

AUTHENTIC LEADERSHIP AND SPIRITUAL CAPITAL DEVELOPMENT: AGENDA FOR BUILDING QUALITY MANAGEMENT AND SUCCESSFUL ORGANIZATIONS

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Abstract

An important factor responsible for the poor performance of many organizations is paucity of authentic leadership and spiritual capital. Evidence from various researchers such as William George (2005), Zohar and Marshal (2004), Stephen Covey (2004), indicate that many business companies and government organizations which were known for good governance, have collapsed, not sequel to lack of economic capital but largely because of absence of authentic leaders and managers equipped with spiritual intelligence and vision, purpose and values. The purpose of this paper is to examine authentic leadership and spiritual capital as key elements for the successful building of quality management and effective organizations. It highlights the nexus between authentic leadership and spiritual capital, describes the common features of authentic leadership and spiritual capital, and sets out a process model for developing spiritual capital and authentic leadership in Africa and beyond. Finally, it suggests strategies for the optimal development of authentic leadership and spiritual capital capable of fostering quality management and successful organizations.

Introduction

An important feature that characterizes most modern organizational leaders and managers in public and private sectors of various countries in the twenty first century is the possession of relatively higher educational and professional qualifications (degrees, certificates and diplomas) than their counterparts in the last century. Some of these highly qualified leaders and managers largely possess technical and conceptual skills but lack the human and ethical skills necessary for sustained production and delivery of quality products and services. These leaders and managers are rationally sound and therefore engage their heads to the utter neglect of their heart in the day-to-day management of organizational resources including employees. Not surprisingly, in their pursuit of short-term objectives such as the bottom line and other quick gains, they often fail to achieve long-term results such as public trust, good will and lasting value for all their stakeholders. It is perhaps due to the pursuit of such short-term objectives that the erstwhile corporate giants such as Enron and Andersen, which once did the world a great service, experienced their ignoble fall from grace to grass.

As in most developed and developing countries, African higher education institutions are replete with management and other professional programmes. Unfortunately, however, many of these institutions still operate traditional curricula that do not fully address the development of managers and leaders with strong ethical bent. Consequently, the graduates from these institutions focus more on traditional management and leadership principles, with emphasis on logical and rational dimensions of management and leadership.

Some leadership research scholars including Goleman (1998), May, Chan, Hodges and Avolio (2003), Avolio and Gardner (2005), Gardner and Schermerhorn (2004), Harter, Schmidt and Hayes (2002), George (2003) and Luthans and Avolio (2003) are agreed that, what modern organizations require are authentic leaders who possess not only the skills but the emotional intelligence and moral compass to lead their organizations to effectively achieve enduring goals and objectives. They all believe that the modern dynamic world is in dire need of authentic leaders who can be entrusted with the responsibility of steering organizations and communities in the path of sustainable growth and development. It is however pertinent to note that the above researchers while emphasizing on the all-important need of authentic leadership did not deal with the spiritual capital which this paper considers as an important element in the conceptualization of authentic leadership development.

Against the background of these observed weaknesses in the trend of the development of managers and leaders, this paper is focused on the development of authentic leaders that are equipped with the spiritual capital to build quality management and enduring organizations. The purpose of this paper is therefore, to advocate a sustainable programme of authentic leadership and spiritual capital development as a foundation for crafting spiritually-minded authentic leaders capable of nurturing quality management and successful organizations in Africa and the proximate economies. The paper is divided into five sections. The first section provides a conceptual definition of authentic leadership and spiritual capital while the second describes the nexus between authentic leadership and spiritual capital. The third section provides a model for authentic leadership and spiritual capital development while the fourth suggests strategies for the optimal development of authentic leadership and spiritual capital capable of fostering quality management and successful/effective organizations. The final section concludes the paper.

Authentic Leadership and Spiritual Capital

Authentic leadership: The term, authentic leadership, has been given differing definitions by various researchers (May, Chan, Hodges and Avolio, 2003; George, 2003; Avolio and Gardner, 2005; Gardner and Schermerhorn, 2004; Harter, Schmidt and Hayes, 2002; Luthans and Avolio, 2003) but all of them seem to agree that authentic leadership is a positive construct describing a kind of leadership that is genuine, reliable, real and veritable. Authentic leadership is a root construct, which forms the basis for what constitutes other forms of positive leadership such as transformational leadership, charismatic, servant and spiritual leadership. But in contrast to transformational leadership, authentic leadership may or may not be charismatic - a core element of transformational leadership (George, 2003). Authentic leadership (AL), as viewed in this paper, is a type of leadership (personal influence exercised over other people) that is authentic or true to the leader's values, beliefs, and callings. To be authentic means that one knows oneself, accepts oneself and is true to oneself.

AL is championed by leaders who have achieved high levels of authenticity, in that they are self-aware, know what they believe and value and also act in accord with those values and beliefs while transparently interacting with others in a manner to foster the engagement, motivation, commitment, satisfaction and involvement required from followers to constantly improve their work and performance. This type of leadership is provided by an individual who is aware of his divine gifts, callings, talents and is able to positively share the same, in all his interactions with others at all levels of organizational and communal life. While AL has its roots in our divine/birth gifts, talents and callings, it draws its life force and meaning as the individual operates from the heart and improves his work and performance outcomes through the creation of personal identification with the followers and social identification with organization (Avolio, Gardner, Walumbwa, Luthans and May, 2004).

Spiritual Capital: Similar to AL, spiritual capital (SC) is divinely originated and inwardly driven. SC is derived from two root words – “spiritual” and “capital”. By *spiritual* we mean having to do with spirit or deriving from the spirit or drawing source from the spirit. At this juncture, one would ask: what is *spirit*? We define spirit as an invisible life-force or energy that animates and moves us towards action. Like the wind, we cannot see the spirit or the spiritual aspect of our lives but we can feel the spiritual impact (even as we also feel the impact of the wind). As indicated in Dyer (2001:9), the Bhagavad-Gita, an eastern holy book states that we are “born into a world of nature as well as into the world of spirit.” We cannot validate the spirit with our physical senses but we can feel it.

In like manner, the St. Matthew’s gospel (KJV: Matt 3:8) states that, “the wind blows and we hear the sound but cannot tell where exactly it is coming from or where it is going; so is everyone that is born again of the spirit”. The term, *capital*, is defined by Longman Exams Dictionary as “property or wealth that is used to produce more wealth (Longman, 2006; 2003). An example is a house placed on rental to generate more money for building more houses.

Accordingly, we define *spiritual capital* as the invisible, life-force or energy in every human being which can be gained through drawing from ones deepest gifts, callings, values and purposes in a manner that enhances the individual’s life and the lives of those people with whom he interacts. This pre-supposes that spiritual capital is a divine-given which is helpful both for the individual and other parties (individuals, teams and organizations) with which he interacts at various times and places. It is the wealth that helps make the future of humanity sustainable, as well as one that nourishes and sustains the human spirit. It is the glue that binds us together that provides the moral and motivational framework, an ethos that sustains, underpins and enriches both material capital and social capital (Zohar and Marshal, 2004: 24).

The man or woman with spiritual capital does not doubt or fear his/her divinity but moves beyond his ego – mind (lower mind) into his higher self (the spirit or the invisible force or God within) (Dyer, 2001:11) which gives life and solves problems. When an individual is at home with his spiritual capital, he is able to move on with life irrespective of what is happening outside of him. No matter whatever negative event is going on in the outer environment, the individual surprisingly finds

himself imbued with spiritual resources and resilient enough to be able to go on with normal life. The reason for this is possible is that what moves the individual concerned is not from outside but from within him/her. Hence the person can confidently say with Job(KJV Job 22: 29), “there is a lifting up even when others say, there is a casting down”, and also say with Jesus(KJV Luke 17:21), “the kingdom of God is neither here nor there but within you”.

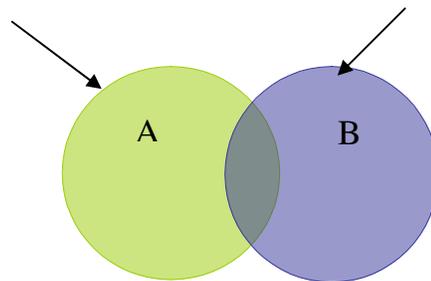
The Nexus Between Authentic Leadership and Spiritual Capital

While AL and SC are by no means synonymous, both of them are terms that share common structural features. For one thing, they are inwardly driven phenomena and are positive constructs that owe their foundations to the divine reservoir of gifts, callings and talents which when properly harnessed turn out to benefit both the person and those with whom he interacts. The common origin and the structural interconnections of AL and SC are depicted with two intersected circles in Figure 1 below:

Figure 1: The Interconnectedness of AL and SC

A= Authentic Leadership

B= Spiritual Capital



The deeply shaded portion depicts the common characteristic features.

In this section, we discuss the common features which are shared by AL and SC and also the characteristics of spiritually-minded authentic leaders (SMALs), that is leaders equipped with spiritual capital.

i) **Common features shared by AL and SC:** There are four features as follows:

a) **Divinely given and inwardly driven:** At the deepest levels of our lives, AL and SC are inwardly driven in as much as one can only derive them from God-given fountain of life flowing from within. Authentic leaders are leaders who are true to their gifts, values, visions and beliefs. By the same token, spiritual capital derives from the spiritual gifts, endowments, values that energize the human life and gives meaning to one’s life and those of others with whom one interacts. In the biblical account of the creation, God made man in his own image (Spirit) after his likeness (KJV; Gen 1:26). The Bible has it that man was made from dust and thereafter God breathed into man’s nostril to give him the breath of life (Spirit)(Gen 2:7). It is from this innate and unseen life fountain in man that AL and SC draw their sustenance.

b) ***Adherence to the law of use it or lose it:*** The divine endowments or gifts can be systematically nurtured to produce enduring SC and AL resources. The fact is that as a man grows up, and identifies and uses his endowment in an individually, socially and organisationally relevant manner, he and others within his sphere of influence grow positively. This life fountain from which we build SC and AL operates in the same way as deep wells. The more we tap into the water lying inside a physical deep well, the cleaner the water that gushes out becomes. By the same token, the more we use our physical body organs and tissues, the more efficiently they operate. As in a popular medical parlance, “you either use your bodily organs or you lose them.”

c) ***Multi-dimensional:*** Although both SC and AL are positive constructs, the truth remains that individuals who are authentic leaders and have spiritual capital may not necessarily be alike in all respects. While they may share some qualities such as being true to whom they are, their actions may not appeal to all their followers. Authentic leaders may not all be charismatic or populist to every one under the sun. The reason is that they are still human and are subject to individual differences caused by differences in socio-economic background, spiritual orientations, rational capabilities, physical endowments and perceptual discriminating capacities.

According to Deepak Chopra (2004: 148), each of us lives in multi-dimensions in as much as we choose where to focus our attention and wherever that focus goes, a new reality opens up. Even two authentic leaders may disagree on means to solve the same problem but each of them may still be true to his callings and values.

d) ***Not fixed but dynamic:*** Authenticity in a leader is not an either or condition, that is, people are never entirely authentic or inauthentic. Instead, leaders can be described as achieving levels of authenticity over time (Erickson, 1995; Heidegger, 1962). So AL is not a destination but a journey. A leader is authentic when he is not compliant with stereotypes and other demands on his leader role. In the same manner, SC is not a certificate to be once acquired and be deposited for safety in a bank treasury. Rather, it is a dynamic phenomenon that calls for our exercise and use of spirit. Invariably, as we grow in SC and AL, we tap into ourselves and draw from the inner reservoir of our spirit. We also exercise ourselves through prayer, meditation, and giving of ourselves to good causes in our local communities and in the world.

ii) ***Common Characteristics SMALs:*** The following are the key characteristics of SMALs.

a) ***Service to others:*** According to George (2003), authentic leaders genuinely desire to serve others through their leadership, are more interested in empowering the people they lead to make a difference and are guided by the qualities of the heart, passion, and compassion as they are by qualities of the mind. They also recognize the value of individual differences and have the ability and motivation to identify people’s talents and help them build those talents into strengths.

They are leaders when called upon by the hand of fate, will be the ones who take a stand that changes the course of history for others, their organizations, departments or just as individuals (May, Chan, Hodges and Avolio, 2003:248).

b) **Alignment of values / beliefs with actions:** An important characteristic of SMALs is that their espoused values / beliefs and their actions become aligned over time and across many situational challenges. Associates of such leaders come to learn what such leaders identify with and importance they give to certain ways of interacting with each other, which contribute to their own development. Their confidence, hope and optimism stem from their strong beliefs in themselves in their positive psychological capital (Luthans and Youssef, 2004), and in making clear to associates exactly what they need from them in order to achieve objectives at team and organizational levels.

c) **Self confidence:** SMALs are fearless knowing full well that they have what it takes to stand; they know who they are and the fact that they are backed up by a divine power deep in their lives. So they lack fear. According to Hyrium Smith (2000), Winston Churchill, who was appointed Prime Minister of Britain by His Majesty the King on May 10, 1940 exemplifies an authentic leader with spirit. Following his appointment, Churchill met his political and military leaders the same day and was able to put together a coalition government in the face of Hitler who, during World War II, was threatening to devastate the whole of the European continent. Something in Winston Churchill should have experienced some fear of what Hitler could do to his new government. But not so as revealed in Churchill's memoirs:

As I went to bed at about 3am, I was conscious of a profound sense of relief. At last I had the authority to give directions over the whole scene, I felt as if I were walking with destiny and that for this hour and for this trial I could not be reproached for making the war or with want of preparation for the war. I thought I knew a good deal about it all, and I was sure I should not fail. Therefore, although impatient for the morning, I slept soundly and had no need for cheering dreams. Facts are better than dreams.

Churchill knew deep inside that he would not fail and that confidence carried him and the people of Britain through that terrible trial of history.

Authentic Leadership and Spiritual Capital Development Process Model

In this section, we present a model for the development process of AL and SC. Rather than viewing AL and SC as fixed points of reference or destinations, we regard them as dynamic concepts which, in their selves, constitute a systematic journey. So authentic leadership and spiritual capital are organic and dynamic constructs.

As described below and also shown in Figure 2 below, the model consists of nine sequential steps. The first three stages: divine/birth gifts, self awareness, and internal restlessness and motivation constitute the basic common phases through which the development of both SC and AL must pass first before the other subsequent steps would set in.

The next three steps (four to six) are in fact pairs of parallel but fairly related developmental processes for both SC and AL. For the spiritual capital dimension, the fourth step is *hunger for spiritual growth*, while that for AL is *hunger for service and contribution*. The fifth step for SC is *identification with a spiritual path*, while that of AL is *formulation of strategy*. The

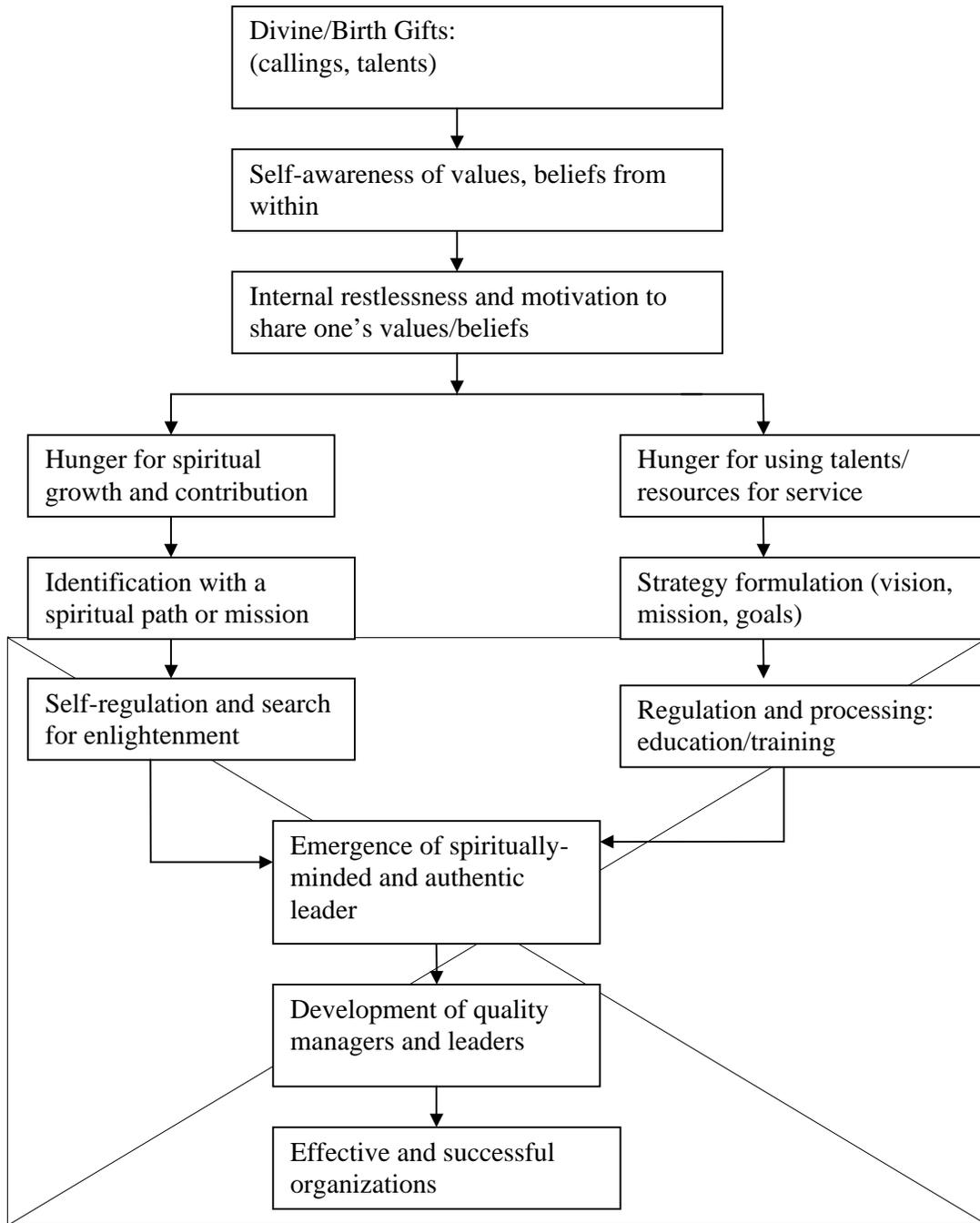
sixth step for SC is *self-regulation and search for enlightenment*, while that of AL is *regulation/balanced processing via education, training, etc.* Like the basic steps, the last three steps (seven to nine) in the model are the same for both SC and AL. The seventh step is *emergence of spiritually- minded authentic leader*, while the eighth step is *development of quality management and leadership*. The ninth step is *successful and effective organization*. Now we describe the 9-step process model for developing AL and SC in brief.

1: Divine / Birth gifts: These are inborn talents, callings or providential givens. Each of us came into the world with divine fire or spiritual element that moves us to act and perform. According to Stephen Covey (2004:40), we are given magnificent birth gifts – talents, capabilities, intelligences and opportunities – that remain largely unopened except through our own decision or effort. We are born with seeds of greatness. A baby is born with all the natural endowments that constitute the whole person – mind, body, spirit and heart, but due to the largely underdeveloped infancy stage much of the in-dwelling genius may be largely unnoticed. However, as the child develops, the gifts or talents are manifested to the extent that the person chooses to pay attention to himself or herself.

The above notion is supported by Buckingham Fuller, as documented in Covey (2004:40):

All children are born geniuses, 9,999 out of 10, 000 are swiftly inadvertently de-geniuized by grown-ups

Fig 2: A Model of Authentic Leadership and Spiritual Capital Development



In the same vein, Socrates witnessed the fact that all men are born whole and have inner voice (or spirit). Socrates dramatized his inner voice and called it his daemon which sustained and guided him and preserved his serenity up to the last moment when he drank the hemlock (Turner, 2002). Describing it in his speech before the court of 501 people, Socrates said:

Something divine and spiritual comes to me, it is in a sort of voice to me and when it comes it always holds me back from what I am thinking of doing.

Like Socrates, each of us is born with this genius which I regard as DNA for spiritual capital and authentic leadership development. What makes the difference is the capacity to pay attention to the fire inside, allow it to flow and be used for good.

2. Self-Awareness: Personal self-awareness is the second stage in the development of SC and AL. The notion of SC and AL requires heightened levels of self-awareness. Self-awareness occurs when individuals are cognizant of their own existence and what constitutes that existence within the context in which they operate over time (Silvia and Duval, 2001). According to Avolio and Gardner (2005:17), the four elements of self-awareness that are especially relevant to the development of authentic leadership are values, cognitions regarding identity, emotions and motives or goals. Self-awareness concerning one's emotional make-up (Goleman, 1998) or spiritual capacity is not a destination point, but rather an emerging process where one continually comes to understand his or her unique talents, strengths, sense of purpose, core values, beliefs and desires.

3. Internal restlessness and motivation: Immediately on becoming aware of their reservoir of talents, knowledge and capabilities within, a person becomes restless and somewhat distorted by the enormity of what providence kept locked up inside him / her. The more you are aware both spiritually and emotionally, the more you get frightened by the fact that you need to exploit the great opportunities that your inner gifts provide. As you go deeper you discover and see more challenges ahead. The net effect of self-discovery is both exciting and frightening. In the words of Marianne Williamson (1992:190):

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light not our darkness that most frightens us. We ask ourselves who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not help the world.

The issue about this kind of restlessness is that if properly harnessed it can be highly beneficial in our choice to develop our AL capacities and also grow spiritually and socially. The internal drive or motivation that springs from this restlessness can make a difference in our lives and those others with whom we interact. According to George (2003), it is during this restlessness or crucible experience that one establishes his moral compass – a sense of right and wrong. Prominent among SMALs who experienced this crucible experience are Nelson Mandela and Mahatma Gandhi.

4a. Hunger for spiritual growth and contribution: After restlessness and struggle comes the stage of hunger for spiritual growth and contribution. The individual is concerned with a reversal from emphasis on material growth to that of spiritual growth. He wants to know more about the divine by any means possible. As like attracts like, he inevitably gets attracted to spiritually developed persons or products of such persons eg books. An essential aspect of spiritual development is the ability to access high-energy attractor patterns (Hawkins, 2002). As the individual attracts high - energy patterns, he realises the enormity of divine power and grace. Consequently, he feels more humbled by his daily experiences of divine love and strives for avenues to contribute to human welfare.

4b. Hunger for using talents and divine resources for service: The individual develops a hunger and thirst to use his talents, callings and other divine resources for human service. Today, we have people who devote themselves to the provision of free community service. They serve not for money or fame but for the sake of service as a duty. As a result of their conviction, people at this stage develop an interest in servant leadership, an essential aspect of authentic leadership.

5a. Identification with a spiritual path: At this stage, seeking a spiritual path becomes an important quest. Such a spiritual path may or may not be through a religious group such as church meetings, Bible studies, temple pujas, or prayer mosque where one can develop spiritual capital. It may simply be aligning oneself with a spiritual value/belief/paradigm due to deep personal conviction and spiritual experience.

5b. Strategy formulation: As in any business, strategy is important for any meaningful journey including leadership. To ensure success in leadership, one has to structure out a strategic plan with a vision, mission and goals both for oneself and one's followers to utilise in the achievement of individual, team and organisational goals.

Part of the strategy is to define the strategic performance objectives and thereafter implement the strategy. Inevitably, performance feedback from the field helps to assess the validity of such objectives. Where possible, adjustments can be made towards effectiveness.

6a. Self-regulation and search for enlightenment: After identifying a spiritual path, the individual in an attempt to grow in his path consciously undergoes self-regulation and self-discipline to make a success of his spiritual endeavour. Good things, they say don't come easily. This could mean fasting, praying, meditation and intensive study of sacred books for revelational knowledge and wisdom that would benefit humanity. Speaking from experience and from what I gathered through research I say, without doubt, this is a difficult but critical stage. It determines how far one can develop his spiritual potential and places one in a position to confront the inevitable tests of spiritually-oriented leadership. Making a success here demands faith, hope, grace and divine love.

6b. Regulation/balanced processing via education, training: At this level of AL, development the individual undergoes self regulation and examination to find out what can be done to become a well-groomed leader. He goes the extra mile to learn from formal and informal teachers and mentors. A lot of socialisation goes into the leadership education/training both at the cultural, environmental, community, and organisational levels. The individual

engages in new social and educational processing in a range of fields that would enhance leadership effectiveness.

7. Emergence of the spiritually-minded and authentic leader: The combined effects of the spiritual and leadership experiences gained at stages 1 to 6 above lead to the emergence of a spiritually-minded authentic leader. Whether the individual would emerge into a spiritually-minded and authentic leader is not just a matter of time and effort, but a matter of divine grace. As one gets to this stage, it would equally take effort (through prayer, meditation, and other personal exercises) and divine grace for the individual to progress further and avoid the temptation of falling backwards.

8. Development of quality managers and leaders: The newly emerged spiritually-minded authentic leader takes the role of transferring or imparting his knowledge, skills and values to those with whom he interacts at organisational or community levels. He acts in accordance with deep personal values and convictions, to build credibility and command the respect and trust of followers by encouraging examination of diverse view -points and building networks of collaborative relationships with followers. He leads in a manner that encourages followers to regard him as authentic or genuine. Through structured total quality management and leadership programmes and day-to-day interactions with followers, he is able to evolve quality management and leadership with quality managers/leaders currently at the helm. As the leaders' practical and quality leadership attributes cascade to followers, they (the followers) may operate in similar manner portraying to leaders, colleagues, customers and other interested stakeholders imitating their authenticity, which over time, could become the basis for the organisation's culture. It is through this process that SMALs can systematically nurture quality management and strengthen the entire workforce.

9. Successful and effective organisations: Successful organisations and effective organisations all over the globe don't just happen. They are logical results of the efforts of efficient and quality management. When you have a management and leadership that adopt systems thinking as well as futures thinking, the organisation is able to produce products/services that add value and meet the needs of the various organisational stakeholders. Such organisations do not only adopt rational methods of management such as the use of balanced scorecard, performance management and strategic tools but also evoke transcendent sources for continual enlightenment and success for all concerned.

Strategies for SC and AL Development

1. Influence follower self-awareness of values / morals: Being self-aware of their own values, beliefs, moral perspectives as well as their own weaknesses, the SMALs can stimulate their followers to benefit from their leadership. SMALs can influence followers based on their individual character, personal example and dedication, than by mere appeals, presentations, or other forms of impression management. They can successfully influence others to tap into themselves and discover their authentic values / beliefs by energizing followers through the creation of meaning and positive construction of social reality for themselves and their followers.

2. Creation of strength based opportunities: One way in which SMALs can build quality managers and leaders is to champion and develop a strength-based organizational culture, whereby emphasis is given to the importance of selecting and placing individuals in positions that, provide them with daily opportunities to work within their areas of strength. In this way it is possible to focus growth and development of organization around objectively assessed strengths (Buckingham and Coffman, 1999).

3. Inclusive organizational climate: In order to ensure that organizational members are free to unleash their authentic selves and become authentic leaders, it is imperative that SMALs create organizational environments that provide open access to information, resources, individual and group learning so as to develop and accomplish work objectives more effectively. This means that such leaders should promote an inclusive organizational climate that enables them and their followers to continually learn and grow (Luthans and Avolio, 2003). The same strategy can be used at the country or community level to grow and develop an inclusive community or polity for all concerned members - a case that is aptly exemplified by Nelson Mandela's leadership as President of South Africa (Yalokwu, 2006).

4. Develop success instinct: Nature has given all living creatures the instinct to survive but she has given mankind the success instinct – an inbuilt desire to succeed (Turner, 2002:17). One of our greatest needs is to have our purpose in life fulfilled and as we tap into the deep recesses of our heart, the success instinct is unleashed to achieve our purpose. Success instinct is inner driven not necessarily due to our IQ, family background, or contacts. The great leaders such as Richard Branson (otherwise known as the Peter Pan of the entrepreneurial world), Andrew Carnegie the first commercial billionaire, and Abraham Lincoln looked inwards, challenged themselves and did what they were prompted to do to make it happen. Anybody who uses his success instinct can shine eventually.

5. Trust and empowerment: Research has proved that leaders who empower their followers and entrust them with responsibilities are highly trusted by their followers. Meyer et al (1995) have identified three characteristics of a leader (or trustee) that are critical for the development of trust. They include leader ability, benevolence and integrity. Implicit in Mayer et al's notion of trust is the idea that a trustor attempts to draw inferences about the trustee's characteristics such as integrity, dependability, fairness, and ability – all of which have consequences for work attitudes and behaviours. SMALs should build benevolence and integrity in their followers by encouraging totally open communication, engaging their followers in sharing critical information and sharing their perceptions and feelings about the people with whom they work. All these will result in realistic social relationship arising from followers heightened levels of personal and social identification.

6. Demonstrate positive emotions: Positive emotions are known to predict positive human attitudes and behaviours, such as coping with adversity, commitment, satisfaction, stress, performance and developing long-term plans and goals. Work by Fredrickson and Joiner (2002) suggests that positive emotions (positive feelings such as gratitude to and appreciation of others) play a fundamental role in the emergence and development of authentic leadership.

Positive emotions broaden people's thought action repertoires, encouraging them to discover novel lines of thought for action and enabling flexible and creative thinking. It is imperative that leaders should create the conditions for eliciting positive emotions from their followers and ultimately build positive emotional states and high levels of engagement throughout the workforce.

7. Lead with the heart and sense of compassion: As people who are called to be leaders and servants of the people we lead, SMALs should be authentic people as God created them with unique gifts and should be true to their own values. Consequently, they should lead with not only their heads but with their hearts, with a sense of compassion and passion for those they serve. They should establish deep relationships with followers over many years, such relationships that are characterized by deep connectedness.

8. Consciously centred through prayer/meditation: The modern day world is full of temptations and distractions that take people away from their divine call. Not only money but things, most of which we do not necessarily need to fulfill our life. Whatever material things we have would never satisfy us completely. The more money we have, the more we will need to look for, as we discover that there is somebody out there who has more money than we do. To the best of my knowledge, the things that satisfy most are the things we cannot see physically – God, love, gratitude, mutual trust in relationships with God and mankind. From my personal experience it is possible for one to be truly centred in life by communing daily with God in prayer, meditation and making confessions or affirmations as the God-spirit in our inner man directs. Keeping promises made to God and man can help us get centred and thereby influence others to experience the same thing.

b) Deep sense of self and their values / beliefs: SMALs are anchored by their own deep sense of self; they know who they are and where they stand on important issues, values, and beliefs. They are aware that as individuals, they have spiritual source and are inherently spiritual beings. This however does not presuppose that they are often either religious or spiritually fanatical. With their spiritual base they are able to stay on their course, even in times of distress and convey to others, often times, through actions, not just words, what they represent in terms of principles, values and ethics.

Conclusion

In the forgoing sections of this paper, we have discussed amongst others, the concepts of SC and AL, the nexus between SC and AL and the characteristics of SMALs. We have structured a simple model for crafting AL and SC in a manner as to evolve not only a spiritually-minded authentic leaders but also quality management and leadership corps that are capable of fostering successful/ effective leadership on a sustainable basis. We have emphasized the fact that most hitherto successful global corporate giants have suddenly collapsed due to leadership that lacked authenticity and spiritual energy attractors. This paper advocates that there are short cuts to successful performance at the individual, organizational and community levels. Organizations require individuals who possess spiritual capital and are sufficiently authentic to their divinely inspired values, beliefs and personal convictions. These

are SMALs who know that they have a spiritual source and that their success in life and work are inherently spiritually influenced. They may not be individuals who are largely religious or spiritually fanatical. Such persons have their spiritual base. They are able to stay on course, even in times of distress and are able to convey to others, often times, through actions, not just words, what they represent in terms of principles, values and ethics to themselves, to their organizations and the wider human community. The development of SC and AL is an arduous task frequently requiring some specific education and training tools, and unfailing focus on purposeful and healthy interactions with humanity and the transcendent.

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