

15. Spiritual leadership theory as a source for future theory, research, and recovery from workaholism

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INTRODUCTION

Since Oates (1971, p. 1) first coined the term workaholism as ‘addiction to work, the compulsion or the uncontrollable need to work incessantly’, researchers have defined workaholism in different ways, with both positive and negative consequences to the individual and the organization (Bonebright et al., 2000; Burke, 2001a; Burke and Matthiesen, 2004; Naughton, 1987; Porter, 1996; Scott et al., 1997; Spence and Robbins, 1992). Although the term is now widely used, there is little consensus about its meaning beyond that of its core element: a substantial investment in work that includes a personal reluctance to disengage from work and a tendency to think about work incessantly (McMillan and O’Driscoll, 2004; Snir and Harpaz, 2004). However, there is an emerging consensus that workaholism is likely to be a central concept in understanding the relationship of workplace experiences and a variety of personal and organizational outcomes, and that, after over 30 years of research, workaholism is still a useful construct (Burke, 2001a, 2004; Griffiths, 2005).

Workaholism seems to be increasing (Burke, 2001a; Fassel, 1990; Griffiths, 2005; Schor, 1991). Reasons for this include increasing complexity of professions, constant pressure to be more efficient, the increased use of technology, and an apparently increased desire for individual achievement, accomplishment and success as a way of enhancing one’s self-esteem. Workaholism can be an acceptable addiction that is valued in a society where many, including the sages of corporate America, are quick to claim its influence (Bonebright et al., 2000). Similarly, workaholism is viewed as a positive attribute by employers, who may even recruit workaholics. However, there is evidence that workaholism can make either a positive or a negative contribution to the satisfaction and well-being of organizational members.

Numerous researchers have posited that there are different types of workaholics (Burke, 2000; Fassel, 1990; Naughton, 1987; Oates, 1971; Robinson, 1998; Scott et al., 1997; Spence and Robbins, 1992). In this study, the two types of workaholics identified by Spence and Robbins (1992) and further researched by Bonebright et al. (2000) – the enthusiastic workaholic and the nonenthusiastic workaholic – are examined. Although both types are defined as persons exhibiting high work involvement and a high drive to work, the enthusiastic workaholic reports high enjoyment of work while the nonenthusiastic workaholic reports low enjoyment (Spence and Robbins, 1992). The enthusiastic workaholic's reason for excessive work is attributed to the immense fulfillment and enjoyment derived from work. These workaholics seem to experience relatively high levels of positive human health and psychological well-being. Nonenthusiastic workaholics engage in excessive work owing to an uncontrollable urge or need to work, even when little or only momentary satisfaction is derived, and have been found to have significantly higher work–life conflict and lower levels of life satisfaction and purpose in life than enthusiastic workaholics (Bonebright et al., 2000).

This paper draws from the emerging spiritual leadership paradigm (Fry, 2005b) to integrate the dispersed theory and research on workaholism. Drawing from previous theory and research, workaholism is defined as substantial investment in work that includes a personal reluctance to disengage from work and a tendency to think about work incessantly. We first review theories of extrinsic and intrinsic motivation and argue that enthusiastic workaholism is rooted in intrinsic motivation and is positively related to personal and organizational outcomes, while nonenthusiastic workaholism is based on extrinsic motivation and is negatively related to personal and organizational outcomes. Next, spiritual leadership theory is reviewed and used to explain these differences in positive human health and psychological well-being for enthusiastic and nonenthusiastic workaholics. Then, drawing on the recovery literature, we propose that workaholism is actually a continuum that can result in various degrees or levels of positive human health and psychological and spiritual well-being. Finally we discuss implications for future research and HRM practice in addressing the recovery and development of nonenthusiastic workaholics and the organizations which nurture them.

WORKAHOLISM AND MOTIVATION THEORY

Motivation includes the forces, either external or internal, on a person that arouse enthusiasm and persistence to pursue a certain course of action.

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

There are two basic types of motivation: extrinsic and intrinsic. Figure 15.1 illustrates the distinction between them. Extrinsic motivation consists of behaviors that are motivated by factors external to the individual. Extrinsic rewards are given by others and may be individual, group-based or system-wide (Galbraith, 1977). Examples include promotions, pay increases, bonus payments, pressure to perform, supervisory behavior, insurance benefits and vacation time. Extrinsic rewards originate externally and require meeting or exceeding the expectations of others. Under extrinsic motivation individuals feel compelled to engage in task behavior for an outside source to satisfy lower-order needs, that is, to provide what they need (for example, money) to survive.

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

Competence is a feeling or sense of craftsmanship or artistry in task accomplishment, that one is responding well to task situations, has mastery of the task or its activities, and is confident about handling similar tasks in the future. Autonomy tends to increase intrinsic motivation to the extent that there is an internally perceived locus of causality, task accomplishment is under one's control, and one feels free to exert extra effort in following one's inner interests. Moreover, intrinsic motivation will be more likely to flourish in contexts characterized by a sense of secure relatedness, especially when significant others in the task environment are experienced as

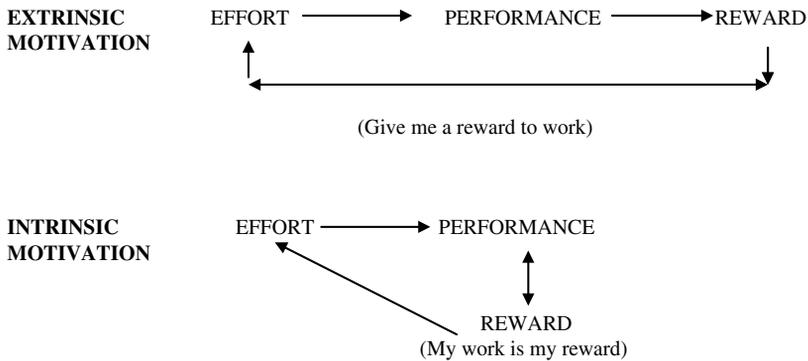


Figure 15.1 Extrinsic versus intrinsic motivation

warm and caring (Ryan and Grolnick, 1986; Ryan and La Guardia, 2000; Ryan et al., 1994).

Intrinsic rewards involving task performance are internal and under the control of the individual, to satisfy higher-order needs for competency, self-determination and self-fulfillment. These rewards result from the internal experience one has in performing a task that gives satisfaction through its performance. Solving a problem at work that benefits others or that may fulfill a personal mission or purpose, being part of a 'winning' team, or completing a complex task that gives a pleasant feeling of accomplishment are examples. For individuals experiencing intrinsic motivation the performance of the task becomes the reward. In this sense performance and rewards are fused, indistinguishable, or become one and the same (See Figure 15.1).

Enthusiastic Workaholism and Intrinsic Motivation

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

However, unlike nonworkaholics who possess these achievement-oriented qualities, enthusiastic workaholics spend a great deal of discretionary time

on work activities, constantly think about work, work beyond employer and economic requirements, and describe their work as satisfying, fun, creative and stimulating. In addition, they are, compared with nonworkaholics, hypothesized to experience higher organizational commitment and performance and be more likely to engage in prosocial organizational behavior, which may enhance the organizational contributions of enthusiastic workaholics (Bonebright et al., 2000; Kiechel, 1989; Scott et al., 1997).

Intrinsic motivation in the workplace requires some degree of autonomy or self-management. Intrinsically motivated enthusiastic workaholics experience autonomy, competence and relatedness working either alone or in empowered teams that are directing their activities toward a meaningful purpose and doing something they regard as significant. They take pride in their work and are excited at having a sense of progress and seeing the results of their efforts (Conger and Kanungo, 1988; Spreitzer; 1996; Thomas, 2000).

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

Furthermore, high work and life satisfaction for the enthusiastic workaholic is also hypothesized to be dependent on the extent to which they are able to meet their work aspirations. Factors which could lead to lower personal and organizational outcomes include (Scott et al., 1997):

1. restriction of job autonomy or flexibility to meet personal goals;
2. inability to experience feelings of high achievement;
3. pressure to accept family responsibilities or spend time in nonworking activities.

Interestingly, it appears that enthusiastic workaholics are not dependent on or obsessed with work and have the ability to disengage from working without harmful effects. But, unlike nonenthusiastic workaholics, even though they may choose to continue working to pursue personal achievement, enthusiastic workaholics are able to more effectively use stress

management techniques, have little expressed anger, demonstrate more adaptability and creativity at work, and experience fewer physical and psychological problems (ibid.).

Nonenthusiastic Workaholism and Extrinsic Motivation

Extrinsic motivation is manifested by behaviors that are motivated by factors or forces that are external to the individual. The individual looks for rewards that are given by individuals, groups, the organization or the system (Galbraith, 1977). The rewards originate externally and require that a person meet or exceed the expectations of others. People are compelled to complete tasks to receive an external benefit provided by others in order to survive within the organization (Fry, 2003).

The traditional centralized, standardized and formalized models for bureaucratic organizations based on extrinsic motivation were highly successful during the industrial and machine age. The primary motivation used within these organizations was the external reward systems. These reward systems ensured minimum levels of effort, organizational compliance and performance (Daft, 2005; Fry, 2003). The rewards came from promotions, pay increases, bonus payments, pressure to perform and close supervision of the workforce. The organizations and methods of rewards prevented the individual from feeling good about their work. People within these organizations often found themselves feeling powerless and with little confidence. Behaviors within these organizations were compliance, little enthusiasm and almost no opportunity to be creative and innovative within the workplace (Ryan and Oestrich, 1991; Fry, 2003). Extrinsic motivation also leads to reduced trust, reduced communications and job dissatisfaction.

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

This type of workaholism is both a negative and a complex process that eventually affects a person's ability to function and perform effectively (Griffiths, 2005; Killinger, 1992). At its heart is a compulsive-dependent drive to gain external approval from others and the trappings of success. It

is hypothesized that, compared with enthusiastic workaholics and non-workaholics, nonenthusiastic workaholics experience higher levels of pessimism, impaired judgment, stress and burnout and have more personality breakdowns and health-related problems (for example, exhaustion, insomnia, agitation/enervation, substance abuse, cardiovascular complaints, depression, anger, apathy and secondary addictions such as drugs or alcohol) and lower life satisfaction. They also experience limited pleasure, satisfaction or enjoyment from their work and are perfectionists who engage in inflexible and controlling work activities because of their desire for personal control. Often, they impose unreasonable work standards, have more hostile interpersonal relationships, resist compromise and are less likely to delegate work to others, as compared with enthusiastic workaholics and nonworkaholics (Bonebright et al., 2000; Porter, 1996; Scott et al., 1997). These are characteristics that employers do not desire, because they slow progress and reduce flexibility and efficiency, thereby creating performance problems for the organization.

SPIRITUAL LEADERSHIP THEORY AND WORKAHOLISM

Attracting, keeping and motivating high-performers continues to be an 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 high-performers 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.

The practices suggested by Lawler (2000) are consistent with the perspectives of the organization transformation (OT) extension of organization development. OT seeks to create massive changes in an organization's orientation towards its environment, vision, goals and strategies, structures, processes and organizational culture. Its purpose is to effect large-scale,

paradigm-shifting change. The overall goal of OT is to simultaneously improve organizational effectiveness and individual well-being (French et al., 2000, p. vii).

The organizational transformation that will respond most effectively to these forces for change will require a major shift 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; Gini, 1998). A learning organization is one in which expansive patterns of thinking are nurtured and collective aspiration is set free. People in learning organizations are intrinsically motivated and 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).

Leaders attempting to initiate and implement organizational transformations face daunting challenges, especially in gaining widespread acceptance of a new and challenging vision and the need for often drastic and abrupt change in the organization's culture (Cummins and Worley, 2005; Harvey and Brown, 2001). The two streams of thought emerging within the field of organizational studies that have important implications for organizational transformation are positive organizational scholarship and workplace spirituality. The foundation of these studies have been presented in three handbooks (Cameron et al., 2003; Giacalone and Jurkiewicz, 2003; Snyder and Lopez, 2001).

Spiritual leadership theory is an emerging paradigm for organization development and transformation that draws from these two areas and has the potential to guide the evolution of positive organizations where human well-being and organization-level performance can not only coexist but can also be optimized. Fry (2003, 2005a) and Fry and Matherly (2005) have developed a causal theory of spiritual leadership and performance excellence which discusses in some detail the 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

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 oneself and others so that they have a sense of spiritual well-being through calling and membership (Figures 15.2 and 15.3). This entails (Fry 2003, 2005b):

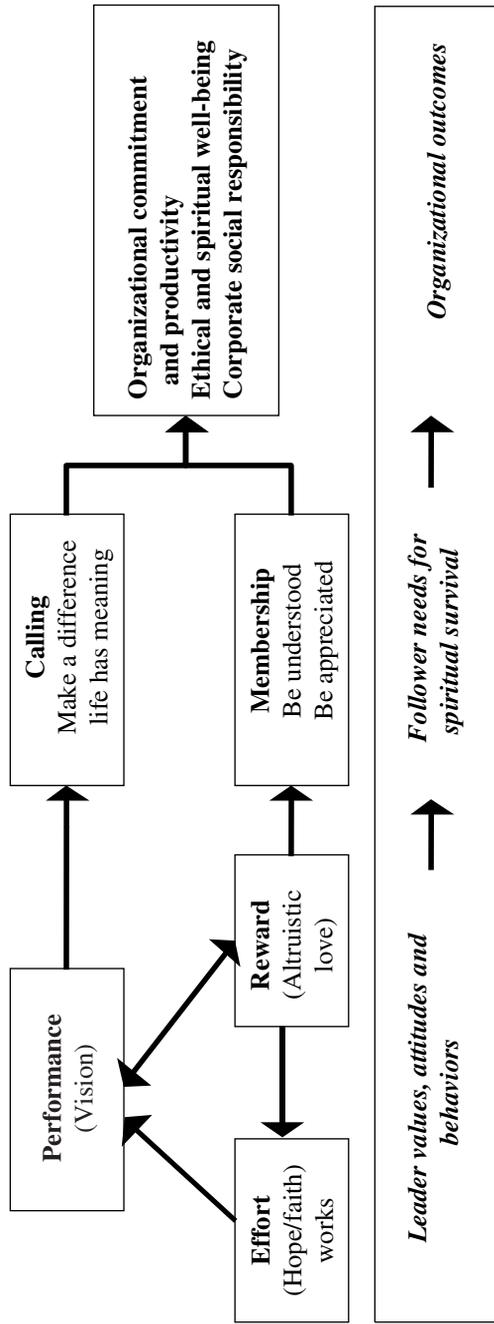
1. creating a vision wherein leaders and followers experience a sense of calling in that their life has meaning and makes a difference;
2. establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and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

Fry (2005a) 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. These areas provide a consensus on the values, attitudes and behaviors necessary for positive human health and well-being. Ethical well-being is defined as authentically living one's values, attitudes and behavior from the inside out in creating a principled center congruent with the universal, consensus values inherent in spiritual leadership theory (Cashman, 1998; Covey, 1991; Fry, 2005a).

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. 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:

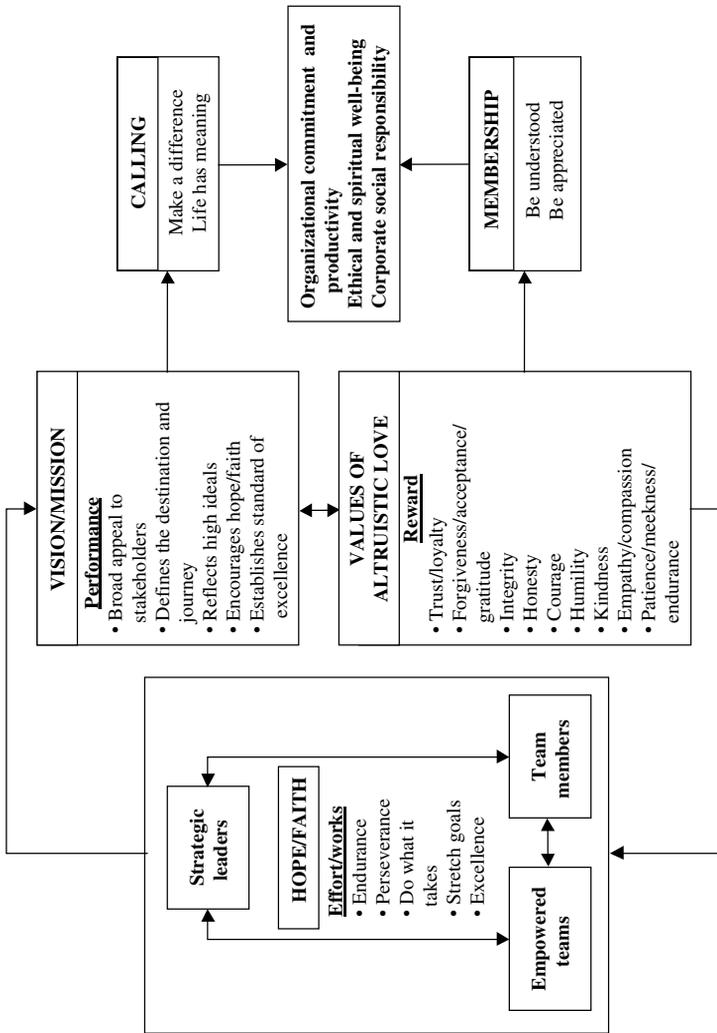
1. experience greater psychological well-being
2. have fewer problems related to physical health in terms of allostatic load (cardiovascular disease, cognitive impairment, declines in physical functioning, and mortality).

More specifically, they will have a high regard for themselves and their past life, good-quality relationships with others, a sense that life is purposeful



Source: Fry (2003).

Figure 15.2 Causal model of spiritual leadership



Source: Fry (2005a).

Figure 15.3 Spiritual leadership as a source of ethical and spiritual well-being and corporate social responsibility

and meaningful, the capacity to effectively manage their surrounding world, the ability to follow inner convictions, and a sense of continuing growth and self-realization.

Spiritual Leadership Theory and Enthusiastic Workaholism

Spiritual leadership theory may be used to explain the apparent contradictory condition wherein one can seem to be obsessed with work yet have high levels of psychological well-being, positive human health and organizational commitment and productivity. The enthusiastic workaholic will be energized by a job that is intrinsically motivating. To the extent that the spiritual leadership paradigm is implemented (Fry, 2003; Fry, 2005b; Fry et al., 2005; Malone and Fry, 2003), enthusiastic workaholics will be intrinsically motivated and will experience competence, autonomy, relatedness and spiritual well-being; ultimately, they may literally feel they have found 'heaven on earth'.

Spiritual Leadership Theory and Nonenthusiastic Workaholism

Spiritual leadership theory can also be used to explain the low levels of psychological well-being and positive human health and the dysfunctional organizational behavior of nonenthusiastic workaholics. Conventional organizational approaches rely on extrinsic motivation to appeal to individuals' lower, basic needs and rely on extrinsic rewards and punishments – carrot-and-stick methods – to motivate people to behave in ways that may be preferred organizationally but not be personally satisfying. Under these organizational conditions, the nonenthusiastic workaholic may perform adequately to receive the 'carrot' or avoid the 'stick', but they will not necessarily derive satisfaction from their work (Bonebright et al., 2000; Daft, 2005; Spence and Robbins, 1992).

However, although extrinsic rewards can appear to be quite effective, they are neither adequate nor productive motivators and may even be, for several reasons, detrimental to organizational performance over the long run (Daft, 2005). First, extrinsic rewards assume people are driven by lower needs and act to diminish intrinsic rewards, since the motivation to seek an extrinsic reward, whether a bonus or approval, leads people to focus on the reward rather on the nature of the work they do to achieve it. This type of reward-seeking behavior necessarily diminishes the focus and satisfaction people receive from the process of working. In addition, extrinsic rewards are temporary and targeted to short-term success but often at the expense of long-term quality. Thus, giving people extrinsic rewards undermines their interest in the work itself to the point that, if there is a lack of

intrinsic rewards, performance levels out or stays barely adequate to reach the reward. This situation can also cause dysfunctional organizational behaviors to the extent that people will do what it takes to get the reward even if it ultimately hurts the organization's effectiveness (for example, unethical and/or hazardous activities).

Most importantly from a personal spiritual leadership perspective (Fry, 2005a), the focus on extrinsic rewards by the nonenthusiastic workaholic prevents them from satisfying their fundamental spiritual needs for calling and membership owing to an ego-driven, obsessive-compulsive need for self-gratification. The frustrations inherent in the relentless pursuit of self-gratification lead to negative thinking that creates negative emotions, which then unleash biochemical enzymes in the body that create destructive physical side effects. Continued high levels of stress cause the release of adrenaline, which destroys the immune system and leads to elevated amounts of dangerous cholesterol that clogs arteries. Anger, hostility and hurry release adrenaline, which causes high heart rate and blood pressure, which ultimately leads to damaged arteries and heart attack (Robinson, 1998). When taken to the extreme, this leads to the sort of spiritual death inherent in addiction that is the major target of 12-step recovery programs. Thus, a nonenthusiastic workaholic addict would have a preoccupation with the external rewards received from work that would lead to mood modification (either an arousing 'high' or, paradoxically, a tranquilizing feeling of 'escape' or 'numbing'). This activates a chemical (adrenaline) in the body whereby increasing extrinsic rewards are required to achieve the mood-altering effects. Eventually, there are withdrawal symptoms or unpleasant feelings or physical effects if the work cycle is interrupted. As the obsession escalates into compulsion, the person begins to experience increasing internal and external conflict with other activities and those around them. Finally there will be recurring reversions to earlier patterns of excessive work after periods of attempts at control (Griffiths, 2005).

SPIRITUAL LEADERSHIP THEORY AS A SOURCE FOR FUTURE THEORY, RESEARCH, AND RECOVERY FROM WORKAHOLISM

The trend in recent years in most industries and organizations is that every change increases demands on people to do more with less and then with less again (Porter, 2004). Work hour inflation is growing, not just in the United States but globally. While about 17 per cent of managers worked more than 60 hours a week in 2004, the 45–55-hour workweek is now the norm (Mandel, 2005). There is even an emerging class of extreme jobs requiring

80–100-hour weeks that are considered to be a dream for a group of elite workers who thrive on their challenge (Tisehler, 2005).

Why is it that some individuals seem to feel stretched to the limit while others thrive under the pressure? Applying the intrinsic/extrinsic theory of motivation can reconcile conflicting observations and conclusions about the existence of different types of workaholic behavior patterns and their impact on individual and organizational outcomes, such as performance, commitment and physical and psychological well-being.

We propose that the type of motivation that some people use to drive themselves to workaholic levels is directly related to their level of positive human health, psychological well-being and performance at work. Enthusiastic workaholics seek intrinsic rewards and, to the extent they can achieve them, are able to satisfy the higher-order needs, which is necessary for spiritual and psychological well-being and positive human health.

It may be that enthusiastic workaholism is a lifestyle choice rather than an addiction. Today's management literature is filled with the notion that workers can achieve work–life balance (Mandel, 2005; Farrell, 2005). Leaders whose values, attitudes and behaviors can intrinsically motivate their workers by meeting their spiritual needs will achieve organizational commitment and productivity as well as ethical and spiritual well-being and, ultimately, positive human health and psychological well-being (Fry, 2005a). These leaders are able to assist workers in realizing their calling and help them to see that their contributions make a difference both to the organization and to society in general. These leaders help their workers to feel appreciated for their contributions. The key to well-being is for the leaders to meet the spiritual needs of the individual and the workgroup through intrinsic motivation. It is also possible for some people to initially engage in enthusiastic workaholic behaviors and later opt to satisfy their higher-order needs for spiritual well-being through other outlets such as family or community service (Tisehler, 2005). Others may choose to make their work the primary means of satisfying these needs and forgo marriage, family and other outside commitments.

Nonenthusiastic Workaholic Recovery

Spiritual leadership theory has been offered as an emerging paradigm necessary for the transformation to the learning organization paradigm that has the potential to guide the evolution of positive organizations where human well-being and organization-level performance can not only coexist but can also be optimized. Spiritual leadership theory may also be considered a general model that can be used to guide the development of more specific models (Fry, 2003, 2005a; Fry and Whittington, 2005; Matherly et al., 2005).

Nonenthusiastic workaholics are motivated by extrinsic rewards that appeal to the lower needs of individuals, such as material comfort and possessions, safety and security. They also seem to have a high need for external approval and recognition from others. Through this egoistic, obsessive-compulsive focus on satisfying external, lower-order needs at the expense of higher-order needs, nonenthusiastic workaholics may find themselves slipping into or entrapped in a deadly addictive cycle (Robinson, 1998).

We propose the 12-step recovery process as a specific model of spiritual leadership for personal transformation of nonenthusiastic workaholics. At the heart of all 12-step programs is a fellowship based in unconditional or altruistic love where the person in recovery can find people who share their particular obsession-compulsion (for example, alcohol, drugs, gambling, nicotine, overeating, shopping, work) and have worked the 12-step program. Through their program workaholics have found a purpose in life based in intrinsic motivation and now have a sense of calling, membership and spiritual well-being. In addition, they have become productive and committed members of their organizations, family and society who must give to other suffering workaholics what they have been freely given or else lose what they have (Workaholics Anonymous, 2005).

To illustrate this process we refer to Figure 15.3 and offer Figure 15.4. We propose that workaholism is actually a continuum that, depending on the basis of motivation (extrinsic or intrinsic), can result in various degrees or levels of positive human health and psychological and spiritual well-being. Figure 15.4 also has as its base the proposition that, if spiritual leadership is used as a paradigm with the 12-step program of recovery as a specific model for personal recovery and development, the negative outcomes of workaholism can be transformed to positive. Once this point is reached on the continuum, it is hypothesized that the enthusiastic workaholic will move from an extrinsic to an intrinsic motivation base. They may

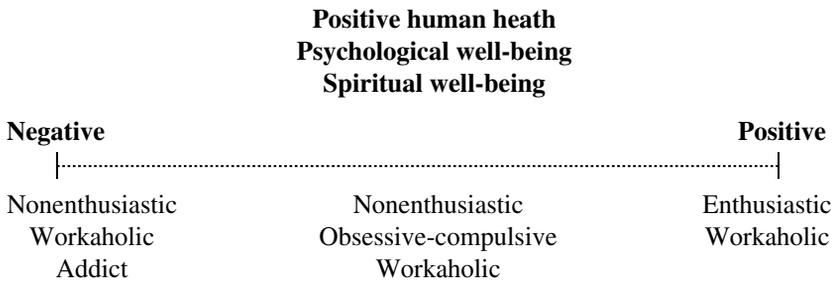


Figure 15.4 Continuum of workaholism

also develop the ability to choose other sources of intrinsic motivation (for example, family, community service) if a more balanced work-life is desired. In any case, even if they choose to remain enthusiastic workaholics, these people should have high levels of positive human health and psychological and spiritual well-being.

It is also proposed that, if nonenthusiastic workaholics experience enough negative consequences of their obsessive-compulsive need to work, are identified and are then given the opportunity by the organization, they will become honest, open-minded and willing enough to join a recovery program such as Workaholics Anonymous. This would follow a similar HRM process to that followed by organizations once they identify people who have drug and/or alcohol problems that are affecting their work. Upon joining the fellowship of Workaholics Anonymous, the nonenthusiastic workaholic freely experiences a sense of being understood and appreciated in a culture based on the values of altruistic love. He/she is also introduced to the vision and purpose of the program – to reach out to fellow workaholics who still suffer. By working the steps, the person in recovery develops hope/faith in the program. This initiates the intrinsic motivation cycle that satisfies the person's needs for calling and membership and ultimately produces positive organizational outcomes such as:

1. increased organizational commitment – people with a sense of calling and membership will do what it takes, become attached to, loyal to, and want to stay in the organization (fellowship);
2. increased productivity and continuous improvement – people who have hope/faith in the organization's vision and who experience calling and membership will 'do what it takes' to continuously improve and be more productive to help the organization (Workaholics Anonymous) achieve its purpose.

Ultimately, the individual experiences a heightened level of spiritual well-being that translates into higher levels of positive human health and psychological well-being.

Nonenthusiastic Workaholic Team and Organizational Recovery

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

have cultures that reinforce the nonenthusiastic workaholic's values, attitudes and behaviors.

Spiritual leadership theory's major purpose is to tap into the fundamental needs of both the leader and the follower for spiritual survival/well-being through calling and membership, to create vision and value congruence across the organization, empowered team and individual levels. While a discussion of the process for implementing spiritual leadership is beyond the scope of this paper and is outlined in some detail elsewhere (Fry, 2003, 2005b; Fry et al., 2005; Fry and Matherly, 2005; Malone and Fry, 2003), spiritual leadership is proposed as a paradigm for organization development and transformation that has the potential to guide the evolution of positive organizations where human well-being and organization-level performance can not only coexist but can also be optimized (Matherly et al., 2005).

Referring to Figure 15.3, leaders who practice spiritual leadership through communicating a transcendent vision and organizational values based in altruistic love will encourage the manifestation of positive performance outcomes for both the individual and the organization (Fry, 2005b). When leaders personify the values, attitudes and behaviors of altruistic love that result in both the leader and employees feeling understood and appreciated, as well as a sense of calling, that their job makes a difference, they will tap into the intrinsic motivation cycle that results in high levels of human well-being and organizational performance (Fry and Matherly, 2005).

Schaeff and Fassel (1988) argue that typical organizations in our society reproduce the characteristics which exemplify the substance-addicted individual. Organizations are often 'infected' with paranoid, obsessive-compulsive and depressive neurosis by their chief executives and leaders, and the impact from this unfolds throughout all levels of the organization. As in individuals, self-centeredness, over-control, dogmatism and obstinacy make participation an exercise in rhetoric to protect the position and power of the organization's leaders. This continues despite evidence of the destructive results and lack of ethics in the organization's behavior and prevents attention to the dysfunctional impact of the organization on its employees and its environment.

As on the individual level, there have been calls to apply the 12-step program of recovery to dysfunctional organizations (Mitroff et al., 1994; Robinson, 1998). Mitroff et al. (1994) argue that the vast majority of organizational development training and change techniques that have been developed – team building, sexual harassment, drug abuse, empowerment, motivational uplifting – not only fail to address and solve the problems but may actually help maintain the dysfunctionality of the system. Basically, the organizations that succeed with these techniques do not need them and those that do need them are often have leaders who are adept at convincing

organizations that are attempting fundamental change when they are not. Mitroff et al. argue that it is no longer sufficient for organizations to hire specialists in these areas. Until this is acknowledged and until programs are developed and adopted that are based on the principles of treating dysfunctional systems as systems, there will be little success in helping these leaders and their organizations to change.

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

CONCLUSION

This chapter has focused on the enthusiastic and the nonenthusiastic workaholic as developed from typologies from previous research. For example, Spence and Robbins (1992) defined two types of workaholics – enthusiastic workaholics, who exhibit high work involvement, a high drive to work and high enjoyment of work, and nonenthusiastic workaholics who also exhibit high work involvement and a high drive to work, but have low enjoyment. We have adopted this distinction between enjoyment and nonenjoyment of work and argued that different types of workaholics can be distinguished by whether they are based on an intrinsic or an extrinsic motivation model.

Scott et al. (1997) provide us with three types of workaholic behavior patterns. They are the compulsive-dependent, the perfectionist and the achievement-oriented workaholics. The first two types are more closely associated with nonenthusiastic workers (Bonebright et al., 2000). These types of workers are often found within the centralized bureaucratic organizations. The compulsive-dependent workaholic will display high levels of anxiety, stress, physical and psychological problems, poor job performance and low job satisfaction. These individuals find little meaning and purpose

in life (Scott et al., 1997; Fry, 2003). The perfectionist workaholic is more apt to be identified with higher levels of stress, anxiety, physical and psychological problems, hostile or negative interpersonal relationships, low job satisfaction, poor job performance, high turnover rates and high absenteeism (Scott et al., 1997; Fry, 2003). Finally, the achievement-oriented workaholic is viewed by many as more positive and less likely to be problematic within the organization.

The main problem with the previous research in this area is that constructs such as enjoyment have been used as both dependent and independent variables. In addition, while specific workaholism dimensions may be empirically tested within some models, there is no generally accepted theoretical model that incorporates and explicates specific cultural, follower or effectiveness theoretical dimensions. This lack of specificity is an example of unrationalized categorization at the theoretical level (Stanfield, 1976) and has resulted in a hodgepodge of empirical studies, which, even if reliable and valid, have diffused rather than focused theory building in this area.

Our proposed continuum of workaholism overcomes these shortcomings. It is based on a causal model of spiritual leadership grounded in motivation theory that specifies Dubin's four components that provide the necessary and sufficient conditions for the development of any theoretical model: (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 and Smith, 1987).

Further research is needed on the beliefs and fears (for example, must constantly prove oneself or else be judged worthless; no moral principles exist so fear that good may not prevail; must strive against others to win or gain) investigated by Burke (2001a) that were the most consistent predictors of negative personal and work outcomes. At the heart of these beliefs and fears are egoistic values that are the antithesis of the values of altruistic love. 'They see the world in "dog-eat-dog" terms, all too often believing that "Nice guys finish last."' (Burke, 2001a, p. 2355). They seem to lack purpose or a sense of calling that could provide meaning for their own and others' actions. These could be antecedents of nonenthusiastic workaholism that could be used to identify and target potential workaholics for recovery and training. They also could be used to screen job applicants.

When leaders personify these values and lead through fear, they use control strategies that emphasize compliance behavior that relies on the

social exchange of valued resources that they can draw from their reward, coercive and legal power base. However, this compliance often leads to self-denial, the loss of self-worth and near destruction of followers' self-esteem for the benefit of the leader. This prevents people from feeling good about their work and leads to dysfunctional avoidance behavior. It can also reduce trust and communication, so that important problems and issues are hidden and suppressed (Daft, 2005; Kanungo and Mendonca, 1996). We have also proposed the 12-step recovery process as a specific model of spiritual leadership for team and organizational transformation of non-enthusiastic workaholics and the organizations that have cultures that support them.

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

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