Advancing workplace spiritual development: A dyadic mentoring approach

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A B S T R A C T

Workplace spirituality has become the focus of several major business organizations and scholars. Research has found spirituality to be most beneficial when fostered at the individual rather than collective level (Herman & Gioia, 1998; Krishnakumar & Neck, 2002). Yet, little is known about how leaders deploy workplace spirituality to the individual level and sustain it over time. To address this question, the case is made that spirituality at work may best be fostered through a dyadic mentorship. Accordingly, a concept of spiritual mentoring is proposed, which takes an authentic self perspective to *spirituality* while approaching *spiritual development* as best served through a co-created, dyadic process. Drawing on previous research, spiritual mentoring is organized into three categories – inner life, meaningful work, and context/connectedness – and presented as a temporal process through which leaders may provide these supportive behaviors. Prospective outcomes of spiritual mentoring are described, and potential barriers are considered.

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"Never has there been a more exciting time for all of us to explore this next great frontier where the boundaries between work and higher purpose are merging into one"
[~ Sir Richard Branson (2011)]

Introduction

Major global organizations have embraced workplace spirituality in an attempt to reap the benefits associated with engaging the hearts and minds of their people (Fry, 2003; Mitroff & Denton, 1999; O'Reilly & Pfeffer, 2000). Coincidentally, in recent years, there has been a marked increase in theory and research on the influences of spirituality in the workplace. Despite this interest and the acknowledgement of spirituality's link to important workplace outcomes, we still know little about how the organization and its leaders can encourage individual spiritual growth at work. Encouraging spiritual development follows the emerging paradigm of spirituality at work, as it is congruent with the workplace literature's shift toward a concern for wholeness, a relationship focus, an emphasis on spiritual values, and the developmental purpose of work (Hogan, 2000).

Spirituality is considered a psychological characteristic encompassing meaningful life, wholeness, and interconnectedness with others (Zinnbauer, Pargament, & Scott, 1999). The literature on workplace spirituality further builds on this individual-level focus to characterize spirituality as a multifaceted concept encompassing (a) an intimate relationship with one's inner self, values,

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morality, and needs (Fairholm, 1997); (b) meaning and purpose through the transcendental experience of work (Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999); and (c) a need for social connection or connectedness whereby one feels valued for his or her contributions to a group (Giacalone & Jurkiewicz, 2003; Pfeffer, 2003). Drawing on such nondenominational concepts of spirituality, Ashmos and Duchon (2000) take a systems perspective to consider an organization-level definition of workplace support for spirituality, defining it as: "recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 139). Different streams of spirituality research generally tend to emphasize one facet of spirituality or another; however, all of the streams appear to agree on its deeply personal and intrinsic nature (Freshman, 1999; Krishnakumar & Neck, 2002). Spiritual leadership theory joins the macro-level perspective by explaining how leaders may motivate and encourage spirituality at work (Benefiel, 2005; Fry, Hannah, Noel, & Walumbwa, 2011; Fry, Vitucci, & Cedillo, 2005). Although spiritual leadership theory is concerned with individual growth and development (Ferguson & Milliman, 2008), in taking a predominantly organization-level approach, this literature focuses primarily on the development of an organizational culture of spirituality rather than on developmental leader behaviors (van Dierendonck, 2011). Accordingly, there appears to remain a gap in the rationale between the deeply intrinsic nature of workplace spirituality and existing conceptualizations of spiritual leadership. What is missing is the bridge between the macro-level practices suggested by leadership scholars and the micro-level concept of encouraging worker spiritual development. This missing link results in a lack of clarity about what kind of developmental behaviors are actually associated with spiritual leadership (van Dierendonck, 2011). Our objectives are to (1) explore the need for workplace spiritual mentoring, (2) describe the dyadic nature of spiritual mentoring, (3) detail the co-created unfolding of a spiritually-supportive mentor–protégé relationship, and (4) outline potential benefits of spiritual mentoring.

The key to strategic alignment and implementation may lie in the question: *How can workplace spirituality be best deployed to the individual level and sustained over time?* In search of an answer, we enter the discussion of leadership and employee spiritual development by extending Pratt and Ashforth's (2003) concept of an integrative nurture system to the micro level through the development of a concept and temporal sequence of spiritual mentoring. Congruent with the contemporary shift toward relationship-focused workplace spirituality (Hogan, 2000), this sequence is made tenable through dyadic workplace mentoring relationships. The close and personal nature of a dyadic mentorship provides the requisite identity-building support necessary to nurture and sustain individual spirituality over time. The concept of spiritual mentoring follows the stream of research which implies that spirituality results in enhanced personal development and organizational performance when fostered from an individual-centered view, rather than from an approach in which spirituality is cultivated in the entire organization (e.g., Ashmos & Duchon, 2000; Herman & Gioia, 1998; King & Nicol, 1999; Krishnakumar & Neck, 2002). Building on this individual-centric approach to spiritual cultivation, we first discuss *spirituality* as an individual-level phenomenon by taking an authentic self perspective to spiritual growth. We then conceptualize and define *spiritual mentoring* and describe the dyadic process through which mentors may begin to meet protégé needs for spiritual development. This dyadic process serves to close the gap between the organization-level conceptualizations of spiritual support discussed in current literature and the individual-level concept of spirituality. As such, our contribution lies in addressing how leaders may best reap the benefits associated with spirituality through individualized mentoring.

Table 1
Spiritual mentoring compared with extant leadership theories.

Factor	LMX	TL	SL	AL	Spiritual mentoring (a framework congruent with spiritual leadership theory)
Centers on concern for people and relationships with others [a]	✓	✓	✓	✓	✓
Involves some extent of mentoring [b]	✓	✓	✓		✓
Focus on appreciating, valuing, and empowering others [c]		✓	✓	✓	✓
Dependent on the development of a high-quality relationship [d]	✓			✓	✓
Assumes a supervisor–subordinate relationship [e]	✓				
Performance-oriented — the leader's motive is focused on organizational goals and outcomes (rather than on those of the individual employee) [f]	✓	✓	✓		
Supports the employee's unique exploration of work that the employee considers meaningful, rather than guiding them toward behaviors the leader desires [g]			✓	✓	✓
Employee retains the power to determine his/her own goals and objectives [h]				*	✓

Note: LMX = Leader–Member Exchange; TL = Transformational Leadership; SL = Servant Leadership; AL = Authentic Leadership
✓ Indicates that the factor represents an important aspect of extant theory
* According to Avolio and Gardner (2005), followers of authentic leaders "achieve goals that are, in part, derived from and congruent with those of the leader" (pp. 326-327)
[a] Each of these theories to some extent draws on the seminal leadership themes developed by Blake and Mouton (1964) and Stogdill and Coons (1957).
[b] Bass (1990); Graen and Scandura (1987); McManus and Russell (1997); Scandura and Williams (2004); Stone et al. (2004); Yukl (1989)
[c] Bass (1990); Michie and Gooty (2005); Stone et al. (2004)
[d] Graen and Scandura (1987); Illies, Morgeson, and Nahrgang (2005)
[e] Scandura and Schriesheim (1994)
[f] Bass (1985); Stone et al. (2004); Gardner, Avolio, Luthans, May, and Walumbwa (2005); Shamir and Eilam (2005); Sparrowe (2005); Yukl (1998)
[g] Avolio and Gardner (2005); Greenleaf, 1970; Stone et al. (2004); Yukl (1989)
[h] Avolio and Gardner (2005); Stone et al. (2004);

1. Spiritual mentoring and existing theories of leadership

The concept of spiritual development through mentoring acts as a natural extension to some of the literature's principal leadership themes, namely those centered on concern for people (Blake & Mouton, 1964) and relationships with workers (Stogdill & Coons, 1957), yet spiritual mentoring remains distinct from existing leadership theories. Mentoring is protégé-centric and development-oriented (Burke, McKenna, & McKeen, 1991). Accordingly, the purpose of spiritual mentoring is to support personal growth and provide a context which nourishes a protégé's spirit. A number of contemporary leadership theories, including leader–member exchange (LMX), transformational leadership (TL), servant leadership (SL), and authentic leadership (AL) also encompass a leader's concern for people as an important part of the leader's workplace relationships. Moreover, the majority of these theories draw on mentoring to some degree as a way to explain the developmental nature of leadership (Stone, Russell, & Patterson, 2004). As outlined in Table 1, subtle but important distinctions differentiate spiritual mentoring from each of these theories. Some consistency exists between spiritual mentoring and authentic leadership, which is not surprising, as authenticity is considered a foundation upon which workplace spiritual development transpires (Benefiel, 2005). The distinction between mentoring and leadership theories prompted Scandura and Schriesheim (1994) to note the complementary nature of the two, suggesting researchers bring mentoring concepts into studies of leadership to allow for stronger emphasis on subordinate development.

Table 1 depicts differences and similarities between spiritual mentoring and the four aforementioned leadership theories. Specifically, spiritual mentoring differs from the other theories in three ways. First, it is uniquely focused on the protégé's individual quest for purpose. Second, spiritual mentoring does not entail the protégé yielding power to the mentor/leader, nor does it assume a supervisor–subordinate relationship. Third, traditional theories of leadership, including spiritual leadership, tend to emphasize performance orientation and take a primarily organization- or leader-centric approach whereby organizational spirituality is primarily a byproduct of a leader's desire to integrate spirituality with work. Even in the case of authentic leadership, followers' goals are expected to at least partially derive from and match those of the leader (Avolio & Gardner, 2005). Here, as with traditional spiritual leadership theory, the focus is on the creation of "vision and value congruence across the strategic, empowered team, and individual levels" (Fry, 2003, p. 693). However, spiritual mentoring recognizes a context of connectedness as only one form of providing meaningful connection to one's work.

Servant leadership differs from traditional leadership theories, as it takes a more specifically follower-centric approach in its attempt to explain its dual-focus on the development and growth of the organization and individual workers. In this manner, servant leadership entails considerable focus on the growth and development of individual employees (Greenleaf, 1970). However, the theory of servant leadership remains somewhat undefined (Russell & Stone, 2002), and as a result has failed to account for the dyadic interaction which other theories (i.e., LMX and mentoring) have proven to be important toward the sustenance of developmental relationships. Attending to spirituality in the workplace requires three leadership aspects: "Articulating a higher cause or purpose, being authentic, and being in service to developing and empowering employees" (Ferguson & Milliman, 2008, p. 445). From this, we may conclude that spiritual development at work requires leadership behaviors congruent with spiritual leadership's articulation of purpose, authentic leadership's concept of true/authentic self, and servant leadership's follower-developmental approach. The concept of spiritual mentoring discussed herein draws on each of these aspects to articulate a dyadic spiritually-developmental journey to arrive at follower spiritual fulfillment.

Thus, although extant leadership theories acknowledge that leaders may serve as mentors in order to *guide* and empower followers (Bass, 1990; Yukl, 1989), the difference between these theories and spiritual mentoring lies in the *destination* to which they are guided. Owing to the deeply personal and intrinsic nature of spirituality, spiritual mentoring may allow leaders to shift from a locus whereby the goal is to urge employees to make their psyche fit the work to one encouraging employees to make work fit their psyche.

2. Definition and components of spiritual mentoring

Ragins and Cotton (1999) draw on Kram's (1985) seminal work to offer a concise explanation of mentoring as a two-function process:

> Mentors help their protégés by providing two general types of behaviors or functions: career development functions, which facilitate the protégé's advancement in the organization, and psychosocial functions, which contribute to the protégé's personal growth and professional development.

[(p. 529)]

Mentors need not be formal organizational leaders, as the mentor–protégé relationship does not require supervisor–subordinate affiliation. In informal mentoring relationships, anyone, including peers, who the protégé considers to be a respected and more experienced individual, may be considered a mentor. Indeed, in order to maintain an organic design, some organizations sponsor mentoring programs in which the relationships do not fall within a strict chain of command (McManus & Russell, 2007).

Mentoring relationships have the capacity to enhance individual development and personal growth at multiple career stages (Kram & Isabella, 1985). A number of studies suggest the psychosocial aspects of mentoring (i.e., role modeling, encouraging, supporting, and befriending) play an important role in protégé spiritual development (e.g., Buzzanell, 2009; Kujawa-Holbrook, 2001; Middendorf, 2010; Puchalski & Romer, 2000; Reave, 2005). By fulfilling the psychosocial function, a mentor allows the protégé to develop a sense of professional identity, competence, and confidence (Kram, 1985). In their relationships with protégés,

mentors convey positive regard and acceptance (Noe, 1988), thereby encouraging personal development and a confidence in one's self-identity. Further, research has established a link between one's receipt of career-developmental support (i.e., sponsorship, visibility, protection, coaching, and providing challenging work assignments) and feelings of workplace spirituality (Duffy, Reid, & Dik, 2010). In helping to craft an appropriate career plan for the protégé, a mentor has the potential to influence the protégé's spiritual development. Spirituality and the quest for meaningfulness are an important part of one's identity (Hitlin, 2003; Pratt & Ashforth, 2003), and workplace experiences may account for a large portion of one's spiritual growth (Pfeffer, 2003). Consequently, as mentors provide the scaffolding for protégés to develop their identity, they are also in a unique position to facilitate employees' spiritual growth and fulfillment.

2.1. Spiritual mentoring defined

In keeping with the common practice of discussing mentoring as a set of protégé-centric behaviors conducted by a more experienced individual in an effort to develop and support a protégé, we offer the following definition of *spiritual mentoring,* which encompasses the multifaceted nature of spirituality:

> Spiritual mentoring entails contributing to a protégé's personal growth and development by providing a context that nourishes the protégé's individual spirit through recognition of his or her inner life and by providing or suggesting meaningful work appealing to the protégé's own sense of calling and thus promotes an experience of transcendence through the work process.

This definition builds on existing conceptualizations of spirituality (Ashmos & Duchon, 2000; Beazley, 1997; Bufford, Paloutzian, & Ellison, 1991; Dent, Higgins, & Wharff, 2005; Giacalone & Jurkiewicz, 2003; Parks, 2008; Zinnbauer et al., 1999) to encompass three categories: inner life, meaningful work, and context/connectedness. Together, these largely determine one's spiritual well-being (Fry, 2008).

2.2. Components of spiritual mentoring

Drawing on extant literature on spiritually supportive relationships, Table 2 incorporates the three categories of spiritual mentoring to describe spiritually supportive mentoring behaviors. Similar to most approaches to mentoring, we assume one of two conditions: either the mentor can formally assign work to the protégé (the protégé is a subordinate to the mentor), *or,* in the absence of a direct supervisor–subordinate relationship, the mentor may use his or her experience within the firm to point out to the protégé developmental opportunities or likely career paths or avenues.

The following sections elaborate on the manner in which a protégé's spiritual needs for inner life, meaningful work, and context/connectedness may be met through spiritual mentoring.

2.2.1. Recognizing and developing inner life

The first set of spiritual mentoring behaviors listed in Table 2 represent ways to uphold and sustain a protégé's inner life. As such, they relate predominantly to the psychosocial aspects of mentoring (encouraging and supporting personal growth). One's inner life is represented by "the feeling individuals have about the fundamental meaning of who they are, what they are doing, [and] the contributions they are making" (Vaill, 1998, p. 218). In other words, we as humans seek to have a unique identity and a personal purpose (Weber, 2000). Metaphorically, Weber sees purpose as the motor, fuel, and steering mechanism aiming the human vehicle in one direction. Yet, for some, their purpose "may be no more than *to have a purpose*" (Weber, p. 222). Weber summarizes the notion of purpose as "much more than an intellectual process, more than a goal, encompassing as it does inner states of deep feeling, energizing emotion, and the placement of value on actions" (pp. 224–225). Here, the role of the mentor is to understand and support the protégé's need to achieve authenticity (IL1 in Table 2). Through the series of conversations described above, the mentor and protégé embark on a spiritually developmental journey through which the mentor strives to help remove personal blocks (IL4) and to identify opportunities for the protégé to experience spiritual well-being and ultimately achieve self-realization (IL2, IL3, IL5 & IL6). As an example, an effective mentor might suggest the protégé actively reflect on ways to relate spiritual beliefs to work. This could entail personal written reflective exercises or perhaps joining a group of like-minded individuals to discuss ways to achieve spiritual fulfillment at and through work. Sustenance of inner life has been posited to lead to meaningful and productive "outer life" activities (Fox, 1994). As such, an authentic understanding of one's inner life represents the foundation from which engagement in meaningful work and contributions to various workplace contexts emerge and from which these activities can develop.

2.2.2. Engaging the protégé in meaningful work

Meaningful work gives substance to people's lives and connects one's soul to their work (Ashmos & Duchon, 2000). Moreover, engaging in meaningful work is important for the spiritual well-being of individuals (Fry, 2003). Accordingly, Table 2 shows individuals' inner lives will be supported when they engage in work they find to be meaningful. Such work would promote the protégé's spiritual transcendence by appealing to a sense of calling (MW1 in Table 2). Practices focusing on enriching an employee's tasks will allow him or her to experience transcendence at work (Pratt & Ashforth, 2003), and, thus, engaging the protégé in meaningful work fosters both psychosocial and career-development mentoring by aligning career and personal development. The meaningful work component of spiritual mentoring satisfies what others within the spirituality literature have

Table 2

Spiritual mentoring and associated behaviors.

Component	Relevant citations
Recognizing and developing inner life	
IL1 Recognizing the protégé's inner spirituality or inner life (as an important part of their identity)	Avolio, Walumbwa, & Weber (2009) and Pratt & Ashforth, (2003)
IL2 Supporting the protégé's spiritual well-being	Buzzanell (2009)
IL3 Helping the protégé discover new ways to relate to his or her own spiritual beliefs	Benefiel (2005)
IL4 Helping the protégé to overcome blocks to his or her spiritual progress	Benefiel (2005)
IL5 Supporting the protégé when deeper, core issues emerge	Benefiel (2005)
IL6 Helping the protégé to achieve self-realization and other higher-order needs	Conn (1986)
Engaging the protégé in meaningful work	
MW1 Promoting the protégé's sense of transcendence through the work process by appealing to his or her sense of calling	Benefiel (2005), Conn (1986), Fry et al. (2005), Giacalone & Jurkiewicz (2003) and Pratt & Ashforth (2003)
MW2 Suggesting that the protégé reflect on the meaning of his or her work and why he or she is engaging in it	Avolio et al. (2009)
MW3 Helping the protégé to find meaning in what they are doing at the workplace	Fry (2003)
MW4 Encouraging the protégé to engage in work that is connected to what he or she thinks is important in life	Ashmos & Duchon (2000)
MW5 Provide or suggest that the protégé engage in work that is personally meaningful	Benefiel (2005)
MW6 Suggesting work that helps the protégé to feel spiritually fulfilled	Benefiel (2005)
Providing the protégé with a sense of context/connectedness	
CC1 Helping the protégé feel that he or she is a valued member of the group	Fry (2003) and Fry et al. (2005)
CC2 Helping the protégé seek and/or identify connections with others	Benefiel (2005) and Fry et al. (2005)
CC3 Helping the protégé feel connected to other members of the organization	Fleischman (1994), Fry et al. (2005), Maddock & Fulton (1998) and Pratt & Ashforth (2003)
CC4 Making the protégé feel valued for his or her contributions to the group	Ashmos & Duchon (2000) and Giacalone & Jurkiewicz (2003)
CC5 Helping the protégé relate his or her spiritual ideas to the company's values	Thompson (2000)
CC6 Helping the protégé to feel a connectedness with his or her complete self, others, and the universe	Avolio et al. (2009) and Benefiel (2005)
CC7 Helping the protégé see a connection between his or her work and the larger social good of the organization and/or community	Ashmos & Duchon (2000)

termed "existential well-being." Bufford et al. (1991) describe existential well-being as a sense of meaning, satisfaction, and purpose in life which characterize the individual's relationship to the world. Here, the mentor may suggest opportunities for the protégé to engage in work tasks or take on roles which would promote meaning in and through work (MW2–MW6). As an example, a mentor may suggest or provide work opportunities that match the protégé's sense of calling or connect the protégé to other organizational members who are working on tasks the protégé may find personally meaningful. Engaging in and reflecting on each of these activities will provide the protégé not only with the opportunity to express authentic inner-life beliefs in the outer life, (Fox, 1994) but to also provide greater self-clarity and understanding of one's true authentic self.

However, engaging the protégé in meaningful work may require some latitude or autonomy in how one may go about accomplishing tasks or completing one's job. Given the mundane tasks and forced connections associated with many jobs and work designs, a mentor may face a number of challenges when attempting to provide the protégé with meaningful work. Previous research has suggested that aligning one's sense of purpose and meaning with an organization's vision may provide a solution (e.g., Fry, 2003). If an individual has mundane responsibilities, this form of global reinforcement may be the only way to bring meaning to his or her work. Although this organization-centric approach does not account for the deeply intrinsic nature of spirituality and accordingly falls short of providing the individualized nurture associated with enhanced personal development (Herman & Gioia, 1998; Krishnakumar & Neck, 2002), vision alignment may be considered one aspect of spiritual mentoring as it provides the protégé with a context of connectedness and belonging.

2.2.3. Providing the protégé with a sense of context/connectedness

Table 2 concludes with mentoring behaviors which will help protégés feel valued and connected. This dimension of spiritual mentoring draws on Vaill's (1998) fellowship dimension of spiritual development as it represents a community "in which people can experience personal growth, be valued for themselves as individuals, and have a sense of working together" (Ashmos & Duchon, 2000, pp. 139, 141). Mentors can provide a context in which organizational membership and/or social connections appeal to the protégé's needs to be a group member and feel valued for contributions to the group's performance (CC1 & CC4 in Table 2). The need to feel valued goes beyond the materialistic understanding of value (Benefiel, 2005), encompassing a desired connectedness between one's purpose, their work, and a larger social good (Ashmos & Duchon, 2000). Here, the role of the mentor is to help the protégé establish meaningful professional connections at work and to feel valued as a member of the group (CC2, CC3, & CC7). Connectedness refers not only to outer life groups, but also to one's complete inner self (Avolio et al., 2009). Thus, protégés will want to draw connections between the work context and their inner life needs (CC5 & CC6). Protégés seek out ways to connect their spiritual ideas to the company's values and through this process begin to feel connected — to the organization, to others at work, and to their complete selves. To support this goal, mentors may, for example, share the protégés' ideas with organizational leaders and invite the protégés to participate in the process of decision making. The resulting sense of connection and belonging have been shown to build important affective relationships with others and toward the organization (Pfeffer, 2003) and is considered crucial for spiritual well-being (Fry, 2003).

Finally, in keeping with Ashmos and Duchon's (2000) discussion of workplace support for spirituality, the concept of context/connectedness may be viewed from a systems perspective as suggesting an individual's spirituality is, at least in part, couched within a broader social context. Fry's (2003) conception that a degree of spiritual fulfillment may come about through the alignment of an individual's sense of purpose and meaning with the leader or organization's vision follows this systems approach to workplace spirituality. In this case, in-house mentors may act as agents of the firm to identify ways in which the protégé's spiritual needs may be met by taking part in the greater initiative. By relating the protégé's spiritual ideals to the company's values (Thompson, 2000) and helping the protégé to see a connection between work and the larger social good of the organization (Ashmos & Duchon, 2000) (CC5 & CC7 in Table 2), the mentor provides a protégé with an additional way to align his or her work and spiritual needs.

3. Nurturing the spirit at work: the dyadic nature of nurture

The spiritually-developmental journey relies on a dyadic process. The dyadic perspective has been considered the most appropriate approach to examine the influence of mentoring on protégé outcomes (Ragins, 1997). This was supported in part by Sosik, Godshalk, and Yammarino (2004) and Thibodeaux and Lowe (1996), who predicted that the context of mutual trust and understanding between the two members would bring about positive protégé outcomes. Further, organizational mentoring relationships are specifically oriented toward protégé development and personal growth (Burke et al., 1991; Lankau & Scandura, 2007). A dyadic perspective of spiritual development follows a stream of research on individualized leadership aimed at improving follower conceptions of self worth and self-concept (e.g., Howell, 1988; Mumford, Dansereau, & Yammarino, 2000). Consideration of a dyadic relationship recognizes the active role played by followers in the leadership process, yet few leadership theories acknowledge this important role in the development of high quality relationships (Howell & Shamir, 2005). According to Yammarino, Dionne, Chun, and Dansereau (2005), although most studies approach leadership as an individual leader-style phenomenon, a comprehensive and integrative theory of leadership must rely on defining and specifying the levels of analysis binding the researchers' expectations. Despite this recommendation and the importance recognized in the leadership literature for an individualized dyadic approach, Yammarino, Dionne, Schriesheim, and Dansereau (2008) continue to lament the dearth of work focusing on a leader's dyadic interactions. This article hopes to shed light on the dyadic process through which mentoring acts to encourage protégé-centric spiritual development in the workplace in a manner consistent with extant leadership literature. Fig. 1 describes the unfolding of this dyadic process, and serves as a structure for our remaining discussion. Moreover, it

follows the contemporary stream of thought which incorporates the developer's perspective into our current protégé-centric understanding of developmental relationships (Dobrow, Chandler, Murphy, & Kram, 2012).

Fig. 1 describes spiritual development as evolving out of a co-created, dyadic process. This co-creation process is the heart of the spiritually-developmental journey, and, as depicted in Fig. 1, there is a temporal overlay to the process in which one step acts as a necessary condition for the next. Steps 1a through 2b represent individual-centric, authentic aspects that each individual brings to the relationship, and steps 3–5 represent dyadic engagement which serves to develop spirituality and further inform both parties' inner lives.

3.1. Initiation of the spiritually-developmental journey

As a mentor and protégé initiate their relationship, the two members begin to know and understand one another and form the foundation of the relationship. With regard to a spiritually-developmental mentorship, this requires both a mentor and protégé to recognize and appreciate their respective inner lives (steps 1a–b in Fig. 1) and bring their authentic selves to the relationship (steps 2a-b in Fig. 1). As the initiation phase comes to a close, the protégé begins to feel nurtured by someone who he or she perceives as admirable and competent while the mentor begins to view the protégé as someone whose growth may be cultivated. As the pair develop agreements, the bonding process begins (step 3 in Fig. 1).

3.1.1. Recognize and appreciate one's own inner life

The first step (step 1a in Fig. 1) is for the mentor to recognize and appreciate his or her own inner spirituality. The process begins with acceptance of spirituality as an important component of one's life. One way for a mentor to become more consciously aware of this inner spiritual aspect is to engage a protégé in conversation centered on meaning and purpose. Once engaged in these conversations, the mentor is likely to "immediately become aware of that aspect inside him or herself, and [become] more open and compassionate" (Puchalski & Romer, 2000, p. 135). This awareness is ignited by a cycle of interdependence of the dyad toward spiritual outcomes: the mentor's engagement in spiritual conversations with the protégé will trigger return, which subsequently triggers further mentor investments (Yammarino et al., 2008).

Fig. 1 also portrays the importance of a protégé recognizing and appreciating his or her inner life (step 1b in Fig. 1). However, when the mentor begins to initiate conversations centered on meaning and purpose, the protégé may not initially feel ready to do
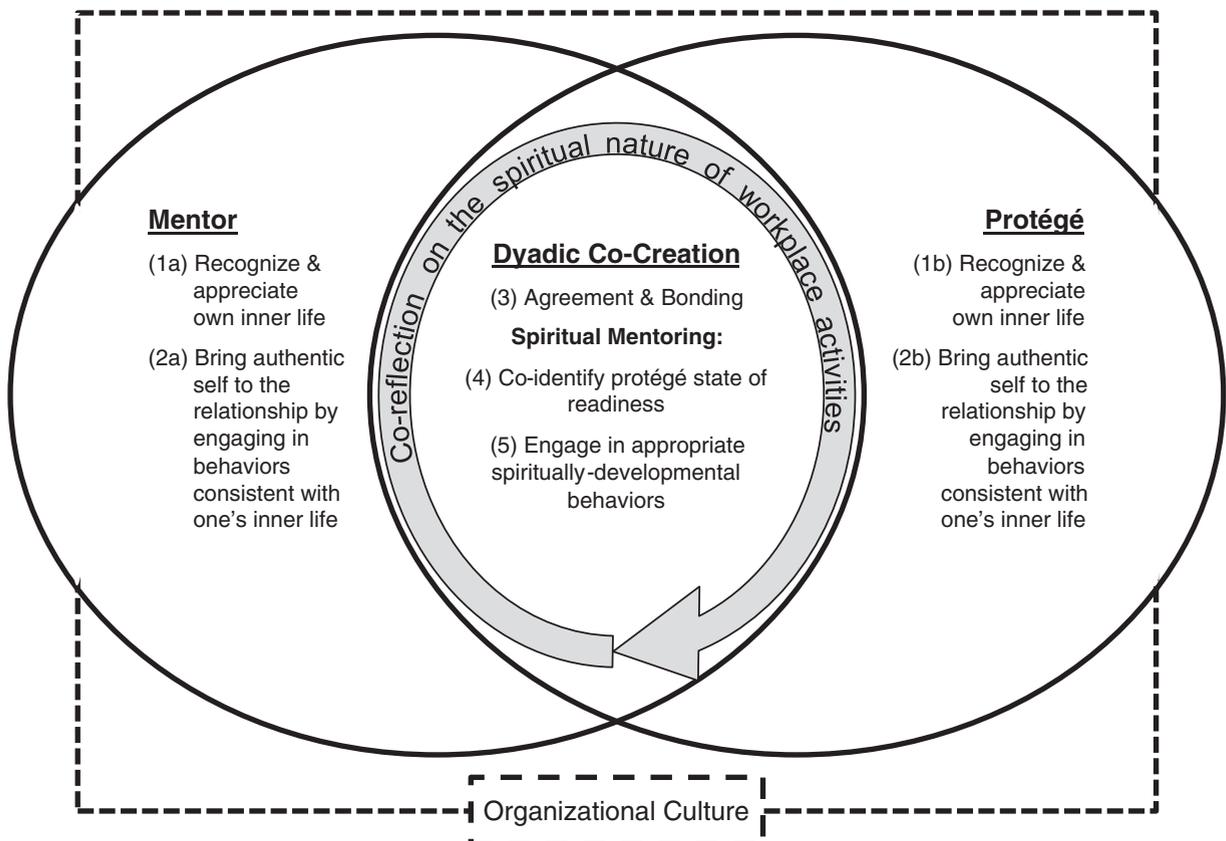

Fig. 1. The spiritually-developmental journey — a dyadic process.

so, as these topics may appear foreign to a workplace setting. The protégé may be hesitant to make the connection between spirituality and the workplace. Thus, step 1a may precede step 1b sequentially: although the mentor-initiated conversations may immediately influence the mentor's appreciation of inner life as discussed above, protégés may each reach this point of recognition at differing stages. A protégé's belated adaptation to an inner-life perspective may delay the co-creation of spiritual development even if the pair has begun a cultivative relationship with regard to other aspects of mentoring.

3.1.2. Bring authentic self to the relationship

The literature on spiritual leadership recognizes authenticity as a foundation upon which workplace spiritual development occurs (Benefiel, 2005). One may be considered authentic when his or her behaviors echo inner life beliefs. With regard to a developmental relationship, though it is commonly discussed that people cannot address others' spiritual needs without first gaining some degree of appreciation for their own, this process may remain below one's consciousness (Puchalski & Romer, 2000). For this reason, a degree of authenticity on the part of the mentor (step 2a in Fig. 1) may be considered a requisite psychological state to engage a spiritually-developmental journey with a protégé, and a degree of authenticity on the part of the protégé (step 2b in Fig. 1) will be equally necessary to effectively co-create spiritual development. Authenticity requires one to not only recognize inner life, but to proactively think and act in ways consistent with one's inner-life beliefs (Bezy, 2011). Therefore, it is important for both parties to approach the interaction with openness to dialog and reflection aimed at gaining a better understanding of their own and their partner's inner beliefs and authentic senses of self.

The eudaimonia perspective of authenticity suggests people flourish when their lives are congruent with deeply-held values (Shamir & Eilam, 2005). Building on this perspective of authenticity, we posit that through the reinforcing social process of engaging in meaningful workplace behaviors and reflecting on those experiences, an individual better understands his or her authentic self. Moreover, when both members think and act authentically, mentoring relationship would similarly flourish. This is made plausible via the higher-quality affective delivery which takes place when individuals feel low levels of emotional dissonance and are able to behave in a manner congruent with their deeper-level beliefs (Grandey, 2003). Thus, the cultivation of a spiritually-developmental relationship rests on a base of authenticity.

3.2. Cultivating the dyadic relationship

3.2.1. Agreement and bonding

An agreement and bonding between the mentor and protégé is necessary for spiritual mentoring to ensue (step 3 in Fig. 1). This step represents initiation of the dyadic sequence of co-creating spiritual development. High quality affective mentoring relationships take time to develop (Weinberg & Lankau, 2011), but through conversations, the mentor and protégé will begin to understand each other better and develop a bond that manifests as interdependence (Sosik et al., 2004; Yammarino et al., 2008). As discussions centering on meaning and purpose tend to promote a sense of trust and openness in a dyad (Puchalski & Romer, 2000), these conversations will likely develop into meaningful dialogs. Within this context, the two dyadic partners begin to form beliefs and expectations about the potential outcomes of the relationship (Graen & Scandura, 1987; Sosik et al., 2004). However, it is important to recall, as depicted in the overlapping section of Fig. 1, co-creation of spiritual development is an evolving process comprising ongoing growth relevant to the mentor and protégé's continual life changes and developmental experiences, rather than a single predetermined outcome. For this reason, dyadic agreement refers to the pair's understanding about the importance of spirituality and commitment to engage in a spiritually-developmental journey together. As such, the mentoring relationship retains a developmental focus through the cultivation of a socialized (as opposed to personalized or instrumental) relationship (Howell, 1988). Whereas personalized leaders "express visions based on personal values [and are] not constrained by the values of followers," socialized leaders are motivated more through value congruence and the desire to satisfy follower goals and desires (Weierter, 1997, p. 174). Thus, the socialized relationship recognizes the crucial role of followers' self-concepts in cultivating the developmental relationship: "Followers have a clear sense of self and a clear set of values, and the … relationship provides them with a means for expressing their important values within the framework of a collective action" (Howell & Shamir, 2005, p. 100).

Accordingly, it is worth acknowledging the type of relationship the mentor and protégé form. When a spiritual mentoring relationship first forms, the route the relationship takes may depend greatly on the degree to which the protégé is spiritually confused or disoriented. Protégés may have different spiritual needs at various career stages. Drawing on phase-oriented developmental psychology, people charged with the task of developing others should provide or suggest socially-defined work-related tasks in a sequence congruent with the individual's life phase (Kegan, 1994). For example, when the protégé receives a significant promotion or change in roles or responsibilities, his or her spiritual connectedness to purpose may change accordingly. The whole gestalt of the job can change, thereby requiring new connections between one's purpose and these new activities. One is reminded of the classic story of a top salesperson who is promoted to vice president of sales and who soon realizes that his purpose in life—to serve customers—is not being satisfied by the new role and its related activities. Regardless of the protégé's career stage, his or her self-esteem may be fragile when becoming open to spiritually-developmental feedback. An instrumental, personalized relationship is likely to form if the protégé lacks a clear internal spiritual reference. In this instance, the protégé may turn to the mentor to *provide* a clearer sense of self (Howell & Shamir, 2005). In a personalized relationship, the way in which a protégé yields this type of power to the mentor is characterized by considerable dependence and leaves the relationship open to abuse (Weierter, 1997). In this case, the point is not unlike O'Toole's (1995) reference to leadership as a parent–child relationship in which the less experienced partner must be guided rather than allowed to self-govern. A socialized relationship, on the other hand, is characterized by *inter*dependent development where the relationship provides the protégé with the means and context through which to express true self (Howell & Shamir, 2005).

Thus, a socialized (as opposed to personalized) relationship may be considered a requisite attribute of a dyad enabling co-creation of spiritual development.

This type of socialized relationship appears to clearly fit Yammarino et al.'s (2008) criteria for an authentic dyadic relationship to rely in part on one individual enhancing another's feelings of self-worth. Protégés expect their mentors to care not just about their professional life, but also about many aspects of their development, including spiritual well-being (Cannister, 1999; Middendorf, 2010). Protégés desire support of their whole person, a task requiring mentors to not only provide a nurturing support system, but to also "continue their own spiritual development and professional discovery, learning, and engagement … to foster lifelong learning in others" (Buzzanell, 2009, p. 21). It is within this understanding that the mentor and protégé begin to cultivate and co-create their spiritually-developmental journey. Mentors often respond to these expectations by encouraging the protégé to talk openly, by conveying acceptance and confirmation to enhance the protégé's sense of confidence and competence, by "suggesting strategies for accomplishing work objectives," and by "serving as a role model of appropriate attitudes, values and behaviors" (Noe, 1988, p. 459). Thus, when a mentor and protégé have reached the point at which they have bonded and jointly agree to pursue a spiritual journey, this is when spiritual mentoring (steps 4 through 5 in Fig. 1) may take place.

3.2.2. Co-identifying the protégé's state of readiness

Kram (1983) discusses four temporal phases through which dyadic mentoring relationships progress, beginning with *initiation* which precedes the *cultivation* phase, followed by *separation* and *redefinition*. Dyadic mentorships involve a dynamic process whereby a protégé's needs, together with organizational circumstances, help to shape each phase. Therefore, to effectively foster spiritual growth, a mentor would need to be at once conscious of the protégé's spiritual needs and mindful of the three spiritual mentoring categories detailed in Table 2 (inner life, meaningful work, and context/connectedness). With regard to the spiritually-developmental journey outlined in Fig. 1, whereas the first three steps represent the *initiation* of the spiritually-developmental journey, step 4 – identifying a protégé's state of readiness – is contingent upon step 3's agreement and bonding between the members, and represents the beginning of spiritual *cultivation*.

As has been suggested above, the protégé's level of readiness to pursue different spiritual pursuits is deeply personal and requires some measure of understanding by the mentor. This implies a mutuality perspective to the developmental relationship (Dobrow et al., 2012). When the pair completes their initial orientation with one another, their conversations are likely to become more personal, and discussions of spirituality become plausible, allowing the pair to collectively identify the protégé's state of readiness with regard to spiritual development. A number of factors may influence the protégé's level of readiness. Some protégés may enter the mentorship

Barrett's (2003) Protégé's Spiritual Development Stage	Kram's(1983) Temporal Phases	Spiritually-Supportive Behavior[1]		
		Engagement in Meaningful Work	Providing Context/ Connectedness	Developing Inner Life
Stages 1-3 (Ego)				
Survival	Initiation	-	-	•IL1
Belonging	Cultivation	-	• CC1-CC3	Throughout the mentoring relationship, the mentor's recognition and support for the protégé's inner life is a necessary condition for spiritual cultivation.
Self-Esteem		-	•CC4	
Stage 4 (Transformation)				
Transformation		•MW1	•CC5-CC6	
Stages 5-7 (Soul)				
Cohesion		•MW2-MW4	-	
Inclusion		•MW5	•CC7	•IL5
Unity	Prepared for Separation and Redefinition	•MW6	-	•IL6

Fig. 2. Spiritual mentoring — a temporal sequence.

at a point where they are new to their career and are only beginning to seek meaning from their work, whereas others may be at a more developed stage of spiritual fulfillment and seeking a way to connect their work to their already-identified purpose.

Moreover, a protégé's individual characteristics and attributes are likely to influence his or her readiness to pursue spiritual development. These may differ based on the strength of the protégé's multifaceted self-construct and the corresponding degree to which the protégé has developed a rich and unified self-clarity, manifested across various situations (Hannah, Woolfolk, & Lord, 2009). Further, an employee's fundamental moral obligations or commitments are likely to influence the ways in which he or she approaches spirituality at work (Hicks, 2002). Thus, the strengths of the protégé's core belief system and his or her capacity for moral maturation (Hannah, Avolio, & May, 2011) may play important roles in determining the protégé's level of personal development. The mentor must ascertain and respond to the protégé's stage of personal development in order to provide the most appropriate and beneficial support.

3.2.3. Engage in appropriate spiritually-developmental behaviors

The key for most supportive dyadic relationships is to understand the dynamics of identity creation. For the most part, creation of self happens below the individual's consciousness. Howard Gardner (1983) calls this interpersonal intelligence, which has been argued to depend greatly on a very close and empathic relationship in which the supporting partner identifies with and understands the other's situation, feelings, and motives (Weber, 2000). To gain a better understanding of which spiritual needs a protégé has at a given point, mentors may benefit from following Barrett's (2003) hierarchy which explains the sequential process through which individuals progress toward higher stages of consciousness. Barrett builds on Maslow's (1954) hierarchy of needs to further develop a link between motivation and spirituality. Similar to the way in which the literature on contingent motivation emphasizes the need for a leader to react according to a follower's present conditional needs, a mentor must provide the type of support appropriate to a protégé's developmental life stage. Fig. 2 brings together the spiritual mentoring behaviors elaborated in Table 2 with Barrett's (2003) stages of consciousness while temporally following Kram's (1983) mentoring phases to describe the dyadic unfolding of a spiritually-supportive mentor–protégé relationship. It details the co-created nature of spiritual development and provides leaders who wish to engage in spiritual mentoring with a guideline to apply appropriate behaviors at each stage of development.

Fig. 2 depicts a process through which a mentor's behaviors match the protégé's developmental stage in order to support the journey. While a mentoring relationship may be entered into at any career stage, the mentor must determine the protégé's stage of spiritual development to know with which activities to commence (step 5 in Fig. 1). As shown in Fig. 2, however, the behaviors appropriate to cultivate one stage of development differ from the behaviors which would support a protégé through a different stage. Following Barrett's (2003) hierarchy, the initial three stages of a protégé's spiritual development (development of the *ego*) take a self-interested focus, the fourth stage (*transformation*) "involves learning to balance one's own needs with needs of others" (p. 346), and stages 5–7 (development of the *soul*) center on a consciousness of collective interest. The following section outlines a pathology of spiritual mentoring, as it elaborates on the characteristics of a protégé at each stage of development and highlights the spiritual mentoring behaviors most appropriate at each stage. The mentor's role is primarily to engage the protégé in thoughtful and contemplative exercises through which the pair may identify the protégé's stage of development and the mentor may judge and react to the nature and pace of the dialog in order to provide stage-appropriate spiritual support. The next section details the mentoring activities relevant to each stage of spiritual development, as outlined in Fig. 2.

4. The developmental stages to work through and toward in the mentoring process

4.1. Stages 1–3 — Development of the ego

During the *ego* stages, the protégé's focus is on self-interest — creating the conditions necessary to exist and thrive (Barrett, 2003). Similar to previous descriptions of ego development (e.g., Loevinger, 1979; Loevinger & Blasi, 1976), Barrett describes these stages as largely individualistic and autonomous. Self-interest begins with ensuring one's physical and economic survival. Even in its earliest phase (i.e. initiation), a mentoring relationship may begin to help satisfy these survival needs. At the initiation phase, mentors' behaviors are primarily focused on career development, which does not require the same level of bond and understanding as does psychosocial support (Kram, 1983; Kram & Bragar, 1992). By providing the protégé with necessary career support, a mentor helps the protégé ensure survival, which must be satisfied before spiritual transformation may occur.

Once survival is relatively secure, a protégé's focus shifts to belonging and enhancing self-esteem. For this reason, Fig. 2 depicts the cultivation phase as emerging during the protégé's ego development when the mentor begins to offer the psychosocial support necessary to promote the protégé's needs for belonging and esteem. An ego-stage protégé is only beginning to make the connection between meaning and work, and would be characterized by a limited and somewhat amorphous sense of self. Recognizing this, a mentor would best serve an ego-stage protégé by initiating dialog focused on helping the protégé begin to seek and identify connections and develop a sense of value and identity as a member of a larger collective (CC1–CC4 in Table 2). Appropriate ego-level support requires a mentor to recognize the protégé's inner life as an important part of the person's identity. This enables the mentor to bolster spiritual well-being and encourage the protégé to discover new ways to relate to spiritual beliefs (IL1–IL3 in Table 2). A close mentoring relationship, generally characterized by personal bonds and a psychologically-safe, dialog-driven context, would provide the protégé with an appropriate opportunity to share deep, core issues and help remove any blocks to spiritual progress as they are incurred (IL4–IL5).

4.2. Stage 4 — Transformation

The fourth spiritual development stage exhibited in Fig. 2 involves *transformation*. As the protégé begins to seek meaning through and from work, he or she begins the transformative process of aligning ego-centric needs with those related to the unfolding of the soul, the serving of collective interest, or striving for a common good (Barrett, 2003). This reconciliation of ego-centric and collective needs echoes Loevinger's (1979) discussion of an integrated self. Due to the high degree of self-knowledge required to traverse this stage, transformation depends highly upon the cultivative capacity of the mentorship. The strong personal bond associated with mentoring's cultivation phase allows the relationship to provide a context whereby concepts of meaningfulness are explored, allowing the protégé to develop "an expanded identity that is inclusive of others" (Barrett, 2003, p. 351). Through the transformational process, protégés become aware of their sense of purpose and are likely to become interested in relating their spiritual beliefs to the company's values and to their everyday experience of work. A transformation-stage protégé is beginning to develop a more complex and unified sense of self. Mentors support spiritual transformation by appealing to a sense of calling (MW1 in Table 2) and helping the protégé feel a unification or connectedness between his or her own spiritual ideas, the company's values, and those of others throughout the organization (CC5–CC6).

4.3. Stages 5–7 — Development of the soul

The final stages of spiritual development reflected in Fig. 2 focus on the collective aspects of spirituality to make up what Barrett (2003) terms the unfolding of the human *soul*. These three developmental stages – cohesion, inclusion, and unity – are focused outside of the self and toward collective interests. A protégé who has reached these stages of development would be entrenched in a rich and unified self construct and a complex sense of self-clarity. Here, an individual would be motivated by cohesive meaning, the ability to make a difference, and the opportunity to serve others and humanity in general. During these stages, a protégé engages in substantial reflection and focuses on meaningful work related to what he or she thinks is important in life. This focus enhances the protégé's connection between daily work and the larger social good of the organization (CC7 in Table 2). In the dyadic relationship, dialog should be focused on appealing to these desires by encouraging the protégé to define and find meaning in and through work and by suggesting new work opportunities to help fulfill their personal purpose (MW2–MW5). Here, a mentoring relationship characterized by substantial psychosocial support is essential for the mentor's encouragement to be congruent with the protégé's purpose in life. For instance, in order for a mentor to fulfill needs for cohesion and inclusion, the mentor must first empathize with the protégé's individual spiritual thought process and respect this person's spiritual needs enough to encourage new on-the-job behaviors or tasks which promote personal growth.

Finally, when a protégé has reached the *unity* stage of spiritual development, focus becomes entirely outward. At this stage, spiritual fulfillment comes in the form of external connectedness driving internal cohesion (Barrett, 2003). In a mentoring relationship, this unfolds in two ways. First, the mentor may continue to explore and suggest ways through which the protégé can unite with humanity and achieve higher-order needs to serve others (IL6 in Table 2). Second, the protégé begins to focus attention away from the self and personal spiritual enrichment, and toward a broader agenda of addressing the spiritual needs of others. In this manner, the protégé becomes less dependent on the dyadic mentorship, and begins to redefine the mentoring relationship into one where behaviors are focused on benefitting and supporting the spiritual journey of peers. When a protégé reaches this stage, the mentor's job is to foster separation and enable the protégé to cultivate others' personal growth. Thus, spiritual fulfillment (MW6) and completion of this final stage effectively terminates the protégé-centric mentorship and the pair focuses on redefining and reshaping the relationship. It is important to recognize, whether due to a change in position or due to some other environmental factor, a change of mentor prior to completion of the spiritual journey may be warranted. Depending on the stage in which mentorships are dissolved, protégés may seek new mentorships which could begin by focusing on the needs for ego-centric, soul-centric, or transformational support as appropriate to their current stage of development.

5. Co-reflection on workplace activities

In Fig. 1, dyadic co-creation (steps 3–5) evolves through co-reflection on the spiritual aspects of work, as indicated by the arrow circling the dyadic process. This process entails engaging in rich dialogs which involve "attending to the feelings accompanying the experience and its memory, re-evaluating the experience and drawing lessons from it" (Shamir & Eilam, 2005, p. 410). These engaging interactions allow the protégé to not only take meaningful actions at work, but to receive feedback and an opportunity to consider future steps in the spiritual journey. Reflection represents an ongoing part of the co-creation of spiritual development, and is important to any learning process, as it provides a deeper understanding of what is left unfinished or unfulfilled. This implies a spiritual element to self-fulfillment: reflecting on one's activities through an inner-life lens helps to better pinpoint authentic inner self, providing a target "self" to ultimately fulfill through work and other activities. A reflective process infers contemplating all workplace experiences, including both those times one acted authentically or inauthentically. Through reflection, an individual will learn from each of these instances as they relate to his or her inner-life beliefs. One's "inner realm of intentions, needs, interests, beliefs, and desires" (i.e. inner life) drive an individual's sense of accountability to oneself and others, and therefore determine desired behaviors (van Dierendonck, 2011, p. 1236). As such, spiritual development requires one to view "life as an unfinished project" (Shamir & Eilam, 2005, p. 412). Accordingly, identifying one's convictions and gaining greater self-clarity lead to a dynamic, continuously changing spiritual goal. Fig. 1 depicts the dyadic process as an ongoing series of interactions in which the mentor and protégé continually reassess the state of their journey, reflect upon the journey thus far, and re-identify the protégé's state of

readiness to guide future developmental behaviors. As depicted by the circular arrow of co-reflection surrounding the overlapping (dyadic) section of Fig. 1, this process helps to develop each member's continually-evolving understanding of their true, inner self.

6. The role of organizational culture for spirituality

The final aspect portrayed in Fig. 1 shows the salience of the spiritually-developmental journey to be contingent upon the organization's culture. Specifically, the relationship is likely to produce more fulfilling outcomes if embedded in a spiritually-supportive organization. Locander, Hamilton, Ladik, and Stuart (2002) describe the importance and development of a leadership-rich culture. From their model, we can extrapolate that senior leader focus on spirituality is necessary but insufficient for the development of a spiritually-supportive culture. Rather, the strength and sustenance of the culture may rely on the creation of a spiritually-focused community and on inviting influential individuals (i.e., mentors) into this community to co-create a culture of support. This suggests the importance of connectedness of all aspects of the system. But, how can one connect all levels of the organization? By encouraging a culture of dialog, leaders empower mentors to act as agents of the organizational vision. This reflects a shared responsibility between top organizational leadership and informal leaders (i.e., mentors) toward shaping the organization's culture. In addition to providing psychosocial support and crafting career plans for their protégés, mentors help to build a dialog-rich and spiritually-supportive culture by role modeling and encouraging such organizational priorities as the spirit of serving or the spirit of teamwork. By modeling and communicating these priorities, mentors build the scaffolding necessary to align protégés' individual spiritual needs with their work and workplace. This concept is congruent with research on workplace spirituality and spiritual leadership which suggests spiritual transcendence through work is heightened when value congruence exists across all levels of the organizational system (Fry, 2003; Giacalone & Jurkiewicz, 2003).

Equally important to a culture of spirituality are aspects such as creating a context of openness, trust, and respect; maintaining a focus on individual growth; providing a place for reflection; and applying tough love when necessary (Allcorn, 2002). These aspects characterize an effective mentoring relationship couched within a spiritually-supportive culture. Mentoring provides considerable personal learning, which is essential toward personal development (Lankau & Scandura, 2007). From a learning theory perspective, Mezirow (1996) defines learning as "the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action" (p. 162). Essential to making and interpreting meaning is "understanding one's frame of reference, the role of a disorienting dilemma, critical reflection, dialog with others, and conditions that foster transformative learning, to mention a few" (Taylor et al., 2000, p. 278). Disorienting dilemmas come about when an individual experiences work or a context which do not fit well to their existing meaning structure. In the workplace, this may emerge as a desire to be more creative than the position allows or an aspiration to make a larger-scale contribution than the job entails.

Fry's (2003) discussion of vision alignment would be useful here, as it could foster meaningful work by tying the individual's activities to a meaningful vision. However, a close mentor would be in a favorable position to continually encourage protégés to stay afloat, consider the role they play in the greater overall scheme, and envision how this progress contributes to their future. Moreover, mentoring conversations foster a context of transformative dialog and the opportunity to engage in the critical reflection necessary to understand one's spiritual frame of reference. By suggesting new ways to engage in work and by introducing the protégé to a community in which the protégé may feel a sense of belonging, a mentor further encourages spiritual development through this transformative learning process. The following section details the beneficial consequences which may result when protégés receive adequate and appropriate spiritual mentoring at work. Building on previous research linking enhanced worker spirituality to workplace outcomes, we suggest how spiritual mentoring may build individual strengths beneficial to an organization. Organizations whose environments foster an individual's spiritual development are likely to "realize heightened individual and organizational outcomes" (King & Nicol, 1999, p. 235).

7. Outcomes of spiritual mentoring

Previous research suggests that the integration of spirituality and work may lead to a number of substantial benefits. These include personal effectiveness; a sense of fulfillment; increased joy, peace, and serenity; honesty and trust; job satisfaction; creativity; and organizational commitment. As such, a number of empirical studies have found positive relationships between spirituality and these important aspects of work (e.g., Duchon & Plowman, 2005; Milliman, Czaplewski, & Ferguson, 2003; Rego & Pina e Cunha, 2008).

7.1. Personal fulfillment

Personal fulfillment is associated with one's sense of belonging and self-esteem (stages 2 and 3 in Fig. 2). This concept is congruent with the notion of spiritual well-being as a fundamental component of an individual's perception of the quality of life (Cannister, 1999; Paloutzian, 1983). Moreover, spirituality is motivational (Burack, 1999); it is related to Maslow's (1954) higher-order needs including those of belonging, esteem, and sense of achievement. Spirituality further helps individuals increase stability and coherence in difficult times thereby helping hedge against any pending uncertainties (Buzzanell, 2009). Consequently, employees whose spirituality is fostered at work will feel a sense of completeness resulting in satisfaction and the discovery of meaning through their work (Buzzanell & Lucas, 2006; Turner, 1999). This type of personal fulfillment is likely to result in increased employee morale (Yousef, 2000) and has also been associated with enhanced professional confidence and identity (Johnson, 2007). Spiritual well-being

and the spiritual support of a mentor also have been associated with higher levels of self-efficacy (Fornaciari & Lund Dean, 2004) as well as self-esteem and self-confidence (Hoffman & Wallach, 2005; Liang, Tracy, Taylor, & Williams, 2002). Thus, mentors help to fulfill protégés' needs for existential well-being and growth (Hancock, Bufford, Lau, & Ninteman, 2005).

What the literature does not address is the special nature of mentoring toward spiritual well-being. Weber (2000) provides insight into the empathic skills which mentors can employ in helping protégés to find a path to spiritual development. He describes three components of an empathic system — *receptive empathy*, *projective empathy*, and *sympathy*. Receptive empathy involves mentors having the ability to understand situations, emotions, beliefs and motives of others. By understanding their own experiences (and sharing them) mentors are able to empathize with a protégé's situation. Projective empathy refers to the mentor's ability to propel one's own thoughts to another. Advice like "Don't fall for Mr. Jones' line about advancement in his department." is an example of projective empathy. Sympathy involves emotional identification where the mentor is feeling the situation (painful or pleasurable) and reacts to it. A mentor's appreciation of this empathic system could be useful to determine at which stage of spiritual development (outlined in Fig. 2) a protégé resides. By understanding the protégé's situation, a mentor can react appropriately, thereby applying support behaviors congruent with the protégé's current stage. Of course, empathy and the resulting spiritual growth of a protégé is only possible if the mentor utilizes the skills of empathic listening and takes the time necessary to create a dialog on issues of concern.

7.2. Job satisfaction, job involvement, and prosocial behavior

Spirituality is linked to intrinsic job satisfaction and involvement in one's work (Milliman et al., 2003). Thus, support of spirituality may enhance the positive relationship between mentoring support and protégé job satisfaction (Noe, 1988). This view is congruent with Fry's (2003) expectation that employees who sense a connection to their spirituality, and particularly those who are exposed to workplace spirituality efforts, "personally experience joy, peace, and serenity" and feel higher levels of satisfaction with their job (p. 727). Accordingly, by supporting a protégé through Fig. 2's consecutive levels of belonging and self-esteem, a mentor may play a role in enhancing the protégé's levels of job satisfaction and involvement. Further, high levels of spirituality are related to honesty, humility, and providing service to others (Beazley, 1997). In a workplace setting, service to others often emerges as prosocial or extra-role behaviors (Van Dyne & LePine, 1998) which have been shown to arise as a result of spiritual transcendence even after controlling for the predictive effects of personality (Piedmont, 1999). This type of transcendence is characteristic of the fourth stage in Fig. 2 – transformation – which focuses on building connections with others and to the external environment.

7.3. Creativity, intuition, and problem-solving

Creative problem solving is a commonly cited resultant of spirituality, as spirituality breeds awareness and intuition (Avolio et al., 2009; Freshman, 1999; Krishnakumar & Neck, 2002). Further, the happiness and satisfaction that come about as a result of spiritual fulfillment also may cause employees to be more creative (Turner, 1999). Accordingly, problem solving capabilities increase as a result of the improved insights and mental growth associated with spiritual encouragement (Burack, 1999; Krishnakumar & Neck, 2002).

The sense of completeness discussed above depends on an individual's awareness of spiritual calling, which comes about during the fourth stage of spiritual development — transformation. Thus, by supporting a protégé's transcendence through this stage, spiritual mentoring will likely encourage protégés to engage in activities in intuitive and creative ways. As Parks (2008) explains, spiritual support will allow a protégé to more intuitively recognize connections between things such as their sense of purpose and work activities. Moreover, the receipt of spiritual support will contribute to workers' personal growth, helping them to unleash their creative and innovative potential (King & Nicol, 1999).

7.4. Organizational commitment

The link between spirituality at work and organizational commitment has been well established (e.g., Fornaciari & Lund Dean, 2004; Milliman et al., 2003; Rego & Pina e Cunha, 2008). Spirituality's influence on organizational commitment is multifold. First, it is expected to influence work attitudes in such a way that an individual feels greater commitment to the organization (e.g., Neck & Milliman, 1994). Second, spirituality lends itself to a climate of honesty and trust, which in turn fosters affective organizational commitment (e.g., Wagner-Marsh & Conley, 1999). Emerging research on trustful relationships and spirituality suggests that mentoring relationships may provide a setting which encourages the development of spiritually supportive cultures congruent with high levels of organizational commitment (Erdem & Aytemur, 2008). Intimate dyadic relationships characteristic of high self-disclosure and trust have been found to provide the degree of nurture necessary to foster high levels of support (Kram & Bragar, 1992).

It is clear from previous research that reduced absenteeism and turnover result directly from stronger levels of organizational commitment (Meyer & Allen, 1997; Mowday, Porter, & Steers, 1982). A direct association between spiritual mentoring and reduced absenteeism and turnover comes from the literature on education which has found that students whose spirituality was supported were less likely to attrite and more satisfied with their programs (Clark, Harden, & Johnson, 2000; Thile & Matt, 1995). From the literature on organizations, workplaces which embrace spirituality may be expected to have lower levels of stress, absenteeism, and turnover (Thompson, 2000).

8. Potential barriers to spiritual mentoring

The following are four circumstances which may reduce the effectiveness of workplace spiritual mentoring. First is the degree to which the mentor and protégé each embrace their respective spirituality. Second, we consider the distinction between formal and informal mentoring relationships to examine whether one should expect the same degree of spiritual support in each of these distinct forms of mentoring. The third consideration regards the company's culture and the degree to which the organization maintains characteristics of sociability and solidarity. Finally, we raise the issue of whether the workplace is an appropriate setting for mentors to engage in spiritually supportive exercises.

Effective dyadic relationships rely on some degree of congruence and interdependence among members (Sosik et al., 2004; Yammarino et al., 2005). However, much as unmotivated teachers are ineffective (Haefele, 1993) or unmotivated students will show little effort (Hidi & Harackiewicz, 2000), mentors and protégés who do not embrace their individual spirituality are likely to respectively provide and receive considerably less spiritual support. Consequently, mentors who do not proactively search for meaning in their own work may have a difficult time understanding a protégé's need for spirituality. They will experience difficulty in connecting work to values deemed important by the protégé. Equally, a protégé who does not feel a sense of calling through work may not recognize when a mentor suggests potentially spiritually-fulfilling opportunities. Such incongruence could lead to a weaker and less effective dyadic support system. Thus, a protégé's purposeful intent to engage spirituality at work may be viewed as a prerequisite for perceiving a mentor's spiritual support as worthwhile. From the mentor's perspective this concept may be closely related to Lapierre, Naidoo, and Bonaccio's (2012) finding that leaders' self-concept is relevant to the mentoring they provide to followers. Further, mentors and protégés who seek "spiritual survival" (Fry et al., 2005) will likely be more motivated to engage in a spiritually developmental journey.

Additionally, the benefits of spiritual mentoring may differ depending on the purpose of the mentoring relationship. Informal mentoring relationships, which develop purely out of a professional attraction between the two parties, are likely not to have a stated goal. However, formal mentoring programs tend to be more utilitarian, goal-driven, and outcome-focused than informal relationships, and tend to focus on transferring information from mentor to protégé with the intention to assist specifically in career development (Chao, Walz, & Gardner, 1992; Kram, 1985). Thus, one school of thought would argue the defined goal of many formal mentoring programs is likely to be toward primarily vocational ends. Informal mentoring relationships, on the other hand, are focused on the *process* of mentoring itself (Zachary, 2005) and less focused on the destination than on the supportive journey. Kujawa-Holbrook (2001, p. 306) draws the conclusion that a framework of mentoring "more process oriented and less devoted to the achievement of external tasks" would be best suited toward spiritual development. Thus, as spirituality is itself a process through which individuals transcend (Chandler, Holden, & Kolander, 1992), informal mentoring relationships may better foster spirituality and thus provide stronger associated benefits. A second school of thought suggests that a high degree of spiritual mentoring is possible to achieve through formal mentoring, but its salience likely depends on the program's stated goals. This viewpoint is consistent with previous research which suggests that mentoring relationships may be considered part of a spiritually-focused community (King & Nicol, 1999; Locander et al., 2002). Future research should consider the potential difference between spiritual support in formal versus informal relationships and explore ways to best encourage such support in both settings.

As described in Fig. 1, an organization's culture of spirituality is expected to affect the spiritual journey through which a mentor and protégé embark. However, other aspects of an organization's culture may play an equally important role in determining the viability of this spiritually supportive relationship. As an illustrative example, we have selected Goffee and Jones (1996) characterization of organizational culture in order to explore the impact of culture on spiritual mentoring. These authors explain that culture represents community and reflects the way in which members of a community relate to one another. They draw on sociological concepts to divide organizations into two dimensions of human interaction: sociability and solidarity. Sociability represents friendliness among community members, whereas solidarity reflects a culture of shared goals and mutual interests. These two dimensions represent two distinct ways in which an organization's culture may support connectedness. Thus, the degree to which the organization is characterized by each of these concepts represents a very important barrier which must be understood by the mentor as the protégé's expectations of the relationship may be considerably different depending on the type of community in which it is embedded. For example, in a community characterized by high sociability and high solidarity, a protégé may expect the spiritual mentorship to take on characteristics of both friendship and a shared goal, whereas in a community characterized by high solidarity but low sociability, the protégé would expect the mentor to share their interests, but would not require the relationship to take on a friendship component. From a macro perspective, Goffee and Jones (1996) approach suggests that in highly sociable organizations, a high degree of cohesiveness may be expected from both parties, and less cohesive pairs may face more challenges in their spiritual journey. Similarly, in organizations characterized by high solidarity, low homogeneity between the two members may negatively influence spiritual mentoring success.

Another potential barrier to spiritual mentoring involves a debate as to whether a mentor should have an impact on a protégé's values (Middendorf, 2010). Proponents of spiritual support argue, as role models, mentors inevitably influence the behaviors, professional practices, and ultimately the values of their protégés (e.g., Johnson & Ridley, 2004). Supporting this side of this debate, Gribbin (2002) found that mentors tended to feel a responsibility to share and provide a spiritual influence. However, as this type of influence extends into such areas as ethical-moral and societal values (Johnson & Ridley, 2004), mentors may be hesitant to influence a receptive individual in such a personal way. Some initial evidence suggests that this potential mentor-centric barrier appears to be a reality. A recent study conducted by the Higher Education Research Institute at the University of California, Los Angeles found that while four in five faculty members believe themselves to be spiritual individuals and acknowledge "their own spirituality …, they appeared to be hesitant in expressing this to students" (Middendorf, 2010, pp. 54–55). In what could be considered an attempt to

provide a solution to this potential barrier, Johnson and Ridley (2004) suggest mentors share their personal value positions with their protégés in a psychologically safe context in which the protégé does not feel coerced to accept the mentor's position. This corresponds with Krishnakumar and Neck's (2002) spiritual freedom model in which organizational members are openly encouraged to express their own spiritual views. Thus, organizations wishing to obtain the advantages associated with spiritual mentoring may benefit from instructing their mentors to provide a nurturing and non-coercive context in which spiritual values are openly discussed. Moreover, given the potential ethical dilemma related to the support of individuals' spirituality in the workplace, proper training specific to spiritual mentoring is recommended.

9. Implications for theory and practice

We have reviewed theory on workplace spirituality and extended an emerging perspective that spiritual development is best fostered individually rather than at the collective level. The process of spiritual mentoring we propose contributes to the theoretical development of leadership in several ways. First, it incorporates aspects of spiritual leadership theory such as Fry's (2003) discussion of the development of an organizational culture supportive of spirituality. Second, it is anchored in the concept of authenticity as derived from theories of authentic leadership (e.g., Shamir & Eilam, 2005; Yammarino et al., 2008). This paper focuses on developing authentic people and regards the developmental process as a dyadic one (as depicted in Fig. 1). Thus, spiritual mentoring is similar to authentic leadership in that it takes a unique, highly personal approach through a process of developing and drawing on life experiences. Further, spiritual mentoring is both informed by and adds to authentic leadership by recognizing the limitations to how authentic development can be assisted and guided (Shamir & Eilam, 2005). Third, building on transformational/charismatic leadership's concepts of personalized versus socialized leadership (Howell, 1988), we suggest ways through which a leader and follower may jointly develop a socialized relationship and draw on the follower's desire to satisfy value-oriented goals to activate and arrive at a state of collective self. Fourth, we discuss the process through which mentors help to facilitate the unfolding of a spiritually-developmental process and nurture protégés' spiritual fulfillment.

Spirituality at work has been posited to influence workplace outcomes greater than individual self-fulfillment. Yammarino et al. (2008) developed a multi-level conceptual model explaining that organizational performance comes about, in part, through supportive leadership and the mediating role of positive organizational behavior. Following this model, spiritual mentoring, as proposed in this paper, is expected to yield positive workplace behaviors which previous studies have linked to organizational outcomes including greater profits, increased shareholder value, net earnings, and return on investment (e.g., Mitroff & Denton, 1999; Thompson, 2000; Turner, 1999). However, these studies have generally failed to account for the complexity associated with the cross-level process through which individual worker spirituality drives these organization-level outcomes. Similarly, Fry (2003) echoes an argument by Hawkins (1991) to assert that spiritual support is necessary toward the creation and maintenance of learning organizations. Future research is required to gain a better understanding of the cross-level processes through which these results may come about. Thus, future investigations of workplace spirituality might benefit by building on the dyadic mentoring behaviors discussed herein to consider a process through which a number of spiritually supportive dyads may foster higher performance standards and a spiritually-nourishing learning culture. By better understanding the relationship between individual worker spirituality and the organization, it is possible that we may realize the benefits associated with Sir Richard Branson's commentary at the beginning of this article rather than allowing this vision to reside only as a pipe dream.

10. Conclusions

Scholars have argued that the spiritual impoverishment representative of many of today's contemporary organizations impedes the ability to enact fundamental and long-lasting change (Mitroff & Denton, 1999). Spiritual leadership theory has developed over the past decade in part to enact organizational change through the development of a spiritually-motivated learning organization. However, the question remains as to how leaders can deploy spirituality to the individual level and sustain high levels of spirituality over time. To this end, a focus on spiritual mentoring in the workplace appears warranted. By engaging in close relationships with and providing requisite support to their less experienced coworkers, organizational mentors may begin to engage those individuals' spirituality at work. As spirituality has been previously linked to a number of organizational outcomes, and mentoring support is related to protégé spiritual well-being, it makes sense that a spiritually-supportive mentoring relationship may help to encourage positive results. Spiritual mentoring may help to ameliorate a number of human relations and human resource management issues. Spiritual mentoring is likely to bring about a protégé's sense of fulfillment, job satisfaction, and job involvement, thereby allowing the supported member to ultimately feel higher levels of commitment to the job and to the organization. Together, these positive sentiments, along with the continuation of spiritual mentoring, may bring about higher levels of creative problem-solving and engagement in prosocial, extra-role behaviors. Longitudinal investigations of spiritual development's influence on these outcomes would help shed light on the importance of supporting individual spiritual growth at work.

Although mentoring tends to be protégé-centric, mentoring relationships are mutually beneficial to both mentors and protégés as they can enhance both individuals' development as the relationship unfolds over time (Allen, 2007; Kram, 1983). Likewise, spiritually-supportive relationships are expected to unfold in a similar manner (Buzzanell, 2009). Thus, it is likely that mentors will develop spiritually through the spiritual mentoring process, as well. Buzzanell draws on previous research (e.g., Buell, 2004; Rawlins, 2000) to make the case that spiritually supportive relationships change over time from one where advice is first provided in a unidirectional manner, but as the relationship grows, the two parties begin to share advice and co-learn from one another. This echoes the sequence of spiritual mentoring behaviors outlined in Fig. 2 which follows Kram's (1983) temporal

phases of mentoring. At the point when a mentor nurtures a protégé to Stage 7 (Unity), the protégé should then be prepared to separate from, and redefine the existing relationship. Consequently, future studies on mentoring at work should investigate the impact that spiritual mentoring has on traditional career and social outcomes for both the mentor and protégé as well as the effect on both parties' spiritual growth and development.

In order to make further progress toward understanding how spirituality can be diffused among an organization, we suggest that future research incorporate the notion of spiritual mentoring discussed herein. Our review of the literature on spiritual development allows us to summarize a number of spiritually supportive mentoring behaviors as displayed in Table 2. These behaviors may serve as the basis for the future development of instruments to help measure the three identified subcomponents of spiritual mentoring. Further, given the important nature of the one-to-one linkage between mentor and protégé toward spiritual support, it would be necessary to develop hypotheses that incorporate the dyadic nature of these relationships. Thus, it would be appropriate to collect paired data from both mentor and protégé, as this would not only allow us to better understand the relational aspects between the two members, but also yield insight into the degree to which the pair differentially view each other's progress. Presently, dyadic relationships are the "least studied level of analysis relative to individuals, groups, or organizations" (Gooty & Yammarino, 2011, p. 456). Future empirical studies may benefit from following Gooty and Yammarino's suggestions about how multilevel analysis may be applied to capture these relationships. Further, future research on spiritual mentoring should consider the transformative nature of spirituality and how both dyadic partners may be transformed through the spiritual mentoring process.

In conclusion, high quality mentoring relationships may represent the best way to deploy spirituality to the individual level and in a sustainable manner. Mentoring relationships are valued, in part, because of their ability to develop and strengthen over time (Allen & Eby, 2003). Thus, protégé-centric spiritual mentoring may allow organizations to merge work and a higher purpose. Ultimately, it is hoped that this paper will inspire a stream of research investigating the spiritual aspects of mentoring and that organizations will subsequently begin to institutionalize and benefit from the support of employee spirit through mentoring practices in the workplace.

Acknowledgments

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