DISSERTATION

ORGANIZATIONAL SPIRITUALITY: ENCOURAGING MEANING AND INTERCONECTEDNESS IN THE WORKPLACE

Submitted by

Joseph E. Sanders III

School of Education

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Colorado State University

Fort Collins, Colorado

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ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

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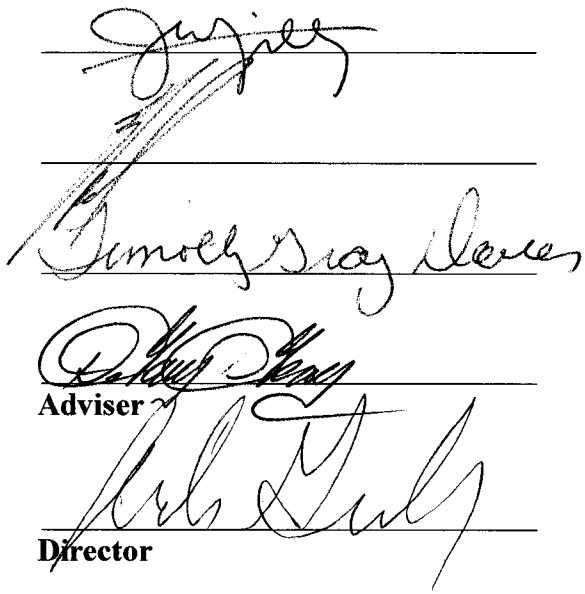

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ABSTRACT

This study examined the relationships among and between organizational spirituality, organizational leadership, and organizational commitment based on data collected from 209 hospital employees. The data was analyzed using structural equation modeling to develop and present a theoretical model. Several significant relationships were found among the model's latent and measured variables. The results of the analysis support the conclusion that organizational leadership mediates the relationship between organizational spirituality and organizational commitment. This study provides scholars and practitioners with an empirically tested articulation of spirituality in the workplace.

Joseph E. Sanders III
School of Education
Colorado State University
Fort Collins, CO 80523
Spring 2003

DEDICATION

To my Lord and Savior for His sovereignty.

To my family for their love, prayers, and support.

To my adviser and my committee for their consultation and guidance.

TABLE OF CONTENTS

LIST OF TABLES

Table

LIST OF FIGURES

CHAPTER 1: INTRODUCTION

The notion of spirituality in the workplace is receiving increasing interest in the American society. America's workplace has begun to invite spirituality where previously restricted (Acker, 2000). According to Haasnoot (2000), spirituality is everywhere and is playing an increasingly important role in America's workplace. Spirituality is a complex phenomenon that can no longer be ignored by the American society, its members, and its organizations (Judge, 1999).

The emerging recognition and sensitivity to the relationship between spirituality and the workplace have stimulated discussion around questions such as: What are the benefits of having a spiritual organization where workers possess a sense of meaning, purpose, and spiritual well being? How can an organization's culture be cultivated in such a way that honors people's values, builds community, and works toward shared purpose and meaning? What leadership approach effectively promotes organizational spirituality and positive organizational outcomes? In seeking answers to such questions, the literature consistently suggests that in order to maximize individual and organizational development, it is essential to understand how organizational leadership relates to organizational spirituality. Evidence of this suggestion can be found at both theoretical and practical levels.

Statement of the Problem

Theoretically, there has been an unprecedented surge in articles and books that have explored spirituality in the workplace (Neal, 1997). Most of these scholars assert the importance of spirituality in the workplace and consistently put forth organizational spirituality, organizational leadership, and organizational commitment as key dynamics in individual and organizational development (Dehler & Welsh, 1994; Laabs, 1995; Parks, 2000; Thompson, 2000; Wheatley, 1999). However, despite the amount of discussion, an agreed upon or empirically tested theory that explains the relationships between these dynamics and their attendant variables has not been identified (Allcorn, 2002; Emmons, 1999; Kiechel, 1995).

Without theory, strategies have been inconsistent in their application and practice. For example, in the past decade many companies have adopted some type of "learning organization" (Arthur & Aiman-Smith, 2001; Schulz, 2001) or "empowerment" (Argyris, 1998; Burpitt & Bigoness, 1997; Ford & Fottler, 1995) strategy to facilitate the practical relationship between organizational spirituality, organizational leadership, and organizational commitment. Although these strategies have had some positive impact on organizational development, they have lacked the theoretical grounding and understanding to support the growing spiritual demands of organizations (Allcorn, 2002).

Thus, scholars and practitioners have demonstrated through the literature that there is a relationship among organizational spirituality, organizational leadership, and organizational commitment. However, they have been unable to evolve a theoretical model or consistent application of the relationship among these three dynamics, because of a lack of an empirically tested model.

Purpose of Study

The purpose of this study is to develop, test, and present an empirically based theoretical model that explains the relationships among organizational spirituality, organizational leadership, and organizational commitment. The grounding for each of the three dynamics in regards to spirituality in the workplace will be developed in the following section and conceptualized in figure 1.

Grounding and Conceptualization of a Theoretical Model

The following section will discuss literature relevant to spirituality in the workplace, to provide grounding for a theoretical model. As noted previously, spirituality in the workplace has become an emerging notion. It is also important to note that spirituality in the workplace is not about religion or making people profess a certain belief system. Instead, it is acknowledging and developing the "whole person" - mind, body, and spirit (Brandt, 1996; Emmons, 1999; Helminiak, 1996). Acknowledging and developing the "whole person" in the workplace requires an understanding of what connotes spirituality. Many organizations lack such understanding, as they often confuse spirituality with religion. Therefore, the following will begin by distinguishing between religion and spirituality and discussing the various definitions of spirituality. Then, it will explore spirituality as it applies to the workplace. It will describe U.S. employees' increasing desire to satisfy spiritual needs via the workplace, as well as discuss disconnects between employee spiritual expectations and the reality of the workplace. Next, it will analyze contemporary studies related to spirituality in the workplace and conclude with a theoretical conceptualization based on the literature.

Religion and Spirituality

Although not independent of one another, there are several distinctions between spirituality and religion. Some spiritual beliefs and practices are founded in religion and others are unconnected to any religious doctrine or organization (Lewis & Geroy, 2000). Religion generally refers to some type of creedal formation of faith tradition or denomination. However, spirituality generally relates to a search for meaning, for connectedness, for internal growth, and for self-actualization. Spirituality is the journey towards self-actualization and transcendental fulfillment (Maslow, 1971). Table (1) below further illustrates the distinctions between religion and spirituality according to Hawley (1993):

Table 1

Characteristics that Differentiate Religion and Spirituality

Characteristics of Religion	Characteristics of Spirituality
Product of a certain time and place	An adventure, moving toward one's source
Meant for a group (institutions)	Meant for the individual; a personal, private journey
Focuses on the path to the goal; prescribed codes of conduct	Focuses on the goal, more than the path
A system of thought	A state beyond the senses, even thought
A set of beliefs, rituals, and ceremonies	Contains elements common to all religions
A way of life	Inquiry onto true self

Most scholars seem to agree with Hawley's presentation of religion as external, exclusive, and focuses on set beliefs and paths; and his description of spirituality is more

internal, inclusive, and less concerned about a prescribed set of beliefs. For instance, Thompson (2001) warns against confusing religion with spirituality and asserts that spirituality is broader and more encompassing, while religion is more rigid and ritualistic. According to Carcasole (1995) religion is typically an institutionalized system of thoughts beliefs and behaviors related to service and worship, while spirituality is more individualized and relates to "being." Religion imposes growth and development through programs and systems external to the individual, but spirituality focuses on development from within the individual (Brandt, 1996).

In a national study conducted by Mitroff and Denton (1999), religion was viewed more negatively than spirituality. Specifically, 60% of the participants had a negative view of religion and a positive view of spirituality. In addition, the majority of the participants said that religion was a highly inappropriate form of expression and topic in the workplace. However, they felt that spirituality was a highly appropriate discussion topic. Similarly, Thompson (2000) asserts that religion should not be discussed or trained in the workplace, while the importance of discussing spirituality in the workplace is indisputable. Therefore, the focus of this study is spirituality – not religion.

Defining Spirituality

As noted by Judge (1999), one of the biggest problems with acknowledging spirituality in the workplace is that there seems to be as many definitions as there are people writing about spirituality (see table 2). Although this diversity of definitions serves to enhance our understanding of spirituality, it can also cause confusion and frustration, as it is not clear which definition is more accurate (Neal, 1997). However, Judge (1999) suggests that understanding the general approaches and categories used to describe spirituality will help alleviate some frustration and confusion. This will generate

a focus on the commonalities among the definitions, while acknowledging the various perspectives.

Table 2

Definitions of Spirituality

Definitions of Spirituality
The ancient and abiding quest for connectedness with something much larger than our egos – with our souls (Palmer 1999, p. 7).
The aspect of life concerned with ultimate purpose and meaning in life, a commitment to God or a higher power, a recognition of the transcendent in everyday experience, a selfless focus, and a set of beliefs and practices to facilitate a relationship with the transcendent (Emmons, 1999, p. 92).
The basic feeling of being connected with one's complete self, others and the entire universe (Mitroff & Denton, 1999, p. 86).
Sacred values aimed at transcendence toward our ultimate values (Harlos, 2000, p. 613).
The particular way the human person in all its richness, the relationship of the human person to the transcendent, the relationship between human persons, and the way to achieve personal growth are envisioned (Konz & Ryan, 1999, p. 202).
The human response to God's gracious call to a relationship with himself. (Benner, 1989, p. 20).
A way of being and experiencing that comes about through awareness of a transcendent dimension and that characterized by certain identifiable values in regard to self, life, and whatever one considers to be ultimate (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988, p. 10).
A transcendent dimension within human experience... discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context (Shfranske & Gorsuch, 1984, p. 231).

A definition of spirituality needs to encompass both diverse religious and non-religious expressions. Creel (1999) advances three strategic approaches for defining spirituality: emic, etic, or transemic. The emic approach to defining spirituality is situation-specific and relates to personal experiences. The etic approach support definitions that focus on a fundamental level of spirituality that is shared by all beings. Finally, the transemic approach combines the emic and the etic. It advocates continuous self-reflection among those from different spiritual perspectives to foster greater understanding and mutual cooperation. Transemic emphasizes appreciation of diversity as well as the pursuit of a common ground for understanding.

The definitions presented in table 2 contain one or a combination of the following categories: 1) beliefs, attitudes, and perceptions; 2) transcendental experiences; 3) sense of meaning for existence; 4) belief in the paranormal; 5) religious behavior and practice. It is suggested that the definitions of spirituality should be viewed as complementary, rather than mutually excusive (Mohamed, Hassan, & Wisnieski 2001). In other words, the definitions are more incomplete than incorrect. When put together, the definitions indicate that spirituality is a multi-dimensional phenomenon that focuses on internal expressions of being and relates to a quest for meaning and interconnectedness with self, others, and a higher influence. As such, when developing spirituality, it must occur along more than one human dimension (i.e. consciousness, moral, faith).

Developing Spirituality

According to Creel (2000), understanding how individuals develop spirituality is a pre-requisite for the creation of meaning and purpose in the workplace. As individuals develop spirituality they increase their capacity to experience meaning and personal fulfillment–movement towards self-actualization (Maslow, 1971). With such

development individuals become less concerned about the constraining realities of the external environment and more concerned about an internal development that transcends realities defined by the environment. According to Acker (2000), developing spirituality is an integrative progression that moves individuals away from focusing on external guidelines that may inhibit performance to an internal state that appreciates the unity of meaning in their daily experiences (i.e. the workplace). Such movement usually occurs along at least three dimensions: consciousness, morality, and faith. (Boucouvalas, 1993; Fowler, 1981; Helmniak, 1994; Kegan, 1994, Kolberg, 1981).

Spirituality Applied to the Workplace

When applied to the workplace spirituality and its development, generally relate to bringing the "whole person" to work (Turner, 1999; Liegh, 1997; Peppers & Briskin, 2000). Spirituality in the workplace is about recognizing that we are all spiritual beings sharing a common human experience (Thompson, 2000). It is recognition that employees have an inner life that nourishes and is nourished by meaningful experience that takes place in context of the workplace (Ashmos & Duchon, 2000). According to Neal (1997), spirituality in the workplace is viewing work as a spiritual path, as well as an opportunity for holistic growth and development. Craigie (1999) suggests it is about learning to be more caring and compassionate with fellow employees, superiors, subordinates, and customers. It is about acknowledging and developing truth, integrity, and divine power within all workers (Laabs, 1995). Spirituality in the workplace relates to an individual's attempts to live his or her values more freely in the workplace. It is deeply held values that guide employees' lives and work practices (Butts, 1999). Although idealistic the authors seem to suggest that life values and work values should be held in common.

Spirituality in the workplace strives towards meeting this goal, by acknowledging individuals' values as an inseparable part of the workplace.

The above descriptions of spirituality in the workplace stem from the notion that when employees are asked to "check their spirituality in at the front door," they are being asked to be less than whole. It is suggested that allowing spirituality in the workplace encourages authenticity, as well as integration between the essence of individuals and their work. The result of this merger is a more creative, passionate, and motivated workforce (Craigie, 1999).

Critics of spirituality in the workplace point to its potential negative effects. For instance, Caproni (1997) fears that the enthusiasm and passion generated from spirituality may lead to excessive commitment to work, resulting in negative effects on health, family, and community (i.e. workplace burnout). This suggests that spirituality in the workplace is institutionalization of spiritual practices that manipulate employees to become workaholics; thereby causing employees to place the needs of the organization above their personal and family needs. However, spirituality applied to the workplace is not about the institutionalization of practices, instead it is intended to generate an organizational commitment that considers both the needs of the employee and the organization. Mowday, Porter, and Steers (1982) use the words of Buchanan (1975) to describe this type of commitment.

> The commitment attitude is reciprocally valuable. It advocates the interests of the individual as he develops the patterns of his work life just as surely as it furthers the ends of the organization. This is important for it is easy to misconceive commitment as an Orwellian device for subverting individuality in the service of the corporate organization (p. 23)

Besides, manipulation is largely dependent on ignorance. Therefore, as employees and organizations increase their understanding of spirituality as it applies to the workplace, they decrease the chances that spirituality can be used as a manipulation device. Far outweighing the potential negative effects of spirituality in the workplace is the undeniable reality is that employees are increasingly looking to the workplace as a medium for developing spirituality (Haasnoot, 2000).

Increasing Spiritual Hunger

There are several indicators that the members of U.S. society are becoming increasingly concerned about fulfilling their "spiritual appetite." Today, most Americans have some beliefs about God (Lewis & Geroy, 2000). This is supported by the Pew Research Center (1998) findings that 71% of Americans say they never doubt the existence of God or a spiritual being, which was up 11% from the same poll taken in 1987. Since 1994 the "Religion in America' index has been heading upward, with 96% of Americans believing in God or a universal spirit, according to Meyers (2001). He also indicates that one of two dominant trends today is a search for spiritual moorings (along with a search for deeper, more meaningful relationships). In addition, from 1994 to 1998 the number of Americans feeling a need to experience spiritual growth rose from 54 to 82%.

This increasing spiritual hunger in society has also sought satisfaction in the workplace. With numerous spiritual beliefs and practices, the U.S. workplace is evolving to reflect diversity of its society (Acker, 2000). Employees have always brought their spiritual beliefs to the workplace, but for the most part have had to suppress them (Lewis & Geroy, 2000). The desire to change the workplace to an arena that promotes a higher

sense of purpose has been gaining momentum for several years, but such a search has never been so pronounced as today (Emmons, 1999). For many the workplace has become their primary source of meaning and purpose (Conger, 1994). A growing number of workers are looking for a setting that encourages spiritual development.

There are several factors that contribute to the increasing spiritual hunger in the workplace. First, the organizational change practices of the 80s and early 90s, which were characterized by massive layoffs and constant reorganizations, had a negative effect on the mental health and social lives of employees (Mohamed, Hassan, & Wisnieski, 2001). Suffering from constant stress and fear and feeling trapped in their jobs, many workers came to view spirituality as a panacea (Neal, 1997). Change models that contained a spiritual element, as Senge's (1990) organizational learning and Covey's (1989) personal change became alternatives. Second, as the population continues to age, many economically prosperous baby boomers are asking themselves spiritual questions such as "what did I accomplish and what do I want do with my life?" (Neal, 1997). Third, recent workplace diversity and immigration trends have contributed to the increasing importance of the role of spirituality in the current U.S. workforce (Lewis & Geroy, 2000).

Conger (1994) suggests that the increased importance of spirituality in the workplace is a direct result of the ebb of other communities that once supported the spiritual needs of growth and connection. For instance, he states that the extended family has been nullified by technology, geographical moves, and by unprecedented divorce rates. Conger (1994) also noted that churches and temples, which once served as important places for connection, have diminished in their impact in everyday life. Finally,

he cites that the civic community that once nourished our need for growth has become too busy and too cynical to care. Although the ability of these social networks to meet the spiritual needs of workers has diminished, the need and hunger for spirituality has increased or it has gone unsatisfied. For better or worse, the workplace has become the primary community for satisfying this increasing spiritual need and hunger, and the workplace has become an essential arena for developing spirituality (Wisely & Lynn, 1994).

Spiritual Disconnects in the Workplace

As previously discussed, Americans are hungry for ways to experience spirituality in the workplace. However, today's workplace appears to be more devoid of spirituality than ever (Carcasole, 1995). Employees spend more time at the workplace than they do with their family and friends outside the workplace. It is in the workplace where many of employees' friendships and personal relationships are fostered. Yet according to Craigie (1999) it is also where their personal loyalty is the weakest. Further, it is in the workplace where employees are inadequately challenged and underutilized. Employees are looking for workplaces that encourage them to grow spiritually, but instead they are finding workplaces that are focused on the "bottom line " and view pay incentives as a sufficient means to organizational commitment (Allcorn, 2002).

Employees are having difficulty seeing connections between immediate work and a contribution to something bigger, although it is the latter they most desire (Mitroff & Denton 1999). According to Conger (1994), words such as empowerment are promoted because such feelings are so often absent in employees lives. In addition, employees are finding discrepancies between their personal values and the values inherent to day-to-day

life in the workplace. As illustrated by Astin and Astin (1999), the biggest challenge for college teachers is linking their personal values to institutional values.

Lewis and Geroy (2000) question whether the workplace should give license to a holistic personal expression or should "spirit free" boundaries be erected? Also, many employees desire opportunities to express their spirituality but are afraid of offending peers, subordinates, and superiors. This relates to a cultural norm in the U.S. that makes the discussion of spirituality taboo in the workplace, as it is often erroneously associated with religion. As the workplace becomes more diverse, this cultural norm is being challenged. Immigrants working in the U.S. are increasingly reporting that organizational leaders do not understand or respect their spiritual beliefs or practices (Blank & Slipp, 1994).

Studies Related to Spirituality in the Workplace

The impetus for this study is based on the lack of empirical studies relating to spirituality in the workplace. The literature yields forth relatively few studies that relate to spirituality in the workplace (e.g., Ashmos & Duchon, 2000; Bruce, 2000; Konz & Ryan, 1999; Mitroff & Denton, 1999; Quatro, 2002; Trott, 1999). In general, these studies have focused on individual spirituality and provide a foundation for conceptualization of organizational dynamics relative to spirituality in the workplace. They also confirm that spirituality is an appropriate workplace issue and that it is an essential part of individual and organizational development.

Their discussions and suggestions support the conceptualization of three interactive organizational dynamics: organizational spirituality, organizational leadership, and organizational commitment. However, the studies fail to provide an empirical

analysis of the relationship among these dynamics. For example, Konz and Ryan (1999) contend that there is a relationship among organizational spirituality, organizational leadership and organizational commitment. However, their study does not provide empirical evidence for any of these relationships, as they limit their analysis to the content of organizations' mission statements. Similarly, Quatro (2002) and Trott (1999) suggest that organizational leadership is related to organizational spirituality and organizational commitment, but neither tests the relationship among the three dynamics. Finally, Ashmos and Duchon (2000) and Bruce (2000) infer that there is a relationship between organizational spirituality and organizational commitment however; they also concede that this relationship needs further empirical analysis.

Based on this preliminary review of research literature an exploratory model has been conceptualized and is presented in Figure 1. It is suggested that any model that emerges to explain the spirituality in the workplace would have at least three interactive organizational dynamics: organizational spirituality, organizational leadership, and organizational commitment (Bass, 1995; Haasnoot, 2000; Hawley, 1993; Laub, 1999; Moxley, 2000; Pillai, 1999).

The exploratory model suggests a relationship among organizational spirituality, organizational leadership, and organizational commitment. In the model, organizational spirituality is the magnitude and manner in which an organization embraces, facilitates, and fosters a sense of meaning and interconnectedness in the workplace. Next, organizational leadership is defined as the extent to which the leaders in the organization promote development, value people, build community, display authenticity, provide leadership, and share leadership (Laub, 1999). Finally, organizational commitment relates

to how much an individual identifies with and internalizes the values, goals, and mission of the organization (Mowday, Steers, & Porter, 1979).

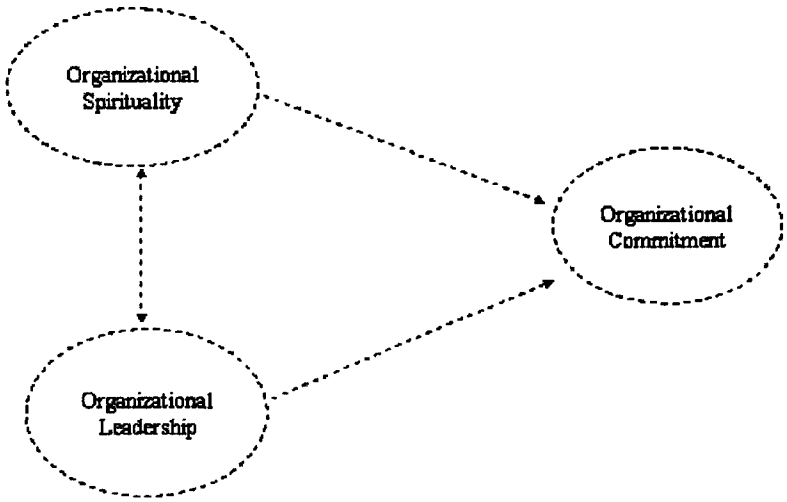

Figure 1. Spirituality in the workplace conceptualization.

The model provides an initial structure to the review of literature in Chapter 2, which will confirm and further explore the dynamics, their interactions, and the attendant variables suggested by the model. In addition, the model will serve as a framework to support the questions set forth at the end of this chapter.

Summary

In sum, spirituality relates to a search for meaning and interconnectedness and its development can occur along multiple internal dimensions. Individuals are increasingly seeking to develop spirituality in the workplace, but the workplace lacks the necessary understanding to facilitate such development. Disconnects between employees workplace

expectations and reality may lead to decreased organizational commitment, and stem from the lack of empirical studies relating to spirituality in the workplace. Without an empirically tested theory, organizations have been unable to adequately understand and encourage spirituality in the workplace. The proceeding sections will develop and propose a theoretical model that explores the organizational dynamics and variables relative to spirituality in the workplace.

Plan for Model Development

The general plan of the study is set forth in Figure 2. The study will use six phases to develop the exploratory model. Paralleling these phases is the evolution of four critical devices, which facilitate the accomplishment of the study: questions, propositions, hypotheses, and structural equation modeling. In moving through the evolution of the model, these four devices serve as building blocks for the study. The questions emerge from the conceptualization of the exploratory model and provide a direction for the review of literature. The propositions evolve from the review of the literature and provide constructs upon which the proposed model is structured. The proposed model illustrates the relationships among organizational dynamics and variables. This model allows the researcher to evolve hypotheses about the characteristics of the relationships in the model, and then use structural equation modeling to test those hypotheses.

Phase one is the presentation of a conceptualization that suggests relationships among organizational spirituality, organizational leadership, and organizational commitment based on a review of literature. The goal of this phase is to introduce the conceptualized exploratory model and set-up the dynamics and variables to be explored and examined in the study (see figure 1). In phase two, a more exhaustive literature review will be accomplished. The goal is to solidify the conceptualization of model

dynamics and attendant variables. This phase will provide a much deeper understanding of these dynamics and variables, by exploring their characteristics and the theoretical constructs that support them. Next, phase three will propose a model based on literature. The goal of this phase is to propose a model that is supported by both conceptual and empirical literature, and to set forth hypotheses to be tested.

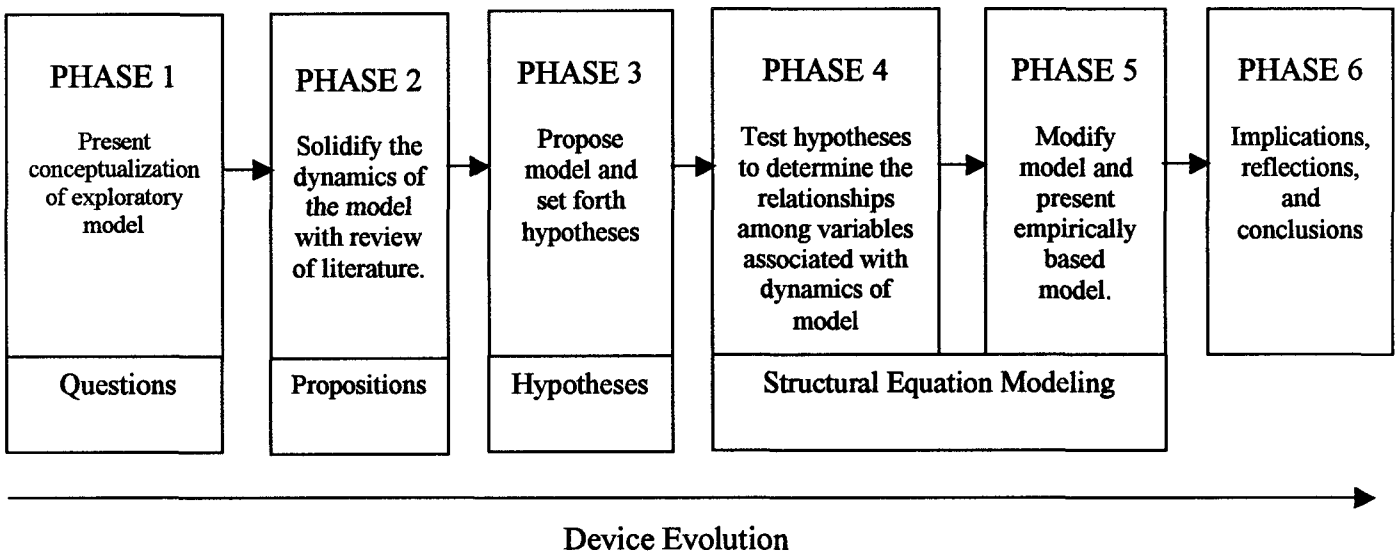

Figure 2. Phases in the evolution of the model.

In phase four the relationships between the variables associated with each of the dynamics will be examined, by testing the hypotheses. Administering a survey instrument and analyzing the data derived from the exercise will accomplish this. In phase five the model will be reexamined within the context of the data derived from the surveys. Based on this examination, model modifications will be suggested. Specific discussions will be dedicated to the relationship among the variables addressed in the survey, and a final model will be presented. Finally, phase six will evolve discussions, which examine implications for what was learned in the study, its potential impact, and reflections for further required research.

Rationale for the Study

As suggested, the topic of spirituality in the workplace has received little empirical attention from scholars. One reason for this lack of attention may be the modernist view that spirituality is a non-materialistic concept, which has no practical implications for the workplace (Daniels, Franz, & Wong, 2000). Additionally, some scholars may argue that a subjective topic such as spirituality cannot be studied with the rational and empirical tools of modern science (Kane & Kane, 2000).

According to Mohamed et al. (2001), the neglect of spirituality in the workplace, as a legitimate topic of study cannot continue. They suggest that current models of individual and organizational development do not account for spirituality and its influences. As such, some of these models may be misleading or incomplete. For example, while traditional change models have debated whether change should be bottom-up or top-down, a spiritual perspective would also account for change that occurs inside out.

Employees are increasingly searching for spirituality in the workplace, but are finding frustration, as many organizations fail to employ models to effectively embrace, facilitate, and foster spirituality. Organizations will not be able to maximize the performance of employees or develop a competitive advantage without an organizational framework that includes the concept of spirituality. As such this study purports to present a framework that will serve as a foundation for research on spirituality in the workplace. It will also help organizations better understand how to encourage interconnectedness and meaning among employees in the workplace.

Research Questions

1. What are the attendant variables for each organizational dynamic (organizational spirituality, organizational leadership, and organizational commitment)?

2. What relationships exist among the three dynamics (organizational spirituality, organizational leadership, and organizational commitment) set forth in the exploratory model?

    a. Is there a direct relationship between organizational spirituality and organizational commitment?

    b. Is there a direct relationship between organizational spirituality and organizational leadership?

    c. Is there a direct relationship between organizational leadership and organizational commitment?

    d. Does organizational spirituality mediate the relationship between organizational leadership and organizational commitment?

    e. Does organizational leadership mediate the relationship between organizational spirituality and organizational commitment?

CHAPTER 2: LITERATURE REVIEW

This chapter includes a review of pertinent literature related to spirituality in the workplace. It will provide evidence to solidify the conceptualization of the model presented in the previous chapter (fig. 1). The intent of this chapter is to provide a much deeper understanding of the model dynamics and variables, by exploring their characteristics and the theoretical constructs that support them. Specifically, this chapter will explore three organizational dynamics of spirituality in the workplace: organizational spirituality, organizational leadership, and organizational commitment. Each dynamic will be presented as an evolutionary process with attendant manifestations.

The organizational spirituality dynamic consists of transcendental and existential capacities (Asmos & Duchon, 2000; Konz & Ryan, 1999, Leigh, 1997; Quatro, 2002). As organizations expand these capacities, they evolve along the organizational spirituality process. This evolution can be observed in the manifestation of three organizational patterns: traditional organization, learning organization, and spiritual organization (Briskin, 1996; Gilley, Boughton, & Maycunich, 1999; Hargreaves & Jarvis, 2000; Marquardt, 1996).

The organizational leadership dynamic involves developing and valuing people, building community, displaying authenticity, and providing and sharing leadership (Kotter, 1999, Kouzes & Posener, 1999; Judge, 1999; Laub, 1999; Spears, 1998). As organizations increasingly display these qualities, they evolve along the organizational leadership process. This evolution is manifested in three leadership approaches:

transactional leadership, transformational leadership, and servant leadership (Balckaby & Blackaby, 2000; Gilley & Maycunich, 1999; Greenleaf, 1977; Kotter, 1990).

The organizational commitment dynamic includes a belief and acceptance of organizational goals and values, a willingness to exert effort toward goal accomplishment, and a strong desire to maintain organizational membership (Brown, 1996; Meyer & Allen, 1997; Mowday et al, 1982; Preher, 2001). As these constructs increase they evolve the organizational commitment process. This evolution is manifested on three bases of commitment: compliance commitment, affiliation commitment, and internalized commitment (Becker, 1992; O'Reilly & Chatman, 1986; Sutton & Harrison, 1993).

The above dynamics will be depicted in figures throughout this review of literature. The figures will be used to introduce each dynamic, and will illustrate the process and its attendant manifestations. In addition, the chapter summary will focus on the relationship among organizational spirituality, organizational leadership, and organizational commitment. Propositions about the constructs of these dynamics and their relationships will be suggested to provide theoretical grounding for the model proposed at the end of the chapter. Finally, hypotheses will be set forth to establish testable relationships among the dynamics in the proposed model and to address the research questions for this study.

Organizational Spirituality: Manifested in Organizational Patterns

Scholars have noted a shift in organizational patterns (Alcorn, 2002; Briskin, 1996; Gilley, Boughton, & Maycunich, 1999; Spears, 1997). This shift includes moving from competition to collaboration and from emphasis on the bottom line to a focus on employee spiritual development. These same scholars also suggest three overlapping, but

distinct organizational patterns: traditional organization, learning organization, and spiritual organization.

The traditional organization is rooted in the workforce efficiency models advanced by Fredrick Taylor in the early 1900s, which measure organizational success in terms of unit costs and output (Gray & Herr, 1998; Rothwell, Sullivan, & McLean, 1995). Taylor's models yielded an organizational pattern that places a premium on an organization's ability to employ rational strategies. This pattern also depends primarily on hierarchical structures to legitimize close supervision of employees. Finally, the traditional organization breeds a bureaucratic culture that strives to maintain the status quo. Thus, the traditional organization consists of rational strategies, hierarchical structures, and a bureaucratic culture that maintains the status quo.

The learning organization is not as concerned with efficiency as the traditional organization. Instead, the learning organization has benefited from Edwards Deming's total quality management (TQM) philosophy. TQM focuses on the creative and collective potential of employees, and their ability to continuously improve their quality of work (Quinn, Spreitzer, & Brown, 2000; Rothwell et al., 1995). According to Senge (1990), the learning organization nurtures creative and expansive patterns of thinking among its employees and emphasizes the importance of collective learning. The learning organization values learning strategies, flexible structures, and a blame-free culture (Hargreaves & Jarvis, 2000; Marquardt, 1996; Watkins & Marsik, 1993). These authors contend that the learning organization is a positive shift from the traditional organization. However, because of its focus on cognitive learning, the learning organization is limited when it comes to nurturing spiritual development among and within its employees.

According to Konz and Ryan (1999), organizations that provide their employees with opportunities for spiritual development perform better than those who only provide learning opportunities.

The spiritual organization evolves beyond cognitive learning towards a focus on spiritual development and views learning as a means to an end, not an end within itself. Mitroff and Denton (1999) suggest that strategies of the spiritual organization help employees create a sense of meaning in their lives. According to Frick (1995), the spiritual organization maintains a circular structure to facilitate employee and organizational growth and renewal from the inside out. This inside-out circular structure also supports a culture of community, characterized by deep relationships among employees as well as between the organization and society (Mirvis, 1997). The spiritual organization is distinguished by its meaning-making strategies, circular structures, and community oriented culture.

Thus, the literature divides organizations into three organizational patterns, which are manifested by: the traditional organization, the learning organization, and the spiritual organization. In order to facilitate an understanding of the relationship among the organizational patterns, the literature will be further evaluated and synthesized using three organizational components. These components will be used to provide a consistent comparison and contrast among the organizational patterns. Specifically, the organizational strategy, structure, and culture will be used to evaluate and synthesize the literature around the traditional, learning, and spiritual organization.

Organizational strategies will be used to distinguish the collaborative manifestation assumptions, principles, and priorities that characterize the organizational

pattern (Aldrich, 1999; Probst & Buchel, 1997; Schoenberger, 1997). Structures will represent the differentiating organizational frameworks in which authority, tasks, events and people are ordered by the respective organizational pattern (Bolman & Deal, 1997; Gilley & Maycunich, 2000). The culture component will be viewed as the environmental result of shared values, norms, and beliefs of the three organizational patterns (Kotter & Heskett, 1992; Schein, 1990; Trice & Beyer, 1993).

A review of the literature indicates that the process, organizational spirituality, is a common thread that runs through all three organizational patterns. Organizational spirituality is the extent to which organizations encourage a sense of meaning and interconnectedness among their employees (Ashmos & Duchon, 2000; Konz & Ryan, 1999; Mitroff & Denton, 1999; Quatro, 2002). This process seems to run on a continuum from very little capacity in the traditional organization to a maximum capacity of organizational spirituality in the spiritual organization. While the terms spiritual organization and organizational spirituality may seem very similar, they are very different. As presented above, the spiritual organization refers to a distinct manifestation of organizational strategy, structure, and culture. However, organizational spirituality is a process that is used by all three organizational patterns at varying degrees.

Organizational spirituality as well as the traditional, learning, and spiritual organizational patterns will be evaluated and synthesized from the literature. The spiritual organization will be presented as a pattern that evolves beyond current approaches to embrace, facilitate, and foster spiritual growth and development. As seen in Figure 3, the patterns are presented as an evolutionary dynamic, suggesting that as an organization

increases its level of organizational spirituality, it evolves from a traditional organization toward becoming a spiritual organization.

Figure 3. Continuum of organizational spirituality.

The Continuum of Organizational Spirituality

The process of organizational spirituality involves encouraging a sense of interconnectedness among employees (Ashmos & Duchon, 2000; Chappell, 1994; Naylor, Willimon, & Osterberg, 1996). It is also suggested that this process involves encouraging employees in their search for meaning (Dehler & Welsh, 1994; Konz & Ryan, 1999, Leigh, 1997; Quatro, 2002). Thus, organizational spirituality refers to the extent to which organizational components facilitate and foster spiritual development in the workplace. When placed on a continuum, organizational spirituality becomes the extent to which an organization encourages the process of interconnectedness and meaning among its employees.

Within this process two aspects of organizational spirituality seem to emerge – transcendental and existential capacities. Transcendental capacity refers to the ability of an organization to facilitate the movement of individuals beyond self and foster

interconnected relationships among employees. Existential capacity is the ability to encourage individuals' search for meaning and purpose in life and the workplace. The following will briefly discuss these two aspects at the individual level, and then explore their implications at the organizational level. In addition, it will provide examples of organizations that have encouraged the process of organizational spirituality by expanding their transcendental and existential capacities.

Transcendental Capacity

The work of Kant (1997) associates the term "transcendental" with whatever an individual's mental and spiritual nature conceives as above experience or beyond ego. Kant generally espouses that in order for individuals to expand their transcendental capacity they 1) feel connected to a network beyond themselves, (2) operate from an increased level of consciousness, (3) seek moral harmony with others, and (4) are able to integrate the immaterial (i.e., spirit) with the material (i.e., body). Kant's work provides the foundation upon which organizations can encourage relationships among employees and a higher influence. At the organizational level, his tenets are distilled into a definition of transcendental capacity, which basically translates into encouraging employees beyond self towards relationships with fellow employees and a higher influence. As organizations encourage the expansion of individual transcendental capacity, they in-turn expand the transcendental capacity of the organization (Ashmos & Duchon, 2000; Peck, 1993; Thompson, 2000; Wheatley, 1992).

At the organizational level, transcendental capacity is the extent to which organizations encourage individuals to feel connected to a partnership of people committed to the care and nurturing of each other's mind, body, heart, and soul through

participatory means (Naylor et al, 1996). Transcendental capacity relates to an organization's ability to foster a sense of community in the workplace (Chappell, 1994; Mirvis, 1997; Mitroff & Denton, 1999). For example, Ben and Jerry's Homemade, Inc created a committee known as the "Joy Gang." The sole purpose of this committee is to encourage fun in the workplace. This committee has been responsible for developing a company song, coordinating lunch-hour cookouts, and conducting frequent employee celebrations (Naylor et al, 1996). In essence, the committee has contributed to developing a sense of community for Ben and Jerry's Homemade, Inc.

Transcendental capacity also relates to an organization's ability to encourage individuals to raise their level of consciousness (Acker, 2000). According to Mirvis (1997), organizations can use the collective awareness and consciousness of individuals to foster a sense of shared and social responsibility. He suggests that this capacity allows organizations to develop a simultaneous awareness of the organization and its customers and offers Calisle Motors as an example of an organization with a raised level of consciousness. Carlisle Motors is a car dealership that has developed the "principles of community." These principles require that all employees relate to each other and customers with love, respect, and spiritual openness. Placing these principles in practice, Carlisle Motors has adopted a policy that allows customers to return cars for cash back and employ a "fair and simple" approach to auto pricing. Suggested is that these principles encourage employees to raise their level of consciousness by showing more concern for the customer than for monetary profit.

Transcendental capacity will determine an organization's ability to help employees find moral harmony with others. Moral harmony encourages love, openness,

and respect among employees. Carlisle Motors also serves to illustrate how organizations can encourage employees to seek moral harmony with others. According to Mirvis (1997), Carlisle Motors has used community-building workshops to harmonize working relationships and break down walls between the sales force and the back office. These workshops emphasize the importance of every employee to the success of the mission and encourage employees to apply the "principles of community." It is suggested that encouraging employees to relate to each other with love and respect will help them find moral harmony with others.

Transcendental capacity also involves encouraging the integration of the material and immaterial (Dehler & Welsh, 1994; Konz & Ryan, 1999; Moore, 1996). It is advocated that organizations should be viewed as systems in which the interconnections among the employees and their relationship with the supernatural are considered integral parts of the organization's daily function (Ashmos & Duchon, 2000; Wheatley, 1992). As noted in the previous chapter, employees are seeking to integrate their spirituality into the workplace. To encourage this desired integration some organizations have incorporated spiritually oriented materials into their development programs like Boatmen's First National Bank of Kansas. This bank incorporates spiritually oriented material into its monthly leadership conferences (Brandt, 1996). The conferences consist of assigned readings, guest speakers, discussions, and reflective writing assignments designed to encourage managers to think about leadership in terms of "being" as opposed to doing (Brandt, 1996).

The above illustrations provide tangible examples of how organizations have expanded their transcendental capacity. However, these illustrations are not intended to

be definitive methodological prescriptions of how to expand an organization's transcendental capacity. Organization's can expand this aspect of organizational spirituality process by applying various methods. The essence to transcendental capacity is the process not the method.

Transcendental capacity therefore, involves the process of encouraging employees to feel connected to a network beyond themselves, by fostering a sense of community in the workplace. Next, it increases level of individual consciousness by providing an environment that encourages shared and social responsibility. This aspect also helps employees seek moral harmony with others by encouraging mutual love, respect, and openness among employees. In addition, it integrates the immaterial (i.e. spirituality) with the material (body) by encouraging discussion and reflection on spiritually oriented materials.

Existential Capacity

The notion of existential capacity is grounded in the works of Frankl (1984). He asserts that the nature of human existence is dependent on an individual's ability to search for meaning and purpose in life. According to Frankl (1984), individuals can remove the constraints of environmental variables and move towards internal meaning and self-actualization. He distinguishes between trying to get meaning *from* life and searching for meaning *in* life. Frankl (1984) suggests that external incentives such as pleasure, power, and superiority motivate the former, while the latter is motivated by an internal search for meaning. In support, other scholars have suggested that the search for meaning in life involves an individual's pursuit of whole person development, striving for personal goals, and behaving with integrity (Emmons, 1999; Helminiak, 1996;

Fowler, 1981; Maslow, 1971; Thompson 2000; Wilber 1995). They conclude that as individuals move toward finding meaning *in* life, they expand their existential capacity.

The search for meaning exists within organizations as well. At the organizational level, existential capacity is "the capacity to influence and organize meaning for the members of the organization" (Bennis & Nanus, 1985). Employees want to be involved in organizations that facilitate meaning and purpose in their lives (Fox, 1994; Neal, 1998). According to Mitroff and Denton (1999), organizations that encourage employees to realize more of their full potential (self actualization) provide more meaning than those who merely attempt to compensate employees monetarily. In general, an organization's existential capacity depends on its ability to help employees pursue whole person development, strive for personal goals, and encourage acts of integrity (Astin & Astin, 1999; Braham, 1999; Handy, 1998; Harrington, 1998; Konz & Ryan, 1999)

Organizations can expand their existential capacity by helping employees pursue whole person development. According to Leigh (1997), organizations have attempted to expand their existential capacity by providing services such as daycare, forming discussion groups to discuss spiritual issues, and offering courses on stress management. She provides Exxon as an illustration of an organization that helps its employees pursue whole person development. Exxon has incorporated a whole person model to help employees explore how to work consciously at higher levels of spirituality (Leigh, 1997). Exxon provides programs for whole person development, such as courses that train their employees how to manage personal change. These courses serve as a mechanism to help employees reach a higher level of consciousness across the emotional, physical, mental, and spiritual dimensions of their lives.

Organizations can also expand their existential capacity by facilitating employees' pursuit of personal goals (Emmons, 1999). Words like purpose, mission, and goals are central concepts to organizational existence (Thompson, 2000). The key to developing existential capacity is to align the organizational goals with the personal and professional goals of individual employees (Konz & Ryan, 1996). Similarly, Dehler and Welsh (1994) argue that without proper alignment of personal and organizational goals, an organization has no existential capacity. Exxon encourages the alignment of goals through training (Leigh, 1997) by providing a course that helps employees link their purpose, principles, and values to personal and on-the-job goals. Suggested is that the nature of this alignment will determine how much the organization will be able to help employees strive for personal goals and move towards meaning in life.

Next, an organization's ability to encourage acts of integrity relates to its existential capacity (Harrington, 1998). Mitroff and Denton (1999) found that employees find meaning in life by being associated with organizations that encourage acts of integrity. Laabs (1995) cites World Bank as an organization that has expanded its existential capacity by encouraging acts of integrity through teamwork. World Bank sponsors retreats where participants discuss the role of integrity in their lives and in the workplace. While organizations like Tom's of Maine encourage integrity by incorporating the word and concept into the mission and vision of the company (Chappell, 1994).

The above illustrations are not intended to be definitive prescriptions for expanding existential capacity. This aspect of organizational spirituality relates to the organization's ability to help its employees find meaning in life. Organizations can

expand their existential capacity by reinforcing whole person growth and development for their employees. In addition, organizations should attempt to align personal and organizational goals in order to articulate goals that are meaningful to employees. Finally, organizations can encourage acts of integrity to facilitate employees' movement towards finding meaning in life.

In sum, there are at least two aspects of organizational spirituality. Transcendental capacity is the process by which an organization facilitates a sense of interconnectedness among employees. Existential capacity is the process by which an organization encourages employees' search for meaning and purpose in life and in the workplace. Although there are a variety of methods for employing the process of organizational spirituality, organizational patterns often indicate the level of organizational spirituality. The following will present and discuss the manifestation of three organizational patterns: traditional organization, learning organization, and spiritual organization.

Traditional Organization

The most common type of organization remains traditional. According to Gilley and Maycunich (2000), 80 percent of all organizations operate within this organizational pattern, and the characteristics can be found in every industry and country in the world. The traditional organization has very little transcendental or existential capacity. It does not embrace the process of organizational spirituality as part of its organizational strategy, structure, or culture (Moxley, 2000). Instead the traditional organization's focus is to achieve its financial goals. Traditional organizations produce satisfactory results and sufficient material outcomes through rational and predictable processes. Although traditional organizations are often perceived as efficient in achieving their goals, they may not be effective for adaptive change and development because of a narrow,

materialistic view of employees. Often times these results oriented organizations fail to implement the process of organizational spirituality (Hawley, 1993).

Strategies

The traditional organization generally applies two strategies to implement organizational operations: empirical-rational and power-coercive (Chin & Benne, 1969). The traditional organization uses the empirical-rational strategy to provide employees with logical arguments for accomplishing assigned organizational tasks. It also uses the power-coercive strategy as leverage to force employee compliance. These strategies have a material focus and are based on rational assumptions about organizational employees.

The traditional organization assumes that its employees are guided by reason and that they will calculate what is in their best material interest (Quinn, Spreitzer, & Brown, 2000). These assumptions are often the traditional organization's basis for manipulating employees to accomplish organizational goals and tasks. Rational assumptions are manifested in the empirical-rational strategy when organizations seek to provide employees with logical guidelines (i.e. job descriptions, policies, and procedures) about how to accomplish specific tasks. They are also evident when organizations emphasize the material benefits (i.e. awards, position promotions, pay raises). When the empirical-rational strategy fails to obtain desired organizational outcomes, the traditional organization employs the power-coercive strategy.

The power-coercive strategy depends on external sanctions such as political and economic power principles to manipulate organizational employees (Hughes, Ginnette, & Curphy, 1999). The principles of political power imply an ability to enforce policy when members do not align themselves with an organization's agenda. The principles of

economic power bring control over resources and the ability to increase or decrease monetary rewards to force change on those with less power. These principles help the traditional organization protect its highest priorities – profitability and predictability.

According to Gilley and Maycunich (2000), material profitability (i.e. revenue growth) is a primary priority of the traditional organization. They suggest that this short-term focus often causes traditional organizations to overlook more long-term processes (i.e. organizational spirituality). In addition, predictability is a major priority in the traditional organization. According to Allcorn (2002), traditional organizations purport that predictability provides an environment of familiarity, fairness, and standardization. However, he suggests that predictability often results in process control. Organizational spirituality is a process that should be encouraged, not controlled.

Thus, the empirical-rational and power-coercive strategies are not conducive to encouraging the process of organizational spirituality as they usually evoke anger, resistance, and damage to the fundamental relationships of those involved in development (Briskin, 1996). The anger may stem from the lack of the traditional organization's efforts to meet the immaterial needs of its employees (i.e. spiritual development). The traditional organization's strategies merely appeal to the cognitive and material development of employees but often overlooks the employees' need and desire for spiritual development (Dehler & Welsh, 1994). It is suggested that the disconnect between what employees want and need, and what the traditional organization provides fosters a sense of anger among employees.

In addition, empirical-rational and power-coercive strategies may contribute to employee resistance towards the organization. When employees feel forced to perform

organizational tasks through manipulation or control they will resist excelling in task performance and at best only marginally comply with organizational requirements. Also, these strategies damage relationships by diminishing the level of trust in the organization (Haasnoot, 2000). Employees are not viewed as being capable of making "important" decisions; therefore, their input is not trusted beyond their assigned organizational tasks.

In general, the traditional organization is more concerned about outcomes than about processes such as organizational spirituality. Therefore, the assumptions, principles, and values of the traditional organization make limited contribution to encouraging the process of organizational spirituality. There is little transcendental capacity, because of the damaged relationships among employees in the traditional organizations. Also, existential capacity is limited because of the material profit focus, as oppose to a focus on employees' needs.

Structure

The traditional organization maintains a vertical structure that operates from the top-down. The organizational frameworks are formal, departmental, rigid, and designed to meet organizational goals with minimal employee participation in setting goals, but they do the work. Allcorn (2002) illustrates this concept in his examination of traditional organizational structures. He shows how layers of positions gradually amass power and authority upward, with the president, CEO, or leadership board possessing all of the power and authority needed to control the organization. Everyone else is subordinate. The numbers of layers of positions, as well as the types and numbers of positions within the hierarchy, are all presumably subject to a conventional strategy. At least in theory, there are the exact numbers of positions and layers of positions needed to best fulfill the

organization's materialistic production goals. Control is so important that many positions and layers of positions within these organizations are for the sole purpose of ensuring increasing control.

Traditional organizational structures promote hierarchical control and rigid policies and procedures (Hargreaves & Jarvis, 2000). Employees are expected to consult and follow these policies and procedures without question. If the policy or procedure is unclear, then employees must defer to the management hierarchy for an interpretation and decision. Employee autonomy is strictly limited to ensure that workplace actions fit the rational guidelines. Management hierarchy does not have authority for individual solutions; only the top of the hierarchy can make decisions that differ or are in conflict with established policy and procedure.

The vertical structure of the traditional organization does not facilitate much organizational spirituality. The rigid framework allows for very little interconnectedness among employees and hinders the traditional organization's ability to expand its transcendental capacity. Also, employees are encouraged to find answers from external sources such as organizational policies and procedures instead of being encouraged to search for answers within themselves. By overlooking the importance of facilitating employees' search for internal answers, traditional organizations fail to expand their existential capacity. The vertical structure has direct implications on the culture of the traditional organization.

Culture

The traditional organization uses its strategies and structure to impose an organizational culture from the top-down. Therefore, values are determined at the top of

the organization, and then "shared" with the rest of the organizational employees. This often causes a value alignment problem, as employees are forced to adopt cultural values that may not be congruent with their personal values (Dehler & Welsh, 1994). The result is often false norming, where employee beliefs and behavior are imposed from an external source and not subjected to critical analyses. This allows the traditional organization's culture to support a methodical and rational way of conducting business. Konz and Katz (1996) point out that one of the myths contributing to this false norming is the belief that the traditional organization yields more profits, because consumers receive better and cheaper products and workers get paid more for their time and effort. Based on the premise that the organization will succeed by being highly efficient, several characteristics comprise the culture of the traditional organization.

The traditional organization's culture is bureaucratically oriented. In general this culture values money, stability, and procedural boundaries (Aldrich, 1999; Hooijberg & Petrock, 1993; McDonald & Gandz, 1992). In the traditional organization decisions and goals are based on the generation and availability of money. According to Haasnoot (2000), the decisions around the massive layoff of American employees in the 1980s illustrate money's value in the traditional organization decision-making process. The value placed on money is also evident in the everyday language of the traditional organization. Employees must often express their thoughts and ideas in "bottom-line" terminology in order get other organizational members to listen. This is reinforced throughout the organization as most of the goals in the traditional organization are defined in monetary terms.

Consistent with its strategic priority of predictability, the traditional organization's culture values stability. As a result traditional organizations maintain the status quo by resisting change (Schoenberger, 1997). Employees are forced to adapt a play it safe mentality where creative thought and innovation may be stifled in a traditional organizational culture (Hargreaves & Jarvis, 2000). Therefore, employees suppress their individuality to conform to the standards demanded by the traditional organization.

Procedural boundaries represent the conforming and standardized practices of the traditional organization, as there is little tolerance for deviation from established procedure (Briskin, 1996). This fosters an environment where everyone looks, behaves, and speaks the same. In this culture employees are viewed as interchangeable parts of a machine (Wheatley, 1992). According to Acker (2000), the value placed on conformity and standardization in the traditional organization leave employees feeling dehumanized and devalued. Similarly, Denton (1998) argues that individuals in traditional organizations may feel helpless, afraid, and unloved.

Thus, the bureaucratically-oriented culture of the traditional organization is marked by the imposition of norms, beliefs, and values such as money, stability, and procedural boundaries. As such, this culture has limited capacity to foster meaning or interconnectedness in employees' lives. Both transcendental and existential capacities are stifled in this environment by a culture defined by material gains, control, status quo ideology, and fear.

The traditional organization maintains a prominent role in organizational theory and effectiveness. However, despite the popularity and perceived effectiveness, the

literature suggests that the concepts of the traditional organization are unable to adequately support the process of organizational spirituality. The literature suggests that other conceptualizations of organizational strategies, structure, and culture may offer more support for this process. As the traditional organization begins to change and modify its organizational components, it begins to manifest patterns of the learning organization.

Learning Organization

The literature suggests that the learning organization has greater existential and transcendental capacities than the traditional organization. Although not as prevalent as the traditional organization, the learning organization has been touted as a superior organizational pattern by several scholars (e.g., Argyris & Schon, 1978; Laabs, 1995; Senge, 1990; Watkins & Marsick, 1993). The primary focus of the learning organization is to create an organizational system where learning is accomplished by the whole system rather than by individuals in the system (Marquardt & Reynolds, 1994). According to Lassey (1998), organizational learning is centered on the abilities of individuals to learn but is much more than the sum of the learning of individuals. This suggests that the learning organizations are more collective and integrative than traditional organizations.

The learning organization is an institution that is continually transforming itself to better manage and use knowledge for organizational success, empowering people within and outside the organization to learn as they work and to utilize technology to maximize learning and production (Marquardt, 1996). According to Simon (1999), a learning organization is a complex interrelationship of systems composed of people, technology, practices, and tools designed so that new information is embraced. This enhances the effectiveness and, ultimately, learning in the organization.

Strategies

The primary strategies of the learning organization are the collaborative and continuous learning strategy and the empowerment strategy (Watkins & Marsick, 1993). Like the traditional organization, the learning organization assumes that employees are guided by rational processes. However, the learning organization's strategies extend beyond self-interest to incorporate the assumptions, principles, and priorities that contribute to a collaborative and continuous approach to learning (Quinn, Spreitzer, & Brown, 2000). The collaborative and continuous learning strategy suggests that learning is enhanced as knowledge is shared and that learning is constantly occurring. This reduces the organization's power-coercive leverage by allowing employees to have more control within the organization.

The collaborative and continuous learning strategy is based on several assumptions. According to Denton (1998), the learning organization assumes that learning is both deliberate and conscious. It also assumes that the ability to learn faster than competing organizations is paramount to a sustainable competitive advantage system (Marquardt & Reynolds, 1994). The learning organization further assumes that learning is no longer a discrete activity but a part of each individual's and each team's regular job. Therefore, the collaborative and continuous learning strategy becomes integrated with everyday work and runs parallel to and in support of ordinary activities.

According to Daft (1999), there are also underlying assumptions associated with the learning organization's empowerment strategy. First, the learning organization assumes that empowerment provides strong employee motivation as it meets their higher needs. Second, empowerment increases the total amount of power in the organization. If

everyone in the organization has power, then the organization is more powerful. Third, empowerment benefits organizational leaders by the additional capabilities that employee participation brings to the organization. It can allow organizational leaders to devote more time to the organization's vision and alleviates some decision-making pressure. In general, managerial decisions are assumed to be contingent rather than definitive. The assumptions of the learning organization's strategies coincide with its principles.

The principles of the learning organization are well articulated by Senge's (1990) five disciplines: systems thinking, personal mastery, mental models, team learning, and shared vision. According to Senge (1990), systems thinking makes understandable the intangible and often overlooked aspects of the organization. It is the "new" way individuals perceive themselves and the organization in which they work. Systems thinking helps individuals perceive the effects of their decisions and actions on the functioning of the system as a whole.

Personal mastery fosters the intrinsic motivation to continually learn how an individual's competence and performance affects the organization. Senge (1990) noted that without personal mastery, people are so steeped in the reactive mindset ("someone/something else is creating my problems") that they are deeply threatened by the systems perspective. Individuals must recognize and fulfill the organization's core competencies as a requisite to doing their jobs. Personal mastery fosters motivation within organizational members to continually learn how one's actions affect his or her work.

According to Senge (1990), mental models are ways in which people believe the world works. They are the patterns that are used to interpret and understand our

surroundings and often are the subconscious foundations for decision-making and problem solving. Senge suggests that mental models unearths shortcomings in present thinking by focusing on the openness needed to override individuals' limited views of others and their surrounding environment.

Team learning develops the skills of groups to seek the broader picture that transcends individual perspectives (Senge, 1990). It is a process by which teams benefit from the richness of individual perspectives. As individuals share thoughts, ideas, beliefs, assumptions and are influenced by the thinking of others, the team develops a more comprehensive picture. Team learning results are more generative than the sum of individual views.

Finally, building shared vision fosters a commitment to the long-term mission and development of the organization. According to Simon (1999), this is not as simple as getting individuals to "buy-in" to the vision of one or more corporate leaders. It is the alignment of each member of an organization to a common direction or vision. A shared vision is each person's contribution to the organizational vision as a whole. It makes the individual's purpose and contribution in the organization a personal experience. The shared vision develops from the bottom up, not from the top down. A shared vision fosters a long-term commitment to the organization and its continued growth (Senge, 1990).

The learning organization's top priority is learning. Decisions made in the learning organization are deliberately and explicitly geared towards learning (Denton, 1998). Organizational priorities must focus on improving learning capacity as well as encouraging self-directed learning behavior for all employees. Marduartdt (1996)

suggests that learning organization's strategies are concerned about market share, productivity, and profitability as are traditional organizations, but they understand that learning is the key to acquire greater business results.

The strategies of the learning organization are more conducive to facilitating the process of organizational spirituality than those of the traditional organization. The learning organization assumes that employees can be empowered to accomplish organizational tasks and goals as opposed to being controlled and manipulated. Therefore, the level of trust is higher and there is less resistance to organizational strategies in the learning organization in comparison to the traditional organization.

The principles and priorities of the learning organization encourage a sense of interconnectedness among employees and personal growth. Principles such as systems thinking, team learning, and shared vision contribute to the learning organization's transcendental capacity by creating a sense of interconnectedness among employees. The principles of personal mastery and mental models expands the learning organization's existential capacity by encouraging employees to clarify what gives meaning to their lives and meaning to the environment around them (Senge, 1990). By making learning a priority, the learning organization moves beyond the material focus of the traditional organization in encouraging the process of organizational spirituality.

Structure

The learning organization's horizontal structure eliminates the negative aspects of the traditional organizational structure such as rigid job descriptions, top-down hierarchies, and excessive bureaucracy (Bolman & Deal, 1997). The learning organization's structure is a bottom-up approach, which facilitates the delegation of

power or authority to subordinates in the organization (Hollander & Offerman, 1990). The learning organization's horizontal structure is designed to encourage dialogue and participation as opposed to the controlling framework of traditional organizations. The emphasis is on communication with employees rather than controlling and manipulating them (Beck, 1992). According to Denton (1998), a key aspect of a learning organization is the importance it places on cross-functional teamwork. Cross-functional teamwork, which allows organizational members to gain an overall picture of the business, reduces the political content of management decisions and significantly improves the coordination operations. In particular, cross-functional teamwork and multi-functional project teams encourage both structural flexibility and the flow of knowledge and learning among different departments.

In this horizontal structure authority is decentralized. Once knowledge acquisition has taken place, employees are expected to distinguish between correct and incorrect performance procedures. The flexible framework allows for a bottom-up approach where all members of the organization feel their input is valued. According to Lassey (1998), this structure encourages questions and suggestions for and from the workforce and facilitates devolution of power and control.

The learning organization's bottom-up horizontal structure is better suited to facilitate the process of organizational spirituality than the traditional organization's top-down vertical structure. The learning organization's structure expands transcendental capacity by encouraging teamwork, which is a form of interconnectedness. Unlike the traditional organization's structure, the learning organization's structure decentralizes authority and encourages collaboration among employees. The horizontal structure also

facilitates the expansion of existential capacity, by providing employees a framework in which to express and share personal meaning. Even though it is limited to a learning context, employees are encouraged to go beyond the hierarchically imposed empirical-rational concepts of the traditional organization. Therefore, the process of organizational spirituality is more visible in the learning organization's structure than it is the traditional organization's structure.

Culture

The culture of the learning organization is change-oriented. It is not a rigid set of values, beliefs, and norms imposed from the top-down as in the traditional organization. Instead it is established through a more participative approach, where employees at various organizational levels are allowed to have input. Employees have autonomy to make decisions and act freely to meet new needs (Daft, 1999). This adaptive culture views mistakes as opportunities for improvement and chances to learn. Lassey (1998) suggests that learning organizations create an environment in which traditional organizational boundaries are removed, and employees have the courage to experiment for the sake of organizational improvement. Thus, the change-oriented culture of the leaning organization encourages boundarylessness and adaptability.

Boundarylessness minimizes the procedural boundaries of the traditional organization, and views the whole as more important than the parts (DeVanna & Tichy, 1990; Koffman & Senge, 1993). Employees are aware of the whole of the relationships among all the parts of the organization and how everything fits together. Therefore, everyone considers how his or her actions, behavior, and performance affect the organization as a whole. In the learning organization's culture, people become resources

for each other instead of competing against one another (Simon, 1999). The focus on the whole fosters a free flow of ideas and information, which allows for coordinated action and adaptability (Daft, 1999).

Adaptability is encouraged and supported throughout the learning organization's culture. According to Graham (1996), a learning organization becomes adaptable by making the workplace safe for exploring thoughts and beliefs by lessening fears (i.e., looking stupid, saying the wrong things, and being criticized). This creates an environment of experimentation, risk-taking, and openness among employees (Lassey, 1998). A learning organization is a place where people are continually discovering how they create their reality. Marquardt (1996) suggests that to make the transition from a traditional to a learning organization, organizations must alter the environment to encourage and support learning, link learning to business operations, communicate the importance of the learning organization, and demonstrate adaptability.

Marquardt and Reynolds (1994) believe that incentives for innovation, learning from experience, the learning habit, and organizational support can enhance an organization's adaptability. Incentives for innovation reward employees' ideas and initiatives leading to more ideas and higher levels of initiative. Learning from experience means taking advantage of mistakes and encouraging feedback to aid learning. Organizational support often manifests itself as a high percentage of payroll cost or total revenue allocated to education and training.

The culture of the learning organization is capable of fostering more organizational spirituality than the traditional organization, as it is a source of inspiration and unity for employees. The change-oriented culture establishes the norm for behavior

and performance that helps to reduce bureaucratic threats to organizational spirituality (Graham, 1996). It fosters transcendental capacity by valuing of the parts in relation to the whole. Also, by minimizing procedural boundaries, the learning organization's culture provides more freedom for employees to search for meaning thereby fostering existential capacity.

In sum the learning organization encourages the process of organizational spirituality to a greater degree than the traditional organization. The learning organization's strategies focus on learning as opposed to material gain. Next, its horizontal structure encourages participation from all employees, not just the employees at the top of the organizational structure. Finally, the learning organization's change oriented culture is boundaryless and supports adaptability, as opposed to the rigid and stagnate culture of the traditional organization. These concepts contribute to the prevalence of organizational spirituality in the learning organization. However, despite the prevalence of this process in the learning organization, the literature suggests another evolution of organizational patterns. As the learning organization begins to incorporate higher levels of the organizational spirituality process it begins to evolve into the next organizational pattern, which is manifested by the spiritual organization.

Spiritual Organization

> Over the past decade a philosophical shift has occurred through acceptance of the learning organization. Many are touting its methods, advantages, and benefits, having concluded that learning organizations are the answer to organizational change and development. We agree that learning is a prerequisite to development, and it makes sense to focus on the aspects, principles, and policies required to transform a traditional organization to a learning organization. However, we refuse to accept the notion that the learning organization represents the evolutionary pinnacle of organizational transformation (Gilley, Boughton, & Maycunich 1999, pp 190-191).

These authors state that there is an organizational pattern beyond the learning organization in regard to organizational change and development. The spiritual organization represents a manifestation of an evolutionary pattern that goes beyond the learning organization in regards to spiritual change and development. The spiritual organization encourages a higher level of organizational spirituality than found in traditional or learning organizations. According to Konz and Ryan (1999), organizational spirituality is recognized as a fundamental process for personal development, and organizations need to evolve from material and learning activities to spiritual development activities. The spiritual organization realizes that its members are searching to connect their work lives with their spiritual lives, and to find meaning in work that transcends financial profits (Knoop, 1994). Neal (1997) agrees and suggests that a spiritual organization fully embraces spiritual development and integrates the process of organizational spirituality into its strategies, structure, and culture. The following section will discuss the similarities and differences between the spiritual organization and the traditional and learning organization patterns in regard to strategy, structure, and culture.

Strategies

The strategies in the spiritual organization are designed to facilitate "meaning" in the lives of its members. Meaning is characterized by a sense of purpose, inner conviction, and assurance that despite material environmental conditions, life has significance (Emmons, 1999). Meaning-making strategies focus on facilitating an internal sense of purpose for organizational employees. Mitroff and Denton (1999) advance three types of spiritual organization strategies. The first is the evolutionary strategy, which begins with a strong identification with a particular religion or tradition, but evolves to a

more ecumenical position. Next, the recovery strategy prescribes that an organization should depend on a higher influence than itself to deal with problems and addictions. Finally, the socially responsible strategy is typically guided by spiritual values that relate to a mission to better society as a whole.

Evolutionary strategy. The evolutionary strategy assumes that the organization has experienced a series of crises or challenges and that it recognizes the need for organizational transformation (e.g., Chapell, 1994). While rational and empowerment strategies tend to focus on how to minimize and respond to organizational crisis, the evolutionary strategy focuses on how to create organizational transformation (Porras & Silvers, 1991). Organizational transformation suggests change at a deeper level than prescribed in the traditional and learning organizations. It requires a re-evaluation and transformation of the organization's core vision and purpose (Bolman & Deal, 1997). Several principles and priorities support these assumptions.

The first principle of the evolutionary strategy is spiritual openness. Unlike the narrow material focus of the traditional organization, the principle of spiritual openness calls for a deep but accessible openness to change and diversity. Spiritual openness is similar to the openness prescribed by the mental models in the learning organization; however, it occurs at a deeper and more meaningful level (Demerath, Hall, Schmitt, &Williams, 1998). In the learning organization openness is cognitively based, and limited to what is known. Spiritual openness is spiritually based and encourages employees to explore the unknown. It is a readiness to explore a promising but complex future beyond the ordinary (Mitroff and Denton, 1999). In essence, employees are encouraged to remain open to spiritual in addition to cognitive exploration.

The second principle of spiritual listening is embraced in the evolutionary strategy. This is similar to the active listening prescribed by learning organizations, but it involves spiritual engagement when listening (Chappell, 1994). Spiritual engagement involves communication of the soul, where employees are comfortable expressing and sharing personal matters (i.e. spiritual beliefs). At a practical level, spiritual listening involves willingly and patiently listening in order to fully absorb and allay the fears and anxieties of fellow employees (Mitroff and Denton, 1999). This leads to the next principle, toleration and expression of emotions.

Toleration and expression of emotion cultivates a free range of personal expression that is often stifled in the traditional organization. The traditional organization seems to induce fear and anxiety in its employees, and subsequently asks them to keep a tight lid on their emotions. The evolutionary strategy reduces fear and anxiety by loosening the lid on their emotions. Mitroff and Denton (1999) suggest that expressions of joy and loss extend beyond the daily organizational operations to profound matters such as family celebrations, anniversaries, illness, and death. The evolutionary strategy encourages emotional support and mutual sharing among employees.

The priority of the evolutionary strategy is nurturing the soul, rather than, increasing the bottom-line or educating the mind. Not only are individuals given permission to bring their souls to work with them, they are expected to do so (Mitroff & Denton, 1999). The evolutionary strategy values the whole person, including the spiritual side. It employs the principle of spiritual autonomy where members are allowed to express spirituality without rigid organizational control as is often seen in traditional organizations. Spirituality is recognized as something that already exists within all

employees, not something that needs to be empowered from an external source. It recognizes that material profits and learning are only a means not the end to achieving the organization's sole purpose (Craigie, 1999).

The assumptions, principles, and priorities of the evolutionary strategy encourage organizational spirituality. Dehler and Welsh (1994) suggest that the assumptions of the evolutionary strategy provide the genesis for organizational spirituality by causing spiritual organizations to engage in organizational transformation. The principles of the evolutionary strategy seek to holistically develop employees, not merely to achieve financial growth or learning. The principles of spiritual openness and listening serve to encourage a sense of interconnectedness and meaning for organizational employees. Because the soul, not the mind, is a priority in the spiritual organization interconnectedness and meaning occur at a much more meaningful level than in other organizational patterns.

Recovery strategy. Like the evolutionary strategy, the recovery strategy assumes that there is a need to engage in organizational transformation. This strategy is closely related to recovery programs such as Alcoholics Anonymous, where clients are encouraged to admit that they are powerless over their dependencies and that their lives have become unmanageable without the intervention of a higher power. At an organizational level, the recovery strategy requires organizations to admit that they are addicted to material gain, and that they are powerless over their dependencies (Robbins, 1992). An alcoholic's life becomes unmanageable because he or she willingly forsakes all in order to feed a personal addiction. Similarly, organizations that are addicted to

material gain will often forsake the needs of their employees, for the sake of financial profit.

Traditional organizations fail to admit that they have an addiction to material gain; therefore, they never recover and remain organizationally "sick." This organizational sickness often manifests itself in the form of control and manipulation, resulting in employee fear, resistance, or anger. Learning organizations admit that they have an addiction, but do not acknowledge that they are powerless over their dependency. Instead, learning organizations believe that with increased knowledge they can overcome their organizational sickness. Therefore, the learning organization also fails to recover, as the recovery strategy assumes that a higher power is needed to cure the organization and transform it into a spiritual organization.

The recovery strategy also makes the assumption that God as nondenominational; therefore, members of the organization are free to conceptualize God, or their higher power, as they wish (Mitroff & Denton, 1999). The recovery strategy recognizes this nondenominational God as the ultimate authority, unlike traditional organizations who may view the CEO or stockholders as the ultimate authority or learning organizations who view learning and knowledge as the ultimate authority. The spiritual organization does not impose a specific or denominational authority on employees. Such imposition would place the spiritual organization in jeopardy of unethical behavior or perhaps in danger of reverting back to the traditional organization.

The principles of this strategy build on the principles prescribed in the learning organization. Like the learning organization, the spiritual organization places greater emphasis on results as compared to rules. However, the results in the spiritual

organization are not merely defined in terms of knowledge and cognition; they also include emotional and spiritual outcomes (Dehler & Welsh, 1994). The recovery strategy also reinforces the principles of systems thinking and team learning by minimizing the effects of individual and departmental barriers (Robbins, 1992). However, the spiritual organization goes beyond thinking and learning to break down emotional and spiritual barriers among employees.

A main priority of the recovery strategy is to heal organizational sickness (Mitroff & Denton, 1999). In the process the recovery strategy expands its transcendental and existential capacities by encouraging organizational transformation and depending on a higher authority for that transformation. The recovery strategy builds on the principles on the learning organization by including spiritual outcomes and breaking down spiritual barriers in addition to cognitive ones. In essence, organizational spirituality may serve as the remedy to organizational sickness.

Socially responsible strategy. The underlying assumption of the socially responsible strategy is that spiritual organizations have a fundamental ethical, moral, and spiritual responsibility to serve society as a whole. The manifestation of this assumption is often seen in non-profit and health care organizations such as hospitals (DePree, 1997). Instead of maintaining an internal strategic focus, the spiritual organization assumes that an external strategic focus (i.e. society) is just as important. Mitroff and Denton (1999) advance several principles that support these assumptions.

The first principle of a socially responsible strategy is that the soul and spirituality are real, even if they cannot be quantified (DePree, 1997; Mohamed et. al, 2001). Traditional organizations focus on material outcomes that can be quantified in financial

terms to measure success, but the spiritual organization focuses on engaging the whole person to achieve success. Chen and Greenfield (1997) attest that organizations are more successful when they reinforce the interconnectedness of the soul and spirituality among employees.

The second principle of the socially responsible strategy suggests that the spiritual organization has a binding contract with society. Mitroff and Denton (1999) point to the permeation of soul and spirituality as an implication of the contract's spiritual nature. They contend that the socially responsible strategy implies the existence of a strong spiritual contract between the spiritual organization and the surrounding society. Spiritual organizations make themselves accountable to the people they serve, a spiritual obligation far beyond a corporation's material commitment to its customers (DePree, 1997).

A third principle is that the socially responsible strategy must be realized through the spiritual organization's day-to-day activities. According to Chen and Greenfield (1997), the socially responsible strategy integrates socially beneficial values into as many of its day- to-day activities as possible. These day-to-day activities can be as informal as spoken language, or as formal as a written text that articulates the organizations. The core values of the United States Air Force illustrate this principle. The values integrity first, excellence in all you do, and service before self are a daily part of conversations among Air Force members. In addition, the Air Force provides its members with formal presentations and written documents, emphasizing the importance of these core values. The conversations, presentations, and written documents make socially beneficial core values part of Air Force members' day-to-day activities.

The socially responsible strategy allows the spiritual organization to evolve beyond the traditional and learning organizations in encouraging organizational spirituality by attempting to connect the organization to something beyond itself. The socially responsible strategy encourages the expansion of transcendental and existential capacities by accepting the soul and spirituality as real aspects of day-to-day activities. This strategy creates a sense of accountability for spiritual organizations as well as a spiritual bond between the organization and the surrounding society.

The above offers three distinct strategies that may be employed by spiritual organizations. Despite different emphases these strategies are designed to provide a sense of meaning and interconnection among employees. They allow the spiritual organization to encourage the process of organizational spirituality through its assumptions, principles, and priorities. Evidence of this encouragement can also be seen in the structure of the spiritual organization.

Structure

The structure of a spiritual organization is unlike those of traditional or learning structures. Traditional structures are rigid hierarchical systems designed to maintain command and control from the top-down. Horizontal structures used in the learning organization are more flexible and designed to facilitate input from members at the bottom of the organization, a bottom-up approach (Lassey, 1998). However, the structure of the spiritual organization is more circular and designed to facilitate deep relationships; it is an inside-out approach (Labbs, 1995). In this circular inside-out structure, members view themselves as connected to one another at a more meaningful level than can be articulated on an organizational chart. Next, they are constantly looking within

themselves and the organization to reflect on their purpose. Finally, they are aware of other circles (i.e. community, society) that exist and seek to connect with them. Establishing such a structure will help develop organizational spirituality.

According to Chisholm (1989), the formal structure of the traditional organization is often inefficient, inadequate, and inappropriate to coordinate the amount of mutual interdependence required in organizations. He suggests that informal structures, which have no legal rationale for existence and are not part of the organizational chart, are a pervasive part of organizational life and that they satisfy the need for mutual interdependence. Formal and informal relationships between people are recognized and appreciated, and differences are valued and respected. There is continuous striving for balance between achievement of organizational goals and the care and development of those who serve the organization. As in the hierarchy and horizontal structures, knowledge is power, but in the circular structure it is power *with*, not power *over* (Thompson, 2000). He contends that power is no longer a finite commodity in this structure but is transformed into a resource that can be infinitely created through the act of sharing within community. An abundance of power is perceived, and it becomes the reality. The competency of others is not a threat but a gift beneficial to all. Such a system encourages collaboration and a win/win resolution to differences and conflict.

Constant reflection on the mission and core values of the spiritual organization represents a circular process that allows the organization to look internally and find meaning in what they stand for (Konz & Ryan, 1999). While the mission of most traditional organizations focus on increasing stockholders' wealth, the mission of spiritual organizations additionally involves promoting the well-being of the community

and providing a work environment that encourages personal growth and creativity. Spiritual organizations shift their focus from stockholders to shareholders. Chappell (1999) suggests that employees in a spiritual organization help evolve and take great pride in the organization's mission statement and core values. However, Leigh (1997) warns that it is not enough to have a meaningful mission statement that merely serves as wall decorations. A spiritual organization takes time to critically reflect on its mission.

Spiritual organizations recognize the inextricable link between their existence and the existence of other organizations, as well as society (Handy, 1998). Spiritual organizations increase their organizational spirituality by seeking to connect with entities beyond themselves. According to Mirvis (1997), organizations that seek such connections have more fulfilled employees than those who do not. He cites Ben and Jerry as an example of a company whose employees report that pride in their social mission is their primary source of meaning and connection at work. He suggests that many organizations are beginning to seek relationships between their organizational purpose and entities that transcend their immediate workplace.

The circular structure of the spiritual organization facilitates the process of organizational spirituality. It increases transcendental capacity by encouraging employees to feel interconnected to each other, as well as entities beyond the organization. The circular structure also allows expands existential capacity by constant and critical reflection on employee and organizational meaning.

Culture

The literature conceptualizes community as an important aspect of the spiritual organization (Ashmos & Duchon, 2000; Mirvis, 1997; Peck, 1993). It suggests that

community is a partnership of people committed to the caring and nurturing of each other's mind, body, heart, and soul. As Mirvis (1997) points out, the root word, "common," denotes sharing, mutual obligation, and commitment that link people together. This yields a sense of employee integration that encompasses the emotive experience of feeling close to others (Dehler & Welsh, 1994). The lack of community outside the workplace has forced employees to seek a sense of trust and citizenship within the organizations in which they work (Conger, 1994; Wheatley, 1992). The beliefs and norms in the community-oriented culture are similar to those found in the culture of the learning organization. However, in the spiritual organization these characteristics are a manifestation of a search for meaning as opposed to an acquisition of knowledge (Ashmos & Duchon, 2000). The emphasis is not merely on being able to change; it is on creating meaningful change through relationships across employee differences. The community-oriented culture provides an environment where values such as integration and citizenship are the norm.

Integration in the community oriented-culture goes beyond the boundaryless practice of the learning organization. Boundarylessness focuses on minimizing procedural boundaries. However, integration focuses on uniting employees and their differences once the boundaries have been minimized (DePree, 1997). In addition, integration in the community-oriented culture occurs across all types of employee differences, including spiritual. Etzoni (1993) describes integration as solidarity of employee experience or a collective sense of "we-ness."

Peck (1994) emphasizes the importance of consciously embracing integration. He suggests that employees of a community-oriented culture consciously reflect on their

reasons for integration to prevent mindless followership that is sometimes found in cults. Uniting across employee differences is also an important aspect of integration (Mirvis, 1997). He states that organizations that integrate on the basis of like minds fail to foster a community-oriented culture. Integration in a community-oriented culture transcends employee differences (Gardner, 1995; Peck, 1978).

Citizenship is also a characteristic of the community-oriented culture. Block (1998) describes citizenship as the employees' agreement to receive rights and privileges from the community-oriented culture and to pay for them through their willingness to behave in the best interest of the organization. According to Organ (1988), citizenship is work-related behaviors that are discretionary, not related to the formal organizational reward system, and promotes the effective functioning of the organization. The essence of these descriptions is the desire for a community-oriented culture to care for the well-being of the larger whole at the expense of personal freedom. Therefore, employee citizenship is based on accountability not entitlement.

According to Block (1998), accountability occurs when organizations are able to overcome the belief in entitlement bred in traditional organizations and pay attention to how employees come together. Entitlement is claiming rights and privileges without being willing to pay for them, because employees feel that they are owed them. This belief reinforces the alienation and distrust that marks the traditional organization's culture and stifles the development of community (Allcorn, 2002; Konz & Ryan, 1999; Naylor et al 1996). Accountability is being willing to pay for the price for the rights and privileges granted by the community-oriented culture, because employees believe that what they are doing is right (DePree, 1997). Employees in a community-oriented culture

become citizens for what they can do for the organization, not just for what the organization can do for them.

The community-oriented culture of the spiritual organization fosters organizational spirituality by encouraging a sense of interconnectedness and meaning. Integration fosters unity that is conscious and that occurs across behavioral, cognitive, and spiritual differences. This implies that meaningful relationships are fostered throughout the spiritual organization. Next, citizenship speaks to the interconnectedness and meaning encouraged by employee accountability.

The spiritual organization does not represent an elimination of traditional or learning strategies, structures, and cultures. Instead, it represents the highest manifestation of the organizational spirituality process. The spiritual organization goes beyond the traditional and learning organization in expanding transcendental and existential capacities. It is an organizational pattern that embraces meaning, facilitates an inside-out circular structure, and fosters a sense of community.

Summary

Organizational spirituality relates to the manner and magnitude in which an organization develops a sense of meaning, purpose, and interconnectedness for its members. Organizations can expand their existential capacity by moving towards strategies that are based on providing meaning and purpose. They can also form more circular structures and nurture a sense of community to expand their transcendental capacity. Table 4 provides a summary of the comparison among traditional, learning, and spiritual organizations.

Table 3

Summary of Aspects of Organizational Spirituality

Type of Organization	Strategy	Structure	Culture
Traditional Organization	Materially Based	Top-down Vertical	Bureaucratically-Oriented
Learning Organization	Learning Based	Bottom-up Horizontal	Change-Oriented
Spiritual Organization	Meaning Based	Inside-out Circular	Community-Oriented

It has been suggested that traditional organizations are low on organizational spirituality because they lack the strategies, structure, and culture to develop along this continuum. The learning organization has an increased level of spirituality, but still maintains limited transcendental and existential capacities. However, the spiritual organization represents the highest manifestation of the organizational spirituality process as it uses its strategies, structure, and culture to achieve the greatest expansion of transcendental and existential capacities.

Organizational Leadership: Manifested in Leadership Approaches

As with organizational spirituality, there has been a shift in approaches to organizational leadership (Wheatley, 1999). Organizations have been employing a more participative and holistic approach to leadership (Moxely, 2001). In the past effective organizational leadership was defined in terms of power and control. Recent definitions of organizational leadership have embodied words such as compassion, encouragement, empathy, healing, heart, followership and servant (e.g., Kotter, 1999, Kouzes & Posener, 1999; Judge, 1999; Spears, 1998). These new perspectives have redefined the role of

organizational leadership and suggest three distinct manifestations of the organizational leadership process: transactional leadership, transformational leadership, and servant leadership.

The transactional leadership approach is based on strategic social and sometimes even material exchange between the leader and the follower (Bass, 1990). According to Hunt (1991), leaders motivate followers in this exchange process by appealing to their self-interest. Material rewards such as pay and status are exchanged for work effort. In the transactional approach leaders feel entitled to use power, position, authority, and status to force their will upon followers (Burns, 1978; Conger & Kanungo, 1988; Yukl, 1998). Thus, transactional leadership generally focuses on traditional management functions such as planning, organizing, directing, and controlling (Kotter, 1990). The emphasis of the transactional approach is maintaining and managing the status quo; however, the transformational approach emphasizes change.

The transformational approach to leadership attempts to change the status quo by appealing to followers' values and their sense of higher purpose (Hughes, Ginnett, & Curphy, 1999). Similarly, Hackman and Johnson (2000) suggest that transformational leadership elevates the level of follower motivation by attempting to satisfy Maslow's higher needs, such as the belongingness need. The leader provides followers with a vision for the change, and solicits cognitive and emotional identification with the vision (Adams, 1986). The transformational approach to leadership is aimed to bring about big changes in groups, organizations, and societies (Bass, 1990). The focus of these changes becomes more personalized with the servant leadership approach.

The servant leadership approach embodies the idea that leaders provide workers with the support they need, whether tangible, emotional, or spiritual in order to grow and make the unique contributions of which they are capable (Craigie, 1999). According to Boyett and Boyett (1995) servant leaders inspire trust through their actions, beliefs, and value placed on followers. Servant leadership emphasizes the ethical use of power and attempts to develop followers by allowing them to express a sense of control (Kouzes & Posner, 1999; Sims, 1997). Servant leadership occurs when leaders place the needs, growth, and development of their followers over their own (Greenleaf, 1977).

In addition, it is suggested by the literature that these three leadership approaches represent manifestations that evolve along a common process, organizational leadership. The process of organizational leadership involves valuing and developing people, building community, displaying authenticity, and providing and sharing leadership (Laub, 1999). This process seems to run on a continuum from very little organizational leadership in the transactional approach to a relatively high amount of organizational leadership in servant leadership. In order to better understand the relationship among these leadership approaches, the literature will be further evaluated and synthesized using the philosophies and characteristics of the leadership approaches. In addition, an analysis of how each approach relates to organizational leadership will be used to compare and contrast the three leadership approaches.

Organizational leadership and its manifestations will be further evaluated and synthesized from the literature. Servant leadership will be presented as a leadership approach that evolves beyond transactional and transformational leadership in regard to organizational leadership. As seen in Figure 4, the approaches are presented as an

evolutionary dynamic suggesting that as an organization increases its level of organizational leadership, it evolves from transactional leadership and approaches servant leadership.

Figure 4. Continuum of organizational leadership.

The Continuum of Organizational Leadership

Organizational leadership literature distinguishes between organizational management and organizational leadership (Kotter, 1990; Pierce & Newstrom, 1995; Rost, 1993). It suggests that effective managers excel at tasks such as planning, budgeting, and monitoring the bottom-line. Managers use their position to exert power and maintain stability, while keeping their emotional distance from others in the organization. However, organizational leadership creates vision and strategy for the future, as well as a sense of shared culture and values. Organizational leadership focuses on developing people and embraces the prospect of organizational change. When placed on a continuum, organizational leadership becomes the extent to which an organization values people, develops people, displays authenticity, builds community, share leadership, and provides leadership (Laub, 1999).

Valuing people makes people the priority, places the needs of others' before the needs of self, and remains non-judgmental (Blackaby & Blackaby, 2000; Greenleaf, 1977; Wilkes, 1999). It involves believing in people and attempting to understand the diversity of people's talents (DePree, 1989). In addition, it is a commitment to the celebration of people and their potential (Tarr, 1995). Kiechel (1995) notes that valuing people acknowledges that employees have value in their own right regardless of their amount of material pay-off to the organization. It is based on Greenleaf's (1977) premise that the organization exists as much for the person as the person exists for the organization. Valuing people is closely related to developing people.

Developing people encourages, promotes, and rewards individual growth (Gilley & Maycunich, 1999). It is a holistic approach to developing people that incorporates the spiritual development of employees (Fox, 1994). Millard (1995) suggests that developing people is about building people up through affirmation rather than holding them down. According to Spears (1998), it can include concrete leadership actions such allocating funds for personal and professional development. It can include the leader taking a personal interest in the ideas of employees and encouraging worker involvement in challenging assignment or projects. Shifting from the individual to the group, organizational leadership builds community.

As previously discussed, building community entails creating a partnership of people committed to the caring and nurturing of each other's mind, body, heart, and soul (e.g., Mirvis, 1997; Peck, 1993). This occurs when organizational leaders create a positive and open environment where people feel comfortable dialoguing. Lopez (1995) suggests that builders of community understand the importance of each employee and

how he or she contributes to the organization and society. At a personal level, leaders display authenticity in the process of organizational leadership.

Displaying authenticity is essentially the organizational leader behaving in a manner that is consistent with his or her beliefs and values (Astin & Astin, 1999). According to Acker (1999), displaying authenticity occurs when leaders acknowledge what they believe to be true and act appropriately on these beliefs. She contends that this results in changes not only in the external world on which they act, but also on themselves who act. In essence, displaying authenticity in aligning what leaders are becoming with what they are doing. Such authenticity helps leaders provide leadership.

Providing leadership calls for creating a compelling vision of the future and articulating strategies for producing the necessary changes to achieve that vision (Daft, 1999). It gives the organization a sense of direction and a vision that mobilizes its energy (Tichy & Devanna, 1986). In this aspect of organizational leadership, the vision is essential and should be clearly and consistently articulated (McCormick, 1994). This vision often indicates the values held by the leader, but should also consider the values of the followers and seek to emphasize shared values (Konz & Ryan, 1999). In agreement, Gardner (1984) contends that shared values are critical to the success of an organization as well as the leader's ability to provide leadership for followers. This overlap in values creates the foundation for sharing leadership.

According to Gardner (1990), sharing leadership is enabling and empowering people. At a practical level sharing leadership may be the sharing of information and opportunities for learning. It may consist of sharing power by devolving initiative and responsibility. Sharing leadership may also involve removing barriers to the release of

individual energy and talent. It relates to the leaders responsibility to create leaders within their followers (Graham, 1991).

In sum, there are six aspects of organizational leadership: valuing people, developing people, displaying authenticity, building community, providing leadership, and sharing leadership. The extent to which these are present in an organization determines the level of organizational leadership. In an effort to understand the process of organizational leadership, the literature has categorized leadership as traits, behaviors, styles, and theories (Bass, 1990; Blake & Mouton, 1985; Conger & Kanungo, 1987; Hunt, 1991). However, it is suggested that viewing leadership as an approach moves beyond stagnate qualities of traits and the limiting focus on behaviors and implies a broader perspective of leadership as it includes philosophy and characteristics (Gilley & Maycunich, 1999; Millard, 1995). Therefore, three leadership approaches: transactional leadership, transformational leadership, and servant leadership will be analyzed across the six aspects of organizational leadership.

Transactional Leadership

At a philosophical level, the transactional approach to leadership was originally articulated by Hollander (1958). He suggested that the essence of leadership was in the leader-follower exchange process. The exchange process begins with a negotiation between the leader and follower to establish what will be exchanged and concludes with follower compliance for the leader's assistance in directing and clarifying the path to mutual goal attainment. The basic philosophy of the transactional approach is that leadership can be understood as exchange of material, social, and psychological benefits (Bass, 1990). It is a rational approach that assumes that the leader and the follower have calculated the return-on-investment (ROI) prior to engaging in the exchange process. If

the return or the benefits to the leader and the follower outweigh the cost, then a fair transactional relationship will be engaged. However, this relationship becomes unfair or is terminated once the costs to either the leader or follower exceed the benefits. For instance, an unproductive employee may be fired because of his or her cost to the company.

Characteristics

The transactional approach is characterized by two factors: contingent rewards and management-by-exception. The contingent-reward factor is the extent to which leaders set and clarify goals, make rewards contingent on performance, obtain necessary resources, and provide rewards when performance goals have been met. Avolio and Bass (1994) maintain that contingent-reward behaviors only perpetuate the status quo; a leader's use of rewards does not result in the long-term changes associated with transformation leadership. In essence, the leader provides the benefit of directing an organization towards desirable results. In exchange, the followers provide the leader with status, privileges of authority, influence, and prestige Bass (1990).

Management-by-exception characterizes how leaders react to follower's performances and is mostly corrective in nature. This can be done actively or passively. According to Hughes, Ginnette and Curphy (1999), active management-by-exception involves close monitoring of followers' performance and keeping track of mistakes. Passive management-by-exception leaders may not even be aware of problems until informed by others and generally fail to intervene until serous problems occur. They suggest that because leaders exhibiting these behaviors only interact with followers

during times of substandard performance, these interventions often consist of negative feedback or punishment.

Relation to Organizational Leadership

The transactional approach to leadership is low on organizational leadership as there is little concern for the personal aspects of the organization or employee growth and development. Instead, transactional leadership is based on the exchange process in which the leader provides rewards in return for subordinates' efforts and compliance (Graen & Scandura, 1987). Thus, the driving force for a transactional leader has little to do with the personal needs of the follower or the leader's valuing people. If the followers will take care of the leader then the leader will take care of the followers. For example, a CEO may promote the top salesperson if it is believed it will increase the company's profit margin. This focus on external gain often causes leaders to overlook the internal awareness needed to display authenticity (Acker, 1999).

The contingent rewards and management-by-exception characteristics of leadership stifle the transactional approach in building community and providing leadership, because its inherent emphasis is on management as opposed to leadership (Kotter, 1996). As previously suggested, these characteristics create an environment of anger, fear, and resistance, which preclude the building of community (Peck, 1993). In an attempt to provide leadership, the transactional approach focuses management behaviors such as monitoring, correcting, and rewarding performance. Unfortunately, such behaviors do not equate to providing leadership. By focusing on managing activities, transactional leadership fails to articulate and inspire followers toward a vision (Blanchard, 1995).

The transactional approach is unwilling to share leadership or place emphasis on development. According to Daft (1999), transactional leaders focus on the present and strive to maintain the status quo by keeping the organization running smoothly and efficiently, but in place. Allowing others to share in the leadership or encouraging growth would jeopardize the organizational stability the transactional approach strives to maintain.

Therefore, the transactional leadership is an inadequate approach to maximizing organizational leadership. It is about controlling and managing people's activities as opposed to leading people to grow toward their full potential. It is based on position, recognition, status and prestige instead of enabling and empowering people. However, as the philosophy and characteristics of organizational leadership evolve, they move towards manifesting a transformational leadership approach.

Transformational Leadership

The transformational leadership approach is rooted in the charismatic leadership philosophy. According to Graham (1991), the concept of charismatic leadership began with Max Weber, who borrowed from the theological notion involving endowment with the gift of divine grace. Weber felt that charismatic leaders revealed a transcendent mission or vision that appealed to followers because of the followers' belief in the leader's supernatural abilities.

Building on Weber's conceptualization, Burns (1978) suggested that transformational leaders attempt to appeal to the hearts and minds of followers. He believed it was a process in which the leader and the followers increased the morality and motivation of each other. Similarly, Bass (1990) suggests that transformational leadership

involved the inspiration of followers through meeting emotional needs and stimulating cognitive awareness.

However, Bass (1990) also allows for both positive and negative transformation. For instance, contrary to Burns (1978), Bass suggests that Hitler was a transformational leader because he influentially changed Germany, although the process and objectives of his leadership were deemed immoral. Therefore, Bass places more emphasis on the leader's ability to influence change than the moral component of leadership. Suggesting that morality is not a prerequisite for transformational leadership. These concepts provide the philosophical foundation for the characteristics discussed in the proceeding section.

Characteristics

Several researchers have attempted to describe the characteristics of transformational leadership (e.g., Bass, 1985; Conger & Kanugo, 1987; Hackman & Johnson, 2000; House, 1977). Although, there has been some disagreement, most seem to agree that transformational leadership is an attribution made by followers who observe certain leadership behaviors and that it involves inspiration, individualized consideration, and intellectual stimulation (Bass & Avolio, 1994). Followers' heightened emotional reactions and willingness to work toward the accomplishment of the vision are believed to be the result of the leader's ability to demonstrate these behavioral characteristics.

The inspiration is generally the leader's ability to articulate a compelling vision of the future, as well as the degree to which he or she sets challenging standards and takes a stand on controversial issues. Transformational leaders organize the need for change and create a new vision. Hackman and Johnson (2000) suggest that communicating a vision to followers is the most important characteristic of transformational leadership and that

they express the goals that leaders want followers to achieve. Similarly, Bass (1990) asserts that transformational leaders create high expectations for followers to fulfill.

Next, individualized consideration concerns the extent to which leaders treat followers as individuals and the degree of mentoring or coaching orientation leaders have with followers. With transformational leadership, the leader and the follower maintain a very interactive and empowering relationship. According to Daft (1999), transformational leaders model the way to accomplish the mission, while empowering and encouraging followers to act. They are sensitive to the needs of individuals and serve as confident and enthusiastic mentors for those around them (Conger & Kanugo, 1987). According to Larkin (1995), transformational leadership is caring and empowering, and it encourages shared trust between the leader and the follower.

Intellectual stimulation involves challenging the assumptions and rethinking current solutions. Transformational leaders use intellectual stimulation to point out the problems in the current situation and contrast them with their vision of the future (Hughes, Ginnette, &, Curphy 1999). According to Bradford and Cohen (1984), transformational leaders continually develop the skills of their followers through intellectual stimulation. In addition, transformational leaders see themselves as part of the creative process.

> Transformational leaders are innovative and foresighted they constantly challenge the status quo by seeking out new ideas, products, and ways of performing tasks. Transformational leaders recognize that satisfaction with the status quo poses a serious threat to a group or organization's survival. Resting on past achievements can blind members to new opportunities and potential problems. (Hackman and Johnson, 2000, p. 92)

This suggests that in addition to encouraging followers to challenge and rethink current solutions, transformational leaders are also farsighted and innovative. The inference is

that the transformational approach is not satisfied with the status quo and seeks creative means to generate new opportunities for the future.

Relation to Organizational Leadership

Transformational leadership evolves beyond transactional leadership because it places more emphasis on valuing and developing people. Transformational leaders demonstrate a value of people, as evident in their care about relationships with followers (Bennis & Nanus, 1985). Evidence of transformational leadership attempts to promote development through individualized concern and intellectual stimulation. As a result, transformational leaders help followers develop psychologically and cognitively in order to achieve the articulated vision. However, Larkin (1995) suggests that the transformational approach lacks an emphasis on spiritual development (i.e. consciousness, morality, and faith). In addition, Graham (1991) questions whether its attempt to develop followers for the good of the followers or the good of the leader? A question with no clear answer, as the transformational approach does not require that development be for the good of the followers. Graham (1991) suggests that follower development in the transformational approach is primarily used to serve the needs of the leader and organization.

The transformational leadership approach makes an effort to build community by thinking of the organization as an interconnected system, relational holism (Wheately, 1992). However, Larkin (1995) contends that merely thinking of an interlinking system is insufficient organizational leadership. Although she feels that it is a good starting point, she suggests that organizational leadership involves a greater sense of purpose, understanding, and openness than prescribed in the transformational approach.

In displaying authenticity, Burn's (1978) original notion of transformational leadership placed great emphasis on the importance of the leader's alignment between personal values and his or her behavior. However, subsequent conceptualizations of transformational leadership have focused on the leader's ability to create changes in the external environment. This shift in focus overlooks the importance of aligning external environmental changes with the internal personal changes of the leader (Quinn, Spreitzer, & Brown, 2000).

Finally, this transformational leadership provides and shares leadership with followers through the articulation of vision and empowerment. The sense of empowerment involves followers in the decision process and increases their commitment the shared vision. Shared vision infers that everyone involved in working towards the vision help develop the vision and the strategies for achieving it. However, in the transformational approach it is "vision shared" instead of "shared vision," meaning that the leader decides on the vision, and then shares it with the followers. According to, Bradford and Chen (1984) transformational leaders determine and build a common vision, and they maintain primary responsibility for deciding on what goals need to be accomplished. In support Bass (1985) suggests that in transformational leadership the leader defines what is right and important for the followers and organization.

In sum, the transformational approach is based on the personal values, beliefs, and qualities of the leader rather than an exchange process between leaders and followers (Hunt, 1991). It focuses on more leadership qualities such as sharing a vision, generating ideas to build relationships, and finding common ground to enlist followers into the change process (Daft, 1999). The transformational approach leads change by providing a

vision that entails hope for a better tomorrow. Although transformational leadership has a more personal and developmental focus than transactional leadership, it still represents an under developed approach to organizational leadership. Servant leadership is the manifestation of an approach to the process of organizational leadership that evolves beyond transformational leadership.

Servant Leadership

Servant leaders place service to others before self-interest. The philosophy of servant leadership is greatly influenced by the example of Jesus Christ, who was arguably one of the greatest leaders ever from both a religious and non-religious perspective (Blackaby & Blackaby, 2001; DePree, 1993; Jones, 1995). Jesus openly asserted He did not come to be served, but to serve, and give His life as a ransom for many (Matthew 20:28). Jesus also clearly modeled servant leadership in the night before his crucifixion, by washing his disciples' feet.

> "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.....Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13: 3-15)

This philosophical approach to leadership was overlooked by secular organizations for many years because of its religious connotation. However, Robert Greenleaf (1970) introduced the notion that those who serve are better equipped to lead organizations. Although personally influenced by the life and examples of Jesus because of his Judeo-Christian heritage, he used the novel *Journey to the East* to support his initial conceptualization of servant leadership. The central figure in this story is Leo who

accompanies a group of men on a spiritual journey. Leo plays the role of a servant to the group and provides both logistical and spiritual support. When Leo disappears, the group feels that it can't complete the journey without the service of Leo, and the journey is abandoned. The story later reveals that Leo, first portrayed as a servant, was actually the great and noble leader of the group. From this story, Greenleaf (1998) distilled that:

> "The greatest leader (who may be a little person) is seen as a servant first because that is what he is deep down inside. Leadership is bestowed on a person who is, by nature, a true servant. Leadership is something given or assumed that could be taken away. Leo's servant nature was the real person, not bestowed, not assumed, and not to be taken away. Leo was first a servant." (p. 20)

Because of Greanleaf's efforts and his proponents who followed and are following, this philosophy is now being embraced by mainstream organizations all over the world. Spears (1995), cites the *Indianapolis Business Journal*, "Servant leadership has emerged as one of the dominant philosophies being discussed in the world today." Covey (1998) asserts that servant leadership is a growing worldwide movement, which will continue to dramatically increase in its relevance.

Characteristics

Within servant leadership, the desire to serve others takes precedence over the desire for positional power and control over others. The fulfillment of others is servant leadership's primary goal. Pursuit of this goal generally involves: listening, empathy, healing, awareness, persuasion, foresight, and commitment to the growth of people (Blackaby & Blackaby, 2000; DePree, 1997; Larkin, 1995; Laub, 1999).

Servant leaders seek understanding of others to better fulfill their needs through listening and empathy. Listening, along with regular periods of reflection, are essential characteristics of servant leadership (Spears, 1995). It involves listening to affirm others

by asking questions as opposed to providing answers. One of the servant leader's greatest attributes is listening to others (Boyett & Boyett, 1995). According to Spears (1998), listening also encompasses getting in touch with one's own inner voice, and seeking to understand what one's body, spirit, and mind are communicating. He further suggests most successful servant leaders are those who have become skilled empathetic listeners. Empathy acknowledges individuals' need to be accepted and recognized for their special and unique spirits.

Another characteristic of servant leadership is the potential for leaders to help themselves and others become whole by attempting to heal broken hearts, minds, and spirits. Larkin (1995) suggests that healing occurs as a result of candid interaction between leaders and followers and that it fosters mutual dignity and respect. According to Kiechel (1995), servant leaders help others find the power of the human spirit and accept their responsibilities. This involves an openness and willingness to share in the pain and suffering of others as well as showing their own pain and humanity. According to DePree (1993) the vulnerability of servant leaders is key to facilitating trust and helping followers reach their maximum potential. In the healing process both the leaders and followers realize that in order to become whole, they must first be willing to admit to themselves and others that they are broken.

The development of general awareness, and especially self-awareness, is critical to the servant leader. As suggested by Helminiak (1998), increased awareness allows for a more holistic and integrated perspective of individuals and the organization. Servant leaders are constantly asking themselves if their highest spiritual principles are congruent with their behaviors (Neal, 1997). Awareness provides servant leaders with an inner

peace, so that they can focus on awakening the spirits of those around them. The value of awareness is that servant leaders *know* who they are, their behavior is congruent, and their integrated perspective encourages trust throughout the organization.

Servant leaders employ persuasion rather than positional authority in making decisions within an organization. According to Lopez (1995), servant leaders share wisdom, as oppose to utilizing control. She suggests that the two basic principles that underscore the use of persuasion are the reinforcement of hope and that others can do for themselves. Persuasion allows servant leaders to offer hope to those who have lost their faith and forgotten how to hope. It also allows servant leaders to convince others to see themselves as empowered–servant leaders are not the empowerers.

Spears (1998) suggests that servant leaders seek to nurture their abilities to "dream great dreams" through vision. In essence, they have the ability to think beyond day-to-day realities and to foresee the likely outcome of a situation. Servant-leaders understand the lessons from the past, the realities of the present, and the likely consequences of a decision for the future. The servant leader's vision expands spiritual and emotional capacities in which employee performance becomes more focused and more apt to make a personal or organizational difference (Lopez, 1995).

Growth and development of others is of the utmost importance to servant leaders. Servant leaders transcend self-interest to serve the needs of others, help others grow and develop, and provide opportunity for others to gain materially and emotionally (Daft, 1999). They are seriously committed to the personal, professional, and spiritual growth of every organizational member (Boyett & Boyett, 1995). According to Graham (1991), servant leaders go beyond intellectual and skill development as they seek to enhance

development along spiritual dimensions as well. In essence, servant leaders make a conscious choice to encourage holistic change and growth for individuals and for the organization.

Relation to Organizational Leadership

Servant leadership represents the highest manifestation of organizational leadership. Spears (1998) contends that the manner in which servant leadership emphasizes valuing people is one of the clearest distinctions between servant leadership and other manifestations of organizational leadership. Servant leaders value people by respecting and trusting others, showing love and compassion, and being receptive listeners. Unlike transformational leaders, servant leaders place the needs of their followers ahead of their own. Servant leadership's emphasis on valuing people is evident in its high concern for developing people.

DePree (1992) suggests that servant leaders develop people by providing opportunities for people to maximize their full potential. Transactional and transformational leadership approaches place great value on material and intellectual stimulation when developing people, but servant leadership values the development of the whole person. According to Graham (1991), servant leadership provides a way to answer the question, "why should people grow even if they don't realize that they want to?" She suggests that to affirm that people are served by someone who influences them to become wiser, freer, and more autonomous is to say that it is in people's interest to change in those ways. Thus, servant leaders are more credible than transformational leaders when they say, "this is for your own good." In essence, servant leaders have a greater sense of moral obligation in developing others.

According to Laub (1999), servant leadership builds community by enhancing relationships among employees and emphasizing teamwork. Servant leadership also builds community by valuing differences and allowing for individuality of expression. As previously suggested by Larkin (1995), servant leadership facilitates a greater sense of purpose, understanding, and openness when building community than other approaches to organizational leadership. While transformational leadership is concerned about relationships, servant leadership is concerned about the people in those relationships. Servant leaders' are able to encourage relationships among employees because of the congruent relationship that exists between their own values and behaviors, displaying authenticity.

The increased self-awareness of the servant leader is the first step in displaying authenticity (Helminik, 1998). Laub (1999) suggests that servant leaders display authenticity by admitting personal limitations and mistakes. Transformational leaders are less likely to display authenticity because their approach to organizational leadership is based on image management (Bass, 1990). For instance, transformational leaders maintain their influence by managing their image; servant leaders' image is already that of a servant. Therefore, their focus is on the images of those they are serving, not their own, allowing the servant leader to be more authentic. Laub (1999) also notes the importance of the servant leader's high moral and ethical standards in displaying authenticity. As previously noted moral and ethical standards are not a prerequisite for transformational leadership, thus servant leadership evolves beyond transformational leadership in displaying authenticity. Because servant leaders maintain an inner peace, they are also able to provide leadership.

Servant leadership provides leadership by facilitating individuals and groups through a process of identifying goals and a vision (Hawkins, 1996). Transactional leadership attempts to provide leadership by monitoring and controlling to maintain the status quo. Both transformational and servant leadership go beyond maintaining the status quo, and use communication skills to facilitate a vision for the future. However, the transformational leadership approach emphasizes the leader's ability to speak in order to articulate his or her vision. In contrast, servant leadership emphasizes the leader's ability to listen in order to articulate the vision of the employees. According to Spears (1998), servant leaders make a deep commitment to listening intently to others and seeking to identify and clarify the will of individuals in the organization. In essence, transformational leaders "share vision" and servant leaders facilitate "shared vision." Such facilitation is conducive to sharing leadership.

Servant leadership shares leadership by persuading and sharing power. Lopez (1995) highlights that servant leadership uses persuasion as opposed to the power, control, and punishment used in the transactional approach. Transformational leaders attempt to share power by granting power to employees. However, servant leaders realize that employees already have the power; they merely try to encourage them to exercise their power. According to Sims (1997), the latter approach is the true essence of sharing leadership. He suggests that servant leadership honors the personal dignity of all employees and evokes as much as possible their innate power for leadership.

Thus, the servant leadership approach is a manifestation of organizational leadership that evolves beyond transactional and transformational leadership approaches. Servant leadership values people, develops people, builds community, displays

authenticity, provides leadership, and shares leadership at the highest level. Therefore, servant leadership represents the highest manifestation of organizational leadership.

Summary

Organizational leadership is a process that involves valuing and developing people, building community, displaying authenticity, and providing and sharing leadership. Organizational leadership is manifested in three leadership approaches: transactional leadership, transformational leadership, and servant leadership. Transactional leadership is impersonal and emphasizes control. It is characterized by its use of reward-punishment contingencies and management by exception tactics. Transformational leadership is more personal and emphasizes creating external change. It is characterized by inspiration, individualized consideration, and intellectual stimulation. The servant leadership approach emphasizes placing the needs of others before the needs of self. Listening, empathy, healing, persuasion, awareness, foresight, and commitment to the growth of people characterize it.

The transactional leadership approach represents the lowest manifestation of organizational leadership. The next level is represented by the transformational leadership approach. Finally, servant leadership represents the highest manifestation of the organizational leadership process.

Organizational Commitment: Manifested in Commitment Bases

The concept of organizational commitment has attracted considerable interest in an attempt to understand the alignment between the beliefs and values of employees and their organizations (Brown, 1996; Konovsky & Pugh, 1994; Meyer, Allen, & Smith, 1993; Mowday, 1998; Peher, 2001; Sutton & Harrison, 1993). Along with others, these authors suggest that organizations benefit when organizational purposes are perceived to

be fulfilling or to align with employees' personal values. For instance, organizational commitment has been positively correlated with organizational outcomes such as job performance, prosocial behaviors, productivity, and effectiveness (Angle & Perry, 1981; Mathieu & Zajac, 1990; Organ, 1988). Basically, employees want to commit themselves to meaningful purposes that they can internalize, not pedestrian goals such as enhancing stockholder equity (McKnight, 1984).

The literature also suggests that organizational commitment is manifested on three bases: compliance commitment, affiliation commitment, and internalization commitment (Becker, 1992; Meyer & Allen, 1997). According to O'Reilly and Chatman (1986), compliance occurs when employees' attitudes and behaviors are adopted not because of shared value but simply to gain specific rewards. Affiliation occurs when employees accept influence to establish or maintain a satisfying relationship. In this case, an employee may feel proud to be a part of a group, respecting its values and accomplishments without adopting them as his or her own. Internalization occurs when influence is accepted because the induced attitudes and behaviors are congruent with employees' values. Essentially, the values of the individual and the group or organization overlap considerably.

The above bases of commitment represent the manifestations of a common process, organizational commitment. The process of organizational commitment involves a belief in and acceptance of an organization's goals and values, a willingness to exert extra effort for the benefit of the organization, and a strong desire to maintain organizational membership (Mowday, et al., 1982). The following section will discuss

the process of organizational commitment and the manifestation of three commitment bases.

Organizational commitment as well as compliance, affiliation, and internalization commitment bases will be evaluated and synthesized from the literature. Organizational commitment will be presented as a process that evolves as commitment bases are changed or modified. As presented in figure 5, as the process of organizational commitment evolves, it shifts from a compliance commitment base toward an internalized commitment base.

Figure 5. Continuum of organizational commitment.

The Continuum of Organizational Commitment

Organizational commitment has been viewed and defined in several ways. Wiener (1982) describes organizational commitment as the sum of internalized normative pressures to act in a way that meets organizational goals and interests. According to Meyer & Allen (1997), organizational commitment is an orientation toward an organization which links or attaches the employee to the organization. Also,

organizational commitment relates to a psychological bond that decreases the chances that an employee will voluntarily leave an organization.

However, Perher (2001) and Riechers (1986) conclude that Mowday, Steers, and Porter (1979) advance the most widely accepted definition of organizational commitment. They define organizational commitment as (a) a belief and acceptance of organizational goals and values; (b) a willingness to exert effort toward goal accomplishment; and (c) a strong desire to maintain organizational membership. Mowday et al. (1982) further state that this definition involves an active relationship between the employees and the organization beyond mere passive loyalty. Suggesting that employees are willing to give something of themselves in order to contribute to upholding the values, goals, and well-being of the organization.

When placed on a continuum, organizational commitment becomes the extent to which employees believe that their own values and goals are congruent with those of the organization (Mowday et al., 1982). Evolving along this continuum are compliance, affiliation, and internalized commitment bases. These bases suggest that the extent to which the organizational commitment process is manifested depends on the type of employee needs being satisfied or met by the organization (O'Reilly & Chatman, 1986). Maslow's (1971) hierarchy of needs will be used to further analyze the relationship among compliance, affiliation, and internalized commitment bases.

Compliance Commitment

With compliance there is relatively little congruence between the goals and values of the employee and those of organization. It emphasizes the economic costs of leaving and the material gain of continuing with current organization (Becker, 1992; Farrell &

Rosbult, 1981, Meyer & Allen, 1997). Compliance relates to Maslow's (1971) physiological and security needs. Suggested is that employees are willing to comply with organizational policies and procedures as long as the organization meets their basic physiological and security needs.

Compliance based commitment is an economic exchange in which the organization provides the material means for employees to satisfy their physiological and security needs (O'Reilly & Chatman, 1986). Employees remain with the organization in exchange for enough material gain to satisfy physiological needs such as purchasing food, clothing, and shelter. Compliance based commitment develops as employees recognize that they have accumulated material investments that would be lost it they left the organization (Becker, 1992). They remain with the organization to satisfy their security need, specifically job security. Thus, compliance commitment in may depend on economic benefits such as anticipated promotions and pay raises as well as minimizing the cost incurred by leaving an organization (Eisenberger, Huntington, Hutchison, & Sowa, 1986).

Compliant based commitment reflects little concern about the congruency between employee and organizational values. According to Shore and Wayne (1993), compliant based commitment yields employee behaviors that help guarantee continued employment but does not yield extra employee effort on behalf of the organization. In fact the literature suggests that compliance commitment results in poor employee job performance and negative employee behavior (Konovsky & Cropanzno, 1991; Meyers & Allen, 1997; Wahn, 1993). With compliance commitment, the desire to remain with the

organization is economically oriented; however' as employees attempt to satisfy higher needs it becomes socially oriented, affiliation commitment.

Affiliation Commitment

Affiliation commitment, in contrast to the economic view of commitment, stresses social attachment with the organization (Eisenberger et al., 1986). It represents individuals' desire for affiliation and meets employees' belongingness and self-esteem needs. The attachment of an individual to an organization results from identification with the attitudes, values, or goals of the organization (Bowlby, 1988).

Once the physiological and security needs are met, the belongingness need emerges as the new center. At this level employees feel the need to identify with or belong to an entity beyond themselves. This is evident when employees share their affiliation with the organization outside the workplace (Mowday et al., 1982). Next, employees attempt to satisfy their self-esteem needs seeking self-confidence, worth, capability, and adequacy. The literature suggests that organizations that provide a supportive social environment reinforce the self-worth of employees (Ashforth & Saks, 1996; Jones, 1986). Affiliation commitment includes employees desire to satisfy belongingness and self-esteem needs.

Affiliation commitment evolves beyond compliance commitment in the process of organizational commitment. Affiliation commitment is not merely predicated on material gain, it focuses on social exchange (Konovsky & Pugh, 1994). Unlike compliance commitment, there is a certain amount of identification with organizational beliefs and values. Further, the literature suggests that affiliation commitment leads to more positive job performance and extra role behaviors than does compliance

commitment (Meyer & Allen, 1997; Shore & Wayne, 1993). Employees who manifest affiliation commitment will have a greater desire to remain with the organization, because they are seeking to satisfy their belongingness and self-esteem needs. However, as these needs are satisfied, employees begin to seek self-actualization which is manifested as internalized commitment in the organizational commitment process.

Internalized Commitment

According to O'Reilly and Chatman (1986), internalized commitment represents the highest manifestation of organizational commitment. It requires congruence between individual and organization values and is conceived of an emotional attachment felt by the employee for the organization. This will reflect the degree to which the individual adopts the characteristics and perspectives of the organization. Because of the overlap between the employees' and organization's goals and values, it is suggested that employees will manifest internalized commitment as organizations recognize employees' need for self-actualization (Dehler & Welsh, 1994).

According to Maslow (1971), self-actualization refers to ultimate self-fulfillment and self-meaning. It is the desire to become more and more what one is, or to become everything that one is capable of becoming. He further suggests that self-actualization involves the full use of talents, capacities, and potentialities to do the best that they are capable of doing. Self-actualizing employees seek to make meaning and have meaning shaped in the organization (Fineman, 1993). According to Dehler and Welsh (1994), when employees are aligned emotionally with the organization, their actions become an instinctive adoption of the organization's underlying purpose. In essence, employees have internalized the organization's values and beliefs without external reward or coercion. As

employees help fulfill the purpose of the organization they grow toward fulfilling their ultimate purpose.

Dehler and Welsh (1994) also note that internalized commitment is prominent in voluntary organizations (e.g., Red Cross, United Way, faith-based programs). They suggest that individuals provide their services because of their underlying belief in the benevolent purpose of the organization. Similarly, DePree (1997) points to the internalized commitment associated with non-profit organizations. He suggests that the selfless nature of non-profit organizations attracts employees who manifest internalized commitment to the goals and values of the organization.

This internalized commitment is not restricted to voluntary and non-profit organizations, however. Tichey and Sherman (1993) illustrate this point with the GE organization. They applaud GE's ability to create a values based organization by focusing more on the internal growth of their employees than on external policies and procedures. GE employees are provided with the autonomy to make decisions based on their shared organizational values without seeking approval from the up the hierarchy. This results in enhanced organizational performance, self-actualized employees, and a re-energized fundamental vision (Delher &Welsh, 1994).

Internalized commitment represents the maximum manifestation of employee belief and acceptance of organizational goals and values. It evolves beyond the material focus of compliance commitment and the social focus of affiliation commitment. Compliance commitment is based on extrinsic rewards available to the employee. With this commitment base, the employee has little to no concern about the values of the organization. Both affiliation and internalization place more focus on the beliefs and

values of the organization. However, with affiliation commitment, employees identify with and respect the organization's values but do not necessarily internalize them (O'Reilly & Chatman, 1986).

The internalized commitment represents the maximum manifestation of an employee's willingness to exert effort toward goal accomplishment. Like affiliation commitment, internalized commitment produces more positive employee performance and extra-role behaviors than compliance commitment (Mowday et al., 1982). However, Dehler and Welsh (1994) suggest that employees with internalized commitment have a better understanding of how their efforts are consistent with the organization's larger purpose. The results are less competition and more cooperation throughout the organization. Affiliation commitment is limited in providing the same level of understanding and results, because it does not require congruency between employee and organizational purpose, just identification.

Finally, there is a strong desire to maintain organizational membership with internalized commitment. According to Peher (2001), affiliation commitment may satisfy employees' belongingness and self esteem needs, but this does not guarantee that they have incorporated organizational membership into their sense of fulfilled selves, self-actualization. Internalized commitment reinforces self-actualization, because the as the employee prescribes to the goals and values of the organization they are inextricably developing towards maximizing their potential.

Thus, internalized commitment represents the highest manifestation of the organizational commitment process. It is the base on which employees maximize the manifestation of a belief and acceptance of organizational goals and values; a willingness

to exert effort toward goal accomplishment; and a strong desire to maintain organizational membership.

Summary

Employees are seeking organizations that will help them satisfy their need for self-actualization. As such the process of organizational commitment has attracted an increasing amount of attention at both the practical and the theoretical level. The process of organizational commitment is the extent to which there is congruency between employee and organization's goals and values. This process can by manifested by three bases of commitment: compliance, affiliation, and internalized.

Compliance commitment represents the lowest manifestation of the organizational commitment process. The next evolution of organizational commitment is manifested based on affiliation commitment. Finally, the highest manifestation of the organizational commitment process is internalized commitment.

Chapter Summary: Proposed Model and Attendant Hypotheses

Suggested throughout this chapter is the existence of three organizational dynamics: organizational spirituality, organizational leadership, and organizational commitment. First, organizational spirituality is the extent to which an organization embraces, facilitates, and fosters a sense of interconnectedness and meaning. As organizations expand their transcendental and existential capacities, they increase their level of organizational spirituality. Next, organizational leadership increases as leaders value and develop people, display authenticity, share and provide leadership, and build community. Finally, the process of organizational commitment is the extent that there is a of belief in and acceptance of an organization's goals and values, a willingness to exert

extra effort for the benefit of the organization, and a strong desire to maintain organizational membership.

Building on the above, the following will discuss the literature to propose and set-forth hypotheses which state the relationship among organizational spirituality, organizational leadership, and organizational commitment. Specifically, it will examine the relationship between organizational spirituality and organizational leadership. Next, the literature will be used to analyze the relationship between organizational spirituality and organizational commitment. Then, it will conduct an evaluation of the relationship between organizational leadership and organizational commitment. Emergent propositions will be presented at the end of each section to provide the bases for the theoretical model and hypotheses presented at the end of this chapter.

Relationship Between Organizational Spirituality and Leadership

It has been suggested by several scholars that organizational leadership facilitates the evolution from a traditional to a spiritual organization (Allen & Cherrey, 2000; DePree, 1997; Greenleaf, 1977; 1993; Kanungo & Mendoca, 1994; Maxwell, 1997; McKnight 1984). In general, they suggest that the manifestation level of organizational spirituality is dependent on the manifestation level of organizational leadership. Covey (1998) is convinced that organizational leadership is responsible for establishing and maintaining an organizational environment that encourages a sense of meaning and interconnectedness among employees. Similarly, as companies continue to incorporate organizational spirituality into the workplace, there is an increasing expectation that leaders will serve as spiritual guides in the process (Konz & Ryan, 1999; Leigh, 1997).

Wheatley (1999) agrees and speaks to the integrative and interactive relationship in which organizational leadership leads to organizational spirituality.

At its highest manifestation, organizational leadership is concerned about seeking meaning and purpose and fostering a sense of community. McEnroe (1995) states that organizational leadership promotes and supports organizational spirituality and is not a matter of handing down directives through a chain of command. Rather, it is a matter of defining and giving life to a valued purpose for the organization and developing its members. Leaders encourage followers through meaning, love, and hope (Daft, 1999). In the role of encouragement toward vision, leaders in spiritual organizations recognize and draw out talents of employees.

Servant leadership has been suggested as an effective approach to facilitating organizational spirituality (e.g., Block, 1993; DePree 1989; Greenleaf, 1977; Spears, 1998). Golden-Biddle and Greenwood (2000) contend that both transactional and transformational approaches to providing effective organizational leadership lack depth and are limited in scope. These approaches are limited because they fail to adequately develop the highest manifestation of organizational spirituality. Kiechel (1995) suggests that servant leadership is more sensitive to the spiritual needs of their organizations than traditional approaches to organizational leadership.

Moreover, research on traditional approaches to leadership (e.g., Bass, 1985; Bycio, Hackett, & Allen, 1995; Howell & Avolio, 1993) has neglected or only passively addressed its relationship to organizational spirituality. Servant leadership has been suggested as a possible remedy to address these issues. An emerging body of research (cf. Blackaby & Blackaby, 2000; Greenleaf, 1991; Hawley, 1999; Wilkes, 1999) has begun to

provide insightful information about the relationship between servant leadership and organizational spirituality. However, an empirically tested framework that links this manifestation of organizational leadership to organizational spirituality has yet to be developed.

Emergent Propositions

Throughout this review of literature it is reasonable to propose the following:

Proposition 1: Organizational spirituality increases as organizations expand their existential and transcendental capacities.

Proposition 2: Organizational leadership increases as organizational leaders value and develop people, display authenticity, share and provide leadership, and build community.

Proposition 3: There is a positive relationship between organizational leadership and organizational spirituality. Higher levels of organizational leadership will result in higher levels of organizational spirituality. The manifestation of servant leadership will result in the manifestation of a spiritual organization.

Relationship Between Organizational Spirituality and Commitment

The literature suggests that a high manifestation of organizational spirituality will result in a high manifestation of organizational commitment (Konovsky & Cropazano, 1991; Tansky, 1993; Kanungo & Mendoca, 1994, Mitroff & Denton, 1999). According to Craigie (1999), organizational spirituality is positively related with organizational attitudes, behaviors, commitment, and performance. When employees believe that their organization supports them in cultivating a sense of meaning and interconnectedness among themselves, they become more committed to the organization (Eisenberger, Fasolo, & Davis-LaMastro, 1990). The literature suggests a direct relationship between organizational spirituality and organizational commitment that is based on reciprocity.

According to Craigie (1999), employees are looking for opportunities to pursue their ultimate purpose and search for meaningful relationships in the workplace setting. They experience distress when the perceived purposes of organizations are unfulfilling or fail to align with their personal values. This suggests that employees will be more committed to organizations with expanded transcendental and existential capacities. Conger (1994) concludes that helping workers and organizations orient themselves to self-actualization is not only the right thing to do but results in positive organizational outcomes such as organizational commitment.

In sum, the extent to which employees believe that organizations value their contributions and nurture their overall personal well-being and development determines will determine their level of organizational commitment (Shore & Wayne, 1993). At its highest manifestation, organizational spirituality increases the ability of employees to find meaning and interconnection in their organization, resulting in internalized bases of commitment (Dehler Welsh, 1994; Meyer & Allen, 1997; Peher, 2001). Having a sense of purpose and interconnectedness instills employees with enthusiasm, energy, and the highest manifestation of commitment.

Emergent Propositions

The following propositions have evolved from the literature:

Proposition 4: Organizational commitment increases as employees increase their belief in and acceptance of an organization's goals and values; willingness to exert extra effort for the benefit of the organization, and a strong desire to maintain organizational membership.

Proposition 5: Organizational commitment is positively related to organizational spirituality. Higher levels of organizational spirituality will result in higher levels of organizational commitment. The manifestation of the spiritual organization will result in the manifestation of internalized commitment.

Relationship Between Organizational Leadership and Commitment

It is suggested that high manifestations of organizational leadership relate to high manifestations of organizational commitment (Acker, 2000; Covey, 1998; Kouzes & Posner, 2002; Trott, 1999). Most of these same scholars argue that a high manifestation of organizational leadership encourages a sense of meaning and purpose that taps into the heart, mind, and soul of employees. This produces a higher level of belief in and acceptance of an organization's goals and values, a willingness to exert extra effort for the benefit of the organization and a strong desire to maintain organizational membership.

In addition, several studies have linked organizational leadership variable to organizational commitment variables (Konovsky & Pugh, 1994; Pillai, 1999; Settoon, Bennett, & Liden, 1996; Wayne, Shore, & Linden, 1997). However, findings regarding this relationship has been somewhat mixed. For example, Liou (1995) found a direct relationship between organizational leadership and organizational commitment. Also Bycio, Hackett, and Allen (1995) found direct relationships between transformational leadership and organizational commitment. However, Pillai, Schriesheim, & Willams (1999), demonstrated that organizational leadership has both direct and indirect relationships with organizational commitment. They suggest that organizational patterns (i.e. strategies, structure, and culture) mediate the influence of organizational leadership on organizational commitment.

Emergent Propositions

The following propositions have evolved from the literature:

Proposition 6: Organizational leadership is positively related to organizational commitment. Organizational commitment is a direct result of organizational leadership,

as higher levels of organizational leadership result in higher levels of organizational commitment. The manifestation of servant leadership will result in the manifestation of internalized commitment.

Proposition 7: There may also be an indirect relationship between organizational leadership and organizational commitment, mediated by organizational spirituality.

Proposed Theoretical Model

Theoretical relationships among organizational leadership, organizational spirituality, and organizational commitment are suggested in figure 6. In addition, nested models are presented to test the significance of the relationships. Specifically, it suggests direct relationships between organizational leadership and organizational spirituality (path – A); organizational spirituality and organizational commitment (path –B); organizational leadership and organizational commitment (path – C). In addition, the model suggests that there is an indirect relationship between organizational leadership and organizational effectiveness, mediated by organizational spirituality. To test the utility of this model and address the research questions for this study hypotheses are set forth in the next section.

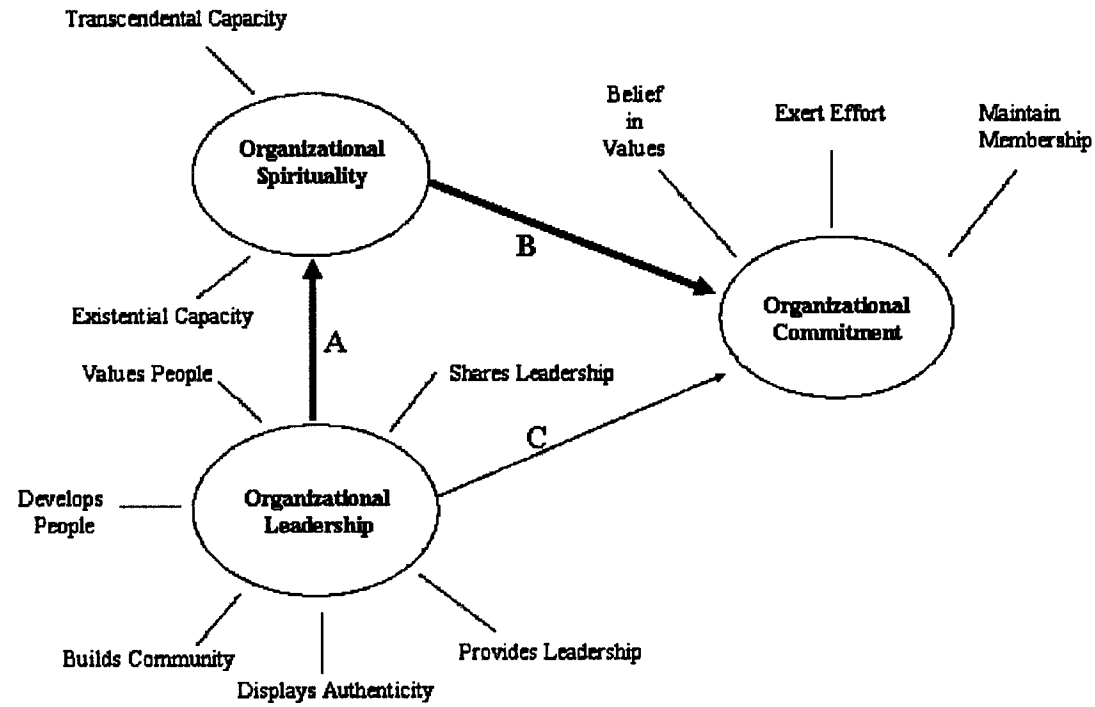

Figure 6. Proposed theoretical model.

Hypotheses

The following hypotheses will be tested in this study:

Hypothesis 1: There is a direct causal relationship from organizational leadership to organizational spirituality.

Hypothesis 2: There is a direct causal relationship from organizational spirituality to organizational leadership.

Hypothesis 3: There is a direct causal relationship from organizational spirituality to organizational commitment.

Hypothesis 4: There is a direct causal relationship from organizational leadership to organizational commitment.

Hypothesis 5: There is an indirect relationship from organizational leadership to organizational commitment, mediated by organizational spirituality.

Hypothesis 6: There is an indirect relationship from organizational spirituality to organizational commitment, mediated by organizational leadership.

CHAPTER 3: METHODOLOGY

This chapter will begin with a restatement of the problem to recapture the dynamics of the model and its established hypotheses. Next, it will address the kind of information the researcher plans to obtain and from whom it will be obtained. In addition to describing the sample, it will explain why this group is the best choice for this study. Also, this chapter will describe the instrument used in the study, and the "decision rules" used to select and develop its subscales. This will be followed by a discussion on structural equation modeling as the analysis chosen to give meaning and insight to the data. Model paths for analysis will be specified and linked to the hypotheses of this study. Finally, this chapter will present a statistical model to be tested, along with a descriptive statistical analysis of the data.

Restatement of the Problem

This is an exploratory study designed to test the relationships among three dynamics: organizational spirituality, organizational leadership, and organizational commitment (See figure 1). It has been suggested by the literature that there are direct relationships between organizational spirituality and organizational commitment, and organizational leadership and organizational commitment. In addition, the literature also suggests that organizational spirituality mediates the relationship between organizational leadership and organizational commitment. Organizational spirituality was defined in the previous chapter as the extent to which organizations embrace, facilitate, and foster a sense of meaning and interconnectedness. Organizational leadership is related to the

extent to which organizational leaders place emphasis on processes such as valuing and developing people. The extent to which employees internalized the values and mission of the organization represents their level of organizational commitment. A population that possesses varying levels of these three dynamics was needed to test the relationship among these dynamics.

Subjects

Admittedly, the ideal population of interest for this study would consist of all U.S. organizations. However, the researcher used a purposive sample from the local area due to limited financial resources and geographic accessibility. Because the primary purpose of the analysis is to test the relationships in the model, not to make generalizable inferences, the researcher is comfortable accepting these limitations. The sample for this study consisted of 225 employees selected from the Pourdre Valley Hospital (PVH), a relatively large local organization that agreed to participate in the study. The following will provide a brief description of the population setting and attendant procedures for surveying the sample.

PVH is an independent, not-for-profit organization whose mission is to provide a high quality, comprehensive health system that meets the needs of Fort Collins and communities in northern Colorado, southern Wyoming, and western Nebraska. Their vision is to enhance the well-being of the people in the communities that they serve by being the leader in providing high quality, innovative and cost-effective health care which exceeds customer expectations. In pursuing this mission, they expect employees to adhere to a set of core values that include: compassion, respect, quality, and integrity.

Because of the nature of its mission, vision, and core values the PVH organization possesses unique characteristics. The measure of these characteristics facilitate the testing of the relationships stated by the hypotheses and depicted in the proposed theoretical model (fig. 6). It is reasonable to assume that the service-oriented mission and vision of PVH may provide employees with a sense of meaning and connection to something bigger than themselves. Beyond this, the core values emphasized in the PVH organization would appear to embrace the characteristics of the dynamics proposed in the theoretical model. Therefore it was anticipated that elements of organizational spirituality and constructs of servant leadership would be present and measurable in the PVH organization. In addition, it is a sufficiently large enough organization to provide a diversified view of the issues being surveyed.

PVH has approximately 2,500 employees. However, the survey was only administered to departments whose directors agreed to participate in the study. A total of 23 department directors agreed to have their departments participate in the study, which provided researcher potential access to 433 employees. Departmental directors (who have agreed to participate) were contacted to arrange the "best fit" time and method of survey administration for their department. In most cases, the survey was administered by the researcher at a departmental meeting and participants completed survey during the meeting. In other cases, surveys were administered at the end of a departmental meeting or placed in employee mailboxes and participants were asked to return completed surveys at their convenience to a "drop box" (provided by researcher).

The survey asked participants to rate PVH in regards to their beliefs about its strategies, structure, culture, and leadership. Participants were also asked to rate their

level of organizational commitment to PVH. No names were required on the survey and participants were ensured complete confidentiality on survey responses. In addition, participants were provided a cover letter (see Appendix A) informing them that consent to participate in the study was strictly voluntary. The researcher collected 225 completed surveys for data analysis.

Instrument

The theory to be tested has been formulated in terms of hypothetical dynamics that cannot be measured directly. Therefore, organizational spirituality, organizational leadership, and organizational commitment were measured indirectly through a more observable indicator, response survey instrument. These responses are assumed to represent the dynamics adequately and will be assessed for reliability and validity.

A survey (see Appendix B) consisting of three tested and reliable subscales and a demographics section was administered to participants. The Organizational Spirituality Assessment (OSA) subscale, items 1-10, was developed and tested by researcher to assess the extent to which participants believe their organization encourages meaning and interconnectedness. An adaptation of the Organizational Leadership Assessment (OLA) scale, items 11- 43, was used to measure the level of servant leadership characteristics displayed by organizational leaders (Laub, 1999). Finally, adapted items from the Organizational Commitment Questionnaire (OCQ), items 44-52, were used to assess the relative strength of a participant's identification and involvement with their organization (Mowday et al., 1979). The remaining survey items collected demographic information from the participants (i.e., gender, job position).

Organizational Spirituality Assessment

Survey items 1-10 assessed organizational spirituality. Kane and Kane (2000) characterize the measures involving constructs of spirituality as underdeveloped due to the difficultly in weighing such a nebulous construct. However, despite these challenges several attempts to measure spirituality have been made (e.g., Ellison, 1983; Fretzer, 1999; Pargament, 1999; Trott, 1999). The instruments have traditionally focused on the individual's personal assessment of his or her level of spirituality or spiritual well being. This study is interested in the individual's beliefs about his or her organization's level of organizational spirituality. As discussed previously, organizational spirituality is the extent to which the strategy, structure, and culture of an organization encourages a sense of interconnectedness and meaning in the lives of its employees.

To this end, a 10-item assessment instrument to measure organizational spirituality was developed and tested by researcher. The assessment is intended to measure two aspects of organizational spirituality, transcendental capacity and existential capacity. Transcendental capacity relates to participants' belief about the amount of interconnectedness among organizational employees (i.e. "my organization facilitates and fosters a sense of community in the workplace"). Existential capacity is participants' belief about the amount of meaning and purpose facilitated by their organization (i.e. "My organization articulates goals and principles that are meaningful to its employees").

The instrument was pilot tested with 32 graduate students from the School of Education at Colorado State University. The 10-item assessment was tested for internal consistency, and results indicate that it is a reliable measure of organizational spirituality, Cronbach's Alpha = .91. A factor analysis was also conducted to determine if items fell into two separate constructs of organizational spirituality, transcendental and existential

capacities. Items 1-5 measure transcendental capacity, Alpha = .81. Items 6-10 measure existential capacity, Alpha = .87.

Organizational Leadership Assessment.

Survey items 11-43 assessed organizational leadership. These items were adapted from the OLA instrument. It is a valid and reliable instrument that was developed by Laub (1999) to measure the level of organizational leadership in an organization. The OLA purports to measure six aspects of organizational leadership: valuing people, developing people, building community, displaying authenticity, providing leadership, and sharing leadership. This assessment asked participants to assess their organizational leadership (i.e. "Managers/Supervisors and Top Leadership in this Organization put the needs of the workers ahead of their own")

According to Laub (1999), content validity was established by conducting a three-part Delphi study with a panel of 14 experts from the field of leadership. The OLA was field tested with 828 participants from various U.S. organizations (religious non-profit, secular non-profit, profit, and public agencies), as well as participants from the Netherlands. The overall reliability of the OLA using Cronbach-Alpha coefficient was .98 (Laub, 1999). Item correlations range from .41 to .77, showing that all of the items have a strong correlation with the instrument. A Pearson correlation between the OLA and job satisfaction resulted in a significant positive correlation of ($r = .635$, $p < 01$) accounting for approximately 40% of the variance in the total instrument score. (Laub, 1999) suggests that 33 of the items are specific to the leadership characteristics of organizational leaders. For the purpose of this study, these 33 items were used to assess the servant leadership characteristics of participants' organization. Pilot test indicated the validity of the selected items.

Organizational Commitment Assessment

Survey items 44-52 were used to assess participants' level of organizational commitment. Organizational commitment was measured by adapting the OCQ, developed by Mowday et al., 1979. According to Peher (2001), the OCQ is the most widely used instrument for measuring organizational commitment. The instrument asked participants about their level of identification and internalization of organizational values (i.e. "I find my values and the organization values are very similar").

According to Mowday, et al. (1979), internal consistency for this instrument range from .82 to .93. In addition, test-retest reliability demonstrate acceptable levels (.53 to .75). Instrument also shows strong evidence of convergent and discriminant validity. For the purpose of this study the short form version (9 items) of the OCQ were used to measure organizational commitment. These nine items were selected based on recommendations of subsequent research (e.g., Mowday, et al., 1982).

Analysis

The data gathered from the survey instrument was analyzed using structural equation model analysis. Structural equation model analysis is a means to test theory about the relationships, such as in the model presented in this study. This analysis is the appropriate for the purposes of this study because of two important aspects. According to Byrne (2001), structural equation modeling analysis should be used when 1) the causal processes under the study are represented by a series of structural relations; 2) these structural relations can be modeled pictorially to enable a clear conceptualization of the theory under study ability. Structural equation modeling allows for simultaneous statistical analysis of all variable relationships to determine whether the estimated parameters agree with the a priori specified relationships.

Hypothesized Model

The theoretical model presented in figure 6 represents the a priori specified relationships based on the literature. A series of nested model paths and a saturated model are depicted. Specifically, Path A, which restricts the path from organizational leadership to organizational spirituality, was used to test Hypotheses 1; Path B, which restricts the path from organizational spirituality to organizational commitment, was used to test Hypothesis 3; Path C, which restricts the path from organizational leadership to organizational commitment, was used to test Hypothesis 4; The saturated model, which contains paths from organizational leadership to organizational spirituality, and from organizational spirituality to organizational commitment, was used to test Hypothesis 5. In applying model generation, the initial hypothesized model is treated as tentative, and researcher remains open to the alternative relationships suggested by statistical modeling (Hoyle, 1995; Joreskog & Sorbom, 1989). Therefore, paths from organizational spirituality to organizational leadership, and from organizational leadership to organizational commitment were also specified to test Hypotheses 2 and 6.

Statistical Model

According to Hoyle (1995), the precise statistical model that will be tested cannot be deduced directly from the conceptualization of the hypothesized model. As such, the constructs of the hypothesized model must be translated into a statistical model to be tested. A statistical model requires the specification of the relationships among latent and measurable variables, direct or indirect. It is not expected that the relationships specified in the hypotheses set forth in this study are deterministic relationships. For instance, the researcher realizes that organizational spirituality and organizational leadership are not

the only variables that contribute to the variance in organizational effectiveness. However, omitted variables are accounted for in the statistical model in terms of error. The fundamental assumption in structural equation models is that the error term in each relationship is uncorrelated with all independent constructs (Joreskog and Sorbom, 1993).

AMOS, a multivariate statistics-based computer program was used to test the statistical model presented in Figure 7. The two components of AMOS are measurement and structural. The measurement component identifies the latent variables, and the structural component evaluates the hypothesized causal relationships among the latent variables in the statistical model. This provides an overall hypothesis test of the saturated statistical model.

The latent endogenous variables in this model are F1 (organizational spirituality) and F3 (organizational commitment), as they are dependent and mediating variables. D1 and D2 represent the residuals for these endogenous variables. The latent exogenous variable is F2 (organizational leadership), which is the independent variable and assumed to be without error. Latent variables are unobserved variables that are not directly measured but are inferred by the relationships or correlations among measured variables in the analysis (Loehlin, 1992).

As indicated in the statistical model, the organizational spirituality latent variable is measured by TC (transcendental capacity) and EC (existential capacity). VP (values people), DP (develops people), BC (builds community), DA (displays authenticity), PL (provides leadership), and SL (shares leadership) are the measured variables for

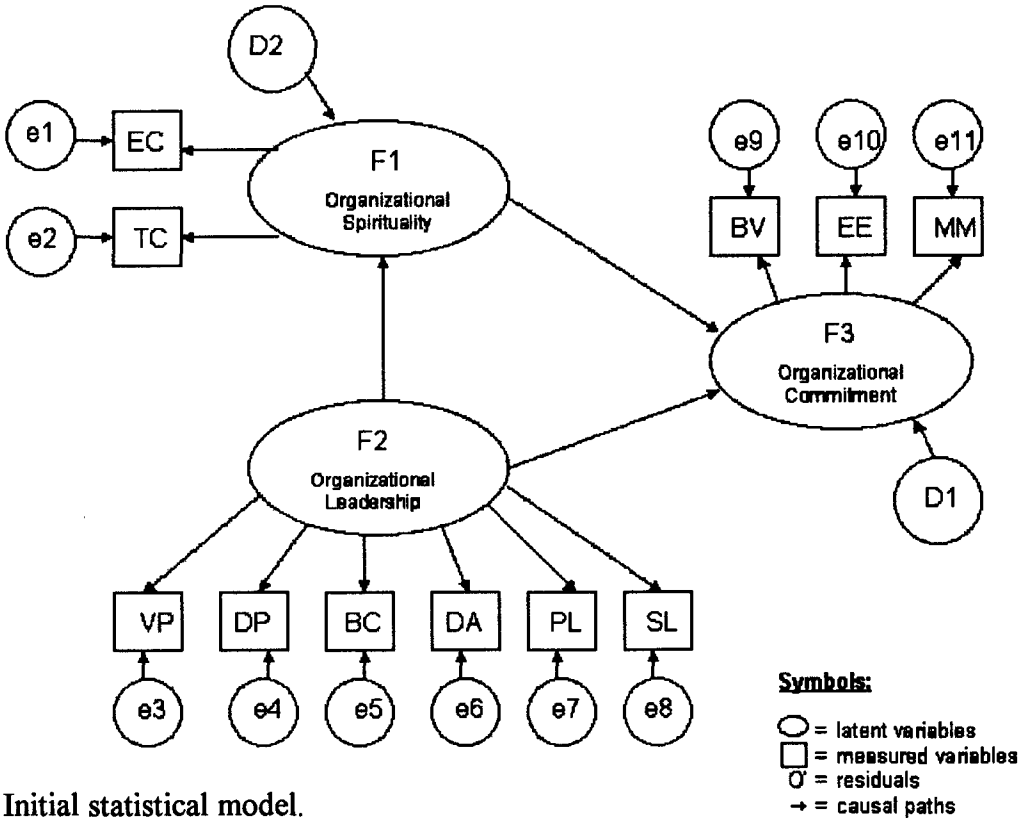

Figure 7. Initial statistical model.

organizational leadership. The organizational commitment latent variable is measured by BV (belief in values), EE (exert effort), and MM (maintain membership). Table 4 presents the PVH sample's means, standard deviations, and correlations among the measured variables. All variable correlations were positive (ranging from .52 to .92), and statistically significant at $p < 0.01$.

Table 4

Means, Standard Deviations and Correlations [a] Among Variables

Variables[b]	Means[c]	S.D.	1	2	3	4	5	6	7	8	9	10	11
Organizational Spirituality													
1. TC	3.62	.75											
2. EC	3.41	.77	.92										
Organizational Leadership													
3. PL	3.53	.73	.69	.73									
4. SL	3.38	.79	.70	.73	.81								
5. BC	3.44	.80	.69	.72	.83	.84							
6. DA	3.35	.83	.70	.71	.82	.92	.83						
7. DP	3.46	.79	.74	.78	.87	.90	.86	.89					
8. VP	3.25	.88	.66	.67	.73	.81	.73	.82	.81				
Organizational Commitment													
9. BV	3.97	.83	.68	.63	.74	.71	.68	.69	.74	.63			
10. MM	3.79	.84	.58	.57	.70	.63	.63	.63	.66	.55	.85		
11. EE	3.88	.85	.62	.59	.63	.60	.61	.84	.64	.52	.82	.80	

[a]Correlations of 0.52 or greater are significant at $p < 0.01$
[b]TC = Transcendental Capacity, EC = Existential Capacity, PL = Provides Leadership
SL = Shares Leadership, BC = Builds Community, DA = Displays Authenticity, DP = Develops People,
VP = Values People, BV = Belief in Values, MM = Maintain Membership, EE = Exert Effort
[c]Listyise N = 209

CHAPTER 4: RESEARCH RESULTS

The primary purpose of this study was to develop, test, and present an empirically based theoretical model that explains the relationship among organizational spirituality, organizational leadership, and organizational commitment. The methods employed to develop and test the theoretical model are outlined in Chapters two and three. This chapter presents the results of the testing, and an empirically based theoretical model, which explains the relationship among organizational spirituality, organizational leadership, and organizational commitment. Specifically, this chapter will present research findings for two models, a structural equation analysis of the initial statistical model and a modified statistical model. This chapter will conclude with a discussion of the results associated with the study, organized around the six hypotheses for this study, as well as a presentation of an empirically based theoretical model.

Research Findings

The hypothesis-testing capability of AMOS allowed researcher to determine the likelihood that the relationship among the latent variables actually fit the relationship defined in the initial statistical model. AMOS analyzes the data collected on the measured variables for evidence of model specification quality (i.e. whether or not the model is correctly specified). It conducts a chi-square, goodness-of-fit test, to examine the overall fit of the saturated model. The chi-square tests the likelihood of the null hypothesis that the sample covariance matrix S is drawn from a population characterized by the

hypothesized matrix Σ (Hopkins & Hopkins, 1997). An overall chi-square goodness-of fit-test with a p-value exceeding .05 would indicate the model is correctly specified (DeGraff, Hopkins, and Hopkins, 2002). It has also been suggested that models are correctly specified when the p-value exceeds .10 (Keats & Hitt, 1988). This study will use the more conservative $p > .10$ to determine the quality of model specification.

Initial Model

Table 5 presents the results of the AMOS analysis for the initial statistical model. AMOS also examines a series of nested model paths to determine path coefficients for all model parameters. It compares changes in the chi-square associated with the restriction of model paths to zero. The generalized least squares (GLS) method was used to derive the standardized parameter estimates presented in Table 5. Parameter estimates of $p < 0.01$ are considered statistically significant (Hopkins & Hopkins, 1997).

The initial model shows a chi square ($\chi 2$) value of 67.44 ($df = 41$), with $p = 0.006$. The relatively high $\chi 2$ yields a p-value (0.006) that is well below the established $p > 0.10$ threshold for correct model specification. This indicates that the initial hypothesized model was not specified correctly, and that the null hypothesis tested by the chi-square is not rejected. Parameter estimates show that all path coefficients are statistically significant ($p < 0.001$), except the path from F1 (organizational spirituality) and F3 (organizational commitment), $p = 0.134$. These results indicate that there is a positive and significant relationship between F1 (organizational spirituality) and F2 (organizational leadership), as well as between F2 (organizational leadership) and F3 (organizational commitment).

Table 5

Parameter Estimates for Initial AMOS Model

Parameter	Standardized Regression Weights	Fit Measures	
F1 ← F2	.889***		
F3 ← F1	.201		
F3 ← F2	.634***		
EC ← F1	.908***		
TC ← F1	.884***		
VP ← F2	.854***		
DP ← F2	.960***		
BC ← F2	.902***		
DA ← F2	.951***		
PL ← F2	.917***		
SL ← F2	.956***		
BV ← F3	.951***		
EE ←F3	.876***		
MM ← F3	.900***		
		$\chi 2$	67.44
		P	.006
		AGFI[a]	.905
		RMSEA[b]	.056

[a]AGFI = adjusted goodness-of-fit index
[b]RMSEA = root mean square error of approximation
***$p < .001$

The initial model incorrectly specifies the direction of this relationship. In an attempt to obtain a better model fit, the researcher made several modifications to the initial hypothesized model.

Modified Model

The researcher used modification indices provided by AMOS to generate the expected statistical significance for a specified model. The statistical representation of the modified model is presented in figure 8. In this model, the latent endogenous variables

are F2 (organizational leadership) and F3 (organizational commitment), as they are dependent and mediating variables. D1 and D2 represent the residuals for these endogenous variables. The latent exogenous variable is F1 (organizational spirituality), which is the independent variable and assumed to be without error.

In this modified model, the organizational spirituality latent variable is still measured by TC (transcendental capacity) and EC (existential capacity). The organizational leadership latent variable is now measured by VP (values people), DP (develops people), BC (builds community), and PL (provides leadership). The organizational commitment variable is measured by BV (belief in values) and MM (maintain membership).

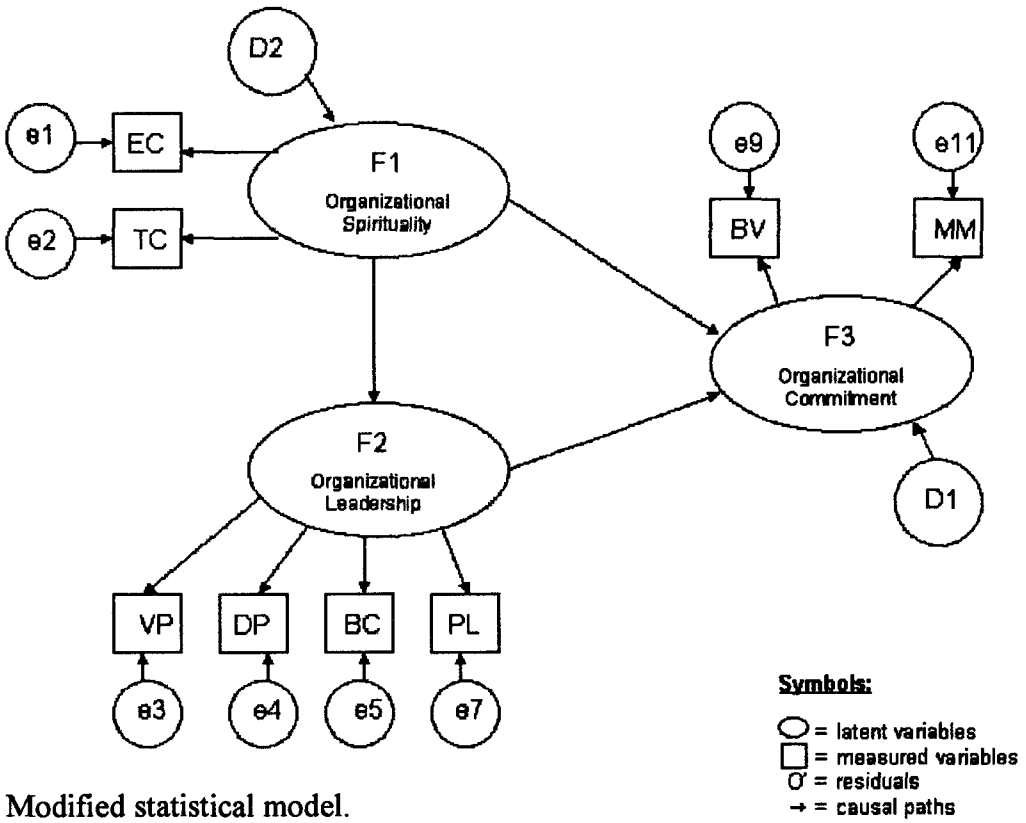

Figure 8. Modified statistical model.

As shown in Table 6, the overall chi-square was reduced to $\chi 2 = 24.25$ (df = 17) and the p-value increased to 0.11. The $p = 0.11$ for the chi-square exceeds the critical value of 0.10, suggesting that the modified model has been specified correctly. Other indicators presented in Table 6 provide further evidence of model fit. The adjusted goodness-of-fit index (AGFI) 0.94 is a measurement of the relative amounts of variances and covariances jointly accounted for by the model. Values of this index range between 0 and 1, with the higher values indicating correct model specification (Hopkins & Hopkins, 1997). The researcher also looked at the root mean error of approximation (RMSEA) as another indicator of model fit. Hu & Benltley (1999) suggest that the value of RMSEA that is less than .06 indicates an adequate goodness-of-fit. The RMSEA for the modified model is .045, indicating an adequate fit. Based on the chi-square and the strength of these confirmatory indicators, it is reasonable to conclude that the modified model provides a good fit and that the relationships specified in the model are correctly determined.

The GLS method was used to derive the standardized parameter estimates listed in table 6. As indicated, the direct relationship between F1 (organizational spirituality) and F3 (organizational commitment) was still not statistically significant, $p = 0.194$. However, the remaining path coefficients for the parameters listed in the specified model are significant at $p < 0.001$. There is a significant positive relationship from F1 (organizational spirituality) to F2 (organizational leadership), 0.89, $p < 0.001$. There is also a significant positive relationship from F2 (organizational leadership) to F3

(organizational commitment), 0.68, p = 0.001. According to Baron and Kenny (1986), a significant indirect relationship is demonstrated when the predictor (organizational

Table 6

Parameter Estimates for Modified AMOS Model

Parameter	Standardized Regression Weights	Fit Measures	
F2 ← F1	.887***		
F3 ← F1	.168		
F3 ← F2	.676***		
EC ← F1	.909***		
TC ← F1	.888***		
VP ← F2	.833***		
DP ← F2	.962***		
BC ← F2	.902***		
PL ← F2	.917***		
BV ← F3	.969***		
MM ← F3	.877***		
		$\chi 2$	24.25
		P	.113
		AGFI[a]	.938
		RMSEA[b]	.045

[a]AGFI = adjusted goodness-of-fit index
[b]RMSEA = root mean square error of approximation
***p < .001

spirituality) is statistically related to the mediator (organizational leadership) and the mediator is statistically related to the dependent variable (organizational commitment). This suggests a significant positive indirect relationship between F1 (organizational spirituality) and F3 (organizational commitment), when mediated by F2 (organizational leadership).

Results of Hypotheses Tests

The above tables and models show all the path coefficients relevant to the hypotheses set forth in this study. In terms of effect, these tables and models provide an examination of each hypothesis. The results of the hypotheses tests are provided below.

Hypothesis 1: There is a direct causal relationship from organizational leadership to organizational spirituality.

This direct effect was tested in the initial model. Results suggest that there is a significant direct causal linkage from organizational leadership to organizational spirituality. The 0.89, $p < 0.001$ is a strong positive effect (Hopkins & Hopkin, 1997). High levels of organizational leadership will cause high levels of organizational spirituality. Therefore, Hypothesis 1 is empirically supported.

Hypothesis 2: There is a direct causal relationship from organizational spirituality to organizational leadership.

This direct effect was tested in the modified model. Results suggest that there is a significant direct causal linkage from organizational spirituality to organizational leadership. The 0.89, $p < 0.001$ is a strong positive effect (Hopkins & Hopkins, 1997). High levels of organizational spirituality will cause high levels of organizational leadership. Therefore, Hypothesis 2 is empirically supported.

Hypothesis 3: There is a direct causal relationship from organizational spirituality to organizational commitment.

This direct effect was tested in both the initial and the modified model. Results suggest that there is no significant direct causal linkage from organizational spirituality to organizational commitment. The 0.20, $p = 0.134$ in the initial model, and the 0.17, $p =$

0.194 in the modified model are both weak effects and are not statistically significant. Therefore, Hypothesis 3 is rejected.

Hypothesis 4: There is a direct causal relationship from organizational leadership to organizational commitment.

This direct effect was tested in both the initial and the modified model. Results suggest that there is a significant direct causal linkage from organizational leadership to organizational commitment. The 0.64, $p < 0.001$ in the initial model, and the 0.68, $p < 0.001$ in the modified model are both strong effects and are statistically significant (Hopkins & Hopkins, 1997). Therefore, Hypothesis 4 is empirically supported.

Hypothesis 5: There is an indirect relationship between organizational leadership and organizational commitment, mediated by organizational spirituality.

This indirect effect was tested in the initial model. Results suggest that there is no significant indirect causal linkage between organizational leadership and organizational commitment, mediated by organizational spirituality. The $\chi 2 = 67.44$ ($df = 41$), $p = 0.006$, along with the weak effects presented in Hypothesis 3 suggest that this indirect relationship is not significant. Therefore, Hypothesis 5 is rejected.

Hypothesis 6: There is an indirect relationship between organizational spirituality and organizational commitment, mediated by organizational leadership.

This indirect effect was tested in the modified model. Results suggest that there is a significant indirect causal linkage between organizational spirituality and organizational commitment, mediated by organizational leadership. The $\chi 2 = 24.25$ ($df = 17$), $p = 0.113$, along with strong effects presented in Hypotheses 2 and 4 provide evidence for this positive indirect relationship. High levels of organizational spirituality will cause high

levels of organizational commitment, when mediated by organizational leadership. Therefore, Hypothesis 6 is empirically supported.

Empirically Based Theoretical Model

Based on the results of the hypotheses tests, a path analytic model is presented in figure 9. This theoretical model is empirically supported by the statistical parameters of the modified model. The model suggests that there are significant positive direct and indirect linkages among organizational spirituality, organizational leadership, and organizational commitment. Organizational spirituality has a positive direct effect on organizational leadership (0.89, $p < .001$). Organizational leadership has a positive direct effect on organizational commitment (0.68, $p < .001$). Organizational spirituality does not have a direct effect on organizational commitment (0.17, $p = .194$); however it does have on indirect effect on organizational commitment when mediated by organizational leadership

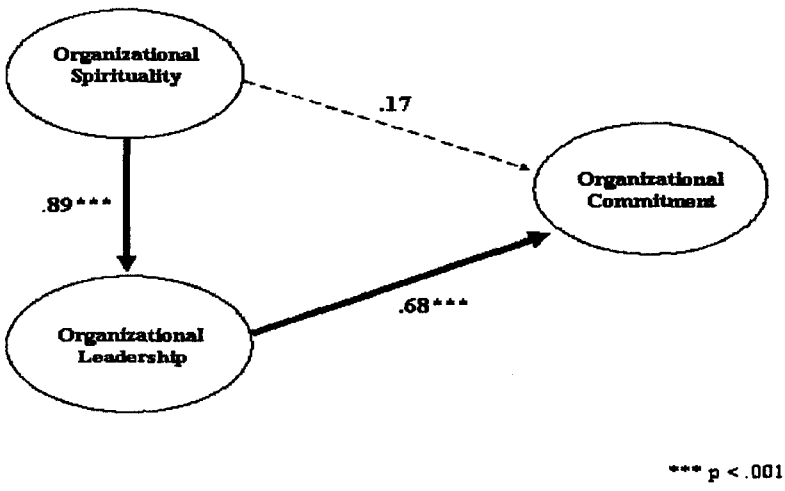

Figure 9. Empirically based theoretical model.

CHAPTER 5: DISCUSSION OF FINDINGS AND RECOMMENDATIONS

The general plan of the study was set forth in Figure 2. The study used six phases to develop, test, and present an empirically based theoretical model. Phase one presented a conceptualization that suggested relationships among organizational spirituality, organizational leadership, and organizational commitment based on a preliminary review of the literature. In phase two, solidified the conceptualization of model dynamics and attendant variables through an exhaustive review of the literature. Phase three proposed a model based on conceptual and empirical literature, and to set forth hypotheses to be tested. Phase four examined the relationships among variables associated with each dynamic by statistically testing hypotheses. In phase five, the hypothesized model was reexamined within the context of the data derived from the surveys. Based on this examination, model modifications an empirically based theoretical model was presented.

This phase of the study will evolve discussions to examine implications for what was learned in the study, its potential impact, and reflections for further required research. The discussion for this phase will be organized around the research questions for the study.

Research Question One

1. What are the attendant variables for each organizational dynamic (organizational spirituality, organizational leadership, and organizational commitment)?

The literature supported the existence of three organizational dynamics in regards to spirituality in the workplace: organizational spirituality, organizational leadership, and organizational commitment. The literature suggests that organizational spirituality is the

extent to which an organization embraces, facilitates, and fosters a sense of interconnectedness and meaning. These concepts were constructed into to organizational capacities: transcendental capacity and existential capacity. It is suggested that the constructs of organizational leadership consist of value people, developing people, displaying authenticity, building community, sharing leadership, and providing leadership. In general, the literature defines the process of organizational commitment as the extent that there is a belief in and acceptance of an organization's goals and values, a willingness to exert extra effort for the benefit of the organization, and a strong desire to maintain organizational membership.

A confirmatory factor loading analysis was conducted based on the results of the parameter estimates from the initial model. This analysis indicates that the constructs suggested by the literature were all reliable measured variables, which contributed significantly to their respective latent variables. However, an additional analysis was conducted using the AMOS model indices in order to determine which constructs best contributed to the model's goodness-of-fit. The results showed that displaying authentic, sharing leadership, and exerting effort created excessive model constraints; therefore, these constructs were not included in the modified model.

Research Question Two

2. What relationships exist among the three dynamics (organizational spirituality, organizational leadership, and organizational commitment) set forth in the exploratory model?

a. Is there a direct relationship between organizational spirituality and organizational commitment?

This study found evidence refuting the literature that suggests a direct relationship between organizational spirituality and organizational commitment. The

literature assumes that the structures, strategy, and culture of an organization will directly effect the commitment of organizational employees. This assumption has primarily been based on two theories, the perceived organizational support theory and Maslow's hierarchy of needs theory. Simply stated, the perceived organizational support theory says that employees will become committed to organizations, as they perceive that the organization supports them. It is a theory based on reciprocity between the employees and the organization. Maslow's hierarchy of needs theory contends that employees will develop commitment to the extent that organizations are satisfying their need, meeting their expectations, or supporting them to achieve their goals. Although there is an unwritten reciprocal expectation, the focus is on employee development and personal fulfillment.

A model specifying a direct causal relationship between organizational spirituality and organizational commitment was proposed and tested. The results of the test indicate that there is no significant direct causal relationship from organizational spirituality to organizational commitment. This means that a high manifestation of organizational spirituality does not result in high manifestation of organizational commitment. Theoretically, a spiritual organization does not necessarily result in internalized commitment, as the literature would suggest.

There are several possible reasons for this result. It may simply be that in forming their attitudes and feelings towards an organization, employees are more attuned to their own daily work experiences than less tangible macro-level variables such as organizational strategies (Allen & Meyer, 1997). Results may also be explained by a lack of conscious awareness. For organizational spirituality to have a

direct effect on organizational commitment, it would not be necessary for employees to recognize explicitly that they were in a self-actualizing environment or that the source of that environment was the organization. Porras and Silvers (1994) suggest that assessments based on cognitive evaluation may not have direct relationships with organizational patterns that are emotional and spiritual in nature.

Human resource practices have focused on the relationship between the organization and the employee. Human resource practices have attempted to effect organizational commitment by: developing new strategies, reengineering and reframing organizations, and creating new cultures (Bolman & Deal, 1997). The findings of this study suggest that these practices, while admirable, are not enough to develop organizational commitment. Perhaps this is because in regards to organizational commitment people relate to people, not organizations. This notion will be further explored later.

b. Is there a direct relationship between organizational spirituality and organizational leadership?

The findings of this study are consistent with literature that suggests a direct relationship between organizational spirituality and organizational leadership. In general, the literature focuses on the role and responsibility that organizational leadership has in developing organizational spirituality. What is not as commonly discussed; however, is how organizational spirituality influences organizational leadership.

Models reflecting direct relationships between organizational leadership and organizational spirituality were proposed and tested. The initial model provided

strong evidence that organizational leadership directly causes organizational spirituality. Conversely, a modified model demonstrated that organizational spirituality directly causes organizational leadership. This means that servant leadership will produce a spiritual organization, and vise versa. Therefore, the relationship between organizational spirituality is direct and bi-directional.

In application, the results of this study support Gilley and Maycunich's (1999) developmental organization blueprint. In their model, they suggest that there is a direct and bi-directional relationship between servant leadership and organizational aspects such as culture and strategy. However, like others, Gilley and Maycunich (1999) tend to focus their discussions on organizational leadership's effect on organizational processes (i.e. organizational spirituality). In the context of the models tested in this study, the direct effect from organizational spirituality to organizational leadership is more informative than the effect from organizational leadership to organizational spirituality. This notion will be further discussed in response to a later question.

c. Is there a direct relationship between organizational leadership and organizational commitment?

The findings in this study support past studies that suggest that there is a direct relationship between organizational leadership and organizational commitment. However, unlike past studies, this study included the manifestation of servant leadership in the process of organizational leadership. The relationship between organizational leadership and organizational commitment was tested in the initial and modified models. Both results indicate that high levels of organizational leadership

will cause high levels of organizational commitment. Therefore, servant leadership will cause internalized organizational commitment.

This finding provides further evidence for the role that organizational leaders play in developing employees who are committed to the values and goals of the organization. Organizational commitment occurs as a by-product of servant leadership. The primary intent of servant leadership is to value and develop people, build community, and provide leadership. However, as a result of these intentions, employees develop a sense of commitment to the organization.

d. Does organizational spirituality mediate the relationship between organizational leadership and organizational commitment?

The results of this finding do not support what is currently proposed by the literature. As Baron and Kenny (1986) noted earlier, a significant mediation relationship is demonstrated when the predictor is statistically related to the mediator and the mediator is statistically related to the dependent variable. The literature suggests that organizational spirituality mediates the relationship between organizational leadership and organizational commitment. This assertion is primarily based on passed studies that have suggested an indirect relationship between organizational leadership and organizational commitment. These studies contend that organizational variables, such as organizational strategies, structure, and culture, would have a mediating effect on the relationship between organizational leadership and organizational commitment.

This relationship was tested in the initial model. The results indicate that organizational spirituality does not mediate the relationship between organizational

leadership and organizational commitment. Although, high degrees of organizational leadership cause high degrees of organizational spirituality, the degree of organizational leadership effect on commitment is mitigated by organizational spirituality. Therefore, servant leadership does not indirectly cause internalized commitment through a spiritual organizational pattern.

In this specified relationship, employees are not responding with commitment to the organization through the strategies, structure, and culture of the organization. The primary reason for these results was the lack of significance between organizational spirituality and organizational commitment, which was previously discussed.

e. Does organizational leadership mediate the relationship between organizational spirituality and organizational commitment?

The results of this finding provide the most comprehensive and accurate model specification. Though not directly linked to the specifications proposed by the literature, this relationship was tested on the bases of an exploratory hypothesis. The hypothesis states that there is an indirect relationship from organizational spirituality to organizational commitment, mediated by organizational leadership. This means that there is a direct causal linkage from organizational spirituality to organizational leadership, as well as from organizational leadership to organizational commitment.

The modified model tested the above specified relationships. The results show that there is a significant relationship from organizational spirituality to organizational leadership, as well as from organizational leadership to organizational commitment. This suggests that organizational leadership mediates the relationship

between organizational spirituality and organizational commitment. In theory, servant leadership facilitates the relationship between a spiritual organization and internalized commitment.

This finding offers additional confirmation regarding the importance of organizational spirituality in developing organizational leadership. It also illustrates the role that organizational leadership plays in facilitating organizational commitment. In this case, employees are directly relating to people (organizational leaders) and indirectly relating to the organization. In addition, this finding provides further clarification in regards to the bi-directional relationship between organizational spirituality and organizational leadership. Specifying the direction from organizational spirituality to organizational leadership suggests a relationship that is theoretically and statistically congruent with the saturated modified model.

Organizational commitment is not a direct result of common human resource practices such as developing organizational strategic plans. Instead, it is a direct result of the relationships fostered by organizational leaders. Only when there is a positive relationship between employees and the organizational leaders will there be a significant relationship between organizational spirituality and organizational commitment. The relationship that employees form with leaders appears to be more salient than their unconscious relationship with less tangible macro-level variables such as organizational strategies. Servant leadership facilitates this relationship by making employee needs the priority. Spiritual organizations also attempt to make employee needs a priority in their strategies, structures, and culture. However, without the appropriate leadership approach to help integrate this effort into the daily

experiences of employees, the effect on employee's commitment is insignificant. Organizational leadership is the key to relating organizational spirituality to employees; without it, the benefits of organizational spirituality are negated.

Potential Impact

As noted at the beginning of this study, spirituality in the workplace is a complex phenomenon that can no longer be ignored by society and its organizations. Suggested by this note is the notion that society and its organizations are changing, and new demands and requirements have emerged. Thus, in order for society and its organizations to meet current and future challenges, it is imperative that they begin to understand the notion of spirituality in the workplace. The model presented in this study represents a step towards understanding the relationships of organizational dynamics involved in spirituality in the workplace.

The model provides scholars and practitioners with an empirically tested articulation of spirituality in the workplace. It suggests that there are indeed benefits of having a spiritual organization where workers possess a sense of meaning, purpose, and interconnectedness. Based on the model, spiritual organizations will produce servant leaders, which will result in organizational commitment. This may have significant impact on organizations since organizational commitment has been directly linked to several other beneficial organizational outcomes (i.e., worker productivity).

The model also suggests that organizations can cultivate organizational leadership in a way that develops and values people values, builds community, and works toward shared purpose and meaning. Instead of just asking, "what are the behaviors of an effective leader?" the model asks "what is causing that leader to behave so effectively?"

Exploring the answer to the latter provides a qualitative richness to the concept of organizational leadership that has not been thoroughly developed in prior research.

At a more personal level, the model bridges the gap between spirituality and organizational employees by stimulating practical and scholarly consideration about their relationship. For example, many employees may feel that they have to "check their spirituality in the closet before they enter the office," and by doing so they are unable to be authentic and "whole" in their role as employees. The empirically based model validates the role that spirituality plays in developing the organization and its leadership. It brings spirituality out of the "closet" and places it where it belongs – in the mind (i.e., consciousness), the heart (i.e., moral character), the soul (i.e., faith) and daily accomplishments of the workplace.

In sum, this study has demonstrated that spirituality is not limited to a religious experience that occurs during certain times and in certain places. Instead, it is an undeniable phenomenon that is interwoven into the contemporary workplace. Organizations should strive to understand the dynamics and implications of spirituality in the workplace. Doing so will allow organizations to consciously leverage organizational spirituality to develop organizational leaders and produce beneficial organizational outcomes. An organization's ability to maintain a renewed and competitive advantage may be a function of its ability to encourage a sense of interconnectedness and meaning among its employees.

Recommendations for Further Research

While this study has resulted in several significant findings and conclusions regarding the relationship among organizational spirituality, organizational leadership,

and organizational commitment, it by no means purports to be an exhaustive theory on spirituality in the workplace. It is instead intended to evoke ideas and discussion about spirituality in the workplace, while providing some understanding about the relationships among the dynamics involved. It is hoped that this study will stimulate further research in regards to spirituality in the workplace. Therefore, the following recommendations are offered to suggest opportunities for further research:

1. Further investigate the lack of relationship between organizational spirituality and organizational commitment.
2. Expand the size and scope of the study sample. This will allow for more generalizable conclusions.
3. Test and compare model relationships across different types of organizations. For example, are the relationships in the model significantly different in for profit versus not-for- profit organizations?
4. Add more outcome variables (i.e., organizational citizenship behavior, employee turnover, distributive and procedural justice, organizational revenue growth).
5. Conduct a validation study for an organizational spirituality assessment instrument, in order to confirm or develop additional constructs for organizational spirituality.
6. Conduct a qualitative study to explore how servant leaders and/or employees experience organizational spirituality.

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APPPENDIX A

SURVEY COVER LETTER SAMPLE

[CSU Letterhead]

Date

Dear Participant,

As you may know, the workplace is rapidly becoming an arena where employees are seeking to find a sense of meaning and interconnectedness. In response, there has been an unprecedented growth around the discussion of spirituality in the workplace in articles and books that have explored organizational development. Authors consistently suggest that in order to maximize individual and organizational development, it is essential to understand how organizational leadership relates to organizational spirituality. Yet, there has been little research to explain this relationship.

Organizational Spirituality: Encouraging Meaning and Interconnectedness in the Workplace is a study to explore the outcomes of organizational spirituality as influenced by organizational leadership. You are one of approximately 500 individuals being asked to participate in this research – therefore, your response is very important. By participating in this study you will gain a better understanding of the relationships among organizational spirituality, servant leadership, and organizational commitment. The enclosed survey is designed to be completed in less than 15 minutes. Although the survey has statements pertaining to spirituality, it is in no way connected to a specific belief system or religion.

Participation in this study is completely voluntary. No part of this survey is coded to identify the participant and all findings will be reported for the group not by individual participants. In all cases, confidentiality of survey participants will be strictly maintained. It is not possible for researcher to identify all potential risks in research procedures, but the researcher has taken reasonable safeguards to minimize any known and potential, but unknown, risks. For questions or concerns about human participants' rights, please contact Celia Walker at (970) 491–1563.

Thank you in advance for your invaluable contribution to this effort. In return, a summary of the research findings will be made available to survey participants. If you would like a summary of the research findings, or have any questions please feel free to contact Joseph Sanders at (970) 226–3432 or Jlsand@lamar.colostate.edu.

Sincerely,

Joseph E. Sanders III, Major United States Air Force	Gary D. Geroy, Professor Human Capital & Economic Development Principle Investigator

APPENDIX B

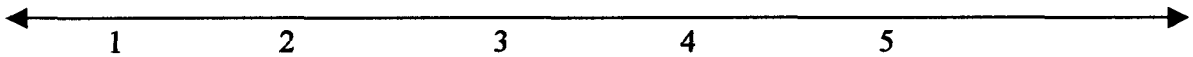
ORGANIZATIONAL DYNAMICS SURVEY

Section 1 – Organizational Spirituality Assessment

Please provide some information based on your beliefs about the <u>strategies, structure, and culture</u> of the organization in which you are currently employed.

Using the scale below (1-Strongly Disagree and 5 – Strongly Agree), please indicate the extent to which you agree or disagree with the following statements.

Strongly Disagree Strongly Agree



1 2 3 4 5

The Strategies, Structure, and Culture of this Organization...

1. facilitate and foster a sense of community in the workplace
2. provide an environment in which employees are comfortable in freely sharing their thoughts and feelings with their colleagues in the workplace
3. provide an environment in which employees are comfortable discussing spiritual matters (e.g. ultimate purpose in life) with their colleagues in the workplace
4. reinforce inclusiveness in regard to individual employee differences
5. encourage and value acts of giving to others in the workplace
6. facilitate and foster a sense of meaning and purpose in the lives of employees
7. reinforce the personal growth and development of all employees
8. encourage and value acts of integrity in the workplace
9. articulate goals and principles which are meaningful to its employees
10. engage employees in a holistic manner (e.g. heart, mind, soul)

Section 2 – Organizational Leadership Assessment

In this next section, please respond to each statement as you believe it applies to the leadership of the organization including managers/supervisors and top leadership.

Using the scale below (1-Strongly Disagree and 5 – Strongly Agree), please indicate the extent to which you agree with the following statements.

Strongly Disagree — Somewhat Agree — Strongly Agree

1 2 3 4 5

Managers/Supervisors and Top Leadership in this Organization ....

11. communicate a clear vision of the future of the organization
12. are open to learning from those who are below them in the organization
13. allow workers to help determine where the organization is headed
14. work along side the workers instead of separate from them
15. use persuasion to influence others instead of coercion
16. don't hesitate to provide leadership that is needed
17. promote open communication and sharing of information
18. give workers power to make important decisions
19. provide support and resources needed to help workers meet their goals
20. create an environment that encourages learning
21. are open to receiving criticism and challenge from others
22. say what they mean and mean what they say
23. encourage others in the organization to exercise leadership
24. admit personal limitations and mistakes
25. encourage others to take risks even if they fail
26. practice the same behavior they expect of others
27. facilitate building community and team
28. do not demand special recognition for being a leader
29. lead by example by modeling appropriate behavior
30. seek to influence others from a positive relationship rather than from the authority of their position
31. provide opportunities for all workers to develop to their full potential
32. honestly evaluate themselves before seeking to evaluate others
33. use their power and authority to benefit the workers
34. take appropriate action when it is needed
35. build people up through encouragement and affirmation
36. encourage workers to work *together* rather than competing against each other
37. are humble – they do not promote themselves
38. communicate clear plans & goals for the organization
39. provide mentor relationships in order to help people grow professionally
40. are accountable & responsible to others
41. are receptive listeners
42. do not seek after special status or the "perks" of leadership
43. put the needs of the workers ahead of their own

Section 3 – Organizational Commitment Assessment

With respect to your feelings about the organization that you currently work for, please indicate the degree of your agreement or disagreement with the following statements.

Using the scale below (1-Strongly Disagree and 5 – Strongly Agree), please indicate the extent to which you agree with the following statements.

Strongly Disagree Somewhat Agree Strongly Agree

1 2 3 4 5

44. I am will to put in a great deal of effort beyond normal to help this organization be successful.
45. I talk up the organization with my friends as a great organization to work for.
46. I would accept almost any type of job assignment in order to keep working for this organization.
47. I find my values and the organization values are very similar.
48. I am proud to tell others that I am part of this organization.
49. This organization really inspires the best in me in the way of job performance.
50. I am extremely glad that I chose this organization to work for over the others I was considering at the time I joined.
51. I really care about the fate of this organization.
52. For me this is the best of all possible organizations to work for.

Demographic Information

53. Position _____

54. Gender _____

55. Length of Time in Organization_____