

Spiritual Leadership and the Quest for Survival in Organizations

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**A Working Paper presented at the 2005 Christian Business Faculty Association Conference
in San Diego, CA.**

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Modern management research has talked much about meaning and sense-making for leaders and managers (e.g. Morgan, 1993; Pfeffer, 1980; Weick, 1979). The emerging literature on – and practical concern in the marketplace with – spirituality (spiritual nature of humans) has been based primarily on the assumption that humans have a real need for spiritual attention in all organizational settings. This spiritual attention is understood to relate to the creation of meaning in the work we do (e.g. Ashmos & Duchon, 2000; Mitroff & Denton, 1999). Strangely enough, while leaders and managers are expected to help organizational followers to create meaning and make sense of the environment, little has been said about the role of leaders in creating *spiritual* meaning and well-being. In this paper, we propose to develop a model of spiritual leadership that reflects a Christian perspective. Models of spiritual leadership will emerge from the intense interest in organizational spirituality (e.g. Fry, 2003), yet most of these models will be based on worldview assumptions that if not specifically hostile to Christian principles are likely not consistent with Christian principles. Thus, we believe that the spirituality “movement” must include Christian voices and models.

In the development of our model, we will first explore the spiritual nature of human beings, and consider the impact of modern industrial design on the human spirit (see, for example, Volf, 1990, and MacIntyre, 1981). This leads to a discussion of humans’/employees’ struggle for “spiritual survival.” We next briefly re-examine general models of leadership in order to place the concept of spiritual leadership in its proper context. We then make the argument for spiritual leadership as an important element in the design of modern and future organizations. Upon actually developing a model, we consider the possible benefits to the firm of engaging in

spiritual leadership. We then consider the many possible contexts and types of spiritual leaders, noting that spiritual leadership in churches will look somewhat different than spiritual leadership in large, multinational corporations. Our model then develops a specific process of spiritual leadership, including various steps that define what spiritual leadership looks like. Finally, we consider many possible obstacles to spiritual leadership. The paper will conclude with implications for future research and for leadership practice.

Spiritual Nature and Survival

The people in our organizations are spiritual beings. Zohar notes, “We are not primarily economic beings; we are fundamentally creatures of meaning....We are designed to seek an overarching ‘story’ about ourselves that gives meaning, value, and a sense of purpose to our lives” (p. 75). Scripture tells us:

Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.* Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. (Ephesians 6:10-13)

Unfortunately, modern organizational structures and designs – and even management techniques and philosophies – have worked to destroy the spirit in the workplace (Volf, 1990).

Spiritual Survival – Psychologist Paul Fleischman posits that the enduring truth of the human condition is one in which we see an ongoing tension between survival and transcendence (1994; 1997). Humans – intensely spiritual creatures – are designed with a survival mentality that is both useful in a hostile world and taxing to the psyche and soul. As a result, humans seek

spiritual survival through the pursuit of one's vocational calling, for in rising up to answer this call, humans are able to move their focus to a less temporal, less material domain (Fleishman, 1989: 57-86). At the same time, Jody Fry (2003) notes that spiritual survival requires a sense of belonging that overcomes humans' natural concerns of isolation and loneliness. Thus, spiritual survival involves the development and maintenance of a sense of purpose and calling, combined with the need for social connection and membership. Organizations that enable participants to live out and develop within their perceived vocational calling, and that promote participants' sense of belonging, will enhance their store of spiritual capital (see Hardy, 1990).

As humans are engaged in a great struggle to overcome physical, emotional, and spiritual decay, the ability to transcend this decay is related to spiritual leadership. As Christians, we understand this struggle as a result of the fall, as the groaning of all creation (see, e.g., Romans 8:18-27). And we recognize the role of leadership in overcoming oppression (e.g. Nehemiah 1-7).

Defining spiritual leadership

Spiritual Leadership – One definition of spiritual leadership is leadership that “comprises the values, attitudes, and behaviors that one must adopt in intrinsically motivating oneself and others so that they have a sense of spiritual survival through calling and membership – i.e. they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated” (Fry, 2003: 716). Thus, spiritual leadership is that leadership that attends to the holistic needs of employees, staff, and others followers. Fairholm refers to spiritual leadership as “integrating the many components of one's work and personal life into a comprehensive system for managing the workplace....” (2000: 25). In our case for this model development, we will

incorporate a Christian view of how meaning and connectedness are defined in terms of the Christian calling and vocation, lived out in the context of God's will. This is quite different from existing discussions of meaning in the leadership and spirituality literature. (Benefiel; Barrett)

Ultimately, we define spiritual leadership as involving the actions and attitudes of a person (or persons) that specifically attend to the *development, reclamation, or redemption* of other peoples' soul and spirit. In other words, spiritual leaders are engaged in leading other peoples' spirits – or leading them by the spirit – to a better place, even in the context of business organizations.

Organizational Benefits of Spiritual Leadership

Spiritual leadership can be understood to lead to certain benefits for organizations. Among these are organizational greatness, organizational commitment, and the development of spiritual capital

Organizational greatness – Much has been written and discussed in recent years with regard to the concept of organizational greatness. Jim Collins' book *Good to Great* places much emphasis on how organizations can move from simply fulfilling their missions, to creating bolder missions and exceeding stakeholders' expectations. Collins notes that, "Greatness comes when leaders commit themselves and all who work with them to becoming the very best at what they collectively do. There is no other way." Little is discussed explicitly, however, about the spiritual element that accompanies organizational greatness. Peter Senge's models come closer to exploring the spiritual side of greatness. [To be expanded]

Organizational Commitment – One likely tangible benefit of effective spiritual leadership is the commitment of organizational members to the organization and its mission. As organizational leaders attend to the spiritual needs of their followers, people will be more inclined to see work as a place where the spirit is quenched – not abused. Where spiritual survival is enhanced, people will find encouragement, they will find peace, and they will find inspiration. Motivation and commitment in this environment will rise above external factors such as salary/wages and benefits – although these are important – and will be related to intrinsic issues such as trust and a sense of calling.

One important element in understanding this relationship between effective spiritual leadership and organizational commitment comes from the insights of Attribution Theory. The attribution literature grew out of the work on locus of control by scholars such as Heider (1958) and Rotter, Liverant, and Crowne (1961), and suggests that people have a tendency to make causal attributions for organizational outcomes to leaders, whether or not the attributions are legitimate. That is, if organizational members have positive (or negative) experiences in spiritual terms, they will try to understand how these outcomes relate to organizational leadership efforts. Ultimately, observers understand cause for organizational outcomes to be attributable to either external factors – such as environmental factors outside of the control of managers and leaders – or internal factors, such as leadership abilities. Kelley (1967, 1973) extended attribution theory by positing that three dimensions will impact the type of attributions (external or internal) that will be made: *consensus* (do others act this way in similar situations?); *consistency* (does this person act this way in this situation at other times?), and *distinctiveness* (does this person act differently in other situations?).

Combining attribution theory with other theories, we consider the leader's role in helping organizational actors interpret events and circumstances. In essence, we suggest that this sense-making is especially relevant under "trial" conditions (i.e. James 1:2) where there is likely to be more stress involved along with a stronger need (spiritually) to "make sense" out of the trial and learn from it in developmental ways. That is, one of the key things a spiritual leader does (or a leader engaging in spiritual leadership activities) is that s/he helps subordinates make accurate attributions. A strong argument could be made that attributions drive behaviors in situations where attributions are salient and therefore a leader helping followers make accurate attributions would be helping them "survive" in a spiritually hostile world. In this sense, organizational members may be more committed to organizations in which spiritual leaders help them make sense of the world, and the factors that make life such a struggle at times. [To be clarified]

Spiritual capital – While all firms need several types of capital to survive, most organizational literature ignores spiritual capital and its potential impact on organizational outcomes. Most organizations work to manage their stores of physical, financial, intellectual, social, and human capital. Spiritual leadership can lead to the development of stores of spiritual capital that may be tremendously valuable for organizations. According to Martinez et al. (2005), spiritual capital includes assets, both tangible and intangible, that emanate from the spirit of an organization's management, employees, staff and volunteers, and that impact the spiritual condition of all organizational participants (internal and external). To the extent that organizational managers are effective at spiritual leadership, the spiritual condition of organizational members should be enhanced, and the organization will have more spiritual capital to address the needs of its various constituents. This increased spiritual capital allows the firm to tap into the

one dimension that has been most marginalized by modern capitalistic structures, adding to the organization's resource pool. [To be expanded]

Spiritual Leaders can be a variety of people

In exploring spiritual leadership from a Christian perspective, it is important that we note that spiritual leadership may be discussed as pertaining to leaders of organizations with specific spiritual purposes, as well as to leaders of other organizations who, as part of their larger leadership agenda, may attend to the spiritual needs of followers, subordinates, customers, etc. For some, spiritual leadership will be a natural extension of their *raison d'être* than for others.

Pastors – church ministers and other church leaders have a clear vocational mandate to lead people toward spiritual goals and development. In commissioning Peter for his new ministerial role, Christ told him to “Feed my sheep.” In this sense, pastors are shepherd leaders who are especially interested in spiritual reclamation (i.e. salvation) and redemption (sanctification) among the congregation. Indeed, the very “operations” of the organizations in which pastors labor involves spiritual inputs and outputs, the results of which are partially dependent upon the leadership provided.

Parents – Perhaps one of the most subtle, yet critical, areas of spiritual leadership is within the family unit, where parents attend to the many needs – spiritual and otherwise – of their children. Effective parents attend to the spiritual development of their children through teaching them to understand the complexity and transcendence of human life and by modeling good spiritual health. However, clearly parents cannot be effective spiritual leaders if they have little understanding of these issues and are spiritually underdeveloped themselves. At the same time effective parents work toward their children's spiritual redemption in ways that are meaningful to their community. Christian parents exhibit spiritual leadership (and responsibility) when they

“train up” their children in the ways they should go, and when they introduce them to the gospel and the Christian community from an early age.

Teachers – Naturally there are many types of teachers in many types of scenarios. Given the nature of teacher-student relationships, many teachers have an opportunity to act as spiritual leaders in the sense that students have an expectation that molding will take place. Students typically expect that intellectual or behavioral development will occur through interaction with teachers; however spiritual development is a natural by-product of such interactions. This secondary role of teachers may apply at all levels of education – Kindergarten through Ph.D. programs. In guiding students through age-appropriate educational tasks and assignments, spiritual applications may be made explicit or subtle. Many teachers and professors take this aspect of education very seriously, evident in the acknowledgement that we engage in the molding and shaping of students’ minds. Such molding and shaping cannot take place without impacting the spirit.

Political Leaders – Leaders in the political sector of any society can have a tremendous impact on the legal, economic, social, and spiritual lives of their constituents. In modern Western societies, it is not often that we look to political leaders for spiritual leadership, but some emerge who are especially adept at building up the spirit of a people. For example, Ronald Reagan is widely recognized as impacting Americans beyond the confines of the political roles of the U.S. Presidency. Through his infectious optimism and visionary thinking, Reagan can be said to have accomplished some degree of spiritual reclamation that attended to the spirit, soul, and psyche of a downtrodden people. In his famous “evil empire” speech, Reagan noted that defeating totalitarianism – our great moral enemy – required more than military leadership:

Our military strength is a prerequisite to peace, but let it be clear we maintain this strength in the hope it will never be used, for the ultimate determinant in the

struggle that's now going on in the world will not be bombs and rockets but a test of wills and ideas, a trial of spiritual resolve, the values we hold, the beliefs we cherish, the ideals to which we are dedicated...Let us be shy no longer. Let us go to our strength. Let us offer hope. Let us tell the world that a new age is not only possible but probable.

Similarly, in one of the darkest periods in British history, Winston Churchill's presence represented not simply a formation of political will, but the development of moral courage through spiritual leadership. Churchill inspired his countrymen and women to persevere by acknowledging that all he had to offer was blood, toil, tears and sweat – a profoundly spiritual exhortation. Churchill spoke:

I say to the House as I said to ministers who have joined this government, I have nothing to offer but blood, toil, tears, and sweat. We have before us an ordeal of the most grievous kind. We have before us many, many months of struggle and suffering.

You ask, what is our policy? I say it is to wage war by land, sea, and air. War with all our might and with all the strength God has given us, and to wage war against a monstrous tyranny never surpassed in the dark and lamentable catalogue of human crime. That is our policy.

You ask, what is our aim? I can answer in one word. It is victory. Victory at all costs - Victory in spite of all terrors - Victory, however long and hard the road may be, for without victory there is no survival.

Let that be realized. No survival for the British Empire, no survival for all that the British Empire has stood for, no survival for the urge, the impulse of the ages, that mankind shall move forward toward his goal.

I take up my task in buoyancy and hope. I feel sure that our cause will not be suffered to fail among men. I feel entitled at this juncture, at this time, to claim the aid of all and to say, "Come then, let us go forward together with our united strength."

These types of exhortations from political leaders represent a powerful form of spiritual leadership. The will of a people to do great things – or even simply necessary things – cannot be assumed, it must be created. Especially in times when people's spirits

are crushed or depressed or misguided, spiritual leaders can bring about the inspiration for people to reclaim a right understanding of direction and purpose and will.

Organizational Managers and Leaders – Researchers and writers in the organizational literature have taken great pains to distinguish between management and leadership, noting that leadership is but one element of managerial tasks. Managers, however, do engage in leadership, more or less effectively, whether or not they wish to do so. Even so, some roles in organizations are specifically understood to be “leadership” roles, even though they also might contain an element of management to them. It is these roles with which we are most concerned in this paper.

Within the organizational context, managers and leaders make decisions and issue directives and structure tasks in ways that impact a significant portion of the lives of other organizational members. These leaders exercise spiritual leadership when they utilize tasks and other organizational activities in ways that build up their subordinates’ abilities. Spiritual leadership is evident where organizational routines develop in organizational members a hope, esteem, and a creative outlet that builds them up as human beings – the *means* of organizational activities, not simply the *ends* to other objectives. Further, spiritual leadership in organizations enables workers to transcend the challenges that are inherent in the struggles of daily life. Work is hard – that is a fact of life. God has allowed it to be so as a consequence of the Fall (Genesis 3:17-19). But it is necessary for survival in this life, and as Fleischman has noted, one of the key challenges in the spiritual survival process is dealing with the stress, pain, fatigue and uncertainty of work life. Where organizational managers and leaders exhibit spiritual leadership, they

allow other organizational members to reclaim spiritual well-being that may have been lost naturally (and sometimes unnaturally) in the course of working for a living. **

While all of these leadership positions are worth exploring in the spiritual context, our concern is primarily with business and industrial organizational leaders who will have an impact on the spiritual condition of employees and other organizational participants.

A process of spiritual leadership

In the pursuit of spiritual survival, spiritual leadership takes on the elements of process. As noted in Figure 1, effective spiritual leaders must establish an awareness of the spiritual condition of themselves and those under their influence. They must also envision and negotiate spiritual goals that are consistent with the larger organizational vision, communicate these throughout the organization, consistently call upon appropriate sources of spiritual strength, and embed spiritual survival in the life, culture, and routines of the organization.

Take stock – Spiritual leaders in organizations cannot be effective in bringing about spiritual development or reclamation unless they are aware of the state of the organization in spiritual terms. This begins with a self-assessment of the would-be leader's spiritual state. It is easy to want or claim to be interested in organizational spiritual leadership, but effective spiritual leadership comes from those who are aware of their own spiritual strengths and weaknesses, and who are qualified to lead others in the quest for spiritual survival. From a Christian perspective, such leaders will be spiritually mature, will be actively engaged in spiritual growth, and will have compassion for the plight of other organizational members. Self-assessment is necessary for

the spiritual leader to determine what steps may be necessary before he or she is prepared to lead others.

Effective spiritual leadership also requires taking stock of subordinates' spiritual state. It will be necessary to gauge the spiritual strength of each individual, and of each organizational unit. Research on spirituality in organizations is nascent at best, and instruments capable of capturing spiritual dimensions at the organizational level are underdeveloped (Ashmon & Duchon, 200x). A number of instruments exist that measure individual spiritual characteristics (e.g. cites xxxx), although little currently exists that addresses spiritual measures from a specifically Christian perspective. These gaps represent tremendous opportunities for current researchers. Using whatever instruments and tools are available, spiritual leaders must make initial assessments of subordinates' spiritual condition in order to develop a plan for spiritual development and reclamation.

Envision (and negotiate) spiritual goals – It is critical, having taken stock of the spiritual state of organizational members, that spiritual leaders determine spiritual goals for the organization and its members. These discussions must take place in a participative manner, and it is likely that most goals will be considered at the organizational level. Spiritual leaders will speak in terms of creating a favorable climate for spiritual growth and organizational health. In this discussion, organizational members will see a hope for a better future, and for spiritual survival.

Naturally, spiritual goals at all levels of the organization must be consistent with other organizational goals that are aimed at accomplishing the firm's business (or service) mission and objectives. In fact, spiritual goals should enhance the organization's ability to achieve

operational goals. For example, some evidence exists that suggests spiritually healthy employees are motivated and focused on achieving organizational goals.

Examples of goalsxxxxx**

Communicate goals – Effective spiritual leaders must continue to communicate spiritual goals for the organization to organizational members. Organizational members must feel comfortable discussing such matters, and they must know that development and pursuit of spiritual goals is a perfectly normal part of organizational life. Where organizational members struggle with spiritual survival issues, they will be encouraged to the extent that organizational leaders have built a climate that is not only conducive to organizational needs, but also the spiritual needs of members. Constant communication between spiritual leaders and organizational members will ensure that the issue remains at the forefront, and that leaders are aware of change in members' needs.

Communication of goals is accomplished through participative discussions at the organizational, functional, and individual levels. Effective spiritual leaders will also create institutionalized patterns and mechanisms aimed at communicating spiritual goals and encouraging feedback from all organizational members.

Call upon source of spiritual strength – Spiritual survival is an ongoing human struggle, involving spiritual highs and lows. As the spirit is broken, or the soul is wearied, all organizational members will be require a constant influx of spiritual strength. Spiritual leaders not only make available sources of strength for organizational members, they also seek out spiritual replenishment themselves on a constant basis. Naturally, our Christian perspective leads us to the Holy Spirit as the main source of spiritual strength. Jesus called the Holy Spirit our “helper” and “encourager” (John 14:26; 15:26; 16:13). We also turn to the scriptures and prayer

as sources of spiritual strength. Believers and the church are to be a source of strength for one another. In the quest for spiritual survival, God has given us many sources to transcend the struggles of the day. Jesus is the Vine from which we grow as branches (John 15: 1-8), just as He gives us the water of life (John 4: 13:14).

While spiritual leaders and their subordinates certainly gain spiritual strength from these sources, in general leaders must create an environment in which organizational members are able to draw upon various sources of strength. In the course of normal organizational operations, it is not always possible or appropriate to engage in Bible studies or worship activities. Thus, effective spiritual leaders will find ways to ensure members can replenish their souls.

Embed spiritual survival in organizational culture – Spiritual leaders may come and go, and some will be more effective than will others. However, the most effective spiritual leaders will be able to embed spiritual survival remedies in the culture, routines, and general life of the organization. However effective one leader may be in leading members to spiritual development and reclamation, organizations will be most able to aid members' spiritual survival when spiritual goals, expectations, and blessings are made to be a part of organizational life. Spiritual language will become natural and efficient, and organizational structures and systems will reflect mutually established spiritual goals.

It is in this area of spiritual leadership that, perhaps, spiritual survival is made most prominent. Effective spiritual leaders create structures that are affirming, not alienating; they create systems that combine functionality and operational efficiency with spiritual edification. Organizational members come to expect that spiritual goals are to be pursued in conjunction with legitimate operational goals. In this sense, spiritual survival can become a hallmark of effective spiritual leadership, enduring even beyond the tenure of individual leaders.

Obstacles to spiritual leadership

While most organizational literature and activity ignores spiritual leadership issues, we have herein sought to understand spiritual leadership as essential to enhancing the spiritual survival of organizational members. We have spoken of spiritual survival as a key struggle in the human experience. We have examined several different types of spiritual leaders, and we have spoken of the various elements of a spiritual leadership process. In the end, however, all spiritual leaders will experience resistance to their efforts. While numerous obstacles may exist, we focus briefly on those that seem most salient – organizational diversity, lack of commitment at the the highest levels, modern unbelief, and overarching materialism.

Diversity – It is not often that we examine the negative effects of organizational diversity, but the very same forces that bring breadth of thought, outlook, and experience to organizations makes it difficult to gain consensus on important issues like spirituality. While most organizational diversity discussions center on ethnic and gender diversity, an organization's ability to reach consensus on spiritual issues will also be impacted by diversity of thought, experience, culture, and context. Organizational heterogeneity brings with it diverse opinions about the meaning and importance of spiritual issues. Spiritual leaders may find diversity to be an obstacle to their efforts if some organizational members challenge the quest for spiritual community. Effective spiritual leadership may depend upon the willingness of organizational members to agree upon basic spiritual assumptions, such as the appropriate place for spiritual discussions in the organizational context. Even where a Christian community or culture might be established within a given organization, Christians often do not agree on how (or if) faith ought to be manifest in the workplace.

At the same time, such diversity can be harnessed to support efforts at spiritual leadership. Diverse organizations tend to be relatively open in terms of a willingness to explore new approaches in organizational life. At the same time, diverse organizations often exhibit a strong sense of community – something that is critical for spiritual survival and can become a vehicle for spiritual conversations.

Lack of commitment at the highest levels – Spiritual leaders will also be frustrated in enhancing spiritual survival if organizational executives are not committed to and supportive of the creation of spiritual capital within the organization. Organizational research shows that organizational initiatives and activities that receive top management support are the most likely to succeed. Given the sensitive nature of spiritual issues, the greatest success in spiritual leadership efforts will be seen in organizations in which high level executives are the ones exhibiting spiritual leadership. Scripture gives us several examples of high-level leaders who transcended their operational context and displayed tremendous spiritual leadership, including Nehemiah, Moses, and Daniel. Modern exemplars include ServiceMaster's William Pollard, Chik-Fil-A's S. Cathy Truett, and Norm Miller of Interstate Batteries Corporation. While these executives exhibit and enable spiritual leadership in their organizations, would-be spiritual leaders will be quite frustrated if top managers do not support their vision to enhance spiritual survival and create spiritual capital.

An unbelieving world – Max Weber nearly a century ago lamented that modern science promoted the disenchantment of society, and he wrote at length about the implications of this secularization on organizational structures and activities. Businesses and markets in modern Western society have become secularized to such an extent that it is difficult at best to even broach the subject of spirituality in organizations. Where conversations around spirituality are

not discouraged, convincing individual organizational members to engage in the conversation and participate in the pursuit of spiritual survival is not easy. Many in our society are suspicious of any attempts to even discuss spiritual issues, and they are even more resistant to discussions of “religion” or faith. The secular mindset is more accepting of a compartmentalization arrangement in which issues of spirituality and business are kept separate. In other types organizations, such as church and many types of non-profits, spiritual leadership efforts may face less skepticism and less resistance.

Where spiritual leadership efforts are specifically Christian, the actions of believers within the org – including the spiritual leaders – are closely monitored by other organizational members. Christian writer Brennan Manning notes that, “The single greatest cause of atheism in the world today is Christians, who acknowledge Jesus with their lips and walk out the door and deny Him with their life style. That is what an unbelieving world simply finds unbelievable,” a sentiment made famous by rock band DC Talk in their song “What If I Stumble.” Spiritual leaders will find unbelief – or disenchantment – to be a tremendous obstacle to effective spiritual leadership.

Materialism – Perhaps the greatest obstacle to effective spiritual leadership is the materialism that pervades modern society and its organizations. Materialism is the antithesis of spirituality, and its emphasis is on the temporal benefits of material gain. Materialism leads organizational members to focus on physical assets, and external motivating factors become the most prevalent force in guiding the actions of people in the organization. In terms of spiritual survival, materialism leads organizational members to focus on factors that can protect them from physical pain and suffering in the short-run (e.g. money in the bank, larger house, etc.), rather than the spiritual development that aids all of us in transcending our physical struggle. To

the extent that materialistic concerns prevail in the organizational culture and minds of its members, spiritual leaders will face a great obstacle in their efforts to develop consensus on spiritual goals.

Conclusion

Spiritual leadership is not only necessary in modern business organizations, it is receiving more attention in discussions both sacred and secular. This paper has developed a model of spiritual leadership that is Christian in worldview, and which is aimed at promoting spiritual survival, in terms of the spiritual development, reclamation, and redemption of organizational actors. Effective spiritual leaders will help organizational actors make sense of the organizational environment, creating meaningful connections to the work, the community, one another, and to God through a sense of calling and vocation. This sense-making involves a shared understanding of attributions for both trials and blessings, struggles and triumphs. While common steps in the spiritual leadership process are discussed, likely obstacles are also considered.

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