



Editorial

Introduction to *The Leadership Quarterly* special issue: Toward a paradigm of spiritual leadership

Issues regarding workplace spirituality have been receiving increased attention in the organizational sciences (Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999), and the implications of workplace spirituality for leadership theory, research, and practice make this a fast growing area of new research and inquiry by scholars (Giacalone, Jurkiewicz, & Fry, in press). I first became interested in this area when teaching a graduate course in ethics and leadership in 1999 after adopting the first edition of Daft's text, *The Leadership Experience* (2005). In it were references on the need to lead from love and not fear, and that hope and faith in a compelling vision are necessary to inspire and challenge people to do their best. What ensued was a 4-year journey that included multiple submissions and rejections from regional and national meetings. Along the way I found and became active in the Management Spirituality and Religion Interest Group at the 2002 Academy of Management Meeting in Denver, Colorado (which has now grown to over 500 members and is larger than several Academy Divisions). That summer, *The Leadership Quarterly* senior editor Jerry Hunt invited me to Texas Tech to present my ideas on spiritual leadership to the faculty and doctoral students. This culminated in the acceptance of my paper on spiritual leadership at the next year's Academy of Management meeting in Seattle and the ultimate publication of it as a yearly review piece in *The Leadership Quarterly* (Fry, 2003).

During this period Jerry and I discussed the idea of a special issue on spiritual leadership to help move the field along as spiritual leadership and workplace spirituality are in the preparadigmatic, or initial concept/elaboration, stage of development (Hunt, 1999). At this initial stage, it is important that theories meet the four components that provide the necessary and sufficient conditions for the development of any theoretical model. They must specify (1) the units or variables of interest to the researcher, (2) congruence as defined by the laws of relationship among units of the model that specify how they are associated, (3) boundaries within which the laws of relationship are expected to operate, and (4) contingency effects that specify system states within which the units of the theory take on characteristic values that are deterministic and have a persistence through time (Dubin, 1978; Fry & Smith, 1987).

However, we believe it is not enough to just develop good theories. Our hope was that the special issue could be a vehicle for moving the field toward achieving paradigmatic status. Kuhn (1962, p. 175) defined a paradigm as, "An entire constellation of beliefs, values, techniques, and so on shared by the members of a given community." In other words, a paradigm is a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the methods to test them are formulated.

I believe that you will find that, collectively, the authors in this special issue have made a significant contribution to moving the new field of spiritual leadership in this direction. In terms of Dubin's (1978) first component (units of interest) of a theoretical model of units, Dent et al. (this issue) use a qualitative narrative analysis to produce emergent categories to identify and validate eight areas of difference and/or distinction in the workplace spirituality literature that have implications for the development of spiritual leadership theory: (1) definition, (2) connected to religion, (3) marked by epiphany, (4) teachable, (5) individual development, (6) measurable, (7) profitable/productive, and (8) nature of the phenomenon.

Reave (this issue), in her review of over 150 studies, illustrates Dubin's (1978) second component (congruence as laws of relationship) in showing that there is a clear consistency between spiritual values and practices and effective leadership. Values that have long been considered spiritual ideals, such as integrity, honesty, and humility, are demonstrated to have an effect on leadership success. Similarly, practices traditionally associated with spirituality as demonstrated in daily life have been shown to be connected to leadership effectiveness.

Moreover, Parameshwar (this issue) demonstrates the second component of theory building in her exploration of how ten internationally renowned human rights leaders pioneered social innovations through their non-violent, spiritual engagement with challenging circumstances. The study draws from transcendental phenomenology, phenomenography and other qualitative approaches. An integrative conceptual framework of spiritual leadership based on ego-transcendence is presented.

Benefiel (this issue) exemplifies Dubin's (1978) third component (boundaries within which the units of a theory are expected to operate) through her conceptual framework for spiritual leadership of organizational transformation and an illustrative case study. The spiritual journey both for the individual and the organization consists of a series of stages, each of which has its own challenges for transformation and leadership.

Whittington et al. (this issue) also represents the third component of theory building first identifying 10 leadership qualities of the Apostle Paul based on Paul's first letter to the Thessalonians. These qualities represent the motives and methods necessary for Legacy Leadership. They offer a causal model of spiritual leadership that represents evidence of Legacy Leadership in terms of the changed lives of followers. The legacy of the leader's influence is perpetuated through the followers' incorporation of legacy principles into their lives as they become leaders.

Kruger and Seng (this issue) represent Dubin's fourth component (identifying contingency effects on system states). The paper initially develops a multiple-level ontological model of being that is found to be embedded in the worldviews of five religions—Islam, Christianity, Judaism, Hinduism and Buddhism. It then examines these religions' underlying worldviews through the lens of spiritual leadership and treats them as five natural experiments occurring over a period of 1400 to 4000 years. Finally the authors propose an integrative model of organizational leadership based on the treatment of the One Reality (variably named depending on the tradition) as a latent variable and the use of the core concept of the "nondual" as part of the basis for a contingency theory of spiritual leadership.

Two articles provide empirical tests of workplace spirituality and spiritual leadership theories. Duchon and Plowman (this issue) investigate "work unit" spirituality and explore the relationship between work unit spirituality and performance in a study of six work units in a large hospital system. Workplace spirituality is defined as a workplace that recognizes that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Based on three fundamental spiritual needs, this definition has implications for how leaders can enhance work unit

performance by nurturing the spirit at work. Using non-parametric procedures the results suggest that there is a relationship between the spiritual climate of a work unit and its overall performance. Propositions are then developed concerning the effect of work unit spirituality on work unit performance and the relationship between work unit spirituality and leadership.

Fry et al. (this issue) tested Fry's (2003, in press) causal theory of spiritual leadership that hypothesizes positive relationships among the qualities of spiritual leadership, spiritual survival, and organizational productivity and commitment using longitudinal data from a newly formed Apache Longbow helicopter attack squadron at Ft. Hood, Texas. The results provide strong initial support for the causal model of spiritual leadership and the reliability and validity of the measures. A methodology was developed for establishing a baseline for future organizational development interventions as well as an action agenda for future research on spiritual leadership in general and Army training and development in particular. They argue that spiritual leadership theory offers promise as a springboard for a new paradigm for leadership theory, research, and practice given that it (1) incorporates and extends transformational and charismatic theories as well as ethics- and values-based theories (e.g., authentic and servant leadership) and (2) avoids the pitfalls of measurement model misspecification.

In total, I view these special issue articles as original and innovative, especially in terms of the novel methods that are used to develop and test new theory. From them, a theme comprised of three universal spiritual needs emerges: that what is required for workplace spirituality is an *inner life* that nourishes and is nourished by *calling or transcendence of self* within the context of a *community* based on the values of altruistic love. Satisfying these spiritual needs in the workplace positively influences human health and psychological well-being and forms the foundation for the new spiritual leadership paradigm. By tapping into these basic and essential needs, spiritual leaders produce the follower trust, intrinsic motivation, and commitment that is necessary to simultaneously optimize organizational performance and human well-being in learning organizations. This is the fundamental proposition that should be tested in future research—that this type of leadership, organizational paradigm, and outcome is necessary for organizations to achieve performance excellence in the 21st century.

As with any effort of this scope, I gratefully acknowledge the contributions of many colleagues. First, I thank the many contributors—a group of scholars who faced the tough challenge of multiple revisions cheerfully. Second, I thank Jerry Hunt as both a friend and colleague who was with me every step of the way during the 2 years it took to produce this special issue. Finally, special thanks are due to both *The Leadership Quarterly* Editorial Board and the many other reviewers I called on from the Management, Spirituality, and Religion interest group of the Academy of Management.

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