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**SPIRITUALITY AND LEADERSHIP**

by

**Dana M. Walling**

A dissertation submitted in partial fulfillment  
of the requirements for the degree of

**Doctor of Education**  
**University of San Diego**

**May, 1994**

**Dissertation Committee**

**Joseph C. Rost, Ph.D., Director**  
**Mary Woods Scherr, Ph.D.**  
**Gerard Reed, Ph. D.**

## **ABSTRACT**

### **Leadership and Sprituality**

**Dana M. Walling, ED. D. *University of San Diego*, 1994. 154 pp.  
Director: Joseph C. Rost, PH. D.**

The language of leadership is becoming increasingly spiritualized. Terms more often found in the sanctuary are now being applied to the leadership domain. Without a clear understanding of each, confusion results.

This research explored the common boundaries between spirituality and leadership. Ten persons with leadership experiences were interviewed with regard to what relationships existed between their leadership and their spirituality. There were five women and five men in the study who also reflected diverse ethnic and spiritual perspectives. The researcher used a qualitative interview methodology. Each person was given the chance to review and edit the transcript of the interview. This led to their most fully developed thoughts on the subject.

The findings of the study indicate that there is a significant relationship between a person's spiritual journey and one's leadership experiences. This relationship is sometimes nurtured intentionally, and other times is part of the background assumptions of the individual. While spirituality does not guarantee a more effective leadership, there is a mutually enhancing relationship between a person's spiritual journey and his or her leadership moments. Intentional spiritual development does seem to enhance the character of the reflection that is necessary to success in the leadership process.

This research concludes that a leader's awareness is the key to

understanding the relationship between that person's spirituality and leadership. It proposes a descriptive model that identifies areas of awareness. The categories of awareness are: intentional awareness, reflective awareness and non-awareness. The area between intentional awareness and non-awareness is described as the area of background assumptions. The area between non-awareness and reflective awareness is represented by unreflected interactions.

Spirituality enhances leadership in decision making, vision formation, attitude towards others in the leadership process, personal reflection and commitment to the cause. Leadership experiences were found to have a humbling effect which tempered the person's spirituality. All persons in this study, whether religious or not, demonstrated a profound spirituality in unique and diverse ways.

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## **DEDICATION**

**To**

**Jess W. Walling**

**Thanks, Dad, for sacrificing your chances so I could have mine.**

**To**

**Lou Ann, Aaron and Nicole**

**Thanks for patience, longsuffering, and never withholding you love.**

**To**

**Jesus Christ**

**Author and perfecter of my faith, savior and friend.**

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From the first day I entered the doctoral program there have been a host of people who have encouraged me along the way. There is no way to list them all, but I do want to highlight some.

Along with the dedication of this study to my father, I want to thank my mother as well. Her gentle means of sculpting my spirit taught me early to value relationships. Together, my parents pointed me to a life of faith, not so much in what they said, but much more by how they lived.

Point Loma Nazarene College has been more than a place to work; rather it is a nurturing community of scholars. I am grateful for the encouragement they have given me in time, money and patience. Students, faculty, fellow administrators too numerous to mention have constantly given me hope. Particularly, I am especially grateful for my supervisors during this time: Dr. Ken Hills, Dr. Barry Cunningham and Rev. Norman Shoemaker. My gratitude also to President Jim Bond who helped me in word and example. I also owe a debt of appreciation to my secretary, Alice Corbin, who has covered so many times for me when I lost track of the time pounding away on the computer.

My heartfelt appreciation goes to the faculty, staff and students of the University of San Diego School of Education. From the energizing classes to the courteous assistance in the office to those invigorating study groups, USD has been a place to learn and grow.

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Finally, I am grateful to the men and women who agreed to open their lives to me in this study. They have contributed to a greater understanding of leadership and spirituality by their honest reflections. They have prompted growth in me beyond the scope of this study.



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# **CHAPTER ONE**

## **STATEMENT OF THE ISSUE**

### **Introduction**

Understanding leadership is a complex matter. It becomes even more complex as one tries to consider the essence of what leadership is or is not. Yet, this is an important task. The problems facing us as our planet hurtles into the twenty-first century demand a more adequate kind of leadership. Clearly the problems of today cry for that leadership already. Our past failure to fully understand leadership has helped to create the current situation and can no longer be counted upon to provide the creative solutions so desperately needed.

Crucial to this new understanding will be an examination of what happens when leadership occurs. Rost (1989) has identified leadership as a process involving persons in an influence relationship. This is a major departure from the bulk of leadership studies which focused on great persons, leadership positions, or catalogues of the traits and attributes of leaders. These approaches have largely failed to accurately describe the phenomena of leadership. Some "leaders" tended to reveal weakness or rottenness when the veneer is stripped away. In other instances two people in the same leadership position could be vastly divergent in their leadership styles. Likewise, two persons could learn and embrace the same attributes, yet meet with differing results; results not even remotely connected with leadership.

As Burns (1978) has written, the crisis in leadership lies more in the lack of knowledge about leadership than in the lack of leaders. His idea of

transformational leadership set the stage for new thinking about leadership. Burns articulated the concept of leadership as an interactive process in which leaders and followers engage in a relationship that is mutually and morally edifying. He saw such leadership being driven by end values which are universal principles. Leaders and followers so engage one another so that they are raised to a higher level of morality on their way to achieving real change.

Burns became the basis for a host of other writings along the same theme. Indeed, there has been an explosion of writing about leadership. Most of this writing has been soot and ash, adding little to the overall understanding of leadership. They have been characterized by a failure to define leadership or an assumption that the definition is understood by everyone. Peters and Austin (1985) identified leadership with the ability to develop and maintain a sense of vision for the whole organization being led. Bennis and Nanus (1986) likewise indicated that leadership occurs in the milieu of vision and purpose.

While these salient qualities are considered part of the leadership process, Foster (1988) also saw leadership as concerned with community building. Understanding what happens to the persons in the leadership experience is of critical importance to the understanding of leadership as a whole.

When Rost (1991) discussed the phenomenon of leadership as an influence relationship between leaders and followers, he charted new dimensions in leadership study. By studying leadership in a relational context, one can focus upon the persons not the position, the process rather than the personality traits. By telling and retelling the tales of what happens when leadership is done, more people will see how leadership is within the grasp of the masses and not reserved just for the elite. People so empowered will learn



how to participate in the leadership process at any level of society to create solutions to any problem.

Many of the leadership writers of late have used language that is found in the domain of spirituality. Aspects of the human experience such as vision, transformation, morality, and community are often associated with spirituality. Peck (1987) identified the quest for community as basic to the spiritual journey of humans. Nouwen (1989) wrote of the link between spirituality and vision. Increasingly, the circles of spirituality and leadership have shared common boundaries. Likewise, the literature in spirituality often includes leadership as a necessary outgrowth of the spiritual quest. In the exploration of relationship between these two human phenomena, perhaps some creative responses to the challenges of the post industrial world can be found. In my estimation it is a journey worth the taking.

### The Issue

While some of the writers cited thus far have discussed the common boundaries between spirituality and leadership, few in-depth studies exist. Spiritual concepts such as vision, myth, or reflection are addressed in leadership studies but the issue of spirituality itself is generally ignored. Just as leadership is often identified with an organizational position, spirituality is often shackled in the realm of religion. Studies of spirituality and leadership, such as Kodiath (1987), usually qualify leadership as pastoral leadership. What is usually meant by spiritual leadership can be described using the operational synonym of religious authority.

All of these are problematic to a phenomenological understanding of either spirituality or leadership. Using the concept of leadership as process, then the phenomenon must be studied in context. Likewise, the phenomenon

of spirituality must also be understood as it occurs in context. To tie leadership to a position only is to seriously delimit it. To make spirituality the slave of religion makes it useless to any study of nonreligious spirituality. This would preclude any relationship between spirituality and leadership. It is therefore important to examine the common boundaries of these phenomena to discover what, if any, relationship exists between them. In order to do this, persons who have done, or are doing leadership will need to be given the opportunity to tell their stories. They need the freedom to talk openly about their leadership experiences and their spirituality. It will also be important to reflect critically on the role one has played on the other. If such relationships exist along the common borders of spirituality and leadership, then it will be important to examine the level of relationship, how it occurs, coming to some sense of why this relationship exists.

#### **Purpose of the Study**

In this study I explored the common boundaries of spirituality and leadership. More specifically, I examined the relationship between spirituality and leadership. The goal of this study is to gain a greater understanding of this aspect of the leadership process and thus contribute to the field of leadership studies. A secondary goal is to contribute to a greater understanding of human spirituality without limiting it to the domain of organized religion.

I did this by interviewing ten persons whom I identified as having had leadership experiences. I listened to them tell their stories of leadership and discussed their spiritual journeys during the leadership process. It is important to juxtapose their leadership and spiritual experiences within a particular context. Equally important is the impact of spirituality in the leadership relationship.

### **Scope of the Study**

In this study I operationally define spirituality and leadership. I then identify persons who are doing or have recently done leadership. Some of these persons are religious, but that was in no way a criterion for being a participant in the study; neither were gender nor age delimiters. The fact that much of the leadership literature emanates from Western culture limits the scope of this study to a Western understanding of leadership. The Western and Eastern worlds have interacted more freely in the arena of spirituality. This study did not limit itself to a Western spirituality. It dealt with the spirituality of the persons involved in the study as described by them.

### **Research Questions**

The questions this research attempted to answer are as follows.

1. To what extent does a person's spirituality influence the leadership process ?
2. To what extent are the persons doing leadership aware of their spirituality in the the leadership process?
3. To what extent does the leadership process influence a person's spirituality?
4. Do leaders perceive that growth in spirituality coincides with growth in leadership awareness?
5. Is there a spirituality that can be particularly connected with leadership?

By using these questions as the loom onto which the interviews were woven, the research became a tapestry of meaningful insight into the nature of leadership.

### **Definition of Terms**

The two terms most fundamental to this study are spirituality and leadership. These two constructs must be defined if their common boundaries are to be explored.

**Leadership:** *Leadership is a collaborative process involving leaders and followers in an influence relationship intending real changes that reflect their mutual purposes.*

This definition is deeply indebted to Rost (1991). Rost's definition reads as follows: "Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (p. 102). The main difference in the definition I am offering as a guide for this study is the identification of leadership as a collaborative process. The idea of leadership being a process rather than a static relationship is important. This explains why some persons are leaders in one event and not leaders at other times; how leadership ebbs and flows among persons who are in the same relationships. It also explains how leadership can be bad or good; how it succeeds sometimes and fails in other times.

Furthermore, this definition allows for the dynamic operation of the free wills of all persons involved in the process. Within a particular leadership event, it is possible for there to be a changing set of leaders and followers, but all must collaborate in the intended change process. Fundamental to this study is the understanding that leadership is a process not a person, position, or prescriptive style.

Rost identified the persons in the process as leaders and followers who are engaged in a specific type of relationship that involves influence. Influence is not coercive. It carries more respect for dissent. What brings leaders and followers together in this relationship is their shared purposes and their desire

to effect real change (Burns, 1978).

Leadership is collaborative as opposed to unidirectional. Leaders shape followers who in turn shape leaders. It is dynamic and fluid. Leadership occurs in the milieu of collaborative influence. This definition does not rely on single actor understandings of leadership. It explains more adequately the range of leadership occurrences than the more unidirectional definitions of Burns (1978), Deal & Kennedy (1982) and Peters & Waterman (1982). Although all the persons interviewed were singled out for their leadership behavior, and interviewed as individuals in the leadership process, this does not preclude the fact that in some of their leadership experiences they played the role of one of a host of leaders. Single actor leadership focuses solely on one person in a leadership event and sees that person as a leader in all situations. It also avoids placing any moral valuation on the construct of leadership so that any relationship to spirituality could not be presupposed.

The definition I am using does, however, provide a specific purpose for leadership; that is, it intends real change. Burns (1978) introduced the concept stating: "The ultimate test of practical leadership is the realization of intended real change that meets people's needs (p. 461). Yet, as Rost (1991, p.113) pointed out, Burns does not include this concept in his definition of transactional or transformational leadership. Rost continued by defining the real change as "changes in people's lives, attitudes, behaviors, and basic assumptions as well as in the groups, organizations, societies, and civilizations they are trying to lead" (p. 115). Purposive change is what determines whether or not leadership has occurred. People may relate together in an influence relationship daily without the necessity nor presence of leadership. When intentional, real change is undertaken, however, the nature of the relationships between the

individuals involved in this new process changes and leadership occurs. Intended, real change is the coin of leadership. In fact, where change is not desired, leadership is not required.

Finally, the definition of leadership I am using does not set leadership over against management or administration as many writing in the excellence movement are wont to do. This allows leaders to be managers and managers leaders, but does not equate the two. Since the term *leadership* applies to a completely different process than management, there is no need for mutually exclusive lists of differences as are found in Bennis and Nanus (1985). Leadership describes a particular process that is available to almost anyone involved in an organization. It therefore demands a different perspective when studied.

**Spirituality:** *Spirituality is an orientation to life that values the nonrational as well as the rational nature of reality (Davis & Weaver, 1982), nurtures the human spirit as the root energy of life (May, 1982) and perceives the transcendence of self as an integral part of the human experience (Ferguson, 1980).*

From ancient cave paintings to new age seminars, an essential part of the human experience has been the ability to reflect upon the nature of reality. This tendency to reflect has taken many forms. Science focuses upon objectively observed and rationally replicated reality. Yet all that is real cannot be relegated to the rather narrow confines of science. Humans have always sought to explain the thoughts and emotions that are separate from a particular physical reality and are beyond the boundaries of rational thought. These intangibles form the essence of the quest to understand what it means to be spiritual.

Spirituality presents a paradox. It is and yet it is not. It cannot be measured yet it cannot be refuted. It is as real in the Sioux who prays to the soul of the animal he has just killed as it is to the young girl who hears the call to spend her life as a nun caring for the poor in Calcutta. It is also the difference between two musicians who play the same piece of music with technical precision. It is found in the unique way some words are arranged on a page so that the reader gets caught up into something much larger than the poem itself. We speak of inspiration, the "bolt out of the blue," that is from beyond our normal rational processes. Likewise, the military values *esprit de corps*, which is that something extra beyond training, discipline and execution; more than good relationships between the members.

Spirituality is about seeking; seeking to experience this unexplainable reality and then seeking to interpret the reality we experience. Campbell (1988) in an interview with Bill Moyers said:

I think that what we're seeking is an experience of being alive, so that our life experiences on the purely physical plane will have resonances within our own innermost being and reality, so that we actually feel the rapture of being alive. That's what it's all finally about. . . . We're so engaged in doing things to achieve purposes of outer value that we forget that the inner value, the rapture that is associated with being alive, is what it's all about (p. 5-6).

The definition I am using calls for the nurturing of the human spirit as the root energy of life (May, 1982). Gerald May, a psychiatrist who has studied spirituality in almost all cultures and expressions, defined the human spirit as "the fundamentally loving energy that enables life and growth and creation, our

very awareness" (p. 309). The human spirit is very difficult to objectify partially because it is pervasive in all human experience as this underlying energy. It suffers from much the same difficulty in definition as leadership in that we think we know it when we see it but we never have taken the time to actually define it.

Spirituality as I have defined it also highlights the importance of transcendence of self as an essential quality. The transcendence of self is most often associated with a relationship to a divine being or one's place in a cosmology (Ferguson, 1980; May, 1987). It involves an appreciation of and willingness to participate in a reality that is greater than the self. By definition this greater reality remains somewhat of a mystery, whether its source is the cosmos as in Eastern religions; in a sovereign deity as in Christianity; or in the connected self as in New Age thought. This mystery, this appreciation for and desire to participate in a larger reality, often denigrated by hard science as unquantifiable, remains an observable reality in human experience.

Just as leadership cannot be understood without integrating the relationship between leaders and followers, so the definition of spirituality must include the idea of an interpersonal spirituality in addition to the personal aspects of spirituality (Wink, 1984). Humans creating and participating in organizations, bring their spirituality to these organizations, thus creating a corporate spirituality. Spiritual humans interacting, do so along a vector that includes a synergistic spirituality.

Another reason a definition of spirituality is difficult to achieve lies in the fact that most definitions are derived from a specific religious context. Even those who seek to be nonreligious often believe an Eastern or Western religious orientation. This definition attempts to be dynamic and not static, open-ended and nonreligious. It attempts to describe the construct of spirituality as both an



inward (personal) and outward (extra personal) consciousness; a wrestling with the root energy of life and its role in the inner, non-material aspects of persons and organizations.

### **Outline of the Dissertation**

There are five chapters that follow this one. The particular narrative style established in this chapter is followed throughout the dissertation.

Chapter Two is the review of the literature, focusing mainly on the literature in leadership and spirituality as they relate to each other. It is intentionally narrow in scope as the respective literatures of both areas explored in this dissertation are extremely vast. I have sought to limit the discussion to some specific areas of commonality between the two, particularly focusing on transformational leadership. The literature on spirituality is likewise limited to experiences of spirituality as they connect with leadership experiences and living in the context of interpersonal relationships. I intentionally do not attempt to foray into the vast sea of literature of purely personal spiritual phenomena.

Chapter Three delineates the research methodology unique to this study. In this chapter I discuss the particular merits of naturalistic inquiry to this particular topic. I also discuss the exact plan I followed in the interviews and the subsequent phases of analysis.

Chapter Four contains the biographies of the participants in the study. I tell the story of each person with as much detail as I deem necessary to establish the leadership experiences and spiritual journey of each person. With some of the more well known persons, less is said than with the others. Each person presented a rich tapestry of experiences and stories so that a chapter could be written about each one.

Chapter Five provides some analysis of the data. It is organized using the original research questions as a framework. I respond to the questions with examples from the data and posit an answer to each question.

Chapter Six presents the findings of the study and recommendations for further research. In this chapter, I propose a model that describes what the research indicates is the relationship between spirituality and leadership. This model should provide a launching pad for other studies.

## **CHAPTER TWO**

### **REVIEW OF THE LITERATURE**

#### **Introduction**

With two broad concepts such as spirituality and leadership, a focused review is obviously necessary. This review will focus on two general topics. Even within the topics there is a need to focus the review to areas specifically germane to the study. In this chapter I will review the literature on leadership and spirituality.

#### **Leadership**

The literature on the subject of leadership is a vast ocean of materials with differing currents of meanings and complex subsystems of understanding. This review will focus upon the concept of transformational leadership as the one area that is most germane to the study. Transformational leadership will be discussed in its relationship to the areas of morality, vision, and values. Two perspectives beyond transformational leadership that have special relevance to this study are Rost (1991) and Foster (1989). The discussion of their work will link transformational leadership to this study.

#### **Transformational Leadership**

Burns (1978) is generally recognized as the initiator of the concept of transformational leadership. His understanding of leadership is divided into two basic forms: transactional and transformational. Transactional leadership has generally come to be identified as a role relationship more akin to management (Bass, 1985; Bennis & Nanus, 1985; Peters & Austin, 1985).

Transformational leadership, on the other hand, has been the focus of much discussion. Burns defined transformational leadership as occurring "when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 20). This type of leadership is collective in nature; it involves competition and conflict; it results in a change in the motives and needs of the persons and organizations involved; it is moral in its scope involving "needs, aspirations, and values" (p. 4); and this moral interplay between leaders and followers results in raising the morality of both.

Bennis and Nanus (1985) likewise developed the concept of transformational leadership. Where Burns concentrated more in the political realm, Bennis and Nanus applied transformational leadership to a wider context, especially focusing upon business organizations. Leadership in this context is also morally purposive. It is essential that leaders forge the organization into the "consciousness of a common social responsibility" (p. 217). This calls for the leader to develop strategies that facilitate new ideas and values, thus engendering a commitment to the overall mission of the organization. The transforming leader deals with the values, aspirations, vision and other spiritual resources of the organization. "Leadership is what gives an organization its vision and its ability to translate that vision into reality" (p. 20).

Other authors have focused on these aspects of the leadership experience (Gardner, 1990; Levinson & Rosenthal, 1984; Peters & Austin, 1985; Peters & Waterman, 1982; Zaleznik, 1983). In each, the role of leadership is to articulate a vision capable of linking the individual, organization, and outside world into a morally compelling enterprise.

Bass (1985) discussed transforming leadership yet excluded the idea

that this leadership must be morally elevating. While Bass did see the leader involved with the spiritual aspects of leadership such as vision and purpose, he allowed for leadership to be immoral. He defined the transforming leader as one who "motivates us to do more than we originally expected to do" (p. 20), but does not define a direction that motivation has to take.

### **Vision**

Vision is an important construct in leadership literature. Selznick (1957) showed the role of the leader to be the "creation of conditions that will make possible in the future what is excluded in the present" (p. 154). Vision articulation is likewise emphasized in the relationship between leaders, followers, and the organizational context (Bass, 1985; Bennis, 1989b; Bennis & Nanus, 1985; Deal & Kennedy, 1982; Gardner, 1990; Levinson & Rosenthal, 1984; Peters & Austin, 1985; Peters and Waterman, 1982; Sergiovanni, 1984). Bennis (1989a) saw the articulation of a compelling vision as the most basic ingredient in leadership. Bethel (1990, p. 46) wrote, "People will follow you when your vision inspires them and adds meaning to their lives." Kouzes & Posner included the inspiration of a shared vision as one of their five leadership practices of successful leaders.

Boal & Bryson (1988) resurrected the idea of charismatic leadership, gave it two forms of expression (visionary and crisis), and developed a rather complex six stage model to explain it. In their model, a combination of the great man/woman and trait theories of leadership, they identified vision and goal articulation by the leader as crucial to the process. In the same volume, Avolio & Bass (1988) stressed that having a vision and a sense of mission are essential to being a transformational leader.

The definitions of vision in the literature fall basically into two camps.

Joiner (1986), Levinson and Rosenthal (1984), and Selznick (1957) represent the perspective that defines vision as having a sense of purpose which then gets translated to the organizational setting. Bennis (1989b), Bennis & Nanus (1985), and Gardner (1990) are among those who define vision as the ability to conceive possibilities for a desired future state of affairs for the organization. Whatever the definition of vision, it is always closely linked to the values of the leader *cum* organization; another major theme in the transformational leadership literature. The relationship between values and transformational leadership is pervasive.

### Values

Burns (1978) divided the definition of values into two subgroups: end-values and modal values (p. 75). End-values are defined as collectively desirable goals or standards. Modal values are established modes of conduct. Burns saw transactional leaders as the monitors of modal values while transforming leaders operate primarily with more spiritually infused end-values such as liberty, justice, and honesty. These end-values are the means by which the transforming leader is able to motivate followers in the relationship and which produces the actual transformation to a higher level of moral development.

Much of the excellence movement in leadership and organizational studies follows this theme of the leader as the one who incorporates the central values that guide the organization (Bennis, 1989b; Bennis & Nanus, 1985; Deal & Kennedy, 1982; Peters, 1987; Peters & Austin, 1985; Peters & Waterman, 1982; Waterman, 1987). Watson (1991) links the values of the leader to the values of the organization which enhances the credibility of both. Badaracco & Ellsworth (1989) wrote: " A leader's actions must serve purposes and reflect basic values

that followers identify with personally" (p. 66). Kets de Vries (1989, p.193) wrote:

What seems to happen is that leaders create a shared vision of the future. They seem to be able to mold existing images in their internal, private world in such a way that these become acceptable on an external, public stage. Moreover, these people seem to differ from others in that they possess starkly pronounced internal scenarios, mental codes for representing experiences that guide their behavior. These scenarios are transmitted in such a way that they create a shared reality . . . . Hence these inner scenarios become the 'sustaining myth,' or set of myths, which gives the people composing the societies a sense of what it means to be a member of them. Eventually they become the building blocks for action.

De Vries wrote that this management of corporate values becomes an overall part of the management of meaning which shapes the organizational culture of the organization.

Values occupy a significant role in the organizational culture literature. The symbolic role of the leader includes the embodiment of organizational values (Hunt, 1984; Kanter, 1983; Sergiovanni, 1984; Weick, 1985). In emphasizing the symbolic aspects of leadership, Sergiovanni wrote: "Evoked meanings from any given object are never quite the same for everyone and thus need to be tied together into persistent cultural strands which define the organization's mission and activities" (p. 112). The leader is the "actor" (Hunt, 1984; Pfeffer, 1978) who represents the organization as it reflects upon itself, its meaning, purpose, and values. Sergiovanni (1992, p. 21) wrote of the primacy of personal values in the decision-making process: "Our actions and decisions

are influenced by what we value and believe, as well as by self-interest. When the two are in conflict, values and beliefs usually take precedence.”

Rost (1991) does not limit leadership to a morally uplifting direction. In discussing the ethical perspectives of the leadership relationship, Rost made a distinction between the content and the process of leadership. In any leadership experience the leadership content may be ethical or unethical and the process of leadership may be ethical or unethical. Leaders and followers may intend a change that is ethical and good but is achieved through a dishonest process. Likewise, a group of leaders and followers may pursue a course of action that benefits them to the detriment of others. Rost concluded that leaders and followers are responsible to make decisions about the ethics of their intended changes and these decisions must be based in a morality that seeks the common good. This is part of the leadership process. It would seem then, that this is a place where the spirituality of the persons involved might intersect with the leadership process. Asking these questions in the leadership process causes leaders and followers to wrestle with the meaning involved in their actions. Nicoll echoed this as he wrote, "Leaders and followers create meaning by doing things together" (p. 33). From an educator's perspective Sergiovanni (1992) wrote:

While sense experience and intuition have wide currency among practicing managers and leaders in schools, they have much less legitimacy as sources of official management values. Sacred authority and emotion also enjoy wide currency in the world of practice but have virtually no standing within academic conceptions of management, and so the values that emerge from their use are unofficial. From sacred authority come such values as purposing, or building a covenant of



shared values, ones that bond people in a common cause and transforms a school from an organization to a community ( p. 15).

Foster (1989) called for those involved in leadership acts to critically reflect and critically educate in order to empower followers to experience greater justice, freedom and hope. These processes empower democratic relationships and a hopeful vision of the future. Likewise, Grob (1984) asserted that the critical spirit is the moral ground of human experience. Leadership demands of those who practice it that they live a critically examined life in order to avoid the corruption of stagnant ideology and degenerate power wielding. Bloom (1987) decries a loss of values in education that portends ill for the future of democracy.

James MacGregor Burns (1978) created the concept of transformational leadership as an attempt to clear up the crisis of the lack of a clear definition of leadership. Rost (1991) found in his exhaustive review, that even with all the recent writing about transformational leadership, the crisis of definition is even more severe. In the midst of the confusion, however, some commonalities are emerging. One of these is that real leadership involves real change. Whether from the hierarchical moral development of Burns or the radical demystifying of power elites in Foster(1989), leadership involves transformation. And while the perspectives on the nature of leadership vary greatly, the most recent studies include the nonmaterial, spiritual aspects. Increasingly, these spiritual themes are showing up in the leadership literature. If the picture is ever going to be made clearer, exploration of these concepts needs to be done. Exploring the literature about the nature of spirituality can be a good step in the direction of clarifying the confusion about leadership .

## **Spirituality**

The literature on spirituality is usually related to religion. While a host of these studies could be cited, to limit the emphasis on religious spirituality is too narrow for this study. Legere (1984) created a helpful distinction between religion and spirituality: spirituality is an experience while religion is the attempt to capture that experience. This review is based upon that delineation and begins with a focus on some of the broader definitions of spirituality and then discusses some major ideas about the place of the spirit in human nature. I will also discuss some of the spirituality literature as it deals with personal leadership and corporate life.

### **Definitions of Spirituality**

Neville (1978) used the term *spiritual* "to refer to those aspects of life particularly involved in relating to oneself absolutely" (p. 10). Van Ness (1992) disagreed with the focus on individual absolutism, choosing rather to focus on the idea of wholeness and integration as essential to spirituality. Evans (1993) utilized this definition in his work:

Spirituality consists primarily of a basic transformative process in which we uncover and let go of our narcissism so as to surrender to the Mystery out of which everything continually arises. In so far as such a surrender occurs, the Mystery lives as us without our resistance, and we are the Mystery expressed in human form. (p. 4)

Ritscher (1986), writing on spiritual leadership, gave a similar definition: "spirituality is the awareness that there is something more to life than just our narrow, ego-oriented view of it" (p. 61).

Hardy (1979), in an extensive study on contemporary religious experiences in Britain wrote:

It seems to me that the main characteristics of man's religious and spiritual experiences are shown in his feeling for a transcendental reality which frequently manifest themselves in early childhood; a feeling that "Something Other" than the self can actually be sensed; a desire to personalize this presence into a deity and to have a private I-Thou relationship with it, communicating through prayer. (p.131)

These rather diverse definitions indicate that even when a definition is attempted, spirituality is a complex concept to capture. What does remain central to all definitions I have encountered is the idea that spirituality is involved in the process of moving away from an egocentric existence to one that appreciates and values a reality greater than that which is purely human.

### **Spirituality and Human Nature**

Down through the the history of Western thought, the view of the spirit of man has been considered an essential part of human nature. Plato's *Republic* maintains a human nature that is dualistic; one material and one nonmaterial. The body is one part and the soul or mind is the other part. The nonmaterial soul is divided into three parts: appetite, reason and spirit. This is a view consistent with Greek thought at the time. In general, the body was considered evil and the soul was the seat of all that is good. Stevenson (1974) captured the goal of Plato's thought.

But each part of the soul has its proper role to play; the ideal for man is a harmonious agreement between the three elements of his soul, with reason in control. . . . Plato's emphasis is on the intellect, on knowledge. But this emphasis is simultaneously on the moral. There is such a thing as the truth about how we ought to live and this truth can be known by the human intellect when we achieve knowledge of the perfect unchanging

immaterial Forms. (p. 27)

This dualistic view of human nature forms one of the basic building blocks of Western thought.

Christian thought on the spirit draws from its Judaic roots. In the Bible, man was created in the image of God, was given the breath of life by God. The Hebrew term for spirit is *ruach*, which means breath or wind. The spirit was essentially inseparable from the other aspects of humanity. In the Christian New Testament, spirit is also represented in the Greek word, *pneuma*, or wind. The idea was that as God breathed the breath of life into man, the human spirit was born. When sin entered the world through the fall of Adam and Eve in the Garden of Eden, the human spirit became sinful and alienated from its true expression as the image of God. For the Jews, salvation from sin came through the efficacy of the sacrifices involved in the temple worship and through strict adherence to the Law. For Christians, Christ's death on the cross abolished the sacrificial system and the Law became written on the heart. The third member of the Trinitarian God, the Holy Spirit, inhabited believers, empowering them to live in perpetual relationship to God.

As Christian thought evolved, one of the major shapers of Western spirituality is Augustine. A neoplatonist and a Christian, Augustine taught that there was a God-shaped hole in the soul of every human. He believed in the total depravity of the human spirit. Only by the grace of God and devout living could the human spirit be redeemed from its sinfulness (Meagher, 1978).

The other major shaper of Western ideas about human spirituality is Aquinas. Deeply influenced by Aristotle, Aquinas applied logic and reasoning to Christian doctrine. Regarding the human spirit, he taught that humans were not totally depraved, but that the image of God remained intact in the human

spirit. The grace of God applied to the human life restored the image of God and brought about the potential for communion with God (Latourette, 1953).

In the Enlightenment period and onward, the idea of human spirit has increasingly moved outside the domain of religion. As a major influencer of this new secularized thinking, Hegel taught that the spirit, the *Geist*, was a force coexistent with the physical realm and that this spirit expressed itself through certain people or peoples for specific times (Campolo, 1985). Human spirituality was a reflection of the attempts of the *Geist* to express itself. Hegel's thought shaped the nationalism that has so greatly affected the geopolitical realities of the world the last two centuries.

Likewise, Marx radically influenced thinking about human nature. For Marx, there was no spirit that coexisted with the physical realm. Human nature was composite derived from all social relationships. "It is not the consciousness of men that determines their being, but, on the contrary, their social being determines their consciousness" (Bottomore & Rubel, Eds., 1964, p. 67). Stevenson (1974, p. 54) commented: "Marx would tend to say that there is no such thing as individual human nature--what is true (and even universally true) of men in one society or period is not necessarily true of them in another place and time. Whatever a person does is essentially a social act, which presupposes the existence of other people standing in certain relations to him." Spirituality, then, is a socially derived construct that serves to influence people.

Nietzsche reached back to Greek idealism and added an atheistic twist to arrive at a human nature that expressed itself in heroism in the face of the tragedies of life (Pasley, 1978). The human spirit was best expressed in this heroic dimension. To Nietzsche, religion was the enemy of the human spirit, but the call of the spirit was a call to leadership.

Freud brought the discussion of human nature into the realm of the mind. Freud, operating from a psycho-analytical approach, believed in a dualistic human nature. Basically, there is only mind and body; and mind is divided into three categories: id, ego and superego. The superego contains a moral dimension, but Freud was a determinist and did not allow for a spirituality apart from that which is contained within the mind's processing of experiences (Brill, 1966).

### **Psychological and Theological Aspects**

Carl Jung (1933) is foundational to an understanding of contemporary thinking on human spirituality. With conclusions drawn from his psychoanalytic practice, Jung wrote extensively throughout his career on the human psyche. He also uses the term *consciousness* as the originating construct for spirituality. "Consciousness, therefore, is taken as the *sine qua non* of psychic life--that is to say, as the psyche itself (p. 178)." The spirituality of human experience begins when the ego becomes aware of its own existence as different than the whole. There is the perception that all that exists is not connected in a material sense. Further development requires that the person come to terms with this difference and spiritually join a collective consciousness. These themes of identification, individuation and integration are pervasive in psychological literature (Erikson, 1963; Levinson, 1978). They assume a spiritual human experience.

Peck (1993), a Christian and a psychiatrist, does not believe in a definable human nature. He finds that the lack of an instinctual human nature is what is essentially human.

What distinguishes us humans most from other creatures is not our opposing thumb, or our wonderful larynx which is capable of speech, or our huge cerebral cortex, but it is our dramatic relative lack of instincts or

performed, preset inherited patterns of behavior, which give other creatures a much more fixed nature than we have . . . . What distinguishes us human beings . . . is the extraordinary freedom and variability of our behaviors . . . . This extraordinary freedom to do the different and often seemingly unnatural is the most salient feature of human nature. (pp. 116-117)

This theme is carried over into some specific studies of faith development and spirituality. Fowler (1981), following the cognitive development scheme of Piaget and the moral development approach of Kohlberg, identified seven stages of faith development. His work traces the development of faith from concretism to principled levels. The first stage is that of primal faith in which an infant relates to and has "faith" only in those who meet his or her needs. The second stage Fowler calls intuitive/projective. In this stage the young child begins to form some basic intuitions about God, most of which are projections based upon her or his relationships with parents and other significant adults. The third stage is the mythical/literal stage. It is the stage of biblical stories with a superhero god who acts on behalf of the faithful. In the fourth stage, the synthetic/conventional stage, a person begins to synthesize some of the paradoxes of faith and forms a belief system that is closely aligned with an official religious system. The fifth stage sees the person moving more to an individualized faith and may involve some discontinuity with the organized faith of earlier stages. It is therefore called the individuating/reflective stage. The sixth stage finds the older, more mature adult living in creative tension with the paradoxes of faith and doubt, of spirituality and living in the objective world. This is the conjunctive stage where the person is more or less at peace with her world, herself and her beliefs. The final stage that Fowler and his colleagues

have identified in their research is the universalizing stage; a time when spiritual truth is universally welcomed and there is sense of connectivity with the whole realm of being. Like almost all stage theorists, Fowler tried not to hierarchically value the different stages, yet found fewer representatives in the latter stages and sees these as a more highly developed consciousness.

Peck (1987, 1993) likewise defined spirituality as a developmental process. He presented four stages of spiritual development. Peck's stage model reflects Jung with a first-stage egoism which he called chaotic/antisocial. This develops into a second level which he named formal/institutional. His third level identifies movement away from more socialized commitment and is labeled skeptic/individual. The fourth stage is called the mystical/communal stage. Thus, Peck's model progresses from egoism to group consciousness, individual truth seeking and culminates in a communal spirituality. This latter stage reflects a connectedness and transcendence akin to Jung's concept of collective consciousness.

Another psychiatrist who has written extensively about spirituality is Gerald May. In Will and Spirit (1982), May identified a process of spiritual growth that also indicated a movement away from egocentricity. He used the term *spiritual surrender* and identified six criteria of true spiritual surrender: it is conscious; it is intentional; it is a responsible act; it involves responsibility for the consequences; it is not directed toward any fully known "object;" it represents a willingness to engage the fullness of life with the fullness of oneself (p. 308). According to May, these criteria help to separate spiritual surrender from other experiences which are attempts by the self to exercise willful self-control, the greatest enemy of spirituality. May drew a distinction between willingness and willfulness with the former being a product of healthy spirituality and the latter



being a result of psychic dysfunction. For May, when a person enters a place where the mind, spirit and body are in special synchronization, a "unitive experience" (p. 38) occurs. Unitive experiences also are essentially moments when consciousness is not functioning because consciousness would be an assertion of the mind over the other functions, thereby disrupting the delicate harmonic balance. These are moments when action and reflection are at their peak. And they have a decidedly spiritual essence.

Knight (1987) found that the spiritual was a force for creativity in human experience. He found this spirituality expressed in religious and nonreligious contexts and that it was unique to all humans but heightened in some more than other. He encouraged spiritual nurture as an enhancement of the creative forces of humanity.

Harman (1979) proposed a "perennial philosophy" that incorporates a spiritual perspective of human experience. "Wherever the nature of man [humanity] has been probed deeply, in Eastern or Western traditions, the paramount fact that emerges is the duality of his [her] experience. He [She] is found to be both physical and spiritual, both aspects being 'real' and neither fully describable in terms of the other" (p. 100). Rather than take a developmental approach, Harman identified five essentials to the perennial philosophy: being, awareness, motivation, potentiality and attitude. These, according to Harman, form the common defining characteristics of human spirituality for all cultures, all creeds, all times.

Theologian Wink (1984), in discussing the language of power in the New Testament, presented a different perspective on spirituality. His biblical perspective does not follow traditional Christian thought concerning human spirituality as the domain of angels, demons or other supernatural realities. He

saw the manifestation of spirituality "not as separate heavenly or ethereal entities, but as the *inner aspect of material or tangible manifestations of power*" (p. 104). Further, Wink asserted that these are encountered "primarily in reference to the material or 'earthly' reality of which they are the innermost essence" (p. 105). The spiritual aspect of any entity, human or institutional, comes into being with the material reality and is capable of transformation. The spiritual then is the "inner dimension of the material, the 'within' of things, the subjectivity of objective entities in the world" (p. 107).

### **Leadership and Spirituality**

The previous review sections form a frame through which to view some of the literature on spirituality and leadership as well as the spirituality of organizations.

Yukl (1981) discussed the inspirational leader. Manz & Sims (1989), who equated leadership with influence, began their concept of superleadership with the idea that "true leadership comes from within a person, not from the outside" (p. xvi). While it is not absolutely clear what they meant by that, the idea appears to be similar to Kinsman (1986), who included the spiritual as a part of the self-development that is essential to leadership. In the same volume as Kinsman, Ritscher (1986) identified ten qualities of spiritual leadership. He further saw these as "being" qualities rather than "doing" qualities. He wrote: "All of us have a spiritual awareness, a connection with higher things in life. . . . Visionary leadership taps into this higher place in all of us" (p. 63). The ten characteristics are: inspired vision, clarity of mind; will, toughness, and intention; low ego, high results; no separation; trust and openness; insight into human nature; skill in creating people structures; groundedness; integrity; a context of personal growth and fulfillment (p. 63).

Koestenbaum (1987) drew from his research what he called ten "transpersonal ultimate concerns" (p. 78). They are as follows: the world is a continuous field; there is an inner and an outer world; there is an inner and an outer self; everything is paradox and conflict; consciousness can be expanded; consciousness is the God inside; God is the miracle of being; everything is seen from a subjective perspective; reality is ambiguous; we have the power to assign meanings to existence. He continued: "Of special interest to leaders is that the transpersonal ultimate concerns seem to hold the secret for effective brainstorming and for the improvement of the creative and innovative uses of the imagination." (p. 78).

One of Covey's Seven Habits of Highly Effective People (1987) is the spiritual discipline of "Sharpening the Saw" (p. 288). The following quotations indicate his linkage between personal leadership, spirituality and their inter relatedness with the organization:

The spiritual dimension is your core, your center, your commitment to your value system (p. 292).

The idea is that we take time to draw on the leadership center of our lives, what life is ultimately all about, it spreads like an umbrella over everything else. It renews us, it refreshes us, particularly if we recommit to it (p. 294).

And the spiritual dimension deals with finding meaning through purpose or contribution and through organizational integrity (p. 302).

Balanced renewal is optimally synergetic. The things you do to sharpen the saw in any one dimension have positive impact in other dimensions because they are so highly interrelated. Your physical health affects your mental health; your spiritual strength affects your

social/emotional strength. As you improve in one dimension, you increase your ability in other dimensions as well (p. 303).

Greenleaf (1977) saw leadership as an expression of the spiritualized concept of servanthood. One of the qualities of servant leadership is what he called "foresight" (p. 24). It is a blend of vision, intuition and faith. Both Ritscher and Greenleaf echo the proponents of vision as an essential component of leadership. They see the spiritual quality of vision as an essential ingredient to individual leadership. Kouzes & Posner (1987), in addition to emphasizing the importance of vision to successful leadership, also stress the significance of encouraging the heart.

Heider (1985) integrated the Chinese philosophy/religion of Taoism into business. He is reminiscent of Greenleaf when he wrote, "Enlightened leadership is service. The leader grows more and lasts longer by placing the well-being of all above the well-being of self alone" (p. 13). Heider's precept is that Taoism aids the leader (which he never defined) to be more in control of self and more connected to others.

The leader who is centered and grounded can work with erratic people and critical group situations without harm. Being centered means having the ability to recover one's balance, even in the midst of action. A centered person is not subject to passing whims or sudden excitements. Being grounded means being down-to-earth, having gravity or weight. I know where I stand, and I know what I stand for: that is ground. The centered and grounded leader has stability and a sense of self. (p. 51)

Other religious writers and researchers offer the same difficulties as Heider. Armerding (1978) and Dayton & Engstrom (1979) are exemplary of the type. Both books are on leadership from a Christian perspective, yet none of

the authors define leadership nor spirituality. Further, they make the rather arrogant assumption that Christianity is synonymous with leadership. D'Antonio's (1992) journalistic foray into the world of New Age experiences found similar claims of enhanced leadership through a particular spiritual exercise. None of these claims have any research base and all suffer from the malaise of discussing that which is never defined.

Senge (1992) linked spirituality to the vitality of what he described as learning organizations.

Personal mastery is the phrase my colleagues and I use for the discipline of personal growth and learning. People with high levels of personal mastery are continually expanding their ability to create the results in life they truly seek. From their quest for continual learning comes the spirit of the learning organization. Personal mastery goes beyond competence and skills, though it is grounded in competence and skills. It goes beyond spiritual unfolding or opening, although it requires spiritual growth. (p. 141)

He further wrote that a learning organization is characterized by an openness between leaders and followers, and that it goes beyond the personal skills of the individuals to the organization as a whole. "Openness goes beyond a personal quality. It is a relationship you have with others. It is a change in spirit, as well as a set of skills and practices" (p. 285).

Some writers also identify a basic spirituality to organizations as well as individuals. Nicoll (1986) noted the "inspirational group efforts" of a variety of companies as he built a case for incorporating spiritually based balancing and healing dynamics in leader-follower relations (p. 36). Owen (1986) defined the organization as spirit: "a flow of energy and spirit directed toward the

accomplishment of certain concrete tasks or objectives" (p. 113). Heider (1985, p. 143) integrated the spirituality of the leader and followers: "Group work must include spiritual awareness if it is to touch the existential anxiety of our time. The wise leader models spiritual behavior and lives in harmony with spiritual values. There is a way of knowing, higher than reason; there is a self, greater than egocentricity." Marinoble (1990) found that a transformational leadership relationship tended to provide the persons involved with opportunities for faith development.

Badaracco & Ellsworth (1989) included the linkage between personal beliefs and corporate values:

Organizations play an enormous role in meeting basic human needs and aspirations. These needs are not only financial security and well being; they include a desire to be creative and to work for some worthwhile purpose. Thus a leader has two basic responsibilities: to infuse a company with a purpose and values that others can identify with personally, and to create an environment in which people are encouraged to address problems and opportunities with creativity and deep personal commitment. In carrying out these responsibilities, leaders make manifest their own beliefs about human nature and organizations. (p. 68)

Peck (1993) wrote that the role of spirituality in individuals and organizations is to provide integrity between competing values. He noted the similarity between corporate and individual behaviors.

When any organization becomes so large and compartmentalized, with departments and subdepartments, then the conscience of the institution will often become so fragmented and diluted as to be virtually

nonexistent, and the organization becomes inherently evil.

The same kind of compartmentalization can occur within individuals as well. Human beings have a remarkable capacity to take things that are related to each other and stick them in separate airtight compartments so they don't rub up against each other and cause them much pain. (pp. 180-181)

Wink (1984, 1987) also found a spirituality in organizations and groups that is greater than the sum of the individual spiritualities of the members. Rather than focus on tasks and objectives, he emphasized the manifestations of power as the locus of an organization's spirituality. Wink further saw this as a spirituality separate and distinct from the individual spiritualities. Organizational spirituality for Wink is different than the synergism of Harman (1979) and Ferguson (1980). Persons in an organization may participate in a manifestation of power that is radically different in spirit from their personal spiritual values. In other words, the spirituality of an organization occupies a reality of its own.

To seek understanding of the leadership process is to seek an understanding of what it means to be human. It is also to seek an understanding of human organizations. It is apparent from this review that there is much to be learned about human and organizational spirituality and the roles they play in the leadership process. This knowledge lies outside the boundaries of traditional management science and requires new approaches to apprehend its significance. Such a knowledge must be research based. Without research the relationship between human leadership and human spirituality remains only so much wishful thinking.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **Introduction**

This study explored the common boundaries of spirituality and leadership; seeking to discover the relationship between spirituality and leadership. Persons who have done leadership were interviewed with a special regard for the influence of their spirituality upon their leadership experiences.

#### **Framework for the Methodology**

The constructs of spirituality and leadership are highly personal and diverse in nature. Spirituality is by definition suprarational and therefore inherently resistant to quantification. It is extremely difficult to capture the diversity and subjectivity of spiritual experience. When dealing with spiritual experiences, one has to rely on what the person describes as happening. Because two people in the same room at the same time may be having completely different spiritual experiences, it is difficult to capture the experience in a series of ones and zeros on a data card. The story of a person's spiritual experience must be told in depth.

The same complexity applies to leadership. Diverse experiences of a primarily relational enterprise are best captured through indepth description. Even those quantitative studies that use a range of options force the respondent force to choose that which is *most like* the person's actual experience. This process changes the actual experience and confines responses to the prededetermined parameters of the instrument. Thus, I chose the naturalistic



paradigm as the best approach for researching the common boundaries of spirituality and leadership.

Naturalistic inquiry approaches social reality as multiple and divergent which provides the best framework for the subjective and experiential nature of this study. Lincoln & Guba (1985) emphasized the importance of values in the naturalistic paradigm. As indicated in a previous chapter, much of recent leadership literature deals with values whose complexity is best apprehended in the naturalistic perspective. Given the symbiosis of spirituality and religion as well as religion and morality, this study demanded a perspective that allows for value-added research.

Likewise, Bogdan & Taylor (1975, p. 13-14) discussed the importance of *verstehen* where the researcher literally lives through the experience of those being studied. In the emergent design approach of naturalistic inquiry, the researcher becomes the instrument (Lincoln & Guba, 1985) and conducts the research in a manner that is "as purely inductive as possible" (Mintzberg, 1983, p. 108). The researcher enters into the lives of those being studied, flows with and shapes the construction of a slice of holistic reality related to the topic and pieces together a report grounded in what is encountered (Borg & Gall, 1983).

### **Participants and Site Selection**

#### **Selection Criteria**

I began this research by creating a list of persons whom I believed fit the definition of leadership I was using in the study. I discovered some names from reading books, newspapers, magazines as well as other media. Some were recommended to me by colleagues, students and friends who were interested in what I was studying. The list, all totaled, included about 100 names. As I researched the names on the list for their leadership experiences, I began to

cull from the list those whom I felt did not have sufficient leadership experiences. Others were eliminated merely because I lost interest in them or because conditions made it impossible for me to conduct an interview.

Eventually, I contacted twenty persons, inviting them to participate in the study. Of those who declined the invitation, almost all professed an interest in the study, but indicated that the timing was not right. The eventual ten persons whom I interviewed are reflected in the results of this process.

In the selection process, I did not discriminate between persons who were religious and those who were not. In some cases I knew either through background research or prior knowledge what that person's religious inclinations were. When the information was not immediately evident, I made no attempts to ferret it out. I wanted both religious and non-religious persons in the study.

In some situations, I chose persons who had no apparent religious affiliation only to find out in the interview that they were connected to a particular religion in an active way. In other situations, I interviewed those who appeared to be connected to a particular religious perspective only to find them in a period of disenchantment or questioning of their faith, or in renewed openness to other perspectives. This is one of the reasons I chose to do a naturalistic inquiry. Labels are, at best, artificial constructs that can cloud the reality of a person's actual experience.

I contacted each person either through a letter followed with a phone call, or through a phone contact directly. Once a participant agreed to the study, an interview guide (Appendix A) was mailed to each along with the Consent Form (Appendix C) and a letter confirming the time and place for the interview.

Though it was not a rigid prerequisite of the study, I wound up with five

men and five women in this study. The equal number of men and women provides a balance to the perspectives, and I view it as a plus factor in the overall impact of the study.

### **Site Selection Criteria**

By definition, naturalistic inquiry occurs in the natural setting rather in the laboratory. Since the field of inquiry is the person and his/her reflective interaction with the interviewer, the only criterion for site selection was the comfort of the participant. Interview sites were mutually determined by the researcher and the participant. Each interview was audio taped which left me free to take notes and direct the interview. Four of the interviews were conducted in the offices of the participants, two were done in the retirement residences of the participants, three by telephone, and one in a combination of a church camp in Brazil and in my home a few weeks later. The interviews lasted from an hour and a half to three hours in length. Since the participants had seen the interview guide we only used it as a launchpad for our discussion.

## **Data Collection**

### **Background Research**

The pattern of inquiry I followed in this study is the model described by Lincoln & Guba (1985). It is a three stage model with the first stage primarily consisting of information gathering. The purpose of this phase was to gain an understanding of the subject by a careful review of the literature. It also included a search for persons to interview as participants in the study. Background information was gathered on each person selected to ascertain whether or not each met the criteria of the study. In this particular case, I was interested in the person's leadership experiences. As previously mentioned, some persons were recommended to me and I discovered that not all who were

labeled as leaders by those doing the recommending had actually had leadership experiences consistent with the definition given in this study. The "audit trail" (Lincoln & Guba, 1985, p. 210) of information about those selected aided me in deciding who should be included in the research. This background phase served to provide a greater focus for the second stage which Lincoln and Guba call "focused exploration" (p. 235).

### **Interview Process**

The second stage is one of indepth study. The participants were interviewed and a transcript of the interview was sent to the participants for comment and further amendment in the third stage of the model. This phase is called "member check" (p. 236).

"The instrument of choice in naturalistic inquiry is the human" (Lincoln & Guba, 1985, p. 236). As the main instrument of research, I conducted the interviews. The interview guide was developed based upon the research questions, but it served more as a launchpad rather than a boundary instrument. I was especially interested in focusing on the participant, allowing the design of the study to emerge from the context.

In this particular study, the emergent design meant that I needed to participate actively in the interview process. (Agar 1980) It required me to tailor each interview to the experiences related by the person being interviewed. The interview guide was just that: a guide. Some questions on the interview guide were never asked because the participant answered them earlier in the interview or they were not relevant to the direction the interview was taking. In each case, I had to decide if we were really getting at the topic or if the interview needed to be redirected. Since the participants had already seen the interview guide, i found that they wove the questions from the guide into the fabric of the

interviews in a more natural manner.

In addition to the actual verbal content of the interview, I had to be sensitive to the nonverbal nuances of the process and reflect on the impact they had upon the whole. This was particularly difficult in the three instances where distance required that the interviews be conducted by telephone. In these interviews I had to listen more intently and redirect questions more often.

Likewise, the interview with the South American pastor proved to be a challenge because of the language difference. His preference was to respond in writing to the written questions on the interview guide which was then followed up with several conversations. He speaks Portuguese, Spanish and very little English. I speak English, a little Portuguese and a little Spanish. In some instances, we got bogged down and had to include an interpreter. We were both more comfortable, however when we could struggle through together to arrive at shared understanding of the question and response.

### **Member Check Phase**

In all situations, the member check phase of the research allowed the participants to verify or alter the data that were captured in the interview. Very little editing was required, however, as most were willing to allow their comments to stand as recorded. In a couple of instances, the participants chose to expand on a comment with more recent reflection. Such reflection was a benefit to this particular method of inquiry. The fact that further reflection has taken place further verifies that the enterprise was a meaningful one and that the perceptions shared are accurate representations of that person's experience of reality.

In all three phases of the research, I sought to shape and be shaped by what I encountered in order to arrive at an holistic understanding of the

relationships being examined. This understanding was filtered through the literature review, the information gathering, the interviews, the inductive analysis, and the member checks.

### **Data Analysis**

As indicated above, the data analysis was an on-going process that began at the inception of the research process. As each interview was taking place, I began to analyze what I was hearing and observing. Following each interview, I noted what was immediately meaningful and particularly germane to this study.

When all the interviews were completed, I compiled the transcripts into a notebook. This began a phase of intensive analysis. I began by reading the interviews straight through, looking for what Hycner (1982) called clusters of meaning. I marked these and began to categorize them. I was basically working with four categories: those statements that specifically applied to leadership; those applicable to spirituality; those statements where spirituality and leadership intersected; a fourth group of other significant statements.

The next step in my analysis process involved analyzing across the categories, looking for broad themes emerging from the screened data. These themes were to form the basis for the findings of this study. I then compared and contrasted these themes with the original research questions.

As a final cut of analysis I went back to the interviews as a whole and looked to see if there was further support of the themes or if there was anything that might undermine the findings. The goal of this critical analysis is the thick description of meaning that is solidly based in the contexts examined.

### **Limitations and Assumptions**

A perceived limitation of any naturalistic inquiry is the relatively small

population of the study. Yet, in order to confront the subject in depth, a small population is warranted. There is a trade-off between a large sample with a small scope and a small population with thick description. Positivists would argue that the naturalistic paradigm does not allow for extensive generalization. The postpositivist would suggest that generalization is not the highest value in the new paradigm.

Another possible concern lies in my ability to demonstrate that the persons I selected for the study qualify as leaders. Here I relied on the leadership definition and the criteria contained therein. This connection is a serious limitation upon which the entire research hinges. I have sought to address this concern by a descriptive leadership biography of each participant in the study. These biographies reflect information gained in the interviews and corroborated in the background studies of each person. The biographies spring audit trail that is comprised of articles about the persons, informal conversations with colleagues of the participants, publications by the participants, and personal observations from the interviews. Positions held, degrees earned, and other criteria also were considered.

A third area of concern deals with the subject of spirituality. It is a highly subjective personal issue of great diversity. Since the research was conducted mostly in the Western hemisphere, mostly in California, there is a Western spirituality limitation to the study. As participants shared their stories, each described a spirituality of his or her own. As the instrument of research, I considered it incumbent upon me to take the philosophical and religious background of the person into consideration as it was revealed to me. I also intentionally sought out a South American leader, and included persons of both genders. I did not seek to ascertain in advance the exact religious practice of

participants for whom information was not readily known. I decided rather to choose initially on the basis of verifiable leadership experiences. I then let the participant describe his or her own spirituality in religious or nonreligious language according to the person's wishes.

Another assumption of this study is that there is a spiritual aspect to the human experience. It is further assumed that the persons who were selected as having leadership experiences would indeed be willing to discuss their spirituality. This assumption was indeed verified by the study.

### **Ethical Concerns**

The topic of study is highly subjective and involved a willingness on the part of participants to be quite vulnerable. As a response to this concern, I offered anonymity to those participants who desired it up to the member check phase. Those who opted for anonymity were to have their identities disguised in the report and their names deleted in any recorded or transcribed data. The option for anonymity was included in an informed consent form that was signed by all participants as a part of the agreement to be a part of the research. Only one participant exercised this option.

All guidelines established by the Committee on Protection of Human Subjects of the University of San Diego were followed (Appendix B). Additionally, given the potential for emotionally sensitive nature of the field of inquiry, I strove to be attuned to the needs of the participants and their disclosure comfort zones. Each participant was given the opportunity to refuse to answer any question, to redirect or terminate the interview at any time. At no time did I find that the participants were unduly uncomfortable.



**CHAPTER FOUR**  
**BIOGRAPHIES OF THE PARTICIPANTS**

**Rev. David M. Best**

The Rev. David M. Best is the Senior Minister of the Lamb's Church of the Nazarene and the Executive Director of the Lamb's Center located just off Times Square in New York City. It is a long way from the sculptured lawns and swaying palms of his Southern California youth. Best was raised the son and grandson of ministers in the conservative evangelical denomination, the Church of the Nazarene. Early on in his life, he accompanied his itinerant preacher grandfather as the latter held services in a variety of evangelical churches. Among his favorite experiences were when "Gramps" and young David's mother would sing in a large, African Methodist Episcopal church in downtown Los Angeles. In his youth, David's father served as assistant pastor at the First Church of the Nazarene in multicultural Monrovia, California.

*Coming of age in the turbulent 1960s caused David to question much of the faith that was handed down to him. He wrestled with the questions of the rather rigid legalism of his upbringing and the relative silence of his denomination on the major social ills of the day. This mounting tension expressed itself in a brief period of rebellion before a spiritual reawakening led him to recognize that within the roots of his Wesleyan theology there was a reconciliation of personal piety and social justice. He found in the roots of the Church of the Nazarene a basis for social activism and deep spirituality that called him to respond. Thus, while studying at the Nazarene church's Pasadena College, a vision for a life of ministry based on these themes began*

to take shape in his mind and spirit.

Following college, Best traveled in a band that was part of the fledgling contemporary Christian music scene. These experiences brought David into a variety of contacts throughout the denomination as well as provided him the opportunity to assess where the denomination was headed. After the band broke up he served as an associate pastor in several Southern California churches; his last one focused on ministry to college students at California Polytechnic University in San Luis Obispo. From there he was invited to denominational headquarters in Kansas City, Missouri to head up the denominational ministry to college students.

The experience in Kansas City was a bittersweet one for Best. He edited an award winning, but controversial magazine for young adults, entitled One. He was able to travel extensively and helped coordinate a denominational youth conference in Oaxtepec, Mexico in 1982. These experiences were richly rewarding and broadened his leadership base. His contacts with Nicaraguan Nazarenes who were caught in the throes of the war that became the political football of the 1980s forged his resolve to a more activist ministry. The frustrating part of the Kansas City experience was his growing disillusionment with denominational bureaucracy which was more concerned with maintenance than ministry; turf-protecting than God's kingdom building; photo opportunities than passion for the poor and oppressed.

After the Oaxtepec youth conference, Best sought permission to do an issue of One that covered the plight of Nicaraguan Nazarenes. It was refused on the grounds that it was too politically sensitive. It was this incident that convinced Best that his attempts to lead the denomination were being smothered by the lack of leadership on the part of headquarter's managers. He

soon returned home to Southern California to pastor the Santa Barbara Trinity Church of the Nazarene.

The congregation at Trinity was a mixed bag of older, more traditional Nazarenes and younger professionals for whom denominational loyalty was secondary to spiritual vitality and relevance. The former group, who were for the most part absolutely delighted that their church lay in the shadows of Ronald Reagan's ranch, were the major financial contributors and responsible for the church's stability. The latter group, small but growing, provided most of the program leadership in the church, filling roles as Sunday School teachers, music, missions, etc. Best found in this group an audience for his message of holiness and compassion. Best also recognized that he could ill afford to alienate the older, more financially secure and conservative group. In fact, it was integral to his theology of the church that both were essential to each other and formed the basis for authentic Christian community.

Gradually, Pastor David began to initiate subtle changes in church program to reach out to the needs of the immediate community. He introduced things simultaneously that would appeal to both groups. For instance, at the same time he introduced some elements from a formal liturgical worship, he also began to use his guitar to lead contemporary worship songs. The blend worked since it was new to both groups and was not a major departure in any radical direction. He also introduced divorce recovery workshops, parenting and single parenting seminars, and financial planning seminars to reach the surrounding community. His sermons focused on biblical bases for both personal piety (which was the norm for the church) and social justice (a more radical concept.) The result was an influx of newer converts and an increased interest in meeting social concerns.

Personally, Best maintained contacts with his friends in Nicaragua and with several radical evangelical groups who defied State Department cautions by continuing contacts with Nicaraguan Christians. In 1983, Best utilized his own finances and took a trip with several others to visit Nicaragua. He was moved by the plight of the believers down there and was appalled at the neglect of the Nicaraguan Nazarenes by the United States church. Many had been caught in the crossfire of Contras and Sandinistas. As many as ten churches had been destroyed by the Contras. He organized relief efforts and mobilized a network of individual Nazarenes with contacts in other parachurch organizations to send medicines and medical supplies, food and clothing to areas devastated by the war. Through a relationship he developed with a Nicaraguan government sanctioned organization with the acronym CEPAD, Best helped sponsor a tour of the United States by a team of evangelical Nicaraguan ministers. Their mission was to plea for aid to suffering Christians and to tell the story of the Nicaraguan war that was not being covered by United States media. They told a story that was much different than the State Department was telling. They told of atrocities on both sides. They told that the Sandinistas had done as much good as they had bad, and that they feared government by the Contras more than government by the Sandinistas.

Understandably, this created tension in Best's own congregation. The older conservatives could hardly be expected to believe that their own government would lie about a matter as important as fighting Communism. And one would surely hold suspect anyone who came from an organization that was sanctioned by a Communist government. The younger part of the congregation had no trouble hearing what the Nicaraguans had to say. They had grown up feeling burned by the Vietnam and Watergate experiences. They listened and

entered into insightful discussions with the Nicaraguans.

All this coincided with new challenges for Pastor Best. Increasingly, he found himself drawn to the plight of those in the cities of the world. After lobbying with denominational officials to bring his Nicaraguan Nazarene minister friend to the United States for cancer treatment, Best was deeply grieved when the treatment proved unsuccessful and his friend died. The denomination recognized the level of Best's commitment to compassionate care for the oppressed and asked him once again to fill a denominational post; this time in Los Angeles. The Church of the Nazarene was spearheading a multifaceted program to recover its work in the cities; work lost when the older churches followed their predominately white congregations to the suburbs to escape the multicultural diversity and urban decay of the cities. Best was asked to coordinate the compassionate ministry efforts of the program that came to be known as the "Thrust to the Cities-LA." Leaving the active pastorate in Santa Barbara was difficult for Best. He felt very tied to the worshiping community and it was difficult to leave behind the relationships as well as the vision for the congregation as a compassionate caring community. Yet he saw in this position the opportunity to spread his vision to all the churches in the Los Angeles District. That was a chance too good to pass up. It also gave him the opportunity to explore his calling to minister in the city. He had begun pursuing a Master's degree in Theology and Social Justice at Azusa Pacific University so the move to LA made sense in this manner as well.

It was during this assignment that Best was convinced that his heart was in the city. Just as he arrived at this awareness, he was called to consider pastoring the Lamb's church. The Lamb's Church is located in the historic Lamb's Club, formerly one of New York City's premiere private clubs. During its

heyday it was the gathering place for Gotham's elite. Purchased by the Church of the Nazarene in 1975 it became the home for the varied programs that the church was offering to the city. Pastor Best is the third pastor in the church's seventeen year history.

Upon arriving in Manhattan Pastor Best found a church in need of change. The core of the Lamb's ministry had always been a worshiping congregation. Since occupying the building, however, it had branched out into several diverse programs, each housed on its own floor of the building. There was a health care program offering free clinical services to the homeless and a soup kitchen providing daily meals to the homeless as well. A theater ran off-Broadway shows performed by repertory companies including the Lamb's own. Another floor housed a Christian counseling center while another floor served as a residential program for persons making the transition from homelessness back into the mainstream of society. In the middle of all these sat the church offices.

When Best arrived, there was a great deal of tension between the various programs. All were administered by the congregational board. Some programs felt they were less favored than other church programs and in general, there was not much communication among the people on the various floors of the Lamb's Church. Since the congregation's collection plate had to feed so many mouths, there was a lot of competition for a limited amount of resources. One of the first things Best was able to accomplish was the separation of the other programs from the worshiping community. This was done by incorporating the Lamb's Center as a private nonprofit corporation with Best as the CEO and Chairman of the Board. Slots on the Board of Directors for the Lamb's Center were reserved for church board members while resources were broadened by

recruiting other directors with resources to bring to the Center. The process of this change proved beneficial as it got all the programs working together and created a sense of community.

The worshipping community was also undergoing change when Pastor Best arrived. The first pastor had been a flamboyant charismatic person who had attracted many from the entertainment industry. The worship style tended to be more open and non-traditional with spirited music, drama, and high energy. This was a time when the theater was developed. The second pastor came in with a more managerial style. He utilized more traditional evangelistic methods and the worship services featured his Midwest bred, biblically centered preaching. During this period the church attracted more of those young professionals who came from the Midwest to the city to work in the large corporations of the Big Apple. Many of the social action programs were developed during this period when the church changed from a charismatic group to an organization.

Best faced an eclectic congregation still in search of an identity. Some wanted a high church liturgical format while others wanted sawdust trail revivalism. Still others wanted a church that championed the arts, yet there were those who felt the church should manifest itself in social activism that made the kingdom of God a present reality of peace and justice for all people. Daytime soap stars occupied the same pew with Wall Street yuppies with recovering cocaine addicts just off the streets. It was a challenge made for Pastor Best. Rather than try to coerce some homogeneous image on the congregation, he began to celebrate the diversity as exactly what Christ had in mind for his church. The worship services featured the unique blend of liturgical and informal elements he had developed in Santa Barbara. He integrated

artistic excellence with solid biblical preaching. He wore vestments but also played his guitar from time to time. The homeless were given opportunities to use their God-given talent in worship along with the white-collared stockbrokers.

Some in the congregation could not make the adjustment and left for more traditional churches. The initial drop in attendance was difficult for Pastor Best. Yet those who remained formed an enthusiastic community which soon began to reflect a modest growth in attendance.

With all the improvements, life at the Lamb's Church and Center continued to be a difficult challenge for Pastor Best. Fundraising was a perennial need as there were never enough resources to go around. The building has been in a state of decay, and he worked hard to keep the city from condemning the building for a variety of code violations while desperately seeking to raise the five million dollars needed for a complete restoration of the facility. Recently he has succeeded in securing a place on the Historic Preservation Society list and has rallied the entertainment community with a successful run of *Godspell 1990*. Inroads into the Manhattan power structure were also made when the Lamb's successfully hosted "Manhattan Salute to Vincent Sardi" in 1990. In addition to being a toast to Sardi, a member of the original Lamb's Club, it was also a benefit for the restoration of the Lamb's building.

The programs of the Lamb's Center are enjoying their best days under Best's leadership. Regular meetings among the directors of the various programs have helped to increase communication, and they have developed a unified mission statement. Being incorporated separately from the church has allowed the programs to seek grants from governmental and other agencies.



This has helped to enhance the quality and stability of the programs.

Best's vision far outstrips his current resources. He misses the swaying palms and tiled roofs of Southern California, yet he passionately believes that the city is "God's country." This feeling permeates his heart whether he is preaching to the homeless at their breakfast or lobbying a wealthy businessman for lunch or mediating a conflict at a Counseling Center staff meeting. He wants to see the decay in the city reversed and he wants to see it become a place of peace, justice and empowerment for all people.

### **Dr. Anthony Campolo**

Dr. Anthony Campolo is a leading evangelical Christian speaker and author. He is a sociologist by discipline and an ordained Baptist minister. He is also controversial. He is a white Philadelphia Italian who attends an African-American church. Campolo has radical ideas about the nature of the church. His ideas are so radical that one parachurch group has held a heresy trial against him. Yet he remains among the most widely read of popular and scholarly Christian writers.

Campolo is a professor at Eastern College in St. Davids, PA. He has recently begun an MBA program there which specializes in economic development of third world countries. He is founder and CEO of a private nonprofit organization to help summer programming for children of the inner city. Each summer hundreds of college students come to the inner cities on the east coast to run day camps for thousands of children under the direction of Campolo's group. Some stay on as interns to run the programs during the year. This effort was heralded by President Bill Clinton in his 1994 State of the Union Address.

The major thrust of Campolo's leadership has been to emphasize to the

Evangelical Church that social justice and evangelism are not mutually exclusive. Most of fundamentalism, and to a lesser extent evangelicalism, emerged as a reaction against the modernism in the mainline denominations. The modernist movement emphasized a social gospel which saw persons as basically good and not needing spiritual atonement through a personal experience with Jesus Christ. Modernists claimed that if the social environment was changed, people would change, so they worked to create social justice for everyone. The fundamentalist reaction stressed personal change to the exclusion of social change. The uniqueness of Campolo is that he comes out of a fundamentalist orientation, is very evangelical and very much a social activist at the same time. His theology is that Christians are to take seriously the words of Jesus in Matthew 25, "In as much as you have done it [feed the hungry, clothe the naked, visit the sick and imprisoned] unto the least of these my brothers, you have done it to me." He preaches articulately and convincingly that social justice and personal transformation are the two strong arms of the gospel of Jesus Christ, that Christians cannot afford to be one and not the other.

One of the unique features of Campolo's leadership is that he seems to inspire others to activism as well. While he was a professor at the Pennsylvania State University during the Vietnam war, he confronted some students who were protesting the bombing of the harbor in Hanoi. These particular students were protesting the deaths of innocent people not connected with the war effort. Campolo challenged them that if they thought the policy of the United States was immoral, they ought to take their protest off of the safety of the campus and go somewhere where it could make a difference. The next day he awoke to read in the news how two of those students had armed themselves with ropes

and a canoe and had successfully blockaded the exit of the main Naval shipyard in Philadelphia.

Similarly, after he began teaching at Eastern College, Campolo started taking students on sociological study trips to Haiti. There they worked with a Catholic priest who was trying to pastor in a poverty-stricken community. Each day the students accompanied the priest as he took a cart around the neighborhood to pick up the babies who had died through the night as a result of malnutrition and other treatable diseases. They attempted to assist the priest as he provided rudimentary education in a community where there were no schools. They also tried to give medical assistance as there was no clinic or hospital nearby. The only institution near the community was a sugar processing plant run by an American multinational firm. It was the major employer in the area, but paid the workers only a subsistence wage and provided no benefits for the employees; things these students assumed were universal because the unions in the United States had negotiated them from industry.

The students were moved to action. Four of them, along with Campolo, each bought a share of the company. That gave them the right to attend the shareholder meeting. With this particular company, it also gave them the privilege of the floor for five minutes at the meeting. They then prepared a 25 minute presentation of company policies and their effects on the people in Haiti. Each one yielded to the next as his five minutes were completed, and the report was given in its entirety. The impact on the shareholders at the meeting was powerful. The top executives had tried to interrupt the report, but shareholders supported the students as having the right to continue. Following the report the board of directors of the company went into executive session and returned the

next day with a plan to provide schools, nutrition programs, medical care, and other community improvements in Haiti as well as the other world areas where the company was operating.

The effect of all this on the students was obvious. They learned that activism when channeled in the proper direction can actually effect policy change. They also learned that one can work in the system without being co-opted. Such has been the legacy of Campolo's leadership. There are young men and women all over the world who have been captivated by his vision that Christians should be radically involved in working for both the personal transformation and social justice that is fundamental to the faith.

Campolo continues to teach at Eastern College, run his nonprofit corporation, write and speak extensively around the world. At the core, he remains an energetic Italian-American who loves people and loves a good story.

#### **Dr. Bryce Canton**

Dr. Bryce Canton (pseudonym) is a physician who found himself in politics at the end of a successful career as pioneer surgeon in his field. He was recruited by his government to be the chief public health officer for the nation. He arrived on the scene just as the world was facing some major public health issues. Instead of occupying a prestigious government position at the close of an equally prestigious career, Canton found himself embroiled in major crises and political turmoil. Yet he did not retreat from the challenge. As he had done throughout his career, Canton brought considerable leadership to the position and created major change in the nation's public health system; a system that had badly needed change.

Canton was reared in a suburb of his nation's largest city. His interest in

medicine began early. He distinguished himself in college and medical school receiving a surgical residency with one of the country's most distinguished surgery centers. As a young resident with promise, Canton was given the opportunity to pioneer in a new specialty. Because it was such a new area of surgical specialty most of what he learned would be written up in medical journals. Soon he was sought as a consultant around the world, and was the founder of an organization and publisher of a journal specifically for this specialty.

Canton was raised in a devoutly religious home. In his family, church was just something one did as a part of being a good citizen. When he was a young medical resident, however, Bryce underwent a religious conversion that intensified his personal faith. He was zealously outspoken about his convictions and became involved in several missionary endeavors providing medical assistance to developing nations.

It was at this time that the abortion debate began to heat up in the United States and around the world. Canton wrote a book that became a popular manifesto for the pro-life movement. It was this notoriety that brought him to the attention of his political party and eventually resulted in his being selected to serve as the nation's chief public health officer.

It was also the reason the opposition party did everything to block his appointment. He encountered political opposition from colleagues and professional organizations of which he was a member because of his stance. Consequently, he barely survived the attempts to block his appointment. Yet, the controversy succeeded in turning a largely symbolic political appointment into a highly visible office of public health concerns, which he used to great advantage.

The opposition galvanized Canton to action. He had been determined to do more than wile away the hours in a symbolic post, but the crisis of his confirmation resulted in an increased desire to bring leadership to the nation's public health system.

He began by revamping the Public Health Service's commissioned officer corps. The corps had known a period of decline over the past several decades. Canton brought a discipline to the corps which had been lacking. Providing medical service to the indigenous populations and the paramilitary organizations of the country, the PHS commissioned officer corps had traditionally worn uniforms. Canton became the first chief officer to wear the uniform in two decades and his insistence that all other officers do likewise sent shockwaves throughout the system. Many of the officers had joined the corps as a means of avoiding military service during war and were predisposed against any type of military discipline being imposed. Canton saw this as indicative of a greater malaise within the system; a general lack of commitment to the cause of genuine public service. He began to communicate his vision and purpose for the organization in a series of speeches. This generated a groundswell of support from the rank and file who resented the decline in *esprit de corps* over the years. Those who opposed his message soon withdrew from the service or had their voices of protest stilled by the renascent sense of pride in the changes that were being enacted by Canton.

As chief medical officer for the nation, it was Canton's responsibility to deliver a major report on national health issues each year. It had been twenty years since the most controversial report had been delivered dealing with smoking tobacco. Canton's tenure saw the battle against the powerful tobacco lobby once again enjoined as he issued major reports which established the

link between tobacco use and heart disease, the health hazards of passive smoking, and the first conclusive evidence indicating the link between cancer and smokeless tobacco. The latter took Canton into the political fray as the lobbyists wielded great power to try and stop him. This was particularly interesting because the tobacco lobby was a keen supporter of the administration that had selected him. Canton found that legislators from the opposition party who had virulently opposed his nomination now came to his aid because of his position on tobacco and the public health.

This issue alone brought Canton more notoriety than any of his successors for several decades. Yet the tides of history would cast him into the oncoming wave of the world's most critical health issue in the twentieth century. When he took office in 1980, no one had yet heard of AIDS, a term that is now a household word and can create global hysteria. Inevitably, Bryce Canton would find himself at the center of the issue.

Here again, Canton found his leadership challenged by the tension between the clear imperatives of his scientific training and the murky machinations of politics. His medical training prompted him to seek early and active education of the entire population of the dangers of this epidemic as well as a major allocation of resources to seek a quick and effective remedy. The politics of his office soon squashed any of these clear medical objectives. Increasingly as the media carried more information and misinformation to the public, the silence of the chief medical officer became poignant. This was a difficult time for Bryce Canton. He continually tried behind the scenes to change the administration's opinion that this was not a disease found solely among gay men and intravenous drug users, but without much effect.

Finally, he took a clandestine approach directly to the public with a direct

mailing to every American home. The advisors to the president who were kept in the dark about this move were surprised and angered by Canton's ability to outmaneuver them. They saw this as a major breach of administration policy. Yet Canton had covered his bases and had received the president's blessing through circuitous channels. The overwhelming praise that came to the administration through this move eventually stilled the opposition voices. It also gave Canton the opportunity to let the sunshine in on this dark problem festering in the nation and the world.

The high visibility of the way he conducted his office, brought Canton into the national spotlight in other ways as well. In 1982, an infant who was born with severe medical complications became the rope in a legal and eventually a political tug of war. Reluctantly, Canton was drawn into the highly publicized affair. In the end he was able to provide leadership for an eventually successful set of guidelines to govern situations dealing with the rights of handicapped children. In so doing, Canton was able to affirm his deeply held convictions concerning the essential dignity of human beings.

These convictions also carried him through the turbulent battles between the pro-life and pro-choice movements. As the 1980s moved along, there was increasing pressure by pro-life groups to overturn the country's controversial abortion rights law. Abortion on demand was becoming a major question dividing the country. Small but strident anti-abortion groups from diverse religious and political perspectives began to coalesce into a movement that had been encouraged by the administration's support for their position. Canton had been the darling of these groups in his initial selection for the job of chief medical officer. As this movement began to swell, Canton became increasingly disenchanted with the stridency and confrontational style of their methods.



Remaining sympathetic to their cause, he distanced himself from their methodology and eventually fell out of favor with the movement. This was a confusing time for Canton. He was frustrated that both sides in the battle over abortion rights seemed to have forgotten the true victims of the cause: the woman and child in a crisis pregnancy. Political posturing seemed to him to have taken precedence over genuine concern for dignity and justice. Ironically, as he chose to cling to his principles by not getting caught up in the emotionally charged atmosphere of the debate, Canton was accused of abandoning his principles by fellow evangelical Christian leaders. He seemed to be at cross purposes with the administration policy that was catering to the pro-life groups. Yet at the same time he was held suspect by the pro-choice groups who did not experience support from him. This was a leadership challenge he was not to win. He was never able to refocus the debate and left office at the change of administrations with the firm conviction that the debate had reached a dead end.

The constant tension between personal conviction, medical experience, and political gamesmanship found Canton continually challenged to leadership. It was a challenge he negotiated with a great deal of success. His legacy in the national public health arena will be felt for generations to come.

#### **Representative Peter Chacon**

Peter Chacon grew up in the barrio of San Diego. He comes from a large Hispanic family and was the victim of abuse from an alcoholic father. With ten children in the home there was never much to go around and everyone was expected to pull his or her weight. Education was considered to be an interference and was not to be trusted. Being Hispanic in school in those days just meant being made to feel stupid because the English language was so

hard to comprehend.

Not everything was hard for Peter Chacon in those years. There was a lot of love in the family, bonds forged in the midst of adversity. For a young man just out of high school in World War II, the military was about the only option. Chacon distinguished himself in the United States Army Air Force but came home to the same old narrow opportunities for a young Hispanic.

He floundered around for a while doing a lot of partying. His 14 year old brother was devoutly religious and did not hide his dislike of his elder brother's lifestyle. Chacon described himself as aimless during this time of his life.

One day his brother gave him a book on the life of St. Theresa of Avila. Chacon was moved by the purposiveness and the abandonment of her life to the cause of helping others. Somehow the book sparked a desire to improve himself, to cease the aimless partying and pursue a life of meaning and contribution to others. Chacon soon found himself enrolled in classes at San Diego City College. There he was mentored by a professor who instilled in him a vision for a career in education. Chacon's entrance exam had shown him to be a young man of high intellect. This was the first time anyone had ever shown interest in his intellect.

Chacon threw himself into his studies and did very well. Soon he was teaching and administrating in San Diego. About this time there was a growing concern about the lack of a political voice among San Diego's Chicano community. Prominent San Diego Democrats approached Chacon about running for the California State Assembly. With strong Democratic party support, and an aggressive campaign on the issue of representation for San Diego Hispanics, he was elected in 1964 and has served continuously since then until his recent retirement.

Chacon became known in the legislature as the father of bilingual education. He authored and pushed through the bilingual education legislation currently operating in California. He worked tirelessly for equality of opportunity in education for all ethnic groups. Though once considered a power broker on Assembly Speaker Willie Brown's team, he has been known to break ranks with his party in order to vote his convictions, especially on pro-life and pro-family issues. His spirituality guides him in these moments.

Chacon does not see himself as an articulate leader in the Assembly. Yet he carried considerable influence in his years there. He was respected by members of both parties. Much of what he did in the legislature he does not consider leadership. What brought Peter Chacon out of his seat, however, was when he felt that the essential dignity of human beings was being adversely impacted by legislative action. In those times Chacon was a passionate speaker, a persistent lobbyist and gifted leader. In those instances, he humbly admits to having an influence that changed the course of events in the California Legislature.

Though respected by his peers in the Republican party, Chacon was also frequently attacked by them. In reelection campaigns, there were several allegations raised to discredit Chacon. Chacon reflected in the interview that he was tired of fighting for his integrity and subsequently did not seek reelection in 1992. A major issue facing him at the time was the fact that he had built a house in the foothills north of Sacramento and was spending most of his time there and too little time in his home district. Some questions were raised about Chacon's alleged use of campaign funds to build his house. He denies this, of course, and admits that if any misuse of funds occurred, it was accidental and would be immediately rectified.

The issue of being absent from his home district is valid. On many weekends, the Chacons can be found early in the mornings baking rolls and making coffee. They then travel to the farms near their Oroville home to teach English to migrant workers. Peter Chacon believes this is the most important work he does, because he not only teaches English, he also affirms the strong cultural values these workers embody. He tells them they represent the values that have made America strong. He teaches more than English. He instills self esteem. He empowers them with opportunity.

Chacon's faith has grown stronger over the years. He emerged from a mid-life crisis of doubt as a committed Christian. He calls himself a Christian first and a Catholic second. These days, Peter Chacon is strongly motivated by generativity. He wants others to experience the peace and joy he has found in serving God and his fellow humans.

#### **Rev. Louise Robinson Chapman**

Louise Robinson was born in a one room log cabin on a homestead farm in Western Washington. Life on a farm taught Louise many things the spunky young girl would later rely on as a pioneer missionary in Swaziland, Africa.

Louise had virtually no religious training through her childhood years. As an adolescent she came in contact with a devout woman about whom she noticed a peace and happiness which she could not emulate. Shortly thereafter, Louise and her family moved to another community in the Northwest. On a return trip to Clarke County, Louise was invited to a frontier tent revival meeting. In that meeting she responded to an evangelistic invitation to a personal relationship with Jesus Christ. This transforming event in young Louise's life set the stage for further leadership. In her hours of solitude on the

farm, she developed an intense prayer life. She established a pattern of not taking any action until she was sure that she was doing exactly what she believed God told her to do.

This practice stayed with her as a student at a small church college in Idaho. It was there that she tells of a vision from God calling her to be a missionary to Africa. Once that decision was made, there was no turning back. In 1920, shortly after graduation Louise found herself on a ship steaming towards Africa.

In Africa for twenty years, Louise Robinson witnessed many changes. Her evangelistic zeal resulted in hundreds of converts among the Swazi people and other tribes as well. She sought to create educational opportunities for the people and confronted cultural superstitions that were destructive to the people. She also had to confront the male-dominated missionary leadership from time to time. This she did with great reluctance and only when she was sure that God had told her to do so.

Battling the diseases and poor hygiene of the people also presented challenges for Louise. Rescuing babies thought to be cursed, harboring young girls abused by their husbands, fighting her own battles with malaria and other fevers, Louise Robinson brought change to a land where the only Western influence had been exploitive.

When told she would take over the home for runaway girls, Louise encountered a substandard living arrangement for the girls, with overcrowding, poor waste removal and cooking facilities. With no resources pending from the denomination, Louise mobilized the girls themselves, setting up brick molds, carrying mud from the river and building dormitories, kitchens, bathroom, and eventually a school and clinic for the girls. Though initially resisted by tribal

leaders, Louise won them over through courage, commitment and compassion.

She left Africa after twenty years with the process fully in motion to turn the work over to the indigenous leaders. Men and women converted through Louise's efforts were now educated and carrying on the leadership of the work she established.

Returning to the United States, Louise Robinson married one of the six chief executive officers of her denomination in 1942. Her missionary legacy and her marriage to General Superintendent J. B. Chapman opened new avenues of leadership for her. As the wife of the superintendent, she traveled extensively and interfaced with people throughout the denomination. She was also able to visit the mission work around the world. This gave her a vision for meeting the needs of the church around the world. She communicated this vision in books, speeches and in meetings wherever she went. The first of many books was titled, *Africa, O Africa* (1945) and it chronicled her 20 year love affair with the people of that continent. It was widely read in and out of her denomination.

Superintendent Chapman died after they had been married for five years. The United States was just coming out of World War II, and women had discovered a new activism through their work in support of the war. Louise Robinson Chapman founded a missionary support organization for women. This auxiliary group organized into chapters, met regularly to hear stories of the mission work and plan ways to support the missionaries. They collected, sorted, boxed and shipped clothing overseas. They cut sheets into strips and rolled them into bandages. They raised thousands of dollars. Louise Chapman not only organized this auxiliary, she managed it through phenomenal growth and change for twenty years.

Again, her efforts often brought her into confrontation, even conflict with the male-dominated leadership of the church. All she needed, however, was to spend a couple of days alone with God, and once she was convinced that she knew what God wanted, no one could stand up to her. While never abrasive, she was pervasive in pursuit of the changes she sought. She found ways to convince the men in decision making positions that what she sought was in their best interests as well. She was also content to let them receive much of the credit for the success of her ideas.

At the time I interviewed her, Louise Robinson Chapman was 99 years old. She was in the process of writing 450 letters to people in an attempt to raise \$1,000,000.00 for missionary radio programs. She felt God had told her to do that. The collapse of the Berlin Wall and the subsequent disintegration of the Soviet Union had instilled in her an intense desire to see the church grasp the opportunity for evangelization. She characteristically took two days to pray about it, became convinced that she was doing what God wanted and proceeded to write the letters. By the time I talked to her she had reluctantly agreed to let the church showcase her 100th birthday as the rallying point for mobilizing the church to raise the million dollars.

When asked about the future, she replies that it is entirely up to God. After a lifetime of service, authoring dozens of books, founding and developing an organization, raising millions of dollars and facing a century of living, she does not feel she is finished. For Louise Robinson Chapman there is always a new horizon to be explored.

### **Margaret Mitchell Gannon**

Though in the middle of her eighth decade, Margaret Mitchell Gannon continues to lead the active kind of life that distinguished her career. Gannon

was born and raised in rural Canada. She lived a quiet life that emphasized education, social graces, hard work and strong religious values.

In college she came under the influence of a dormitory director who cemented in Gannon the values that would shape her life. She remembers this period as a carefree time of social interaction and intellectual challenge.

Following graduation with a degree in home economics, Gannon moved to the Detroit, Michigan area to continue her studies as a nutritionist. She planned to pursue a career as a hospital nutritionist. She soon became disenchanted and bored with the hospital environment and began to look for more invigorating opportunities for her skills. A friend directed her to the Stouffer's restaurant which was just opening up in Detroit. She assumed the responsibility for the quality of food served at the restaurant. Gannon excelled in her new job and was recognized by the Stouffer family for her abilities. She soon became manager of the restaurant and as the chain expanded to other Michigan outlets she became the District Manager.

After five years with the company, Stouffer invited Margaret Gannon to the corporate office to direct the menu quality for the entire chain. Now participating in management meetings and even some policy decisions, Gannon quickly earned the respect of her peers at the front office. She described the environment as an extremely positive one in which everyone involved owned the Stouffer family commitment to quality service. She remembered working to keep that commitment alive as the company grew, changed and embraced new employees into the management team. By this time the Stouffer's chain had grown to over thirty restaurants and had survived the hard times of the Depression.

Margaret Gannon's next challenge came when Stouffer was forced with



the decision to reassign her supervisor, the General Manager. This person who had successfully managed at a lower level of the company, was clearly in over his head in the General Manager's position. Gannon was shocked when Stouffer asked her on a Friday afternoon to consider the position of General Manager. She had until Monday to give a decision. She assumed her new position on Tuesday and guided the company to its greatest success until its merger in the 1960s into what is now part of the Nestle's conglomerate.

In her position as General Manager, Gannon helped guide the company through a vast amount of change. She was a rare commodity in those days: a woman in senior management of a large corporation. She helped in the conceptualization and the eventual diversification of Stouffer's into the retail frozen food market. She pioneered the development of the prepackaged frozen meals now known as T.V. dinners. As General Manager for the company, not only did she supervise the research and product development, she supervised the sales and distribution of the products as well. Throughout her career, nearly all of the managers who responded to her were men. The President and Vice-President above her were men. Gannon excelled with her keen intellect, her dedicated work ethic and her commitment to quality relationships with those among whom she worked. In some ways, the pioneering work in T.V. dinners came out of Gannon's own struggle to maintain life as a busy executive and a dedicated family member. Long before the 1980s Supermom became a phenomenon, Gannon was wife, mother, executive, church member and community activist. She did all this with few peers. Her only other woman role model down through the years was a neighbor who was an university professor. Together they would talk across the fence on weekends about the trials of balancing family and career, and about how to navigate the minefields of being

women in authority over men.

Yet for Gannon, there was never any thought of quitting. She loved her work and found it invigorating to help guide the Stouffer's conglomerate through the times of stability and change. She was always motivated to improve on what had been done before. Through her leadership, she was able to increase the efficiency of the sales force by decentralizing into regional offices. To accomplish this she had to persevere through a vocal opposition which was suspicious of the loss of control from the central office. She was vindicated, however, because travel to and from the home office had been inordinately expensive and more than offset the cost of establishing regional offices. Another gamble by Gannon had paid off. As GM, this meant more travel for her, which was difficult. Growth in the company soon made it possible for her to delegate those responsibilities to assistants.

One of the aspects of her career that Gannon relished the most was the opportunity to recruit, develop and empower new young talent in the company. She enjoyed investing her life into the young men and women whom she brought into the company. Stouffer even placed one of his sons under her tutelage. Now that she is retired, Gannon delights in continuing contact with those whom she calls "her boys." Most have moved on into senior management positions and several are CEOs of major corporations in the country. This includes the current CEO of Nestle, who regularly consults with Gannon on major decisions he faces.

Gannon speaks freely of her faith in God and the habit she developed early in her career of praying regularly throughout her day. She entered every major decision prayerfully.

In these days of retirement, Gannon enjoys her role as honorary chair of

a major capital fund campaign for the retirement center in which she resides. She cares dutifully for her second husband of nine years, a victim of Alzheimer's disease. Through it all she continues her reflection and prayer. As she did all throughout her career, she doesn't push her religion on anyone, but allows her faith in God to guide her as she encourages everyone to try to do what is right in any given situation. This, she felt, is pleasing to God and is best for the everyone regardless of the issue involved.

### **Dr. Bobbé Kelley**

Dr. Bobbé Kelley is a psychiatrist who on the staff of the Maple Grove Psychiatric Care Unit of the Ford Hospital in Detroit, Michigan. She works with over sixty therapists in consultations concerning patients with a variety of psychiatric disorders. She is an expert on chemical dependency and has helped to inform and create change within the field concerning the treatment of chemically dependent patients. She is an author and presenter at numerous psychiatric conferences. She sees each opportunity to consult as an opportunity to negotiate change in her profession to make it more patient oriented. Her journey to this point in her career has been along a convoluted, difficult and often painful path; all of which comes together to inform her leadership in a profession in which leadership is difficult to identify.

Kelley was born in the Midwest to devout Christian parents. Her father was a salesman with a variety of firms so they moved several times during her childhood. He was a caring father but also a strong disciplinarian. Her mother was typical of white middle class mothers of the 1950's. She dedicated herself to the care of the children, the home, worked for the local PTA and was active in church and civic affairs. Kelley values her mother as one who actively listened to her and always communicated a sense of value to her. Her relationship with

her father was more stormy, often she felt she did not quite measure up to his standards for her. Beginning at age 14, Kelley felt increasingly alienated in her faith. She felt that somehow she had been rejected by God and grew bitter and angry with God even though she continued to teach Sunday School classes and lead her youth group at church.

In school and in church, Kelley demonstrated an early propensity to leadership. She was actively involved in leadership roles in both areas. Following graduation from high school, Kelley enrolled in a small conservative denominational college outside of Chicago, Illinois. In college, she dropped all external religious pretense even though it caused her to swim against the tide of the religious campus. She began to drink alcohol and began a ten year period of addiction. An intimate friendship with a pastor's daughter who was lesbian developed into a sexual attraction. The relationship developed too far to be kept secret in that small of an environment, and the inevitable scandal resulted in tumult for the campus, for Kelley and her family, and virtually ended the relationship. The pastor's daughter also suffered the injustice of being scapegoated for the entire incident. She was summarily dismissed from school. Kelley gave in to the intense pressure by somewhat artificially repenting of her role in the affair. This allowed her to return to school after the summer break. She interrupted her pursuit of premed studies and finished her degree with a Bachelor of Arts degree in medical technology in order to graduate early.

She returned home still broken and angry. She entered the medical technology profession for a short time, but soon applied for and was accepted at the University of Missouri, Kansas City Medical School. Completing her M.D. degree in 1979, Dr. Kelley sought and gained a residency in anesthesia at the University of Tulsa. This position she likened to assigning a child to mind the

candy store. Her addiction worsened and she was dismissed after six months.

Returning to Michigan, Dr. Kelley worked in general practice in a local urban clinic. She was seriously addicted to alcohol and drugs. Soon her misery turned to public humiliation as the Department of Social Services shut down the clinic because of insurance fraud. The headlines of the Detroit Press read, "Derelict Doctor Runs Blue Cross/Blue Shield Scam" and pictured Dr. Kelley on the front page. Though she was not running the scam, she pointed to her addiction as interfering with her ability to see what was happening. Though she was at rock bottom professionally, she was too addicted to feel very deeply what was happening to her during this time.

A couple of influential physicians did feel for her, however, and took her into their practice on the condition that she enter treatment for her dependency. After leaving Alcoholics Anonymous earlier in her career because of what she perceived as a veil for religious dogma, Kelley reluctantly agreed to return to AA. Ironically, it was during that earlier attempt at AA that she underwent a profound spiritual experience that now began to bear fruit nearly two years later. Kelley had an experience with God (she is reluctant to use that term because of the baggage it carried in her youth, but cannot find a better alternative) that lasted for a couple of weeks. During that time she described an intense awareness that there was a God and that this God had paid a price for her. If she continued in a life of pain and alcoholism, she would do so needlessly because she had the opportunity for a life of achievement and growth. Though this reality was soon diluted in a flood of alcohol, it never really disappeared from her consciousness. Now that AA had given her another chance to remove the alcohol and drugs from her life, this spiritual reality began to grow in her again.

Soon Kelley had recovered enough to apply for a residency in psychiatry. Under conditions she described as miraculous, she was accepted and excelled. By 1985, she was serving as staff psychiatrist at the Maple Grove unit of the prestigious Henry Ford Hospital. The road to recovery has been a difficult one and Dr. Kelley is the first to say that it is not complete. Yet, it is also a journey marked with tremendous personal courage.

Kelley is now a recognized leader in substance abuse psychiatry. Her experience as an addict and her expertise as a psychiatrist have given her a unique platform from which she can now address change in her profession. She is active in professional conferences and is sought as a speaker and consultant in a variety of contexts. She feels she is finally able to give back to the community and is energized by creating environments where persons can move into increasing levels of health and growth.

Her personal spiritual journey continues to be one of flux. She reads extensively and finds meaning in astrology and a diversity of other ideologies including readings from the *I Ching*. She resists any descriptor of God other than spirit. She tends to see that spirit operating from within and not as a distinct external entity. She would probably fall most comfortably into a definition of her faith as New Age.

Kelley sees her leadership expressed primarily in three ways. First, in her role as the staff psychiatrist she is involved in consultation on hundreds of cases. She sees a need to mobilize the patient's family, the treatment staff and the hospital administration in providing the best case scenario for the patient. This often involves changing perceptions of one group or another and occasionally involves decisions that change hospital policy. Yet her vision for the wellness of the patient drives her to do whatever she can to facilitate that

vision.

A second area of leadership comes in her speaking and writing. Through these opportunities she influences the direction her profession is taking. Issues that are important to her include gender, spirituality and substance abuse.

The third area of leadership involves her relationship with the community. She is often called upon to represent the hospital at community functions. She is always alert to the need to help the community understand mental health issues and to demythologize psychiatry in the minds of the general populace. Deeply committed to personal growth issues, she uses these forums to promote her agenda of holistic health for the entire population.

In her personal life, Kelley continues to grow and explore new areas of meaning. At the time of the interview she was enjoying a comfortable relationship with a man, so comfortable that she had decided she was ready for motherhood. We closed our interview with her talking warmly of the delightful changes she was experiencing in her pregnancy. Decidedly nontraditional in her approach to her profession, her leadership and her spirituality, Kelley is enjoying the view from this point in her journey a lot more than a few years ago.

#### **Rev. Geraldo Nuñez Filho**

Born in Rio de Janeiro, Brazil, the son of an alcoholic father and a mother who turned to spiritism to combat her husband's brutality, Geraldo Nuñez Filho became acquainted with suffering at an early age. The family was poor even by Brazilian standards. He began working at an early age after school to help provide for the family. One day he was invited to a new church in Rio where he remembers being enthralled by the lively singing and the warm love he was shown. Through his teen age years he stayed close to the church and

maintained an active Christian discipleship.

Following high school Nuñez began working in Rio and kept up his involvement in the church. One day, following a bitter fight with his father, Nuñez got drunk with his friends. Soon he too was caught in the throes of alcoholism and began to dabble in other drugs. He completely severed his connections with his friends at the church and refers to this period as a time of "lostness." The death of his father caught him off guard and sent him tumbling into a deep depression in which he contemplated suicide.

Once again, a family member invited him to the church for a special program. Nuñez reluctantly agreed to attend, quite sure the church group would reject him because of his lifestyle. What he encountered, however, was an outpouring of love and acceptance that melted the bitterness in his heart, and he responded by recommitting his life to serving God. Soon thereafter, he received what he describes as a "call" in the sense of a vocation from God to be a minister.

Nuñez moved to Campinas, Brazil to attend the Seminário Nazareno do Brazil. He earned his bachelor degree in biblical studies and was elected president of the denominational youth organization for Brazil. He became active in evangelistic causes throughout the country and was a delegate to South American youth conferences. His leadership was soon recognized and Nuñez was elected the regional representative to the general council of the Nazarene Youth International. He then served as a voting delegate to the Nazarene General Assemblies, the quadrennial legislative conferences of the denomination, in 1985 and 1989.

All of this time Nuñez was pastoring churches, first in the interior state of Minas Gerais and later planting a new church back in Campinas. The passion



of his life has remained his work with the youth of Brazil. With a Brazilian population estimated at 70% under 30 years of age, Nuñez is driven to save as many as possible from the destructive paths he took in adolescence. He longs for them to know the peace and opportunity he has discovered in serving God. He has been quite successful judging from the size of his churches and the number of young men and women following him into the ministry including his wife.

A dream of Nuñez's has recently come to fruition as he has been a part of the leadership team that has brought college students from the United States and Brazil together in evangelistic ministry projects three times in the last two years. Next year he will head a team of Brazilian and United States students on a four nation tour of South America. This is the apex of his dream: to see Brazilian students develop a global vision for spreading the gospel and to commit to a lifestyle of ministry.

To further prepare him for leadership among South American Nazarene young people, Nuñez began his graduate studies at the Nazarene graduate seminary in Quito, Ecuador in 1992. Following that, he would like to return to Brazil and teach youth ministry in the Seminário Nazareno and eventually pursue a doctoral degree in the United States. He sees a tremendous need to educate the youth of Brazil, especially to train young men and women to lead other youth to a life of moral and spiritual renewal.

This passion is not just for heavenly gain for Nuñez. He firmly believes that the problems facing Brazil can only be overcome by a moral change in the next generation. He abhors the political corruption and greed that keeps Brazil strapped financially and hinders progress. He pointed to the motto on the Brazilian flag which reads, "Order and Progress" and stated that this can only be

achieved if Brasileiros are willing to change their hearts. He works for a better Brazil. He has conducted literacy classes in his churches, helped start orphanages, and has assisted in job training programs. In addition to his responsibilities as pastor and denominational leader, Nuñez has worked as an administrator in the state social service agency to keep food on the table. Such is the way of life in Brazil. Yet, Pastor Nuñez considers it a joy to be alive and to have such a noble purpose in life. When he reflects on his early days, it is often with tears of gratitude for where he is now. He rejoices that all of his family is serving God now. He is especially pleased that his mother is a practicing Christian and no longer dealing in voodoo. He laughs when he tells people that she is in charge of the church's compassionate ministry to the poor; such servanthood is a far cry from the power trips of her former way of life.

In many ways, Rev. Geraldo Nuñez Filho reflects the nation in which he lives. The problems of the past present great challenges to the present, but the future is bright and there is hope in the heart.

### **Robert Osborne**

Robert Osborne is a manager with Xerox Corporation in San Diego, California. He is responsible for the non-programming aspects of his division. He interfaces with the programmers to meet their needs and supervises the work of the support staff. Some of his leadership moments occur in managing the interface between these two constituencies. With the programming group Robert does not have direct authority as he does with the support staff. Different dynamics of interaction are required, yet he struggles to maintain a sense of equity among all.

This is Osborne's third career. He was an officer in the United States Navy for fifteen years. Following that he taught middle school for five years

before joining Xerox in 1985. In each of these careers he identified leadership experiences.

In his military career, Osborne had many challenges early on in his commission when he was placed in charge of an entire section of the ship. He had to balance the mechanical responsibilities with the responsibility for the lives of those under his command. He found it particularly challenging to earn the respect of the non-commissioned officers and enlisted men, many of whom were older than he was at the time. He learned quickly that leadership did not simply correlate to one's rank. He also learned how what was happening in the men's personal lives had a direct effect on their work performance. Issues like polygamy, chemical dependency, legal struggles, and family stress all became a part of what Osborne dealt with in his military command. These lessons challenged him to move beyond the standard military leadership models to create positive solutions to the challenges faced by the men in his command.

Likewise, in his teaching, Osborne quickly learned that what was happening in a student's family had a tremendous bearing on the student's ability to learn. He found himself challenged to create a classroom environment which could somehow embrace the larger needs of the students in order for teaching to be effective. He learned that education reached beyond the boundaries of the classroom and into the living rooms of his students. He found it increasingly necessary to include the parents in the teaching-learning loop if his students were to succeed; that educating the parents and community went hand-in-hand with educating the student. At times this meant lobbying for change with regard to district policies which perpetrated educational dysfunction. Osborne succeeded in helping the district to adopt proactive policies and programs to help cut down on truancy as well as help students

struggling with drug and alcohol problems. Another policy he helped to shape was the district policy on child abuse.

All of these factors have come to fruition in his role at Xerox. That is why his employees identify Osborne as a leader. They sense that he is the one who can help everyone to see the bigger picture. He manages in such a way that the boundaries between programmers and support staff do not become elitist. Osborne helps to create a spirit of teamwork where each person's role is valued and respected by the whole.

The people who work with Osborne find him to be a compassionate leader, one who embodies the finest aspects of the Xerox emphasis on interest in every employee. Osborne himself relates stories of managing the difficult tension between the need for compassion and the need to see the necessary tasks accomplished.

Robert Osborne was raised a Roman Catholic and attended parochial schools in his formative years. He remembers being shaped by the strict disciplinarianism of the nuns and the abusive discipline of his alcoholic father. While he values the sense of personal responsibility that was instilled in him by these relationships, he bears the scars of the guilt such legalism so inconsistently administered. Consequently, Osborne has turned his back on church and religion. In his desire to avoid religion, he found it difficult to articulate his spiritual journey apart from the language of religion. He felt he had nothing to say. Yet as he talked about some of his personal discoveries in therapy and the connectivity he experienced with certain employees who shared similar journeys of childhood abuse, his spirituality came to light. Once he was able to identify with a non-religious spirituality he was able to talk more comfortably about that particular part of his life. Osborne's spirituality is

expressed in unitive moments when he is listening to certain music, to special moments in marriage and parenting, to a sense of coming to grips with the memories of his father even years after his death. Responding to the latter, Osborne talks of a transformation of understanding about his father's journey. It is as if now that he is somewhat free from the effects of his father's alcoholism, he is able to relate to his father's pain more compassionately and to live at peace with his father in death in a way he never could in life. The trigger event for this transformation was his experience of caring for his father in the last two weeks of his father's life. This shared experience of vulnerability serves as a marker event for emotional and spiritual renewal for Osborne.

This renewal has played itself out in his leadership moments at work. His increased ability to release some of the painful past, his sensitivity to the pain of others, and his enhanced vulnerability has resulted in more effective leadership experiences. He tells of a story where a particular employee and Osborne were at continual odds in meetings. This relationship was not constructive to the processes being pursued in the organization. The animosity between them was hindering movement toward a new policy that their group was formulating. One day in a casual conversation after a meeting, Osborne found himself in a moment of shared vulnerability with this person. As they realized they shared a mutual background of family alcoholism, they forged a new relationship of mutual understanding. A spiritual bond grew between them as persons when they were able to share their painful pasts and how each had dealt with the pain. As a result, the animosity between them seemed to melt away and they blazed new trails in solving the problems at work. Osborne cannot point to any one thing that made the difference. There was a common spirit of understanding and mutuality that made working together much more possible.

This, then, had a synergistic effect on the entire working environment as all caught the spirit of transformation that occurred between Osborne and this fellow employee.

Osborne desires to live a more contemplative life. Yet he finds himself too busy to devote any time to it. But he quickly acknowledged that this may be an excuse to rationalize away a deeper fear. He said he might be afraid of what he would face in exploration of deeper levels of his psyche. This is possibly a result of the painful scarring from the combination of legalistic disciplinarianism at the hands of the nuns and the confusing beatings and beratings received from an alcoholic father. Yet there is in Osborne the feeling of one who is reaching a new plateau of personal discovery in his journey. He communicates a spirit of growth and anticipation.

### **Lois Sheldon**

Lois Sheldon was born to immigrant parents who were strict German Brethren. Her fundamentalist upbringing did not value the role of the leadership of women. Yet her mother succeeded in achieving a college degree, and pursued a teaching career. Her pastor father was stricken with a debilitating illness in mid life, so the family moved to San Diego where Sheldon attended high school and college. Her degree from San Diego State University is in biology.

She began her career as a laboratory technician in a local San Diego hospital, then moved to a private practice which she ran for ten years. She was also an active apologist for Christianity, often called upon to speak in classes and discussion groups. She read voraciously in philosophy and religion, even studying for a time at Le Brie, the Swiss center run by noted evangelical Christian philosopher, theologian and social critic, Dr. Francis Schaeffer.

Sheldon began to recognize that her first love was for people and not looking at organisms under a microscope. She looked for ways to utilize her education and her people skills which culminated in a master's degree in public health. Simultaneously, she fed a lifelong interest in ministry by pursuing another master's degree in theology at Fuller Theological Seminary in Pasadena. Shopping around for career opportunities following her degree, Sheldon soon became disenchanted with public health positions. Having experienced the long term impact of the dying process on her family during her father's last days, she began to volunteer with a hospice organization. Soon she was working under a Christian fundamentalist organization's umbrella, coordinating a hospice network for Christians.

In a women's Bible study group one evening, Sheldon was challenged by a guest speaker, the mother of San Diego's first AIDS victim. The woman stated that the Christians were not living up to their names because they were ignoring the AIDS problem and hiding behind homophobic judgementalism. Sheldon began to integrate her current involvement with hospice care with her newfound concern for the AIDS crisis. Her research revealed that the only hospice that was being offered to AIDS victims at the time was in a rather sleazy downtown hotel where patients were lined up on cots less than an arm's length away.

By this time Sheldon knew she wanted to provide hospice care for victims of AIDS. As she began to pursue her dream, she encountered opposition on numerous fronts. She had already distanced herself from the fundamentalist group because she found that many of its positions were too strident and lacking in compassion. She also encountered jealousy from other groups in the umbrella due to the success of her ventures, particularly in fund

raising. Her new vision for an AIDS hospice was greeted with some mistrust by certain segments of the San Diego Christian community.

The medical community also looked askance at Sheldon. Slow to respond to the need, they were somewhat jealous and mistrusting of "this woman." Likewise, the gay community also distrusted Sheldon's motives, fearing that her hospice care would be a ruse for proselytizing.

Nevertheless, Sheldon persisted. Following a presentation at a community ministry fair at her church, Mount Soledad Presbyterian, a man asked her to call him at his office the next day for a donation. Quickly, Sheldon incorporated as Christian Social Concerns the next day, just in time to receive a \$10,000 donation from the businessman.

Soon she bought an old house which she remodeled and was open for business. She received lots of positive public attention and most of the initial opposition began to die down. A Catholic priest from Los Angeles, who also ran an AIDS hospice, came down to consult but wound up trying to take over. At the same time, news began to emerge that this individual was not respected by the homosexual community and had engaged in some questionable practices in the conduct of his business. Sheldon had to eventually ask him to leave and rebuild the trust of the gay and lesbian leadership. A friend's daughter who was lesbian befriended Sheldon and began to introduce her to key persons in the San Diego gay and lesbian communities. Soon the *San Diego Gay Times* ran a front page article on her hospice now called, Ariel House, entitled, "The house that love built."

Since then, though slight opposition continues, Sheldon's work has enjoyed tremendous success. She has received television Channel 10's "Leadership Award" and has received numerous awards from the gay



community. Approximately one third of all donations received by Christian Social Concerns comes from the gay and lesbian community.

Sheldon has also been active in working with the state government in establishing guidelines for organizations providing hospice care for victims of AIDS. Sheldon's encounter with the Los Angeles priest has made her an activist for quality care for AIDS victims. In 1993 she opened San Diego's first hospice for women and children with AIDS called Rainbow House. San Diego Christian Social Concerns is a viable nonprofit company with a distinguished board of directors. Ariel House is fully staffed and operational and a second house has been purchased for Rainbow House. Sheldon has turned over most of the administration of the programs to her staff so she can concentrate on public relations, raising money and developing new projects.

Sheldon feels that all the strands of her life have now woven together to form a tapestry of meaning. She is helping people in the field of public health; she is an articulate speaker and apologist for Christian activism; and she is a visionary who has yet to define and find her ultimate goal.

## **CHAPTER FIVE**

### **LEADERSHIP AND SPIRITUALITY**

#### **Introduction**

In this chapter I return to the original research questions and discuss them in light of what was learned from the data. I pose a response to each question and provide supporting data from the interviews. I do not include supporting data from each person interviewed for each question. Rather I intend to focus on supporting the response to the question as much as I believe necessary to make the point.

#### **Spirituality Influencing the Leadership Process**

Question one is: To what extent does a person's spirituality influence the leadership process?

I believe that a person's spirituality plays a significant role in the leadership process. The perception of the participants is that their lives are integrated wholes with their spirituality playing a major role in all aspects of their lives.

Pastor David Best was conducting a *crucial meeting of the staff of the Counseling Center* while I was at the Lamb's Center for the interview. He was attempting to bring a sense of unity among the staff, trying to get them to work as a team with each other and with the other departments of the Lamb's. This required a change in the way the Counseling Center had been operating. The counselors had been operating as a loosely associated group of individuals with their own clientele. The only thing they had in common was the shared office space in the Lamb's Center.

Everyone initially agreed with Best's vision to bring the Center into a more cohesive organization. They even worked together with the other departments to come up with a unified mission statement. From that the Counseling Center developed its mission statement and all agreed that a clinical director should be hired to provide administrative coordination for the center.

When it came time for each counselor to change his or her basic lifestyle to fit within the new structure, however, the clinical director had a difficult time getting cooperation. Best conducted the meeting to reinforce the vision, reiterate the directions they had all agreed to and lend support to the clinical director. Reflecting on the session, and responding to some feedback I had picked up from informal conversations with some of the counseling and administrative staff who were present, Best said:

I know that [spiritual sensitivity of the moment] doesn't happen every time that I'm involved in some sort of a group meeting. [This time] I sensed that in my spirit and that's why I was also wanting feedback from Carol, Donna and Marilyn [staff members]. I try in those situations, whenever I can, to be affirming and positive, even if there is something negative that needs to be said. I want a leader who is freeing and empowering.

Dr. Anthony Campolo compared his leadership experiences with Billy Graham and Jimmy Swaggart. Campolo felt from his experiences that Graham was a deeply spiritual leader and that Swaggart was not. He also felt this reflected on the character of their leadership.

But Swaggart did not have the spirituality. He had the gift [of leadership] but not the spirituality. I feel that there is a great deal of adoration of Swaggart as a speaker. With Graham there is more of an inspiring of

other people, empowering other people, and encouraging them. I think, in terms of having both the gift and the spirituality, Graham ranks up there with the best. And his spirituality has become a basis for his effective leadership. In the end what Swaggart would leave behind are some institutions: schools, network, etc. I believe that what Graham would leave behind is having imparted himself, something of himself and called a lot of people into further leadership. Here would be a great differentiation. If you had gone to Jimmy Swaggart's school at its peak (and I was there), and you looked at the young men who were at the school, you would have the sense that they all wanted to be able to preach like Jimmy Swaggart. They were little Jimmy Swaggarts. They dressed like him. They talked like him. They strutted around the platform like him. Whereas, the people that Graham inspired did not end up imitating his style. Rather, they sought to copy his character. There's a difference: I want to preach like Jimmy Swaggart; I want to be like Billy Graham.

Regarding his own leadership, Campolo said, "I think that spirituality becomes a necessity for survival in leadership, rather than the creator of it."

California Assemblyman Peter Chacon talked of how his spiritual journey directly affected his leadership on the Assembly floor. Over the years his spirituality has been shaped by regular reading of a Jesuit journal entitled *America*. He said: "That magazine all these years kept bringing up religious issues, moral issues, and trends, and events, national and international in a religious perspective, whether they are right or wrong, good for man or not. I began to develop an attitude or mind set that began to see things in terms of the Gospel." It is this mind set that increasingly guided Chacon in his leadership on

the floor. He told of a significant incident.

Someone made a speech about how the Japanese were ahead of us in productivity. Another member followed that by saying the reason the Japanese were ahead of us was because the Japanese “reward productive citizens and not non-productive citizens.” I spoke up and said, “I think it’s pretty bad that we are distinguishing between the productive and non-productive citizens as though the non-productive citizens are of no value whatsoever. I always believed that all persons had inherent value, and that value was not attached to whether they were productive or non-productive, whether they were important to the economy or not important to the economy.” And I said that, “if we get to the point in our budget deliberations where we see people only in the economic sense and not as human beings, then we’ve done something wrong. We’re not serving the people; we’re not seeing them as human beings.” I was inspired to say that because it struck me at that moment that something very serious was being said here, something very serious was being said about human beings that really struck me as inherently wrong. I felt very good about this after I said this because I felt I had said something very important.

It is a long way from the legislative halls of Sacramento in the 1990s to the bushveld of Africa’s Swaziland in the 1920s. Yet Louise Robinson Chapman would understandably resonate with Chacon’s view of how spirituality influences leadership. Chapman would say that her whole life track was directed by her spiritual relationship with God. She has no other explanation for how a petite Oregon farm girl would give up a comfortable life as a teacher and spend twenty years as a missionary in Africa, organize thousands

of women (and eventually men) into an all volunteer missions auxiliary support organization raising millions of dollars each year. She described how her spirituality influenced her leadership.

Knowing what God wanted me to do. Taking the time to listen to God. A person can't lead people farther than you go yourself. You've got to go ahead if you're going to be a leader. That is in your spiritual life. You've got to be ahead of the folks. If you ask them to pray, you've got to pray. They've got to see you praying. If you tell them to pray through [until an answer from God is assured], then you've got to pray through. If you lead them to give, you've got to give. They've got to see you giving. I haven't ever found any trouble much with getting folks to follow because it's kind of my nature. Even yet today I get real excited about a big old challenge. It's wonderful to work with God.

For Chapman there is no leadership apart from her spiritual journey. She spoke of her relationship with God as an intimate mentorship in which God speaks directly to her as well as through inspired moments reading the Bible. She told of experiences where she had the sense of not being in control of her body and mind, as if the whole were under the control of God. What she described is what psychiatrist Gerald May (1982) termed a unitive experience.

In the business world of chain restaurants and processed foods, Margaret Gannon found a resource for leadership in her particular spirituality. "If I had a special problem I always went into a little chapel in the morning and prayed. Going to church was a habit. It was even a part of my work life. I would play my organ at night and it would settle me down at night. The Lord says to pray constantly. In my mind during the day I think and pray. When my mother had something go wrong, she would say: 'Oh Lord help me!' I carry on that

habit in some ways.”

She not only used her spirituality as a personal leadership resource, but it influenced the principles she used to bring change to the company.

You just don't flaunt your beliefs in that respect. That's why I used to say we would attack this in the right way. What I meant by the right way is living by the rules of Christian belief, honestly and not hurting others. I might have taught these habits which were based on the Christian faith, but I may not have quoted from the Bible. It's pretty hard to argue with that because it really is right. I always felt comfortable in saying that. If they didn't respond, I didn't force it. I would pray that the thought might be put in them and that it might grow. I was well rewarded as far as working with people. I think if maybe I had strong point, that would be it. When unions started to come in, I had to face that as a general manager. I took the issue to the employees of right and wrong. There is a right and wrong to most everything. If you approach it that way you're on a pretty good path. I do a lot of charitable work now. In my honorary chairmanship, I write letters for circulation. I have people comment that it was a good letter. I think I have a good way of expressing it in a simple way. It's still based on the right and wrong idea.

Psychiatrist Bobbé Kelley saw the idea of change as the nexus between spirituality and leadership. She reflected that the process of forging change involves leadership and that it requires a spirituality to envision a desirable alternative. Her New Age spirituality is in sharp contrast to the strongly evangelistic approach of Rev. Chapman. Yet each agreed that spirituality is integrally involved in the leadership process. In Kelley's words:

When I think of leading, I think of people going from one place to an

other; usually from a more negative place to a more positive place. A leader is involved in helping that happen. You could certainly argue that some leaders move people in a negative direction, and I'm sure that happens, but a lot of that depends on your values and what you consider negative and positive. I guess I see part of leading involving leading people out of areas of darkness or fear toward more positive areas. That involves change for them. I see myself being involved in that. At this point in my life, when I look over my life, what I would call spirituality means spirit which means being alive, or feeling life, feeling hopefulness, feeling joy occasionally, and feeling a sense of purpose.

That's where I think the leadership part comes in. I feel most spiritual when I feel connected to other human beings and to life. Part of when I think I lead well is when I can facilitate other people's connectiveness to the spirit, whatever that means to them. It has to do with leadership because I have conflict when it comes to a preacher standing up in front of a congregation and saying this is how to do it. Or, my way is the only way. Or, sending a missionary to Africa, and from my perspective, totally discounting the spirituality of the people, and saying this is the true spirituality. I don't believe that is leadership. I think leaders help people make the most progress when they help them connect up with the spirit which will be different with each person. I think in sharing my own experience of the spirit, then I am better able to be a channel. But if I ever come to the moment that I think the only way you're achieve spirituality is the same way I did it, then I think I lose something and they lose, and you don't get anywhere. So part of when I'm a leader I feel that sometimes it involves personal disclosure for me, but in that



personal disclosure for me, it is as though, hopefully, some kind of a channel opens up that I can connect both with other people and they can connect with the spirituality that is uniquely theirs.

For Dr. Bryce Canton spirituality and leadership are inextricably intertwined because they both call for a pursuit of excellence.

I have tried always to practice my spirituality by precept and by instruction, especially with young medical students, I tell them that you don't separate your faith from your practice. I don't mean just the practice of medicine. I mean the practice of life. My constant message through Christian medical societies and Christian nurses associations all the way along has been: "You're here as a witness of Jesus Christ and you really have to earn the right to be that in a secular society. So if you are a physician and you want to be a witness for Jesus Christ in an outspoken way, you'd better be darn sure that your surgery isn't mediocre, that your management isn't mediocre, that you're teaching isn't mediocre, that your research isn't mediocre because then you get labeled as one of those Christian physicians who wears his cross on his sleeve but he isn't as good as the rest of us." I guess in a sense I have always put whatever I have been talking about, the natural qualities of leadership, I've always felt that they were intertwined like the warp and woof of a tapestry with your Christian faith and that they weren't separate wheels of a bicycle. You had to pull them together.

The bicycle metaphor describes the connection between spirituality and leadership for Canton. Spirituality drives his leadership and *vice versa* as we shall see later.

The same interconnectedness between faith and leadership exists in

Brazilian pastor Geraldo Nuñez Filho. He described leadership with five “biblical landmarks,” all taken from the Gospel of St. John in the New Testament. The first is “a sense of urgency. . . .Basically this deals with the questions: If not me, then who; If not now, then when?”

The second idea deals with a sense of responsibility. “With my roles as father, pastor, and teacher comes a responsibility to lead those for whom I am responsible.” This responsibility leads to the next concept. Sacrifice is the third landmark of leadership for Nunes. “Jesus loved his disciples to the end. I can do no less than lay down my life for the those I serve.”

Unity serves as a landmark in Nuñez’ hierarchy of leadership. “I believe that those who lead in the gospel of Jesus Christ must believe that there is a place for everyone and that everyone has equal opportunity.” This unity is only achievable when the fifth landmark is present, love. “Of course love is the primary landmark for Christian leadership (John 13:1). This is a love for people just for themselves and not for what they have to offer. That is most important to leadership in Christ.”

Lois Sheldon is a Christian who defies being categorized within the typical cubbyholes that Christians tend to use. Sometimes she sounds like a mainline liberal, and at other times she toes fundamentalist lines. Then she confounds the listener with something bordering on the New Age. She is deeply spiritual and talks freely about her relationship with God. Yet in the next breath she will lament her lack of spiritual discipline. All of this makes it possible to find acceptance, even acclaim in the arena most hostile to traditional Christianity: the gay and lesbian community. Sheldon has earned the respect of this community by creating an organization that pioneered in hospice care for AIDS victims. She said that her leadership in this area is directly connected to

her spirituality; that her vision for Ariel House came as a moment of spiritual epiphany.

The following anecdote serves to illustrate how her spirituality affects her decision making as her organization pioneers another area of AIDS hospice care.

When we were going to buy the house for pediatrics we were tossed between two houses. I said to Jack [chief administrator], "We've got to have prayer together. We have to pray that the Lord will guide us in the purchase of the house. I don't know which is better." We sat by the fireplace and both of us said a prayer and asked God to really guide us in the direction in the purchase of the house. We gave it to him. We do that a lot of times when we're in the crook of something. All our board meetings are opened in prayer. Sometimes we have little bullets attacking us from all directions. So sometimes I say, "Lord, you're in charge. I'm going to try to let go of the worry and just give it to you. I'm just going to try to let go. Help me Lord to let go, help me to put this in your lap. Help me to have the peace of God and really trust you."

Robert Osborne works as a manager in the often cold business world where the bottom line reigns supreme. Osborne is a man who makes no claim to religious commitment. He is undecided on the idea of God or higher power and has some lingering scars from a rigid religious upbringing. He left home and the church at age 18 and has never looked back. So, while Osborne may not have the lexicon of religious jargon that others in this study have, he nonetheless speaks of spiritually invigorating moments. These are moments of special connectedness with other people at work that bring transformation to the office environment. He spoke of one such encounter in the leadership process:

This employee I was talking about, she and I were bitter enemies at one time. We had several problems trying to understand each other. It would be fair to say, though, since we have made that connection, we have become rather close. I don't know how much that influences it, but perhaps the quiriness in her personality and the quiriness in my personality is better understood. I think she understands something more about me than she did before. She up to that point probably didn't understand why I am not always as assertive as I should have been. In confrontations where her welfare was involved and I was expected as a manager to do something to protect her or something. I wasn't quite as assertive as I could have been. She understands why, because confrontation is very painful for me because of my childhood. I find confrontation very painful. This employee of mine, she and I get along real well now. I think she understands why I am the way I am. I think I understand why she is the way she is.

In all ten of the interviews the people identified their spirituality as significant to their leadership experiences. The role of spirituality is significant in decision making, vision formation, attitudes toward others in the leadership process, in personal reflection on leadership actions and in maintaining commitment to the cause. Before making any final conclusions about how significant spirituality is to leadership, however, the other research questions need to be explored. The data seem to support the idea that spirituality definitely plays a significant role in the leadership process.

### **Awareness of Connection**

Question two is: To what extent are the persons doing leadership aware of their spirituality in the the leadership process?

Not everyone is consistently aware of their spirituality in the leadership process. As I collated and analyzed the data, I became aware that there are differing aspects that affect the person's spiritual awareness. I have grouped them into three categories: intentional awareness, reflective awareness, and nonawareness. These categories are descriptive of the types of interrelatedness I found in the interview data. An example cited for one category does not mean that the participant cited always functioned in that category. Depending on the incident, a person could conceivably be cited in all three categories.

### **Intentional Awareness**

I found those who were most intentionally aware of their spirituality in the leadership process to be those who were most religious. Those interviewees who have made a career out of religious service were those who thought intentionally about the link between their spirituality and leadership. For instance, Pastor Nuñez spoke directly of "following the example of Jesus" when he discussed his leadership.

Likewise, Pastor David Best found it difficult to bifurcate spirituality and leadership. His theological training, religious upbringing and diverse ministry experience led him to think of spirituality, leadership and social awareness as completely integrated. For him, to be a disciple of Jesus was to always be a force for change in the world. This meant leadership.

The word we use around here a lot is "transformation." I think it is a good biblical word. It certainly has credence in our own tradition of Wesley. Wesley would say, "I want to revive the church and reform the nation." And both of those things for Wesley involve what we are talking about; leadership and change; changing people and structures, because

obviously, the kingdom is not here in its fullness, and my theology is that it isn't yet. But it is in a measure. My task is to keep moving the flow of the rule of God, and I guess I would say that it's in God's hands in the fullness of time to come. But in the meantime, my task is to be faithful to not only live it out, but to move it along as much as I can. I'm a partner with God in creating that future.

Being intentionally aware of one's spirituality in the process of leadership means that almost all leadership decisions are shaped by that spirituality. Louise Chapman talked of "going out to the desert to get alone with God" before initiating any of the major actions she took in her life. This was sometimes a literal getting away to the desert, but it also was a metaphor meaning removing herself from all distractions in order to commune with God concerning the decision.

Those whose spirituality did not revolve around a personal deity or an organized religion did not exhibit as much intentionality in their awareness of spirituality in leadership moments. So not everyone could fit into this category. It is interesting to note that the two persons who were the least religious of the group interviewed had negative experiences with organized religion in their younger years. For these two, the association with religion and spirituality left them with a tendency to avoid anything that resembled religious spirituality. Spiritual intentionality was equal to religion and therefore was not all that desirable to them since there were painful associations with previous religious experiences. Each preferred to describe their spirituality in more passive ways as something that happened to them. From this perspective they made connections to their leadership. They avoided any intentionality regarding the influence of their spirituality on their leadership.

### **Reflective Awareness**

There were times in the stories told by the interviewees that the impact of their spirituality did not derive from an intentional attempt to connect the two. Peter Chacon's illustrative story about the confrontation on the floor of the Assembly over labeling people as "unproductive" serves as an example. Chacon was participating in the political debate at the time. He was not necessarily thinking about the issue as a spiritual one. Yet, as he made his rather impassioned speech and turned the tide of the debate, he was responding from principles that he had acquired through his spiritual journey. As he reflected upon the event, his awareness of the spiritual dynamics and import of the moment grew.

In instances such as these, the respondents became aware of their spirituality operating in these leadership moments only upon reflection. Once recognized, however, the incident seemed to take on more meaning because of the fact that it was a spiritually enhanced leadership moment.

Dr. Campolo interspersed some personal reflection and a biblical example which illustrates this point. He linked a conference address he gave, which effected a tremendous change in the lives of those present, with the account of Elijah's confrontation on the mountain with the prophets of Baal. Campolo recalled the incident as a time when he was almost out of control. He remembered being almost arrogant as he felt the transforming power of his words and what was happening in the audience.

The Hebrew prophet Elijah did the same thing as he taunted the prophets of Baal to perform a miracle by calling upon their god to ignite a sacrificial pyre. When they could not, Elijah gleefully calls for water to be poured on the wood and then the story records that as he prayed to Yahweh,

the pyre ignited and all the people returned to the worship of the Hebrew god (I Kings 18: 16ff).

For Campolo the events themselves were significant, but what occurred after was even more significant. For it was in reflection for both Elijah and Campolo that they became humbled by the awesome display of power and recognized that this was something from God and not of their own doing.

To me there is a difference between the charismatic (like at the Urbana conference when you are up there and in a sense you are lifted out of yourself) and the kind of humbling leadership, the servant leadership, and yet they're related, aren't they? In the charismatic moment, it's an incredible sense as I reflect on it. Here's a biblical example: Elijah on the mountain top, challenging the prophets of Baal. It almost sounds like a modern evangelist. Suddenly his arrogance, his haughtiness comes out, "Where is this god? Maybe he's on vacation? Maybe he's asleep? Shout a little louder!" You can almost see the guy up front yelling that out in defiance. And yet, as soon as the event is over, and he reflects upon it, and he's scared to death. He's running off. The humility factor comes only after the event and he thinks "I can't believe I did that!" But at the moment there is that sense of being possessed and being unable to make a mistake. After it's over you say, "My God, what did I just say!" I think that good leadership is more like that, the surrendered kind.

This kind of reflection is mirrored by Dr. Bryce Canton in a long and somewhat rambling anecdote. Yet it illustrates the reflective awareness process that shapes not only the leadership of the moment, but of his future leadership as well. It bears repeating *in toto* :

I'm certainly not so brash. There is a mellowing that comes, I think. I



have never been Arminian in my theology. I have always been a great believer in the sovereignty of God, but I guess it's fair to say -- and I've never said this before that I can remember -- that if you were to look at the concept of my personal effort and how important that was versus the sovereignty of God, that the scales would probably be tilted. I don't think that means a watering down of your faith or of your mission, it's just that you shift gears to a larger arena. I can explain it in the secular world and you read it in the book in the secular world. I went from unbelievable pro-life zealot to somebody who would prefer not to be associated with some of them to the point where I felt the whole argument was almost becoming repugnant because people had lost their first love for guiding why they were in there in the first place. More interested in winning, not sure what they were winning, but they wanted to win. So I have sort of withdrawn from that arena and my public excuse, which is true, is that I am not going to talk to either side until they sit down and talk to each other.

In the spiritual realm, it's a little different and there's an episode that is not in the book that brought that about. I had come back from a trip in Africa for ten weeks in 1960 when I went down one coast of Africa and up the other doing most of my flying by Piper Cub and going from mission compound to mission compound over jungle and up rivers and across deserts and so forth, taking the message to medical missionaries of various denominations and nationalities that M.A.P. International in Chicago was in the position to provide them with consultation material, pharmaceuticals, etc., at one-tenth the cost of wholesale purchases in the United States. I was associated with that work until I went into government because there was a conflict of interest in reference to A.I.D.

When I came back from that, I really thought that I would like to live out the rest of my life as a "jack-of-all-trades" missionary in some place like northern Uganda. I prayed a lot about that and nothing ever came of that.

One day a secretary ushered into my office a man that I recognized. I had met him in Addis Ababa. He was a missionary, he was what I would call a poor thing, and he was wearing a suit out of the missionary barrel. It was a size and one-half too large, the sleeves were an inch too long, and his first amazement was that I recognized him and called him by name. The second was that I remembered that he was about to be put in charge of a leprosarium in Ghandar, Ethiopia. What he was there to see me about was if I could find him a training in hand surgery because what he had found at that leprosarium were about two hundred patients who had no thumbs. That's one of the things about leprosy, you lose your fingers. If you have stumps of all the other fingers and you have a thumb you can still be employed, you can still pick up a paper, you can still write. If you haven't got a thumb, you're in trouble. So he wanted some surgical training. And I said, "Gee, this is the toughest thing anyone has ever asked me to do because hand surgery is the up and coming thing and all kinds of other surgeons are giving up what they've done to do hand surgery. So now we have plastic surgeons, orthopedic surgeons, vascular surgeons going into hand surgery and it's the tightest, competitive field there is. But, I'll try."

So I spent the whole day calling around and talked to people. Most surgeons in the country knew me by name at that time and eventually at the end of the day, I got him a job. Just for three months, making it clear to the training director that whatever he taught this guy

would probably affect more lives than anybody else he was teaching at the time and that he would never be competitive, that he was going back to Africa.

The next day it dawned on me that I had finally matured to a position where I could accomplish more for the cause of Christ sitting in Philadelphia with one foot in the academic world and one foot in the Christian world than I could doing hands-on stuff with a small group of people in northern Uganda. It took away that desire to go some place and do the things and watch them happen, and it gave me a lot of satisfaction to be able to rise to a senior statesman consultant capacity and to increase my activity with the Christian Medical Society and M.A.P. International, and accomplish some of the things on a grander scaler that were more statesman-like than political and were more global than they were national.

Certainly reflection informs leadership, but it also takes a decidedly spiritual tenor in these instances. As the person practices the reflection that is essential in all spiritualities, the leadership moments are viewed through a different lens. This informs further leadership.

### **Non-awareness**

There were instances where I found the interviewees responding with spiritual insight that was so much a part of their background assumptions that they were unaware how their spirituality intersected with their leadership. They just assumed it was normal to feel that way. I have labeled

An excellent example of this relatively unconscious spirituality is when Ms. Gannon reflected on doing things "the right way." She has lived her life according to a Christian ethic for so long that she expresses it as an absolutism

of sorts. She is diplomatic enough not to express it as religious dogma in public, but it factored into her leadership decisions in a significant manner.

On the other edge of the spectrum, Robert Osborne, who makes no claim to religious faith, highly esteems the value placed on compassion by Xerox. Several times during the course of the interview he spoke warmly about how Xerox's compassionate principles were in line with his management style. That this was of high value to him was evidenced in the way he talked about his two previous careers as a Naval officer and as a secondary school teacher. He related incidences in both situations where he acted compassionately toward those in need who were under his care. It was important to Osborne that he be known for his sensitivity to the needs of others. This led him to be constantly aware of the nonverbal atmosphere and the unexpressed needs of others. In this, he was almost pastoral in his language and approach. It framed much of his leadership actions, yet he was relatively unconscious of its relationship to his spirituality.

For more overtly religious leaders like Ms. Chapman, the boundary between spirituality and leadership had been completely erased. For her and for pastors Nunes and Best, all leadership was spiritual by nature. So while in some instances they intentionally integrated their spirituality and their leadership, in many other situations, their spirituality and leadership flowed together without intentionality or reflection. Best expressed this when he said:

I do have a hard time separating the two [spirituality and leadership]. Some of the things I've described were "religious" things and others of them were just walking through life. Something I had to learn here is what it was to be a leader and ultimately responsible for a whole organization and a lot of people and their lives, and be accountable to

the church leadership and board of directors and be Christian at the same time. I mean by that, how do you integrate making decisions that are difficult ones, that may mean people aren't performing up to standards or have had a few problems? How do you fire and hire and find money in ethical ways? What do you do when some vendors aren't getting paid and yet you think you're doing the best you can? How do you be a spiritual leader and an executive? A lot of people say that's not easy to do. It's not, and yet again, I think I'm beginning to learn that administration is ministry. To lead people in an administrative way is to shepherd them. Sometimes for the good of the sheep I may pull them away from the flock or remove them, and suggest that they find another flock. It's easy sometimes because of the constructs of that Greek world view that we all bring. Now I'm looking for financial reports and now I'm getting ready to lead chapel, and I make a distinction between those two. This is spiritual and this is non-spiritual. But it's impossible for me to bifurcate the world like that, or that I would use a different standard to make choices, so the spiritual and non-spiritual don't have different roles, so that I don't put on another set of ethical values for those kinds of decisions that relate to the so-called secular business of my job vs. the so-called sacramental parts of my job. I am finding that I have to be comfortable knowing that there are different roles that I have, but the guiding principles that direct my ethics have to be consistent. But I do have a different hat. I have to be able to learn for my own soul's sake to sit across the desk from someone and do an evaluation or to let someone go and believe in my spirit so I can sleep at night that I did that as unto the Lord with as much holiness and purity as the Lord would allow me to

have as if I were distributing the elements on Sunday morning.

The biggest growth for me at this place is to learn how to articulate that theology as a leader, to be assertive enough. I tend to be a consensus builder. The other growth has been the administrative, learning how to run an organization with twenty or thirty people involved. In that struggle for me has come the fact that my own personality is such that I want to please people. That's pretty hard to do that. I also thought that's the right thing because Christians are nice and liked, especially by other Christians. We all as Christians like each other and therefore we are nice to each other. I've had a long process of leadership. Leaders make decisions. But if you're bound to want to please everyone, it's going to be difficult to make a decision. . .I'll think about it, and look at the pros and cons and then make a decision. I can be authentically Christian by the way I make the decision and implement it, but I do have to make decisions and there may be some people who won't like me. I'm okay on that now. That's a big growth thing for me. The motivating part to get over it is that I believe I am being faithful to the big picture.

Obviously, for those who act intentionally to link their spirituality and their leadership, the influence level is quite high. Yet one cannot say that spirituality was less influential even among those who are not aware of it at the time. The spirituality may be quite influential because it is embedded in the background assumptions that inform everything the person does including her or his leadership acts.

What remains quite interesting, however, is the interplay between past and future leadership acts with spirituality and reflection. Here the influence factor was much more dynamic. Spiritual reflection on leadership tended to

shape future leadership decisions. Merely addressing the question as posed does not adequately deal with this rather complex operational construct.

### **Leadership Influencing Spirituality**

Question three is: To what extent does the leadership process influence a person's spirituality?

Among the persons interviewed in this study, not one entered their leadership journeys by setting out to be a leader. All leadership experiences in this study began as the person became committed to a cause, began to interact with others in accomplishing or defending that cause, and in that process emerged as leaders. Most found leadership thrust upon them but they embraced it in order to accomplish the purpose at hand. Yet the experience of leading left them feeling a genuine sense of humility in the face of the acclaim that was given to them as leaders. What remained more awe inspiring to them was the cause. Their spirituality reflects this sense of being used, of being involved in something obviously greater than themselves and of being shaped by the process. To respond to the question quantitatively does it no justice. The information in the data does not reveal a percentage of influence for leadership on spirituality. Rather, the data elicit a qualitative response. Leadership acts tend to have a humbling influence on the spirituality of leaders.

Dr. Campolo reflected on this as he discussed one of the most influential leaders in his life, Dr. Billy Graham:

He's got everything that Weber talks about. But he's got that other thing as well: A man of deep spiritual humility. When I met Billy Graham for the first time it was at Urbana. And he came up to me and said, "Tony, I'm so glad to meet you. I've used so much of your material and have never given you credit." He wasn't being patronizing. He had this humble,

simple manner. There is a genuine spiritual graciousness about the man that doesn't come from having been to prep school, but comes from the gentleness of the Spirit.

A little further on, Campolo talked of a contrasting approach to leadership:

Constantly (I'm sure Graham gets this all the time, a couple of times a month) I get this usually from young men, who say they want to become Christian leaders. God has called them to be ministers. My son, interestingly enough, comes with the same question, "How do you become a Christian leader?" And that's a very interesting question. They're asking the wrong question, you know, because what they really want to know is, "How do I get on the speaking circuit and get to speak to large crowds and get big honoraria?" They don't say that, but that's really what they want to be. I've asked other people the same question, and how they handle it. And everybody seems to handle it the same way. You see, there are two kinds of speakers out there. There are two kinds of speakers at this conference [at which he was interviewed]. There's a speaker who has a ministry totally separate from his speaking, whether it's Chuck Colson with his prison ministry, or the charismatic speaker. Which is he, is he the leader of an organization or is he a charismatic leader of meetings? The answer is both. On the other hand, there are those speakers who are only speakers. . . . You can't just be a great speaker. Because if you are just a speaker, you go around looking for great ideas. Will this make a great talk? Or will that make a great talk? What book has a great illustration? I think that there are good speakers who fall into that category. But I find that the speakers who have lasting capability, who aren't just flashes, are the ones who develop a ministry,



who are tied to a ministry.

The same thing is true about Dr. Bryce Canton. I can tell you great things about Dr. Bryce Canton. I had this kid down in Haiti who was terribly disfigured. I took his photograph and showed it to some doctors and specialists. Nobody could tell me anything. I sent a letter to Dr. Bryce Canton saying "Dear Dr. Canton, I doubt this is ever even going to get to you. But here's the photograph. . . ." Well, I got this handwritten letter back, "Of course, it got to me, number one. Number two, this is a special disease that requires major surgery. I would like to go down and perform the surgery myself because there are only about five people in the country who can do this, but that's impossible. If you will arrange to bring the kid up here, I'll foot the bill." This is the Chief Medical Officer for the whole country! I mean a little kid in the backwoods of Haiti, this man never forgets that he's a children's doctor. He always a children's doctor first and Chief Medical Officer second. His leadership grows out of this other work that he does.

Campolo felt strongly about this topic. It was obvious that it is a principle by which he lives. It did not even occur to him that as amazing as it was for Dr. Canton to care about a boy in the backwoods of Haiti, it was equally amazing that a popular author, speaker and college professor would care enough about that little boy to write the nation's Chief Medical Officer .

Dr. Canton himself commented on this phenomenon of leadership arising out of commitment to a cause and the relative humbling effect of it on the leader. He spoke of his pioneering role in his field and his emergence as a leader in the field:

Just by virtue of saying I am a pure pediatric surgeon, a certain kind of

leadership role is established. And then I went through a career of forty years so that when I retired I had been the longest practicing and was the oldest practicing pediatric surgeon in North America. And, during that time, I had sort of a leadership role thrust upon me and it comes about in a fascinating way to me. It isn't that you say I am going to be the leader of pediatric surgery, but you see pediatric surgery as a marvelous tool to bring relief to children who have always been neglected. You begin to concentrate on quality. And as you concentrate on quality your leadership role automatically rises. So, when I founded the surgical section of the American Academy of Pediatrics and then later was one of the founders of the American Pediatric Surgical Association, the only two such societies in America, that put me in an automatic leadership role and I was the chairman of one and president of the other. . . . I can honestly say that I never set out on a path of personal ambitions to an office or a position. It always came about because I was striving to improve what I wanted to do.

Pastor Nuñez Filho also encountered this sense of humility in a leadership experience. He described it as a response to a call from God to undertake a new ministry. Here again, the idea that he did not overtly seek this, but was drawn into it by his spiritual perspective is apparent. Yet he also talked with pride about the obvious leadership he was able to give. Then at the end, there was this sense of being humbled by it all.

A third experience comes to mind. It was a program called PROMISSION '88. I was appointed to plant [begin] and pastor a church in a small city in the state of Minas Gerais. (This is about 400 miles inland and about 400 miles north of Rio de Janeiro). The city's economy is based on grain

farming and cattle.

God had placed in my heart the vision of taking the gospel and the Church of the Nazarene to those people. My wife and I had only the help of a *seminary student to reach a population of 130,000*. We started PROMISSION '88 with the help of Nazarene young people from around Brazil and with the objective of doing a "spiritual census." If we knew where the people stood on religious issues, we felt that we could direct a more focused ministry to the needs of the people. We organized Bible studies in people's homes, children's ministries and an evangelistic campaign that brought many people to the church. Today we have a strong, vibrant church full of the Holy Spirit's power. Again, it is very gratifying to see how a vision from God was able to be translated into reality from nothing. I feel very humbled to be a part of this. It was an incredible experience!

Likewise, Rev. Chapman talked about the quality of being humble in leadership. She equated it with being surrendered to God:

I never did think that much of myself. I have to work on building myself up a little bit, rather than go the other way. You can see it in people a mile away. When folks begin to think they're big, oh, it's awful! We have the talents, we have the education, we have the orators in some places, but if there's nothing there, what good is it if there isn't that God power in there that hooks you together and makes you work. There are some other folks. They don't have to be such brilliant minds or great orators. Whenever they get up you can see God in their lives. You don't really have leadership without that.

Her rather strong reaction to arrogance in leadership is an indication of

the depth of her feeling on the subject. In the actual interview her voice was strong and passionate at this point; much younger than her ninety-nine years. She saw this arrogance as the enemy of true leadership and true spirituality.

It would seem to this point that this humbling effect of leadership on a person's spirituality cancels out all arrogance and egoism in both the spirit and practice of the leader. In actuality, the humility and pride exist in mutual and paradoxical tension as is evidenced in the account of Rev. Nunes cited above.

Lois Sheldon is also a prime example of how this paradox works in an individual in whom great leadership is occurring, who functions at a high level of confidence and ego strength, yet who also is humbled by the process.

We've raised our income up to \$200,000 a year. We're on the brink of opening a women and children's shelter. That's a big need in San Diego. We found the property and are going into escrow this month. We've got \$100,000 from the San Diego City Housing Commission to help fund that. We have over \$100,000 pledged for operational costs from different Christian leaders in San Diego. Our organization and agency is growing. God has just made this grow. I found my niche. I'm using all the tools I learned: education, counseling, administration, and accounting. God knew what he was doing when he got me into this. He's using all my training. It's really exciting to see how the Lord works. So where this goes, I don't know.

Ms. Sheldon's complex processing of her leadership plays out in her spiritual journey. She is aware of God's presence and power in her leadership, yet she is profoundly sensitive to her shortcomings in spirituality. Again, a complex leader with a complex spirituality emerges.

I get up early in the morning and I get dressed and I take my four little

dogs and I go over for a big long walk at Lake Murray. I do this religiously every morning unless I have an 8:00 appointment. I come back and have coffee and maybe a piece of toast. I have a quiet time in the morning no matter what I am doing. Sometimes I take them down to Mission Bay and run them when I have extra time. Late at night I find special time. My husband always goes to bed earlier than I do because he has an early morning class. Late at night before I go to bed I have a quiet time and sometimes I cry out to God and I apologize to him because I haven't been in touch with him lately. I don't have a regular prayer life. I wish I did. I'm not that organized. I stay in touch and I know his presence and safety net is there. I see it all the time. I see him catching me.

Being aware of the relationship between her spirituality and her leadership makes Sheldon a humble person. Yet this humility struggles with the powerful abilities she has to accomplish her dreams. She is doing a great deal, and she is aware of how God is active in all that, yet she also struggles with whether or not she is spiritual enough. This is part of the complexity of the interaction between leadership and spirituality. Leadership acts involve utilizing power resources, some of which the leaders acknowledge come from within themselves and some from their spiritual source. So there is this complex interplay between doing leadership and recognizing that what is being done is somehow greater. It results in a paradoxical tension between arrogance and humility. It requires the leader to find the balance, avoiding the pitfalls of extremism: egoistic power-wielding and self-effacing false humility. Either extreme renders leadership and spirituality ineffective.

### **Growth in Spirituality and Leadership**

Question four is: Do leaders perceive that growth in spirituality coincides

with growth in leadership awareness?

If a leader is intentionally aware of the influence of spirituality and leadership, then he or she is more likely to connect growth between the two. In short, the leader who believes her or his spirituality enhances leadership believes that spirituality nurtures effective leadership.

Peter Chacon talked about how his spiritual journey has shaped his political viewpoint. In the following account, he shared how this view developed over the years and crystallized in his later years into a unified vision.

Then, about three years ago, a very dramatic person entered my life in terms of my [leadership development, ] and that is a Franciscan father by the name of Richard Rohrer, an internationally known figure. He is on the cutting edge of the Catholic Church and he opened my eyes to the shadow side of Catholicism, the fact that the church is not God and the priesthood is not God, only Christ is God and His gospel has to be preached irrespective, and quite apart from how any religious institution, Catholic or otherwise, looks at it.

Now, that isn't to say that the Catholic faith and other religious denominations do not teach about God correctly, because many do. And that was another realization that I picked up, and that is truth and goodness is not just found in one religious denomination. We find it among people everywhere. So I began to look at the Gospel rather than an institution. I'm still Catholic, I still believe in my faith, but I look at it a little more distantly and realize that it is an institution of man . . . .

Anyway, this fellow, Richard Rohrer has made several tapes. One is, "A Man's Spirituality: A Man's Quest for God." Now that one really helped me to see, even in my later years, what a person, particularly a

man, ought to be. He ought to be far more than what the American model is: you make it, monetarily, prestige, career-wise. You've got your home, you've got your wife, your car, etc., and that's it. In Richard Rohrer's view this is very, very low in terms of the level that a man ought to be on himself. He points out how the Eastern religions go beyond that. They go to the next level which he calls the "seekers," someone who seeks truth. Finally, the old man in his sixties and seventies has seen all the patterns and has the perspective to decide what is good and what is not. Now that's made a big, big difference in my viewpoint.

Such growth in spirituality has influenced Chacon not only in his political leadership, but his leadership in the realm of social action. His spiritual growth has led him to a new level of leadership. Again, he tells the story best.

My wife and I have made this journey together. We are convinced from Richard Rohrer and others that most people are not going to be spiritual unless they live a relatively simple life away from the distractions of modern life: materialism, money, pleasure, sex, power, status. You've got to stop along the way and realize that real happiness is not going to come from any of those things.

This journey is not really a journey unless accompanied with ministry. In other words, just feeling good about Jesus, believing, going to mass, that's fine, but it's not adequate. Unless you're not really out there in the ministry, you're not really going to find true happiness. So, all of last year, and this year, we have been teaching English to farm workers up here in Placerville. My wife makes coffee, and some coffeecakes and during the breaks we serve the refreshments. We have the opportunity to socialize with all these people who feel when they come to this country

and they see what everybody has, the contrast really impacts them and tends to make them feel less of themselves. But what we try and do is to tell them that they've got value. That as far as their current situation goes, it's just a temporary matter, and their value for family, their honesty, their hard work ethic, fidelity, and spirituality are far more able to keep them happy than anything else. We don't preach to them, but in our talking with them, we kind of get around to these things one way or another, and we tell them to at least hang on to these values; that they are really strong in these. We receive a great deal of satisfaction from this. We also help wives and others get involved in the program, get them qualified for assistance. I help to get them grounded in this country. We have just found tremendous satisfaction in these endeavors.

Pastor Nuñez also spoke of growth and development in spirituality and leadership as belonging hand-in-hand. When asked how his spiritual growth affected him as a person who acted as a leader, he responded: "The recognition of the fact that leadership is a two-way road. In other words, that a leader teaches and learns at the same time, helps others grow and grows himself, enriches and is enriched by his contact with those people with whom he works."

Dr. Bobbé Kelley, as I have already established, does not intentionally integrate her spirituality and her leadership. In fact, she tries to not link her spirituality with anything beyond her own boundaries for fear she might stifle growth and development in others like it was done to her in her strict religious upbringing. Yet as this account illustrates, she can, upon reflection, identify growth in spirituality and its effect on the wellspring of her leadership: how she relates to others.



I think it wasn't until I had an experience of being aware of God, although I don't like that particular word to describe the spirit, that I actually felt that I had been awakened spiritually. In any event, if we have to come down to what I see as spirituality for myself, it means a following of a spirit that is very personal and I wouldn't dare to define it for anyone else. It is something that I've known for a long time. What the spirit does for me, it makes me feel alive, it makes me feel hopeful, joy occasionally, it makes me feel purposeful and it makes me feel respect for myself and for other people. That's how I know when I am spiritually in tune.

Being spiritually in tune means that she is feeling purposeful and respectful of self and others. Then this sense of being spiritually in tune informs her leadership. Yet her spirituality has been a journey of growth from death to life, from imbalance to "being in tune."

Oftentimes spiritual growth is preceded by times of stagnation just as dissatisfaction with the *status quo* creates the conditions in which leadership is needed. Lois Sheldon was in one of those times as I interviewed her. Interestingly, her reflection upon her dissatisfaction with her spiritual journey was coincidental with some tough questions that could affect her leadership journey.

Now this job of running this agency is so stressful that I wake up in the morning almost in anxiety. I don't have the peace anymore. I don't know if it's because I don't let go and let God [handle it] or what it is. I know my life is very fast and I'm a real driver.

I feel like I want to quit and go back to school and get a doctorate in public administration at USC. I want to do that but I can't do both. My time is all absorbed here. Is this really what God wants me to spend the

rest of my life doing, or is this short-lived? Am I really satisfied? Am I spoiled? What's wrong? There was a time when I was very depressed and I went to counseling and to psychologists. Then I came out of it. What was it that I did right back then when I had the joy of the Lord that I'm not doing now? I know the ABC's of the gospel. I know you have to spend time with the Lord.

Last year I wanted to take a seminary course. I started to take a course that was offered at Solana Beach. The class was on seeing the New Testament in perspective from the Old Testament. I started to take that class and the work was insurmountable. I didn't have the time. I had to read a book and do a report every week. There was a big paper due. I wanted to do it and I started to read these books. It was something different and refreshing from all of this. I began to enjoy something different and new in the gospel. I thought, "I wish I could be in seminary." I can't do it because I'm in this. Why am I yearning to be back in school? This is so successful that it would be wrong to leave it.

Her spirituality and leadership are reflectively linked in times of assurance and in times of doubt. Yet, in and through it all, she is able to be completely honest and articulate about her journey; and how it is all connected.

This is not true of Robert Osborne. A combination of childhood experiences and career responsibilities have made him into what he describes as a "normally cold, steely manager." Yet he is growing. Through therapy, family and recent career experiences, Osborne is growing into an understanding of his own unique spirituality and it is affecting his leadership moments. It would appear that Osborne is moving from a relatively unconscious awareness of his spirituality to a reflective awareness of both his spirituality and

his leadership. He is aware of his growth even before he finds a language in which to express it:

I've been moved to tears in some moments even though I am of the generation where men aren't supposed to show their emotions that way. Yes, I have those times, maybe in a movie or at a point where my children were born. For instance, at work when I have gotten very close to an individual. I know managers aren't supposed to get that close to employees, but I get very close with individuals in very tough situations. When they need some empathy, I can get very involved. Even though I turn away so they can't see my eyes water up, I've reached a point with individuals where I totally understand what they are going through. I feel responsible for that individual.

These vignettes are samples of what was revealed throughout the research. Whether a person is intentionally connecting growth in their spirituality and leadership experiences or reflecting on them at some stage of the journey, or relatively unaware of the growth process in either, the overwhelming conclusion from these ten interviews is that there is a definable connection. Growth or non-growth in spirituality is connected to growth or non-growth in leadership. From the spiritual mountaintop where a man is responding to a call he feels God has placed on his life, to the valley floor where a woman is questioning her next move and the perceived distance from God, to a man who is awakening to a newly found spirituality and discovering its effect in the way he treats people, the connection is found.

### **A Particular Spirituality Connected with Leadership?**

Question five reads: Is there a spirituality that can be particularly connected with leadership?

As has been demonstrated in the data presented thus far, each person's spirituality is unique. There are no common factors among the persons interviewed. Even those with the same religious background practiced their own spirituality in divergent ways. Lois Sheldon, as we have just seen, takes walks with her dogs and talks to God as a friend. Robert Osborne gets captivated by the occasional moment of heightened spiritual emotion. Margaret Gannon finds spiritual nurturing in playing the organ late at night. Louise Chapman reads the Bible and maintains a running dialogue with God. When she really needs spiritual insight, she went to the desert to seek solace with God. Psychiatrist Bobbé Kelley reads the *I-Ching* and her horoscope and tries to stay in tune with the intensely personal manifestation of the spirit in her life. Peter Chacon listens to tapes by Richard Rohrer, O.F.M., while David Best reads a diversity of books and sits alone in the Cathedral of St. John the Divine to escape the omnipresent needs of the people he serves in Times Square and Hell's Kitchen. Good friends Bryce Canton and Tony Campolo pursue different paths of spiritual nurturing. Canton is fed by highly personal and intellectual means of spirituality while Campolo is fed experientially by his highly relational weekly prayer/accountability group. South American pastor Geraldo Nuñez Filho reads the Bible through a mystic's eyes, finding inspiration there and through lively prayer and enthusiastic public worship experiences.

Ten people, all with diverse spiritual paths. Ten people, all with diverse leadership experiences. Yet each person identified how her or his spirituality influenced her or his leadership journey. Each could articulate how the spirituality and his or her leadership moments fed each other. Yet it would be dangerous to make either spirituality or leadership a utilitarian device towards achievement of the other. It would be dangerous to say that the more spiritual

one is, the better leader one will be; just as it would be ridiculous to say that all persons who are deeply spiritual are leaders.

Tony Campolo reflected on this in his interview. Campolo is a sociologist by trade, an evangelist and social activist by avocation. His views on leadership are very much grounded in Max Weber and in his theology. He sees leadership as a gift from God. This, then, becomes the loom onto which this very long but extremely insightful reflection is woven.

I think all leaders in the end, will either become spiritual or they will be destroyed by their own success. Unless you become spiritual, especially in today's society, the adoration, all those things coming together, will ultimately destroy you. And they're all destructive traits. They will destroy you. I think that spirituality becomes a necessity for survival in leadership, rather than the creator of it. I mean, you're looking at the Donald Trumps, you're looking at the Milkens, you're looking at these people who are destroyed by their own [gifts]. I mean these guys are incredible leaders, but because they have no spirituality, they cannot keep themselves from being destroyed by their own gifts. I mean, you say to yourself, didn't they see it coming? Did Swaggart really feel that he could get away with this forever? The enormous risk these guys took. When Swaggart has sex with this woman who comes out of nowhere, he doesn't know who she is. How does he know she's not going to blow the whistle on him? Eventually, she did. The risk taking is enormous. Is this capacity to take risks that which makes you into a great leader? How do you keep that in check? That gift, that ability for adventuresome risk taking that gives you the vision to be a great leader, that ability to stand up and say "i've got some answers for you," how do you keep that from

becoming destructive arrogance? How do you keep risk taking from becoming a mentality, "I can get away with anything?" Where do you draw the line? We don't want them to have the attitude that "I can get away with anything and nobody's going to catch me." What is it about people if not spirituality? So I guess I would have to say something like this from a biblical point of view and from my own sociological observation, i. e., the Max Weber thing, that leadership is a gift, but spirituality is what keeps you from being destroyed by that gift. A lot of people have the gift, but they end up being destroyed by the gift. It's as though God's up there saying, "I'm going to give you this gift, but unless you become spiritual, it's going to eat you up."

While his definition of leadership may be different than mine, and while some of the examples of leadership may not be persons I would use, his point is well taken regarding the role of spirituality in leadership processes. The common factor about spirituality is the humbling effect it has upon practitioners. An untempered emphasis on religious practice can lead to elitism, spirituality always results in a humbling of the person. Spirituality does not create leadership, nor does leadership create spirituality. But in the process of leadership, spirituality can play a significant role and to the person who nurtures her or his spirituality, leadership experiences will most certainly play a role in that person's spiritual journey. The conclusion of this research, however, is that there is not a distinctly identifiable spirituality of leadership.

### **Summary**

Answering these five questions was the crux of this research. The attempts to respond to them with some answers from the ten interviews led to the final stage of analysis. Looking back over the data and the questions, I have

come to some conclusions about the relationship between spirituality and leadership. Synthesizing from this review of the questions, I find that each person has a unique spiritual journey and that each person's spirituality affects the leadership behaviors of that person. I also have found that there are three basic categories of awareness in the relationship between a person's spirituality and her or his leadership. A person may be intentionally aware of the effect of spirituality on leadership and may nurture the processes which increase interaction. A person doing leadership may also become aware of the influence of spirituality on leadership only after reflection which may then affect current leadership acts. Thirdly, a person may be unaware of the relationship, either because the interaction is part of the person's background assumptions, or the person has not yet reflected upon what was happening spiritually during the particular leadership incident.

Additionally, I have discovered that leadership events have a humbling effect on a person spiritually. This sense of humility forms a creative tension with the ego strength that is necessary to do leadership.

Finally, I have determined that there is no essential spirituality of leadership. There are many paths of spiritual expression. Not one of them is a highway to successful leadership. Neither is there a guarantee that becoming more spiritual will make one more effective in leadership. Strengthening one's spirituality has intrinsic rewards and may affect leadership behavior, but it is no shortcut to leadership effectiveness. Spirituality, in that it is reflective in essence and moves one away from a self-centered orientation, can certainly enhance leadership as well as protect the character of those involved in the leadership process.

## **CHAPTER SIX**

### **SPIRITUALITY AND LEADERSHIP: A MODEL**

#### **Introduction**

Having answered the research questions with data emerging from the interviews, I made yet another analysis. In this third cut of analysis, I searched for the overarching themes that would emerge from the previous analyses. It was important for me to step back, after having explored the trees, and view the whole forest once again in the light of what I had learned on the journey. This phase points toward the generation of theory concerning leadership and spirituality. While it is not the purpose of this foundational research to generate theory, I have formulated a descriptive model which will be presented and discussed in this chapter.

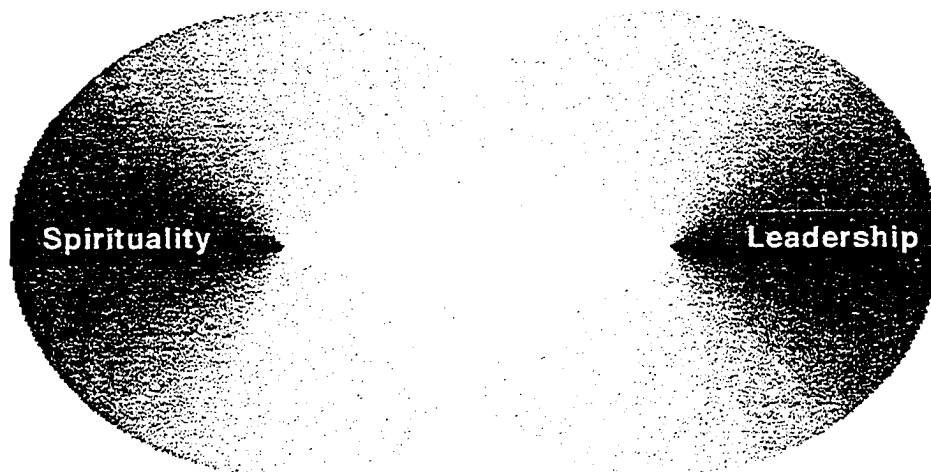
#### **A Descriptive Model of Spirituality and Leadership**

From the beginning of this study, the purpose has been to explore the common boundaries between spirituality and leadership. I have come to conceive of the shared boundaries not as a common fence line, but as a common field. **Figure 1** below presents the first stage of a descriptive model that depicts the interaction between spirituality and leadership as I have come to see it as a result of this research.

This model shows that spirituality and leadership share much more than a commonality of terms. The results of this study reveal that there is an influence relationship between the two. The line between the two constructs is blurred by that influence. As I have explored the nature of that influence with the participants of this study, I have seen that the sphere of influence is broad



As a beginning point to understanding that field of influence between spirituality and leadership, I have found the arena of awareness is a key. I have divided the concept of awareness into three categories as they appeared to occur to me in the data: **Intentional awareness, reflective awareness, and non-awareness.** As each of these categories takes its place in the model it will be discussed as to how it shapes the influence of spirituality and leadership on each other.



**Figure 1. Spirituality and Leadership Model**

### **Intentional Awareness**

As discussed earlier, intentional awareness describes how some people deliberately link their spirituality and their leadership. People can intentionally set out to deepen their spiritual lives as well as purposefully increase their leadership effectiveness.

Spiritually, the intentionality is reflected in what a person does to nurture his or her spirituality. This is usually manifested in religious practices such as prayer, meditation, scripture study and other devotional activities. Intentional

awareness of spirituality fosters a reflective lifestyle in which all aspects of one's life are brought into the spiritual light that guides the person's life.

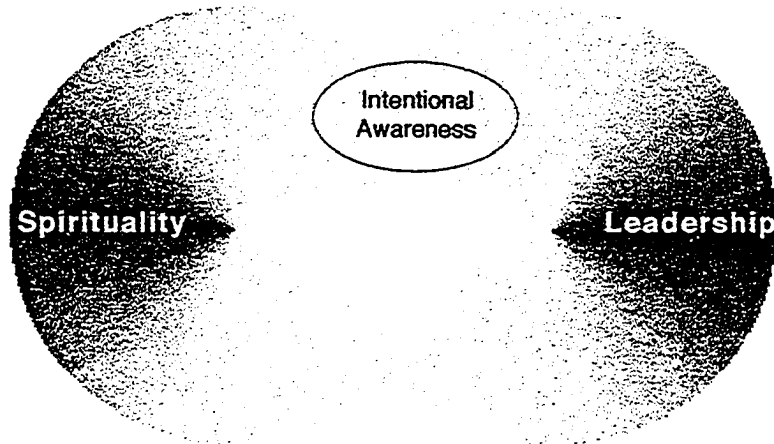
Sometimes this spirituality is practiced within a religious community, a small group study or a regular retreat center. In these cases the person's entire life is submitted to the spiritual light provided in the group encounter.

On the leadership side of the model, intentionality is practiced by seeing one's leadership as an essential expression of one's life mission. In most cases, the persons interviewed in this research saw themselves fulfilling some sort of life call. For Best, Chapman, and Nuñez, it was a response to what they perceived as a direct call from God. For Campolo, Canton, and Gannon, it was a sense of where they could contribute most. For Chacon, Kelley, Osborne and Sheldon, it was a journey of discovery. All arrived at a place in their lives where they made the choice to initiate change in their organization, to make a difference in their world.

While all of the ten people interviewed eventually made intentional decisions to lead, not all faced a decision to nurture their own spirituality. Only a few were intentionally aware of the influence relationship between their spirituality and leadership. For these, there was a focused attempt to integrate their spirituality and leadership. These were the ones who felt called by God to be involved in a ministry or a cause. They tended to bring every leadership decision under the reflective light of their spirituality and to nurture their spirituality in light of their leadership. This interactive process was intentional. They believed that spirituality and leadership are inseparable components of the same process. This intentionality occurred more in those participants who were career ministry people; most notably in Pastor Nuñez of Brazil and in missionary Louise Chapman. In both of these people, their spirituality and

leadership tended to be more narrowly defined; limited, as it were to their religious ministry. This narrow focus was intentional. They could not conceive of their spirituality apart from their ministry. Likewise, to them, ministry was leadership. The other ministers in the study, Campolo and Best, did not always articulate such an intentionality in linking their spirituality and leadership. They also defined their roles in broader terms. They, like others, tended to be more reflectively aware of the interplay of influence at times while seemingly unaware in other instances.

In this study, however, there were those who could best be described as being intentionally aware of the mutual influence of their spirituality and leadership. They occupy one part of the shared territory of spirituality and leadership. They help us to understand that spirituality and leadership are sometimes linked together purely because those persons want them to be.



**Figure 2. Spirituality and Leadership Model: Intentional Awareness**

**Figure 2** reflects the addition of these intentionally aware people as depicted in the descriptive model being built.

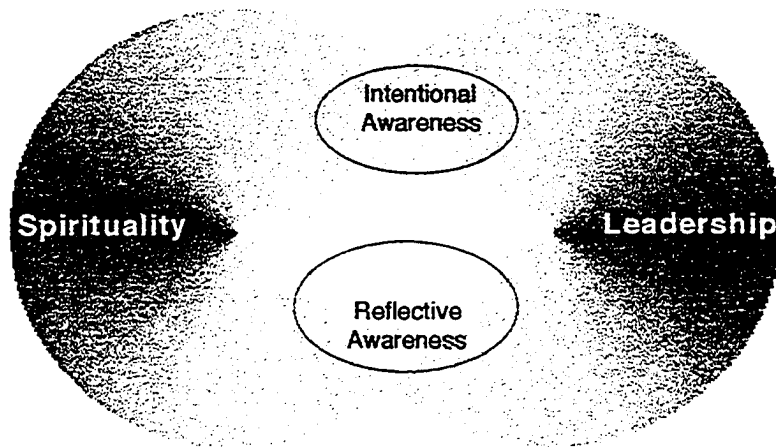
### **Reflective Awareness**

Reflective awareness was practiced by all of those interviewed to some degree. The interview process in itself was an exercise which fomented reflective awareness. Yet among those interviewed, the concept of reflective awareness best describes the manner in which some of those who were interviewed processed both their spirituality and leadership.

At times these people were not intentionally being spiritual, but upon reflection, they would see a particular moment as imbued with a certain spirituality that enhanced the meaning of the moment. Likewise they were not always cognizant of the times they exercised leadership at the moment it was happening. They would be inclined to say, "As I have looked back on that time, I can see. . . ."

For these people, most notably, Best and Campolo, the lines between their spirituality and leadership were quite indistinct. They would describe life as inherently spiritual so that nothing is done apart from a certain spirituality; especially leadership. Yet the degree of influence between spirituality and leadership is not often assessed until a time of reflection has occurred. The item cited earlier involving Bryce Canton's decision not to become a missionary is a good example. The reflective process becomes an additional factor influencing present and future leadership decisions.

Reflective awareness now occupies a place in the shared territory of the descriptive model of spirituality and leadership. It describes a particular way that the constructs of spirituality and leadership influence each other in the lives of some of the people interviewed in this study. In **Figure 3** I have placed reflective awareness at the opposite end of the shared territory of spirituality and



**Figure 3. Spirituality and Leadership Model: Reflective Awareness**

leadership. This illustrates that this particular way of processing the influence relationship is uniquely different than the intentionality category.

#### **Non-awareness**

The territory in between and overlapping the previous two I have labeled non-awareness. Originally, I had attempted to describe it as “unconsciousness,” but that term is imbued with a highly specific psychological understanding. The category that emerged from the data has a broader scope than that particular term. Some of what I observed from the data could rightly be analyzed using the term “unconsciousness”. There are other aspects of interaction that did not fit either of the other two categories and were not completely identifiable as psychological unconsciousness. Hence, the term non-awareness.

Non-awareness refers to the area in the shared territory of spirituality and leadership that cannot be called intentional awareness or reflective awareness. There are those persons who operated without much awareness of the

interaction between spirituality and leadership in their lives. Yet as I analyzed the data, I found instances where there was an influence relationship between their spirituality and their leadership that they did not perceive.

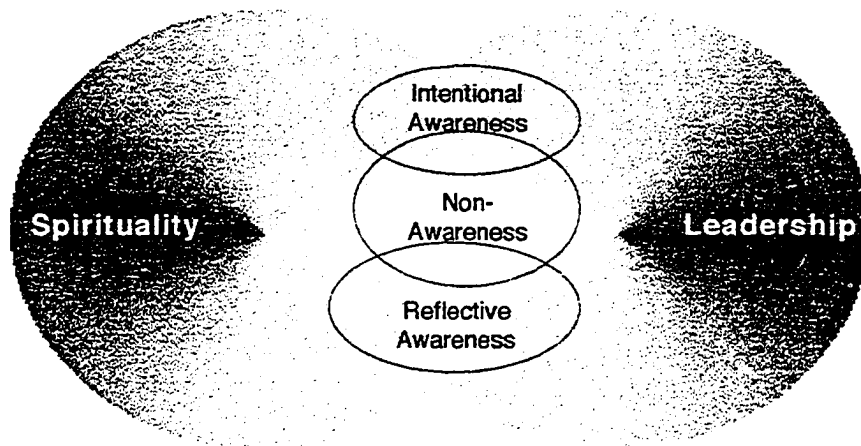
Sometimes, this awareness came from others. This happened when I spoke informally with some of the administrative staff at the Lamb's Center following a meeting where David Best had "shepherded" a crucial meeting with leadership skill and spiritual sensitivity. Best himself had not yet reflected on the meeting to that extent and did not articulate an awareness at the level of the staff with whom I talked.

For Robert Osborne, awareness was hampered by his lack of a language with which to articulate a spirituality. For Bobbé Kelley, her aversion to authoritarianism rendered her unaware of her leadership in her field. A quick reading of her vitae indicates that she was much more influential than she was aware of. Likewise, her rebellion against strict fundamentalist Christianity left her relatively unaware of any connection between spirituality and leadership until she was asked to reflect upon it in preparation for the interview. Then, like Osborne, she struggled with the problem of describing spirituality apart from the language of organized religion.

All of the interviewees were at times and degrees unaware of the relationship between spirituality and leadership in specific moments of their lives. So, I have chosen to overlap the other two categories with the non-awareness category. **Figure 4** illustrates this.

As I reflected further on the data and the descriptive model as it was emerging, I discovered two other explanations of non-awareness that were intriguing. For purposes of clarity, I have chosen to identify the area of overlap between the categories. It helps to explain some of the dynamic of influence

relationship between the categories.

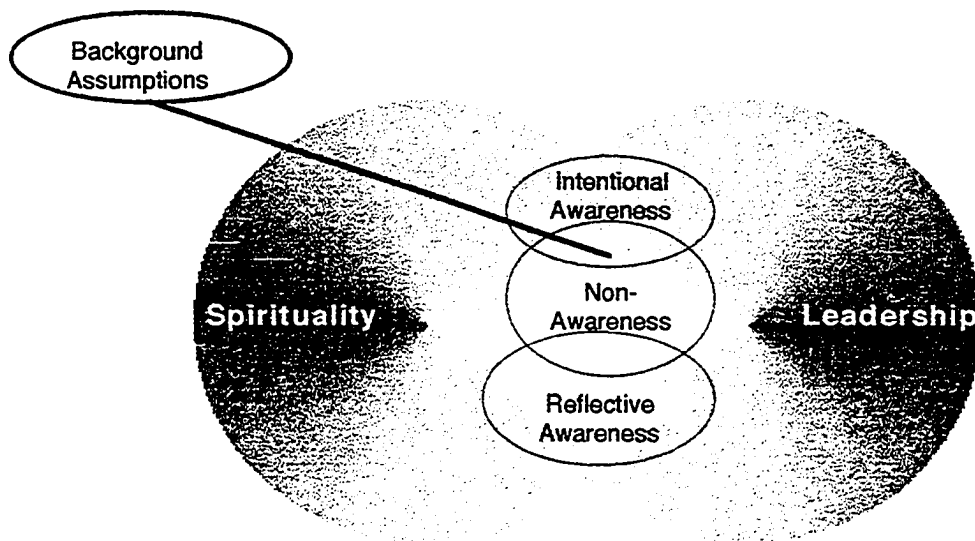


**Figure 4. Spirituality and Leadership Model: Non-Awareness**

**Background assumptions.**

As **Figure 5** illustrates, where intentionality and non-awareness overlap, lies the area of background assumptions. Background assumptions are the root metaphors of a person's life. They are the basic assumptions about core values that underlie the person's world view. The flow of a value from experience to background assumption is a process. By the time any value has become a background assumption it is no longer a part of the person's overt awareness.

For some persons in this study, non-awareness of the relationship between spirituality and leadership was due to the fact that the relationship had become a background assumption of the persons's life. For Geraldo Nuñez Filho to articulate any understanding of leadership apart from his spirituality was impossible. He might allow for leadership to exist apart from a Christian perspective, but for him, all of life, and especially leadership, was defined in relationship to submission to Jesus Christ. He firmly believes that the answer to



**Figure 5. Spirituality and Leadership Model:  
Background Assumptions**

Brazil's political quagmire is to have Christ-centered leaders. Any leader in any field that is not Christ-centered may be a leader, but he or she can never reach her or his full potential without Christ. This is the most basic assumption of his life. It is an unquestionable verity for him.

Affecting Lois Sheldon's spirituality and her leadership is a background assumption that she is not spiritual enough. She should read more, she should pray more, she should go to seminary. She should maybe drop out and become a mystic. She should do more for and with God. She really feels she is always neglecting God more than she should. Yet at the same time, she lives her life in an understanding of God's grace that she does not feel condemned by God. She is secure in the love she feels God has for her, but all the more reason why she should do more. Underlying all that Lois Sheldon is or does is this background assumption. So, although she has done some courageous



things as a Christian social activist who dares to love people with the love of Jesus, she still feels compelled to do more, be more.

Background assumptions occupy part of the turf between intentional awareness and non-awareness. One way of looking at background assumptions regarding the influence relationship between spirituality and leadership is to consider that they are intentional awarenesses that have become so ingrained in the core value system of the individual that they have become background assumptions.

### **Unreflected interactions.**

The other area of overlap that I encountered upon further reflection was an area between non-awareness and reflective awareness. I call this subcategory "unreflected interactions". This explains those areas of influence between spirituality and leadership that have happened but have not yet been reflected upon by the leader. This refers to a whole host of leadership experiences that will become spiritually significant upon further reflection. Some leadership events take on greater meaning as they are reflected upon. They take on metaphorical or other symbolic significance. They could even determine future life/leadership choices.

Once again, Bryce Canton relates a story that is significant. He is sitting around with some interns following an intensive day of reparative surgery on premature infants. One of the interns comments that while they were saving the lives of three infants that day, the university clinic across the street had aborted 70, some of them further developed than the ones they had saved. Canton remembers:

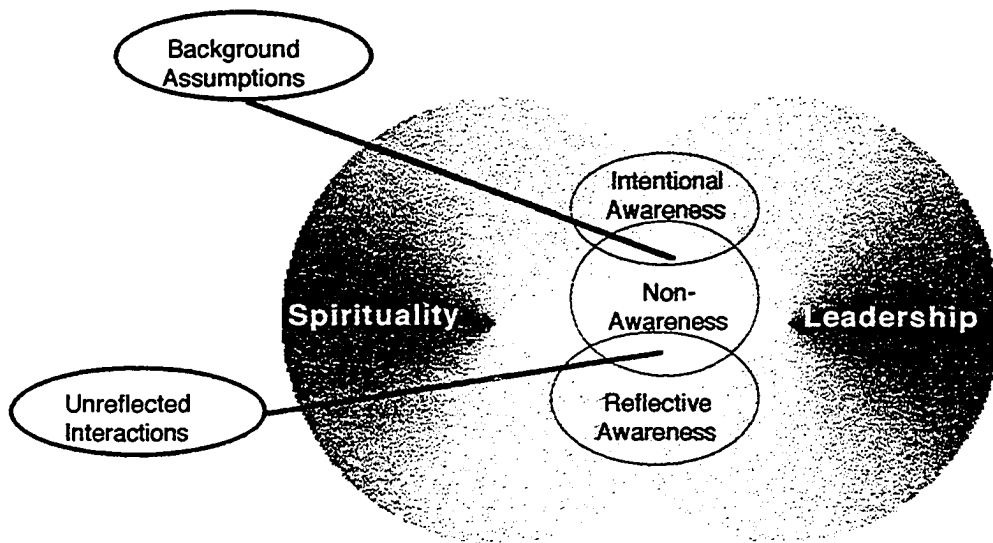
I was so incensed when it was brought in the light of that terrible, very successful day, to realize that the stark contrast of what we were doing

and right across the driveway, what they were doing. It was compelling enough so that I started writing the next morning and I started writing Sunday morning and I was finished by Sunday night and that book had almost 2,000,000 in sales.”

As a devout evangelical Christian and a pediatric surgeon, Canton was opposed to the United States Supreme Court’s Roe v. Wade decision of 1974. Yet he was unaware of the depth of his opposition until that intern’s comment triggered his reflection. That reflection became the book that propelled him into the limelight of a growing national issue and eventually to the nation’s chief medical officer. That reflection became the springboard for most of the future leadership in Canton’s life. Out of the cauldron of unreflected awareness on these challenges to his spirituality and his leadership came the marker event for an entire string of leadership events.

As this subcategory of unreflected awareness occupies the territory between non-awareness and reflective awareness, it represents all those leadership moments which may or may not come to the forefront. Spiritual reflection helps pave the way for these events. **Figure 6** completes the descriptive model for spirituality and leadership.

This model describes the indications of the data from this study. It shows the rather fluid boundary between spirituality and leadership. It utilizes the concept of a person’s awareness of the influence relationship between spirituality and leadership as a map through the shared territory. Awareness of leadership and spirituality influences is divided into three categories: intentional awareness, non-awareness and reflective awareness. Two subcategories provide further explanation of the interrelatedness within the shared territory of spirituality and leadership: background assumptions and



**Figure 6. Spirituality and Leadership: Unreflected Interactions**

unreflected interactions. This model was spontaneously generated from the analysis of the data from the interviews and serves as a basis for further study.

### **Conclusions**

After interviewing these ten persons with leadership experiences and after relating the interview data to the original research questions, the following conclusions are presented as findings of this study.

#### **Spirituality Is Fundamental**

From the reading and research associated with this research, I have come to affirm that spirituality is fundamental to the human experience. There is something in all of us that seeks meaning beyond the frame of our own existence. We seek a connection with a greater reality. Whether we find it in meditation or music, in chanting or in children, there is in all humans the ability to appreciate the transcendent aspects of life.

This does not mean that all humans are religious. Our spirituality is not

confined to religious expressions. Art, music, great literature, even our sexuality have the ability to elicit this sense of transcendence in us. In moments of heightened consciousness, there is an appreciation of a greater reality than just the material realm. These are inspiring moments. Whether in the sanctuary, mosque, synagogue, kiva or simply the breathtaking sunset over the ocean, spiritual moments are treasured moments. Such experiences, religious or otherwise, are part and parcel of what it means to be human.

Yet not all humans nurture their spirituality to the same level. The fact that all people are spiritual does not mean that each one appreciates his or her spirituality to the same degree. It is possible to repress, deny or ignore the spiritual aspects of life. It is also possible to squash spirituality by squeezing too hard. Fundamentalist sects in all religions have a tendency to so sanctify the means of religion that they destroy the spirit. Authentic spirituality must always be committed to truth and in touch with reality. Most of us, however, are so manipulated by the mundane that our spirituality has to catch us by surprise.

Like so much of the rest of life, spirituality is developmental. As a person grows in the capacity to think abstractly, appreciate ambiguity, feel self-assured, so also a person grows in the ability to comprehend the multiple levels of reality and to transcend the self in spiritual vitality.

To be human is to be spiritual. Unfortunately, so much is yet to be learned about human spirituality. What is needed is a new scholarship that will not assume that a definition of spirituality is assumed. Rather there will be an attempt to clarify the exact nature of the phenomenon and to provide understanding as to its effect on daily life. This study is only the beginning.

### **Spirituality and Leadership Influence Each Other**

Whenever real leadership occurs it is a result of intentional actions by

persons intending change. I have come to believe that a person's spirituality influences his or her leadership behaviors. Spirituality influences the vision formation that is necessary to leadership. It also affects the attitudes that leaders take towards others in the leadership process. Moments of decision making, especially in times of crisis, often finds the leader seeking aid through whatever spiritual disciplines the person follows. The reflection that is involved in leadership is shaped by the spirituality of that person. The ability to get outside one's own perspective is also enhanced by one's spirituality, helping a leader to stay committed to the cause.

Just as intentional leadership behaviors influence leadership outcomes, so intentional spiritual nurturing enhances spirituality. There may or may not be a correlative enhancement of the influence of spirituality upon leadership reflection and behaviors. I stop short of stating that the more spiritual one is, the better leadership one's leadership will be. Influence, yes; absolute enhancement, I am not so sure about.

Finally, the relationship between leaders and followers cannot be fully explained without a spiritual dimension. The dynamic that makes leadership happen is influenced not only by the spirituality of the individuals but the relationship takes on its own spirituality which can influence the process. Much is left to be explored in this area. It will require some indepth reflection by spiritually sensitive individuals who are also connected in a group or organizational setting. As the leadership process is examined, so the spiritual process should be as well. Real intended changes can be studied in both areas and should be studied with an understanding of the interrelationship between them.

Likewise, the leadership process influences a person's spiritual journey.

To intend change, to engage and empower others in the process, to be involved in influence relationships, all play a role in how a person lives out his or her spiritual life. I believe that a person's spirituality can temper the ego strength that is necessary to pursue leadership. Yet whenever real leadership occurs, I believe the leader knows in his or her spirit that what happened was more than individual effort. Leadership is at once a humbling and empowering paradox.

### **No Guarantees**

If it is true that spirituality and leadership influence each other, then one could conclude that being more spiritual is the key to being a better leader. As I have already stated, I do not believe this research indicates that and I believe that further comment concerning this point is important.

Spirituality is not a utilitarian device to greater leadership. If a book were to be written to that effect, it would only serve to further muddy the waters of leadership understanding. To use one's spirituality as a means to another end is an *a priori* abuse of the spirit. The end of spirituality is willful surrender to a greater being or reality. To attempt to manipulate spirituality for any purpose other than this is to destroy spiritual vitality. From classics to comics, spiritual seekers who desire spiritual insight for utilitarian purposes miss the point entirely. Seeking to enhance one's spirituality in order to enhance one's leadership will only diminish both. Spiritual reflection will remain shallow while leadership behaviors will be misinformed.

In the same vein, acting as a leader does not necessarily enhance one's spirituality. Much depends on how much the person is in tune with his or her spirituality. A person may find that intentionally and reflectively, leadership events trigger heightened spiritual sensitivity. It is also possible to do leadership in the midst of a dry stretch on one's spiritual journey. While believe

that the data indicate relationship, I caution against projecting symbiosis onto that relationship.

### **Awareness Is Important**

Having thus counseled caution, I now want to suggest how to nurture the relationship between spirituality and leadership. The level of influence of spirituality on leadership and *vice versa* depends on the level of awareness the person has. A high degree of awareness, intentional or otherwise, tends to enhance the level of influence. I propose that those who nurture their spirituality will find that it significantly influences their leadership behaviors. While I do not believe the relationship is symbiotic, I believe they can mutually enhance each other when pursued individually and then subjected to intentional reflection. Covey (1987) cultivates this in his idea of "sharpening the saw," where ongoing spiritual nurture is seen as essential to personal effectiveness.

I would likewise encourage those who intend on doing leadership that they nurture spirituality in their groups. This will require special sensitivity to the diversity of spiritual journeys among group members. But the case can be made that a more spiritually centered person is more less attached to the current reality and therefore more open to the idea of change in the leadership process. Additionally, a group of spiritually aware individuals will be more likely to assess the effects of intended changes on the spirituality of the organizational environment. Perhaps what should be included whenever change is intended is an assessment of the change in spirit that would be associated with the course of action.

### **No Spirituality of Leadership**

While I have seen a significant relationship between spirituality and

leadership, I have found no distinct spirituality of leadership. To do so would be to make leadership a static aspect of personality rather than a dynamic influence relationship. If there was a spirituality of leadership, then only those with the right spirit could be leaders. The research just did not support that. Spirituality is diversely experienced and there is no spirituality that is uniquely connected to leadership.

Likewise, great leaders are not necessarily always deeply spiritual persons. Again, I caution against a projection of symbiosis. I went through a phase of that understanding during the course of the study, but further analysis indicated that such symbiosis simply does not exist. There is enough territory to be explored in the relationship without having to meld the two concepts together.

### **Contributions of This Study**

As has been stated throughout this research, there is very little that is understood about human spirituality. It is a term that is used often without any reflection or definition. This study presents a definition of spirituality and discusses it apart from purely religious perspectives. It contributes to a broader understanding of the dynamic of human spirituality as it operates in daily life. I believe we can now view spirituality as a diverse range of expressions. What emerges from this study is that spirituality has a place in a world dominated by science and technology. It also provides a point of contact between the realm of spirituality and the arena of leadership. I believe I have helped to define both and have explained how each interacts with the other.

From the definition of spirituality comes the idea that it is both personal and relational. This is significant. Throughout the vast landscape of literature on spirituality, there is very little about the idea of interpersonal or corporate



spirituality. An understanding of the spiritual climate of the organization will enhance the abilities of those who are attempting to lead towards change.

Another contribution of this study lies in the contributions it makes to the field of leadership studies. The descriptive model discussed emerging from this research provides students of leadership another handle for understanding how leadership is shaped in a group's experience. It shows how leadership is dynamic and that part of the flow of leadership is best explained in terms of influence by the person's spirituality. The model itself can be a lens through which leaders and followers can view the process. It can aid in reflection on past leadership episodes as well as inform current and future leadership attempts.

An important point of this research is the idea that spirituality is not a rung on the ladder of leadership success; not a skill to be mastered if one is to lead effectively. Spirituality as it occurs in the real lives of the ten people interviewed here is best understood as a dynamic of wholeness that leads to a healthy relationship with one's self, one's God and one's fellow humans. The paths to this central contribution are diverse and many. Spirituality is a dynamic life force that is to be nurtured but it is not a tool to be wielded. It is a journey to be taken, a territory to be explored, but it is never a game to be played nor a trophy to be displayed on the mantle of one's ego. If this study has shown anything, it has shown that the arena of spirituality in a person's life is a place where all other things come to level ground. Spirituality is the place where, as Henri Nouwen writes, "we descend with the mind into the heart" (1979, p. 29), and humbly submit all things temporal to the scrutiny of that which is eternal. When we as humans do this, we are spiritual and as this study reveals, spirituality is the seedbed of transformation. From transformation comes the potential for

change, the necessity for leadership, the hope for a new social landscape.

Linking spirituality and leadership is the most important contribution of this study. It offers a lens through which to understand the process of leadership and cautiously proposes that an enhanced spirituality will nurture one's leadership experiences. This linkage has not been done through philosophical supposition but through the stories of real life people who have had leadership experiences.

### **Indications for Further Study**

It is my hope that I have opened the door for a whole new world of research in leadership studies. This study has provided the first view of the landscape. It remains for those who are intrigued by what I have found to begin exploring the intricacies of the interrelatedness between spirituality and leadership.

Some questions that emerged in my mind during the course of this study include the following issues.

What is the effect of community spirituality on the leadership process? I have only touched the surface here. I am intrigued by the idea. The charismatic Christian community is currently awash in a concept called "spiritual warfare." The idea is that there are good and evil spirits at war in every person and every organization. Christians, according to this pop theology, are to participate in the battle through intense prayer, spiritual discipline, and aggressive evangelism; thereby snatching souls, organizations and even nations from the hands of Satan. While this is interesting, it only clouds the air surrounding interpersonal spirituality. Further study could correct excesses in this teaching as well as shed light on the spirituality of individuals and groups.

How much does the relationship with a significant other affect both a

person's spirituality and leadership? Quite often in the research, a significant other was intimately involved in the participant's spiritual journey. I would have liked to pursue this area more, especially to see the level of interaction between the persons and its effect on their spirituality and their leadership.

What can be discovered when exploring gender differences in the spirituality and leadership processes? While there is no spirituality of leadership, is there a uniquely feminine spirituality? A masculine one? Harris (1989) has delineated a feminine spirituality depicting its stages as seven steps in a dance. All over the country there are men's "warrior groups" that purport to put men in touch with their masculine spirituality (D'Antonio, 1992). What are the differences and how do they play out in the leadership process? These are questions that emerged in the process of literature and again while gathering data, but they lay outside the focused exploration of this study.

Can the spirituality of an organization be evaluated? The whole arena of interpersonal spirituality is unexplored territory. Those venturing into this arena could offer invaluable assistance to those seeking to leadership in an organization by indicating ways to scan the spiritual environment.

These are but a few of the questions I wrestled with as I pursued this study. I intend to continue to wrestle with them and would welcome others in the endeavor. I have difficulty conceiving of the value of quantitative research in this arena, and would be leery of the types of studies that would seek to establish an instrument that measures spiritual health. I have found that a person's spirituality is so complex and the possibilities so diverse that any instrument would only capture the moment. Such a device would be no more real than a snapshot of a chrysalis being touted as an actual butterfly. I admit a certain bias here, but this study tended to confirm that bias if anything. So I

would encourage those who enter this territory as an area of study to utilize the vast array of qualitative approaches and would caution against the simplicity of trying to pin this topic down to a series of ones and zeros.

### **Final Comments**

True to form for naturalistic inquiry, I, as the instrument of research, have been shaped by this study. It has been an intriguing journey. No one can enter the lives of ten diverse and wonderfully complex people and not be changed. The ten people interviewed were competent and capable persons with a wide range of leadership experiences. To explore this challenging territory with them and to have the added benefit of relating what one said with what the others said was tremendously valuable to me as a person.

In our current society we have so championed the contributions of the fields of science and technology that we have lost touch with an important part of our human reality: our spirituality. Spirituality is too readily identified with religion in which humans attempt to organize, codify and control spirituality. The failures of religions and the successes of science have caused us to abandon much credence in our spirituality. I see change in the wind, however, and I see cause for hope. Even the nemesis of organized religion, the New Age Movement that is currently growing exponentially, is cause for hope.

Those who will engage in the dialogue, if they continue to seek truth and do not stop too soon by organizing yet another religion with a mere corner on truth, will find the journey worthwhile. The human spirit and its connections, though lately ignored, remains a tremendous force in the world. There is much to be learned from exploring our own spirituality. There is also much to be learned from exploring the spirituality between us. Additionally, an understanding of the spiritualities of the organizations in our culture may inform

our leadership. It may help to explain why good people trying to do good things can daily do things that are destructive to themselves and the planet. Understanding the complexity of spirituality -- its relationship to good and evil, morality and immorality -- may provide those who seek to correct injustice and recivilize society the edge they need to promote such change.

Those who find themselves doing leadership would do well to nurture this force in themselves and in those with whom they practice leadership. Certainly the humbling effect of the process as discovered in this study would prove a healthy tonic to a society that is drunk on self-indulgence, egoism, and the crazed pursuit of material gain. Those who pursue this are really in pursuit of the death of their own self-will. This is the cornerstone of all spirituality, the willing surrender of one's self-will to a larger and more meaningful cause. It is no accident that none in this study sought to be leaders at the outset of their careers. As they gave themselves to the causes that captured their spirits, they found themselves influencing and engaging others in the process of change. They exercised leadership.

Now it remains for those who would seek to understand the leadership process to continue the journey of exploring the landscape that is shared with spirituality. I have laid out the basic map. There is much left to be filled in. I can promise all who attempt the journey that it will be worthwhile. If we are to shift paradigms as we move into the twenty-first century, we need to know more about ourselves. If we are to shape the future away from the excesses of the last vestiges of the modern era, we need to recapture a more holistic perspective on our humanity. We must return to what we left behind as we became embroiled in our affair with all things automated and technological. We must return to our humanism, but we must move beyond that towards an

understanding of our world that does not stop at the boundaries of our humanity. We need to rediscover an appreciation for the mystery of life and the sanctity of being. We have had enough of scientific approaches to social problems. It is time to construct a new approach that appreciates the nonmaterial as well as the material aspects of humanity. We need an approach that values the spiritual essence of the human experience and seeks to introduce it into the matrix of solutions for the problems of the world.

This is the journey that I have found myself on during this study. The idea grew from curiosity to fascination to passion. I believe in the value of this topic to leadership studies. I believe in its value to the world. To this end I submit this study for all who would join me on the journey to let the spirit soar.

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## APPENDIX A

**UNIVERSITY OF SAN DIEGO  
SPIRITUALITY AND LEADERSHIP  
DISSERTATION INTERVIEW GUIDE  
DANA M. WALLING, RESEARCHER**

**INTRODUCTION:** This guide is presented as a framework for the interview. It is not intended to be an exhaustive list of questions. These may stimulate other thoughts that we will want to explore together. You may refuse or redirect any question that is objectionable to you. Please inform me if you have any questions or concerns about anything in this guide. Thank you.

**I. LEADERSHIP QUESTIONS:**

1. Describe your greatest leadership moments? What makes them stand out in your mind?
2. What has most greatly affected your development as a person who has acted as a leader? What are the landmarks in your leadership development? Who are the people who have most inspired you in your leadership?
3. What are the motivating factors or guiding principles in your leadership moments?

**II. SPIRITUALITY QUESTIONS:**

1. How would you describe your spiritual journey? Pollster George Gallup has reported that one third of all Americans have had a significant religious experience or awakening. If this is true for you, how would you describe that experience, or those experiences as the case may be?
2. What has most greatly affected your spiritual development beyond the experiences described above? How is your spirituality expressed? Through prayer, meditation, reading, ritual, religious expressions, etc.?
3. Who are the people who have most inspired you in your spiritual journey? What is the impact of those people on your life?

**III. SPIRITUALITY AND LEADERSHIP:**

1. Have you noticed any relationship between your spiritual journey and your leadership moments? If so, describe the nature of that relationship?
2. To what degree does your spirituality affect your leadership or *vice versa*?
3. Have you noticed any spiritual aspects in your relationships with followers in your leadership moments?
4. What, if any, are the common elements in spirituality and leadership in your experience?

## APPENDIX C

UNIVERSITY OF SAN DIEGO  
INFORMED CONSENT FORM**I. NATURE OF THE RESEARCH**

- A. This research is titled, **Leadership and spirituality**.
- B. The purpose of this research is to interview those who have done leadership in order to explore whatever relationship might exist between a person's spirituality and that person's leadership experiences.
- C. The format for the research will be as follows:
1. The leader will be contacted and given the opportunity to participate in the research.
  2. Upon agreement to participate, the leader/participant will be sent an **Informed Consent Form** and an **Interview Guide**.
  3. The participant will be given the option of anonymous participation in the study.
  4. The interview will be conducted and a transcript of the interview will be provided to the participant along with another opportunity to request anonymity.
  5. The participant may edit the transcript to more accurately reflect his/her true opinions on the topic.
  6. The edited transcript, upon return, becomes a part of the research data, and as such will be analysed and incorporated into the final report.

**II. RISK TO THE PARTICIPANT**

It is not anticipated that this research will pose any risk to the participant in any way.

**III. POTENTIAL BENEFIT TO THE PARTICIPANT**

The participant will benefit from the critical reflection that this interview involves.

**IV. COST TO THE PARTICIPANT**

There is no cost obligation to the participant. Any expenses related to participation in this study incurred by the participant will be reimbursed by the researcher.

**AGREEMENT**

I, \_\_\_\_\_, understand the above explanations and , on that basis, I give consent to my voluntary participation in this research.

\_\_\_\_\_  
Signature of Subject

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Researcher

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Witness

\_\_\_\_\_  
Date

Done at \_\_\_\_\_

City

State

## APPENDIX D

**UNIVERSITY OF SAN DIEGO  
REQUEST FOR ANONYMITY**

I, \_\_\_\_\_, a participant in the research entitled, **Leadership and Spirituality**, do hereby request complete anonymity in all published record of my participation in this research. I understand that it is the responsibility of the researcher to protect my identity to the best of his ability and that no reference to me by name shall be made in the research.

\_\_\_\_\_  
Signature of Subject\_\_\_\_\_  
Date\_\_\_\_\_  
Signature of Researcher\_\_\_\_\_  
Date\_\_\_\_\_  
Signature of Witness\_\_\_\_\_  
Date

Done at \_\_\_\_\_

City

\_\_\_\_\_  
State