Exploring Value Compasses of Leaders in Organizations:

Introducing Nine Spiritual Anchors

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Abstract

This article aims to develop an integral framework for analyzing and capturing diverse forms of value compasses of leaders in organizations. Building on the concept of "career anchors" (Schein, 1990) the concept of "spiritual anchors" is introduced, patterns of deeply held spiritual motives, values and attitudes that provide direction, meaning, wholeness and connectedness to a person's life or work. Based on qualitative interviews conducted with 32 managers in Turkey, a taxonomy of spiritual anchors is developed, each of which can be thought of as the spiritual DNA of a person or a fractal of that person's holistic value system. Each of the spiritual anchors refers to a unique way of perceiving and practicing spirituality. The article introduces nine spiritual anchors as the underlying basis of leadership values and team roles in organizations: perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination, and cooperation. The spiritual anchors model is a multidimensional and holistic model of leadership values and individual differences and it provides professionals and managers with "a big picture" of spirituality, values and leadership dimensions in organizations.

Keywords: Diversity, Individual differences, Leadership styles, Spiritual anchors, Sufism, Team roles, Value compasses, Values, Spirituality, Turkey.

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This article aims to develop an integral framework for analyzing and capturing diverse forms of value compasses of leaders in organizations. Building on the concept of "career anchors" (Schein, 1990) the article introduces the concept of "spiritual anchors", patterns of deeply held spiritual motives, values and attitudes that provide direction, meaning, wholeness, and connectedness to a person's life or work. Based on qualitative interviews conducted with 32 managers in Turkey, a taxonomy of spiritual anchors is developed each of which can be thought of as the spiritual DNA of a person or a fractal of that person's holistic value system.

The research helps to fill the gap in holistic theories in the current values literature by expanding the extent of our knowledge about: a) different value compasses of leaders, b) different individual styles, and c) different team roles in organizations, based on spiritual anchors. The spiritual anchors model is a multidimensional model of leadership styles and individual differences and it provides professionals and managers with "a big picture" of dimensions in spirituality, values and leadership in organizations.

The paper includes three parts. First, the need for an integrative model of spiritual anchors is explored and confirmed, and literatures on spirituality at work as well as Sufism are reviewed. Second, the research methodology is described and the results of the qualitative data analysis are presented. Nine different spiritual anchors are spelled out and described based on the interview data. The respondents are classified into nine groups based on the spiritual anchors they have. Finally, conclusions are given, as well as implications for research and practice.

The 21st century calls for new value compasses of leadership

The paper introduces and describes nine spiritual anchors, representing different value compasses of leaders in organizations. The call to understand the roots, characteristics, and

dynamics of spiritual anchors of leaders in organizations is timely for a number of reasons. First and foremost, there is broad disenchantment with leadership as articulated by the surge in crises of confidence in leadership (Parameshwar, 2005). More specifically, it is manifested in corporate layoffs (Leigh, 1997); psychological disengagement of people from their work (Mitroff and Denton, 1999); a flood of corporate frauds (Schroth and Elliot, 2002); the increase in economic inequity within and among nations (Stiglitz, 2002); a sense of betrayal engendered by downsizing and reengineering (Giacalone & Jurkiewicz, 2003); and ethical scandals such as Enron, Arthur Andersen, and world.com (Waddock, 2004). Both the academic and professional literature on management is replete with compelling examples of leaders who abuse power and act selfishly in business organizations (e.g., Khurana, 2002; Maccoby, 2000). This crisis of confidence in leadership is also manifested in the recent 2008 global financial crisis or the subprime mortgage crisis (Hutton, 2008; Steenland and Dreier, 2008; Greenhalgh, 2008). To maximize short term profits, banks continued to sell homes to people who they knew could not afford them (unethical practices), and some even showed people how to falsify documents to get a mortgage (illegal practices). These resulted in the vicious cycle of the bubble in home prices, overextension of credits, foreclosures and bankruptcies, as well as a global credit crunch (Corkery and Hagerty, 2008). This credit crisis, known as the worst recession since the Great Depression, is evident in the bankruptcy of large investment banks, declines in world stock indexes, and increased unemployment and loss of jobs worldwide. Recent critics point to the moral problems and ethical roots of the crisis, such as uncontrolled greed, which has resulted in a loss of confidence in leadership (Greenhalgh, 2008; Steenland and Dreier, 2008; Heuvel and Schlosser, 2008).

A new wave of meaning at work: Spirituality

Over the last decade, scholars report a dramatic and steady increase of interest in spirituality at work issues among management researchers and practitioners in North America

(Cavanagh, 1999; Tischler, 1999; Giacalone and Jurkiewicz, 2003). Howard (2002) argues that the "explosion of interest in spirituality as a new dimension of management" (p. 230) is "probably the most significant trend in management since the 1950s." (p. 230; Howard, 2002). This new wave of meaning at work is also known as "the spirituality movement". Ashmos and Duchon (2000) have described the spirituality movement as "a major transformation" (p. 134) where "organizations which have long been viewed as rational systems are considering making room for the spiritual dimension, a dimension that has less to do with rules and order and more to do with meaning, purpose, and a sense of community" (p. 134; Ashmos and Duchon, 2000). This new spiritual dimension embodies employees' search for simplicity, meaning at work, self-expression, creativity and interconnectedness to something higher (Marques et al., 2007; Lips-Wiersma and Mills, 2002).

The growing interest in spirituality at work is also evident in bookstores, virtual bookstores and the recent crop of books on the issue. A search on spirituality and business on Google Book yields around 1780 results, while the same search on Amazon.com gives more than 2100 titles; though not all results are directly related to the core issue. Some of these books on spirituality at work or spirituality and leadership have been among the best sellers, such as *A Spiritual Audit of Corporate America* (Mitroff and Denton, 1999), *Liberating the Corporate Soul* (Barrett, 1998), *Spirit at Work* (Conger, 1994*), Working from the Heart* (McMakin and Dyer, 1993), *Leading with Soul* (Bolman and Deal, 1995) and *The Heart Aroused: Poetry and Preservation of the Soul in Corporate America* (Whyte, 1994). Finally, the growing interest in spirituality is evident in the business world, its corporations and corporate meeting rooms. For example, growing numbers of organizations, including large corporations such as Intel, Southwest Airlines, and Sears, are reported to have incorporated spirituality in their corporate strategies and cultures (Konz and Ryan, 1999, Wagner-Marsh, and Conley, 1999).

Although increasing popularity and interest in spirituality at work has recently been well documented in the organizational literature (Duchon and Plowman, 2005; Markow and Klenke, 2005; Fry, 2003; Mitroff and Denton, 1999; Ashmos and Duchon, 2000), there have been a lot of controversies around the multiple meanings and definitions of the construct of "spirituality at work" (Giacalone and Jurkiewicz, 2003; Hicks, 2002; Kinjierski and Skrypnek, 2004; Dent et. al. 2005). Gibbons (2000) noted that the fundamental weakness of the spirituality at work field is the lack of clear definitions and conceptualization. In the last decade more than 70 definitions of spirituality have been introduced, and yet, a widely accepted definition is still to emerge (Markow and Klenke, 2005). In most of these definitions, spirituality has been described as an individual level phenomenon, focusing on the inner life, idiosyncratic experiences, and feelings of the individual. For example, spirituality has been defined as a process of self-enlightenment (Barnett et al., 1999), awareness of a transcendent dimension (Elkins et. al., 1988), an odyssey of self-discovery (Briskin, 1998), knowing our deepest selves with heart-knowledge (Conger, 1994), and seeking harmony and integration with a unifying higher order (Gozdz, 2000). In these definitions, spirituality is mostly viewed as a subjective, idiosyncratic, and elusive concept - difficult to be captured in a universally agreed definition. The multiplicity of these definitions reflects the various forms of how an individual experiences spirituality in his or her own life. One of the key challenges in spirituality research, therefore, is to delve into the inner worlds of individuals to understand the complexity and diversity of their spiritual experiences. There is very little empirical research that has specifically focused on the diversity of spiritual values, attitudes, and motives of different people in organizations. Most studies have ignored the diversity inherent in the individual spiritual experiences of employees or leaders, treating them as seeking similar outcomes, values, or concerns. This lack of attention on individual diversity also creates a lot of confusion and ambiguity around the issue of how to address the diverse spiritual needs of people at work. This study addresses these gaps by introducing a new construct called "*spiritual anchors*" to define the

different value compasses of leaders in organizations. Accordingly, this paper contributes to the theoretical and empirical development of spirituality at work by inquiring into the inner worlds of leaders and through understanding their value compasses.

The Origins of Spiritual Anchors: Sufi Paths of Transformation

The concept of "spiritual anchor" originates from the spiritual principles of Sufism, the spiritual and philosophical tradition dominant in Anatolia. Sufism can be defined as a lifelong Islamic discipline which builds up the character and inner life of a person by purifying the heart spiritually and investing it with virtues. It is also known as the mystical philosophy of Islam that focuses on diminishing the ego through multiple ways including regulating physical needs. The ultimate aim is to reach the pure love of God that is believed to be the ultimate satisfaction.

Sufi paths of transformation have been used as tools for enhancing self-awareness and self-growth for centuries in the Islamic world (Uzunoglu, 1999). Nine Sufi paths of transformation represent the different ways through which spiritual development occurs. Several religious orders in Anatolia, especially the *Naksibendi tariqa*, are known to have deployed them for spiritual insight and development since the 15th century. These Sufi paths, due to their spiritual power, have been used by mystics for centuries. They have been introduced to the Western world in the 20th century by the Russian mystic, Gurdjieff and the system has now been popularized by the name "*Enneagram"* (See Riso and Hudson, 1999; 2000).

The spiritual and philosophical aspects of Sufism are indeed inspiring and fascinating. However, it is very striking that this spiritual knowledge was transmitted to younger generations, Sufi scholars and followers orally. There seem to have been no written references to "spiritual paths" or "spiritual anchors" in Islamic sources until the twentieth century. There are references to different spiritual paths in the works of Said Nursi (1925), one of the leading Islamic scholars of the century. The main reason for this lack of written records and references is due to the internal

dynamics and culture of the Sufi tradition. This kind of information was considered secret and therefore not recorded in any written format for centuries, but transferred through the oral tradition. Most spiritual knowledge was not shared outside the restricted circle of their disciples because it was believed that it was better to conceal it from those who were unable to appreciate it. The specialized knowledge was transferred by the *Shaykh* (Sufi master and spiritual mentor) to the student verbally. *Shaykh*s prescribed methods for self-reflection and gave customized advice for self-development to their students according to one or a mix of these spiritual paths. The spiritual paths served as a means for self-observation and study, guiding people to spiritual unfoldment and God-consciousness. This paper is built on the assumptions that a) spiritual paths originate from unique spiritual anchors of individuals and b) spiritual anchors form the basis of the diversity of the spiritual values of leaders in organizations.

This paper thus uses spiritual anchors to conceptualize and differentiate various individual spiritual needs and values. Leadership styles and individual differences in organizations can be explored and systematically mapped using the concept of spiritual anchors. This paper takes spiritual anchors as a basis and explores individual differences and leadership styles based on these anchors. Spiritual anchors are the underlying foundations of spiritual paths individuals take in their lives. They are based on universal human values such as truth, wisdom, justice, inspiration, creativity, courage, honesty, and compassion. Although these values are beginning to be recognized in the spirituality literature, it seems that they are often listed without any systematic effort to be comprehensive. On each piece written, some values are taken and emphasized while some others are being neglected. There is a need for a unifying framework that will illustrate the holistic and multidimensional nature of values based on spiritual anchors in organizational settings. This paper aims to build such a framework for value compasses and spiritual anchors in organizations by using concepts from Sufism and integrating them with

patterns in qualitative data. Such an emergent framework can serve as a starting point towards a multidimensional theory of spiritual anchors in organizations. The emergent framework can be used to bridge spirituality theories between the East and the West and to model the diversity of universal ethical, spiritual, and humanistic values in organizations.

Defining and Introducing Spiritual Anchors

This study builds on Schein's seminal work on "career anchors" and applies the concept of anchors to the emerging field of workplace spirituality. Schein (1990) conducted a panel study of 44 Sloan School of Management alumni to study the interaction of personal values and career events in the lives of managers in organizations and introduced the concept of "career anchors", which encompasses motives, values and attitudes which give stability and direction to a person's career. A career anchor is a motivational or attitudinal syndrome which guides the person's career - it is the core motivator of that person.

The concept of spiritual anchor refers to a pattern of deeply held individual assumptions, values and priorities that provide direction, wholeness, meaning and connectedness to that person's life or work. We can describe a spiritual anchor as the underlying structure of unique spiritual needs, attitudes and motives of that individual. A spiritual anchor is a composite dynamic potential in every individual which affects the spiritual needs, motives and attitudes of that individual.

Each individual has different spiritual values, needs, attitudes and aspirations about own life and future. Each individual also has different unique spiritual gifts, talents and strengths. Spiritual anchors form the basis of these value compasses and spiritual differences. A person's spiritual anchor influences that person's ways of thinking, feeling and acting in organizations.

The spiritual anchor construct can alternatively be thought as the spiritual DNA of that person. A person's spiritual anchor is a fractal of that person's holistic value system and entire life

experience. Because a spiritual anchor is a fractal of an individual's spiritual life, in examining a spiritual anchor, we are able to see the patterns and dynamics of the individual's whole life. Like a hologram, spiritual anchors show the same features at different levels of examination – from the closest look at the smallest element to the most distant view of the whole universe. According to the Sufi view, the human being is indeed the microcosm of the universe; since humans have connections and relations to everything and every level in the universe.

Spiritual anchors reflect the essence of inner wholeness and the search for mission, meaning, and purpose for an individual. A spiritual anchor is at the very depth of the individual's identity. A spiritual anchor is that concern or value which the person will not give up, if a choice has to be made. A spiritual anchor represents a growing area of stability within a person, and spiritual anchors remain mostly stable throughout an individual's life. This does not mean that a person does not change or grow, or that anchors do not develop, but instead suggests that as people mature, encounter more life experiences and develop more self-insight, their spiritual anchors become more stable.

Methodology

Qualitative data for this research come from a sample of 32 managers and professionals in Turkey. They all had an Anatolian background, so they were familiar with Anatolian spiritual values and traditions. Qualitative data were collected as the basis for a book written on spirituality, management and leadership in Turkey (published in Turkish in 2009, with the title "*Sıfır Merkezli Yönetim*" - *Zero Centered Management*). The sample consisted of 32 leaders, professionals and managers (e.g. engineers, fundraisers, sales managers, IT professionals) from a variety of industries (eg., financial, manufacturing, software, telecommunications) and civil initiatives in Istanbul, Turkey. The aim was to include individuals from a wide range of organizations, work contexts, jobs and positions. Table 1 shows the sample's demographic data.

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The target respondents were all interviewed about their search for meaning, their spirituality at work, perceptions of their own spiritual values, their individual ideal views and values about organizations. The interviews conducted varied in length between 80 minutes and 2.5 hours. The aim was to reveal their individual stories of spirituality, with a special focus on their values, needs and attitudes. All the interviews were conducted in Turkish. Questions asked were open ended in nature and allowed the respondents to speculate freely on their feelings and thoughts about their own spiritual universe. For example, How would you describe your spiritual life? Reflecting on your inner life, what are your priorities, guiding principles, and spiritual core values? What derives meaning, hope, and faith in your life? How would you define yourself spiritually? Can you describe an experience at work that made you reflect on your spiritual values? When do you really feel vital, authentic, and alive? Which spiritual values and principles are indispensable in your work? Why do you think so? (for further information on the interview protocol, issues probed, data analysis memos, please see Appendix 1)

For the purpose of the study reported here, a grounded theory approach (Glaser & Strauss, 1967) was used in data analysis, with a focus on material specifically related to spirituality, values, and individual differences. The interview transcripts were read to extract data on how these individuals thought about their personal definitions, descriptions, or concepts of their spirituality and values. An analytic memo was then composed for each case, enumerating the relevant material found (Patton, 2002). Then these 32 analytic memos were reviewed, to look for patterns in core spiritual values, needs, attitudes, priorities, and strengths of individuals that make them distinct. The author paid special attention to the diversity and multiplicity of the recurrent themes

regarding spirituality and values in the answers of the respondents. Going back and forth to the theoretical knowledge of spiritual paths (Nursi, 1925; Uzunoglu, 1999), the emergent themes in the data were compared with the theory and the author referred to the Sufi paths to make sense of these clusters. After the transcribed interviews were re-read in the light of the spiritual paths, first level codes were assigned according to how participants described their values and spirituality at work. These first level codes were then clustered into different themes and value clusters. The researcher also reviewed all the analytical memos mentioned above, using the method of constant comparison advocated by Glaser & Strauss (1967), and produced the following building blocks for a tentative theoretical framework (Patton, 2002): 1) A set of profiles that capture similarities and differences in respondents' descriptions of spiritual values, needs, attitudes and experiences; 2) A catalogue of the kind of value compasses and team roles; 3) A set of memos that capture the richness, texture and interaction of a) spirituality experiences at work, b) individual values, and c) behavioral manifestations of values at work. All these data were used to generate a typology of value anchors and spiritual anchors that leaders hold. The process evolved and unfolded in an iterative and recursive fashion. As a result of this iterative data analysis process, nine distinct spiritual anchors emerged with specific sets of values. The data were reviewed again to ensure that the content fits the categories identified (Patton, 2002).

Results

The interviews reveal a number of common themes in what these leaders are fundamentally looking towards spiritually for in their work. The data suggested that there were implicit theories in the minds of the participants regarding their values and spirituality, their spiritual needs, motives, attitudes and behaviors. The results that follow are exploratory and they serve as initial taxonomies, recurring themes and patterns. From the analytical memos surfaced various themes and a typology of the respondents' value compasses and spiritual anchors. For

some leaders, spirituality is intrinsically related to building high quality connections with other people. For others, spirituality is inherently individual and it reflects a search for meaning and a deeper understanding of self. Yet, for others, spirituality is linked with creativity, self-expression and inspiration at work. These emergent themes will be defined for purposes of this study as underlying individual spiritual anchors. Such spiritual anchors function to pull the individual back if (s)he strays too far from what he or she really wants. Therefore, spiritual anchors stem from the enduring part of the individual personality and they are fairly stable over time.

<u>On Cultural Context: Anatolian Sufism based on Love, Dialog and Compassion</u>

Qualitative data analysis from the interviews revealed that these managers have spiritual philosophies and deep values stemming from the paths of Sufism. The respondents in this study consistently mentioned the tradition of Anatolian dervishes (*Sufis*) and Muslim saints who stress spiritual knowledge and self-discovery. Rumi (Mawlana) deserves special attention here, because he was mentioned by more than half of all the participants. Participants talked about Rumi's philosophy based on universal love and peace, which shaped and influenced the Anatolian intellectual and spiritual milieu (i.e. the spiritual context of Turkey) for more than seven centuries. Rumi is regarded by managers as a universal role model and as a symbol of spiritual wisdom in Anatolian Sufi thought. One participant recited the following poem by Rumi, to sum up his spiritual orientation: *"Come, come whatever you are/Whether you are atheist, or worship fire/ Whether you have broken your oath a thousand times/ Our convent is not the convent of despair/ Our door is the door of hope come/ Come as your true self, like you are.*" (Translated by Fahri Karakas).

Sufism in general has a very humanistic approach to religion. Sufis, like other mystics, are trying to reach God or the ultimate Truth by following different spiritual paths. In doing this, they

disregard the dichotomy of the physical world and the divine, or they get rid of the veils separating them. According to Sufism, the most important requirement to reach God is love.

As Sufism shares many common spiritual principles with Christianity, Judaism, or any other world religion; the spiritual anchors that emerged from the qualitative data can be useful for exploring value anchors in other cultural and spiritual contexts as well. The emergent themes and results in this study suggest that there is no reason to believe that Sufi values are strikingly different from those of Catholic, Protestant, or Jewish mysticism. Arslan's (2001) empirical work comparing the work ethic values of Protestant British, Catholic Irish, and Muslim Turkish managers also found that there are more similarities in terms of spiritual values among managers working in these countries than recognized in the literature. Therefore, despite the obvious limitations of generalizability inherent in qualitative research, the concept of spiritual anchors can be at least partially useful or applicable in other cultural and spiritual contexts. The adaptability and applicability of spiritual anchors in the Western context is a pursuit of inquiry that merits attention for further research and lies beyond the scope of this study.

The set of qualitative data in its totality suggests that spiritual anchors can explain and reflect the implicit theories in the minds of the respondents regarding their own value compasses and spiritual motives. Analysis of the qualitative data led to the following recurrent themes to be distinguished:

- nine different "spiritual anchors",

- nine different sets of value compasses, and

- nine different team roles .

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The patterns in the qualitative data provided an integrative framework capturing multiple forms and dimensions of spiritual anchors. This framework forms the basis for a multidimensional and integrative theory of spiritual anchors. This emergent framework can be developed further to form a bridging theory between the East and the West, and to capture the diversity of universal ethical and spiritual values in organizations.

Spiritual Anchor 1: Perfection

A number of managers make it very clear that their fundamental spiritual motivation is to reach perfection in their lives. *"I continuously find myself struggling towards perfection."* one said. These managers are idealists in their pursuit of excellence. This perfectionism is defined through attention to details, rules and principles. *"Generally I am the one on the team who stresses high quality standards and details regarding the project."* Another put: *"Even a minute detail is very important because excellence comes with the details. So, I make sure that all the procedures are systematically followed."* This requires relentless effort and discipline to reach the ideal standards. Rules, principles, plans, protocols are important. Inevitably, the more idealized one imagines the world and struggles for it, the higher the stress one puts on oneself. This is because they imagine a "utopian picture" in their minds. One respondent clearly stated: *"This requires constant questioning, self discipline and self control. I am the strictest judge of myself."* This spiritual state also has implications for how the manager positions oneself in relation to other team members: *"Even if my team members say that I have done a perfect job, I am still not comfortable because I feel that I could be better."*

Hence, the spiritual anchor of "*perfection*" is about the universal spiritual need to be right, to act ethically and to reach perfection. This spiritual anchor represents the "transcendence" dimension in human life. The internal voice tells the individual to reach for the ideal, seek perfection, be responsible, live life the right way, improve the world, and achieve excellence. The value compass of managers having this anchor is set on values such as objectivity, order, rationality, quality, perfection, honesty, integrity, truthfulness, self discipline, consistency, and self control. Behavioral manifestations of this anchor include: enforcing moral values in decision making, pointing out and correcting mistakes and wrong deeds, telling the truth, seeking out the highest ethical standards, acting as a guardian/auditor by overseeing the application of ethical principles, enforcing self-discipline, walking the talk, and preventing any forms of corruption.

Spiritual Anchor 2: Compassion

A number of respondents made it very clear that what motivates them spiritually is compassion. What distinguishes this group is that an internal voice tells these managers to help people, serve people, care about people, be compassionate and kind to people, develop empathy and rapport, and reach hearts. Spiritual values on this anchor are charity, compassion, altruism, kindness, appreciation, sincerity, helpfulness, nurturing, and affection.

Spiritual Anchor 2 is about the universal spiritual need to love and be loved. *"We are the avant-garde of love; we don't have time for hostility."* one manager said. Another stated: "*Love all the creation because of the Creator.*" This spiritual anchor is centered on the innate drive to form social bonds and to develop mutually caring relationships with other humans. This spiritual anchor represents the "interconnectedness" dimension in human life. People, relationships, and feelings are at the core of this spiritual anchor.

Behavioral manifestations of the "compassion" anchor include: making people feel valued and important, organizing charity activities, transcending own immediate self-interests for the sake

of others, donating for a common cause; helping weak, disabled or troubled people by meeting their needs, building rapport and compassion in the workplace, communicating with and by hearts, paying individual attention to every person, greeting colleagues sincerely, smiling compassionately, serving other people, and offering them moral and emotional support.

Sub theme 1: Sensitivity to people

"For me, people and love come before profits or loss. Business is essentially about people. If everyone on the team is satisfied, we will produce better outcomes for our stakeholders. I always try to stress the values that tie us together: Love, compassion, generosity, helping, caring, empathy, belonging and cooperation. If we can make flourish these values in our company, we can convey them to our customers as well."

"I find my identity by helping, pleasing and warming the hearts of people important in my life."

Sub theme 2: Attention to relationships, feelings, needs

"I make extra effort to meet the needs of my friends. I pay attention to feelings of people. I imagine that there is a sign on every person's forehead that reads 'Make me feel valued and important.' I track down all the birthday dates of my colleagues and I organize birthday parties for them. Sometimes I feel burnt-out and I neglect my own needs because I focus so much on other people's needs."

Spiritual Anchor 3: Passion

A number of respondents have talked about how work gives meaning to their lives and contributes to their spiritual wellbeing. These managers stressed how they believed in the

necessity of hard work as an end in itself and as a form of prayer. They mentioned how they loved their job and viewed their work as a path to spiritual maturity and growth.

Spiritual Anchor 3 is about the universal spiritual need to progress, to be productive and to be ethically successful in life. This spiritual anchor represents the "work ethics" dimension in human life. Work in daily life in organizations can essentially be a sacred and spiritual task, and be accepted as an additional form of worshipping and prayer. Ethical success and productivity are at the core of this spiritual anchor. The internal voice tells the individual to work hard, be focused, motivate people, achieve goals, focus on results, perform well, and make an impact. Spiritual values on this anchor are conscientiousness, persistence, ambition, self-development, productivity, ethical success, effort, zeal, and diligence. Behavioral manifestations in organizations include: striving for the well-being of the organization, acting as a model of conscientiousness by working hard, motivating other colleagues to work better, setting and achieving challenging objectives individually and at the group level, persisting in the face of hardship, loving one's own work, and conveying passion at work.

Sub theme 1: Persistence and hard work

"When you analyze influential leaders, you see that these people are very persistent and they try harder than most others do. I believe in one thing: There is no such thing as failure, but there are people who lose their faith and hope."

"My job means more than just work for me. It is my passion; it is my way of life. The workplace is the place where I thrive, where I learn and where I grow. My workplace is my natural habitat and I shine there."

Sub theme 2: Focus on motivation, goals and achievements

"My mind often operates as follows: What does it take to succeed here? How can I reach the objective? What are the probable obstacles? What are my strategies to overcome them?"

Spiritual Anchor 4: Inspiration

A number of leaders have expressed a strong spiritual need to search for a deeper meaning and inspiration as part of their work. Some respondents mentioned that they wanted to create something new and creative that can be identified with them. What distinguishes this group is that the internal voice tells these leaders to search for meaning, seek authenticity, bring beauty, express feelings, avoid being ordinary, explore identity, create deep union, foster creativity, and develop a personal vision. Spiritual values on this anchor are self-awareness, creativity, sensitivity, emotional honesty, depth, authenticity, equanimity, self-expression, and reflection. Deep feelings, self expression, and creativity are important.

Spiritual Anchor 4 is about the universal spiritual need to discover and express oneself. This spiritual anchor represents the "self awareness and reflection" dimension in human life. This anchor embodies the universal path of art, beauty and aesthetics. Inspiration, authenticity, and intuition are at the core of this spiritual anchor. Behavioral manifestations in organizations include: bringing in authentic and unique perspectives, searching for organizational identity and soul, searching for a deep sense of meaning and purpose at work, expressing own feelings, appreciation of the sorrowful aspect of life, decorating organizational settings aesthetically, and using powerful stories and metaphors to express spirituality.

Sub theme 1: Creativity and intuition

"I feel I should come up with something affecting and authentic; with depth, insight and style. I should feel passionate about my work. The process should be a peak

experience. The product should be a unique contribution. I select projects which are compelling, yet distinct."

"I view our work as creating a piece of art. The process of creating a masterpiece is not orderly. It is a chaotic and nonlinear process. It involves inspiration and passion. It involves turmoil and emergence. It involves tragedy and fascination.

Sub theme 2: Concern for aesthetics, meanings and depth

 "I try to share my sincere feelings with my coworkers. I love inspiring people. I try to build special relationships with my coworkers. There is a true gift hidden in everyone. Every person is special and deep. Everyone has a potential to discover own unique richness and gift. Everyone should discover the best of self, the hidden beauty inside."

Spiritual Anchor 5: Investigation

A number of respondents made it clear that what motivates them spiritually is to learn and know more. These leaders generally work on creating new knowledge with their team members. What distinguishes this group is that the internal voice tells these leaders to search for knowledge, seek information, do research, use intellect, read and understand, develop insight, explore, think analytically, and develop knowledge. *"The greatest book to be read is the human being. The universe is within the human, the human is within the Universe."* one leader said. Spiritual values of leaders having this anchor are wisdom, insight, intellectual mastery, enlightenment, curiosity, learning, and foresight. Intellectual focus, specialization, and observation are important for these leaders.

Spiritual Anchor 5 is about the universal spiritual need to understand and know about the world and the universe. This spiritual anchor represents the "learning and searching for meaning"

dimension in human life. This anchor embodies the universal path of science and knowledge. Behavioral manifestations include: being involved in research, trying to discover and make sense of the world, creating and sharing knowledge, trying to know deeply about phenomena, searching for wisdom at work, and designing knowledge based strategies for the organization.

Sub theme 1: Science and wisdom

 "I've always wanted to be in a role of doing research, discovering things, creating knowledge and understanding deeply. I love thinking and discovering in the name of God. Science is a sacred and spiritual activity in Islam and it is definitely the most valuable and dear activity for me."

Sub theme 2: Emphasis on intellectual focus, knowledge and learning

 "I can read, study or work on my computer for hours without interruption. I tend to forget the outside world when I am dealing with information. Full concentration is necessary to create knowledge."

Spiritual Anchor 6: Dedication

A number of respondents stated that what motivates them spiritually is to be dedicated to a larger cause and to be part of a community. *"We are a great community here and I want to be a part of this"* one manager said. What distinguishes this group is that the internal voice tells these leaders to be part of the community, be cautious, foster loyalty, protect group norms, act responsibly, and contribute to the common good. Spiritual values on this anchor are loyalty, trust, commitment, faithfulness, reliability, dedication, responsibility, dependability, and trustworthiness. *"I care about brotherhood and sincerity, not only in this world but also in the other world."* a leader said. *"I would like to die in the middle of a process of active duty and community work. I would decline any leadership, any rank, any status, reputation, or honor in this world"* another put.

Spiritual Anchor 6 is about the universal spiritual need to feel part of something bigger and to belong to a community. This spiritual anchor represents the "trust and loyalty" dimension in human life. Group identification, sense of loyalty and belongingness, willingness to take on responsibility, and commitment to larger efforts are at the core of this spiritual anchor. Behavioral manifestations in organizations include: carrying out duties and obligations as a loyal member, ensuring a close atmosphere of trust, taking precautions and action in difficult times, as well as guarding and protecting the fundamental values of the organization.

Spiritual Anchor 7: Appreciation

A number of managers made it very clear that their core spiritual motivation is to appreciate and to be thankful for the good things in life. These leaders are generally champions of new ideas and innovative projects in organizational life. They seem to be visionaries who are oriented towards the future. The internal voice tells these leaders to be hopeful about the future, create a vision, be positive and cheerful, explore alternatives, search for originality, foster innovation, discover, seek adventure, and come up with bright ideas and inventions. Spiritual values on this anchor are enthusiasm, hope, gratefulness, positive thinking, openness, innovativeness, imagination, novelty and flexibility. Positive energy, fun, and joy are essential.

Spiritual Anchor 7 - "appreciation" - is about the universal spiritual need to appreciate the good aspects of life and be hopeful about the future. This spiritual anchor represents the "gratefulness and enthusiasm" dimension in human life. It embodies the spiritual path of hope. Hope and optimism are at the core of this spiritual anchor. Participants anchored here state that they perform most energetically, creatively and enthusiastically when they appreciate people and the world around them. Some participants said no matter how bad things got, they had the hope and faith that all would somehow work out well. The belief that there is a guiding plan that governs all lives gives them a sense of resilience and hope. In this sense, spirituality is

inextricably connected with hope, positive thinking, and optimism. Behavioral manifestations in organizations include: appreciating the good aspects of life, feeling grateful, using and encouraging intellectual stimulation for innovation, inspiring people to create novel ideas, starting new projects, and brainstorming, articulating a vision for the betterment of the world around them, instilling hope and encouraging positive thinking.

Sub theme 1: Vision and exploration

"I am fascinated by big plans and grand visions. I have an enthusiasm for visionary projects and I share this enthusiasm with my friends. I can energize people with my passion and ideas. I have a feel for the future, for the big picture and for what it takes to be there."

Sub theme 2: Hopes and dreams

"We are the children of our hopes and dreams. Hopes and dreams of a better life, better organization, better society and a better world. Our hopes are our driving forces. We live with our hopes. Every child born in the world is the biggest reason for us not to lose our hopes; because this is an indication that God still loves us and has hopes, mercy, as well as plans for us. In our organization, we do not want to be realists. We are idealists. Reality is boring. Facts cannot inspire us. Ideas can."

Spiritual Anchor 8:   Determination

These respondents emphasized that their core spiritual motivation is to be determined and courageous to have a lasting impact. *"I am here to protect the rights of my team members and to open up their ways."* one said. These leaders care about ensuring and maintaining social justice around them. They are always there to protect the rights of the weak. "*I am responsible for*

nurturing and protecting all my team members – physically, emotionally, spiritually and mentally." one said. The internal voice tells these leaders to take initiative, be assertive, act as a courageous leader, make decisions, implement change, realize dreams, maintain justice, make a contribution and have a lasting impact. These leaders care about their social responsibility to make a lasting impact and to make a sustainable contribution to the lives of people around them. These leaders are assertive about being a leader and being in charge: *"While acting as a manager in this organization, I am aware of the heavy responsibilities of being a just and an able leader. I am responsible for taking initiative and action to take this organization ahead."* These leaders, therefore, seem to share the values of justice, magnanimity, self-reliance, decisiveness, courage, willpower, independence, assertiveness, and confidence.

Spiritual Anchor 8 is about the universal spiritual need to be determined to protect and maintain social justice. This spiritual anchor represents the "sense of community, social justice and responsibility" dimension in human life. This anchor embodies the spiritual path of will and courage. Behavioral manifestations of this value compass include: managing people with justice and fairness, leading people to good and noble causes, ensuring equitable allocation of resources, protecting the rights of the minorities and the weak, preventing any form of injustice, taking risks for the common good, ensuring the well-being of people, and preventing chaos.

Spiritual Anchor 9: Cooperation

A number of leaders made it very clear that what motivates them spiritually is cooperation and harmony. These leaders talk about the importance of tranquility, wisdom, silence and reflection in their lives. *"Just being patient and listening to everyone's opinions respectfully makes a huge difference in terms of the spiritual health of our team"* one leader said. What distinguishes this group is that the internal voice tells these leaders to be connected with everyone, stay calm, respect everyone, be patient, get along with people, listen to them with empathy, search for

middle solutions, develop consensus, and build dialog. Spiritual values on this anchor are patience, tranquility, dialog, receptivity, tolerance, universality, peace, balance, harmony, contemplation, naturalness, interdependence and wholeness.

Spiritual Anchor 9 is about the universal spiritual need to achieve inner peace and to be in harmony with the universe. This spiritual anchor represents the "wholeness and balance" dimension in human spirituality. It embodies the universal path of dialog and tolerance. Moderation and balance are at the core of this spiritual anchor. Participants anchored here feel that spirituality is itself related to the deep feeling of the interconnectedness of everything and it is important for them to search for harmony and wholeness in the universe. As respect for diversity and consensus are essential, followers of this path can excel in turning diversity into richness in social and organizational life. Behavioral manifestations of this value compass include: Accepting and tolerating diversity, showing tolerance for and being sensitive to individual differences, trying to turn differences into complementary synergy, focusing on the larger picture, mediating and resolving conflicts peacefully, fostering patience and tranquility at work, seeking out consensus in collective decision making processes, achieving inner peace and tranquility, giving everyone a voice in meetings, and enhancing dialog with all stakeholders.

Sub theme 1: Harmony, peace and cooperation

"I try to be connected to all my team members and do my best to build peaceful relationships with them. I do not remember any case where I lost my temper and had conflict with any of them. One of the most important requirements for effective team work is the spirit of collaboration and harmony among us. If we foster a cooperative group climate, every member will contribute to the group by his or her unique gifts and views."

Sub theme 2: Balance and moderation

"I tend to see some truth in multiple perspectives, which are seemingly opposite. This attitude brings in synthesis and balance. Seemingly conflicting views may actually be reconcilable if we try to see the big picture."

<u>Sub theme 3: Patience and listening</u>

"I try to listen to everyone with empathy and without any judgments. My colleagues generally come to me when they have something to share or when they have a problem. I think I give people a sense of being heard and understood. Everything will turn out well in the end. No need to get nervous and stressful. We should do whatever we can do and then just trust the divine intervention."

Discussion

Based on qualitative interviews conducted with 32 managers in Turkey, a typology of spiritual anchors has been developed. Spiritual anchors are patterns of deeply held spiritual motives, values and attitudes that provide direction, meaning, and wholeness to a person's life or work. They are the spiritual DNA of the individual or a fractal of the individual's holistic value system. This study introduced nine spiritual anchors that characterize leaders' value compasses in organizations: 1) perfection; 2) compassion; 3) passion; 4) inspiration; 5) investigation; 6) dedication; 7) appreciation; 8) determination; and 9) cooperation. Leaders were classified into spiritual anchor groups on the basis of the reasons they gave for what were their core values, what they were looking for in life, and how they saw themselves in teams. In practice, there is some overlap in that any given leader may be anchored more than in one area. But, for most of the respondents it has been possible to identify one major spiritual anchor that seems to be the guiding force that directs this leader's spiritual energy and motives.

By introducing the concept of spiritual anchors an initial framework for analyzing and capturing diverse forms of spirituality was presented. The emergent model forms the basis for a

multidimensional theory of individual differences. The spiritual anchors model can be used as a bridging theory between the East and the West, to capture the diversity of universal ethical and spiritual values in organizations. This model is also an initial attempt towards generating a holistic theory of value compasses and spiritual anchors in organizations. Spiritual anchors model reflects the diversity and multiplicity of value compasses in organizations. By acknowledging that there is a meaningful array of forms of experience, this model celebrates and welcomes multiplicity of spiritual values, needs and strengths, resulting in different individual styles, team roles and leadership styles.

The research presented in this paper allows the mention of a number of contributions as well as some theoretical and practical implications for leaders and organizations. Limitations will be discussed as well.

First, this study contributes to the spirituality at work literature in identifying the different meanings and expressions of spirituality at work. The data indicated that there was a diverse set of ideas among these respondents about what spirituality meant. These definitions and concepts of spirituality certainly support suggestions made by some researchers (Mitroff and Denton, 1999, Duchon and Plowman, 2005) that the construct of spirituality is more complex and multi-dimensional than it is often assumed. The findings in this paper highlight the value of multiple interpretations and definitions when it comes to workplace spirituality. These qualitative data indicate that there are many different paths to achieve the positive incorporation of spirituality at work. The multiplicity and diversity of the values articulated by the respondents also show the range of different spiritual experiences at work. Spiritual anchors can be used as a powerful metaphor in organizational life to differentiate leaders' value compasses and spiritual differences. The emergent framework can be used, further developed and tested to analyze and cluster these diverse and multifaceted forms of spirituality in organizations.

Secondly, one of the key theoretical contributions of this study is the introduction of a new construct "spiritual anchor", as a viable concept which may shed light unto the spirituality studies. These spiritual anchors can be thought of as nine different paradigms or faces of human spirituality. They form the underlying basis of different leadership values and team roles in organizations. Our spiritual anchors are what make us distinctively human. They enable us to live in depth, live with meaning, purpose and joy. Spiritual anchors affect how we think, feel or act. Spiritual anchors form the basis of our deeply held values that guide our life and work practices. Spiritual anchors characterize our personal search for meaning and purpose in life.

Thirdly, this study contributes to the values in organizations literature and illustrates how different value compasses are associated with the diverse spiritual needs and inner landscapes of leaders. The spiritual anchors framework integrates a set of universal whole-system values which enable the human spirit to grow and flourish. Our study findings are in line with what Butts (1999) refers to as "time-honored, life-affirming, and unifying values" (p. 329, Butts, 1999) which include truth and wisdom (illuminating the mind and heart), trust and justice (leading to organizational and societal well-being), inspiration and creativity (leading to innovation), collective harmony and wholeness (leading to synergy), compassion and charity (enhancing love among people) and deeper meaning (leading to higher purpose). Although some of these values have been recognized in the literature on values and spirituality, this study has made a systematic effort to contribute to this literature by offering a comprehensive framework.

Fourthly, this study contributes to the critical studies in leadership by pointing to an alternative epistemological position instead of the dominant positivist paradigm. Research findings in this study reveal multiple interpretations and meanings attached to value compasses of leaders. Further qualitative research in leadership can benefit from holistic and interdisciplinary perspectives that capture diverse spiritual anchors of different leaders. There seems to be an

evolving new paradigm in leadership research, which is driven by an emerging focus on interconnectedness, interdependence, qualitative inquiry, egalitarian and shared attitudes, ethical and spiritual values, and a metamorphosing relationship to materialism. Further research that combines rational and "trans-rational" logic and provides new ways to model the non-linear, complex patterns of spirituality can provide new and innovative perspectives on leadership.

Fifthly, the results of this research can be used by leaders to develop a deeper self awareness thorough individual reflection. The road to becoming a conscious, authentic and spiritual leader involves personal spiritual reflection, growth and transformation. Reflecting on and exploring his own spiritual anchor enables a leader to discover the underlying structure of his/her spiritual strengths, needs, attitudes and motives. Leaders who are able to assess and evaluate their unique spiritual gifts and skills can utilize these talents and strengths. Leaders who reflect on their spiritual anchors can discover the essence of their inner wholeness and accordingly channel their search for mission, meaning, and purpose at work.

Sixthly, using spiritual anchors, leaders can create supportive team and work environments for employees, centered on spiritual awareness, wisdom and openness to diversity. The art, craft, and science of spirit-catching, mind-growing, soul-quaking leadership require the possession of a deeper awareness of the spiritual needs, values, priorities and strengths of team members. Leadership in the twenty-first century is about discovering and embracing employees and team members as whole persons, acknowledging not only their cognitive faculties but also their social, emotional and spiritual faculties - and ultimately engaging their hearts, spirits and minds. Leaders who are aware of spiritual anchors can act as catalysts for individual growth, helping each employee tap into the boundless human potential for personal and organizational transformation.

Seventhly, the results of this research can be used to assign the right individuals to the right tasks in team settings. Each of these spiritual anchors is associated with specific team roles, as illustrated in Table 3. Managers who are aware of these team roles can make better decisions in assigning roles and tasks to their team members. As leaders explore the spiritual anchor in every team member, they can infer the spiritual values, needs, strengths and attitudes of that member. Knowing about the spiritual needs and priorities of team members is becoming more and more important in today's workplace.

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Eighthly, the model of spiritual anchors has implications for spiritual diversity in the workplace. Organizations should encourage their leaders to feel free to express their own spiritual compasses. In the post-September 11 era, the debates on religious conflict and tolerance have become global (Hicks, 2003). Moreover, places of work today are more diverse and multicultural than ever before. Since spirituality is a highly idiosyncratic experience, it is necessary that spirituality practice is customized, based on the principle of respecting and valuing an individual's unique inner landscape, values and perspective (Krishnakumar and Neck, 2002). Promoting "one right path" or favoring a specific spiritual or religious framework will not work in these diverse work environments (Hicks, 2003). A culture of respect for diversity of spiritualities should be cultivated in the workplace by enforcing codes of conduct as well as instilling values of tolerance and compassion (Milliman et al., 2003; Milliman et. al., 1999; Kouzes and Posner, 1995). In this respect, Krishnakumar and Neck (2002) have developed an individual level model of spiritual enrichment called "the spiritual freedom model". This model embodies the implementation of

"spiritual freedom" that forms common good from diverse origins and spiritual orientations (Krishnakumar and Neck, 2002).

Finally, the results of this research can be used by organizations to design more enabling work environments for leaders and employees who have diverse needs for and meanings of spirituality at work. It is important for organizations to acknowledge and know leaders' spiritual needs, values, priorities and preferences. HR and OD professionals stress the importance of engaging whole persons at work (Kahn 1992, Hall and Mirvis 1996), with their minds, hearts, and souls. It is important to acknowledge people as spiritual beings, and to take account of their spiritual lives (Garcia-Zamor, 2003). If spiritual anchors are stable parts of someone's personality, it becomes crucial for organizations to identify these anchors early and if possible to create work conditions that are compatible with them. Organizations should think more broadly about the different kinds of contributions which people can make, and to develop multiple reward systems as well as multiple career paths to meet the diverse spiritual needs of employees in organizations. Using this research, organizations and practitioners can a) learn more about the deeper meanings and values individuals attach to spirituality at work; b) discover the multiplicity of spirituality experiences and spiritual values at work; c) understand and accommodate the diverse spiritual needs and values of employees; and d) design organizational structures, policies, and programs that support positive expressions of spirituality and humane values at work.

Next to these contributions, this exploratory study has several limitations that need to be addressed in future research. First, without collection of further empirical data and replication of the study in other cultural contexts, it is not clear to what extent the results may be generalizable to different cultural contexts and different samples. From a theoretical perspective, it is plausible that the concept of spiritual anchors can be at least partially useful and applicable in diverse cultural contexts. However, further research is required to explore to what extent the construct of

spiritual anchor is universal vs. particular across diverse cultures. Therefore, this research should be replicated with diverse samples in different cultural contexts.

Second, the construct of spiritual anchor needs to be refined through additional empirical research. The qualitative data in this study mostly relied on self-perceptions and attitudes of the respondents. More empirical research is needed to measure and observe the actual behaviors of managers who have certain spiritual anchors. Mixed designs combining in-depth qualitative methods and large-scale survey data can be used to inquire the nature and scope of spiritual anchors and their behavioral manifestations.

Third, as this exploratory research attempts to open up a new space, there are still conceptual ambiguities in the definitions and boundaries of spiritual anchors. The terms used in this manuscript are not precise and clean and this is partly a deliberate choice to reflect the richness, depth and density of the concepts. With further research and empirical data, some of these ambiguities will be resolved resulting in more precise definitions and a more rigorous taxonomy.

As a final note, Rumi's call to all human beings to respect diversity and to eliminate discrimination can be inspiring for leaders and organizations of the 21st century:

"Come; come over, more over, how long this brigandage? As you are me and I am you. How long this discrimination of you and I? We are light of God! Why is this separation among us? Why does light escape from light? We are all from the same yeast. But under this bowed sky we see double. Come on, deny your Ego. Get united with everybody. So long as you remain in yourself, you are a particle. But if you get united with everybody, you are a mine, an ocean. Believe that all spirits are One! And all bodies are One! Just like almonds in quantity hundred thousands; but there is the same oil in all of them. There are many languages in the world, in

meaning all are the same. If you break the cups, water will be unified and will flow together…"

(Translated by Dr. Celaleddin B. Celebi).

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TABLE 1: DEMOGRAPHIC INFORMATION OF THE SAMPLE (N=32)		
Gender	62.5% men	37.5 % women
Education (degree)	28% post-graduate	68% undergraduate
Organization	82% business org.	18% NGOs
Nationality	92% Turkish	8% other
Position	31% managerial	69% professional
	Mean	**Range**
Age	27.7	22-35
Yrs. Experience	4	0.5 - 12

TABLE 2: SPIRITUAL ANCHORS					
Spiritual Anchor	Sufi Paths	Spiritual Dimension in Human Life	Universal Spiritual Need	Sub themes	Value Compasses: Defining Set of Values
SA1 Perfection	Path of Truth	Transcendence	To be right, act ethically, reach perfection	Perfectionism, discipline Attention to details, rules, principles	Objectivity, truthfulness, order, rationality, quality, self discipline, idealism, judgment, consistency, efficiency, discipline, control
SA2 Compassion	Path of Love	Interconnected ness	To love and be loved	Sensitivity to people Attention to feelings, relationships	Affection, service, charity, empathy, gentleness, mercy, altruism, forgiveness, kindness, sincerity, helpfulness, nurturing
SA3 Passion	Path of Work	Work ethics	To progress, be productive, be successful	Persistence and hard work; Focus on motivation, and goals	Conscientiousness, striving, persistence, perseverance, ambition, self-development, ethical success, effort, diligence, hard work
SA4 Inspiration	Path of Authenticity	Self-awareness and reflection	To discover and express oneself	Creativity and intuition Concern for aesthetics, meaning and depth	Self-awareness, creativity, sensitivity, aesthetics, authenticity, equanimity, beauty, self-expression, reflection
SA5 Investigation	Path of Wisdom	Learning and search for meaning	To understand/ know about the world/universe	Science and wisdom Emphasis on knowledge, learning	Science, comprehension, insight, knowledge, understanding, enlightenment, learning, foresight, curiosity
SA6 Dedication	Path of Trust	Trust and loyalty	To feel part of something bigger	Focus on loyalty and responsibility	Loyalty, commitment, reliability, obedience, caution, dependability, trustworthiness, honesty, integrity, belonging
SA7 Appreciation	Path of Hope	Gratefulness and enthusiasm	To be resilient and hopeful about the future	Vision and exploration Optimism Hopes and dreams	Exploration, openness, thanksgiving, hope, enthusiasm, gratefulness, innovativeness, imagination, novelty, flexibility
SA8 Determination	Path of Will	Community and social responsibility	To protect and maintain justice	Courage, confidence Responsibility, contribution	Magnanimity, decisiveness, determination, justice, freedom, willpower, assertiveness, strength, confidence, zeal
SA9 Cooperation	Path of Harmony	Wholeness and balance	To achieve inner peace, be in harmony with universe	Harmony, peace Balance and moderation Patience and listening	Patience, acceptance, receptivity, tolerance, courtesy, universality, peace, harmony, naturalness, wholeness, tranquility

TABLE 3: MANAGERIAL IMPLICATIONS OF SPIRITUAL ANCHORS IN TEAMS AND ORGANIZATIONS			
Team Role	**Key Priorities**	**Focus on**	**Key Contributions**
1) Conductor Auditor	Order Efficiency Control	*details *rules, procedures *right/wrong *standards	*set rules & standards *ensure compliance to norms *carry an internal yardstick *planning
2) Carer Helper	Service Satisfaction People	*relationships *empathy *people *satisfaction	*improve relationships *build connections *increase group cohesion *increase member morale/satisfaction
3) Producer Motivator	Competition Environment Adaptation	*task success *motivation *survival *adaptation *speed	*increase motivation *scan environment & adapt *watch for the competition *evaluate, improve individual & organizational performance
4) Artist Innovator	Culture Meanings Identity	*aesthetics *meaning *originality *creativity	*search for meaning *strive for distinctive identity *enhance self-awareness *foster creative thinking *contribute to diversity
5) Specialist Observer	Knowledge Cognition Learning	*information *understanding *expertise *analysis	*create & manage knowledge *assigned 'expert role' *enhance organizational learning and problem solving
6) Cautious Questioner	Power Politics Risk	*reliability *risks/threats *trust *conflicts	*foresee threats *Devil's Advocate *foster loyalty and commitment *protect norms
7) Explorer Innovator	Vision Change Flux	*ideas *innovation *opportunities *enthusiasm	*foresee opportunities *accelerate innovation *enact and lead change *foster individual & group creativity
8) Pioneer Captain	Strategy Results Profits	*initiative *entrepreneurship *implementation *control	*set strategic directions *find areas of investment *take initiative and risks *control / measure results
9) Coach Mentor	Dialogue Stakeholders Legitimacy	*balance *harmony *synthesis *the big picture *team work	*resolve conflicts among members and stakeholders *negotiate and build shared consensus *prevent polarization *enhance cooperation and synergy

APPENDIX 1

Interview Themes and Issues Probed in Memos

1) Analytical Memo on spirituality at work: General organizational context

- Basics about the organization: size, employees, sector

- Outcomes of spirituality policies and programs at work

- Organizational culture, values and how they are related to spirituality

- Salience/legitimacy of the spirituality issues at work

- Organizational guidelines/policies/attitudes related to employees' spiritual needs

2) Narratives Section: Narratives of spirituality experiences and spiritual anchors

- Experiences/stories of spirituality and spiritual values and needs at work

- Accounts of spiritual values, attitudes, orientations, needs, strengths, challenges

- Emotions, symbols and language used to describe spiritual experiences and inner world

- *Reflective Memo:* A focus on the inner world of managers/professionals

  - Accounts of individual philosophies and deeper values at work

  - Characteristics of the ideal world, organization, and human being

  - How the individual sees self, own spiritual values and attitudes at work

  - Metaphors and language used; subtexts, emotional tone

- Emergent frameworks

  - Faces/dimensions/paradigms of individual spiritual values

  - Typology of unique individual ways of thinking, acting and feeling at work

Preliminary Interview Protocol

Note: The author conducted five pilot interviews just to experiment with the best ways of probing spirituality issues at work in the Turkish culture (these data were <u>not</u> included in the final analysis, but were used as a basis of further developing the interview protocols and research design). Spirituality issues are perceived as very sensitive, personal and emotional for some people in Turkey. Conducting interviews outside work worked much better as participants felt more comfortable and safe. The issues of building trust and rapport were the most critical ones. As the researcher became be more grounded in the richness of the Turkish way of thinking, communication and culture, it became easier to delve deep into the perspectives, stories and experiences of the respondents.

Interviewee general information

- Age, sex, demographics; job and position
- Years and experiences in the organization, career trajectory

Individual perceptions of spirituality

- Probe into personal meanings of spirituality, attitudes toward spirituality
- Probe into self-definitions: How they define themselves, their spiritual values, needs, priorities, preferences at work
- Participants were asked what they preferred to do to feel good, motivated, and authentic and connected at work.
- Participants were asked to reflect on their leadership styles and team roles, and to provide examples of how they exercised their spiritual values at work.