

Relationship of Confucian Values to Spiritual Leadership in a South Korean Context

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Abstract

Spiritual leadership is an emerging holistic leadership construct that has been validated in several cultures outside of North America. However, these studies have failed to examine the underlying relationship of embedded cultural values and spiritual leadership. To address this problem, the purpose of this study was to investigate the relationship of Confucian values to spiritual leadership within a South Korean context. Data was gathered through surveys from three firms within Korea's financial sector. Factor analysis of Confucian values found a two-factor solution, including social order and harmony. Harmony was excluded from analysis due to poor inter-scale correlations. Social order showed a positive, significant relationship to spiritual leadership variables, suggesting Confucian values comprise a portion of the inner life of Koreans and support the emergence of spiritual leadership within a Confucian context. The results of this study increase our understanding of the importance of emic manifestations of leadership theory in generalizing western leadership theories to outside cultures.

Keywords: Confucianism, harmony, inner life, social order, South Korea, spiritual leadership

1. Introduction

The universality of spiritual leadership is achieving international recognition. Ten years have passed since Fry's (2003) theory of spiritual leadership was published in the *Leadership Quarterly*. During that time, Fry and colleagues (Fry, Vitucci, & Cedillo, 2005) established a reliable and valid baseline of spiritual leadership, including a reliable spiritual leadership tool to measure spiritual leadership, spiritual well-being, and associated organizational performance values, such as organizational commitment and productivity. Additional research followed this baseline study that validated and extended spiritual leadership as a measurable, reliable, and multi-faceted theory of leadership (e.g., Fry, Hannah, Noel, & Walumbwa, 2011; Fry & Matherly, 2006; Fry & Slocum, 2008). However, while Fry's (2003) theory claims universality, as reflected through the universal nature of spiritual assumptions and attitudes, these foundation studies were all conducted in a predominately North American, individualistic cultural context. This trend has changed, as of late, in which reliable studies have begun emerging in diverse cultural contexts with unique spiritual foundations and attitudes, including Turkey (Ayranci & Semercioz, 2011), Pakistan (Bodia & Ali, 2012), Iran (Javanmard, 2012), China (Chen, Yang, & Li, 2012), and South Korea (Jeon, Passmore, Lee, & Hunsaker, 2013). Notably, while these recent studies in culturally and spiritually diverse contexts have both expanded the reach of spiritual leadership and validated its universality, the studies have not investigated the potential underlying role of the cultural context in the emergence of spiritual leadership.

Spiritual leadership theory can be viewed as a field of inquiry within the context of workplace spirituality (Fry, 2003) that is rooted in the individual desire to achieve a sense of mastery, meaningful and purposeful work, and a sense of connection with others in one's workplace (Giacolone & Jurkiewicz, 2003; Mitroff & Denton, 1999; Pfeffer, 2003). Fry postulated that these desires equate to attaining spiritual survival or spiritual well-being, as operationalized through achieving a sense of calling and membership, and that the underlying motivational mechanism facilitating this process is the interaction of spiritual leadership variables (i.e., altruistic love, hope/faith, and vision). Moreover, through spiritual leadership positively impacting one's sense of calling and membership, organizational outcomes, related to productivity, commitment, and satisfaction, are also robustly influenced. Fry's model of spiritual leadership is the only model of spiritual leadership that has seen extensive

empirical testing. Fry et al.'s (2005) study of spiritual leadership examined spiritual leadership within a US military unit and established the baseline relationship between spiritual leadership variables and organizational outcomes, as mediated through spiritual well-being variables (i.e., calling, membership). This study was followed by a multitude of validating studies within a North American context across a diversity of industries (see Fry et al., 2011; Fry & Matherly, 2006; Fry & Matherly, 2007; Fry, Nisiewicz, & Vitucci, 2007; Fry & Slocum, 2008). Additionally, the field of spiritual leadership research was extended through propositions that a) spiritual leadership would enhance the achievement of life satisfaction as an organizational outcome, and b) the emergence of spiritual leadership is positively influenced by the personal spiritual values and practices that an individual brings to the process, which was operationalized as one's inner life (Fry, 2008).

Beyond a North American context, empirical research validating and extending Fry's (2003) spiritual leadership model has emerged in diverse cultural contexts, commencing with an exploratory factor analysis of the relationship between spiritual leadership and religiosity in Turkey (Ayranci & Semercioz, 2011) and a study examining the relationship of spiritual leadership and various demographic factors in Pakistan (Ali et al., 2011). Additional studies include spiritual leadership replication studies in Pakistan (Bodia & Ali, 2012), Iran (Javanmard, 2012), and South Korea (Jeon et al., 2013), and two studies in China that extended Fry's spiritual leadership model to include organizational citizenship behavior as an organizational outcome (Chen & Yang, 2012) and self-esteem and self-efficacy as mediating variables between spiritual leadership and outcome variables (Chen et al., 2012).

A noticeable gap in these recent extensions of Fry's (2003) spiritual leadership model in cultures outside of North America is the lack of investigation into the relationship of respective cultural values and spiritual leadership. House and Aditya (1997) postulated that the generalization of leadership theories to outside cultures requires the identification of emic manifestations of the theory, as "it is very doubtful that the generic leadership functions adequately describe the exercise of leadership in all cultures" (p. 463). Recent spiritual leadership studies in China and Korea (see Chen et al., 2012; Jeon et al., 2013), characterized by deeply embedded Confucian cultures, acknowledged the inherent differences in Asian culture, like collectivism and pursuit of social order, as compared to spiritual leadership studies based in an individualistic North American context. However, neither of these studies specifically addressed the relationship of Confucian values to spiritual leadership.

Korea's organizational culture is a mixture of both individualistic and collectivistic leadership practices, owing to historical and economic developments of the past century (Hemmert, 2012; Hofstede, 2007; Tipton, 2007). Hence, the purpose of this study is to explore the relationship of Confucian values as underlying antecedent variables to spiritual leadership within a cultural dominated by not only collectivistic attitudes and behaviors but also heavily influenced by western practices. The study should not only contribute to the generalizability of spiritual leadership by better understanding how Confucianism ties into Fry's (2003) leadership model, but also add to the growing body of spiritual leadership by highlighting the importance of an individual's inner life, as reflected through underlying cultural values, as a contributing factor to the emergence of spiritual leadership.

2. Literature Review

2.1 Korean Confucianism

Korea's contemporary cultural is a blend of its traditional cultural legacy and modern Japanese and US philosophies and practices that are underpinned by Confucian philosophies (Hemmert, 2012; Michell, 1986; Yim, 2002). These philosophies are heavily influenced by deep, unconscious assumptions that comprise the collective programming and cultural identity of Koreans and are perpetuated through a strict socialization process from infancy of expected norms, rituals, and social practices (Hofstede & Hofstede, 2005; Matsumoto & Yoo, 2006; Michell, 1986; Schein, 2004). According to Oh (1991), Confucianism has exerted a great practical influence on the daily life of Koreans for hundreds of years following the adoption of Confucianism as the official political ideology of the Joseon Dynasty (1392-1910) and is "the foundation of all ethics and morality in business as well as social and personal life" (p. 48).

Owing to the deeply embedded nature of Korea's contemporary Confucian culture, organizational cultures can be viewed as a reflection of underlying national cultural values and attitudes (Cho & Yoon, 2001; House et al., 2004). Despite cultural developments and changes in Korea during the recent past, the influence of Confucianism continues to exert a critical role on the relational behavior of people. These relational behaviors are rooted and coincide with relationships found within the family unit, such as father-child, husband-wife, and child-child that have been extended to organizational contexts (Oh, 1991; Yum, 1987). Among the relational behaviors explained through Confucianism, social order and harmony are viewed as the primary objectives of

Confucianism and are ruled by a rigid hierarchy of expected relational behaviors and moral obligations to harmonize unequal relationships (Kim & Park, 2003; Paik & Sohn, 1998). These obligations are manifest through a sense of reciprocal loyalty between seniors and subordinates that is paternalistic in nature (Paik & Sohn, n. d.; Pellegrini & Scandura, 2008). From an individualist cultural perspective, the superior-subordinate relationship may appear authoritarian, or even dictatorial in nature; however, from a Confucian perspective, these relationships are generally healthy, supportive, moral, and oftentimes, intimate in nature, which sustain social order and balance within organizational cultures, as the moral code of Confucianism does not support one-directional obligations (Yum, 1987).

While social order is primarily concerned with detailing the expected relational behaviors and moral obligations within the social hierarchy of relationships within a societal or organizational unit, harmony is focused on the expected interpersonal attitudes and behavior between individuals within the unit. Group members are expected to pursue conformity and group consensus, and ideally, “conflict-free interpersonal relations at almost any cost” (Paik & Sohn, 1998, p. 28), which often results in an organizational climate focused more on appearance than truth. Moreover, individuals are expected to subordinate personal ambitions for the achievement of group objectives, which can result in a strong sense of collectivism and teamwork (Kim & Park, 2003; Paik & Sohn, 1998).

Harmonious attitudes are represented in Korean organizational culture through the concept of *inhwa*, defined as peace or harmony between individuals. In combination with social order expectations, *inhwa* emphasizes a reciprocal harmonious relationship between unequal, as characterized by subordinate loyalty to superiors and the organization; and in return, superiors are expected to meet the well-being needs of subordinates (Alston, 1989). The underlying emotional attitude that provides the motivation to pursue harmony can be found through the cultural ethos called *jeong*. *Jeong* can be broadly defined as “a bond of affection or feelings of empathy to others” (Yang, 2006, p. 285) that equalizes the balance of power between unequal. Confucian philosophy underpins the concept of *jeong* through a complex fusion of seven emotions: happiness, anger, worry, sadness, joy, hate, and fear (Yang, 2006). Finally, the concept of *woori*, or we-ness, encourages the development of in-group collectivism by obscuring the complexity of unequal relationships through “a psychological states where individuals de-differentiate themselves to the collective” (Yang, 2006, p. 286). Through this attitude, the “I” self-identity of individual group members becomes subservient to the group’s identity of “we-ness.”

Despite the deeply embedded culture of Confucianism in Korea, little research has been pursued about the relationship of Confucian values to leadership (Sohn, 2013). At best, Michell (1986) explained that Confucian values related to loyalty and social order take precedence in interpersonal relationships, despite the fact that Confucian education is no longer included in formal education. Sohn (2013) suggested that the priority of Confucian-based leadership is to establish correct moral standards and relational priorities, which starts with self-leadership and must focus on values related to community, compromise, virtue, and a long-term perspective. Cha and Chang (1992) found that Korean students ranked highly the Confucian values of persistence, harmony with others, adaptability, patience, and self-cultivation, based on the values included in the Confucian Values Survey (Chinese Cultural Connection, 1987). Recently, Ryu and Lee (2010) introduced a Korean-biased model of leadership that is founded on the five constants of Confucianism, similar to the theory of Confucian leadership proposed by Kim and Shute (1993). Both models suggested that the exemplification of Confucian values should result in moral and virtuous leadership outcomes.

Finally, Korean leadership and management practices are best described as paternalistic, hierarchical, and collective (Chen, 2004; Chung, Lee, & Jung, 1997; Yang, 2006), despite the gradual adoption of western leadership and human resource practices in the aftermath of the Asian financial crisis (Hemmert, 2012; Rowley, 2013). This is reflective of Korea’s organizational leadership culture being high in power distance and collectivism, and low in gender egalitarianism, as determined by the GLOBE research study (House et al., 2004). In particular, Chung et al. (1997) contended the authoritarian, paternalistic nature of Korean leadership is directly tied to an emphasis on favored relationships, often leading to practices of nepotism and favoritism, which combined with the strict hierarchical structure separating superiors and subordinates, often provokes subordinate hostility to and mistrust of superiors (Oh, 1991). This exploitation of paternalism reveals the potential dark side of Confucianism that can create a hypocritical organization that “looks harmonious on the outside, but is seething with dissatisfaction on the inside” (Oh & Kim, 2002, p. 217). However, as noted by Chen (2004), such exploitive, authoritarian leadership behaviors are rare and generally not dictatorial in nature; rather, the practices are counter-balanced through reciprocal obligatory responsibilities and empathy from superiors.

2.2 *Spiritual Leadership*

Spiritual leadership is an emerging holistic approach to leadership that encapsulates the needs and motivations of leaders, followers, and co-workers with dimensions of organizational culture (Fry & Nisiewicz, 2013). Spiritual leadership is defined as “the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2005, p. 64). Spiritual leadership theory finds its roots in the fields of workplace spirituality, spiritual well-being, and leadership ethics and values. Particularly, the theory is influenced by workplace spirituality, which is impacted by the societal values, assumptions, and behavior underlying the organization’s culture (Dickson, BeShears, & Gupta, 2004; Fry, 2003). The theory is built on existing leadership approaches such as principle-centered leadership (Covey, 1991), transformational leadership (Bass & Avolio, 1994), and the path-goal theory of leadership (House, 1996). Moreover, an interconnected model of intrinsic motivation underpins the theory, in which effort (i.e., faith/hope) stimulates performance (i.e., vision) that is followed by rewards (i.e., altruistic love), which then leads to further effort and so forth. Notably, work itself is the intrinsic reward, and the outcome of this intrinsic motivational process is the satisfaction of the spiritual well-being of leaders, followers, and co-workers through a sense of calling and membership (Fry & Nisiewicz). In turn, this sense of spiritual well-being stimulates strong personal and organizational outcomes, such as organizational commitment, productivity, life satisfaction, organizational citizenship behavior, and corporate social responsibility (Chen & Yang, 2012; Chen et al., 2012; Fry et al., 2011; Fry et al., 2005; Author, 2013).

A central premise of spiritual leadership theory is a clear, compelling organizational vision that provides the catalyst in producing a sense of calling (Fry, 2003). The stimuli underlying the pursuit of vision are the variables of hope/faith and altruistic love, comprised of a set of values and assumptions that define the culture of the organization that stimulate a sense of membership. Furthermore, the source of spiritual leadership is an inner life, which is comprised of self-reflective practices such as prayer, meditation, and religious traditions, and encompasses one’s spirituality or meaning in life (Fry & Nisiewicz, 2013). Inner life is related to one’s identity, and “the expression of that inner life is in part an expression of social identity (Duchon & Plowman, 2005, p. 811). Indeed, according to Fry and Nisiewicz, the diverse positive organizational outcomes that the practice of spiritual leadership can enable are hinged to the creation and sustainability of an organizational culture that embraces the values of altruistic love, such as trust, loyalty, empathy, honesty, and patience, and supports worker’s inner life practices. Within Korea, an individual’s inner life and identity are strongly influenced by Confucian values from an early age through a socialization process that encompasses family, friends, school, and other formal organizations, and establishes the basis for acceptable relational behaviors (Hemmert, 2012; Michell, 1986; Yim, 2002).

Fry’s (2003) model of spiritual leadership has been extended in a Confucian context through several recent studies. Firstly, Chen et al. (2012) investigated the relationship of spiritual leadership and organizational outcomes, such as self-career management and productivity, while also looking at the impact of self-esteem and self-efficacy as inner life mediator variables, within the cultural context of Taiwan and China. Importantly, the study suggested that traditional Chinese values impact organizational outcomes, and hypothesized that Chinese cultural values associated with self-esteem and self-efficacy play an important role in the identity and inner life of individuals. However, the study did not explicitly examine the relationship of traditional Chinese values and spiritual leadership. Secondly, Chen and Yang (2012) found a positive relationship of spiritual leadership on organizational citizenship behavior in Taiwan’s retail and financial industries. However, the study did not control for Confucian values. Finally, Jeon et al. (2013) validated the emergence of spiritual leadership within a South Korean context and found a good model fit between spiritual leadership and organizational outcomes, such as organizational commitment and productivity. The study assumed an underlying relationship of Confucian values to the emergence of spiritual leadership but these values were not controlled for.

3. Method

3.1 *Sample and Data Collection*

The sample for this study was selected from Korea’s financial industry and included employees from three diversified investment banks. One of the firms was commonly known to have an organizational culture representative of strong Confucian and spiritual leadership values, while the other two firms were added to increase the generalizability of the study. Survey research was conducted with approximately 750 members from these three firms, of which 310 completed surveys were deemed usable. Details of the sample include the following: gender (180 males, 122 females, 8 did not report gender), age (22% less than age 30, 47% between ages 31 and 40, 32% greater than age 41), and education level (13% less than college graduate, 74% college

graduate, 13% post-graduate). Additionally, 48% of participants had less than three years work experience, 19% of participants held management positions, and 46% of participants recorded no affiliation with an organized religion.

3.2 Instrumentation

3.2.1 Spiritual Leadership Variables

Instrumentation for this study was based on survey questions included in the extended spiritual leadership survey (Fry, 2008), including the variables related to vision, hope/faith, altruistic love, calling, membership, and organizational commitment (see Allen & Meyer, 1990). The spiritual leadership survey is based on a response set ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). In past research, the survey scales have exhibited coefficient alpha reliabilities between .70 and .95. For this study, reliability of the scales ranged between .79 and .88 (see Table 1).

3.2.2 Confucian Values

Confucian values were analyzed based on ten values selected from the Chinese Value Survey (CVS; Chinese Culture Connection, 1987), which is comprised of four factors and 40 items, such as filial piety, kindness, prudence, respect for tradition, moderation, and persistence. The CVS was developed to measure values particular to the Confucian-based culture of China and was intentionally developed with a Chinese cultural bias in contrast to existing cultural value measures that were heavily western-biased in nature (Matthews, 2000). The CVS asks participants to rate the personal importance of a list of values and is based on a response set ranging from 1 (*no importance*) to 9 (*supreme importance*). The ten items chosen from the CVS were based on the expected strong relationship and similarities with Korea's underlying Confucian ethos. Previous research that utilized the CVS has shown reliabilities between .82 and .91. For this study, reliability of the two factors that emerged through factor analysis was .82 (Harmony) and .72 (Social order).

4. Results

4.1 Reliability Analysis

All variables were correlated with each other between .28 and .79 at the level of $p < .001$, as shown in Table 1, except for the derived Harmony scale, which showed weak correlations and was not included in further analysis. Cronbach's alpha was used to check the internal consistency of measurement items. Reliabilities ranged between .72 and .88, which fell within the range of previous studies.

Table 1. Reliability and validity analysis of variables ($N = 310$)

Variable	M	SD	AVE	1	2	3	4	5	6	7	8
1 Altruistic love	3.07	.78	.59	.88							
2 Hope/faith	3.30	.71	.62	.69	.86						
3 Vision	3.26	.71	.61	.78	.77	.86					
4 Calling	3.82	.65	.64	.37	.53	.55	.81				
5 Membership	3.11	.79	.59	.79	.67	.73	.45	.79			
6 Org. commits.	3.39	.71	.55	.72	.78	.74	.53	.71	.86		
7 Social order	6.07	1.38	.50	.37	.41	.39	.28	.36	.36	.72	
8 Harmony	7.47	1.07	.53	.14*	.21	.16	.18	.09**	.20	.44	.82

Note: All correlations were significant at $p < .001$, except as noted (*. $p < .01$; **. not significant). Scale reliabilities are on the diagonal in boldface.

4.2 Factor Analysis of Confucian Values

The 10 items chosen from the Chinese Value Survey were subjected to principal components analysis using SPSS version 21, using a direct oblimin rotation. Correlation analysis of the 10 items revealed that all coefficients were significant ($p < .01$) and greater than .3. Additionally, the Kaiser-Meyer-Olkin value was .77, exceeding the recommended value of .6 (Kaiser, 1970, 1974) and Bartlett's Test of Sphericity (Bartlett, 1954) was also highly significant. The analysis revealed the presence of two factors, which explained 65.7% of the variance, with the component labeled Harmony contributing 46.4% and Social Order contributing 19.4%, as shown in Table 2. The pattern matrix revealed that four items loaded distinctly on the harmony factor while three items loaded distinctly on the social order factor. This interpretation of the items was consistent with previous

research on the CVS (see Chinese Culture Connection, 1987). Three items (filial piety, respect for tradition, and reciprocation of greetings, favors, and gifts) exhibited weak communalities and poor factor loadings and were excluded from additional analysis. The results of this analysis support the use of harmony items and social order items as separate scales.

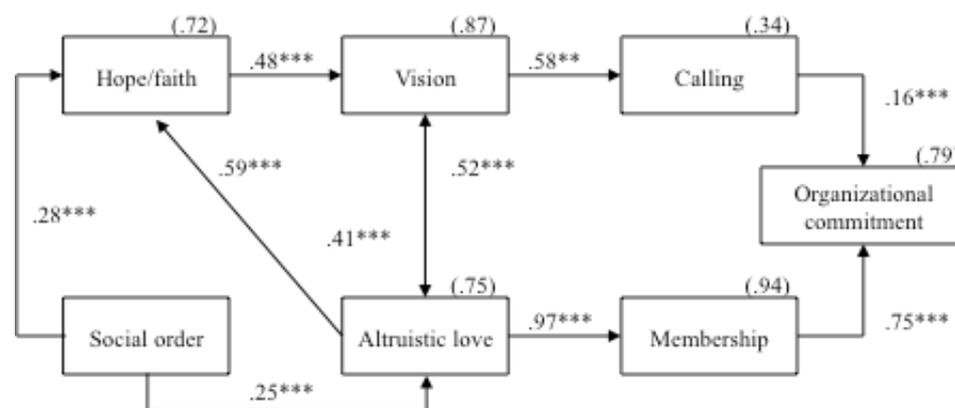
Table 2. Pattern and structure matrix of two-factor solution of Confucian values

Item	Pattern coefficients		Structure coefficients		Communalities
	Harmony	Social order	Harmony	Social order	
Self-cultivation	.834	-.108	.849	.436	.648
Harmony with others	.807	.031	.818	.297	.669
Solidarity with others	.791	.175	.798	.168	.748
Tolerance of others	.739	.006	.741	.250	.549
Ordering relationships	-.174	.874	.394	.840	.694
Loyalty to superiors	.132	.796	.114	.816	.720
Jeong	.166	.687	.393	.742	.575

4.3 Construct Validity of the Spiritual Leadership Model

Confirmatory factor analysis (CFA) and structural equation modeling through AMOS 18 (Arbuckle, 2009) was used to test the validity of this study. First, two items were removed due to poor inter-item correlations and weak communalities, including one item each from calling and membership scales. Based on CFA, the goodness of fit of the model was tested through normed fit index (NFI), incremental fit index (IFI), comparative fit index (CFI), and root-mean square error of approximation (RMSEA; Bentler & Bonett, 1980; Browne & Cudeck, 1993), which yielded adequate goodness of fit measures (NFI = .891, IFI = .938, CFI = .938, RMSEA = .06). Second, convergent validity of the scales was tested through the calculation of average variance extracted (AVE), and all AVE values were above .5, which supported the convergent validity of the results (Fornell & Larcker, 1981).

The structural model of this study was tested through AMOS 18 using the maximum likelihood estimation method. The overall chi-square for the model was 537.91 with 302 degrees of freedom, $p < .001$. Again, goodness of fit was measured through NFI, IFI, CFI, and RMSEA. For this model, the NFI was .905, IFI was .956, CFI was .955, and RMSEA was .05, lending strong support to the overall fit and validity to including the Confucian variable of social order as an antecedent variable to Fry's (2003) spiritual leadership model.



Note: Data in parentheses represent proportion of each variable's variance. *** $p < .001$.

5. Discussion

Simplified results of the causal analysis of the extended spiritual leadership model are shown in Figure 1, depicting path coefficients on arrow links and the proportion of each variable's explained variance in parentheses. As hypothesized, analysis showed a positive, significant relationship between spiritual leadership variables,

spiritual well-being variables, and the outcome variable, organizational commitment, lending support to the universality of spiritual leadership in a Korean context. Additionally, the proportions of explained variance accounted for by predictor variables in the hypothesized model of this study ranged from .34 to .94. Like previous studies, most of the explained variance of organizational commitment was accounted for through the membership variable, as seen through a path coefficient significantly greater than the calling path coefficient (i.e., .75 versus .16).

A key purpose of this study was to test the relationship of Confucian values to the emergence of spiritual leadership. As hypothesized, the derived factor of social order showed significant and positive relationships to the spiritual leadership variables of hope/faith and altruistic love with path coefficients of .28 and .25, respectively. Additionally, the inclusion of the social order variable resulted in strong model fit, as shown through goodness-of-fit measures, like NFI and CFI, above the .90 level (Bentler & Bonett, 1980; Browne & Cudeck, 1993). Indeed, the inclusion of social order did not deteriorate the goodness-of-fit measures, wherein the baseline model *without* social order revealed NFI, CFI, and RMSEA fit values of .911, .954, and .056, respectively, as compared to NFI, CFI, and RMSEA fit values *with* social order of .905, .955, and .05, respectively. Finally, the inclusion of social order increased the explained variance of hope/faith by .07, altruistic love by .06, and organizational commitment by .01, which supported the hypothesis that Confucian values contribute to the emergence of spiritual leadership within a Confucian-based culture.

5.1 Implications for Spiritual Leadership Theory

This study was the first to specifically investigate the relationship of Confucian values to Fry's (2003) spiritual leadership model. Factor analysis of the Confucian values included in the study revealed two explained factors, harmony and social order, of which harmony was excluded from the study due to low inter-scale correlations, while social order showed positive, significant path coefficient relationships to hope/faith (.28) and altruistic love (.25). The reliability and validity of both of these factors was also adequate, as shown in alpha coefficients and AVE values in Table 1.

Fry's (2008) extended model of spiritual leadership postulates that one's inner life is the source of spiritual leadership. Inner life represents one's spiritual and self-reflective practices, and can be equated to one's individual and social identity (Duchon & Plowman, 2005). The results of this study have shown that in a Korean context, inner life is partially reflected through one's Confucian identity. From a young age in Korea, individuals are informally acculturated in Confucian values and behaviors through family life, friendships, school, and other formal organizations (Michell, 1986). Through this process, individuals become acutely aware of acceptable relational behaviors and conjugated forms of honorific language that are to be practiced in unequal relationships that may arise due to age, gender, hierarchy, and position in society (Cho & Yoon, 2001). These values and attitudes provide order and direction to participants at both a societal and organizational level, and as shown in this study, social order can lend support and stability to the organizational culture, as reflected through the positive path coefficients between the social order variable to hope/faith (.28) and to altruistic love (.25), and through the marginal improvement in the explained variance of organizational commitment (e.g., the explained variance rose by .01) due to the social order variable.

5.2 Implications for Korean Leadership

Workplace spirituality and spiritual leadership are newly emerging concepts in Korea (see Kim, Yu, Kim, & Lee, 2012; Yu, Seo, & Kim, 2010). Supportive of these concepts, Yeo and Kim (2005) determined that effective Korean leadership is hinged on (a) understanding and accommodating subordinate needs; (b) vision based on faith and solid values; and (c) harmonious efforts encompassing mutual trust, encouragement, and respect, which are all characteristics rooted in Confucian virtues and closely related to the core values of spiritual leadership theory. House and Aditya (1997) expressed the concern that emic manifestations of leadership theory are needed to generalize western leadership theories in outside cultures. Supportive of this concern, Hofstede (2001) summarized that values form the core of culture and influence relationships between people in the culture; hence, since management is subject to cultural values, a study of management within a specific culture must examine the influence of cultural values on the management process. In this context, this study has added to the Korean leadership field by showing that spiritual leadership in the context of a Korean organization is implicitly underpinned by the Confucian values associated with social order (i.e., ordering of relationships, loyalty to superiors, and *jeong*) which provide a clear sense of relational rules and practices to workers (Cho & Yoon, 2001).

Korea's leadership model has been heavily influenced by western management techniques, owing to economic and political developments during the previous 100 years (Hemmer, 2012; Michell, 2010). However, a key

distinct characteristic of Korean management is the emphasis on people in contrast to the western management priority on profits (Sohn, 2013), which stems from the underlying influence of Confucianism on corporate culture (Cho & Yoon, 2001). According to Sohn, this management tug-o-war between people and profits has led to several misunderstandings over the influence of Confucianism, including the belief that (a) Confucianism is outdated and no longer had an effective ideological management taken, and (b) the hierarchical nature of Confucian relationships creates a climate of seniority and authoritarianism. Indeed, Korean leadership is divergent in nature, characterized on one extreme by authoritarian, directive, and paternalistic behaviors (Chen, 2004; Chung et al., 1997; Yang, 2006) that are offset by supportive and participative characteristics at the other extreme (Dorfman et al., 1997). However, despite these contrasting leadership styles, the central motivations of Confucianism are (a) a moral code of conduct of reciprocal loyalties that is governed by rules and regulations that create order and stability for workers (Kim & Park, 2003; Paik & Sohn, 1998), and (b) establishing and sustaining harmonious relationships; not creating social order through a relational hierarchy of seniorities to be abused through authoritarianism (Cho & Yoon; Sohn, 2013). Hence, like this current study has shown, workers value the social order that Confucian values emphasize (Yang & Kelly, 2009). Workers may complain to senior managers and colleagues about the strict hierarchy and relational rules of conduct implicit to Confucianism through informal rituals such as eating, drinking, and singing together after work, but it is through these informal rituals that tension is released, emotional bonds and loyalties are formed with managers, sense-making emerges, and incremental changes in organizational cultures arise (Cho & Yoon). These rituals in turn facilitate the sustainability of social order in the workplace on a day-to-day basis.

Recently, Ryu and Lee (2010) have enacted a Korean-biased leadership model, called *Kunja* leadership, based on Confucian values and attitudes that suggests Korean leaders motivate workers to accomplish organizational goals through unifying, virtuous leadership practices, not by authoritative, positional power. The model encapsulates the five pillars of Confucianism (i.e., *Wuchang*), which includes *Jen* (humanity), *Li* (rules of conduct and mannerisms), *Yi* (righteousness), *Chi* (wisdom), and *Xin* (trust), and postulates that a leader exemplifying the values underlying these five pillars of Confucianism will capture the moral and ethical motivations of Confucianism and be recognized as a virtuous leader. These values include empathy, fairness, sincerity, foresight, listening to colleagues and workers, and respect for hierarchy, rules, and regulations.

Ryu and Lee's (2010) model of Korean leadership suggests several commonalities with this current study on spiritual leadership and Confucianism in Korea. Notably, the current study found a causal relationship between social order and the underlying organizational culture of hope/faith and altruistic love. The values included in social order are represented in the *Kunja* leadership model through the Confucian pillar of *Li*, which captures the desire for order through respect for hierarchy, rules, and regulations. Additionally, the Confucian values that underlie the *Kunja* leadership model were derived and tested with a Korean bias, rather than through existing measurements derived outside of Korea. Given that *Kunja* leadership is a Korean-biased model of leadership based on Korean-biased Confucian values, these results suggest the need for additional future research to examine the relationship of *Kunja* leadership and spiritual leadership, as a means of understanding and encapsulating the underlying motivations of Korean leadership that include both traditional Korean and western incentives (Choi, Yoon, & Jeung, 2012).

5.3 Implications for Future Research

Spiritual leadership provides an effective leadership model to respond to (a) the uncertainties and complexities facing leaders in an increasingly competitive global environment and (b) the rising voice of knowledgeable workers demanding a better work-life balance (Fry & Nisiewicz, 2013). Future research is needed on not only the universality of spiritual leadership but more importantly, on how spiritual leaders can enable an organizational culture based on spiritual leadership values and attitudes, especially in diverse cultural contexts like the current study as shown within a Confucian culture. Likewise, how can spiritual leaders respond to rapidly changing organizational uncertainties and complexities that not only unsettle the spiritual well-being of workers, but also disrupt the organization as it moves through various lifecycle stages?

As this study has shown, the unexplained variance of calling within Fry's (2003) spiritual leadership remains high, as compared to Fry et al.'s (2005) western sample. Average variance explained in the current study on calling was only 34 percent, as compared to 54 percent in the Fry et al. (2005) study. This compares to relatively low unexplained variance of membership in both this study and Fry et al.'s (2005) baseline study. Future research should address these discrepancies and explore additional unobserved variables that are impacting the calling variable in spiritual leadership.

Future research is also needed to examine other potential variables impacting both the moderation of spiritual

leadership and the mediation of spiritual leadership on outcome variables, like the recent study by Chen et al. (2012) that examined the role of self-esteem and self-efficacy on spiritual leadership variables. Potential variables that are closely associated to spiritual leadership include employee engagement, employee empowerment, and so forth. Likewise, a wider range of hypothesized outcome variables, such as social responsibility, psychological contract, and financial performance should be investigated.

Finally, within the context of spiritual leadership in Korea, additional research is warranted on the relationship of Korean-biased Confucian values and the emergence of spiritual leadership. This study has revealed a relationship between social order and the spiritual leadership variables of hope/faith and altruistic love. However, these Confucian values capture only one of the five key pillars of Confucianism. Indeed, the pillar related to harmony is suggested to be the cornerstone of Confucianism (Kim & Shute, 1993). Harmonious values include empathy, compassion, patience, perseverance, and honesty, which are also captured within the altruistic love variable (Fry, 2003). Future research, including qualitative research, is necessary to explore the potential linkage between harmony and altruistic love and how the measurement of altruistic love within a Korean context can capture this underlying cultural motivation. Moreover, to generalize the relationship beyond a Korean context, the relationship between spiritual leadership and Confucian values that are biased to specific countries within Asia should be investigated to identify commonalities and differences, as well as moderating variables that spur the differences between Asian countries despite reasonably similar Confucian cultural attitudes and values (Liden, 2012).

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