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From the Editor

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Welcome to this 15th issue of the *International Leadership Journal,* an online, peer-reviewed journal. This issue contains five articles and one book review.

Three articles discuss ways of improving leadership effectiveness. In the first, Landrito and Sarros suggest a diversity model aimed at increasing leadership effectiveness and weakening barriers in diverse workplaces. Their all minds diversity model suggests a collaborative leadership knowledge sharing network using five key elements—symbiotic connectedness, participation, adaptiveness, dynamism, and commitment.

Also exploring ways to increase leadership effectiveness is Abbate, who offers philosophy, or "the questioning spirit," as a means of understanding the human dimension of working with others. Good leaders understand the causes of people's resistance to change, ask questions, and set a good moral example.

Based on many years of leadership experience, Watt identifies six unique relational communication principles of effective leadership. Using relational theory as his foundation, he argues that successful leadership is based on the quality of the relationship between leaders and followers. His easy-to-follow principles aim to improve that quality.

After reviewing the growing body of research on leadership's link to spirituality, Klenke provides a theoretical framework aimed at the integration of the two, attained through the coalescence of both first- to higher-order values and identity transformations. She argues that the self-identity developed through first-order values such as love, humility, and empathy, combined with the spiritual identity developed through the higher-order values of self-transcendence and self-sacrifice to form a transcendent identity.

Adams explores concepts of social construction—in particular, Hoftstede's and Ross's work in using culture to understand human behavior—for connections between cognitive behavior and leadership. She also presents a conceptualized model explain how cognitive behavior affects leadership decisions useful for future research on leader and follower behavior in culturally responsible settings.

Finally, DiPillo notes that Facebook executive Sheryl Sandberg's *Lean In: Women, Work, and the Will to Lead* offers a look at the women's movement from the 1970s to its renascence as an online networking initiative. She observes that the book provides a true bipartisan look at the current status of professional women, but also leaves the reader with many questions.

Please let us know your thoughts and feel free to submit articles for review. Enjoy!

Joseph C. Santora

Editor

ARTICLES

Effective Leadership and Workplace Diversity

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The purpose of this article is to suggest a diversity model that can benefit both leaders and members across diverse workplaces. The model incorporates the aspects of information heterogeneity, symbiosis, e-leadership, mentorship, leader-member relationship quality, experiential learning, and cultural intelligence. It creates leadership opportunities for leader-member diversity development programs and ways to reduce or minimize organizational adaptive deficiency. The diversity model suggests that organizational leaders augment their leadership practices by validating links across six tiers of a collaborative network using the five key elements of symbiotic connectedness, participation, adaptiveness, dynamism, and commitment. Incorporating diversity development programs into organizations, particularly home-based organizations, using this diversity model aims to solidify leadership effectiveness while weakening barriers in diverse workplaces.

Key words: diversity development program, diversity model, effective leadership, knowledge-sharing network, workplace diversity

Diversity in the workplace constitutes "a workforce made . . . distinct by the presence of many religions, cultures or skin colors, both sexes (in non-stereotypical roles), differing sexual orientations, varying styles of behavior, differing capabilities, and usually, unlike backgrounds'" (Canadian Institute of Chartered Accountants and Society of Management Accountants of Canada, 1996, as cited in Miller & Rowney, 1999, 307). This article examines how two components—a leadership knowledge-sharing network and member-organization participating cells—combined with the five key elements of the diversity model can facilitate effective leadership practices in diverse workplaces. Additionally, it analyzes the ethnic and cultural dimensions of diversity in leadership literature, and how information heterogeneity, "symbiosis" (Zaccaro & Horn, 2003), and organizational adaptive deficiency impact influencers of diverse workplace environments.

Workplace Diversity and Agents of Influence

Workplace diversity is the heterogeneous makeup of a workforce in an organization, with leadership being "the instrument through which cultural diversity can be made to serve the common purposes of mankind" (Drucker, 1969, 53, as cited in Oyler & Pryor, 2009, 422). According to DiTomaso and Hooijberg (1996), diversity literature has been linked to leadership, but "through a very narrow pathway where leaders have been conceived of more as the targets of influence rather than as the agents of influence" (165). Moreover, the diversity paradox emerges with organizational objectives focused on diversity promotion in the workplace while simultaneously maintaining a dominant organizational culture deeply rooted in beliefs, values, and assumptions (Chuang, Church, & Zikic, 2004).

Meeting the organizational needs of diverse members requires an effective leader to align his or her moral compass toward fairness and integrity. In 2006, diversity-related employment tribunals showed sexual and racial discrimination cases increased by 2,524 to 14,250 and by 786 to 4,103, respectively, and 28,956 of the 115,039 claims made were left unresolved (Employment Tribunal Service Annual Reports and Accounts 2005–2006 in "Organizations Still Not," 2007). There is an undeniable need for a deeper understanding of the benefits that diversity brings to an organization. Investment in diversity in the workplace can provide invaluable, measurable advantages such as "improved bottom line, competitive advantage, superior business performance, employee satisfaction and loyalty, strengthened relationships with multicultural communities, and attracting the best and the brightest candidates" (McCuiston, Wooldridge, & Pierce, 2004, 74). Additional benefits include strategic innovations as the direct result of diverse, "underrepresented constituencies . . . that offer new conceptual lenses" (Hamel, 1998, 12–13, as cited in Oyler & Pryor, 2009, 436) and limiting or finding ways to reduce the "attitudinal baggage" (Oyler & Pryor, 2009) toward diversity and sustained competitive advantage (Richard, 2000; Richard & Johnson, 2001; Wright et al., 1995, all as cited in Oyler & Pryor, 2009).

Actively doing the right thing becomes significant in overcoming the diversity obstacles caused by ethnocentrism: the glass ceiling, stereotypes, racism, prejudice, "attitudinal baggage," and the homogenous Caucasian male club (Oyler & Pryor, 2009). In this article, we unfold the "dimensions of diversity" dialogue in greater depth as we look into the all minds diversity (AMD) model. This model represents a symbiosis of leadership practice and theory, strengthened and solidified by the continual pursuit for effective leadership in diverse workplaces.

The AMD Model

The all minds diversity (AMD) model shown in Figure 1 on the next page is the means for facilitating five key elements (participation, adaptiveness, dynamism, commitment, and symbiotic connectedness) to tailor diversity development programs that educate leaders and organizational members in a shared effort toward effective leadership practices. These practices "must incorporate interpersonal and intergroup interaction, organizational transformation, studies of inequality, and the moral and ethical frameworks through which diversity and multiculturalism are framed and taught" (DiTomaso & Hooijberg, 1996, 165). This conceptual model offers a way to revisit leadership decision-making while maintaining a close awareness of the limits of one's own judgment (Bazerman & Moore, 2009).
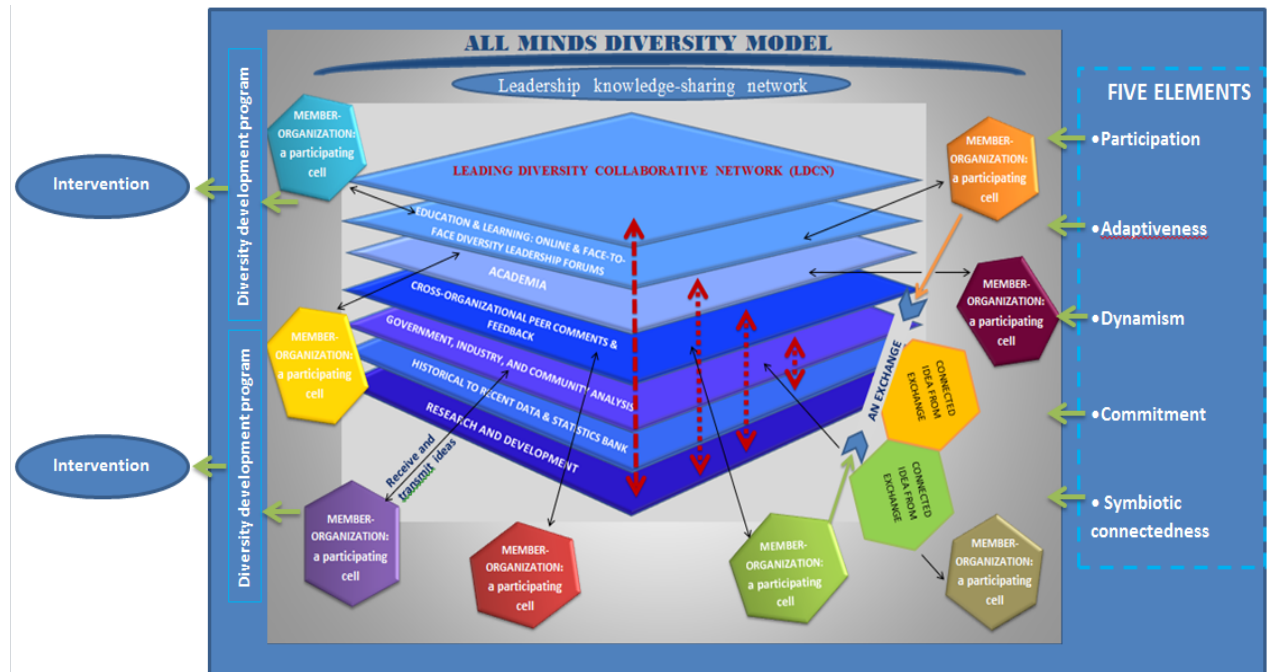
Figure 1. The AMD model: Five key elements and leadership knowledge-sharing networks

The LKSN: A Leadership Knowledge-Sharing Network

Information communication technologies (ICT) have "enabled a shift from group-based to network-based societies" (Castells, 1996, as cited in Hampton, Lee, & Her, 2011, 1032). Sharpening leaders' minds can encourage diversity development program creation using e-leadership in a knowledge-sharing network as one option. Avolio, Kahai, and Dodge (2000) assert that e-leadership tools such as Advanced Information Technology, which "enable multiparty participation in organizational and inter-organizational activities through sophisticated collection, processing, management, retrieval, transmission, and display of data and knowledge" (DeSanctis & Poole, 1994, as cited in Avolio, Kahai, & Dodge, 2000, 616), can aid in leadership planning and decision-making. Gadman and Cooper (2005) further suggest that the more successful a knowledge-sharing collaboration is, the greater the "combination of careful organizational design and development enabled by information technology" (24).

Accordingly, our model illustrates that a knowledge-sharing network using ICT can promote effective leadership using information gateways and encourages diversity development programs and leadership interventions for addressing

barriers faced by minority employees. Not having a mentor remains an ongoing diversity barrier for minority employees (Catalyst, 2002; Ragins & Cotton, 1996, both as cited in McCarty Kilian, Hukai, & McCarty, 2005), further hindering their chances for promotions (Catalyst, 2002; De Janasz, Sullivan, & Whiting, 2003, both as cited in McCarty Kilian, Hukai, & McCarty, 2005). The AMD model provides a framework for addressing these issues by maximizing quality leader-member relations in order to provide the necessary tools for organizational success.

What Are MOPCs?

MOPCs stand for member-organization participating cells. These cells consist of organizational leaders participating collaboratively with other organizational leaders from home-based organizations and across industry via the LKSN. Each organization creates a symbiotic link between itself and the six tiers of the leadership diversity collaborative network through organizational participation (see Figure 1). Heterogeneous connections are forged among MOPCs working to improve the quality of their respective diverse leader-member relations to develop themselves into quality leaders of diverse organizations. This process is invaluable for breaking down diversity barriers that may have previously existed in the organization.

LKSN and MOPC Collaboration

The LKSN explores cross-boundary collaboration in the network. MOPCs are able to forge necessary leadership connections for engagement in learning, research, participation, and knowledge-sharing cross-organizationally for the betterment of effective leadership practices in diverse workplaces. The LKSN and MOPCs can shape diversity development programs uniquely suited to home-based organizations by utilizing the AMD model's five key elements to reduce or minimize "organizational adaptive deficiency" in diversity leadership.

The leadership diversity collaborative network (LDCN) is a specific type of collaboration consisting of six tiers within the overarching LKSN that makes up the AMD model. The first tier consists of research and development, and the

second is a bank of historical data that serves as a central warehousing unit or database for MOPC input and later retrieval by other MOPCs in their home-based organizations. The third tier relates to government, industry, and community analysis; the fourth tier is for cross-organizational peer comments and feedback; the fifth tier is for academia; and the sixth and final tier is for education and learning, including online and face-to-face diversity and leadership forums and training resources. These tiers can provide leaders with increased exposure to interdependent information gathered from (but not limited to) community-based members (e.g., local communities, unions, educational institutions, and nonprofit organizations), the public sector (public agencies and department representatives), and the market sector (private industry) to help them improve the conditions needed for greater, more effective, and better balanced diversity leadership decision-making in the long term.

The question of whether there is a need for such an LKSN and MOPC collaboration is a significant one. Klagge (1997) has pointed out that the top three development needs for successful current leaders are honesty, communication, and knowledge. Hence, the idea of harnessing the diverse minds of leaders across a network into one leadership knowledge-sharing domain makes perfect sense. One reason is that the network enables leaders to track and stay attuned to key ideas being circulated among fellow leaders, as well as being up-to-date and ahead of innovative changes that might affect their respective diverse workplace settings. The AMD model's network also facilitates close contact among fellow participating organizations and creates the potential for developing the network into one that builds empowerment in its leaders, which is an element of effective leadership (Mastrangelo, Eddy, & Lorenzet, 2004).

Rather than networking for "increased importance" (Feneuille, 1990; Huey, 1994, both as cited in Wills, 1994), networking in the LKSN involves addressing the issue of "approach-avoidance conflict," explained as a client system wanting "to address issues of diversity [while] *at the same time* [being] hesitant to confront these issues" (Diamante & Giglio, 1994, 14). From this perspective, summoning individuals into tutorial teams within the network (as is the case with

International Management Centres, Wills, 1994) is not the objective. Instead, the LKSN captures the synergy of cross-boundary collaboration to create an experience that opens up a world of freedom of informational choice for MOPCs to explore and provides leader empowerment to create diversity development programs best suited to the needs of their respective diverse and unique organizations.

Diversity Development Programs: Growing the Next Generation of Leaders

One of the main aims of the AMD model is to move leadership practices into the sphere of information heterogeneity. This involves engaged learning through immediate responsive feedback, which is valuable and effective yet difficult to achieve. Heterogeneous knowledge can improve the "creative potential of focal actors (actors who bridge structural holes)" (Rodan & Galunic, 2004, as cited in Liu, Chiu, & Chiu, 2010, 1176). Information heterogeneity through the AMD model therefore becomes about investing efforts into raising the value of responsive learning strategies. Programs designed specifically for both leaders and members involve alternative options that promote an effective leadership approach enabling participants to see, assess, and learn from decision-making errors.

   The area of information heterogeneity leads us to the development of diversity development programs designed to overcome current or potential leadership decision-making errors within an organization. The AMD model's two key components—the LKSN and MOPCs—are involved in this process by integrating diversity development programs into leadership decision-making processes and acting in such a way as to ensure that information heterogeneity is explored.

   Within each tier of the LDCN is a vault of opportunities. Opportunities abound for building organizational social capital referred to as a "resource reflecting the character of social relations" (Davenport & Daellenbach, 2011, 57). Building the wealth of the organization through its human capital becomes a high priority and is achieved by developing diversity programs that explicitly share leadership

knowledge through ongoing dialogue among its diverse members. Leader and member cross-organizational leadership exchanges and leader-to-leader coaching are ways to develop leaders more fully. Using constructive feedback (Olivero, Bane, & Kopelman, 1997, as cited in Jain & Mukherji, 2009) and acquiring thinking strategies and practices that "develop into intuitive strategies, [is] a process that takes place with practice over time" (Bazerman & Moore, 2009, 191). In essence, LDCN participants become catalysts of the active pursuit of effective leadership practices in their respective diverse workplaces.

The AMD Model: Filling in the Gaps

The five elements of the AMD model—participation, adaptiveness, dynamism, commitment, and symbiotic connectedness—act as the building blocks of diversity development programs. The common thread that ties these elements together is the element of symbiotic connectedness. As a biological term, *symbiosis* refers to "the condition of organisms that live physically connected to one another, [where] organisms within the symbiotic relationship thrive because of the connected existence of the other" (Zaccaro & Horn, 2003, 770). It is the symbiotic connectedness that creates leader empowerment from sharing authority within the network, making learning and self-development possible.

   The Element of Participation. The element of participation constitutes the promotion of leader empowerment which, as a key to participative leadership, "has been found to be related to effective leadership" (Likert, 1961, as cited in Mastrangelo et al., 2004, 440). Participation in the LKSN environment allows leaders to bounce ideas back and forth across the network; to share feelings and obstacles; and to discover, research, and share knowledge for overcoming leadership setbacks. Delimiting boundaries to information is a way for effective leaders to overcome impermeable states within organizations. When information becomes transparent and diverse perspectives are fostered, innovation is promoted (Gadman & Cooper, 2005). Companies such as 3M and their "Ingenuity with Purpose" motto (Gadman & Cooper, 2005, 28) encapsulate the meaning of "powerful" in a network.

Another example that can be likened to 3M's motto is the Department of Industry, Innovation, Science, Research and Tertiary Education's Leadership 21 program (DIISRTE, 2012). In 2011, the innovative collaboration of "Enterprise Connect" under the Leadership 21 pilot program led to "action learning, one-on-one coaching and peer work [combining] management theory with practical implementation projects" (DIISRTE, 2012, 1). The element of participation therefore focuses on meeting the needs of its diverse members by creating diversity development programs that involve leader participation through mentoring and "coaching" (Jain & Mukherji, 2009).

Integrating leadership knowledge-sharing, mentoring, and coaching offers sustainable opportunities. This leadership approach views meeting diverse workplace needs as intrinsic to building genuine engagement with diverse members through both internal and cross-organizational initiatives. Ways to do this include creating diversity development programs that speak to the minds and hearts of their diverse members and being receptive to others within diverse groups. By being mindful as a leader, one can tap into the LKSN's dialogue of exchanges with other MOPCs to learn, discover, and capture ways to think about, create, build, or enhance leadership interventions in an organization. Ideas can be brought back into the workplace for further refinement, including employee exchanges involving staff rotational visits across organizations and across industry, cross-organizational networking events, e-learning, leader-member training workshops, extensive learning development support, and industry mentoring and coaching.

The LDCN's six tiers provide MOPCs with insight into leadership practices using information heterogeneity and ways to share and develop ideas via ongoing member exchanges. The six tiers work against intragroup knowledge that lacks the more valuable input of structurally diverse information sharing where "members are more likely to encounter unique knowledge" (Cummings, 2004, 353). Thus, knowledge extracted from the LDCN becomes a resource of shared information furthering information heterogeneity.

The Element of Adaptiveness. Openly discussing diversity dimensions such as ethnicity/race and culture seems complex, yet it is compelling for bridging cross-race developments. The outcome of "minorities tending to advance further when their white mentors understand and acknowledge race as a potential barrier" (Thomas, 2001, 9, as cited in McCarty Kilian et al., 2005, 157) emphasizes a diversity need across organizations. We coin the term *organizational adaptive deficiency* to mean the minimal degree to which an organization is willing or able to adapt to internal and external social (diversity), financial (economic diversity investment), and environmental (global, industry, and information) barriers in organizations. Thus, high levels of organizational adaptive deficiency pose a potential threat to an organization's *diversity effort path* (i.e., a diversity leadership development path toward sustainable effective leadership).

The element of adaptiveness involves the importance of having mentorships within a network. It allows us to appreciate how building higher organizational social capital, seen as the diverse resources that can offer adaptive certainty for an organization, can generate potential flow-on beneficial effects by minimizing high organizational adaptive deficiency levels across an organization. An organization's diversity effort path thus has the role of growing an effective leader into a mindful leader, one who can adapt mentorship and coaching experiences best suited to the needs of a "diverse dyad" (Scandura & Lankau, 1996). Leader-to-leader coaching becomes available as a means for both leaders and prospective leaders to sharpen their diversity leadership skills and cultural competence skills and to develop their interpersonal and intergroup interaction and deontological approaches to leadership practices. The element of adaptiveness therefore offers leaders the opportunity to fill leadership gaps in the organization.

The Element of Dynamism. The element of dynamism supports self-knowledge development by transforming how we learn as leaders and members of an organization. Learning in this sense involves leadership learning through connections forged among MOPCs, particularly for coping with complexity in the

workplace, thus allowing a transformation to take place in the leader. This involves a process akin to Cooksey's (2003) organizational learning process involving the "implementation of outcomes and deliberate and continual scanning for the vital feedback necessary to maintain the learning process" (210). Emboldening leaders to discuss leadership dilemmas with peers across the network provides an outlet and an opportunity to gain insight into the realities of the diverse workplace. Finding creative ideas and developing imaginative solutions to problems may not come easily for a leader in a certain environment. No longer should it be taboo to openly engage in discussions related to concerns of prejudice and racism within an organization. It becomes the role of the AMD model to mitigate the reluctance of leaders to openly ask for input by using the LKSN and MOPC collaboration.

Practicing effective diversity leadership in this case confronts the effects of entropy (DePree, 1989). This has been expressed as "a dark tension among key people, a tendency toward superficiality, [and] leaders who rely on structures rather than people" (DePree, 1989, 99). The agility, interdependence, and dynamic nature of this element pushes the leader to overcome the evils of inequalities, unjust organizational mechanisms, ethnocentrism, the glass ceiling, stereotypes, prejudice, and the homogenous Caucasian male (Oyler & Pryor, 2009) club that are detrimental to any diverse workplace. The element of dynamism encourages leaders to evolve into deontological supporters of the universal principles of honesty, integrity, fairness, and respect.

The Element of Commitment. The objective of the element of commitment is to achieve a distinct, emotionally supportive working environment for both members and leaders. Breaking down top-down information silos is intrinsic to obliterating diversity barriers that exist across organizations. To this end, leaders need learning experiences and a mental outlook that are committed to maintaining harmonious working relations with members and fellow leaders.

The element of commitment provides both leaders and members with the chance to engage in organizational cultural intelligence learning. Cultural intelligence is not a passing fad (Goleman, 1998), and organizational leaders

who utilize cross-cultural intelligence to a lesser extent than others only limit themselves from the powerful impact that cultural intelligence and self-knowledge can have a leader. The element of commitment defies both Webber and Donahue's (2001) assertions that "demographic diversity (including race/ethnicity) had no relationship with team cohesion or performance" (Webber & Donahue, 2001, as cited in Shore et al., 2009, 118) as well as Williams and O'Reilly's (1998) essentially cynical view that ethnic diversity produces "negative effects on social integration and communication, and increased conflict" within organizations (Williams & O'Reilly, 1998, as cited in Shore et al., 2009, 118).

Creating opportunities for cultural intelligence learning using the element of commitment enables the example of Dubai's Sheikh Mohammed bin Rashid Al Maktoum's leadership efforts to make diversity more prevalent. His company, The Emirates Group, has brought on board a 40,000-strong workforce comprising of "employee diversity of over 160 nationalities, a unique strength as a global organization. Talent is not nationality exclusive, and diversity of nationalities, cultures, religious and ethnic backgrounds enriches [the] workforce by bringing new ideas, innovations and thinking styles that lead to business success" (The Emirates Group, 2012). With this success comes organizational sustainability casting Webber and Donahue's (2001) assumptions into the shadows (Webber & Donahue, 2001, as cited in Shore et al., 2009). Instead of heeding to a static state of mind, the element of commitment builds upon the adaptiveness and dynamism elements by growing leaders' minds toward a certain level of consciousness and mindfulness enabling him or her to practice effective diversity leadership.

Leadership Interventions

Leadership interventions are the actions taken by leaders as a result of the implementation of diversity development programs and contain specific features tailored to the diverse needs of protégés. Delving into the various forms of reluctance among workplace members who may feel powerless to openly express their views and addressing issues of workplace inequalities and

workplace relations that harbor indifference to issues of diversity both warrant our attention. The AMD model opens up new possibilities for addressing diversity leadership issues.

Tying It All Together: Symbiotic Connectedness

Tying together all four aforementioned elements is the fifth element, symbiotic connectedness, in a process of network building that co-creates, co-educates, and collaborates across a heterogeneous platform, making learning and leadership development possible.

Mentoring and "coaching" (Jain & Mukherji, 2009) using the element of participation can develop effective diversity leadership strategies aimed at increasing diversity in the workplace while reducing the impact of high organizational adaptive deficiency levels. Diversity goals at IBM, for example, include advancing women; people with disabilities; cross-generational diversity; gay, lesbian, bisexual, and transgender (GLBT); cultural diversity; and work-life integration (IBM Australia, n.d.-b). Cultural diversity at IBM also involves building diversity strategies such as the IBM Cultural Diversity Networking Group to promote the Asian Diversity Networking Group, floating cultural holidays, and both formal and informal mentorships to provide the best possible success for their diverse members (IBM Australia, n.d.-a).

The element of adaptiveness aims to promote a low organizational adaptive deficiency level by honing in on a more personalized experience for the protégé and the mentor, including a comprehensive assessment into the quality and satisfaction levels of the mentorship experience. Diversity development programs in this sense are designed to reduce and minimize the perceived organizational adaptive deficiency. The element of dynamism enables a deeper investigation into the behavioral component of leadership learning. Emergent curiosity moves the leader to seek knowledge of his or her personal leadership development. It is the improvement of self-knowledge that builds the foundations for true leadership development (Pedler, Burgoyne, & Boydell, 1986, as cited in Cacioppe, 1998).

There is an inherent need to carefully examine the element of commitment within one's organization. This involves improving an organization's degree of

cultural intelligence learning, which has the potential to improve an organization's social capital wealth as discussed earlier under the element of adaptiveness.

Being active and present in the moment, and committed and mindful as a leader, are vital for meeting diverse leader-member objectives. Some techniques may include increasing levels of leader-member commitment to boosting employee morale levels, promoting a leader's commitment to employee personal needs, strengthening productivity through a healthy and engaged workforce, and leadership support for employee ideas and initiatives. These can all have the potential to create higher quality leader-member and leader-leader workplace relations. When genuine leadership setbacks occur (which are inevitable), providing leaders with immediate access to responsive feedback and insight from diverse workplace members and across the LKSN facilitates the learning and problem-solving interactions needed to effectively lead a diverse workplace.

Implications for Current and Future Agents of Influence

The AMD model plays an important role in filling the leadership inadequacies of an organization. Frequent visits from MOPCs to the LDCN's discussion forums, Web audio casts, podcasts, debate panels, and webinars are part of this ongoing effort toward effective leadership. Alternatively, simply relying on the virtual world for total effective leadership learning could "mask methodological insights that could come from simpler, more familiar environments" (Harrison, Haruvy, & Rutstrom, 2011, 93). Yet, the onus remains on both leaders and members alike to seize effective leadership moments, and this can be done by starting with the diversity paradox and using technological networks like the LDCN.

The AMD model is by no means a hard-and-fast rulebook for how to be an effective leader in a diverse workplace. Rather, the AMD model becomes a source of information heterogeneity, knowledge-sharing, leadership development and improvement, and vicarious learning through cross-boundary connections. These leaders look to seek knowledge by tapping into a support network of fellow MOPCs aiming to enhance diversity leadership practices that prevent or overcome diversity barriers. LKSN and MOPC collaboration encourage healthy

and vibrant debate among their interactive participants in a setting where participation, adaptiveness, dynamism, and commitment are symbiotically connected. Sharing leadership experiences across a network of both leaders and diverse members is multifaceted in nature, and it is these exchanges that create the foundations for diversity development programs that nurture quality relations in a diverse workplace.

Reciprocal engagement with this model aims to minimize barriers to success for diverse leaders and members alike. Engaging with the AMD model provides participants with opportunities for building effective leadership skills through cross-boundary network partnerships that bring purposeful ingenuity to the design of diversity programs by filling leadership holes. This entails accounting for leadership decision-making errors in assessing and evaluating the ongoing performance and outcome objectives of leadership interventions, improving quality workplace relations and settings, reducing organizational adaptive deficiency levels, and using mentorships and leader-to-leader coaching to identify potential talent among both leaders and members alike.

Future implications for leaders to consider are the expenditure costs associated with financing and investing in the AMD model. Adoption of this model across organizations inspires fellow MOPCs across the symbiotic network to participate in multi-way exchanges that connect one organization's leadership ideas with many others. With these immense benefits, however, comes a cost. The financial challenge for the leaders of today and tomorrow is the careful calculation of the benefits attained from accessing the LDCN's hub of resources, including but not limited to MOPC cross-boundary partnerships and cross-organizational employee exchanges with the expenses incurred. This also includes considering the opportunity costs associated with non-LDCN participation. As Wills (1994) has acknowledged, the challenge in financing such networks with the organizational capacity to participate raises challenges when "networking still constitutes an almost insoluble major financing challenge" (Wills, 1994, 22). There exists little doubt that these concerns will confront current and prospective leaders as they respond to their diverse workplace needs into the future.

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The Questioning Spirit:
What Philosophy Might Teach Today's Leaders

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Despite its reputation as a discipline unconnected to the "real world," the methods of philosophical analysis can offer some important and meaningful ways for leaders to be more effective. In particular, the philosophical "questioning spirit" can help leaders unearth the shaky assumptions and dubious grounds that are often hidden beneath organizational policies and other practices. It can also give leaders a more realistic human picture of the factors that make people accept conclusions without objective evidence, explain some of the major causes of people's strong resistance to change, and remind leaders of the moral perspective that good leadership should exemplify.

Key words: decision making, effective leadership, managing inquiry, uncovering assumptions

"For there was never yet philosopher that could endure the toothache patiently."
(William Shakespeare, Much Ado about Nothing, *Act 5, Scene 1)*

The idea that philosophers have anything meaningful to offer today's business or government leaders might appear quite peculiar. Philosophy seems a subject more happily left to academics who have shaky, barely credible connections with the tough world in which leaders have to make hard decisions, communicate no-nonsense strategies, and inspire others to get things done. What possible difference can philosophy make to the quantitative and qualitative bottom line of any organization?

Such skepticism has some good sense on its side. As an old maxim has it, "philosophy bakes no bread." Today's professional philosophers spend the majority of their time writing and talking to other professional philosophers about abstruse topics whose relevance to people's daily lives is pretty limited. How can a leader in a business corporation, government agency, military unit, or a school district possibly benefit from arcane debates on free will, the existence of God, the relationship of logic to mathematics, or ways mental states and brain states are related? Such suspicions should not harden into cynicism just yet. If professional philosophy—the demanding and sometimes inscrutable discipline

practiced in the remote halls of academe—appears despairingly inaccessible, the writings of many great Western philosophers are actually quite available to people, for most of these thinkers wrote for a wider audience than for scholar specialists working through opaque and complex topics. The works of Aristotle (384–322 BC), John Locke (1632–1704), Immanuel Kant (1724–1804), John Stuart Mill (1806–1873), William James (1842–1910), and many others still have something valuable, solid, and important to contribute to the human community and to people who are seeking answers to real problems. Their writings are not always esoteric dilemmas of interest only to academics. At the same time, those writings are not easy to fully understand, but some intelligent reflection on them can reveal genuine connection to our lives, not just to professionals.

The perspective these philosophers bring to the challenge of leadership is extremely valuable. For example, it is well-known that effective leaders have a clear, focused vision of where they want to take their organizations and are able to communicate with and inspire others to accept their vision. Philosophers can offer advice on how to shape a vision, how to pare away the irrelevancies that often muddy it, and how it can sometimes go wrong.

People want to follow successful leaders—emulate how they "walk the talk." In *Ethics,* Aristotle (McKeon, 1973) describes what it means to develop and preserve the moral character leaders need. Kant (2012) instructs us about the respect we must have for people's freedom and for their intrinsic value—an essential perspective for those who understand that followers are not disciples who need to trade in their own moral identities to follow the dictates of a guru.

In short, great philosophers can help people understand the truly *human* dimensions of working with others. Leadership is as much art as it is science, and art does not merely follow a prescribed set of technical procedures (Dewey, 1980), but must be connected to experience as it involves others. Otherwise, there would be no difference in worth between brutal tyrants whom people (unfortunately often) follow and good leaders whom people *should* follow. The leaders people want to emulate do not manipulate or control others. They challenge people to self-actualize; to achieve goals through their humanity, not in

spite of it; do not *make* people do things, but show people *how to want* to do things for the right reasons.

Any Questions?

Philosophy's emphasis on questions that seek to uncover the assumptions on which established practices are based almost defines its core method. "Without philosophy," Wittgenstein (1961) points out, "thoughts are, as it were, cloudy and indistinct: its task is to make them clear and to give them sharp boundaries" (49). Philosophers have always understood that human beings have a very strong tendency to hold beliefs and values as absolutely certain, to cling to them insistently, doggedly and stubbornly, and to adhere to them sometimes without the full awareness of what those beliefs imply.

This inclination is reinforced by most people who belong to organizations, as organizational cultures provide a powerful rationale for these fixed beliefs—a value history, or an implicit validation which licenses acceptable ways of doing things. These strongly held values and beliefs could be true or false, but there is no way to determine that without examining them or holding them up for critical, objective scrutiny. If they are false and remain unanalyzed, the organization is placing its future in real, perhaps fatal jeopardy—especially if there are competitors for its customers and clients.

One crucial role for a successful leader, then, is to follow the lead of good philosophical practice and to raise questions about these beliefs and values. The intention of this "questioning spirit" is not simply to anchor decision making to facts, but to test the meaning and implications of these beliefs, challenge any dubious fundamental assumptions on which they might be based, overcome resistance toward significant change, and engage and encourage others to focus the organization on a productive future.

Effective leaders have been called "debate makers" who encourage honest and open discussion and analysis of policy decisions (Wiseman & McKeown, 2010, 136). This means that the assumed constraints on an organization's options are constantly open to questions and challenge (Blanchard, 2010, 94). Does this

viewpoint, however, contradict our images of great leaders in major corporations, history, sports, or politics as people who are supremely confident at every turn, never in doubt about their next steps, and always inspiring others toward a clear-cut, unmistakable direction? Are questions a sign of uncertainty or even ignorance? How can people like this be inspirational to their followers?

To understand this essential idea and to see why this "questioning spirit" is vital to effective leadership, it makes sense to ask some questions about questions. For example, why do people ask questions? What is the purpose of questions? The answer is that questions do not have just one purpose. They are asked for different reasons and with very different aims in mind. For example:

- One obvious purpose of asking a question is to get factual information. These questions do not differ much in form from asking someone the time of day, yet can be very important. A doctor asking a patient about the location of a pain wants to diagnose a condition correctly. A chief executive officer asking vice presidents for the status of corporate departmental budgets needs that information to make solid and defensible decisions.

- Sometimes people ask questions to seek help or direction; they are not on a fact-finding mission at all, but are accomplishing something else, such as expressing confusion or anguish, using an interrogative approach. In some cases, even more serious concerns are at work. Psychiatrists, counselors, or people who handle suicide lines are quite familiar with these kinds of questions. Often these are really statements that reveal serious problems and confusion—"cries for help." The statements are merely masquerading as questions.

- Questions are very often asked to determine if an answer that has been already given or a practice or routine has any hidden or unstated assumptions. Trial lawyers regularly question witnesses with this purpose in mind to determine the foundation for a claim. ("Did you actually see my client put that money in his pocket, or might it have simply looked like he was putting something in his pocket?") These are analytical questions, often geared toward probing more deeply into a belief and the evidence for

it. Getting information is not the primary point of the inquiry. The intention is usually to get the persons being asked to unpack, rethink, make visible for inspection, or even reconsider their position or stance.

The typical senior executive might ask this range of questions every single day. More than likely, however, his or her chief objective is to explore the reasons behind the decisions, systems, and practices currently used (or newer ones being proposed); on what assumptions they had been based, and how much thought had been given to the implications of an accepted way of doing things or a newly proposed recommendation. This is an extremely important area in which leaders can be especially effective since they know that many certainties about beliefs, values, or procedures and customs that guide us are often built on very wobbly ground, terrain that we tend to guard against at all comers. This is at the heart of what leadership research calls "challeng[ing] the process" (Kouzes & Posner, 2012, 19)

Philosophic Impulses

The leader's probing here is similar to the major techniques of philosophical analysis. Western philosophy, from its very beginning, defined itself as the impulse to question things that others considered to be facts to be accepted and not further analyzed. Thales of Miletus (sixth century BC) is considered, by tradition, to be the first philosopher for this very reason. Rather than accepting the natural processes of the world as they appeared, as unexplored and undeniable facts, he was puzzled about what made them work. No doubt his contemporaries were comfortable with the current state of affairs, and most of them, perhaps, relied on their beliefs about the gods on Mount Olympus to explain the world. Thales, however, like good leaders everywhere, understood the important difference between surface and substance, between what appears to be and what really is, and began to ask questions to get some basic answers (Waterfield, 2009).

Beliefs about how people's lives should be lived, how their jobs should be done, what truly matters now, and what will matter in the future are not merely

mental. They are generally and intimately connected with how we act in our habits and normal ways of doing things. This is what makes many of our beliefs extremely difficult to dislodge—they are part of how we believe we ought to behave.

Charles Sanders Peirce (1839–1914) addressed a cluster of these issues when he analyzed the "fixation of belief" (Moore, 1972, 120). There are four ways, Peirce noted in Moore, that we use techniques and methods to assure ourselves that we have a safe and solid hold on the truth: tenacity, authority, *a priori,* and the method of science.

Tenacity

Sometimes beliefs are held resolutely because of the dread of uncertainty, or the possibility of being wrong. People hold on to them just because they are beliefs they have always held on to and are comfortable with. Peirce calls this the method of *tenacity*, and quite often "the instinctive dislike of an undecided state of mind, exaggerated into a vague dread of doubt, makes men cling spasmodically to the views they already take" (Moore, 1972, 127).

Tenacity is usually connected with the fear of change, but it is not mere ignorance or childish behavior at work here. The values and beliefs about the world, our work, friendships, politics, and religion are not merely incidental add-ons for many people. They are an essential part of identity and thought about how that identity fits into our lives. Beliefs about what is true and what is false, what is moral and immoral, the best way to do a job, how to raise a family—these beliefs help people define their individual identities. Clinging to these values and ideas is another way of clinging to a person's idea of him or herself. Beliefs, after all, are mental habits, and some habits are not easily broken.

What is wrong with holding fast to beliefs? Why not hold onto them for dear life? What sense does it make to risk an identity crisis by asking questions about them? The shortest and best answer is that tenacity might limit our growth in genuine knowledge of, understanding of, and connection with others. Identities, like organisms, get stale or die if they consistently resist change. Fighting against the very possibility that any one of our beliefs or values might be wrong is a

psychologically odd way to live. If holding on to beliefs at all costs at any one moment in life makes sense to us, then why not stop the process of intellectual and moral growth at age five, six, or even three? Such an absurd proposal indicates that there is a need to grow, no matter how "mature" people believe themselves to be in any stage in their development.

Some reflection also shows that the truth of these beliefs and values does not have much meaning since people resist challenges to them by their very nature. If a person firmly believes that capital punishment is an immoral practice and that person will not read, listen to, or even entertain any position to the contrary, that belief might represent only a "true" position in that person's brain. She will never know—or perhaps does not want to know—if it is a delusion or a meaningful position. It is only when genuine questions are raised about the basis for these entrenched beliefs that the truth will be known. This is the case regardless of who raises these questions.

Good leaders understand that organizations—and the individuals in them—cling to their identities, are very often content the status quo. This is not necessarily because people are lazy or afraid of the hard work it might take to change. People can become self-protective when they are called upon to defend a new practice or policy.

More than two decades ago electric utility companies were being faced with the prospect of deregulation, separated the ownership of electric energy generation from the systems that transmit and distribute it to neighborhoods and individual users. The deregulation handwriting was on the wall, and it was just a matter of time before it became a *fait accompli* because of mounting pressure from customers to have meaningful alternatives and lower prices.

The biggest challenge the executive leaders of these companies faced was getting the managers and professionals throughout their organizations to acknowledge the possibility of the changes this would bring—relationships with customers would be revolutionized, new products and services would become high priorities, and market research and other key skills would be essential for success. For more than a century, these companies had been reliably serving

their consumers very well, and the workers in these corporations were puzzled about any need for change.

The most successful companies were the ones whose leaders consistently raised honest and serious questions about the mindset of the status quo*,* pressed examination of the foundations of the traditional models of utility service, unearthed the assumptions lying behind the standard answers they kept getting, and understood that long-standing arrangements in a system were not justified by their longevity.

It is crucial to again underscore that raising these questions was *not* to gather information, although uncovering that information about what was entrenched in the usual ways of doing business was important. The imperative point was to get the key professionals and managers, both teams and individual contributors, fully engaged and seeing those assumptions clearly for themselves, and to confront them and make them realize they were living on unsupported ground and needed to make major organizational changes. Such leadership, of course, is much easier to talk about than to accomplish. It is essential, however, if the organization is to make any real gains and make them standard throughout the organization.

Authority

Peirce next describes fixing our ideas by the method of *authority* (Moore, 1972). He principally focuses on cases in which the state or those in charge of religious doctrine decide what is to be believed:

> Let an institution be created which shall have for its object to keep correct doctrines before the attention of the people, to reiterate them perpetually, and to teach them to the young; having at the same time power to prevent contrary doctrines from being taught, advocated, or expressed. (129)

Human history provides, unfortunately, too many examples of authority being abused without challenge, from the Salem witch trials to the totalitarian nightmares of more recent times. What is relevant here, however, is not the perverse ways in which power over others is easily acquired and brutally used.

Instead, the tenacity described in the section above has a strong tendency to turn into *authoritative pronouncements*, especially when people are challenged.

Every business or organization, from multinational corporations to small town school boards, has a culture, an atmosphere of the (mostly) unwritten but usually quite powerful rules about the preferred and acceptable ways of conducting business. It exerts force on the individuals in the organization as well as the networks and arrangements in the organization itself.

The key term here is *rule*. Rules have authority by their very nature, whether they are the rules of a game, government regulations, or municipal ordinances. Their authoritative dimension is verified by the fact that they *justify* some action or claim or block someone else's claim or practice, whether playing tennis or applying constitutional law. In the game of chess, the queen can move diagonally because the rules allow it, but the rook cannot because the rules forbid it. There is no argument available here; the rules are the rules, and the game cannot be played if the rules are not followed. The rules of an organization are similar. They comprise a framework in which doing "the right thing" in this organization makes sense for the individuals who work in it. Deliberately ignoring the rules is the same as telling people in the organization that what "the right thing" is to them does not matter to someone else.

Many of the rules embedded in any corporate culture normally become codified into bureaucratic policies for the organization, and many people have classic horror stories about obstacles to progress created by bureaucracies. Whether codified or not, however, the "unwritten rules" still have binding, authoritative force for many in the enterprise. Examples of "institutional incapacity" or "perpetual paralysis" abound in many organizations. What supports those official and formal procedures in any organization can even be much more durable than the codified bureaucratic dictates, namely, the strength of the corporate culture itself, loaded with the values, mind-sets and authoritative success records of its history.

A Priori (Self-Evidence)

In Moore (1972), Pierce calls the third way people fasten onto their beliefs *a priori*. This Latin term means "without the need of any proof" or "self-evident." This is the "crystal-clear" approach to the truth of a belief or value. Peirce tells us that this method "develops beliefs in harmony with natural causes" (131). He signifies this point by stating that for the *a priori* thinker, to appreciate the truth of a belief or value, one merely has to look at it. If a proposition is self-evident, of course, then the only evidence it needs to be true is itself. Otherwise, it must be false. How does method of belief reveal itself in organizations?

It is not easy to raise questions about a position that someone already believes is clearly and certainly true. People often describe these claims as based on intuition, instinct, or "gut feel." An employee, for example, may react to the deployment of a new policy by claiming that it simply will not work. A leader faced with this reaction has to understand that the employee's claim has no evidence and does not need any evidence to support it (other than feeling) and that asking for such evidence is (often) inappropriate and maybe even insulting. Given these reactions, something else is usually going on beneath the surface—perhaps the fear of change, the annoyance at having to learn a new set of procedures, or distrust in the policies of the organization. Leaders are not psychiatrists or trial lawyers trying to unmask a hostile witness, and to move in that direction is generally a major mistake for leadership. Nevertheless, it has to be acknowledged as a significant force against the leader's goals and requires skillful handling. Here again, careful and focused questioning—not about the person, but about the policy or practice itself—is absolutely required.

The Method of Science

As Moore (1972) presents, Peirce's final method is the method of science, the only one of the four methods that admits meaningful distinctions between right and wrong, between true and false. In short, it is the method by which beliefs are tested, offered up for inspection by others, and based on objective data. When people look for the cause of a problem, for example, they seek more than what

appears to be at the root of it, and certainly more than what they would be most comfortable as the root of it.

This, then, is one of the critical jobs of the effective leader, namely, to be driven by data and to instill the idea that analytic thinking must play the major role in the culture of the organization, whether in a school, a nonprofit, a large corporation, or a small business. This does not imply that leadership is best understood as an intellectual, scientific, or essentially technical practice. While respecting the expertise, experience, and feelings of colleagues, and being fully sympathetic to the tendency to "fix" beliefs because of the first three ways, the leader's task is to demonstrate by behavior that the enterprise does not settle for superficial answers, but only for real evidence, as legitimate grounds for the journey to excellence.

Evidence, after all, is what justifies any claims about the real world. It is required to establish a link between what is passionately believed and what is true independent of that belief. As Peirce (Moore, 1972) puts it, this method requires that beliefs "be caused by nothing human, but by some external permanency—by something upon which our thinking has no effect" (132).

Some Philosophical Guidelines

To summarize: an extremely valuable technique for leaders is the use of questions, particularly those questions intended to bring out the beliefs, values, and other assumptions that lie behind an organization's practices; second, there are both human and institutional resistances that make it challenging for a leader to uncover these beliefs, even when dealing with highly competent professionals. Therefore, there are four pieces of advice leaders to use to help them negotiate this complicated terrain.

1. **Keep in mind that the reluctance most people feel when asked point blank to justify their traditional beliefs, values, or practices is a perfectly normal and natural reaction and not a result of distrust in the leader.**

The Socratic dialogues of Plato would be a good model to follow (Hamilton, Cairns, & Cooper, 2005). Socrates kept his interlocutors relentlessly focused on the issue under discussion, even though many of the characters he questioned behaved as if the method of apriority constituted their normal operating procedure. They sometimes even became offensive and even insulting when the questioning began to reveal the wobbly grounds on which their claims rested. The dialogues *Euthyphro* and *Protagoras* provide excellent examples, as do the opening sections of Plato's masterwork, *Republic*.

2. **The leader's goal in questioning is not to play a win-or-lose game of "Gotcha" by embarrassing people, but to try to fully engage them in and link them to a common undertaking so that the practice or policy can be productively examined.**

The leader must make it clear that he or she sincerely shares the followers' difficulty in addressing the problem and is truly seeking genuine help in solving it. To the extent that this message is credibly and honestly communicated, the chances of a successful outcome become markedly increased.

An essential factor for the questioning leader to remember when raising queries about any issue has been known by philosophers of language for a long time. Not all language is created equal. Two expressions might cover the same factual terrain, but have very distinct emotional force. For example, a newspaper might print that a person has "revealed some important information" about serious corruption in a governmental department; a more sensationalistic publication might describe the person as having "spilled his guts to the authorities." Language is also much more than the mere labeling of objects or events; it has performative force in many cases, especially when used by those in positions of authority (Austin, 1975). Often, words do not simply "mean" things but actually "do" things. When a judge declares "case dismissed," she is not describing her state of mind, but changing a small bit of the world.

In addition, the tone and body language accompanying our verbal communication signals much more meaning than its cognitive content. Questions can often sound aggressive or confrontational because of the tenor or facial expression of the person asking. Asking a passerby for the time is usually a straightforward exchange, namely a unemotional request for information. Compare that type of question to the irritated parent who asks a teenage son or daughter arriving home well after curfew: "Do you know what time it is?" The parent is not asking because he or she needs a watch; in fact, the parent is not asking a question at all. A leader's honest attempts to get to the bottom of an issue may be sabotaged if it is perceived as a challenge to the person and not the assumptions behind the issue. The rule to keep in mind is to seek explanation, not culpability. Behavior must be connected to the spoken words.

3. **The role of a leader is as a participant in an adult, human conversation, not that of grand inquisitor.**

People being questioned need to be aware that they can freely speak their minds, even if they might confuse their thoughts with feelings. Questions must be part of a larger conversation, and a genuine conversation is not made up solely of questions and answers, but also of comments, observations, reactions, and even the occasional story. For Collins (2001), humility is the key characteristic of the best leader. This does not mean that the dialogue should be idle or aimless. On the contrary, a leader needs to keep the dialogue focused. However, it should never have the feel of a graduate oral examination.

Oakeshott (1991) describes philosophy itself as a conversation, a cooperative pursuit of the real meaning and import of a set of concepts (491). This description point reminds us that the characteristic of a meaningful conversation is that the "give and take" of it is among equals, despite having a leader to keep the process on a useful path. The true goal of leadership here is to lead by example. While not losing sight of the need for good answers supported by good reasons, a leader should be prepared to also

respond to questions, rather than suggest by word or other means that they are somehow intrusive on the leader's prerogative. Followers need to believe that they bring value to the conversation and are part of the solution rather than another aspect of the problem. This is particularly critical in discussions that involve vital decisions for the organization, such as formulating a strategic plan, a major new marketing campaign, or considerations of a merger or significant acquisition.

4. **Fight against the temptation to close the conversation by resorting to commanding proclamations and decrees. Do not let tenacity turn into an authoritative stance.**

    There are times when the lure of pulling rank is almost irresistible, especially when a leader is being met with seemingly intractable resistance to change. Yet yielding to the temptation has echoes of a parent telling a child, "Because I said so, that's why!" Pulling rank generally signifies that employees or other organizational members are no longer worth treating as professional colleagues in the shared problem-solving venture. They have now been reduced to mere underlings who are actually part of the problem, and, chances are, they will now define themselves that way and behave accordingly.

Good leadership requires these principles because changing the direction of any organization for the better necessitates that new thinking and new systems be grounded in reality. Leaders, however, should continually be aware that getting people to agree to the value of what is uncovered by questioning requires more than just unveiling the assumptions. Good questioning skill is necessary, and it must be partnered with the ability to build an enduring consensus about why these answers are vital to the future of the organization, inspire a questioning and critical mindset in workers who are charged with implementing the basics of change, and accept that mistakes will be made along the way. In effect, the business of the best leader is to make colleagues into leaders.

It is a pursuit that must be solidly anchored in genuine respect for persons, their values, and their freedom to think for themselves. This obligatory consideration

for the worth of those being led makes leadership, of course, an authentically moral pursuit, and no doubt there are more than a few philosophers still around who would also have something engaging to say about this dimension of the practice.

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Relational Communication:
Principles for Effective Leadership

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Today's leaders need to understand issues related to government and politics, culture and society, the effects of diversity in the workplace, program planning, in addition to possessing administrative skills. However, the reality is that their effectiveness lies in their ability to initiate, develop, and maintain positive functioning relationships. This article provides relational principles of effective leadership based on the author's 25-plus years of experience in various leadership roles in higher education—YOGOWYPI; vision, mission, and goal setting; conflict management; power and influence; competition versus collaboration; and HEART leadership. Practice of these principles can make a relational leader an effective leader.

Key words: leadership, leadership principles, leadership theory/practice, relational communication leadership, relational leadership

For the US to be glocally impactful, we must not only educate and train people who are knowledgeable in their fields, but who also possess effective relational communication skills, in order to positively affect individuals and organizations as well as the world at large. In the 21st century, effective leaders need to understand and be aware of issues related to government and politics, culture and society, and the effects of diversity in the workplace. They need program planning and administration skills that address age-level specific best practices. Furthermore, leaders must demonstrate ethical leadership and personal responsibility. Success in all these areas lies in the ability of leaders to communicate relationally to initiate, develop, and maintain positive functioning relationships.

Based on more than 25 years of experience in various leadership roles in higher education, I have identified six unique relational communication principles of effective leadership:

- YOGOWYPI;
- vision, mission, and goal setting;
- conflict management;

- power and influence;
- competition versus collaboration; and
- HEART leadership.

Relational Theoretical Foundations

Relational communication theory, or simply relational theory, a relatively new term in leadership literature, is generally associated with two basic perspectives. The first perspective is focused on identifying attributes of individual people engaged in interpersonal relationships, while the second view suggests relationships are products of social interactions. The two views share some similarities and theoretical differences; however, in some ways they complement each other.

Relational communication deals with communication between people. It is usually face-to-face communication. These communicative messages are the vehicles "through which we develop, maintain, and improve human relationships" (Tubbs & Moss, 1981, 107). In essence, effective relational communication is the lifeblood of all relationships—personal and professional.

Relational theory is based on four assumptions concerning interpersonal communication behavior. Littlejohn (1999) suggests that relationships are "connected through communication" (252). He further indicates that the "nature of the relationship is defined by the communication between its members" (252). Additionally, Littlejohn suggests that relationships are usually defined implicitly rather than explicitly (252). His fourth assumption is that "relationships develop over time through a negotiation process" (252). Littlejohn points out that as a consequence of the previous assumptions, "relationships are dynamic, not unchanging" (252).

Burgoon, Buller, Hale, and deTurck (1984) indicate that relational interaction is both verbal and nonverbal communication that affects how a person regards oneself, the other, and the relationship. Hence, Trenholm (2001) suggests people "form close relationships with people who affirm our identities and abilities, who

see the world as we do" (146). She further asserts that we form relationships with others "because they allow us to be who we want to be" (146).

According to DeVito (2002), people initiate, develop, and maintain relationships for a variety of reasons. Fundamentally, he suggests people seek to maximize pleasure and minimize pain through relational interactions. People seek relationships in order to satisfy a sense of belonging, decrease feelings of loneliness, find opportunities for intellectual and physical stimulation, and achieve personal empowerment as well as enhance self-esteem.

Relational theory implies that all interaction among people involves content and relationship messages. Burgoon and Hale (1984) note that relational messages are frequently communicated via nonverbal channels. According to Burgoon et al. (1984) and Burgoon and Hale (1984), these messages form relationships that are based on affection, composure, dominance, emotions, formality, inclusion, intimacy, involvement, similarity, superficiality, task-social factors, and trust.

Knapp (as cited in Tubbs & Moss, 1981) identifies the life cycle of human relationships—five stages of coming together and five stages of coming apart. The *initiating stage* involves phatic levels of information that allows partners to get acquainted through the sharing of generic, safe information. In the *experimenting stage,* the messages provide information about the partners' likes and dislikes. Over time, the relationship moves into Knapp's *intensifying stage,* wherein partners' verbal and nonverbal messages reflect those typically shared by close friends. According to Knapp, if the relationship continues to mature, it may enter the *integrating stage,* which means the partners and others around them consider them to be a couple. Often relationships stabilize at one of the above stages, but may progress to *bonding*, a more formal or ritualistic phase of coming together. However, as evidenced in everyday life, relationships may deteriorate or come apart. Early signs of this are present in the *differentiation stage,* as the participants begin to focus less on shared interests and activities and more on the differences that exist between them. As the process of coming apart continues, they enter the *circumscribing stage*, reducing the amount and intimacy of their communications. Increased deterioration of a relationship can be

seen in the *stagnation stage* as the participants' verbal and nonverbal messages seem more like those strangers would share. To cope with the increasing levels of deterioration, there may be a physical separation as the participants experience the *avoidance stage* of coming apart. In Knapp's final *termination stage,* the relationship is over. In understanding the stages of coming together and coming apart, it is wise to keep in mind Trenholm's (2001) point that "Knapp's model is a general overview, not a specific prediction" (158).

   Not everyone supports a stage-related approach. According to Adler, Proctor, and Towne (2005), some theorists suggest that the best way to understand relational interaction is through dialectical tensions. Generally speaking, *dialectical tensions* are understood to be "a result of conflicts that arise when two opposing or incompatible forces exist simultaneously" (301). The *connection-autonomy dialectic* reflects the conflicting desires to be connected to others, yet maintain personal autonomy. The need to share information through self-disclosure while maintaining some distance between oneself and others has been labeled *openness-privacy dialectic*. According to Adler et al., the *predictability-novelty dialectic* reflects the tension that exists between a need for stability without too many feelings of staleness in the relationship.

Relational Leadership Theory

So how does relational communication theory specifically relate to leadership to become relational communication leadership theory? Perhaps the first question to ask is: "What is leadership?" Leadership literature provides a multitude of definitions of leadership. For example, some 30 years ago, "leadership is any action that focuses resources to create new opportunities" (Campbell, 1980). Goleman, Boyatzis, and McKee (2004) indicate effective leadership involves attempts to inspire others, arouse passion and enthusiasm, motivate, and create commitment. More recently, Shockley-Zalabak (2012) suggests leadership is a process of influence, saying "leadership takes place through communication. Leaders communicate about needed change, translate intentions into reality, propose new strategies, and help sustain action to support decisions" (212).

So what constitutes relational leadership? As Korngold (2006) suggests, people who are willing to take on leadership roles stand out among their peers as they begin the process of leadership development. Thus, in this context, relational leadership is a process of social influence. It is impacted by the organization's social order.

Greenleaf's (1977) *The Servant as a Leader* launched a relational leadership movement founded on the principle that effective leaders must be servants. He suggested that servant leaders focus on involving others in decision making, demonstrating caring toward others, adhering to ethical behavior, showing interest in the growth of their direct reports and other affected parties, and seeking success and improvement for the organization (Spears, 2010). Based on Greenleaf's original work, Spears identifies 10 characteristics of a servant leader: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to growth of people, and (j) building community.

Rost claimed that, in a post-industrial world, successful leadership is based on the quality of the relationship between leaders and followers (as cited in Crawford, Brungardt, & Maughan, 2000). Relational leadership is part of the inherent, ongoing change within an organization as people develop and implement innovative approaches to the organization's activities as it seeks to accomplish its mission.

Relational Communication Principles for Effective Leadership

Having served in a variety of leadership roles for more than 25 years, I have identified several relational communication principles that enhance the efforts of those who are willing to step up to take the responsibility to lead. The fact is that leaders in today's world come in all genders, ages, shapes, and sizes, and from all backgrounds, races, and national origins. Recognizing that fact, effective communicators understand that while there are potential gains and losses in each relationship, it is imperative for them to practice relational leadership with those working and living around them.

Covey (1989) not only identified seven habits of highly effective people, but in *The 8th Habit: From Effectiveness to Greatness* (2004), he went even further to encourage leaders to "*Find Your Voice and Inspire Others to Find Theirs*" (5). Effective leadership in today's world requires principled leaders who are able to establish effective relationships; therefore, leaders need to be passionate and to want to make a significant contribution through working with others. Leaders at all levels must develop and maintain successful relational interactions with those they lead.

Effective leadership is a function of the leader's relational competency, which is based on the interaction of knowledge, sensitivity, skills, and values. It is through a pattern of initiation, development, maintenance, and ongoing change in people's relationships that the quality and effectiveness of their leadership is defined. Their interactions define the quality of their relationships as they interact with those around them, thereby creating and reinforcing the relational expectations of everyone involved.

The following sections provide six principles of relational communication leadership leading to not only effective, but great leadership in our organizations. These principles define and affect the quality and effectiveness of today's leader. However, keep in mind that "relationship goals define how each party wants to be treated by the other and the amount of interdependence they desire" (Wilmot & Hocker, 2011, 73).

YOGOWYPI. As leaders, it is important that we seek to do our best in all things. Why? In an e-mail received from retired USAF CMSgt Rick McMichael (personal communication, May 2007), he noted that if 99.9% quality outcome is acceptable to us, then we can expect 2,000,000 documents to be lost by the Internal Revenue Service (IRS) this year, 22,000 checks to be deducted from the wrong bank accounts in the next 60 seconds, and even 12 babies to be given to the wrong parents each day of the year. I am confident this level of quality is unacceptable to you—it certainly is to me. **Y**ou **O**nly **G**et **O**ut **W**hat **Y**ou **P**ut **I**n (YOGOWYPI) is a fact of life. As effective leaders, we need to realize that in

every aspect of our lives, we will only get out what we put into a situation. This certainly includes our relationships.

As part of promoting effective relationships, Covey (2005) discusses the importance of making deposits in the "emotional bank account." In order to develop a quality account, he stresses the necessity of seeking to understand the other person. He cautions us not to assume we know what the other's motivation is. He even says we need to be careful that we do not assign our own values to others, but instead make the effort to learn about them and their values and what is important to them. In order to make deposits in the emotional bank account, Covey encourages us to treat others with unconditional kindness, respect, and courtesy. He indicates it is damaging to a relationship to be overly reactive, harsh, and critical. Another aspect of building a solid emotional bank account is to make sure we keep our promises and commitments to other people. We need to keep our word. If we say we will do something, it is vital in that we follow through with that commitment to promote a quality relationship. Something often overlooked, but essential to maintaining positive functioning relationships, is to be loyal to the absent. If you talk about "Joe" when he is not present, then it is likely you will talk about the person you are currently with behind his or her back when he or she is not present. Such behavior will only diminish your relationship with the person with whom you are speaking because that individual will learn you cannot be trusted. Covey also indicates that when you make a mistake— which we all do from time to time—it is important that you apologize to those affected by the error. To not apologize reflects an unacceptable arrogance, a prideful countenance that will only be detrimental to the relationship. Thus, for you to be an effective relational leader, it is essential to develop a large emotional bank account with those you serve. After all, you only get out of a relationship what you put into that relationship.

Vision, Mission, and Goal Setting. Posner (2009) indicates leaders must find their voice within themselves. "We take a few steps in this direction when we ask such questions as: What do you stand for? What do you believe in? What are

you discontent about? What makes you jump for joy? What keeps you awake at night? Just what is it that you really care about?" (4).

Setting a vision requires personal integrity based on an understanding of who you are, what you believe in and stand for, and what is most important to you. Clarifying your beliefs, attitudes, and values will give you the confidence you need to not only take charge of your life, but to bring onboard others to achieve mutually satisfying goals for the success of everyone involved.

In Habit 2: Begin with the End in Mind, Covey (1989) notes the need for setting clear expectations. Leaders must be proactive in their efforts. As leaders go about their daily business, part of their activity must involve creating a vision and setting goals. It is important that they begin with the end in mind. Leaders need to consider what their legacy will be when they retire and what others will say about their efforts to lead.

According to Shockley-Zalabak (2012), "nowhere is communication competency more important than when individuals attempt to lead and establish vision and direction for organizations" (230). Effective leaders must be able to share knowledge, display sensitivity to those around them, and state clearly their values. Therefore, it is essential that they possess communication competency in order to establish and communicate their vision.

Relational leadership competency is a process based on effective communication. It is imperative that leaders facilitate consensus concerning the current status and the desired future for the organization along with how decisions will affect individuals and the organization. Leaders need to communicate their vision through illustrative stories and narratives about how the achievement of the shared vision will impact the organization and its stakeholders. Such communications need to reflect an understanding of the organization's identity—past, present, and future. This involves the development of a collaborative strategic action plan that moves the organization toward a shared vision. Collaboration allows for a diversity of viewpoints. Such an approach allows relational leaders to meet the needs of the organization as shifts occur in the internal and external environments.

Of course, gaining commitment from everyone for the leader's vision can be difficult; however, when leaders are committed to a relational approach to leading, then they are more likely to empower their followers. Empowered individuals are much more likely to accept changes and commit to the leader's vision. The effective relational leader works to form liaisons that empower individuals and groups within the organization because organizational members are more likely to work together toward the achievement of the vision and goals set down when led by relational transformative leaders.

Conflict Management. You may have heard the common saying that if you put any two people in a locked room for two minutes, you will have conflict. According to Wilmot and Hocker (2011), interpersonal conflict is a struggle that has been expressed between at least two parties who are interdependently linked with perceived incompatible goals, scarce resources, and interference from other parties in accomplishing their goals. This is true in any situation because conflict is natural, inevitable, and ongoing when people have either real or perceived incompatible goals.

Each person has a preferred way of dealing with conflict—avoidance or engagement. How an individual talks about conflict reflects how that person is most likely to seek to manage conflicts. Wilmot and Hocker (2011) provide common metaphors people use when they talk about conflict, including war, explosion, trail, struggle, act of nature, animal behavior, mess, balancing act, bargaining table, brainstorming, game, tide, dance, and garden. As a relational leader, it is helpful to be aware of the preferred approach individuals have and how they view conflict in order to effectively handle these difficult situations.

The literature presents five common approaches to conflict management. *Avoidance* tactics, which may be used temporarily, cannot effectively manage conflicts. They only put off the needed communication. *Competing* approaches assume someone has to win and the other has to lose, thereby reducing people's willingness to listen to each other and work together. *Compromising* seems to be the popular view for effective conflict management; however, it is a lose-lose proposition. In this approach, each party gives up some of what they want to the

other party to get one-half of what they want (i.e., half a loaf of bread to each party). In the long run, no one is fully satisfied with the outcome. Some people seek to *accommodate* the other party. This approach is lose-win. The accommodating partner (who loses) is willing to give in and give up in an effort to please the other in order to end the conflict. The fifth approach is a win-win *collaboration* in which parties listen to each other and work together for mutually satisfying outcomes.

Relational leaders must work hard at understanding those in their circle of influence. When conflicts arise, it is likely the conflicting parties have known each other for quite a while. They believe they know the other person; however, while the other person is known, the opinions and inferences about that individual are founded upon personal biases. Therefore, in order to effectively manage the conflict, Campbell (1980) notes that one should "avoid personalized attacks" (90). He further instructs individuals to avoid personal topics and use of abusive language. Instead, he encourages those involved to "bring the facts" (91) to the conflict situation. Remember: "You can't talk yourself out of what you behaved yourself into" (Covey, 2005).

One way to effectively handle conflict is to apply Habit 5: Seek First to Understand, Then to Be Understood (Covey, 1989). When an effort is made to understand the reasons for what someone has said or done, people are able to empathize with each other. This reduces the potential for misunderstandings and the hard feelings that result without empathy.

Power and Influence. Do, however, keep in mind that in a conflict "each person firmly believes that the other person has more power" (Wilmot & Hocker, 2011, 121). But what is power? According to Gergen (1995), "although rich in evocative imagery and ripe with pragmatic potential, the concept of power has been a fruit not readily plucked by many social analysts" (29).

Theorists suggest power takes on three forms. First, there is *designated* power. Such power comes from one's position. Second, *distributive* power comes from one's ability to achieve an objective. Finally, there is *integrative* power, which is a result of personal interaction with other people.

According to Wilmot and Hocker (2011), "interpersonal power is the ability to influence a relational partner in any context because you control, or at least the partner perceives that you control, resources that the partner needs, values, desires, or fears" while being able to "resist the influence attempts of a partner" (116). Power is the outcome of working with others to achieve mutually satisfactory goals. As power is a fundamental concept in conflict theory (Wilmot & Hocker, 2011, 103), it is important to understand it and to take it into account when dealing with others.

In their relationships, leaders must be aware of the element of relational dominance. Each relationship is unique in how the individuals distribute power within the relationship. For the relationship to be effective, those involved must first decide who is in the dominant position. Then, they need to determine whether they feel comfortable with the level of control each individual has in the relationship.

In any relationship, all parties have power currencies to use in defining, controlling, and maintaining their relationship. Power currencies are dependent on how much the specific currency is valued by others in the relationship. Wilmot and Hocker (2011) offer four basic currencies leaders have at their disposal: (a) *resource control*—based on a formal position in the church wherein the person has control of rewards and punishments like salary, work hours, time off, and retirement; (b) *interpersonal linkages*—based on personal networks, liaison positioning, and being centralized within the communication flow; (c) *communication skills*—based on conversational skills, listening, and persuasiveness; and (d) *expertise*—based on possessing special knowledge, skills, and talents. To ensure effective relational leadership, one needs to be cautious in how those currencies are spent. Much of the power a person has is based on the quality of the relationship. In fact, being an effective relational leader is often more about the ability to influence others, rather than having power.

Competition versus Collaboration. Today's world is a dog-eat-dog world where I'm number one and must win at all costs. From birth, people are taught to

be competitive. People are encouraged to be winners, not whiners. Effective relational leaders, however, could benefit from more collaboration and less competiveness. Covey says: "Don't enter into relationships when only one party wins and the other loses. It should be win/win or nothing" (as cited in Batten Batten, & Howard, 1997, 295).

When a leader uses a competitive approach to deal with others, there is an assumption that there is a limited amount of pie available. What is sought is finite. In such cases people seek to design strategies and use tactics to maximize their chances of getting most, if not all, of the pie. It is a win-lose style: I win; you lose.

On the other hand, collaboration is a win-win style. In this approach, the leader begins with the intention of enlarging the pie; working together, not against each other. Efforts are made to ensure that everyone can leave with something they value. All parties are comfortable with how the pie is shared.

According to Wilmot and Hocker (2011), collaboration calls for "a willingness to move with rather than against the other—a willingness to explore and struggle precisely when you may not feel like it" (173). In collaborating with others, the relational leader does not give away personal interests. The leader instead seeks to integrate those interests with the other party's self-interests to reach agreement and harmony.

Batten et al. (1997) suggest that "cooperation brings greater achievement than competing with others, but this means being more vulnerable and less defensive" (253). Effective relational leaders understand that "vulnerability brings synergy—true cooperation" (255). Relational leaders promote better quality relationships as they encourage others to confront the realities of life with courage and vulnerability. These leaders open up their hearts to others as they seek to demonstrate their interest in what other people think and say. This requires courage, humility, openness, and vulnerability. Being an effective relational leader means seeking to motivate others to harmoniously work together to accomplish shared goals.

Trust, therefore, is important. Vulnerability plays a vital role in forming trust. Trenholm (2001) indicates that "when we open up to others, we make ourselves vulnerable" (147). This openness is impacted by the power and influence, real or perceived, that individuals share in their relationships, directly and positively impacting the degree of trust present in a relationship. However, effective relational leaders need to acknowledge the fact that people need to not only be open and share thoughts and feelings, but also need to keep some information private at times, promoting a trust relationship.

HEART Leadership. One way to demonstrate effective relational leadership is to practice HEART leadership principles (Bracey, Rosenblum, Sanford, & Trueblood, 1990). They suggest that effective leadership happens when people seek to not only **H**ear the other person, but also to understand the other party. In other words, relational leaders employ active empathetic listening skills. Also, they indicate that **E**ven when the leaders disagrees with someone, it is important not to make them feel wrong. That is to say, individuals disagree with civility. Relational leaders recognize that it is okay for people to have differing points of view. Bracey et al. encourage people to **A**lways look for the other person's good intentions. Leaders should not assume that someone is out to get them or to take advantage of them. Effective relational leaders need to be open-minded and trusting of others. **R**emembering to acknowledge others and their contributions is an important part of effective relational leadership. And, finally Bracey et al. stress the importance to **T**ell the truth, but with compassion. There is no such thing as a white lie. Even if the other party never knows about the half-truth or lie, the deceit will negatively impact the perpetrator (i.e., loss of self-respect or self-esteem), possibly resulting in damage to the relationship.

Relational leaders will have to deal with people's emotions—both intrapersonal and interpersonal feelings (Wilmot & Hocker, 2011). Unfortunately, leaders too often act as if joy, happiness, sadness, depression, frustration, anger, fear, resentment, and other emotions are to be found out there somewhere, but not in the person. The truth is emotions are internal experiences that affect everyone involved.

"Feelings are facts" (Wilmot & Hocker, 2011, 194); they are real to the individual. Emotions influence how a person reacts in a situation when they feel they have something at stake. People's emotions are perceived as being good or bad, helpful or destructive. It would be wise if leaders recognized that the emotions a person expresses are not right or wrong—they are just how the individual is feeling at that time, in that situation.

Conclusion

In summary, after serving more than 25 years in various leadership capacities in institutions of higher education, I have presented six unique relational communication leadership principles that I believe to be essential in the repertoire of every leader. These principles are YOGOWYPI; vision, mission, and goal setting; conflict management; power and influence; competition versus collaboration; and HEART leadership. Effective relational leadership is desperately needed in the 21st century. The information presented reflects intrapersonal and interpersonal dimensions of what it takes to be effective as a relational leader. It is hoped that leaders of the future will adopt and apply these concepts to effectively lead in their institutions.

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Integrating Leadership and Spirituality in the Workplace through Coalescing Values and Identity Transformations

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This article delivers, through a series of increasingly complex models, a theoretical framework aimed at the integration of leadership and spirituality. After identifying a number of contemporary leadership theories with significant spiritual components, a typology of values derived from emergent theories of leadership including spiritual, the author proposes a servant and authentic leadership theory as well as the positive psychology movement. Values, identities, leadership, and spirituality are combined in a model of a spiritually anchored workplace. More specifically, the integration of leadership and spirituality is attained through coalescing hierarchically structured values ranging from first- to higher-order values. The integration is reached through a series of identity transformations that reflect the leader's cognitive, psychological, and emotional maturity from the development of self-identity; to the achievement of collective identity, wherein the leaders are prototypical of the groups they lead; and, finally, to the culmination of spiritual identity. Contributions of this research to the extant leadership and spirituality literature are discussed.

Key words: identity transformations, leadership, spirituality, workplace values

Spirituality has been bubbling close to the surface in business during the last few years. We have seen a rush of books on spirit, soul, and love, and God made the cover page of *Fortune* (Gunther, 2001). Conlin (1999) sums up the spiritual hunger of the postmodern workforce: "Just as industrialization gave rise to social liberalism, the New Economy is causing a deep-seated curiosity about the nature of knowledge and life, providing a fertile environment for this new swirl of nonmaterialist ideas" (156).

For better and for worse, work is the centerpiece in many people's lives. The impact of globalization, technological 24/7 connectedness with its ubiquity of communications, consumerism with its ability to change wants into needs, and the business ownership of the media have accelerated the pace and lengthened the day for most people in developed economies. These currents, which define many of today's workplaces, are also sources of pressure for contemporary leaders as they search for meaning and purpose beyond satisfaction of basic needs and extrinsic rewards.

Whether we like it or not, work is inextricably intertwined with our perpetual search for meaning. Scholars (e.g., Emmons, 1999; Fowler, 1981; Helminiak, 1986, 1987; Maslow, 1971; Thompson, 2000) suggest that the search for meaning in life involves an individual's pursuit of whole-person development, striving for personal goals, and behaving with integrity. Work is a key in our search for ultimate meaning (Mitroff, 2003) and an integral part of our spirituality; many employees therefore seek an environment that supports expressions of spirituality and spiritual practices. Hendricks and Ludeman (1997) make the business environment—and not churches—the stage for the practice of spirituality. They describe "corporate mystics" as street saints and front-line visionaries whose characters are grounded in a spirituality that rests on honesty, fairness, and commitment to self-knowledge—and note that such individuals are more likely to be found in a boardroom than a monastery or cathedral. Thus it appears that the global business community is providing a platform for the satisfaction of spiritual needs. Conlin (1999) concludes that "a spiritual revival is sweeping across Corporate America as executives of all stripes are mixing mysticism into their management, importing into office corridors the lessons usually doled out in churches, temples, and mosques" (150).

In an era of corporate malfeasance and individuals' quest for meaning and higher purpose, corporations are beginning to recognize the importance of attending to the spiritual needs of employees at the workplace. Mitroff and Denton (1999), in their spiritual audit of corporate America, found that people want to bring their whole selves to work, and especially want to develop and express their soul and spirit at work. They are tired of the buzzwords and the endless parade of management fads, guru tricks, and gimmicks that promise relief from stress as well as physical and mental well-being. Many negative work experiences, such as downsizing, isolation, distrust, or lack of sense of community, have been cited to account for the search for greater meaning in the workplace (Cash & Gray, 2000). These negative experiences create a hunger for an anchor, a deeper meaning in life, and greater integration of a person's work and personal identities (Thompson, 2000). Failure to satisfy the need for

meaningful work is often the root cause of organizational dysfunctions and ineffectiveness. As a result, some companies are responding to their employees' search for deeper meaning in the workplace by hiring chaplains, supporting prayer groups, or teaching employees about meditation (Conlin, 1999; Gunther, 2001). Benefiel (2005) argues that spirituality "reorients an organization to its higher purpose, and when the higher purpose is no longer served, a spiritually oriented organization will either restructure itself to serve that higher purpose or, if necessary, allow itself to die so that new forms can emerge that will serve the higher purpose" (736).

Research on workplace spirituality suggests that work contributes to the spiritual well-being of employees, enhancing the quality of their lives and the degree of satisfaction they derive from work. As a result, many empirical studies of spirituality in organizations are emerging. For example, Milliman, Ferguson, Trickett, and Condemi (1999) found that inspired leadership characterized by efforts to create and sustain community and caring at the workplace can benefit the organization as well as the individual employee. Other research (e.g., Hartsfield, 2004; Milliman, Czaplewski, & Ferguson, 2003; Milliman et al., 1999; Mitroff & Denton, 1999; Neck & Milliman, 1994) shows that spirituality correlates positively with worker attitudes such as work satisfaction, job involvement, and organizational commitment, as well as transformational leadership.

Empirical studies have also shown that certain dimensions of workplace spirituality such as meaning making, meditation, and sense of mission relate positively to productivity (e.g., Garcia-Zamor, 2003). Similarly, Duchon and Plowman (2005) reported data from six work units at five hospitals that showed that the top performing units had higher spirituality scores than the bottom three performing units, thereby establishing an empirical relationship between the spiritual climate of a work unit and its overall performance. Duchon and Plowman describe such an organizational climate as one in which people view themselves as having an inner life that is nourished by meaningful work that takes place in the context of community. The positive outcomes of promoting spirituality in the workplace may benefit companies as well as their employees. Companies known

for spiritually anchored workplaces have been found to economically outperform others in investment return and shareholder value (Thompson, 2000). Similarly, Mitroff and Denton (1999) conclude from their spiritual audit of corporate America that the most significant finding was that organizations perceived as being more spiritual" or having a greater spiritual orientation were also seen as being significantly more profitable. Empirical research supports a positive correlation between a company's spiritual orientation and financial performance.

There is also evidence that spirituality in the workplace creates an organizational culture that emphasizes community where employees feel happier and perform better. Mandela (1995) reminds us that leaders must be coaches and architects of culture. Employees may feel that belonging to a community, which is an important aspect of spirituality, helps them cope more effectively with the daily wear and tear of the job. Taken together, these studies suggest that when employees find meaning in their work, they become more engaged, more responsible, more ethical, and more creative. If the organization is spiritually anchored, it is more likely to avoid situations of ethical misconduct. Being in touch with spiritual principles and values helps individuals stimulate their moral imagination and can provide greater depth of understanding of many ethical problems that arise at work. Conversely, organizations devoid of a spiritual foundation that deny employees the opportunity for spiritual expression through their work may incur losses and costs resulting from increased turnover or decreased productivity (Gull & Doh, 2004).

The purpose of this article is threefold: (1) to identify leadership theories with strong spiritual constructs; (2) to develop a typology of values that connect leadership and spirituality; and (3) to present a model of a values-based, spiritually anchored workplace that provides a theoretical framework for exploring the links between leadership and spirituality through shared values and identity transformation. The model introduces several new constructs to include opportunity structures for spiritual development and transcendent capital.

Literature Review

What Is Spirituality?

Spirituality is defined here as workplace spirituality or "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy" (Giacalone & Jurkiewicz, 2003, 13). This definition acknowledges the multifaceted nature of the construct since spirituality has been conceptualized as a set of resources, capacities, or abilities that are evolving, developing, and interacting with the external environment. LaPierre (1994) identifies the following components of spirituality: a search for meaning in life, an encounter with transcendence, a sense of community, a search for ultimate truth or highest value, a respect and appreciation for the mystery of creation, and a personal transformation. Although not all conceptualizations of spirituality include transcendence, it is one of several foundational concepts in construct definitions of spirituality. For example, Emmons (1999) points out that in common parlance, "spirituality is thought of to encompass a search for meaning, unity and connectedness to nature, humanity and the transcendent" (877).

The elusiveness of the spirituality construct—whether approached from secular, spiritual-psychological, or any other perspective—suggests that the search for an omnibus definition may be futile. Yet despite a lack of consensus, definitions of spirituality abound. Estanek (2006) examined definitions of spirituality in the literature on spirituality in higher education and conducted a content analysis to uncover five common themes: (1) spirituality defined as spiritual development, (2) spirituality used as a critique; (3) spirituality understood as an empty container for individual meaning, (4) spirituality understood as common ground, and (5) spirituality as quasi-religion. Estanek concludes that these definitions reflect a new discourse in which definitions are part of the hermeneutic process. In other words, defining spirituality is part of the interpretation itself. Although many definitions of spirituality have been offered, many suggest that spirituality connotes a personal connection to something

subjectively meaningful and larger than oneself, as transcendence of self (e.g., Emmons, 1999; Mitroff & Denton, 1999).

Despite the divergence of definitions, the following areas of agreement reflect a certain degree of convergence in conceptualizations of spirituality. Many researchers (e.g., Delbecq, 1999; Fairholm, 1998; Fry, 2003; Mitroff & Denton, 1999; Neal, 2000; Neck & Milliman, 1994; Roof, 1999; Spohn, 1997; Zinnbauer et al., 1997) conclude that spirituality: (a) is an inherent aspect of human nature, (b) emphasizes growth and development, (c) celebrates one's connection to a force or entity greater than self, (d) respects the inherent value of people, (e) is seen as a quest or journey, (f) is manifested through the lives of spiritual people, and (g) is a channel for connecting with a theistic God. Regardless of underlying philosophical foundations, most conceptions of spirituality embody notions of a path, journey, and process, which are deeply individual, communal, and multidimensional, and often imply a developmental sequence. They acknowledge that there is some sort of power beyond human existence that humans develop in trying to make sense (meaning-making) of their existence in light of this power. Because spirituality is defined as a connection with the transcendent, seemingly small acts can have enormous personal meanings if they are indeed perceived to have such a connection (Emmons, 1999). However, the meanings of construct definitions found in a multidisciplinary body of literature vary greatly and are often vague and lack clarity, which makes it difficult to operationalize them. Table 1 (on the next page) depicts some definitions of spirituality to highlight the diversity of conceptualizations of spirituality.

Table 1: Some Definitions of Spirituality

Author(s)	Definitional Elements
Pargament (1997)	Search for the sacred
Emmons (1999); Helminiak (1986); Mitroff & Denton (1999); Parks (2000)	Search for the sacred; meaning-making; search for unity connectedness to nature and humanity
LaPierre (1994)	Search for meaning in life; encounter with transcendence; sense of community; respect for mystery of creation; personal transformation
Howard (2002)	Hidden yearning
Tisdell (2003)	Honoring wholeness and interconnectedness; meaning-making; development toward greater authenticity knowledge construction through unconscious and symbolic processes
Estanek (2006)	Spiritual development; critique; container for individual meaning; common ground; quasi-religion

Spirituality and Leadership

Discussions, dialogues, and empirical research on leadership and spirituality have moved to center stage in the research literature and popular press. A leader's spirituality and values fundamentally affect their leadership style and their interactions with followers. They powerfully influence the leader's moral character and therefore affect perception, motivation, and choice. Bass and Steidlmeier (1999) assert that "leadership provides a moral compass and that over the long run both personal development and the common good are best served by a moral compass that reads true" (193). The notion that spirituality only belongs in a leader's private life and has no place in the public business sphere overlooks that the business world, like leadership, is not value neutral. To pretend that the business realm is a spiritually neutral zone is to overlook the value Western cultures place on materialism and success and their tremendous power to entice and coerce.

  Several leadership researchers have posited a connection between leadership and spirituality. Theories of spiritual leadership (e.g., Fairholm, 1991, 1998, 2001; Fry, 2003, 2005) have emerged that propose that spirituality gives rise to unique forms of leadership. Fry (2003) proposes a theory of spiritual leadership in which

the construct is defined as "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one self and others so that they have a sense of spiritual survival through calling and membership" (711). He contends that spiritual leadership "taps into the fundamental needs of both leaders and followers for spiritual survival so they become more organizationally committed and productive" (711). He presents a framework of spiritual leadership that is rooted in theories of leadership and motivation, such as path-goal and transactional and transformational leadership, and presents a causal model that treats leader values, behaviors, and attitudes and follower needs for spiritual survival as predictors of organizational outcomes like commitment and productivity. Fry's theory is offered from an intrinsic motivation perspective that incorporates vision, hope/faith, and altruistic love and includes two specific spiritual needs: a sense of vocational calling and social connection. More specifically, the model treats vocational calling as a key dimension of spiritual leadership and postulates that followers are motivated by a leader who meets their spiritual needs. A leader accomplishes this by creating a vision that provides a sense of calling and establishing an organizational culture based on altruistic love and genuine care for others. Yet, while much is being said about the role of spirituality in leadership, we still have little evidence of how it works, and which aspects promote or hinder its utility as a dynamic organizational force (Markow & Klenke, 2005).

Table 2 (on the next page) presents some spiritual constructs that are also embedded in a number of contemporary leadership theories. Theoretically, spirituality is embedded in servant leadership (Greenleaf, 1977), stewardship (Block, 1993), and authentic leadership (Klenke, 2005, 2006a). In these theories, leadership depends in part on the spiritual perspectives, values, and assumptions of leaders and how these perspectives connect them with their followers. Furthermore, definitions of leadership include concepts such as compassion, empathy, healing, heart, and followership (Greenleaf, 1977; Judge, 1999; Kouzes & Posner, 2002; Laabs, 1995). These concepts also fall into the spiritual realms and involve meaning, values, and connectedness to something

bigger; a bigger "why." The power of these dimensions is unquestionable. People go to war for ideals, purposes, and beliefs that have little to do with actual needs.

Table 2: Leadership Theories Imbued with Spiritual Constructs

Leadership Theory	Spiritual Constructs
Spiritual leadership Fairholm (1998, 2001); Fry (2003, 2005)	Transcendence, altruistic love, hope, trust
Authentic leadership Avolio & Gardner (2005); Ilies, Morgeson & Nahrgang (2005); Klenke, 2005	Knowing oneself, self-transcendence, self-sacrifice, moral courage
Servant leadership Greenleaf (1977); Patterson (2003); Winston (2003)	Humility, altruism, service, trust, agapao love, hope
Transcendental leadership Cardona (2000)	Transcendence

Integrating Leadership and Spirituality through Value Coalescence

Values and worldviews are implicit in most spiritual traditions. They also play a critical role in leadership. All leaders appeal to values. Margaret Thatcher captured the hearts and votes of the growing British middle class by appealing to material values: home ownership, individual self-determination, and the rights of capital over labor. Nelson Mandela appealed to values such as freedom, equality, human dignity, and democracy and provided much of his leadership of the change in South Africa from his jail cell. Christ and Buddha appealed to values such as compassion and forgiveness—proponents of the positive psychology movement talk about these values today.

   People long for environments in which they feel safe to be honest and values and people are more important than profits. Yet, despite the resurgence of spirituality and manifestations of an increasing desire for a more holistic lifestyle (e.g., Graves & Addington, 2002; Gunther, 2001; Mitroff & Denton, 1999), the leadership literature is essentially devoid of discussions of spiritual values. Schwartz (1992) defines values as "desirable states, objects, goals, or behaviors transcending specific situations and applied as normative standards to judge and

to choose among alternative modes of behavior" (2). This definition has implications for spiritual values because it highlights the two important functions of values. First, because they are enduring and transcend situations, values can provide coherence and a sense of purpose to an individual's behavior. Purpose and meaning are inherent in many definitions of spirituality. Second, because values are normative standards, they form the basis for generating behaviors that conform to the needs of the group or larger social unit (Lord & Brown, 2001). These functions tap into the role of community in spiritual values since creating a sense of community is at the core of many spiritual practices.

Numerous value typologies have been developed (e.g., Agle & Caldwell, 1999), and the integration of personal and organizational values has been widely discussed. However, researchers have neglected the role spiritual values play in the life of the individual leader, followers, organizations, and society at large. It has been suggested recently that spirituality and the enhancement of one's awareness through transcendent experiences are unequivocal prerequisites for leadership, just as they are for intelligent, effective, creative, and truthful living (Rabbin, 1998; Vaill, 1998). The values of truth, charity, humility, self-surrender, forgiveness, gratitude, courage, faith, service, and compassion (Fry, 2003; Giacalone & Jurkiewicz, 2003) are not only found in the leadership and spirituality literature, but are also rooted in the major religious traditions.

Fundamental values found in leadership and spirituality facilitate the integration of values internal to the leader and contingent upon the leader's level of being. The major spiritual traditions provide role models and paths for the discovery for meaning, and how to be and lead in a world in which most organizational members are seeking ways to live true to their inner individual values, which ideally are congruent with organizational values (Kriger & Seng, 2005). To enable spirituality, organizations need to articulate universal values as frameworks within which individuals can pursue their need for transcendence and fulfillment (Milliman et al., 2003). They can also take steps toward fostering spirituality by identifying incongruities between espoused values and values in use and correcting any discrepancies (Fry & Cohen, 2009).

The value typology presented consists of two levels: (1) first-order values, including hope, truth, compassion, moral courage, integrity, empathy, kindness, humility, and gratitude; and (2) higher-order values, including self-transcendence and self-sacrifice.

First-Order Values

First-order values are embedded in a number of emergent theories of leadership, including authentic, spiritual, and servant leadership. They are also widely discussed in the positive psychology movement spearheaded by Seligman (1999), Csikszentmihalyi (1990), and Luthans (2002a). According to Seligman (1999), Seligman & Csikszentmihalyi (2000), and a core group of other well-known research-oriented positive psychologists, including Diener (2000), Peterson (2000), and Snyder (2000), the aim of positive psychology is to shift the emphasis away from what is wrong with people to what is right with them—to focus on strengths (as opposed to weaknesses); be concerned with resilience (as opposed to vulnerability); and enhance and develop wellness, prosperity, happiness, and the good life (Luthans, 2002b). The positive psychology movement represents the antithesis of psychology's recognized mission built on deficit models: a paradigm shift accentuating human strengths instead of diagnosis and treatment of pathologies, deficiencies, and dysfunctions of human behavior. The constructs, shown in Figure 1 (on the next page), like most concepts found in leadership and spirituality, function at three different levels of analysis, according to Seligman and Csikszentmihalyi (2000): a subjective level (i.e., valued subjective experiences like well-being, contentment, hope, and happiness), an individual level (i.e., positive traits such as the capacity for love, courage, aesthetic sensibility, perseverance, forgiveness, spirituality, and wisdom) and a group level (i.e., positive civic virtues and the institutions that move individuals toward better citizenship, altruism, civility, moderation, and a strong work ethic).
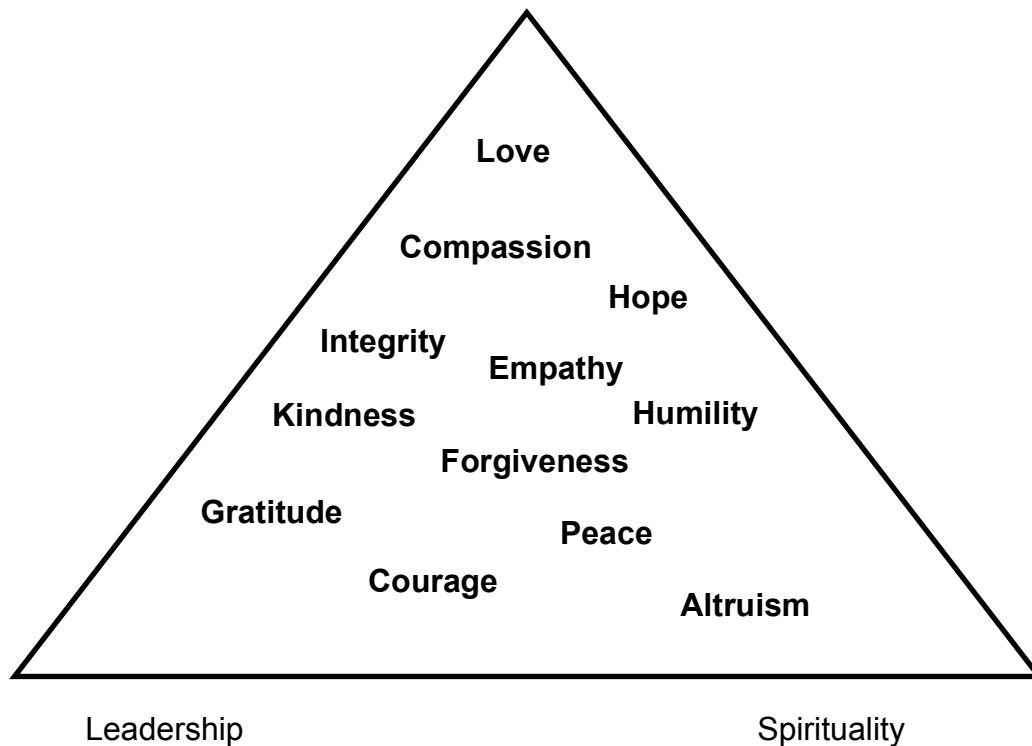
Figure 1. Values at the interface of leadership and spirituality

Higher-Order Values

The primary higher-order values of particular relevance to spiritual traditions are self-transcendence and self-sacrifice. They are higher-order values analogous to Maslow's (1971) metaneeds, which expand the hierarchy of needs beyond self-actualization and include, for example, the need for beauty, liberty, equality, or justice. As in the Maslowian hierarchy, higher-order values in this typology are prepotent over first-order values. The higher-order level of the typology proposed here is also consistent with considerable research indicating that values show patterns of organization or coherence. For example, Schwartz (1999) identifies seven value types organized through higher-level patterns into a circumflex configuration. Empirically, Ros, Schwartz, and Surkiss (1999) validate a circumflex organization of values, reporting two higher-level dimensions—openness to change versus conservatism and self-enhancement versus self-transcendence. The relevant higher-order dimensions in this research are self-enhancement versus self-transcendence and self-benefits versus self-sacrifice.

Self-transcendence. Self-transcendence, a foundational construct in several definitions of spirituality, has a long pedigree in the theological and the psychological literature, and, more recently, in leadership research (e.g., Carey, 1992; Lord & Brown, 2001). The concept is found in the scriptural texts and traditions of most of the world's major religions. It has been defined as "the capacity of the individual to stand outside their immediate sense of time and place and to view life from a larger, more objective perspective" (Piedmont, 1999, 988). Maslow (1971), who describes 35 potential meanings of the concept of *transcendence,* offers the following definition:

> Transcendence refers to the very highest and most inclusive or holistic level of human consciousness, behaving and relating, as ends rather than as means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos. (279)

Maslow (1971) suggests that "the human being is so constructed that he [or she] presses toward fuller and fuller being, and this means pressing toward what most people would call good values, toward serenity, kindness, courage, knowledge, love, honesty, unselfishness, and goodness" (125). These values are also the focus of Burns's (1978) transforming leadership theory—moral leaders who attempt to facilitate these values. Carey (1992) introduces the term *fundamental option* to refer to a leader's stable orientation toward either self-transcendence or self-embeddedness. He posits that leadership flowing out of a fundamental option for either self-transcendence or self-embeddedness can proceed from the factors associated with either transformational or transactional leadership defined by Bass (1985). However, only the fundamental option for self-transcendence leads to moral leadership as Burns describes it. Bass's approach removes the requirement that change in followers be directed toward higher-level values (the position Burns postulated), and so allows for a Hitler as a transformational leader, but at the expense of the self-transcendence necessary to move toward ultimate value (Carey, 1992).

From a spiritual perspective, Conn (1981) notes that *self-transcendence* refers to "the threefold achievement of 'moving beyond one's own self' that is realized in

every instance of correct understanding (cognitive), responsible decision (moral), and genuine love (affective)" (6). Writing from a religious perspective, he asserts that the religious meaning of spirituality is based on the conception of what constitutes the proper and highest actualization of the human capacity for self-transcendence. Similarly, for Helminiak (1987), authentic self-transcendence is a necessary condition for spiritual development.

Transcendence is not only philosophically and theologically wired into definitions of spirituality; it also expresses itself in concomitant behavioral manifestations. For example, Bateson and Porath (2003) posit that transcendent behavior is self-determined behavior that overrides constraining personal or environmental factors and effects extraordinary, positive change. According to Ryan and Deci (2000), transcendent behavior can help satisfy a variety of needs such as competence, autonomy, and relatedness. Ultimately, self-transcendence may require individuals to engage in self-sacrifice. Conn (1981) notes that "the fulfillment proper to the radical personal desire or drive for self-transcendence may require that one 'empty' oneself in the sense of sacrificing the fulfillment of otherwise legitimate desires" (23). A self-transcendent spirituality then, combines cognitive, affective, and moral elements and processes that are reflected in many spiritual traditions.

Self-sacrifice. Historically, Mahatma Gandhi, Mother Teresa, and Martin Luther King Jr. demonstrated self-sacrificial leadership. Contemporaneously, Aung San Suu Kyi of Burma, pro-democracy leader and Nobel Peace Prize winner, spent 15 of the last 24 years under house arrest fighting for the freedom of her country. Anne Mulcahy, former chair and CEO of Xerox, sacrificed her personal life to take charge of a corporate turnaround. Other business leaders, as well as political, grassroots, and religious leaders, especially during economic downturns and crises such as 9/11, made selfless contributions that have fueled the interest in the role of sacrifice in leadership (Halverson, Holladay, Kazama, & Quiñones, 2004). As these examples show, leadership often entails suffering since the tasks involved in leadership require physical, mental, psychological, and emotional labor that takes a toll on even the most resilient leader.

Self-sacrificial leadership goes beyond an individual's motivation to help others, or being selfless. It has been defined as "the total/partial abandonment, and/or permanent/temporary postponement of personal interests, privileges, and welfare in the (a) the division of labor [by volunteering for more risky and arduous tasks], (b) distribution of rewards [by giving up one's fair and legitimate share of organizational rewards], and/or (c) exercise of power" (Choi & Mai-Dalton, 1998, 478). If the leader is perceived to be self-sacrificing, perceptions of effectiveness and charisma are positively influenced (Yorges, Weiss, & Strickland, 1999). Self-sacrificial leadership promotes the image of leaders who are willing to incur personal costs to serve the mission of the group and organization, especially when exposed to external threats or crises. Self-sacrificing leaders deny themselves personal privileges and share pains and hardships with their followers. Many political and grassroots leaders, for instance, have given up their freedom and spent time in prison to demonstrate the severity of their causes (House & Shamir, 1993).

Several authors (i.e., Avolio & Locke, 2002; Bass & Steidlmeier, 1999; Burns, 1978) suggest that leaders may willingly sacrifice for the collective good of their workgroup, organization, or society at large. For example, van Knippenberg and van Knippenberg (2005) argue that being self-sacrificial is one of the most direct ways for a leader to demonstrate that he or she considers the group's welfare to be important and explicitly shows commitment to the collective. Moreover, they suggest that a leader's self-sacrificing behavior will create pressure on followers to do as is done for them, thereby prescribing what kind of behavior is expected in the light of the group's common cause. Additionally it has been found that self-sacrificial leadership predicts followers' emotional and motivational reactions. Burns (1978) and Bass (1985) suggest that transformational leadership could involve self-sacrificial behaviors for transcendental shifts in the needs of followers.

Self-sacrifice is also manifested in suffering as part of the human condition. Metaphors and narratives of leaders who made the ultimate sacrifice by suffering death, torture, or persecution for a higher purpose are embedded in the traditions

and writings of the three major Western religions (Judaism, Christianity, and Islam) and the two major Eastern religions (Buddhism and Hinduism). Parameshwar (2006) qualitatively studied 10 world-renowned transformational leaders, historical and contemporary and from different continents, contexts, professions, and religions who pursued a variety of causes ranging from combating gender oppression, particularly through institutionalized genital mutilation (Nawal El Saadawi of Egypt), to modeling the poverty of love (Mother Teresa). Parameshwar was interested in analyzing how global transformational leaders find their higher purpose. One possibility revealed by the data was the ability of the leader to reframe personal suffering in the light of perceived eternal truths. For example, Rigoberta Menchu of Guatemala reframed her chronic hunger and cultural oppression in the light of a perceived eternal truth of an exalted Christian contribution to end injustice. Similarly, Parameshwar's study indicates that Karl Marx's higher purpose of developing a scientific understanding of the causes of economic oppression had its roots in him suffering economic adversity. The world leaders sampled in this study also demonstrated that when confronted by suffering, they reinforced their identification with the suffering of others and reoriented themselves toward serving others by invoking perceived eternal truths.

Integrating Leadership and Spirituality through Identity Transformations

Despite a growing interest in the role of self and identity in leadership studies (e.g., Kegan, 1982; Kernis, 2003; van Knippenberg & van Knippenberg, 2005), researchers know relatively little about how leaders and followers construct their identities, identities are changed and transformed as leaders mature and leadership competencies become more complex, and leaders manage multiple identities. Though a sizable body of research on "identity work" in different contexts exists (e.g., Dickie, 2003; Ibarra, 1999; Van Maanen, 1998), many of the fundamental processes of identity construction are poorly understood.

Identity refers to the knowledge leaders and followers have about themselves or the knowledge structure that helps them organize and give meaning to their behaviors and actions (Kihlstrom, Beer, & Klein, 2003). *Identity* can also be defined as an individual's answer to the question "Who am I?" (Stryker & Serpe, 1982). Many of the "answers" (e.g., "I am a mother" or "I am a follower") are linked to the roles we occupy. Baumeister (1986) describes a person's identity as a way of seeing the self and a personal construction or interpretation of the self while Bauman (2004) argues that identity is against dissolution and fragmentation. Several authors (e.g., Markus & Wurf, 1987; Showers & Zeigler-Hill, 2003) assert that a person's self is represented by a set of categories, each of which manifests itself as a distinct self or identity such as leader, manager, follower, spouse, or parent. The various roles leaders and followers occupy, as well as the groups to which they belong—members of a social class, political affiliation, religious group, or spiritual community—provide them with definitions of who they are. As Mead (1934) put it, "a parliament of selves" exists in each person (257). Identity, in turn, influences behavior in that each role has a set of associated meanings and expectations for the self. Furthermore, identity themes are multidimensional and dynamic and play themselves out on a multitude of levels: organizational, professional, social, and individual.

Klenke (2006a, 2006b) proposes an interrelated network of identity systems—a self-identity system, a leader identity system, and a spiritual identity system—based on higher-order values and metaneeds. At the individual level of analysis, the self, self-concept, self-identity, and related constructs have been widely discussed in the developmental psychology literature. Leader identity is derived from the leader's self-identity and the human capital he or she brings to the leadership role. At the dyadic level, leader identity involves the construction of new aspects of the self that specifically relate to the leader role. Leader identity may be viewed as the bridge between individual and collective identity since it combines unique, individual characteristics of self-identity along with group-oriented aspects of collective identity. At the collective level, leader identity develops as a function of shared experiences of leaders and followers.

The transformation from self-identity to leader identity is intertwined with changes in leadership roles and responsibilities. In his classic work, Erikson (1982) notes that individuals need to understand their various identities before they can change them. Hall (1995) suggests that acquiring a sense of self-esteem is critical to stepping into new identities throughout people's careers. Leaders not only elevate followers to higher levels of morality (Burns, 1978, 2003) and provide intellectual inspiration, idealized influence, inspirational motivation, and individualized consideration (Bass, 1985; 1998; Bass & Avolio, 1994), but also exemplify and model identity transformations in their own lives and work and facilitate such transformations, especially during critical transitions, in the development of their followers (Klenke, 2006b). To sustain interest for the months and years required to develop and practice complex leadership skills, the leadership role needs to become part of the leader's self-identity. As one's identity as a leader becomes solidified through experience, the self-view as leader becomes a more central aspect of one's identity. In the terminology of Haslam, Reicher, and Platow (2011), leaders must be "entrepreneurs of identity" (137).

The second transformation occurs when self- and leader identity begin to incorporate spiritual qualities, thereby stimulating the development of a spiritual identity. James (1902) provides an early, yet enduring conceptualization of spiritual identity development, positing that the development of an individual's identity involves considering two aspects of the self: the "I" (i.e., self-as-subject) and the "me" (self-as-object). An individual's "I" functions consciously and objectively to create and connect the various "me's" and maintain a sense of continuity of self across time. The types of "me's" created by the "I" include the "material me" (family, home, belongings); the "social me" (how one is seen and responded to by others); and the "spiritual me," which describes a person's inner life. James refers to this spiritual me "as the true, the intimate, the ultimate, the permanent me which I seek" (43). It is the highest level of self-organization, more advanced than the material or social me. The distinction between the I-self and

the me-self has proven amazingly viable and appears as a recurrent theme in many contemporary treatments of the self (e.g., Harter, 1999).

The development of spiritual identity is poorly understood with few existing models to guide researchers. The lack of theories of spiritual identity can be attributed partly to the lack of clarity of definitions of these constructs and partly to the lack of theories of spiritual development to provide a theoretical springboard for the development of the spiritual identity construct. Unlike other theories of human development, such as cognitive (Piaget, 1977), ego, (Loevinger, 1976), or moral development (Kohlberg, 1976), few theories of spiritual development (e.g., Fowler, 1981; Helminiak, 1986, 1987; Parks, 2000) have been formulated that are comparable in scope to other theories of human development, though several theoreticians (e.g., Fowler, 1981; Helminiak, 1987) argue that spiritual development is fundamentally human development.

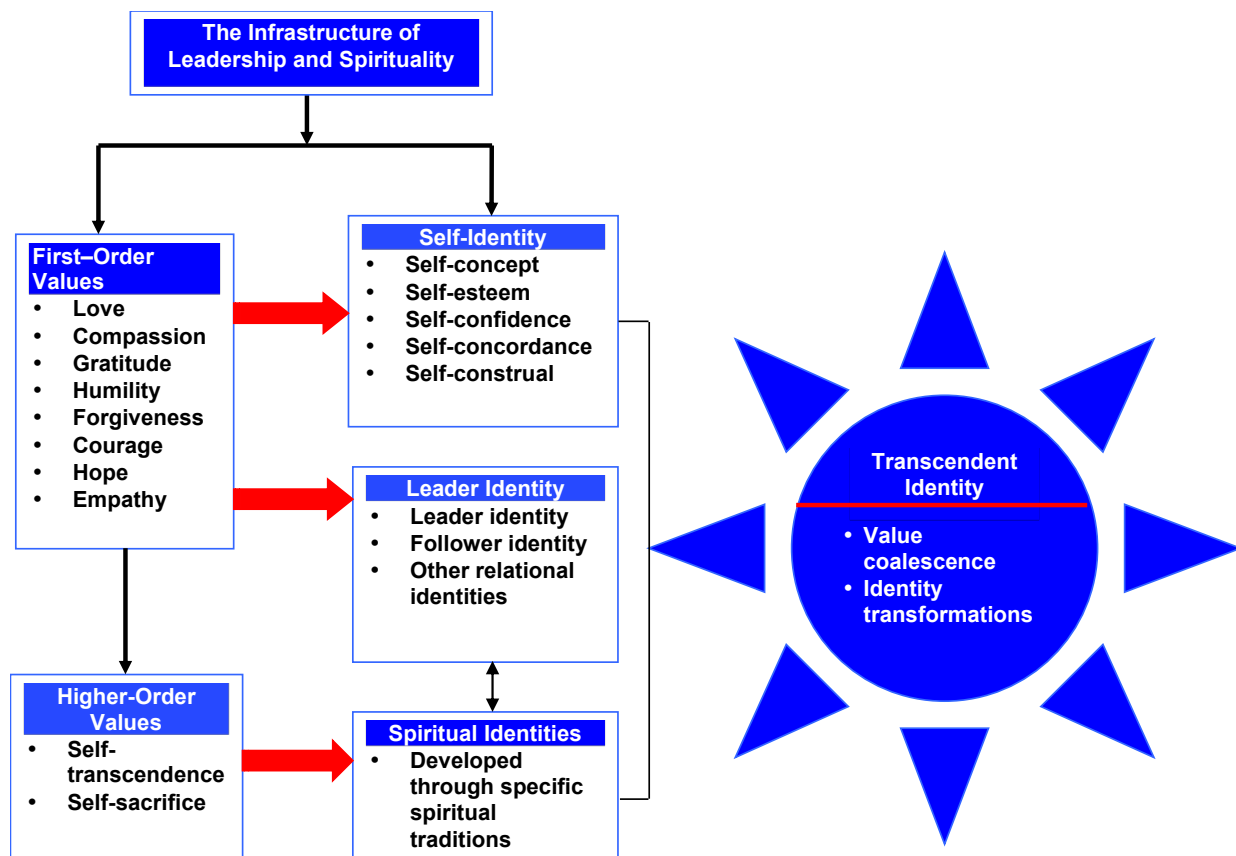Figure 2 depicts a summary of the concepts discussed above.

Figure 2. The infrastructure of leadership and spirituality based on value coalescence, identity systems, and identity transformations

Toward a Model of a Spiritually Anchored Workplace

Model Parameters

Based on the foregoing discussion, value coalescence and identity transformations are proposed as the two integrative mechanisms through which the integration of leadership and spirituality can be achieved. Based on the commonalities of values, the model presented in Figure 3 on page 77 postulates that leadership and spirituality rest on an infrastructure based on shared first- and higher-order values that are precursors of transcendent identity. More specifically, the model asserts that the development of self-identity is based on first-order spiritual values (love, humility, empathy, etc.) and the development of spiritual identity is based on higher-order values (self-transcendence and self-sacrifice) to form transcendent identity. Together, the three identity systems—self, leader, and spiritual identity—give rise to transcendent identity built on coalescing values and identity transformations.

Previous research has shown that values and identities can be viewed as relatively enduring criteria used in generating and evaluating behaviors, cognitions, and affect (e.g., Lord & Brown, 2001; Pavot, Diener, & Suh, 1998). Consistent with this idea, Oishi, Schimmack, Diener, and Suh (1998) demonstrate links between patterns of values and specific identities based on independent and interdependent self-construals. Moreover, the processes of socializing value acceptance and identity development are so intertwined that one cannot be addressed without the other. Therefore, understanding the relationships between identities and values as varied and highly complicated sources of action and motivation is critically important for leaders. Finally, there are reasons to speculate that both values and identities serve important regulatory roles in the formation of transcendent identity.

Identity transformations are not conceptualized as linear paths leading from a firm sense of self-identity to the attainment of a transcendent identity suggestive of a deeper spiritual grounding. A leader's fundamental option for self-transcendence (Carey, 1992), for example, may turn into a fundamental option for self-embeddedness as a response to challenges to his or her spiritual

convictions or an organizational crisis that threatens the leader's survival. Similarly, a newly promoted middle manager whose self-identity is based on work he or she performed as an entry-level manager may experience difficulties incorporating his or her self-identity into a new leader identity. Therefore concepts of progression and regression do not apply to identity transformations. Instead, as hypothesized here, each identity system represents a configuration of affective, cognitive, and motivational forces that combine with spiritual beliefs and practices to fuel identity construction and transformation.

The previous discussion implies the development of a comprehensive network of relationships between antecedent first- and higher-order values and identities. Research in the healing professions—nursing, medicine, therapy, ministries—illustrates the concept of *opportunity structures* (or lack thereof) and provides examples of the difficulties of translating spiritual convictions and values into practice. For example, in a study of nurses in a university teaching hospital, Grant, O'Neil, and Stephens (2004) found that despite the fact that the majority of the nurses indicated a personal interest in spirituality, viewed their work practices as spiritual acts of caring, and believed that patient care could be improved by nurses' spirituality, they still had to struggle to find opportunities to practice their spiritual beliefs. For example, less than half of the nurses in the sample indicated that they were comfortable talking about spirituality with fellow nurses, and only a very small percentage (9%) reported that the topic of spirituality often came up in staff meetings or briefing sessions.

Similarly, Narayanasamy & Owens (2001) examined a sample of 115 nurses working in a variety of clinical settings to identify the critical incidents that prompt spiritual care, the types of care, and their outcomes (as perceived by the nurses). They concluded that although some spiritual interventions were helpful, they were quite rare and delivered haphazardly. They offer several explanations for this problem, including nurses' limited knowledge and training in this area, the confusion surrounding definitions of spirituality, and a reluctance to demonstrate one's spirituality due to professional role definition. Hence, they argue an urgent need remains to transform dispirited hospital cultures into more spirited ones.

Barnum (1996) posits that the nursing profession arose from spirituality, then turned its back on spirituality, and now is turning back to see what was lost.

Several scholars (e.g., Roof, 1999) contend that it is entirely possible to have workplaces in which most employees believe in the caring, spiritual nature of their work; have spiritually engaging experiences; and are comfortable talking about spiritual issues. However, as Grant et al. (2004) point out, employees "may nevertheless encounter spiritually disengaging experiences or falsely assume that norms are still in place at work that sanction talk about spirituality" (269). Findings of this nature raise important research questions regarding the tensions between spiritually enriched jobs and the opportunity structures for carrying out spiritual and religious practices in the workplace. In what types of organizations may spiritually engaging and disengaging experiences be most prevalent? In a post-9/11 environment, spiritual issues of life and death have taken on a new urgency, but employees often find it difficult to articulate their feelings about these concerns.

The model presented in Figure 3 extends the discussion by adding additional constructs—opportunity structures, organizational climate for transcendent development, and transcendent capital. In spiritually anchored organizations, leaders, as spiritual guides, must be comfortable with the task of creating opportunity structures for employees to express their spirituality and organizational climates (internal environments that support spirituality within the organization and in their external relationships with various constituencies) that foster the free flow of spiritual discourses without infringing on organizational policies that may govern the expression of spiritual values at the workplace. *Organizational climate* is commonly, though not always, used to describe an organization's policies, practices, rewards, rituals, values, and expectations with respect to a specific focus or outcome. Examples of organizational climate foci include team climate (Ford & Seers, 2006), ethical climate (Dickson, Smith, Grojean, & Ehrhart, 2001), climate for opportunity (Hayes, Bartle, & Major, 2002), and climate for customer service (Schneider, White, & Paul, 1998). Klenke (2006c) offers the construct of organizational climate for leadership development

to refer to the extent to which leader development is rewarded. The more strongly and consistently the organization communicates that leader and leadership development are a priority throughout the organization, the more positive the organizational climate for leadership development. For example, an organization that provides leaders with 360-degree feedback, leadership training, executive coaching, a formal mentoring program for junior managers, stretch assignments, and personal growth or action learning programs targeted to leaders (e.g., Day, 2001) is more likely to have a positive climate for leader development.

By creating opportunity structures and organizational climates for transcendent development, leaders and followers accumulate *transcendent capital,* or the power, influence, knowledge, and dispositions created by participation in a particular spiritual tradition supported and respected within the organization. Previous work on organizational climate and emerging work on organizational climate for leadership development can be extended to include organizational climate for transcendent development. For example, an organization that nurtures leaders who lead with passion, humility, vulnerability, optimism, and hope offers a climate in which leaders and followers can mature in spirit and faith. Likewise, organizations that foster transcendent well-being by, for example, allowing the pursuit of spirituality in the workplace, are positioned to create positive climates that nurture employee growth in a holistic way.

The last model parameter in Figure 3 is *transcendent capital*. This construct is offered as a heuristic device to connote a new form of capital as a superordinate concept that incorporates financial, human, social, cultural, and spiritual capital. According to Zohar and Marshall (2004), spiritual capital, a related construct, is a vision and model of organizational, cultural, and economic sustainability within a wider framework of community and social concern. Transcendent capital embodies the notion that leaders and followers can deploy spirituality as a resource they can draw from during personal and organizational crises, ethical dilemmas, sickness, and times of war or political oppression. These resources are difficult to explain with existing theoretical concepts; however, this may be

accomplished through a broader conceptualization of transcendent capital. Introducing this concept may challenge leadership scholars to analyze whether there are uniquely spiritual resources that can be deployed to promote individual and organizational health and fitness. What is the ROI of transcendent capital, and how can it be measured? How do investments in transcendent capital affect leadership styles? What are the effects of transcendent capital on economic development? What roles do cognitive, affective, and motivational factors play in the development of transcendent capital? To examine these issues from the perspective of different spiritual cultures and disciplinary orientations promises fertile ground for future research. In the light of the ubiquitousness of the spiritual revival, and the varieties of transcendent capital the different manifestations of transcendent capital potentially create, investigations into the roles of spiritual and transcendent capital in leadership, global economics, politics, and social life represent a new and important area of scientific inquiry.
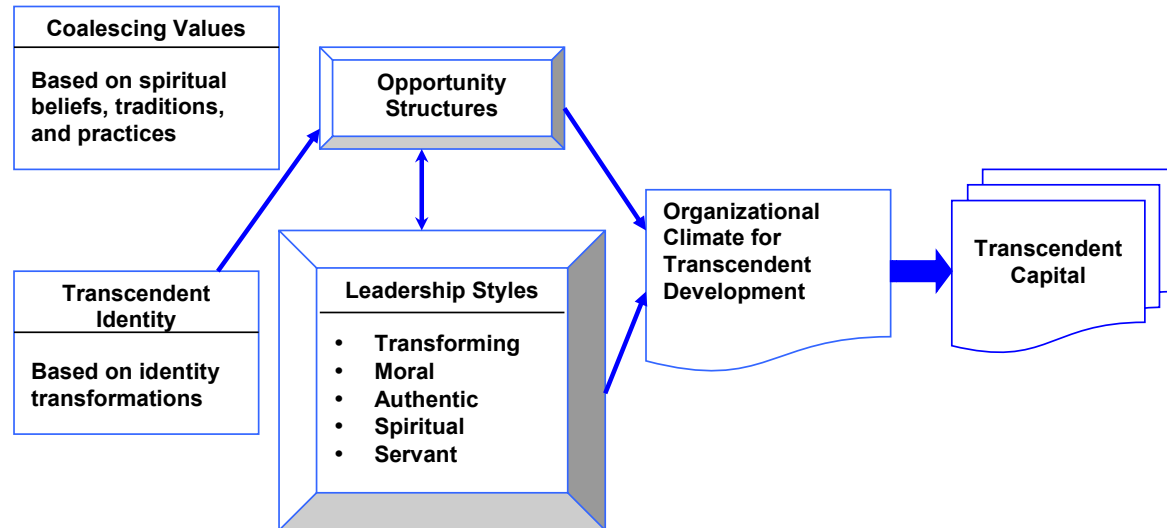

Figure 3. Toward a model of spiritually anchored organizations

Recommendations for Future Research

This research contributes to the extant literature in several ways. The model introduces a number of new constructs, among them transcendent identity, organizational climates for transcendent development, and opportunity structures

for the development of such climates and transcendent capital. It also contributes to existing spiritual leadership theory by placing greater emphasis on spiritual, as opposed to leadership, aspects and addresses the criticism raised by Benefiel (2005). She asserts that the spiritual leadership theories developed by Fairholm (1991, 1998, 2001) and Fry (2003, 2005) indicate a strong foundation for the "leadership" aspects of spiritual leadership but that the "spiritual" elements of these theories wobble on shaky foundations. Benefiel calls for a more robust and sophisticated understanding of the spiritual aspects of spiritual leadership. The theoretical framework presented here accomplishes this goal by including more spiritually focused constructs such as transcendent identity, spiritually and religiously anchored organizations, opportunity structures for spiritual development, and the growth of transcendent capital.

These constructs need to be more fully developed using applied theory building procedures (e.g., Dubin, 1976; Eisenhardt, 1989). For example, researchers may begin specifying the nomological net of concepts within which transcendent capital may be located. The existing literature on spiritual and religious development and the various types of capital, including human, social, and spiritual capital, represent a point of departure. Once the constructs are more precisely defined, their level of analysis must be specified. Level-of-analysis issues are particularly relevant here since research investigating leadership and spirituality needs to employ level-appropriate measures and data-analytic techniques such as hierarchical or random coefficient modeling or within-and-between entities analysis (WABA) to determine the validity of scales to be developed. Empirical testing to determine discriminant validity of model parameters is necessary to establish whether a construct such as transcendent capital is redundant with similar constructs such as spiritual capital.

In addition, qualitative methods such as case studies (Eisenhardt, 1989), narratives (Sparrowe, 2005), and or life-story approaches (Shamir & Eilam, 2005) using textual analysis of materials chronicling the transcendent journeys of spiritual leaders and grounded theory methodology (Glaser & Strauss, 1967; Locke, 2001) can be employed to map the dimensions of transcendent capital.

Likewise, ethnographic research can provide rich qualitative data and key theoretical insights to processes that are often not amenable to study through standardized surveys and quantitative research. At the same time, experimental and quasi-experimental designs, as well as a full range of other innovative methodologies (e.g., multilevel modeling, accelerated longitudinal, etc.), for studying transcendent capital are also strongly encouraged.

The challenge, then, is to combine methodological rigor with a sophisticated understanding of leadership and spirituality in the context of the models presented in Figures 2 and 3 to create a vibrant, interdisciplinary, and productive new field of inquiry. Leadership and spirituality are rich, varied, and highly complicated sources of action and motivation. The long-term aim of this research is not only to support empirically rigorous research but also to stimulate the formation of an innovative and productive stream of studies that will build bridges across economics, psychology, sociology, leadership studies, and other social sciences and also incorporate the humanities.

Conclusions

This article delivers, through a series of increasingly complex models, a theoretical framework aimed at the integration of leadership and spirituality. At the core of a spiritually anchored workplace are values coalescing from first-order to higher-order values and leaders' identity formations that result from the integration of these two strands of leader development. The integration of these two strands, as the proposed model of a spiritually anchored workplace suggests, leads to opportunity structures that arise from or promote a leadership style that facilitates the development of an organizational climate for transcendent development. In this type of organizational climate, leaders and followers are encouraged to pursue the acquisition and accumulation of transcendent capital. Transcendent capital, as conceptualized here, allows leaders and followers to sustain their values and identities in the face of organizational pressures that can derail expressions and practice of spirituality at the workplace, create cognitive dissonance, and lead to spiritual disintegration.

Although spirituality and organizational leadership are intimately connected in the human experience, the warp and weft threads that potentially weave these strands into a tapestry are poorly understood.

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Context, Culture, and Cognition:
The Significant Factors of Global Leadership Research

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Contemporary and global leadership research benefits from theoretical confrontation. This article explores concepts of social construction and considers how they play an important role in future leadership research. Tribute is paid to Hofstede's (2001) and Ross's (2004) work in exploring the role of culture in understanding human behavior. An emerging field of leadership now focuses on cross-cultural and cross-national leadership research and how socialization impacts leader behavior and social and individual values impact leadership execution. Multidisciplinary research is well positioned to advance this understanding. A conceptualized model is presented to explain how cognitive behavior affects leadership decisions and as a starting point for future research on leader and follower behavior in culturally responsible settings.

Key words: culture, global, leadership, social construction

While current leadership literature focuses on competencies that leaders need across cultures, past leadership research focused on desired leader behavior and identification of predictable skills. Such writings present leadership as value free and concentrate on the relational role of leadership. In many cases, researchers examine leadership in an organizational context. In the world that is increasingly interconnected, we still understand surprisingly little about *why* people lead the way they lead. Although hundreds of leadership definitions and theories exist, only a few still focus on the underpinnings of leadership in a global context. Adler (2002, 236) affirms that most leadership theories are "domestic theories masquerading as universal theories" and that the focus of such theories is mainly male leaders' behavior in the United States.

This article focuses on the sociology of leadership and explores existing research with a focus on the social and cultural contexts of leadership. It discusses how Hofstede (2001) and Ross (2004) have contributed to the understanding of the complex roles of culture and cognition and suggests why these topics should be further examined in leadership research. The article

encourages theoretical confrontation, and its goal is to invigorate inter- and multi-disciplinary leadership research.

The purpose of this research is to examine what is known about the social factors that influence leader behavior. A leader and his or her subjective identity are, in part, independent, but also influenced by social situations and socially shaped perceptions. Accordingly, understanding the impact of social context on the individual helps us to better understand leader behavior.

Leadership Research

For the most part, leadership has been studied within an organizational setting. Many leadership studies examine leadership from an external point of view, that is, through the lenses of the investigator. Northouse (2010) introduces leadership theories such as trait approach, skills approach, style approach, situational approach, contingency theory, path-goal theory, leader-member exchange theory, transformational leadership, team leadership, and psychodynamic approach. The common element for all these approaches is that they examine conditions for leadership or what characteristics leaders exhibit, but they do not focus on *how* leaders became who they are, or *why* they exhibit certain characteristics.

Klenke (1996) has studied the context of leadership, and her view of leadership is through different prisms: gender, context, and culture, enabling us to examine how each of these contributes to leadership experiences in a unique way. She contends that "in each context—political, intellectual, artistic, religious, scientific, social, cultural, and international—leadership manifests itself differently" (25). Her viewpoint builds on the idea that "at any given time and in any given place, leaders are very much the product of their particular era and the organizational or community setting in which they exercise leadership" (188). In this regard, leadership is an ever-evolving synthesis of intra-individual and micro and macro levels of societal concepts.

Contemporary leadership literature places modest consideration on the importance of the social foundation of leadership, specifically how social and

cultural context impact leadership. An exception is Bass and Avolio's (1991) Multifactor Leadership Questionnaire (MLQ), which Bass developed in 1985. The instrument incorporates three types of leadership behavior: transformational, transactional, and nontransactional laissez-faire leadership. This instrument measures the degree to which leadership is context-free or context-specific. Using the MLQ, Antonakis, Avolio, and Sivasubramaniam (2003) suggest that context should be explicitly considered when researchers formulate research design and develop leadership theories.

Leadership occurs within a social context. It is informed by both individual and social behavior, and thus materializes as a connection between culture and psychology. Culture is reformed by the dynamic interplay of individual and social values. In fact, culture is constantly interpreted and created through interactions between individuals and their social surroundings (Misra & Gergen, 1993). The study of the social context of leadership draws our attention away from the actions of the individual leader to the consideration of the factors that influence and support leadership emergence and the execution of leadership principles. Adamopoulos and Kashima (1999) suggest that culture and the individual are indistinguishable, each constituting the other. Their statement carries a strong implication for leadership research.

The Social and Individual Aspects of Leadership

The social context of leadership is founded in relationships with other people. Durkin (1996) asserts that human social functioning requires the ability to represent and interpret the social world. Leaders do this through interaction with other people, and this is the connection between the intra- and inter-level aspects of leadership, i.e. the dynamic and generative interdependence of self-concept and intergroup relations that are the focus of social identity theory (Abrams, 1999).

Whereas social identity provides perspectives about how leaders view themselves, social cognition suggests particular behaviors in which leaders engage. Operario and Fiske (1999) discuss how social cognition's micro-emphasis and social identity's macro-emphasis provide an integrative

perspective by which to examine "the person versus the situation" scenarios (44). To understand leader behavior, we need to consider both perspectives.

A leader's social identity enables us to examine what variables influence the person in a situation, but values may explain why the person acts in a certain way in a situation. Bandura (1977) writes that personality theories tend to attribute variations of behavior to differences in values, but they do not adequately explain how "values regulate conduct" (139). The work of Schwartz (1992) in understanding values and leader behavior provides us with insight. He defines values as belief structures that guide behavior across social situations. He proposes that specific values can be classified into broader motivational categories that reflect individual and group needs for interaction and survival.

Schein (2004) has conducted extensive research on the role of culture and leaders' personal values in organizational context. In an organization, culture consists of visible organizational structures and processes, espoused values, and unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings. Schein explains how culture covers behavioral, emotional, and cognitive elements, as well as how organizational leaders impose their own values and assumptions on a group to produce desired results (17).

Flanagan (2002) conducted a phenomenological study of leadership strategies of eight effective women administrators in higher education. Her analyses validate the importance of understanding of values in leader behavior. By clarifying personal values, her research subjects established leadership principles that enabled results otherwise impossible to achieve.

Also interested in the role of values in leadership execution, Runkle (2004) and Gimas (2004) conducted studies on how leaders' values impact their style or execution of leadership. Runkle conducted research on 48 female community college presidents in California and found that value reflection appears to positively influence a community college president's ability to employ effective leadership strategies. Runkle asserts that value reflection is an essential part of leadership development. Gimas claims that only limited research integrates ethics, knowledge of self, and self-efficacy into leadership studies. Most studies

focus on one dimension of leadership, such as ethics, and integrity and fairness receive almost no attention.

Although increasing in numbers, cross-cultural leadership studies with a specific focus on values are still a minority in leadership research (Ardichvili & Gasparishvili, 2001; Glazer, Daniel, & Short, 2004; Schwartz & Sagie, 2000; Spini, 2003; Struch, Schwartz, & van der Kloot, 2002). Such studies have been mostly conducted from organizational or socio-psychological perspectives using value surveys developed by Schwartz (1992) and Rokeach (1973). Although the quantitative methodology provides the researchers with an opportunity to investigate the applicability of value typologies in various countries, such methodology does not provide insight into how and why values may affect leadership behavior. More qualitative leadership research is needed in this area.

Cross-Cultural and Cross-National Leadership Studies

Interest in global leadership has elevated attention in cross-cultural and cross-national leadership studies, but there is a continuing need to understand more about how and under what circumstances leadership develops. Torres (1999) states that scholars have investigated the suitability of American leadership theories and leadership styles across cultures, but that intercultural leadership studies should involve consideration of national cultures and their impact on a leader (e.g., Adams, 2009; Gooden, 2003; Law, 2012; Lokkesmoe, 2009).

Cross-cultural awareness and the ability to function in a global workplace successfully are increasingly important competencies for contemporary leaders. Kumar, Anjum, and Sinha (2011) discuss how ethnocentrism and prejudice are associated with cultural concepts. Such concepts that entail values impact leadership situations because leaders influence others. Similarly, Takahashi, Ishikawa, and Kanai (2012) question the validity of Western leadership theories in collective societies.

Adams (2009) studied whether or not national enculturation impacts leader execution by studying American and Finnish leaders in higher education. Her qualitative case-study findings note that the participating leaders demonstrated similar leadership behavior in both countries, but that the leaders assigned

meaning to their experiences based on the values and norms of the given context in which they lead. The constructs of values, integrity, and care for others are strongly associated with the participants' upbringing and socialization. The national context forms the norms for acceptable behavior, develops gender- and non-gender-related roles, and establishes values for shared belief systems.

Law's (2012) research focused on Chinese school leaders' perceptions on leadership and management preferences by using semi-structured interview schedules and questionnaires. Law found that Chinese school leaders perceive that Chinese and Anglo-American leadership and management values coexist and that one does not dominate the other. Law's position on understanding how national cultures impact leadership and management supports Adams's (2009) findings.

Gooden (2003) investigated the degree to which national culture correlates with transformational leadership practices in Jamaica, Bahamas, Panama, and the United States. She used the Values Survey Module (VSM) and the Multifactor Leadership Questionnaire (MLQ5x) in her study. Her findings confirm previous cross-cultural research, which found that values and attitudes of individuals vary by country. She found that national culture correlates with transformational leaders' practices. Gooden claims that, as a result, leaders' practices must be compatible with the society in which the leaders operate. The strength of Gooden's study lies in its use of combined research methods.

Lokkesmoe (2009) used grounded theory to investigate global leadership conceptualizations of research participants from Brazil, India, and Nigeria. Her findings show that theories and practices in global leadership development are emerging in these developing countries, but her research also discovered that the participants conflicted on perceptions of global leadership. Lokkesmoe recommends consideration of intercultural competence as part of global leadership theory formulation. In agreement are Rockstuhl,, Seiler, Ang, Van Dyne, and Annen (2011), who examined European military professionals in cross-border leadership responsibilities. They assert that cultural intelligence is a critical leadership competency in today's globalized world.

The recent qualitative research conducted by Takahashi et al. (2012), similar to Gooden's (2003) recommendations, confirms the need for new approach in global leadership research. Takahashi et al. found only relatively few qualitative studies with a focus on leadership in global context. Global leadership research is still in its infancy and will benefit from increasing quantitative and qualitative research, and especially from experimental and combined research methodology.

These research findings provide further considerations for leadership studies. The analysis and line of reasoning suggest promise for further studies of diverse and multicultural workplaces in which leaders' values may differ from the values of the workers.

Many cross-cultural leadership studies use Hofstede's (2001) theory of cultural dimensions to analyze leaders' behaviors. Hofstede, who began his work on culture 30 years ago with his first edition of *Culture's Consequences,* entitled *Culture's Consequences: International Differences in Work-Related Values,* in 1980, structures his theory around five dimensions: power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity, and long-term versus short-term orientation. Tirmizi (1998) used Hofstede's dimensions to conduct a meta-analysis of cross-cultural studies. He examined the universality or cultural specificity of two other dimensions of leadership behaviors, *consideration* and *initiating structure*. He incorporated commonly used value-based cultural dimensions—individualism/collectivism, uncertainty /avoidance, and power distance—into his model and analyzed 61 leadership studies in 14 countries. His findings indicate that leadership has both universal and cultural specific aspects. Tirmizi's research demonstrates that culture is an important contextual variable because it "influences expression and effectiveness of leader initiating structure and consideration behaviors in different national settings" (para. 1).

The Challenge

Researchers have documented limitations with studying psycho-social reality. They are continually challenged by how to study the impact of social stimuli at the level of the individual (Hofstede, 2001; Ross, 2004; Smith & Bond, 1994, Tajfel, 1972). Hofstede discusses the problems that are associated with studying cultures, noting that a common approach is to treat culture as a "black box." He suggests that we know that the box is there, but not what it contains (25–28). Ross (2004) makes a similar statement, "They treat culture as mindless, something existing independently of individual actors and their cognitions" (4).

While all studies aim for a researcher's objectivity, Hofstede (2001) describes specific problems that are associated with studying the social sciences. He emphasizes the fact that "social sciences deal with systems of which the scientists themselves are a part," and that "there is no such thing as objectivity in the study of social reality: We will always be subjective, but we may at least try to be 'intersubjective,' pooling and integrating a variety of subjective points of views of different observers" (2).

Psychologists and sociologists want to understand the extent to which identity is stable and to what degree it evolves as a result of social factors. Traditional psychology focuses on intra-individual level processes. In contrast, social psychology seeks answers to phenomena that result through human interaction and wider social processes (Abrams, 1999). Layder (2004) affirms that "personal identity is always caught up in, and constantly emerges from, this tension between fitting in with society and other people . . . and wanting to follow our own desires, hopes and wishes" (2). Layder also asserts that real changes in personal identity emerge out of the creative interplay between social circumstances and events and the way individuals respond to them. He claims that while each of us has a unique personality, our individuality is grounded in social reality.

This dichotomy between social and individual (Misra & Gergen, 1993; Smith & Bond, 1994) has arisen from within Western psychology. Researchers are increasingly concerned that theories developed in North America are likely to replicate the perspectives and concerns of researchers who were educated and

trained there (Hofstede, 2001; Ross, 2004; Smith & Bond, 1994). In fact, Ross contends "it is still worth a book chapter to discuss the inappropriateness of Western-standardized intelligence tests across different cultures" (9). Contrary to the prominence of individualism in North American scholarship, European traditions of sociology and psychology emphasize socially constructed meanings, which are given to events (Abrams, 1999; Misra & Gergen, 1993; Smith & Bond, 1994).

Current leadership research provides only limited information on the dynamics that guide peoples' actions both as social beings and individual operators, and what factors, social or individual, drive peoples' decision-making processes. Ross's (2004) theory on culture and cognition provides a promising development in this field. He emphasizes that although researchers have paid increasing attention to the importance of interdisciplinary research in anthropology and psychology, there is a lack of study of high-level cognition as embedded in a specific cultural context. In agreement are Pugh and Hickson (2002), who stress that "it is difficult to explain higher-order cognitive needs, such as self-esteem and self-actualization, because universal approaches of psychology lack consideration of how these needs are subject to cultural definition and that they are expressed primarily through social norms" (7). The increasing interconnectedness of the world through economic, social, and political association tests the standing of traditional epistemological positions and challenges current leadership theorists to investigate how and why people make decisions and lead the way they do.

In Hofstede's and Ross's Footsteps

Culture occurs as a result of human interaction. It is created and maintained through language and human communication (Hofstede, 2001; Misra & Gergen, 1993; Moscovici, 1972). Hofstede (2001) developed a model illustrating the three levels of uniqueness in human mental programming to examine the dynamics of culture. He uses a three-tier construct model to identify and explain cultural similarities and differences in human behavior. He explains that every person's

mental programming is partly unique and partly shared with others. The most basic level of programming is the *universal* level that is shared by all human beings. This level includes the biological system of the body and communicative behaviors, and it can be used to explain the commonalities of human actions across cultures. The *collective* level of mental programming is shared by people who went through the same learning process, identify themselves as members of a same culture group, and speak the same language. This level entails much of subjective social behavior and values, norms, and beliefs. The *individual* level of human programming is the truly unique representation of the self. Personality, temperament, and human cognitive functions exist on this level (2–3). Hofstede's model enables us to comprehend and form associations for these intangible constructs of mental programming that are otherwise difficult to construe. Hofstede's model is useful in studying leadership as it explains a person in relation to his or her social context.

   Ross (2004) challenges traditional definitions of culture. He calls for a new paradigm that incorporates anthropology and psychology to focus on the "direct and indirect exchanges between individuals and by a constantly stimulating social and physical environment" (8). For Ross, "culture is an emerging phenomenon evolving out of shared cognitions that themselves arrive out of individual interactions with both the social and the physical environments" (8). Thus, Ross defines *culture* as an ongoing process in which the individual is an active participant, not just in relation to his social and physical environment, but also to other social beings.

   Compared to other definitions of culture, Ross (2004) captures how people and their cognitive processes are inherently interconnected with the evolving society. It is his emphasis on human cognitive processes that is relevant to leadership research because leadership and people's perception of their reality entail high-level cognitive processes. In addition, Ross makes an important connection between cognition and culture when he states: "Differences in attention, activities, and goals definitely are an important part of cultural realities" (13).

If we add Ross's interest in culture and cognition to Hofstede's model of human mental programming, it would fall within the *individual* and *collective* levels of the model. Hofstede (2001) admits that it is difficult to "accurately distinguish between the levels, for example, to investigate the degree of individual personality and collective culture" (2). Additionally, a lack of consensus about which phenomena are culture specific and which are human universals further complicates the interpretation and assignment of findings to levels of his model.

By overlaying Ross's (2004) ideas on Hofstede's (2001) model (Figure 1), we arrive at a preliminary outline that illustrates a place for cognition on the model and incorporates both Ross's and Hofstede's thoughts. This conceptualization provides us with a basic starting point from which we can develop further research to examine principles of leadership that incorporate understanding of leader and follower behavior in culturally responsible settings.
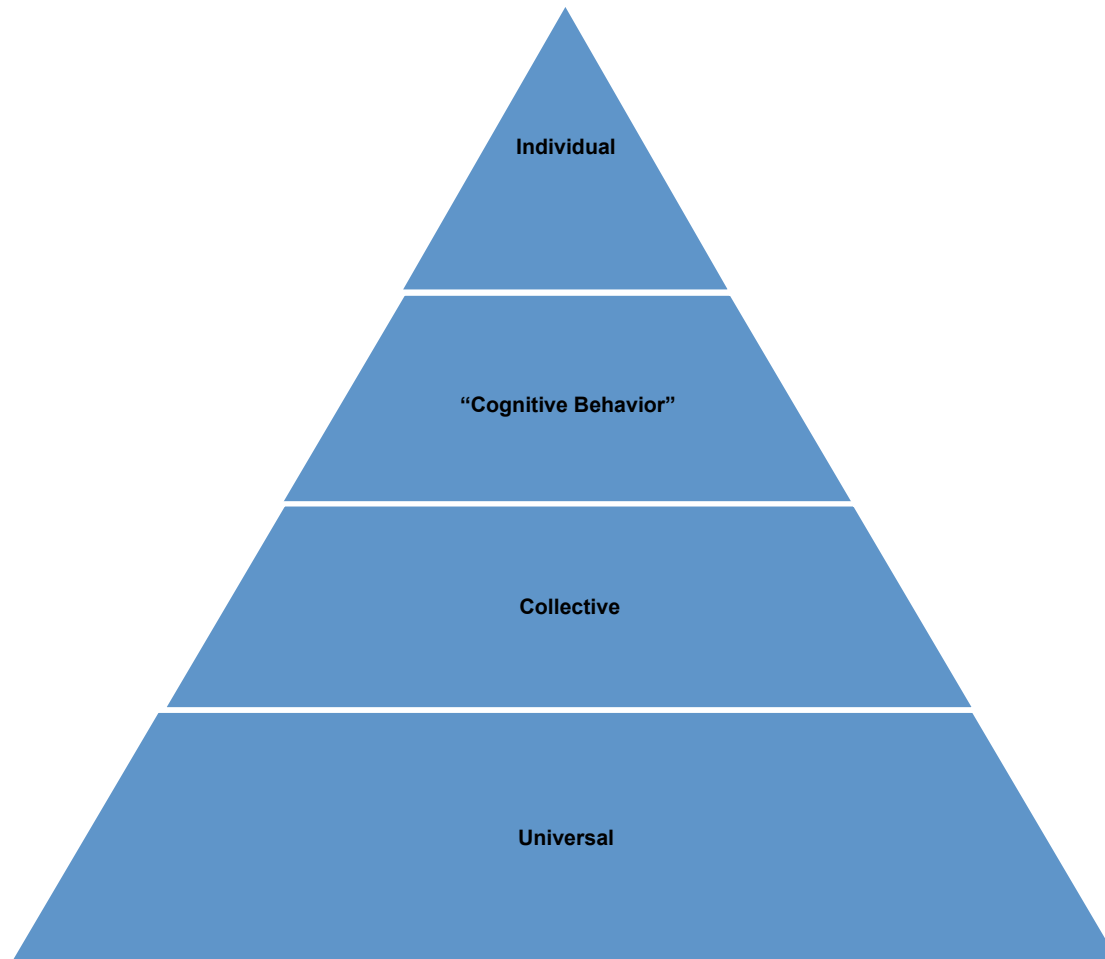
Figure 1. Culture and cognition. Adapted from *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations* (2nd ed.) by G. Hofstede, 2001, p. 3. Copyright 2001 by Sage Publications.

When the goal is to understand the "why" of leadership, the cognitive behavior level provides the most potential, especially as we develop understanding of intercultural competence, as it is at this level that we face the subjective nature of culture; i.e., this is where we make meaning of shared values, beliefs, and behaviors when we interact with people from our own or other cultures. Bennett (2008) defines this as *mindset,* which includes "culture-general knowledge, culture-specific knowledge, identity development patterns, cultural adaptation processes, and cultural self-awareness" (18). What value the leader assigns to this mindset leads to the degree of success they have in interacting with people from different cultures.

Conclusion

Contemporary leadership research benefits from Moscovici's (1972) wise observation that real progress in the sciences emerges from theoretical confrontation. For him, facts and methods play a less important role. Leadership requires interaction between people within a social context. Past research has focused on the organizational context of leadership with only limited attention to the wider social contexts in which leaders operate. Some have gone so far as to say that "it is almost as though leadership scholars . . . have believed that leader-follower relationships exist in a vacuum" (House & Aditya, 1997, 445). Although scholars are now increasingly interested in contextual variables in leadership research (Klenke, 1996; Lowe & Gardner, 2000), too few studies still incorporate context into leadership research.

If Adamopoulos and Kashima's (1999) claim that culture and the individual are intricately intertwined is to be accepted, further understanding on the interplay of the role of cognition, identity, and values in leadership is necessary. In this type of research, culture serves as the context in which leadership occurs. Studying leadership without understanding culture's impact is insufficient. The significance of leadership lies in its social context. Universal claims and typologies are not necessary, and replicating leadership behavior from one culture to another will not provide answers to contemporary leadership issues. Future leadership research has to include how leaders successfully navigate context-bound issues and situations and how cultural competence is best developed. Consequently, investigation of culture and social psychology with social cognition theory and social identity theory offer applications to the study of leadership because leadership is executed by people within a social context.

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BOOK REVIEW

***Lean In: Women, Work, and the Will to Lead (*2013)**

By Sheryl Sandberg

Published by Alfred A. Knopf, New York

Cost: $24.95, Pages: 240

Reviewed by Patricia DiPillo, EdD, Falmouth Public Schools, Falmouth, Massachusetts

Those of us interested in fair treatment for the sexes and who are proponents of equality for women in the workplace will remember the names of Betty Friedan, *The Feminine Mystique,* and Gloria Steinem, not to mention countless other female leaders from all walks of life and numerous thought-provoking publications from years gone by. In actuality, women have been advocating for the right to vote, to participate in the Olympic Games, or to hold high government offices in the United States once considered the privilege of only men for at least a century now.

   History has a long record of situations in which females fought for and won their right to be considered a man's equal in every way. Women thought they had "made" it, and, unfortunately, the momentum for gender equality slowed down—until this book came along, reviving the pace and indicating just how much more territory is yet to be covered. Sheryl Sandberg's *Lean In* initiates a second wave of movement toward a true bipartisan outlook on the status of professional women by today's standards. It too, however, leaves many questions still unanswered. But it does provide a glimpse into the world of the modern woman in the 21st century: her hopes; her dreams; her trials; and her struggles to find fulfillment as a professional and as a wife, partner, and parent. So, you may be asking yourself:

Just what <u>are</u> women in today's business, educational, and governmental fields doing to promote themselves and their careers?

Professional Leadership

Leading women have permeated the workplace for many years. One has only to think of Supreme Court Justices Sandra Day O'Connor, Sonia Sotomayor, and former Secretary of State Hillary Clinton, to name a few, who have managed to make a name for themselves by being outstanding role models for women in powerful positions. Women like Angela Davis, Oprah Winfrey, and Michelle Obama have dealt with not only gender issues, but racial issues as well. All are considered leaders in one way or another, and yet they share a common bond. They are passionate about their chosen professions.

According to Ms. Sandberg, chief operating officer and board member of Facebook, women need not only ambition and drive, but they also need to "lean in," and fight the societal pressure to stand back and be "nice," since this is when women leave themselves out of key leadership roles and opportunities. She further states that today's women should project images of themselves as team players who are engaged in communally based projects and positions. She is rejuvenating this social movement through a platform with which she is very familiar, that of social media. In a sense, writing this book is an example of her "leaning in," an ambitious decision to promote the roles and status of professional women. She affirms that women still face systemic barriers and that the best way to remove them is to fill top corporate positions with them.

Her affirmations remind us, however, that it is her own ambition and the ambition of other women of whom she speaks. Each piece of advice, although valid and validating for countless hopeful women in the private sector, is merely internal. I can recall only one institutional instance of reform mentioned in the entire book. When Sheryl Sandberg worked at Google, she managed to convince them that they should have parking for pregnant women closer to the building.

Marriage and Motherhood

Statistics show that from 1985 to 2005, the percentage of college-educated women with children declined from 25% to 21%. Since 1990, this group has also been leaving the workforce. From 1960 to1990, there was a dramatic increase in the female workforce. Since 1999, however, this group has declined with respect to its employment rates.

In fact, a recent Pew Research survey indicated that among young people between the ages of 18 to 34, the percent of women saying "having a successful marriage" is "one of the most important things" increased for women.

This brings us to the issue of equality of the genders. Ms. Sandberg's goal, she claims, is to fill 50% of corporate jobs with women when 50% of men fulfill roles in the home. Men can just as easily be gratified by their roles as fathers, contribute to the care and responsibility of children in the home, and be caretakers who are responsible for household roles. In turn, the private sector should make it more convenient for women to be productive during their childbearing years by adding flexible schedules and accommodating the needs of women in the workplace.

The Sequel

For all of the advice and examples of hard-working females in corporate positions, there is still much to be told about this story of women in the workplace. While I enjoyed the book for its refreshing look at how to climb the ladder of success, I am advocating for a sequel to expound on more of the issues. Simply, it has only scratched the surface in many cases.

For one thing, it is a look at the very elite of society who can easily afford to take the necessary risks to achieve their objectives. What about the difficult economic times we live in? And what about the disadvantaged for whom there are no corporate jets or a Larry Summers, Ms. Sandberg's mentor at Harvard and for whom she was Chief of Staff when he was the U.S. Secretary of the Treasury?

Some would say that it is still an institutional concern that women are deemed lesser than men. Shouldn't corporate America make it more equitable for women by attending to their needs? Furthermore, what about the men in the workplace? Why can't they "lean back," as one reviewer so cleverly suggested?

The book takes a very insightful look at the internal drives of women, but leaves off there. Perhaps Ms. Sandberg's next book will focus on the external factors that still contribute to this complex and intricate look at where women are "at" in the 21st century. At that point, when all facets of the issue have been properly examined, we will get a true picture of how we can make equity the norm for everyone.

Epilogue

If the reader wishes to read Ms. Sandberg's book, one compelling reason should be the desire to pick up the thread of the women's movement begun in the 1970s. A second reason would be to follow the decline and subsequent renascence of the movement during the 1990s through to its present state as an online networking initiative. As such, that network provides a forum for professional women worldwide to meet, discuss issues relevant to the status of the working woman, and forge new partnerships in the corporate climate.

If women have come a long way from joining the Olympics to earning the right to vote, there is still much rough terrain to cover in the boardroom. But as Eleanor Roosevelt so wisely stated: "If you are going through Hell, keep going." Persistence and perseverance pay off.

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