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3rd INAUGURAL LECTURE

Topic:

SPIRITUALLY-MINDED AUTHENTIC LEADERSHIP: CATALYST FOR SUSTAINABLE DEVELOPMENT

Delivered by:

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Spiritually-minded Authentic Leadership: Catalyst for Sustainable Development

Preamble

I give special thanks to the Almighty God, the giver and sustainer of all life, for granting me the opportunity to stand before this great audience to deliver my inaugural lecture titled, Spiritually-minded authentic leadership: catalyst for sustainable development. This is the third in the inaugural lecture series of Crawford University and the second to be given in the field of Management and Administration. In a world where nothing good comes easy, I have seen the finger of God in the planning and implementation of this auspicious lecture. May God take all the glory in Jesus name. Amen.

We live in what intellectual pundits call a random world, a world that is replete with complexities - a world of diversities, a world where inequalities, inequities, and various challenges are rife. Living on planet earth are billions of people who experience life challenges but who do not know the way out of them. As the world is changing by the second, many people are getting rather confused and are busy looking to others to bail them out of the seemingly inevitable and inexorable challenging existence. Some of these people are eager to know the way out so that they can join in helping others out of the chaotic situation of this earthly life. These are followers with a hunger to learn from leaders - those who appear to know better and confident and are willing to lead others to the Promised Land. These followers want to learn from the leaders, so that they too can become leaders after due education and training. There are other followers who are not interested in the business of learning to become leaders; they are content with following those they consider to know the way better. These latter groups of followers believe that leadership is an in-born phenomenon. They hold that leadership is trait-oriented and that leaders are born and not made. In a world that is chequered by crime, violence, juvenile-delinquency and all kinds of human oddities, many people have lost hope in leadership - be it corporate or political. They complain that their lives are getting worse by the day because there are not many genuine

leaders, not many true leaders; they believe that many leaders are carnal hence we have several scandals committed by leaders of corporate organizations and political entities in both developed and developing countries (eg Enron, Andersen, world.com). At this juncture, one may ask: what do they want? Invariably they want leaders who are authentic and who mean the business of leading others with their head, mind and heart. Some argue that mere authentic leaders without the required spiritual attributes may not succeed in today's complex world. They posit that only spiritually-minded authentic leaders will do the magic; ordinary authentic leaders who may, after all, be carnal in one way or the other will fail woefully. For to be carnally - minded is death, but to be spiritually - minded is life (Roman 8:6). It is against the background of unravelling the above complex and somewhat challenging scenario that this researcher had turned to the IAM THAT I AM - the Source of all life - who graciously inspired this title: Spiritually- minded Authentic Leadership: Catalyst for Sustainable Development.

The remaining part of this lecture is divided into six main sections. The first section deals with conceptual definitions while the second section deals with literature review of spiritually-minded authentic leadership. The third section examines the benefits of spiritually-minded authentic leadership while the fourth section deals with process model for developing spiritually-minded authentic leaders. The fifth section highlights contributions of spiritually-minded authentic leaders to sustainable development of people, organisations and nations while sixth section identifies the tasks of spiritually-minded authentic leaders towards sustainable development.

Conceptual Definitions

The key concepts which call for definition in this paper are: spirit, leadership, authentic leader, spiritually-minded leadership, catalyst and sustainable development.

Spirit: This refers to that which is traditionally believed to be the vital principle or animating force within living beings. The spirit relates to the

deeper sense, meaning, or significance of something.

Leader: This is one who shows the way by going in advance and uses his personal influence to cause others to follow some course of action or line of thought. Thus, the leader is one who influences followers to think or behave in some way towards the achievement of a vision and/or mission.

Leadership: Refers to the art of influencing others to direct their will abilities and efforts towards the achievement of common goals. In the content of organizations, Leadership lies in influencing individual and group efforts towards the optimum achievement of organization goals and objectives.

Spiritually-minded Leadership(SL): Spiritually-minded leadership is that kind of leadership that is inspired, directed and sustained by a transcendent or higher source of all life and geared towards the achievement of mission and goals that are higher than self(Yalokwu, 2008)). SL is an inside- out phenomenon based on vision from a spiritual source. Spiritually-minded leadership has it's roots from the Holy Bible. In Romans 8:5, Apostle Paul, a man of God says that "to be carnally minded is death but to be spiritually-minded is life and peace,"(King James Version, 1979). SL is concerned with values, attitudes, and peaceful behaviours required to intrinsically motivate one self and others in order to have a sense of spiritual survival through calling and membership – i.e., both the leader and the followers experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated(Fry, 2003;Yalokwu,2008)

Authentic Leader: An authentic leader is someone who is genuine and true to what he believes, understands the purpose of leadership, and leads with very consistent values, and with heart, mind and head. Authentic leaders have courage, compassion, empathy and they build long-term connected relationships. Authentic leaders are known for their self-awareness, relational transparency (genuineness) balanced processing (fair mindedness in handling issues) and internalized moral perspective (doing the right at all times).

They have the personal self-discipline to deliver extraordinary results from their teams and make a difference in the lives of others. (Yalokwu, 2012). Moreover, authentic leaders (ALs) are givers and they know their role is to serve. They are there to serve all their constituents – their customers, their employees, their shareholders, and their communities, and they do it all simultaneously. In the words of George (2003), those are the kind of true north leaders that are going to be effective in the 21st century and that we need to be selecting to head up companies.

Authentic Leadership (AL): 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).

Spiritually-minded Authentic Leadership (SAL)

This is a kind of leadership that is both spiritually-minded and authentic in values, attitudes, behaviour, and precepts. SAL has to do with genuine leaders who are spiritually inspired, directed and sustained by transcendent or higher powers and who lead with very consistent values, and with heart, mind and head (Yalokwu, 2008). It is a positive form of leadership (Fry and Matherly, 2006) It is related to, but not coterminous with, servant and transformational leadership. SAL concerns leaders who have courage, compassion, empathy and build long-term connected relationships with other members of their organizations and global community and with their source (God, Olorun, Modimo, Chukwu, Allah, or whatever you call it) (Yalokwu & Nwamu, 2017). They have the personal self-discipline to deliver extraordinary results from their teams and organizations, and they make a difference in the lives of others.

This suggest that SAL as an authentic leader who incorporates spirituality into his or her leadership will be one who causes others to seek out and

understand their inner selves, and who fosters a sense of meaning and significance among his or her followers. Thus SAL is a holistic approach to leadership in which the leader strives to encourage a sense of significance and interconnectedness among members of organization and community and their relationship with the transcendent.

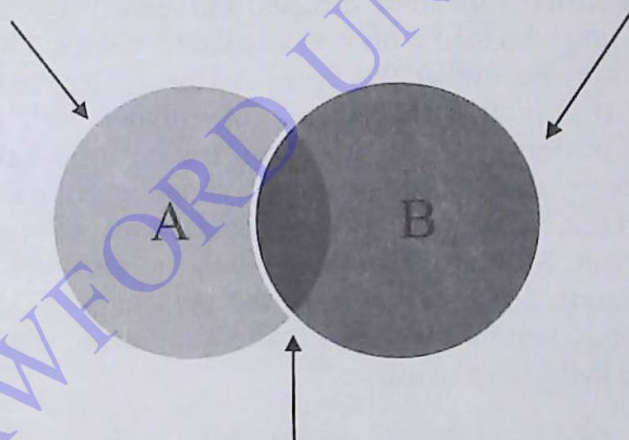
The Nexus between Spiritually-minded and Authentic Leadership

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

Figure 1: The Interconnectedness of SL and AL

A= Spiritually-minded Leadership

B=Authentic Leadership



The deeply shaded portion depicts the common characteristic features of spiritually-minded authentic leadership.

From the organizational standpoint, SAL understands the importance of employees finding meaning in their work and demonstrates a genuine concern for the "whole" person, not just the employee. SAL tries to assist others in finding meaning in their work by addressing fundamental questions such as:

- Who are we as a work team, department, or organization?
- Is our work worthy? What is our greater purpose?
- What are our values and ethical principles?
- What will be our legacy?

SAL strives for a workplace that is truly a community, consisting of people with shared traditions, values, and beliefs.

SAL also implies that the focus will be less on formal position power and more on people; less on conformity and more on transformation and diversity; and less on controlling and more on partnership, collaboration, and inspiration. It does not require that the leader adhere to a particular religion or that he or she attempts to convince subordinates to pursue a specific set of religious principles. While SAL may base their leadership approach in christianity or another religious tradition, they may also have so-called "non-traditional" religious beliefs or may not adhere to any particular religion at all. SAL is more concerned with the development of employees as "whole people"- people who exhibit compassion to other employees, superiors, subordinates, and customers.

Catalyst: Something or a person that causes or precipitates a change without himself being changed. Someone that makes a difference in a society.

Sustainable development: Is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Spiritually-minded Authentic Leadership - A Review

A review of research literature on spiritual leadership (Fry, 2003, Fry and Slocum Jr, 2007; Garg, 2017) and authentic leadership (Luthans and Avolio, 2003; Avolio and Gardner, 2005; Yalokwu, 2008; Avolio, Luthans and Walumbwa 2004) is relatively vast. However researches on spiritually-minded authentic leadership is relatively young, having its origin from the conceptual research paper delivered at the international conference organized by Regenesys Business School at Nelson Mandela Centre, Sandton, Johannesburg, South Africa on April 19, 2008 (Yalokwu, 2008). As the term suggests, SAL is a construct developed from the twin concepts of Spiritual Leadership (SL) and Authentic leadership (AL). Since 2008, SAL has drawn the attention of researchers from different parts of the world but much remains to be done by empirical researchers from the developing countries of the world. (Yalokwu & Nwamu, 2017).

A cursory look at the researches done in the field of SL, AL and SAL reveals some important features. In the sections below, we will present the important themes of the review under the eight sub-headings as follows:

a) The concept of spirituality

The term spirituality has been used widely in this paper. It comes from the Latin word *spiritus* or *spiritualis*, which means breath. *Spiritus* is defined as an uplifting and fundamental principle that gives life to physical organisms. This means that the spirit is the vital force which lives in human beings while they are alive (Garcia-Zamor, 2003).

The concept of spirituality was extended beyond religious traditions and applies to professional and organizational settings (Burack, 1999). When taking the concept of spirituality to the organizational environment, it is seen that it is characterised as having a universal aspect or, that is, characteristics are found in different cultures and organizations. These characteristics are the essence of spirituality in organizations. One of the most important among these is the relevance attributed to moral and ethical values, such as: honesty, optimism, confidence, justice; problem solving; encouragement; intrinsic motivation and orientation for excellence (Reave, 2005).

b) Differences between Spirituality and Religion

The concept of spirituality and religion are very similar. There are two distinct perspectives related to them. In one, the two concepts are inseparable, while in the other, the terms spirituality and religion are different concepts. Spirituality and religion are considered separate terms in this study. Despite the definitive link between the topics, they are different.

Religion is concerned with a system of beliefs, ritual prayers, rituals, ceremonies and formal practices. On the other hand, spirituality is concerned with the qualities of the human spirit.

Spirituality presents the following key elements: it is informal, organised or structured; is beyond religious denominations; is inclusive and includes and accepts every type of person, not being proselytic; is universal and timeless; it is an essential sources and provider of meaning and purpose in life; it is the fear that is felt in the presence of the transcendental, the sacred in everything, in everyday routine; a deep feeling of interconnection with everything; inner peace and calm; an endless source of power and commitment; it is the final essence. The main differences between religion and spirituality can be seen in the table below.

Differences between spirituality and religion

Spirituality	Religion
An inner desire and feeling of community.	A system of organised belief.
Not dependent on any form of religion.	May serve as a vehicle to nurture and understand explicit spirituality.
Broader concept which represents beliefs and values.	More restricted concept, which refers to behaviour. It has dictated principles, dogmas and doctrines.
Is concerned with the qualities of the human spirit.	System of beliefs, ritual prayers, rites, ceremonies and formal practices
Not operated in terms of affiliation or sectarian ideas.	Characterised by measures of church attendance, amount of prayer, participation at church congregational and mosque activities, among others.

Source: Edivandro, L. Tecchio; Cristiano Jose Castro de Almeida Cunha, and Fabiana Besen Santos (2016). Spirituality in organisations. Organisational Sociology Vol. 23 No. 79.

c) Dimensions of Spirituality in Organisations

Having set the foundation of this collective process, we now briefly discuss each of the following spiritual dimensions and their relationships. We refer interested readers to these researches(Fry ,2003, Kotter, 1996, and Daniel, 2010) for more elaborate discussions of these constructs.

Vision

Vision became an important topic in the leadership literature in the 1980s as leaders were forced to pay greater attention to the future direction of their organizations due to intense global competition, shortened development cycles for technology, and strategies becoming more rapidly outdated by competition (Conger & Kanungo, 1998). Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future. Vision serves the three important functions of clarifying the general direction of change, simplifying the multitude of more detailed decisions, and helping to quickly and efficiently coordinate actions. A powerful vision has broad appeal, defines the unit's destination and journey, reflects high ideals, gives meaning to work, and encourages hope and faith (Daft & Lengel, 1998; Nanus, 1992). In small military units that must have high levels of task cohesion, vision is central to achieving unity of effort.

Altruistic love

For spiritual organisational spirituality and leadership, altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others (Fry, 2003). There are great emotional and psychological benefits from separating love, or care and concern for others, from need, which is the essence of giving and receiving unconditionally. Both the medical and positive psychology fields have found that love has the power to overcome the negative influence of destructive emotions such as fear and anger (Allen, 1972; Jones, 1995; Seligman & Csikszentmihalyi, 2000). Underlying this definition are values such as integrity, patience, kindness

forgiveness, acceptance, gratitude, humility, courage, trust, loyalty, and compassion.

As a component of organizational culture, altruistic love defines the set of values, assumptions, and ways of thinking considered to be morally right that are shared by group members and taught to new members (Klimoski & Mohammad, 1994; Schein, 2004).

Hope/faith

Hope is a desire with expectation of fulfillment. Faith adds certainty to hope. It is a firm belief in something for which there is no empirical evidence. It is based on values, attitudes, and behaviors that demonstrate certainty and trust that what is desired and expected will come to pass. People with hope/faith possess clarity of where they are going, how to get there, and are willing to face opposition and endure hardships in order to achieve their goals (MacArthur, 1998). Hope/faith is thus the source for the conviction that the organization's vision, purpose, and mission will be fulfilled. Often the metaphor of a race is used to describe faith working or in action, comprised of the vision and expectation of reward or victory and the joy of the journey of preparing for and running the race itself (MacArthur, 1998).

Calling

Calling refers to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life. People seek not only competence and mastery through their work but also a sense that work has some social meaning or value (Pfeffer, 2003). The term calling has long been used as one of the defining characteristics of a professional.

Professionals in general have expertise in a specialized body of knowledge, ethics centered on selfless service to clients/customers, an obligation to maintain quality standards within the profession, calling to their field, dedication to their work, and a strong commitment to their careers (Filley, House, & Kerr, 1976).

Membership

Membership encompasses the cultural and social structures we are immersed in and through which we seek, what William James (the founder of modern psychology, in his classic *The Varieties of Religious Experience*) (James, 2002) determined to be man's most fundamental need - to be understood and appreciated. A sense of being understood and appreciated largely stems from interrelationships and connections through social interaction with and membership in groups. Indeed in organizations, people value their affiliations and sense of interconnection or belonging to part of a larger community (Pfeffer, 2003), which in the military manifests in esprit de corps.

Spiritual leadership positively influences spiritual well-being, as group members model the values of altruistic love to one another, as they jointly develop a common vision, which generates hope/faith and a willingness to "do what it takes" in pursuit of a vision of transcendent service to key stakeholders (Fry, 2003, 2005a). This in turn produces a sense of calling which gives one a sense that one's life has meaning, purpose and makes a difference. Concurrently, as leaders and followers engage in this process and gain a sense of mutual care and concern, members gain a sense of membership and feel understood and appreciated.

d) SAL as Positive Form of Leadership

Avolio and Gardner (2005) identify five components essential for positive forms of leadership which happen to be in tandem with SAL:

1. Positive psychological capital – Consists of the positive psychological capacities including faith, confidence, optimism, hope, and resiliency. These positive psychological capacities are open to development and change and can play a crucial role in developing individuals, teams, organizations, and communities.
2. Positive ethics and moral perspective – Draws from positive psychology and positive ethics. Recognizes that it is appropriate to incorporate notions of self-interest into our work in deriving satisfaction from our work behavior. This includes such intrinsically motivating activities as using our skills and creativity,

working directly with others for their benefit, and experiencing competence and progress as well as indirectly benefiting society. Cultivating these activities leads to greater awareness of the boundaries of our work relationships as well as a greater ability to actualize our values and ethical well-being at work (Fry, 2005a). a positive moral perspective is an ethical and transparent decision process whereby leaders draw upon reserves of moral capacity, efficacy, courage and resiliency and achieve and sustain positive moral actions (May, Chan, Hodges & Avolio, 2003).

3. Positive modeling – Involves “leading by example” as central to a personal and social identification process whereby positive leaders influence and develop their followers to identify and adopt their values. This includes modeling and components essential for positive forms of leadership plus components of authenticity including self-awareness, self-determination and self-regulatory processes.
4. Positive social exchanges – Draws from social exchange theory and the principles of reciprocity and value congruence to explain the processes whereby positive leaders establish effective social exchanges with followers. Leaders that are transparent and unbiased in processing self-relevant information, have personal integrity, and engage in authentic relationships develop leader follower relationship that are characterized by high levels of positive affect and trust, which in turn foster high quality and close relationships, greater value congruence, and follower attitudes and behavior that are consistent with the leader's values.
5. Positive, strength-based cultures – Provides open access to information, resources, support, and equal opportunity for everyone to learn, grow and develop. Empowers and enables leaders and followers to accomplish their work more effectively. These organisations emphasize the importance of selecting and placing individuals in positions that provide them with daily opportunities to work within their areas of strength; emphasize career growth and development through objective assessment of their talents and abilities (Buckingham & Coffman, 1999).

These positive forms of leadership provide the basis for an emerging definition of positive leadership. Inherent in all forms of positive leadership is (1) the development of higher level, universal moral values and characters, (2) a focus on helping people in their search for meaning and connection at work and (3) the enhancement of follower well-being and sustained performance excellence. Thus, a logical starting point to define positive leadership is that it encompasses positive/universal ethics and values that enhance employee meaning and connection to maximize both employee well-being and sustained performance excellence.

e) Why Spirituality-minded Authentic Leadership is Needed

In the olden days, many people used to find a sense of identity and connection in their neighborhoods and communities. This has changed over time. Many people relocate several times during their careers and spend relatively short periods of time in any one place. They do not put down roots in their local community, do not participate to a great degree in community events, and do not form strong relationships with neighbors. Anecdotal and survey evidence suggest that it is common for people to live next door or across the street from people and know almost nothing about them, even in small towns. In general, many people seem to be "drifting" without a strong connection to others or overall sense of purpose.

Within this context, it is easy to explain why so many people seek to derive great meaning from their work and their organizations. Most people spend more time in the workplace with their coworkers than anywhere else. Close friendships, courtships, and marriages are common among coworkers. The modern workplace is not just a place where people work, but a place where they form friendships, socialize, and attempt to find a sense of fulfillment. It is also a place where people attempt to make sense of and derive meaning from the activities that comprise what we call "work" and how these activities fit within the greater fabric of individuals' lives. This quest for meaning has prompted the recognition that

spirituality in the workplace and spiritual leadership are real issues affecting the quality of life in the modern organization.

Moreover, there has been growing interest in the field around a new SAL construct. The creators of this construct contend that the decrease in ethical leadership (e.g., Worldcom, Enron, Martha Stewart) (Saravanja, 2008) coupled with an increase in societal challenges (e.g. September 11 terrorism in USA and fluctuating stock values, a downturn in other economies, necessitates the need for positive leadership more so than in any other time. They also argue that existing frameworks are not sufficient for developing leaders of the future (Avolio & Gardner, 2005; Avolio, Gardner, Walumbwa, Luthans & May, 2004; Avolio, Luthans, & Walumbwa, 2004; Gardner, Avolio, Luthans, May & Walumbwa, 2005; Luthans & Avolio, 2003; May, Chan, Hodges, & Avolio, 2003). To describe the type of "positive" leadership require, these scholars have drawn from the fields of leadership, ethics and positive organizational scholarship to inform the creation of a new construct that incorporates spiritually-minded and authentic leadership.

The ultimate goal of scholars in this area appears to be normative in nature. Proponents of this movement ultimately desire to train and develop leaders who will proactively foster positive environments and conduct business in an ethical, socially responsible manner. To this end, those interested in moving forward with creating development initiatives for authentic leaders have turned to larger community of leadership researchers to solicit ideas for developing authentic leadership and, additionally, increase interest in this initiative by publishing those ideas.

We agree that the recent upswing in corporate scandals and ethical violations by leaders is disturbing. We also strongly agree that it is a responsibility of management scholars to do what they can to reduce the occurrence of such incidents and we applaud the intentions of those ready to take such action.

f) Factors Inducing Spirituality in Organisations

Profound changes are in progress in the workplace and spirituality is put forward as one of the main themes. The critical ingredients to accelerate the change are becoming established. There is an important mass of knowledge and solid research, with a growing number of articles, books and other texts being disseminated (academic and popular publications); needs are being expressed by individuals; and top executives and owners of organizations are increasingly convinced of the merits of these approaches.

The main factors inducing workplace spirituality are:

- 1. Looking for meaning while at work:** Work has a meaning for people, which goes beyond the material rewards associated to this (Duchon and Plowman, 2005). Far as the activities performed at an organization are in line with spiritual values, they provide meaning to an individual. As they develop behaviour which demonstrates values, such as integrity, courage, honesty, kindness, confidence and self-discipline or other forms that express spirituality in organizational interactions, as well as behaviour that could be translated into benefits for clients or the organization, individuals may find meaning when performing their work (Drive, 2005). Therefore, work is no longer something disconnected from personal development. Individuals seek to transcend simple economic exchanges. They try to connect their professional life with their spiritual life; form communities in the workplace and seek a unified vision and purpose for their lives, which goes much further beyond financial gain.
- 2. Improved organizational performance:** Many organizations encourage spirituality, as they believe that a humanised workplace creates a win-win situation, where both workers and the organization benefit (Garcia-Zamor, 2003). When integrating spirituality in organizational management, the following is sought: 1) attaining a competitive advantage through ethical behaviour, job satisfaction, committed workers and productivity (Benefiel, 2006); and 2) increasing organizational commitment, which may lead to improved organizational performance (Rego and Cunha, 2008)

3. **Reaction to corporate greed:** Spiritual awakening in the workplace is presented as a reaction to the corporate greed of the 1980s (Garcia-Zamor, 2003). Downsizing, re-engineering and dismissals during the 1990s made the workplace somewhere where workers were demoralised and where there was a growing injustice in relation to salaries. Often, people earn money but their personal values fall behind. With this, many workers leave the corporate world and those who stay tend to incorporate their personal values into their professional lives and, consequently, their work routines.
4. **Need to connect with other people:** Organizational models of bureaucratic and scientific administration which recommend specialisation led to isolation and alienation between workers. In contrast, spirituality arose at work because people want to feel connected with what is important and they want to feel connected with every person at work.

g) Characteristic Features of Spirituality-minded Authentic Leaders (SALs).

A review of John Piper (2017) and others (Yalokwu, 2012, Fry, 2003; and George, 2003) indicates the following features of SALs:

a. Service to others: According to George (2003), SALs 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 et al, 2003).

b. Deep sense of self and their values / beliefs: SALs 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.

c. Alignment of values / beliefs with actions: An important characteristic of SALs 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.

d. Self confidence and trust in God: SALs are fearless, knowing fully 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).

Examples, Winston Churchill: who was appointed Prime Minister of Britain by His Majesty the King on May 10, 1940 exemplifies a SAL 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 the World War II, was threatening to devastate the whole of the European continent. Something in Winston Churchill should have felt 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.

e. Spiritual Mindset: Being "spiritually minded" has always been a high priority among the masters of the spiritual life. In his devotional classic, *The Imitation of Christ*, Thomas a' Kempis said, "Set aside the things of time, and seek those of eternity.

The language of spiritual mindedness comes from the Apostle Paul:

"For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit" (Rom. 8:5)

In this passage, the phrase "set their minds" is a verb that refers to the orientation of one's thoughts, affections, and desires. Paul's words both state a reality and suggest a responsibility.

"For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God." (Rom. 8:7-8).

f. They Fill their mind with the Spirit's words: Paul tells us, in 2 Timothy 3:16, that all Scripture is God-breathed. Jesus said, "the words I speak to you are spirit and life" (John 6:63). And in 1 Corinthians 2, Paul says "we have received . . . the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit..." (1 Cor. 2:12-13a). These passages show us that the Spirit communicates through Scripture. The Spirit works in tandem with the word. To have a mind filled with and shaped by Scripture is, therefore, to have a mind that is set on the things of the Spirit.

g. Practice of the presence of the Spirit daily: The Practice of the Presence of God is essential to cultivating a spiritual mindset – a mind set on the things of the Spirit. Realize he is right there with you, wherever you are, and whatever you're doing. In fact, he is not only with you. He is in you. The Spirit of God is in you. He lives in your heart.

h. They lead others into their own encounters with God. One of the most effective things about Jesus' lifestyle was that He didn't switch into another mode to introduce His disciples to the reality of God.

Whether standing in the synagogue or picking wheat along the path, interacting with the Father was so natural that others around Him could not help but do the same. Whether a spiritual leader is training a new employee or working through a difficult conflict resolution, his followers will discover their own connection to God more deeply in the process.

i. They lead others to discover their own purpose and identity: Spiritual leadership is characterized by great generosity. A spiritual leader genuinely wants others to fully discover who they were made to be. Workplace issues and strategic development become tools to help followers discover their own identity and overcome obstacles standing in their way. People functioning in an area of their created identity and strength will always be more productive than those who are simply trying to fill a position or role.

j. They impact their atmosphere: While we may not stop a tempest with our words, spiritual leaders recognize that they can change the "temperature" of a room, interaction, or relationship.

Changing the atmosphere is like casting vision, only it is immediate. When there is tension, fear, or apathy, a spiritual leader can transform the immediate power of these storms and restore vision, vitality and hope. A spiritual leader can fill a room with love, joy, peace, patience, kindness, goodness and gentleness, even while speaking hard things.

They help people see old things in new ways. Many people are stuck not in their circumstances, but in their perspectives and paradigms. The word "repent" means "to think differently, or to think in a different way." Jesus called people to look again at old realities through new eyes. Changing ways of thinking always precedes meaningful change.

k. Who they are: They gain a following because of who they are not because of a position they hold. Spiritual leaders can be found in secular organizations, in the same way managers and organizational leaders can be found in religious ones.

1. Spiritual leaders influence more than they direct: Spiritual leaders influence more than they direct, and they inspire more than they instruct. They intuitively recognize that they are serving something and someone larger than themselves and their own objectives.

h) Challenges facing SAL in Organisations

The following challenges have been identified as serious challenges facing SAL in corporate organisations.

Measurement Difficulties: Measurement difficulties have been identified by some researchers regarding measuring spirituality under positivist model. Gozdz (2000) argue that various researched work conform largely with logical positivism of orthodox science of the western world. This suggest that "what are being investigated" are external, the material, the objective and the empirically verifiable. However, we are of the view that spirituality in organizations can be measured by subjecting it to qualitative form of data analysis.

Problem of Proselytism: Proselytism poses a serious challenge to expression of individual spirituality at the workplace as there is a risk of an attempt at proselyting individuals of other religious views. This may result in the use of spiritual belief and doctrine to exclude others; and by so doing, undermine the requirement for respect for diversity and inclusiveness at work.

Discontentment by Some Workers: There is a likelihood for feeling of discontentment which may lead some workers to frustration because they may be denied room to express their own spirituality. An effort by a manager to indoctrinate his subordinate will be viewed as a coercion, which may lead to alienation by the employees. Hence it can be resisted there by resulting in division and having harmful effects on the workers.

Religious Fanaticism: There is danger of the emergence of a group with similar religious interest that eventually erupt into an explosive terrorist group that do not respect diversity of spirituality with intention to subdue and nullify other beliefs. Example of these on Nigeria was Maitasine incident and in the recent time Boko Haram whose pursuit was to impose their religious beliefs on others in Nigeria.

Challenge of Compatibility: For organization whose employees are driven by “material interest” may not easily embrace an incorporation of spirituality in the workplace. The present societies in the world are characterized by material pursuit which conflicts with organization goals in the contest of spirituality. Hence, the possibility to legitimately and openly resist spirituality incorporation at workplace (Brown, 2003; and Mirvis, 1997). Besides, some egoistic managers may be displeased about spirituality at workplace fearing that it may weaken them if they allow it. Therefore, in order to protect their power and status quo, they will resist spirituality at their workplaces.

Low Spirituality of Leadership: Leadership without strong spirituality base may not be capable of steering an organizational ship. Such leadership may be corrupt, lacking the necessary vision and pose as a source of discouragement to the employees. Some organizations have failed as a result of their poor leadership and low spirituality base. Examples include, Anderson, Enron, and FIFA.

Increasing lawlessness in the Society: The workplace is a unity in a larger society. Thus the attitude of the members of organisation will mirror the larger society to which it belongs. The pervasive evils of ungodliness in the world today, points to the fact that employees and managers who imbibed the evils of the larger society would resist the incorporation of spirituality at work.

Inadequate Organisational interest on Trainings related to Spirituality: Organizations invest so much in developing workers' skills on their job but in the majority spends a little or nothing on developing their workers' spiritual base. Some organization at the extreme, do not embrace the concept of spirituality at workplace and hence has no provision in their agenda for it

The Benefits of SAL in Organizations and Communities

A review of the literature indicates that enough conceptual and empirical research has been conducted to suggest several potential benefits of incorporating a spiritual dimension into leadership. From the perspective of followers, incorporating spirituality into leadership has the potential to create a

workplace that is more humane and that provides a sense of community and shared purpose. From the perspective of the organization, incorporating spirituality in leadership may lead to greater perceptions of trust, organizational support, and commitment among employees, which could have positive effects on organizational performance.

According to Usha (2005), spiritual-minded leaders have the qualities of the human spirit-such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of wholeness and harmony-which bring happiness to both self, and others and spiritual practitioners cannot be captured in traditional frame work. They cannot be captured at all, as they are universal and all encompassing. But still, they allow themselves to be captured with the bondage of pure love. That is why; they came down, perhaps to the levels of people and situations. They are like a mighty river, from which everybody can draw, may be rich or poor, idiot or scholar, beautiful or ugly, male or female and anybody. Their spirit can solve all and so called modern complex human problems, they that of individual, family, office, factory, government etc.

Although not all researchers agree that spirituality favours all the stakeholders in an organization, a great number of researchers (Garcia Zamor, 2003, Marguis 2008, Gibbons, 2000 and Dent Higgen, Wharff D,M 2005) subscribe to the notion that spirituality fosters organisational health and welfare. Apart from being productive and efficient, the worker wants to find meaning in his work. The envisioned separation between professional and personal life is shown to be inefficient, as it is observed that personal life affects activities performed in the workplace. This leads organizations to set up programmes that aim to balance the various aspects of workers' lives.

Recognising workplace spirituality is admitting that people take more than their bodies and minds with them, as they carry individual talents and unique spirits. The organizations that ignore this basic fact, inherent to human nature over time, now explore spiritual concepts, such as confidence, harmony, values and honesty, with the aim of attaining their objectives.

Executives and workers seek to introduce a set of practices in the field of organizational spirituality or, in other words, practices that promote satisfaction, increased quality and production, with positive reflections in the financial area, particularly on return on investment

- Other benefits of spirituality in organizations include:
- Reduction in vices in the workplace, a deeper feeling of the meaning and purpose at work, sense of community, increased well-being and loyalty.
 - Increased morale, sense of belonging to the organization.
 - Increased productivity and creativity
 - Reduction in stress
 - Greater commitment to the organization
 - Increased happiness
 - Greater job satisfaction
 - Greater involvement with work and increased self-esteem
 - Lower staff turnover.

Spiritually-minded Authentic Leadership Development Model

The model consists of nine sequential steps depicted in Fig 2 below. The first three stages: divine/birth gifts, self-awareness, and internal restlessness and motivation constitute the basic common phases through which the development of SAL must pass first before the other subsequent steps would set in. The fourth step is *hunger for spiritual growth, and contribution*. The fifth step for SAL is *identification with a spiritual path or mission*. The sixth step for SAL is *self-regulation and search for enlightenment, via education and training*. The seventh step is *emergence of spiritually-minded authentic leader*, while the eighth step is *development of quality management and leadership*. The ninth is *the development of sustainable organisations and nations*.

Below we describe the 9-step process model for developing SAL

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) 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).

“All children are born geniuses, 9,999 out of 10,000 are swiftly inadvertently degeniunised by grown-ups”

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 hold 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 SAL. The notion of SAL 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) 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 ones emotional make-up (Goleman, 1995) 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 one becomes aware of the reservoir of talents, knowledge and capabilities within, he 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 deep you discover and see more challenges ahead. The net effect of self-discovery is both exciting and frightening.

The issue about this kind of restlessness is that if properly harnessed it can be highly beneficial in our choice to develop our SAL capacities and also grow spiritually and socially. The internal drive or motivation that spring with 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 SALs who experienced this crucible experience are Nelson Mandela and Mahatma Gandhi.

4. 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 e.g. 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.

5. **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.

6. **Self-regulation and search for enlightenment, education and Training:** After identifying a spiritual path, the individual in attempt to grow in his path consciously undergoes self-regulation and self-discipline in order 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 (Yalokwu, 2005) I can say without doubt this is a difficult but critical stage that determines how far one can develop his spiritual potential and be in a position to confront the inevitable tests of spiritually-oriented leadership. Making a success here demands faith, hope, grace and divine love.

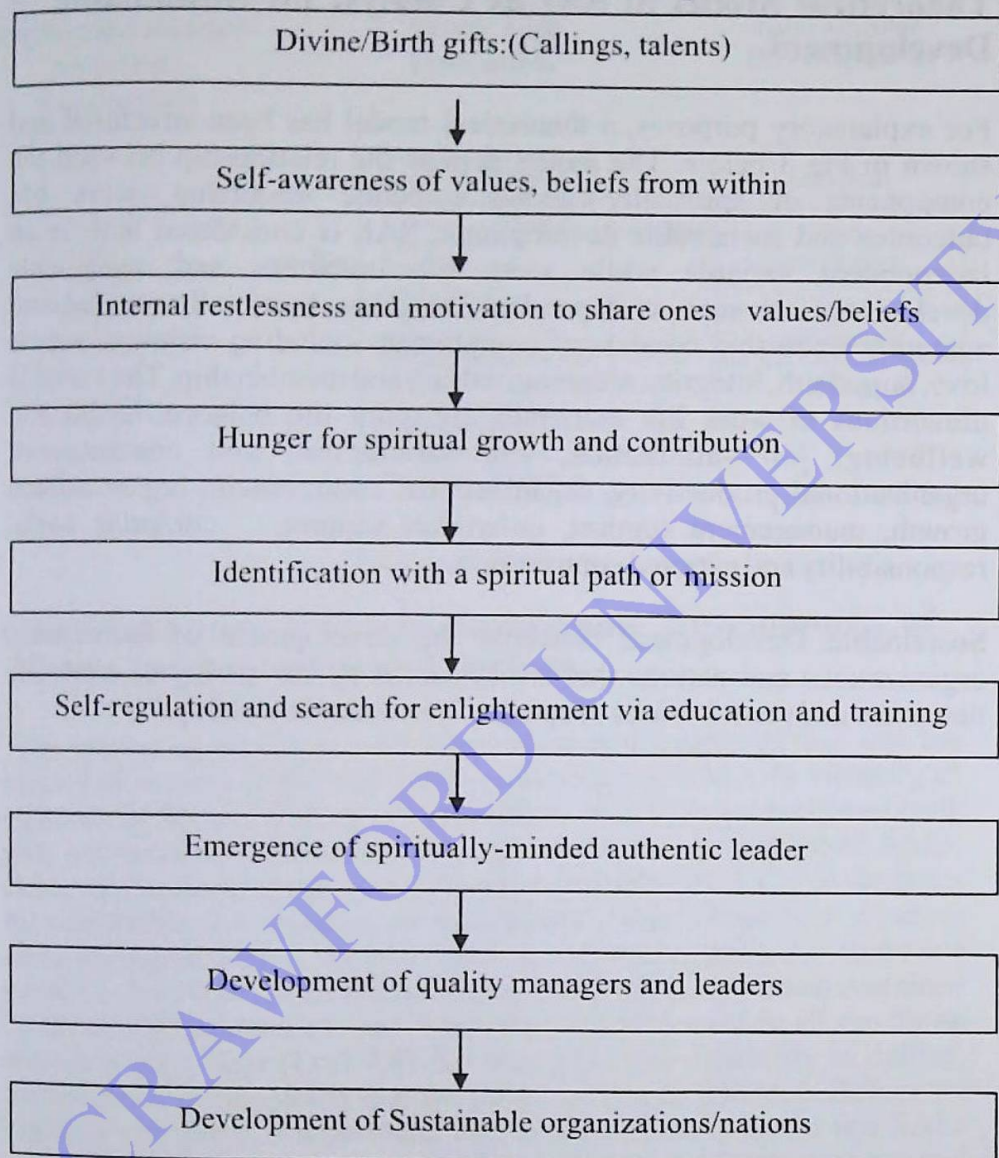
At this level of SAL development the individual undergoes self regulation and examination to find out what can be done to become a well-groomed leader. He goes the extra mile to learn from formal and informal teachers and mentors. A lot of socialisation goes into the leadership education/training both at the cultural environmental, community, and organizational levels (Yalokwu, 2006). The individual engages in new social and educational processing in a range of fields that would enhance leadership effectiveness (Yalokwu, 1999).

7. **Emergence of spiritually-minded and authentic leader:** The combined effects of the spiritual and leadership experiences gained at stages 1 to 6 above leads 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 consecration) 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 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 diverse view points and building networks of collaborative relationships with followers. He leads in a manner that followers 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 at the helm (Yalokwu, 2003). As the leaders' practical and quality leadership attributes cascades to followers, they (followers) may operate in similar manner portraying to leaders, colleague, customers and other interested stakeholders their authenticity, which over time may become the basis for the organization's culture. It is this process that SALs can systematically nurture quality management and strengthen the entire workforce.
9. **Sustainable Corporate Organisations and Nations:** Successful organizations and effective organizations and nations all over the globe don't just happen. They are logical results of the efforts of quality management and leadership. 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.

Fig 2: A Model For SAL Development



Source: Adapted from Yalokwu (2008); Authentic Leadership and Spiritual capital development; agenda for building quality management and effective organizations". International journal for development and management review Vol. 2 No. 1 pp. 1-16.

Theoretical Model of SAL as Catalyst for Sustainable Development

For explanatory purposes, a theoretical model has been structured and shown in Fig 3 below. The model depicts the relationship between the components of spiritually-minded authentic leadership, work life outcomes and sustainable development. SAL is considered here as an independent variable while work life outcomes and sustainable development are seen as dependent variables. Spiritually-minded and authentic leadership consists of components including vision, altruistic love, hope/faith, integrity, meaning, calling and membership. The variable dimensions of work life outcomes are work life balance, health and wellbeing, job satisfaction, life satisfaction and contentment, organizational productivity, organizational commitment, organizational growth, management support, co-worker support, corporate social responsibility and national contribution.

Sustainable Development concerns the development of individuals, organizations and nations that are impacted by the quality of work life outcomes and contributions of spiritually-minded leadership.

Fig 3: Theoretical Model of SAL and Sustainable Development

**Spiritually-minded
Authentic
Leadership**

Vision
Altruistic love
Hope/Faith
Meaning
Confidence
Calling
Membership



**Work Life
Outcomes**

Work life balance
Health & wellbeing
Job satisfaction
Financial contentment
Life satisfaction
Organizational commitment
Organizational productivity
Organizational growth
Management support
Co-worker support
Corporate Social responsibility
National Contribution



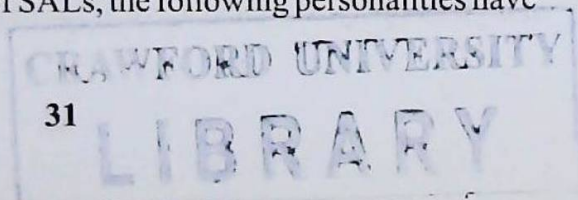
**Sustainable
Development**

Individuals
Work organizations
Social organizations
Nations

Contributions of SALs to Sustainable Development of People, Organizations and Nations

The creator of all life is very benevolent and magnanimous and has blessed all nations of the world with a fair share of SALs. In virtually all countries of the world there are individuals that have by reason of birth gifts and training/socialization have grown to be accomplished SALs. However, Time and space may fail us in expatiating on SALs as catalysts for sustainable development of individuals (with whom they come in contact) organizations, nations and global community. As indicated earlier in this paper SALs are spiritually inspired, directed and sustained by the almighty power of God. Since they are all joined to all the living there is always hope (Eccl 9:4) that they have the capability to deliver, with minimal limits, in any direction they are inspired to lead. Before we conclude this paper, it is pertinent that we dwell briefly on the few SALs whose contributions to the sustainable development of organizations and nations are spectacular.

Based on our characterization of SALs, the following personalities have



contributed significantly to the sustainable development of organizations and nations. They are all persons of integrity whose lives here touched not only the people of their organisations and local communities but their nations and global community. They include:

1. PRESIDENT MAHATMA GANDHI

Mahatma Gandhi was born and raised in a Hindu merchant caste family in coastal Gujarat, Western India. He trained in law at the Inner Temple, London and after many years of non-violent measures towards Indian decolonization, he secured their political independence.

His leadership approach was nonviolent civil disobedience to the British colonial masters which ruled India. A man of high personal integrity he lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand-spun on a charkha. He ate simple vegetarian food, and also undertook long fasts as a means of both self-purification and political protest.

Gandhi attracted many followers through leadership by example. He fought for and won independence for India in 1947 and later passed on in 1948. He influenced important leaders and political movements; Leaders of the civil rights movement in the United States, including Martin Luther King Jr., James Lawson, and James Bevel., drew from the writings of Gandhi in the development of their own theories about nonviolence. He also taught them about the civil right and self-rule. Even, the former President of South Africa, Nelson Mandela was a follower of the nonviolent resistance philosophy of Gandhi.

2. PRESIDENT NELSON ROLIHLAHLA MANDELA

President Nelson Rolihlahla Mandela was born on 18 July 1918 at Mvezo South African to the Thembu royal family and the first President of post apartheid South Africa. Mandela adopted what is known as liberal framework from its predecessor and also, introduced measures to encourage land reform, combat poverty, and expand healthcare services. With non-violent approach, Mandela influenced many people through his Marxism theory and through his consistent policy against the unjust apartheid regime. He won independence for South Africa in 1994. A man of high integrity, Mandela was a great nationalist, socialist, and a fighter

for social justice. As President of South Africa, Mandela emphasized reconciliation between the country's racial groups and created the Truth and Reconciliation Commission to investigate past human rights abuses. Mandela built a culture of reconciliation and liberality lives on years after his demise.

3. MOTHER FLORENCE LOUISE CRAWFORD

Mother Florence Louise Crawford was the founder of the Apostolic Faith Church (AFC). As her personal testimony goes, she as a girl was born into a family that was non-christian. One day, as a grown-up, Florence went to a ballroom to dance. In the midst of the dancing, she had a clear voice from heaven, saying: "Daughter give me your heart". After hearing repeated voices like that, she left the ballroom and with the assistance of some practising Ministers of God, she prayed to God, repented of her sins and God saved her soul from a life of sin. Since that time, her heart was filled with exquisite joy and all the sicknesses she was having in her body were miraculously healed. Thereafter, she became a participant in the

Azusa Street Revival. This revival began in 1906 at the Apostolic Faith Mission in Los Angeles movement mainly through the publication of *The Apostolic Faith* newspaper. Later Florence moved from Los Angeles and began an independent mission work in Portland, Oregon, USA. Crawford's mission increased further influence when Clara Lum, editor of *The Apostolic Faith*, transferred the newspaper to the Portland mission in mid-1908.

Through the years, the Apostolic Faith Church's leaders have maintained the doctrines outlined in the *Apostolic Faith* papers printed in 1906 through 1908 to date. As a Trinitarian and fundamental church, their doctrinal position centres on a born-again experience, supports the life of holiness and experience of baptism of the Holy spirit. Mother Crawford lived a spiritually-minded and authentic life, the basis of which, has grown Apostolic Faith Church which like a mustard seed has resulted into mustard tree giving shelter to many. With an open door and a burning message, AFC has become a veritable centre for spiritual solutions for millions of saved souls all over the world. Crawford University was named after Mother Crawford whose salvation story has continued to spread around the globe.

4. MOTHER TERESA

Mother Teresa (1910–1997) was a Roman Catholic nun who devoted her life to serving the poorest of the poor and destitute around the world. She spent many years in Calcutta, India where she founded the Missionaries of Charity, a religious congregation devoted to helping those in great need.

Mother Teresa, known in the Catholic Church as *Saint Teresa of Calcutta* (was born in Albania: as an Albanian-Indian Roman Catholic nun and missionary

Yet, she spent many years lifting and carrying those who were dying or sick anywhere in the world. She chose to "serve the poorest of the poor and to live among them and like them."

She was canonized as a Saint by Pope Francis. Her life has contributed to the sustainable development of not only the church of God but also of nations of the world.

5 MR. LEE KUAN YEW

Mr. Lee Kuan Yew was born on 16th September, 1923. He was in fact, the founding father and the first prime minister of Singapore for over three decades. During his rule, he transformed Singapore from the "third world to first world in a single generation" under his leadership. Lee played a very crucial role in the social and economic development of Singapore. Lee adopted pragmatic long-term social and economic measures during his reign while avoiding populist policies. His leadership emphasize meritocracy and multiracialism as governing principles.

He had a zero tolerance for bribery and corruption. He ran a highly effective and incorrupt government and civil service. He also sanctioned political opponents including bringing libel suits against them. This he believed that such disciplinary measures were necessary for political stability, which together with rule of law, were essential for economic progress. Lee made Singapore as a tourism centre, an investment hub and an international financial centre as the best way to boost Singapore's economy. By this, he was able build an economy that is able to attract foreign investments from the multinational corporations even after his death.

6. MR. BENJAMIN FRANKLIN

Mr. Benjamin Franklin was born on January 6, 1705. He was one of the founding fathers of the United States of America. Franklin was a renowned polymath and a leading author, printer, political theorist, politician, freemason, postmaster, scientist, inventor, humorist, civic activist, statesman, and diplomat. Benjamin Franklin revolutionized America through writing, publishing and printing, enlightenment etc. He argued against slavery from an economic perspective and became one of the most prominent abolitionists. He used both enlightenment and inventions to influence his followers. He was very active, hardworking, and was wealthy inventor, author, and politician. He preached the practical values of thrift, hard work, education, community spirit, self-governing institutions, and opposition to authoritarianism both political and religious, with the scientific and tolerant values of the spiritual enlightenment.

7. PRESIDENT FESTUS GONTEBANYE MOGAE

President Festus Gontebanye Mogae was born on August 21, 1939 in Botswana. A Motswana politician, he served diligently as President of Botswana from 1998 to 2008. He bolstered socio-economic development, fought against poverty and unemployment and with his personal integrity, outstanding leadership quality, he ensured Botswana's continued stability and prosperity in the face of an HIV/AIDS pandemic which threatened the future of his country and people. He demonstrated an exemplary leadership in making Botswana a "model" of democracy and good governance.

8. PRESIDENT PAUL KAGAME

President Paul Kagame was born on October 23, 1957 in Rwanda. He is the current President of Rwanda. He was considered Rwanda's de facto leader when he served as Vice President and Minister of Defence from 1994 to 2000. Kagame prioritized national development by launching a programme to develop Rwanda as a middle income country by 2020 (Vision 2020). Through Kagame, the country is developing strongly on key indicator areas such as health care and education. However, he has shown authenticity in leadership, respect for the rule of law, good governance and good human and international relations.

9. CHIEF OBAFEMI JEREMIAH OYENIYI AWOLOWO

Chief Obafemi Jeremiah Oyeniya Awolowo, GCFR was born on March 6, 1909 in Ikenne, in Nigeria. He was a Nigerian nationalist and statesman who played a key role in Nigeria's independence movement, the First and Second Republics. He adopted free education as a means of stimulating economic development. He believed that when people are educated, the country can achieve better economic development. Awolowo was responsible for much of the progressive social legislation that has made Nigeria a modern nation.

With his exemplary integrity, social welfarism, his contributions to hastening the process of decolonisation and his consistent and reasoned advocacy of federalism based on ethno-linguistic self-determination, he was able to attract many followers, even many years after his death. He influenced his followers through writing and publications. Awolowo founded the Nigerian Tribune, the oldest surviving private Nigerian newspaper.

10. PASTOR ENOCH ADEJARE ADEBOYE

Pastor Enoch Adeboye, a former University don was appointed as the General Overseer of the Redeemed Christian Church of God (RCCG) in 1981. He took over from Papa Akindayomi, who had died the previous year. On taking over, he stated that his aim is to plant a church within five minutes of trek for every person on earth. Since then, Pastor Adeboye has busied himself towards the development of men and women who will not only receive salvation but who will demonstrate good leadership in and outside the church. His church mission has grown astronomically with about the largest number of churches in Africa.

11. DR. DANIEL KOLAWOLE OLUKOYA

Dr. Daniel Kolawole Olukoya (DKO) was born in Akure, Ondo State, Nigeria to Mr. Olukoya, a Police officer and Mrs. Olukoya, a trader. While registered at St. John's CAC Primary School, Akure, he was recognized as an exceptionally intelligent child coming tops throughout his stay at the school.

He was an alumni of the University of Lagos (Unilag) where he studied Microbiology. He graduated from Unilag in 1980 with a first-class degree in Microbiology.

Later he earned his Doctor of Philosophy (PhD) degree in Molecular Genetics at the University of Reading, United Kingdom. He is currently the General Overseer of MFM worldwide and also the founder Battle Cry Ministry. Through his powerful and flourishing ministry many people have come to know the power of God to save and deliver those who are shackled by the devil. He is also the Proprietor and Chancellor of Mountain Top University, Prayer City, Nigeria.

12. BISHOP DAVID OYEDEPO

David Olaniyi Oyedepo was born in Osogbo, Nigeria, but is a native of Omu-Aran, Kwara State, Nigeria. He was raised in a mixed religious family. His father, Ibrahim, was a Muslim healer. His mother, Dorcas, was a member of the Eternal Order of the Cherubim and Seraphim Movement. He was raised by his grandmother in Osogbo, who introduced him to the virtues of Christian life via early morning prayers which she attended with him. She also taught him the importance of tithing.

He studied Architecture at the Kwara State Polytechnic, Ilorin and worked briefly with the Federal Ministry of Housing in Ilorin before resigning to concentrate on missionary work. Oyedepo received a Ph.D. in Human Development from Honolulu University, Hawaii, United States. Bishop Oyedepo is the Proprietor of Living Faith Church (AKA Winners Chapel) Ota, Ogun State, Nigeria. Oyedepo is an author and publisher who has written over 70 titles apart from periodicals. He is the Chairman/Publisher of Dominion Publishing House (DPH), a publishing arm of the ministry. DPH has over 4 million prints in circulation to date.

He is the Proprietor of Living Faith Church, Ota, Covenant University, Landmark University, Faith Academy and Kingdom Heritage Model Schools which have been established to equip the youth for global impact. It is the home of the 50,000-seat capacity auditorium, the 'Faith Tabernacle', which is reputed to be the largest church auditorium in the world. This was a feat also recorded by the Guinness Book of Records. Oyedepo has criticised corruption in Africa as a whole and poor

leadership in government and he is practically working day and night to raise a new generation of leaders who will foster sustainable development.

13. PROF SILAS LWAKABAMBA

Prof Silas Lwakabamba, a Tanzanian citizen began his career as a secondary school teacher, teaching mathematics, chemistry and physics in Bukoba, Tanzania. After his undergraduate and doctoral qualifications, Prof. Lwakabamba served as Associate Professor, Head of Department of Mechanical Engineering and ultimately as Dean of the Faculty of Engineering at the University of Dar es Salaam, Tanzania. Silas has over the years demonstrated a selfless and strong leadership qualities not only in his country but outside Tanzania. Prof. Lwakabamba is currently the Vice Chancellor of the University of Kibungo (UNIK), a position he has held since October 2015. Prior to that, Mr. Lwakabamba was the Minister of Education of the Republic of Rwanda, a position he has held from July 2014 until July 2015. Before that, he served as Minister of Infrastructure from February 2013 to July 2014. Between 1985 and 1997, he was Director of Training and Extension Services at the African Region Center for Engineering Design and Manufacturing in Ibadan, Nigeria, and returned to University of Dar es Salaam before being appointed Founding Rector of the Kigali Institute of Science and Technology, where he served between 1997 and 2006. He was then appointed Rector of the National University of Rwanda until 2013 when he was appointed to the Cabinet position in the Rwandan Government. Due to his doggedness and firmness as a non-corrupt and genuine leader, he has been naturalized as a Rwandan and he serves as an effective member of Paul Kagame's leadership team.

14. OTUNBA TUNWASE MICHAEL SUBOMI BALOGUN

Otunba Michael Balogun, is referred to as the baron of the Nigerian capital and money markets as a result of his pioneering efforts in the development of financial institutions in Nigeria. He was founder of the defunct First

City Merchant Bank which in due course metamorphosed into First City Monument Bank (FCMB). Due to his spiritual orientation, he is dubbed the Asiwaju of Ijebu christians(having done so much to promote spiritual and Christian development in Ijebu land(his place of birth) in Ogun state, Nigeria. He is a great philanthropist and has endowed a chair for capital market studies at the Department of Economics, University of Ibadan. He was given the revered title- Tunwase of Ijebu land due to his contributions to socio-economic development.

15. Other SALs

Although SALs are not common around the globe, it is instructive to note that the fourteen persons mentioned above do not exhaust the number of proven SALs found on the spatial environment of the earth. The other spiritually-minded authentic leaders who also deserve to be mentioned, at least for recognition, include the Rev Darrel Lee, Rev Timothy Oshokoya, Rev Josiah Soyinka, Rev Paul Akazue, His Holiness The Dalai Lama, Dr Carl Jung, Dr George Bernard Shaw, Prof Adamu Baike, Mr Pascal Dozie, Prof Abdalla Bujra, Dr Albert Einstein, Dr Leopold Senghor, Dr Deepak Chopra and Dr Kwame Nkrumah.

Roles and Tasks of SALs Towards Fostering Sustainable Development.

Based on research reports (Akins, Bright, Brunson and Wortham, 2013; Chan 2011; Leban and Stone, 2008; and Yalokwu, 2008) the following are the roles and tasks that are carried out by SALs as catalysts for sustainable development. In other words, for sustainable development to happen, there must be an articulated development of leadership qualities that meet the economic, environmental, and social needs of the present while preparing to meet the challenges of the future. These tasks are vital to the leadership community and its ability to confront future sustainable development challenges.

1. Life Long Learning: Leaders who embrace ontological humility are considered learners while leaders who embrace ontological arrogance are considered controllers. Lifetime learners bridge

necessary leadership qualities of today to prepare for sustained development of future leadership. The ability to lead with an open mind creates opportunity for positive growth in leadership. Lifetime learners need to be prepared for future challenges that test their leadership capabilities.

2. **Empowerment of employees:** Leaders who empower their employees provide them with increased responsibility and autonomy. The ability to relinquish power to others demonstrates a leader who recognizes the potential in others and places trust in their abilities. The importance of shared leadership practices enhances teamwork and increases motivation. The sustainable development of this leadership quality strengthens a leader's ability to handle current situations as well as face future challenges. Making the change through communication and employee empowerment will generate small victories of changed behavior and acceptance (Leban & Stone, 2008).
3. **Adaptation and Flexibility:** The ability to remain flexible and adapt to change is an important quality present and future leaders must possess. Organizational change is not likely to succeed without leadership behaviors of motivation, guidance, and support (Yukl, 2002). Organizational leaders who create a culture of adaptability allow organizational flexibility. This is especially important in our competitive and changing organizational environment. Creating the climate for change includes the development of the vision and goals for the organization.
4. **Develop Future Leaders:** Leaders should possess the ability to recognize and develop future leaders. The development of future leaders includes training, providing feedback, mentoring, effective communication, recognition, and rewards. Lacking this quality may affect the future sustainable development of leadership. Furthermore, organizations have the responsibility to support the effectiveness of leaders by providing on-going professional development training (Morrisette & Schraeder, 2010).
5. **Be fully Engaged:** According to Clawson (2006), the four initiatives of leadership include leaders, followers, tasks, and the organization. Leaders must remain fully engaged with all elements of

leadership in the present, but must also be aware of how the organizational environment affects sustainable development of future leadership. According to Berkley and Watson (2009) employer-employee relationships are the foundation for building organizational ethics and corporate responsibility.

6. Self-Reflection: Reflection is a quality leaders must possess to self-evaluate performance and determine if personal expectations are met. When reflection is mentioned, there is an uncritically accepted connotation of goodness (MacPherson, 2009). However, it is the leader who takes account of satisfying personal accomplishments and team success. Reflection allows leaders to step back from common behaviors and examine any assumptions.

7. Leader Sustainability: Leader sustainability is not judged by the leader's behavior, but by how followers are inspired by the leader (Ulrich & Smallwood, 2011). A critical task of an effective leader is to demonstrate passion for sustainable development through motivation. The leader's ability to motivate a team is judged by behavior not intentions (Ulrich & Smallwood, 2011). Leaders who strive for sustainability clearly demonstrate passion for positive change.

8. Life of Humility: Humility is a vital quality in a leader and without humility a leader is bound for failure (Kallasvuo, 2007). Humility reveals the human side of a leader and their degree of concern and care for team members. The humble leader is successful in connecting with followers emotionally while accepting mistakes and creating methods to accomplish team goals and meet organizational expectations (Hamstra, 2009). In this way, humility supports sustainable development for continued future positive outcomes with the team and the organization.

9. Be a Person With Integrity: A leader with integrity believes in personal wholeness and being true to oneself (Palanski & Yammarino, 2009). This quality is critical for good leadership and it can have future implications on organization members. Integrity demonstrates a leader's conviction for doing what is right and beneficial for future

sustainable development. However, in situations where mistakes are made, the leader with integrity accepts mistakes and works to correct them.

10. Practise Positive Behaviour: In order for a leader to be successful with sustainable development there must be a continual striving for performance growth and positive outcomes. Performance growth and outcomes encourage reasonable change to accomplish organizational goals (Barclay, 2009). Practising positive behavior and interaction with followers is critical for continued success.

11. Adopt Mindfulness as a Way of Life: The classic Einstein quote “we can't solve problems by using the same kind of thinking we used when we created them” seems especially relevant to the sustainability challenge. Even the green revolution and green growth strategies of the most progressive organizations do not seem proportional to the task at hand. Part of the reason for this is that our habits of thought and experience cloud our ability to really engage with the present and its future portent. Mindfulness (staying aware of and paying close attention to the present moment) techniques can help us avoid this. They enable us to fully question the status quo and our internal dialogue with it and to achieve better contact with others. In effect we make ourselves open to being changed.

12. Influence follower self-awareness of values / morals: Being self-aware of their own values, beliefs, moral perspectives as well as their own weaknesses, the SALs can stimulate their followers to benefit from their leadership. SALs 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.

13. Creation of Strength based Opportunities: One way by which SALs can build quality 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).

14. 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, (2003) 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 enable flexible and creative thinking. It is imperative that leaders should create the conditions for eliciting positive emotions from their followers.

15. Lead with the heart and sense of compassion: As people who are called to be leaders and servants of the people we lead, SALs should be genuine 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" such relationships that are characterized by deep connectedness.

16. Consciously centred through prayer/meditation: The modern day world is full of 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 - love, gratitude, mutual trust in relationships with God and mankind. It is possible for one to be truly centred in life by communing daily with God in prayer, meditation and making affirmations as the God-spirit in our inner man directs. Keeping promises made to God and man, can help us get centred and develop quality leadership in corporate organizations and the society.

Concluding Remarks

Mr. Vice Chancellor, Sir, in the course of my lecture, I have been able to underline the pivotal position which spiritually-minded authentic leadership occupies in corporate organisations and nations all over the world. We have discussed the characteristic features of spiritually-minded authentic leaders (SAL) and the benefits that accrue to organisations and the nations each time SALs are on stage.

We have demonstrated that while SALs are endowed with birth gifts, vision and capacity for service, their contributions to sustainable development can be greatly improved through conscious training.

We have indicated the inevitable tasks of SALs towards sustainable development. We have highlighted some examples of SALs and the very contributions made towards the sustainable development of their organisations, their countries and the world. For Nigeria and African countries to take a leap towards the much needed socio-economic transformation and technological development, we need to harness the competencies of SALs to mobilize people and resources towards sustainable development.

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