she communicates personal and organizational values to key stakeholders. This requires the leader to know

themselves authentically, listen authentically, express authentically, appreciate authentically, and serve authentically (Cashman, 1998).

There is an obvious appeal to the idea of authentic leadership. Certainly the recent highly publicized leadership failures have pointed to the need for a more ethical and accountable approach to leadership. On the surface, authentic leadership appears to offer such a model. However, if we look below the surface there is a strong fault line running through the foundation. Authentic leadership asks for a congruency between an individual's espoused values and their enacted values. Authentic leadership merely asks that a leader's behavior be consistent with their internal values. Left at this we could easily argue that Hitler, Stalin, and more recently, Sadaam Hussein and Osama Bin Laden are "authentic." Few would argue that these tyrants were acting in ways that were inconsistent with their values.

Therefore, it appears that expanding the borders on authentic leadership perspectives requires a focus on three key issues (Fry and Whittington, 2005):

1. Achieving consensus on a set of universal or consensus values that are a necessary, but not sufficient condition for authentic leadership.
2. Individual, group, and organizational level value congruence and consistency of values, attitudes, and behavior.
3. The personal outcomes or rewards of authentic leadership.

Evaluating Transformational and Servant Leadership Models

The characteristics of authentic leadership can be used to evaluate contemporary models of leadership. In this section we will discuss the transformational leadership paradigm and servant leadership as potential candidates for authentic leadership and to what extent they address the three key issues raised earlier. Because transformational leadership is one of the most widely supported social scientific approaches to leadership during the last two decades (Avolio,

1999), we feel it is important to evaluate it in light of the principles of authentic leadership. Furthermore, we have chosen servant-leadership as a relevant comparison because it explicitly identifies the development of others as its primary goal.

Transformational Leadership

Transformational leadership is an approach to leadership that encompasses both the behaviors and traits of the leader (Bass, 1985; Judge & Bono, 2000; Lord & Brown, 2004). It is rooted in the work of political scientist James MacGregor Burns (1978), who identified two separate leadership styles: transactional and transforming. According to Burns, transforming leadership is a process of influence in which followers act to achieve goals that represent the values and motivations of both leaders and followers. Transforming leadership is distinguished from transactional leadership behavior in several ways. Transactional leadership emphasizes the transactions or exchanges that take place between leaders and their followers. These exchanges are based on the leader's identification of performance requirements and clarification of the conditions and rewards that are available for meeting those requirements.

Burns' concept of transforming leadership has been operationalized as transformational leadership in the work of Bass and his associates (Avolio, 1999; Bass, 1985; Bass & Avolio, 1994). Transformational leaders do more with their followers than simply develop conditional exchanges and agreements. Although transformational leaders may exhibit transactional behaviors (Wofford, Goodwin, & Whittington, 1998), their leadership style also includes one or more of the following behaviors: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Avolio, 1999; Bass & Avolio, 1994). Through these behaviors followers are motivated to do more than initially expected. This transformation occurs by raising the followers' awareness of the significance of designated outcomes, getting

followers to transcend their self-interests for the good of the organization, or augmenting followers' needs on Maslow's (1943) hierarchy of needs (Bass, 1985). The most effective leaders use the full-range of transactional and transformational leadership behaviors (Avolio, 1999).

Transformational leadership consists of four interrelated behaviors. Idealized influence refers to the role-modeling behavior of transformational leaders. These leaders engender faith in others by empowering followers and creating a joint sense of mission (Avolio, 1999). Transformational leaders earn credibility with their followers by considering the needs of others over their own. They share risk with their followers and demonstrate high standards of moral conduct. Consequently, they are admired and trusted; their followers identify with and attempt to emulate them (Bass & Avolio, 1994). Inspirational motivation occurs through envisioning and articulating an attractive future that provides meaning and challenge for followers (Bass, 1985). Clear expectations are communicated with a demonstrated commitment to goals and the shared vision. Intellectual stimulation is created by the transformational leader's questioning of assumptions, reframing of problems, and approaching existing situations from a fresh perspective (Bass, 1985). This behavior encourages innovation and creativity. Participation and creative risk-taking are encouraged without the fear of public criticism or penalty for departure from the leader's ideas (Heifetz, 1994). Individualized consideration refers to the transformational leader's mentoring role. Through this role, the leader pays special attention to each individual's need for achievement and personal growth (Bass, 1985). Delegation is used as a developmental tool to advance followers to successively higher levels of potential. Learning opportunities are created within the context of a supportive environment to further facilitate the development of followers.

Luthans and Avolio (2003) state that authentic leadership incorporates elements of transformational leadership. Yet, because transformational leadership deals only with the behaviors and traits of the leader, we believe that transformational leadership is a deficient model of authentic leadership because it fails to explicitly identify and address the motives of the leaders. This deficiency is a departure from the original work of Burns (1978) who went to great length to discuss power and leadership as relationships that must be analyzed in a context of human motives and physical constraints. For Burns, power is a process “in which power holders, possessing certain motives and goals, have the capacity to secure changes in the behavior of a respondent” (p. 13). He proposed that the power relationship consisted of three elements: the motives and resources of power holders, the motives and resources of power recipients, and the relationship among all three.

Building on this definition of power, Burns (1978) drew a sharp distinction between leaders and power wielders. Power wielders use the resources of their power bases that are relevant to the attainment of their own purposes. In contrast, Burns defines leadership as a process that takes place in the context of a relationship between leaders and followers. Through this process, leaders induce followers to achieve goals that represent the values, motivations, wants, needs, aspirations and expectations of both leaders and followers. Thus, leadership is viewed as a mutually beneficial relationship. As such, leadership, unlike naked power wielding, is inseparable from followers’ needs and goals. According to Burns, “power wielders may treat people as things, but leaders may not. All leaders are actual or potential power holders, but not all power holders are leaders” (p.18).

The omission of the leader’s power motive in transformational leadership research has been addressed recently in discussions of true, as opposed to pseudo-transformational leaders

(Bass, 1998; Bass & Steidlmeier, 1999; Price, 2003). According to Bass (1998), while overt behaviors might appear the same, true transformational leaders differ from pseudo-transformational leaders in terms of values, power motive, social distance, and concern for follower development. True transformational leaders operate from a goal of being “morally uplifting” to followers. They also differ from pseudo-transformational leaders by channeling their need for power into “socially constructive ways in the service of others” (p.185).

Pseudo-transformational leaders often seek to enhance their personal status by establishing personal distance between themselves and their followers. This distance is maintained by the manipulation of agendas, maximizing outcomes at the expense of others, and squelching conflicting views. By doing so, pseudo-transformational leaders deliver a bogus empowerment (Ciulla, 1998) that promises followers the freedom and resources to act on their judgments, but fails to deliver. True transformational leaders seek to persuade others based on the merit of their ideas, and operate with a degree of openness that encourages the development of their followers. In fact, it is probably on this dimension of individualized consideration that the pseudo-transformational leader fails (Bass, 1998).

Servant Leadership

Servant-leadership is also a behavioral approach to leadership; however, it differs from transformational leadership because it makes explicit the importance of the leader’s motives. The contemporary concept of servant leadership is best summarized in the works of Robert Greenleaf (1977; 1998). Greenleaf distinguishes between those who would be “leader-first” and those who are “servant-first.” These two are extreme types that form the anchors of a leadership continuum. For Greenleaf, the servant-leader is servant-first, an attitude that flows from a deep-rooted, natural inclination to serve. The conscious choice to lead comes after the desire to serve. Thus,

the defining difference between the two is the concern taken by the servant-first to make sure that others' highest priority needs are being served. This distinction is captured in Greenleaf's (1977) "test" for those who would be identified as servant-leaders:

The best test, and most difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived (pp. 13-14).

Greenleaf's legacy has been perpetuated by the work of Larry C. Spears and others at The Greenleaf Center for Servant-Leadership. Spears (1998) summarizes servant-leadership as a leadership that "emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making. At its core, servant leadership is a long-term, transformational approach to life and work – in essence, a way of being – that has the potential for creating positive change throughout our society" (p. 3). According to Spears, servant-leadership is manifested through ten characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.

Servant-leaders demonstrate a deep commitment to listening intently to others. Through listening, the servant-leader identifies and clarifies the will of his or her followers. This commitment to listening helps the servant-leader to understand and empathize with others. While perhaps rejecting behavior or performance, the servant-leader accepts people for their inherent goodness and unique design. The acceptance that flows from empathy and a commitment to listening provides the potential for the servant-leader to "help make whole," or heal, those with broken spirits and emotional hurts.

Awareness refers to the discernment that servant-leaders possess that enables them to evaluate the ethical dimensions of a situation from an integrated, holistic, and value-based position. This principle-centered (Covey, 1990) awareness allows servant-leaders to operate from an inner serenity that does not require reliance on positional authority to influence others. Thus, servant-leaders use persuasion rather than coercion to make decisions and exert influence. Servant-leaders also demonstrate an ability to conceptualize and to use foresight. Conceptualization and foresight are closely related. Conceptualization refers to the servant-leader's capacity to look beyond the day-to-day details in an effort to encompass a broader perspective. Foresight refers to the ability to foresee the likely outcome of a situation using lessons from the past and the realities of the present.

The final three characteristics are rooted in the servant leader's other-centered orientation. Stewardship refers to the fact that the servant-leader is holding his or her organization in trust for someone else and serving the institution for a greater good that transcends any agenda centered on the personal advancement of the leader. This other-centered orientation also manifests itself in the servant-leader's commitment to the development of others. Because they view others as having intrinsic (as opposed to instrumental) value, servant-leaders use the power of their positions to nurture the personal, professional, and spiritual growth of their followers. Finally, servant-leaders seek to build a sense of community among the members of the organizations they serve. Because servant-leadership is a follower-centered approach to leadership that explicitly identifies the leader's motives for serving and leading, it is a candidate for authentic leadership.

It is clear that both transformational and servant-leaders emphasize the development and elevation of followers (Ciulla, 1998). But what, if any, are the distinctions between these

models? Graham (1991) identifies five dimensions on which we can distinguish servant leadership from transformational leadership: source of charisma, situational context, nature of charismatic gift, response of followers, and consequences. According to Graham, a transformational leader's charisma is rooted in their skill set and may result from formal training. The charisma of the servant-leader flows from their humility and spiritual insight. Transformational leaders operate unilaterally from a position of hierarchical power. Servant-leaders operate in a relational context that is characterized by mutual power and reciprocal influence between the leader and follower. The nature of the transformational leader's charismatic gift is his or her vision for the organization. The nature of the servant-leader's charismatic gift is the vision and practice of a life that is focused on serving others.

Given these differences between transformational and servant-leaders, the responses of followers and the consequences of the leader's behavior also are expected to vary. Followers of transformational leaders experience heightened motivation and provide extra effort. Those who follow servant-leaders emulate the leader's service orientation. Transformational leadership results in the attainment of organizational goals, as well as the personal development of followers. Servant-leadership results in autonomous, morally mature followers and the enhancement of the common good.

For Graham (1991), servant-leadership surpasses transformational leadership in at least two significant ways. First, servant-leadership explicitly recognizes the social responsibility of leaders who are called to serve, or at minimum not "further deprive," followers and those who are not as fortunate. Second, because servant-leaders are servants first (as opposed to those who are leaders first), they are more credible when they seek to do what is for the follower's "own good." This motive is further reinforced by the servant-leader's efforts to develop followers who

are “wiser, freer, more autonomous, and more likely to become servants themselves” (Greenleaf, 1977; Graham, 1988).

It seems that at the heart of this distinction between servant and transformational leaders is motive. Thus, an important question is “Why do leaders want to lead?” As we have noted, Greenleaf (1977) distinguished between those who are servants first and those who are leaders first. However, the distinction may be even deeper than Greenleaf supposes. Kanungo and Mendonca (1996) have identified two contrasting leadership motive patterns that provide an answer to this question: Altruistic and Egotistic. The altruistic motive pattern is rooted in the intent to benefit others. Conversely, the egotistic pattern is based in the intent to benefit self. Kanungo and Mendonca (1996) further differentiate between the two motive patterns by looking at the operative needs and influence strategies of the leaders who operate from each of the motive patterns. The operative needs dimension refers to the leader’s combination of needs for affiliation, power and achievement (McClelland & Burnham, 1995). Influence strategy refers to the power bases (French & Raven, 1959) and influence tactics used by the leader.

According to Kanungo and Mendonca (1996), leaders who operate from the egotistic motive pattern are driven by avoidance affiliation, personal power, and personal achievement. Individuals with whose relationships are characterized by avoidance affiliation use relationships in order to protect themselves. Thus, the need for affiliation is based on the individual’s sense of insecurity and manifests itself in “non-interfering” and “easy-to-get-along” behaviors, even when the job situation demands otherwise. These leaders are reluctant to give negative feedback to subordinates. They yield to employee requests because they do not want to incur the employee’s displeasure, and they do so without regard to the effect of their behavior on the need for equity, due process, and order in the workplace. Consequently, followers are left in a position of

weakness without a sense of what might happen next. Followers do not know where they stand in their relation to their manager, or even what they ought to be doing (McClelland & Burnham, 1995).

In contrast to the avoidance affiliation of the egotistic leader, altruistic leaders have an affiliative interest in their followers. These leaders are motivated primarily by a genuine interest in others and emphasize relationships in a manner that is consistent with the demands of the job. These leaders relate to followers as individuals with ideas and resources. Thus, followers are viewed as partners in the problem-solving and related activities necessary for attaining organizational objectives. Consequently, supportive feelings permeate the interpersonal relationships between altruistic leaders and their followers.

Egotistic leaders have a high need for personal power. They are preoccupied with their own interests and concerns. This self-interest is often pursued even at the cost of the organization's welfare and effectiveness. These leaders demand and expect followers' loyalty and efforts to be directed toward the achievement of the leader's personal goals. Because of this, these leaders tend to draw on the resources inherent in the power base of their position. The personal power need of egotistic leaders seems to be rooted in a deep-seated sense of insecurity, which manifests itself in dictatorial forms of behavior. This behavior in turn leads to defensive relations with their followers. Insensitive to the needs of their followers, they expect unquestioning obedience to and compliance with their authority and decisions (Howell & Avolio, 1992).

Altruistic leaders are characterized by an institutional need for power. In contrast to the individualized need for power, these leaders have a dominant preoccupation with the concerns, goals, and interests of the organization and its members. They yield their self-interest to that of

the organization. They draw primarily on the resources of their personal power base--that is, expertise or attraction as perceived by the followers. While relying primarily on personal power bases, these leaders also may rely on rewards and sanctions as means of control and influence. However, they do so impartially and equitably. In contrast to the personal power need of egotistic leaders, the institutional power need is derived from identification with and commitment to the organization's objectives and interests. Thus, power is a tool to serve the needs of the organization and its members. It is manifested in behaviors and feelings that serve to help and support the followers in accomplishing their tasks. Leaders who operate from an institutional power need establish open communication with their followers and create a climate in which followers are encouraged to provide suggestions and criticisms of the leader's decisions and actions (Howell & Avolio, 1992).

Typically, individuals high on the achievement motive derive satisfaction from achieving their goals. They tend to pursue achievement almost as an end in itself. While assuming a high degree of personal responsibility, they also tend to be self-oriented by viewing organizational resources and support primarily in terms of their own objectives. These individuals may be motivated by either personal achievement or social achievement. Egotistic leaders are driven by personal achievement motives and are more likely to engage in behaviors that benefit self rather than others. In fact, because they focus on personal improvement and doing things better by themselves, they want to do things themselves (McClelland & Burnham, 1995), and have difficulty relinquishing control to others through delegation. In contrast, altruistic leaders are driven by a social achievement motive. These leaders show a concern for others and initiate efforts that focus on individual and collective capability. They are concerned with creating a

better quality of life and seek to engage in meaningful organizational and social action in order to influence the common good (Mehta, 1994; Kanungo & Mendonca, 1996).

Egotistic leaders also differ from altruistic leaders with regard to the influence strategies they employ. According to Kanungo and Mendonca (1996), egotistic leaders seek to control the behavior of followers by using the legitimate rights of their position to coerce followers into compliance or by manipulating rewards. In contrast, altruistic leaders seek to empower followers and operate from a personal power base of expertise and attraction.

In sum, transformational leadership theory falls short in adequately addressing the three critical issues identified earlier in that transformational leaders can base their behavior on either egoistic or altruistic values. The potential for inconsistency of values, attitudes, and behavior is that is the result of pseudo-transformational leadership is also problematic. Furthermore, while transformational leadership is assumed to operate at the organizational and group levels it does not address value congruence across levels. Nor does it speak to the personal outcomes or rewards for being a transformational leaders. Servant leadership, on the other hand, assumes consistency of altruistic motives and values. However, it does not specifically identify which specific set of values are necessary for effective servant leadership nor does it speak to how servant leadership can achieve value congruence across the individual, group, and organizational levels.

Spiritual Leadership Theory

The critical issues identified earlier assume that it is not enough to merely have internal-external congruence between values, attitudes and behaviors. We believe that authentic leadership requires leaders to act from a set of internal values that are consistent with an external standard of right and wrong. To be truly authentic, leaders must act from a normative set of

values and attitudes that are anchored in a set of universally accepted principles. We believe that spiritual leadership theory adequately addresses these issues and offers the best model available for the development of authentic leadership theory and practice. As such spiritual leadership theory also offers a new source for organization development and transformation.

Spiritual leadership theory is an emerging paradigm for organization development and transformation that has the potential to guide the evolution of positive organizations where human well-being and organizational-level performance can not only coexist, but can be optimized. Fry (2003, 2005a) developed a causal theory of spiritual leadership and discussed in some detail its implementation process using an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival/well-being.

Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival through calling and membership. It seeks to to create vision and value congruence across the individual, empowered team, and organization levels and, ultimately, to foster higher levels of organizational commitment and productivity. A major proposition of spiritual leadership theory is that spiritual leadership is necessary for the transformation to and continued success of learning organizations. Operationally, spiritual leadership comprises the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so they have a sense of spiritual survival through calling and membership (See Table 1 and Figures 1 & 2). This entails (Fry 2003):

1. Creating a vision wherein leaders and followers experience a sense of calling in that their life has meaning and makes a difference;
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and

appreciated, and have genuine care, concern, and appreciation for BOTH self and others.

Insert Figures 1 & 2 about here

Fry (2005) extended spiritual leadership theory by exploring the concept of positive human health and well-being through recent developments in workplace spirituality, character ethics, positive psychology and spiritual leadership. He then argued that these areas provide a consensus on the values, attitudes, and behaviors necessary for positive human health and well-being. He defined ethical well-being as authentically living one's values, attitudes, and behavior from the inside-out in creating a principled-center congruent with the universal, consensus values inherent in spiritual leadership theory (Cashman, 1998; Covey, 1991; Fry, 2005a). Because his model anchors the leader's individual values to a set of universal values around which there is a consensus, spiritual leadership theory addresses the congruence deficiency we see in existing discussions of authentic leadership.

Ethical well-being is then seen as necessary but not sufficient for spiritual well-being which, in addition to ethical well-being, incorporates transcendence of self in pursuit of a vision/purpose/mission in service to key stakeholders to satisfy one's need for spiritual survival through calling and membership. He hypothesized that individuals practicing spiritual leadership at the personal level will score high on both life satisfaction in terms of joy, peace and serenity and the Ryff and Singer (2001) dimensions of well-being. In other words, they will:

1. Experience greater psychological well-being, and,
2. Have fewer problems related to physical health in terms of allostatic load (cardiovascular disease, cognitive impairment, declines in physical functioning, and mortality).

More specifically, they would have a high regard for one's self and one's past life, good-quality relationship with others, a sense that life is purposeful and meaningful, the capacity to effectively manage one's surrounding world, the ability to follow inner convictions, and a sense of continuing growth and self-realization. In other words, spiritual leadership theory:

1. Explicitly incorporates the universal consensus values of altruistic love that are critical for authentic leadership.
2. Provides a process for achieving authentic leadership value congruence across the personal, empowered team, and organizational levels.
3. Predicts ethical well-being, spiritual well-being and, ultimately joy, peace, and serenity as significant personal outcomes for authentic leadership.

Insert Table 1 about here

In addition, he discussed the implementation of strategic and empowered team spiritual leadership as, ultimately, a predictor of corporate social responsibility.

Legacy Leadership: A Model of Spiritual Leadership

Fry's (2003, 2005) theory may be understood as a general model of spiritual leadership that can be used to guide the development of more specific models. Recently Whittington and his associates (Whittington, Pitts, Kageler, & Goodwin, 2005) have developed a particular model of spiritual leadership they refer to as legacy leadership. In their model, they identify ten qualities that are characterized as the motives, methods, and measures of legacy leadership (see Table 2).

These qualities are integrated into a causal model (See Figure 3). In Table 2, four of the qualities of a legacy leader are presented as representing the legacy leader's motives, and five qualities represent the methods used by a legacy leader to influence his/her followers. Motivation precedes behavior; although behavior may not necessarily reflect one's motivation (Bass & Steidlmeier, 1999). Yet, Whittington et al. (2005) see the methods of a legacy leader as a

reflection of the leader’s motives. This point provides the most basic premise of our approach to authentic leadership: the behavior of a legacy leader is consistent with his/her internal motivation – and these motives are in turn anchored to an external standard.

Insert Table 2 and Figures 3 & 4 About Here

The true measure of the impact a leader has on his or her followers is represented by the degree to which the followers incorporate the leader’s qualities into their own lives (Avolio, 1999; Lord & Brown, 2004). In order for a leader to leave his or her legacy with a follower, however, the follower must *perceive* the leader as one with pure motives who is worthy of imitation. Only under these circumstances, will legacy leadership be perpetuated in the follower through his or her changed life (see Figure 4).

The interpretation of leader motives and behaviors by followers is crucial to the process of legacy leadership. Dasborough and Ashkanasay (2002) suggest that characteristics of the previous interaction between the leader and follower are the basis for the follower’s attributions made for the leader’s intentions. These perceptions guide behavioral and attitudinal changes. , The critical idea within the context of the legacy leadership model is that only when followers accurately perceive the motives and methods of the leader as legitimate and as consistent with the other are they likely to act in a way that emulates the leader, or in a way that reflects their internalization of the leader’s motives and methods. Furthermore, followers must perceive that the leader’s motives are in congruence with universally accepted values. Only when there is congruence between a leader’s behaviors and perceived motives that are anchored in an

acceptable set of values will followers be willing to internalize the leader's espoused values and seek to emulate that leader.

In the legacy leadership framework, "changed lives" provides a measure of the leader's influence on the lives of their followers. The lives of the followers change because they are able to see the authenticity of the legacy leader who walks the talk. This makes the legacy leader's message legitimate, personal, and attainable. Thus, the followers are willing to believe the leader and they live their lives as evidence of that belief.

From the perspective of legacy leadership, the changes in followers' lives will be internal first. Followers of legacy leaders internalize the motives and values they perceive in the leader. This internalization may result in a shift from egotistical to altruistic motives, or a strengthening of already existing altruistic motives. Values also may shift such that leaders are not viewed as providing only instrumental value to followers' lives, but also as having intrinsic value (Covey, 1990; Goodwin, Whittington, & Bowler, 2004). These internal changes in motives and values will result in changed attitudes toward the organization (job satisfaction, commitment), and in outward behaviors such as increased performance, organizational citizenship behaviors, and other pro-social behaviors. Koestenbaum (2002) advocates the position that leadership is not about what one does, but who one is. Thus, a leader's behavior should provide evidence for his/her motives and values regardless of the setting; and the leader's influence should likewise be demonstrated in his/her followers' lives as they assume his/her motives and values as their own.

The legacy leadership model incorporates and extends the characteristics of authentic leadership as identified by Luthans and Avolio (2003) and is consistent with the principles of spiritual leadership theory (Fry, 2003, 2005a).

Legacy leadership is rooted in an altruistic motive pattern that is also consistent with the follower-concerns advocated by Luthans and Avolio (2003). Legacy leaders demonstrate boldness amid opposition that is consistent with the risk-taking and first mover characteristics of authentic leadership. Legacy leaders also demonstrate congruence between their espoused and enacted values. Yet, legacy leadership transcends authentic leadership because the values espoused by legacy leaders are anchored to universal or consensus values. Like spiritual leadership theory, legacy leadership is an intrinsic motivation model draws on the leaders vision, hope/faith, and the values of altruistic love to satisfy both leader and follower's needs for calling and membership to foster higher levels of performance and well being.

Implications and Conclusion

Theory and research on workplace spirituality in general and spiritual leadership in particular as a source for personal, empowered team, and organization transformation have been receiving increased attention in the organizational sciences (Benefiel, 2005; Giacalone, & Jurkiewicz, 2003, Mitroff & Denton, 1999). The implications of workplace spirituality for leadership theory, research, and practice make this a fast growing area of new research and inquiry by scholars (Giacalone, Jurkiewicz, and Fry, 2005). This seems to be a natural marriage because the major goal of the emerging fields of POS, spiritual leadership and Organization Transformation is to simultaneously improve organizational effectiveness and individual well being (Cameron, Dutton, & Quinn, 2003; Fry & Matherly, 2005; French, Bell, & Zawacki, 2000; Matherly, Fry, & Ouimet, 2005). Such fundamental change entails a new paradigm for organizing, managing, and leading organizations. It involves qualitatively different ways of perceiving, thinking, and behaving in organizations (Cummins and Worley, 2005).

In spite of the relative newness of these developments, it appears that a theme is emerging concerning what is required for workplace spirituality: 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. By tapping into these basic needs, spiritual leaders elicit the follower's trust, intrinsic motivation, and commitment that are necessary to simultaneously optimize organizational performance and human well-being. This is the fundamental proposition that should be tested in future research – that this type of leadership, organizational paradigm, and outcome is necessary for organizations to achieve performance excellence in the 21st century (Fry, 2005b).

As a paradigm for organizational development and transformation, both spiritual and legacy leadership are anchored in appreciative inquiry, which focuses on identifying and addressing key stakeholder issues, discovering what works well, why it works well, and how success can be extended throughout the organization (Whitney & Trosten-Bloom, 2003). Appreciative Inquiry is premised on three basic assumptions. The first critical assumption is that organizations are responsive to positive thought and positive knowledge. A second key assumption is that it is both the image of the future, and the process for creating that image, that energizes the drive for change throughout the organization. By engaging employees in a dialogue about what works well based on their own experiences, employees notice that there is much that works reasonably well already allowing change to be possible. Finally, appreciative inquiry is based on a belief in the power of affirmations; if people can envision what they want, there is a better chance of it happening. Traditional approaches to problem solving are, by definition, a

way of seeing the world as a glass half empty. Appreciative inquiry is an alternative process to bring about organizational change by looking at the glass as half full.

Appreciative inquiry provides both the vision and the process for developing this vision that creates the energy to drive change throughout the organization (Bushe, 1999; Johnson and Leavitt, 2001). This approach is suited to organizations that seek to be positive, collaborative, inclusive, and genuinely caring for both the people within the organization and those they serve. By using an appreciative inquiry approach, organizations can discover, understand, and learn from success, while creating new images for the future (Leavitt and Johnson, 2001).

We have argued that to be truly authentic, leaders must act from a normative set of values and attitudes that are anchored in a set of universally accepted principles. We believe that spiritual leadership theory, through the ethical and spiritual well-being constructs, offers the best model available for the development of authentic leadership theory and practice. Spiritual and legacy leadership practices are also seen to have important implications not only for the organizational transformation and development process but also for contemporary organizational scholars who are developing models based on positive organizational scholarship and workplace spirituality that have the potential to address the calls for higher standards of corporate integrity and accountability (Fry, 2005a).

Like positive organizational scholarship (POS), spiritual and legacy leadership focus on the positive attributes, processes and outcomes of organizations and their members (Cameron, Dutton, & Quinn, 2003). These approaches place an emphasis on: (1) goodness and human potential, and the creation and perpetuation of virtuous organizations (Cameron, 2003) manifested through hope/faith, vision, and the consensus values, attitudes, and behaviors of altruistic love, and (2) the organizational characteristics advocated by Pfeffer (1998) as necessary

for the empowerment of people who are a source of sustainable competitive advantage. Spiritual and legacy leadership also address the spiritual values and outcomes that people seek in the workplace: “(1) interesting work that permits them to learn, develop, and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection and positive social relations with their coworkers, and (4) the ability to live an integrated life, so that one’s work role and other roles are not inherently in conflict and so that a person’s work role does not conflict with his or her essential nature and who the person is as a human being” (Pfeffer, 2003, p.32).

Furthermore, spiritual and legacy leadership directly address the vital issues raised by Lawler (2000) and the six principles of his “new logic organization.”

1. Implementing workplace spirituality through spiritual and legacy leadership could be, from a management, leadership, and organizational perspective, the ultimate competitive advantage (Fry, 2003; Mitroff & Denton, 1999).
2. Spiritual and legacy leadership are based on intrinsic motivation that generates high levels of employee involvement and commitment.
3. & 4. The fundamental building block of spiritually and legacy led organizations is the horizontally (as well as vertically) linked empowered team which makes it possible for all employees to add significant value to the organization.
5. Spiritual and legacy leadership are anchored in appreciative inquiry, which focuses on identifying, addressing, and organizing around key stakeholder issues, with collective forms of reward and recognition.
6. Spiritual and legacy leadership impact the organization’s effectiveness by setting direction, defining the agenda, and adjusting strategy to address the changing business environment, and serving as a role model for leaders throughout the organization.

While there is a growing literature in these areas, positive organizational scholarship, spiritual leadership and workplace spirituality are still in the initial concept/elaboration stage of development (Hunt, 1999). In this initial stage, it is important that theories meet the four components that provide the necessary and sufficient conditions for the development of any theoretical model. They must specify 1) the units or variables of interest to

the researcher, 2) congruence as defined by the laws of relationship among units of the model that specify how they are associated, 3) boundaries within which the laws of relationship are expected to operate, and 4) contingency effects that specify system states within which the units of the theory take on characteristic values that are deterministic and have a persistence through time (Dubin, 1978; Fry & Smith, 1987). Furthermore, Kuhn (1967, p. 175) defined a paradigm as, “An entire constellation of beliefs, values, techniques, and so on shared by the members of a given community.” In other words, a paradigm is a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the methods to test them are formulated.

Recent advances in the development and testing of spiritual leadership theory appear to satisfy Dubin’s and Kuhn’s conditions (Fry, 2005b). It identifies seven units or variables in a causal model whose linkages are hypothesized to be positively related. Subject to further testing, it is currently proposed to be a universal (e.g., no contingency effects) model that is bounded by or holds across the individual, team, and organizational levels.

At this stage of theory development we believe that research on several fronts is necessary to establish the validity of spiritual and legacy leadership theory and any theory of authentic leadership before they should be widely applied as models of organization transformation that will foster personal and systemic change and transformation. We have discussed spiritual leadership theory as a model of authentic leadership that integrates the leader’s motive and behaviors into the leadership process. Because our approach to authentic leadership explicitly identifies leader motive, there is a need to investigate the motives — particularly the power orientation — of leaders. Furthermore, future research should examine the

degree to which a leader's espoused values are consistent with the universal consensus values of altruistic love that are critical for authentic leadership.

Also of interest would be the relationship between the leader's motives and the follower's perception of the leader's motives. Do followers make accurate attributions of the leader's motives? This aspect of our approach to authentic leadership would be strengthened by integrating research on impression management (Rosenfeld, Giacalone, & Riordan, 1995) and self-monitoring (Snyder, 1987).

Nichols (2004) suggests that self-monitoring may help explain differences between authentic and inauthentic leaders. Authentic leaders would be expected to be low self-monitors because their methods (behaviors) are consistent with their internal motives, beliefs, and values. Authentic leaders would be less likely to be high self-monitors who change their behaviors to match the situation. Followers' should be able to ascertain whether their leaders are low or high self-monitors, and with this information, improve upon the accuracy of their perceptions about the correspondence between the leader's motives and methods. Authenticity may lead to lower use of impression management techniques (Nichols, 2004).

The real measure of authentic leadership according to Fry and Whittington (2005) and Whittington et al. (2005) is "changed lives," whether in behavior or in attitudes. Measuring these changes will be crucial for identifying the influence of a legacy leader on followers. Because we are advocating change as the dependent variable, we believe longitudinal research is the best approach. This type of research will require a baseline measure of followers on a variety of constructs that might be influenced by the leader; for example, ethics, stage of moral development (Kohlberg, 1976), emotional intelligence, and motive pattern. These measures would need to be obtained prior to their exposure to a new leader. Then attributes of the leader

would be assessed to determine to what degree they were legacy leaders. Over time, their influence on follower behavior and attitudes could be determined. However, cross-sectional research also should be conducted to determine if followers actually begin to emulate the behaviors and attitudes of their leaders as advocated by legacy leadership (Whittington et al. , 2005). This emulation, or self-perpetuation, is a key to the tenets of both spiritual and legacy leadership model.

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Table 1. Comparison of scholarly fields emphasizing values relating to ethical and spiritual well-being (Fry, 2005)

Spiritual leadership (Fry, 2003)	Workplace spirituality (Giacalone & Jurkiewicz, 2003)	Religion (Smith, 1991; Kriger & Hanson, 1999)	Character ethics & education (Josephson, 2002)	Positive psychology (Snyder & Lopez, 2001)
Vision Hope/Faith Altruistic Love: Trust/Loyalty Forgiveness/ Acceptance/ Gratitude Integrity Honesty Courage Kindness Empathy/ Compassion Patience/ Meekness/ Endurance/ Excellence Fun	Honesty Forgiveness Hope Gratitude Humility Compassion Integrity	Vision of Service/ Letting Go of Self Honesty Veracity/Truthful- ness Charity Humility Forgiveness Compassion Thankfulness/ Gratitude	Trustworthiness Honesty Integrity Reliability (Promise Keeping) Loyalty Respect Civility Courtesy Decency Dignity Autonomy Tolerance Acceptance Responsibility Accountability Excellence Diligence Perseverance Continuous Improvement Fairness Process Impartiality Equity Caring Citizenship	Optimism Hope Humility Compassion Forgiveness Gratitude Love Altruism Empathy Toughness Meaningfulness Humor

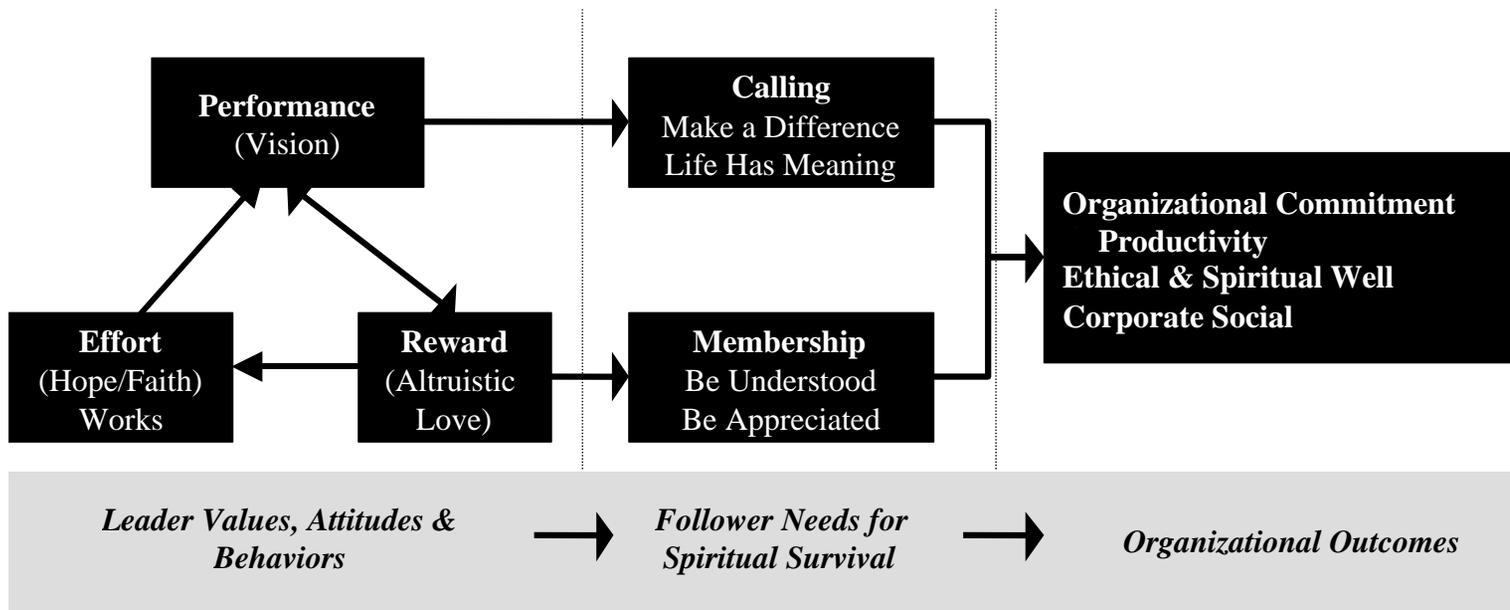


Figure 1. Causal model of spiritual leadership (Fry, 2003)

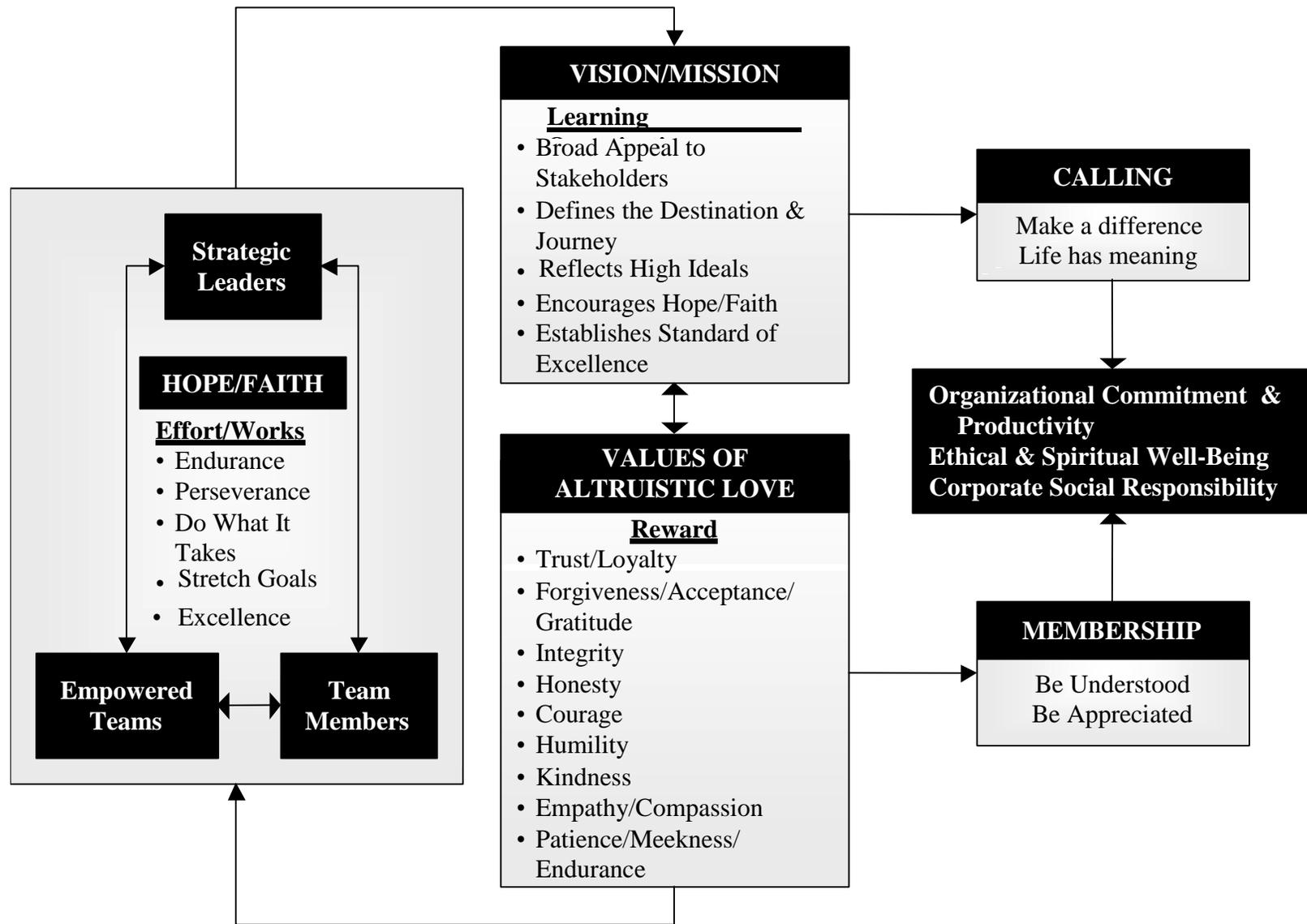


Figure 2. Spiritual leadership as a source of ethical and spiritual well-being and corporate social responsibility (Fry, 2005)

Table 2

Motive, Methods and Measures of Legacy Leadership

Motives	Methods	Measures
<ul style="list-style-type: none">• Pure motive• Authentic/sincere• Follower-centered, not self-centered• Affectionate/emotional	<ul style="list-style-type: none">• Worthy of imitation• Boldness amid opposition• Influence without exerting authority• Vulnerable/transparent• Active, not passive	<ul style="list-style-type: none">• Changed lives

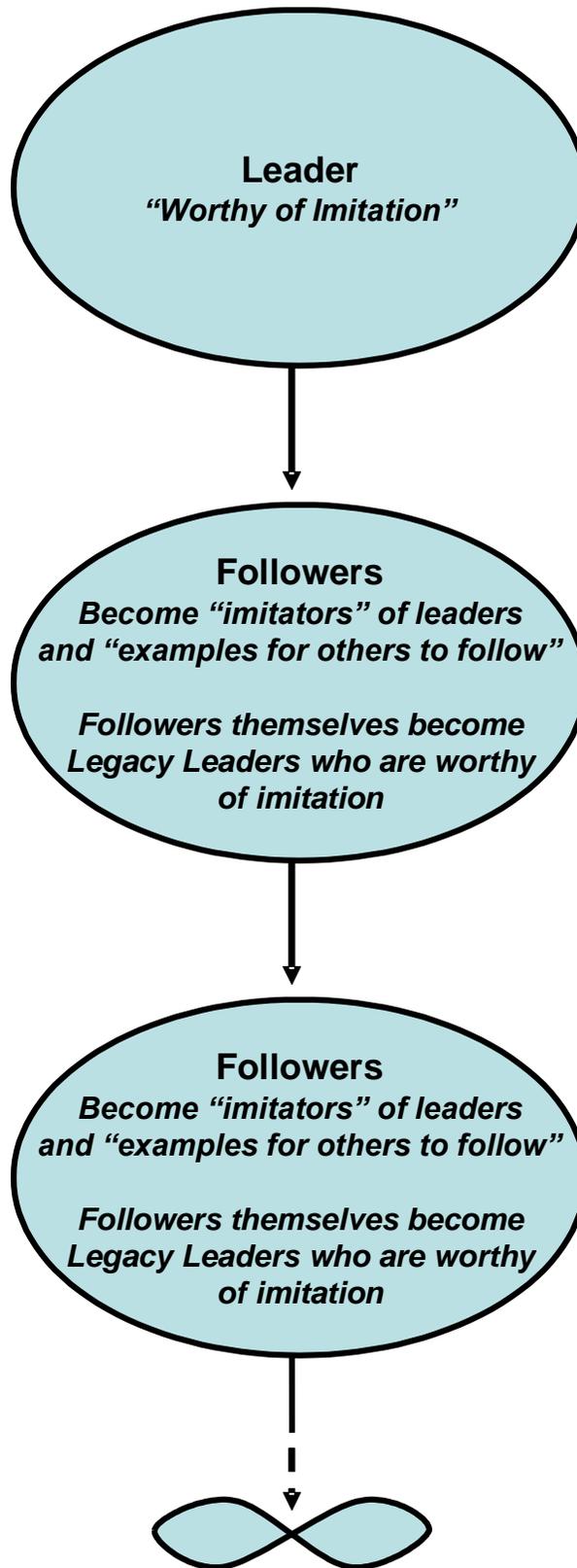


Figure 3. Legacy logic.

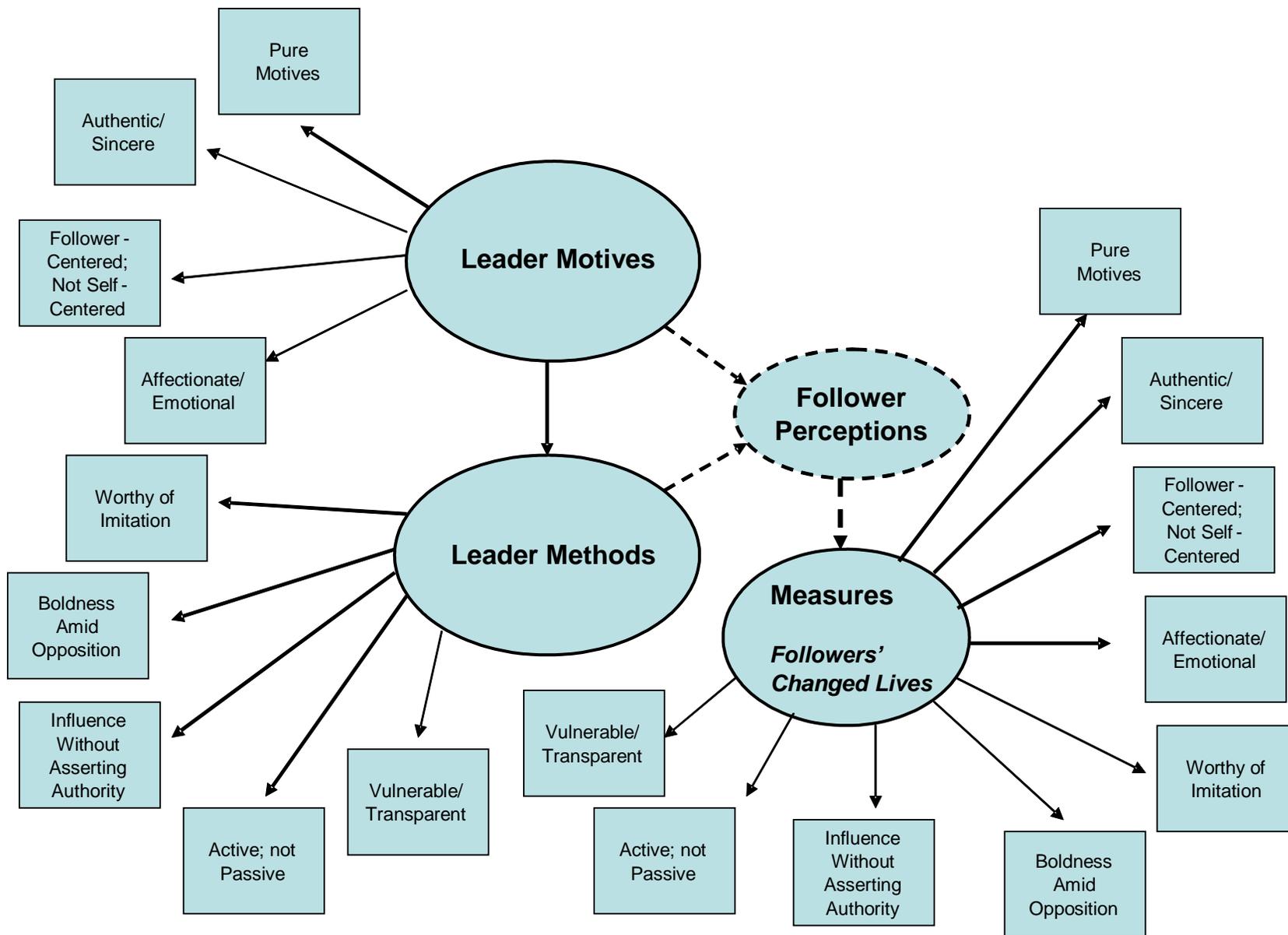


Figure 4. Legacy Leadership: A Model of Spiritual Leadership