

Toward Spiritual System in Organization through Spiritual Leadership

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Abstract

Leadership has a key role in organization by developing and directing structures and systems. Spiritual leadership is an emerging approach in organizational leadership literature. In context of spiritual leadership, there are many models and patterns that each them describe a kind of spirituality in leadership of organizations. Spirituality has a unity in itself but different people understand it in different ways. Spirituality is necessary for organizations and they need to develop a spiritual system to satisfy human resources. Here, there are some questions: how we can classify them or identify their types? How can organizations use spirituality through leadership to develop a system?

This paper reviews some spiritual leadership models, and provides a typology about them. The typology includes identifying meanings, motives; definitions and typification of different spiritual leadership models in literature of organization and management. This is to do through a typological analysis, and supposes a spiritual system based on spiritual leadership.

Key words: spiritual system, spiritual leadership, model, organization.

Introduction

In recently years, the spirituality approach is attended by many firms, so that it is added in management literature new concepts, and is conducted some studies on spirituality issues in organizations by researchers. One of them is organizational spiritual leadership which is allocated several patterns to itself. The organizational spiritual system issue is a new one too, that although it is conducted a few researches on it but has gained sufficient importance.

In this paper, it is tried to develop and propose a spiritual system model for design and implement in organization. This model, although has not practically tested, but it can be the primarily base for such research.

Spiritual Leadership

Term of "Spirituality" refers to religion abilities. According Griffin (1988), spirituality is substantial characteristics of human that in own self refers to meaning of religion. At the view, spirituality is not an optional quality that we can choose one between having it or not. Every body has spirituality, if even be a nihilistic or materialistic spirituality. In Mitroff and Denton (1999) beliefs, spirituality is a basic sense about being related to own self, others and all creation. In other definition by Case Vink (2003), spirituality is thing that leads to religion. He, from multidisciplinary view, defines spirituality as:

"Spirituality is to humanize, completeness; looking for connect to God; to follow wisdom, faith, future, love, equity, hope, meaning, forgiveness, and peace to justify and conform thing that we call it humanity substance, and are seeking purpose of survive and fruitful in it."

Then, spirituality has key aspects that are seeking for meaning, completeness, peace, individuality, harmony, an existence and complete part of human, the way to existence, an energy for appearance, and way of knowing the world.

As noted above, spirituality has emerged as an organizational issue. Then it can be reflex in all aspects of management and organization. On this base, spirituality is a cultural phenomenon that in the same time can be relate to personality, leadership, structure and so on. There are three perspectives in this context. First spirituality is only related to individual life of a leader, and then it doesn't have any relation to organizational leadership. This perspective, because of some reasons is not valid, such that the business world is not lack of spirituality, and even materialism be assume as a kind of spirituality. And too, spirituality and leadership values affect his/her leadership styles. Second, people follow spiritual traditions of organization leadership, and this can be leads to emerge spiritual leadership which its examples can be see in Christian fundamentalism. Third perspective has believes that the leaders confirm importance of spirituality, without emphasis on obedience of a certain spiritual order (Cavanaaghm, 2003). In attention above, spiritual leadership is to transact to people, to direct them in right path in which people go toward God, and live in the like and love way (Witt, 2002).

Spiritual Leadership Models

In this study, they were studied fourteen patterns on spiritual leadership that come from management researches. They are: 1) servant leadership, 2) submission, service, self leadership (3S model), 3) the quest leadership, 4) causal spiritual leadership, 5) leadership competencies, 6) multi-cultural leadership, 7) authentic leadership, 8) principle-centered leadership, 9) value-based leadership, 10) integrity leadership, 11) inspirational/visionary leadership, 12) pastoral spiritual assessment model, 13) spiritual leadership as a metaphor, 14) the systemic prism model.

To study and compare spiritual leadership models, it is attended to some aspects of them that are: attitude toward human, the main focus of the model, leadership styles, power, kind of control, kind of motivation, and characteristics of leaders.

- a) Attitude toward human: in these models, attitude on human is of kind of a spiritual, ethical, and value view. Employees are spiritual beings that behave through stimulating metaphysic aspects and in compare with theories of needs and motivation, those physiological needs are in top of human needs, in spiritual leadership, the spiritual needs of people are in the top. Employees need to trust, love, tranquility, unveiled ness, integrity, truthfulness, and ...
- b) Power: leader use some kind of powers that are non coercive, non sensible, and non material. Leader's influence on followers is more indirect than direct, so that they follow him because of imagination of his/her intuitional power and competence.
- c) Control: leader's control is more internal and ethical than external, spiritual leader create an atmosphere in which employees can improve their self-control aspect.
- d) Leader's characteristics: all of noted models require to some characteristics such as truthful, reliability, empathy, spirit, kindness, and ethical-orient. Without them, spiritual leadership can not be applicable.

Spiritual leadership models can be classified through a typology method in which there are three dimensions: self- seeking, other- seeking, and work-seeking. Outcome of these dimensions is a spectrum of attention and focus, and can arise eight spiritual leadership styles. Figure (1) shows it.

[SPIRITUAL SYSTEM IN ORGANIZATION]

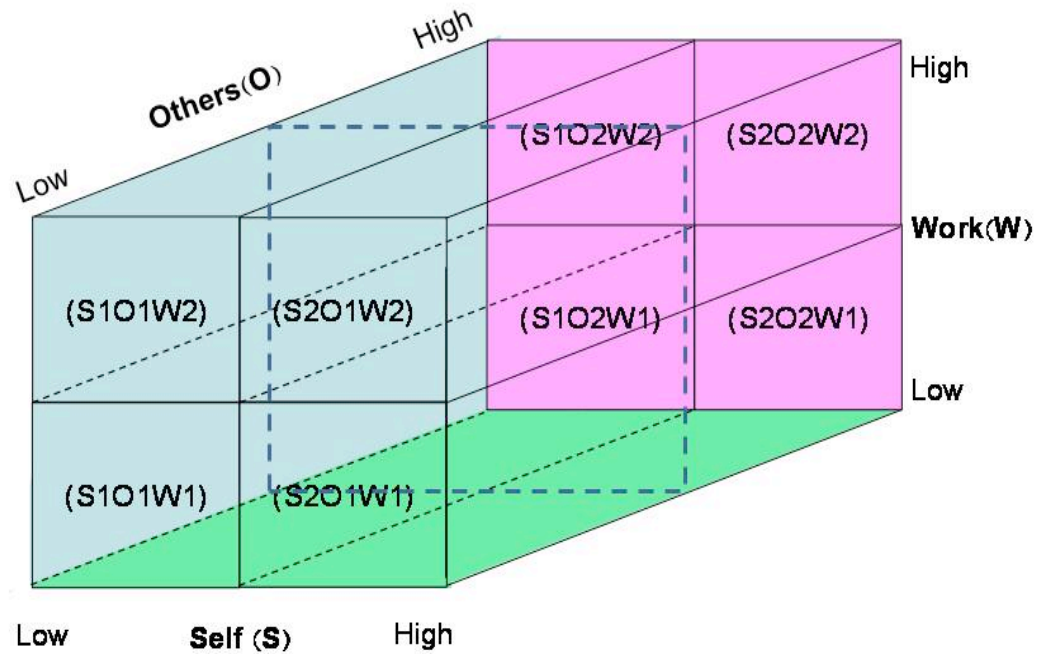


Figure (1) Typology of Spiritual leadership Patterns

1. S1O1W1: In this style, the focus on self and others is low, and leader does leadership functions unimportantly. In fact, this style can be called laissez fair laissez pass. It is attended to spiritual primarily needs of employees, and believe is that a part of employees needs is moral and spiritual. The leader is not seeking spiritual power, and he/she believes spirituality is a private and individual concern that employees should themselves satisfy it.
2. S1O2W1: In this spirituality style, attention to satisfying needs of self and organization is low but attention to needs of others is high. The best implication of this style is servant leadership in which leader pays all hi/her attention to satisfy needs of employees and customers.
3. S1O1W2: In this approach, it does not determinate wants and needs of employees, customers and even leader self, and the first priority is what requires for work and

[SPIRITUAL SYSTEM IN ORGANIZATION]

- organization. Leader devotes self and others to organization and its work, and assumes organization goals so holy and valuable that with a spirit of self-sacrifice applies self and others to achieve them.
4. S2O1W2: leader by this style devotes himself to needs of organization and its employees. Leader be satisfied with the less things through refining his soul and watchfulness, and is always satisfied. In contrast, he or she tries to serve organization, employees and customer in high level. Leader may be even decrease his/her wage and salary, doesn't use organizational benefits for him, and uses them to others.
 5. S2O1W1: This style is in contrast of S2O1W2 style, because leader prefers his /her spiritual needs in compare with others, and engages organization and its employees toward these needs. It can bring some benefits to organization and its employees once devotion and absolutely loyalty him. Alongside leader's spiritual needs, spiritual needs of others will be meaningful. The worship that he/she wants will be dominated, and he defines and determines trust, integrity, honesty, and other spiritual characteristics.
 6. S2O2W1: Sixth style of spiritual leadership, is highly focus on self and others, and lowly focus on work and organization. Leader tries to empower value-oriented and ethical humans through empowerment of self and others and to satisfy spiritual needs of self and others. Leader, in this style, believes that if organization has had such employees, it can achieve its goals. Then, it should be accumulated spiritual and human capital so that the organization can benefit of the capital.
 7. S2O1W2: this style shows that organization and its leader's wants are more important than employees and customer's needs. Leader is seeking for self and assumes organization goals as holy and important goals. Employee's empowerment is not important, and leader tries to achieve organization goals better through self-control and self-awareness, and employees will be satisfied in shadow of achieving organization goals better.
 8. S2O2W2: This style is contrast of S1O1W1 style. Self-seeking, other-seeking, and work-seeking are very important simultaneously, and leader highly pays

[SPIRITUAL SYSTEM IN ORGANIZATION]

attention to work and organization, in the same time, highly considers empowerment, self-control, and self-awareness of employees and costumers. He or she improves the three dimensions, and doesn't these subject to each others. Leader sets up an organization learning climate so that he/she is as instructor and learner, mentor and disciple, coach and apprentice. Leader generalizes this climate to organization processes and procedures until leads to doing practices and operations more effectively and efficiently.

Organizational Spiritual System

A spiritual system is a systemic attempt of people or groups to answer big spiritual questions (Ferrer, 2006). Spiritual systems classified into tow categories: the old world spiritual systems such as mass spiritual systems and elite spiritual systems; and the new world spiritual systems. There are some different between these categories that are shown in table (1).

Table (1) Comparing old world and new world spiritual systems

Old world spiritual systems	New world spiritual systems
<ul style="list-style-type: none">- Statements of karma, retribution, and forcible punishment.- Statements that emphasize hierarchy.- Statements that belittle or disparage the human experience or the natural world.- Statements that justify the abusive application of power- Statements of spiritual graduation.- Lack of grounding in reality.- Lack of epistemological sophistication.- Sublimation of chakra energies- Military-like hierarchies.	<ul style="list-style-type: none">- Fruitful- Grounded- Responsible- Embodied- Accessible.- Epistemologically sophisticated

[SPIRITUAL SYSTEM IN ORGANIZATION]

Of course, there are some of new science aspects that can be classified as a spiritual system. Whenever science, with its primitive methodologies and narrow vision of creation, attempts to answer the big questions, it becomes, for better or worse, a spiritual system.

The spiritual system is a part of organizational culture that creates ethical norms and is changed to an ethical system. Ethical systems, in terms of ethical norms have three types: the systems that lead to relational properties norms, the systems that lead to asymmetrical constraints, the systems lead to information-bearing control (Deacon, 2003).

Here, what is more focused is organizational spiritual system (OSS). OSS is one of the organizational systems that alongside of other active systems in organization, and provides needed spiritual flow for organization and directs it.

OSS is a system based on a spiritual flow of organization and its goal is to satisfy needed spirituality of people during doing things and forming desire organizational behavior. In OSS, all components whether input, process, output, and feedback are involved in providing, increasing, and improving spirituality.

A system can be design through five steps (Senn, 1990):

1. Output design including reports, contents, form, media, layout, highlighting.
2. Input design including records, medium, mode, volume.
3. Processing design including computation, logic, frequency, volume.
4. Data specification including record content, record design, file specification, file organization, volume.
5. Procedure specification including computer runs, document process, control methods, manual process, operating procedures.

OSS accepts types of spirituality as inputs. Spirituality types are: religious spirituality, non religious spirituality, super-religious spirituality, and secrecy spirituality (Abedijafary & Rastegar, 2007). Human has four existence dimensions and analyses and processes all phenomena by the dimensions. Then, processing activities of people in OSS can be including four physiological, social, psychological, and spiritual activity. OSS makes some spiritual norms as outputs that will be base of organizational behavior. Figure (2) shows the system.

[SPIRITUAL SYSTEM IN ORGANIZATION]

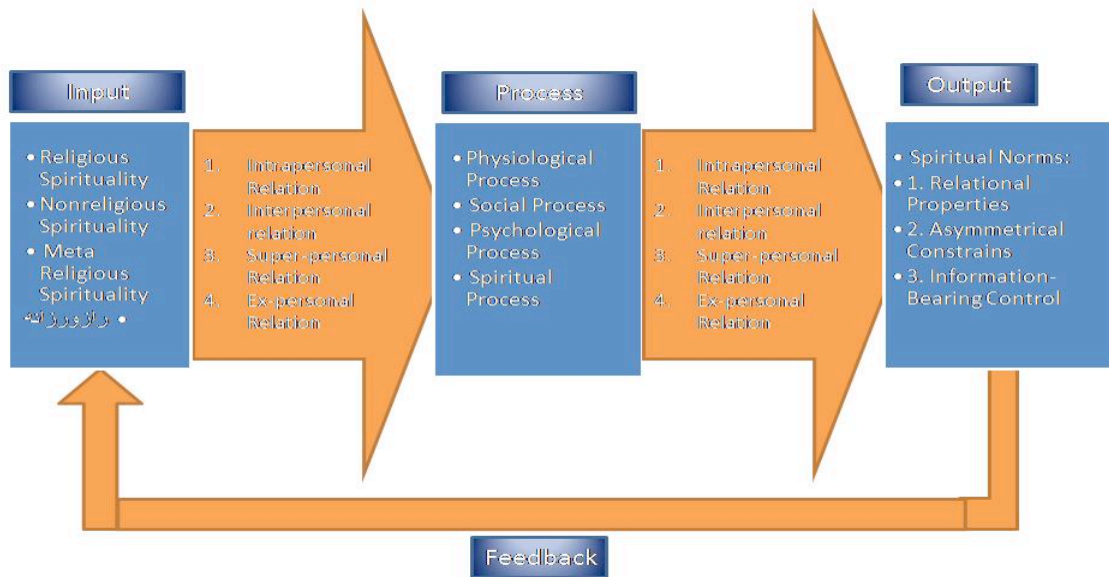


Figure (2) Organizational Spiritual System

In OSS, relations between input, process, and output are intrapersonal, interpersonal, super-personal, and ex-personal. All events and activities in the system communicate to each other through these relations.

OSS and spiritual Leadership

Organization members can improve their spirituality through individual spiritual practices, group spiritual activities, and organizational spiritual activities. All of these activities can be regulate in frame of a system, and transform to a systemic trend through a spiritual leadership, as the most important of providing organization spirituality.

Spirituality has different levels through which people improve their spirituality, and promote to higher levels. These levels are: heart level, spirit level, human soul level, satisfied soul level, and confident soul level.

[SPIRITUAL SYSTEM IN ORGANIZATION]

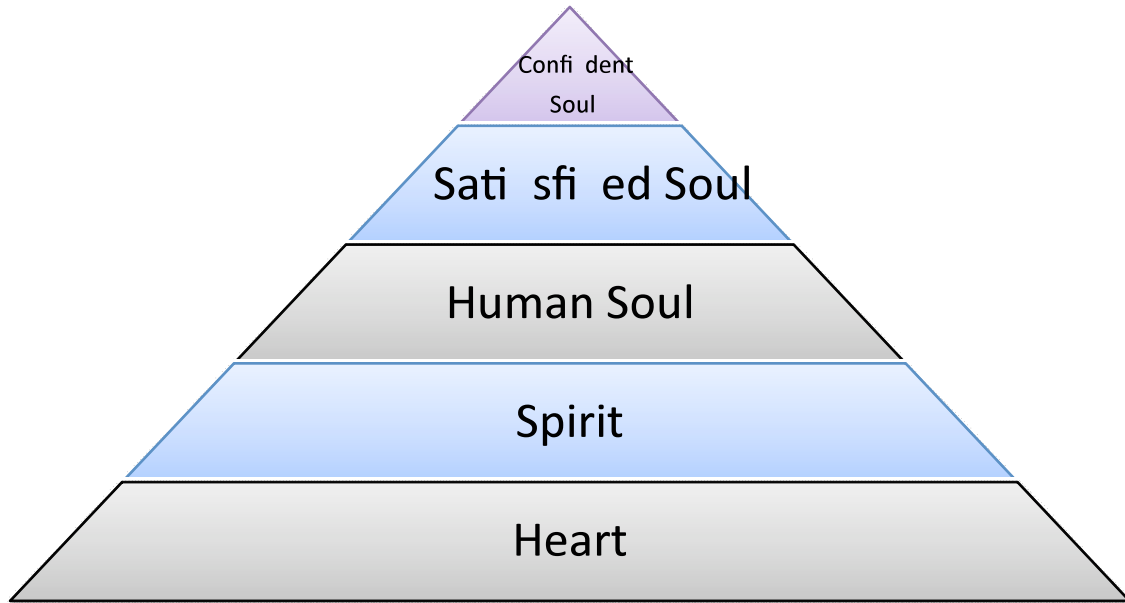


Figure (3) Levels of Spirituality in People

As noted above, spiritual leadership in organization has eight different styles that are formed based on three dimensions of self-seeking, other-seeking, and work-seeking. These styles can be making a spiritual system in organization.

If we assume an importance coefficient for each dimension, the styles in terms of importance will be according table (2).

[SPIRITUAL SYSTEM IN ORGANIZATION]

Table (2) Determine importance of spiritual leadership styles

Style	Self-seeking Low=0 High=1	Other-seeking Low=0 high=2	Work-seeking Low=0 High=3	Score	Importance
S1O1W1	0	0	0	0	8
S1O2W1	0	2	0	2	6
S1O1W2	0	0	3	3	4
S1O2W2	0	2	3	5	2
S2O1W1	1	0	0	1	7
S2O2W1	1	2	0	3	5
S2O1W2	1	0	3	4	3
S2O2W2	1	2	3	6	1

Now, according table (2) and levels of individual spirituality, we can design OSS based on spiritual leadership. S2O2W2 (first style) is the best style of spiritual leadership in which leader can directs organization employees to the highest spirituality level that called" Confident Soul". Second style (S1O2W2) is more compatible to second level of individual spirituality that called" Satisfied Soul". Third style (S2O1W2) leads employees in "Human Soul" level. Styles of S1O1W2, S2O2W2, and S1O2W1 (fourth, fifth and sixth styles) direct OSS in direction of "Spirit" level. Styles of seventh and eighth (S2O1W1 and S1O1W1) are placed in the lowest level of spirituality, and are compatible to "Heart" level (figure. 3). It should be pay attention that spiritual leadership will not be an agent to spiritual abuse on employees. Spiritual (religious) abuse occurs when a leader uses his or her spiritual (religious) position to control or dominate another person (Mazhar, 2000). Spiritual abuse occurs when shame is used in an attempt to get someone to support a belief or...to fend off legitimate questions. Johnson & VanVonderen (1999) use the following 7 criteria to identify the abusive system. These criteria can be used in a wide range of systems, from families and groups to organizations, to see if they are abusive:

1. Power-Posturing
2. Performance Preoccupation
3. Unspoken Rules
4. Lack of Balance
5. Paranoia
6. Misplaced Loyalty
7. Secretive

[SPIRITUAL SYSTEM IN ORGANIZATION]

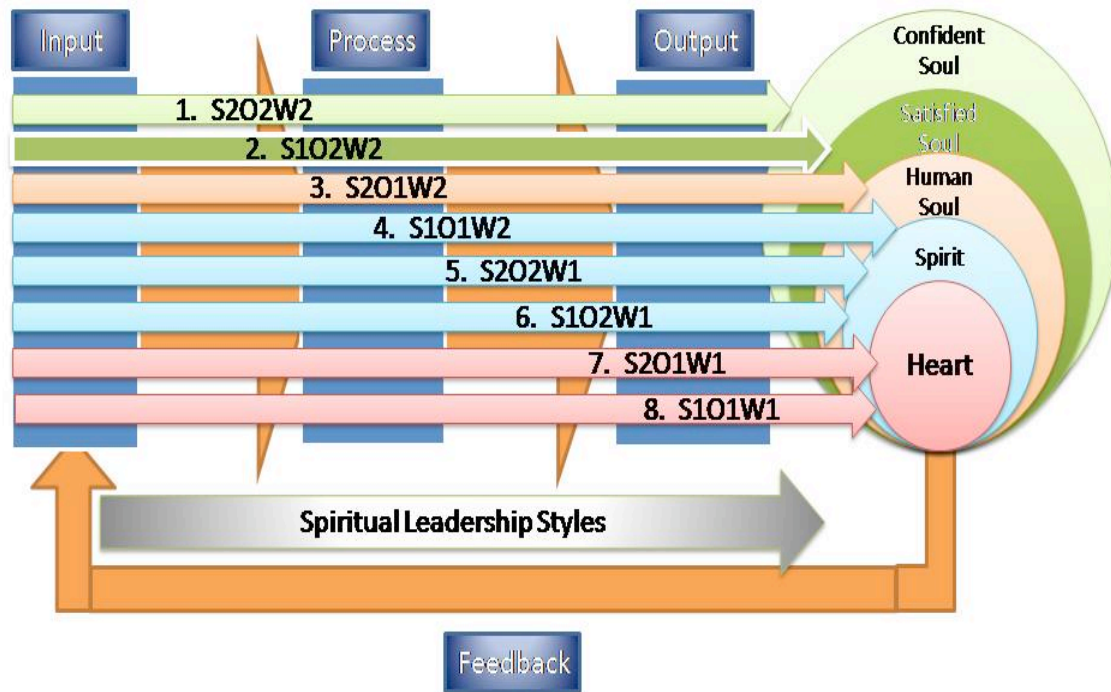


Figure (3) Organizational Spiritual System Through Spiritual Leadership

Conclusion

It can be above concluded that organizations needs to make a spiritual system for improve desire organizational behavior. The key elements of the system are: need making to spirituality by people, a spiritual leadership, determining levels of individual spirituality, some types of spirituality as inputs. Employees gain their spirituality through making different relations to self, others, and organization.

Spirituality is one of the main factors for improvement of desire organizational behavior that directs organization toward creating and improving a ethical culture.

The proposed model of the paper can answer to some questions and the same time creates some questions in mind such as: how can improve organizational efficiency and effectiveness through spirituality? Is there any relation between improving spirituality

[SPIRITUAL SYSTEM IN ORGANIZATION]

level of employees and their knowledge? How much can being a spiritual system in organization make a comparative advantage?

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