

Spiritual Leadership: A New Insight for the Corporate World

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Abstract: *Evaluation of twenty years literature on spiritual leadership is presented in this paper. The debate if leaders are born or made has raged for many centuries. Leadership development is multibillion dollar industry in the West as well as in the East. There are many leadership development programs, yet the search for an ideal solution has not given unambiguous answer. Does leadership development program really work? Can practice of yoga be a solution to this? As we search answers to these queries, there is no doubt that spiritual components of leadership training is the need of the hour and is gaining world-wide attention.*

Keywords: Leadership, spiritual leadership, corporate leaders, organization, Guna

1. Introduction

The initial question that arises in this discussion is if spirituality is required and can it be practiced in a work place. The studies presented in this paper clearly indicated that need for spiritual attitude in a leader, if this attitude and its implementation are not incongruent with the spiritual goals and aspirations of the work force. It is no longer IQ that makes the cut; one should also have EQ (Emotional Quotient) that is important in transactional situations with peers and elders in an organization. Similarly, SQ (Spiritual Quotient) is concerned with meaning, values and creative vision and most importantly has the power to transform individuals into positive, interacting and contributing members whether in society at large or in an organization. Thus, study and evaluation of SQ amongst colleagues and peers is considered an important measure for the members of an organization. This paper presents various studies in this direction and the importance of spirituality at work place is emphasized for the growth of an organization as well as for the growth of individuals in it.

2. Spirituality and its Impact on Workplace

In a study by Mihaly Csikszentmihalyi, and Judith LeFevre (1989), the question whether the quality of experience was more influenced if a person was at work or at leisure or influenced when a person was in flow (i.e. in a condition of high challenges and skills) was tested. They followed 78 adult workers for 1 week with experience sampling method. (This method randomly samples self reports throughout the day). Results showed that all the variables measuring the quality of experience except for relaxation and motivation are more affected by flow than by whether the respondent is working or at leisure. Moreover, the great majority of flow experiences are reported when working, not when in leisure. Regardless of the quality of experience, however,

respondents are more motivated in leisure than at work but individuals having higher motivation in flow than in apathy reported more positive experiences at work. Parvinder Kaur and Arvind K. Sinha (1992) perceive the Indian concept of *gunas* namely *Sattva*, *Rajas* and *Tamas* to be useful in Organizational behavior research and practice. Analyzing data collected from 310 executives of 13 organizations the researchers identify factors – *Tamas Guna*, *Rajas Positive Guna*, *Sattva Guna*, and *Rajas Negative Guna* and discuss the relationship of these variables with some organizationally relevant variables. These *gunas*(personality traits) of the leaders plays an important role towards spirituality in individuals of the organizations.

Christopher P. Neck and John F. Milliman (1994) define what spirituality in business organizations means and suggest how it can affect employee and organizational performance. The authors discuss how a new leadership theory, Thought Self-Leadership (TSL), can assist employees in influencing or leading themselves towards experiencing more spirituality in their work. Donald W. McCormick (1994) brings out some of the challenges that face American managers who attempt to integrate their spirituality with their work, with focus on those values, tasks and problems that emerge in more than one spiritual tradition. The approach of looking for common themes among different spiritual traditions is one that is useful in an increasingly spiritually diverse workplace.

Amy Wrzesniewski, Clark McCauley, Paul Rozin, and Barry Schwartz (1997) present evidence suggesting that most people see their work as either a Job (focus on financial rewards and necessity rather than pleasure or fulfillment; not a major positive part of life), a career (focus on advancement), or a calling (focus on enjoyment of fulfilling, socially useful work). Further, present evidence indicates highest life and work satisfaction for respondents who see

their work as a calling – even when income, education, and occupation are roughly controlled. Mahajan A. C. (1997) researched Ramayana to bring out political and management ideas of a bygone era. The epic Ramayana, according to several scholars, was written by Valmiki between 600 B.C.E. to 1000 B.C.E. Rama is considered to be a great king and a role model and his statesmanship is referred to and aspired by many as 'Ramarajya'. The book brings out various aspects and practices of management of that golden period.

Robert A. Emmons, Chi Chang and Keivan Tehrani (1998) reviewed and synthesized research literature on personal goals and subjective well-being. Spiritual or religious content in personal goals emerges as having an especially strong influence on well-being. A goal of personal approach to study spiritual motivation can make an important contribution to understand how religiosity affects well-being, thus expanding religious role in quality of life research.

Brian M. D' Onofrio, Lindon J Eaves, Lenn Murrelle; Hermine H. Maes and Bernard Spilka (1999) present new analysis on the causes of variation in religious affiliation, attitudes and practices and relate these to personality as construed by Eysenck. Results indicate that religious affiliation is primarily a culturally transmitted phenomenon; whereas religious attitudes and practices are moderately influenced by genetic factors. Further, Eysenck's personality traits do not mediate genetic influences of religiousness, but significant negative genetic correlations are found between church attendance and liberal sexual attitudes. According to Ed de St. Aubin (1999) individual religious beliefs are conceptualized as a component of personal ideology, which is one's value laden philosophy of how life should be lived and of what forces impact human living. Further, Silvan Towkin's script theory of personality examines religiousness as a biologically motivated interpretive structure that is situated within the socio-historical, age-relevant, and idiosyncratic conditions of the ontogenetic matrix. Hendricka Van de Kemp's (1999) comments on the special issue with the theme *Religion in the psychology of personality* brought out by Journal of Personality. The following topics are covered: the historical tripartite theory of cognition - affection - conation; ways that family psychology and theories of language clarify the 'problem' of adherence to 'false realities'; the multidimensionality of personality and religion and their cultural embeddedness, the role of the investigator's personality in theory and research about personality and religion, one-sided emphasis on the empirical tradition in the psychology of religion; and the omission of the personalism tradition. Robert A. Emmons (1999) presents an overview of the special issue of the Journal of Personality on Religion in the psychology of personality. As personality psychologists purport to study the whole person, the relative neglect of religiousness in the current literature is a serious omission that precludes a comprehensive understanding of the person understanding phenomena such as personal wellbeing, values, morality, self-control, affect, coping and many other core concerns of personality psychologists that influenced by religion. While some have suggested that modern theories of personality may in fact be secularized versions of older theological

systems (Bilgrave and Deluty, 1998; Timpe, 1998), others have pointed to unique insights that theological portraits of human nature can offer (Brown, Murphy and Malony, 1988; Jeeves, 1997). Religion and goals are intertwined in human experience.

One of the functions of a religious worldview is to provide "an ultimate vision of what people should be striving for in their lives" (Pargament and Park, 1995, p.15) and the strategies to reach those ends. Brian J. Zinnbauer, Kenneth I. Pargament, and Allie B. Scott (1999) examined traditional and modern psychological characterizations of religiousness and spirituality. Three ways in which religiousness and spirituality are polarized by contemporary theorists are examined: organized religion versus personal spirituality; substantive religion versus functional spirituality; and negative religiousness versus positive spirituality. An alternative approach to understanding religiousness and spirituality is presented that integrates rather than polarizes these constructs. Spirituality has been variously defined by social scientists; in terms of relationships - "the presence of a relationship with a higher power that affects the way in which one operates in the world" (Armstrong, 1995 p.3); in terms of inner motivation - "our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place" (Benner 1989, p.20); in terms of existential quests - "the search for existential meaning" (Doyle, 1992, p302); and in terms of prescriptions - "the systematic practice of and reflection on a prayerful, devout and disciplined Christian life" (O'collins and Farrugia, 1991, p228). There is evidence to suggest that those who report themselves to be spiritually motivated do manifest different psychological, social and religious characteristics than those who report other motivations (Emmons 1998, Pargament et al, 1990; Welch and Barrish, 1982). Ralph L. Piedmont's (1999) study reports on the development of the spiritual transcendence scale, a measure designed to capture aspects of the individual that are independent of the qualities contained in the five-factor model of personality (FFM). Given the long theoretical pedigree of transcendence in the psychological literature, it was argued that spiritual transcendence represents a broad-based motivational domain of comparable breadth to those constructs contained in the FFM and ought to be considered a potential sixth major dimension of personality. Robert R. McCrae (1999) while commenting on the special issue of Religion in the Psychology of Personality brought out by *Journal of personality* made the following observations that C.G. Jung's work has not been adequately covered in the articles. "Jung (1933, 1958) considered humankind's religious nature to be a counterpoise to the instincts identified by Freud; he continued in the tradition of anthropologists like Frazer (1890, 1922), who studied the manifestations of magic and religion in diverse cultures to identify universal themes and myths."

Jung's archetypes are presumed to reflect basic features of the human psyche. According to Gerald F. Cavanagh (1999) spirituality enables a business person to gain a more integrated perspective on their firm, family, neighbors, community and self. Hence, business people and business faculty show a significant increase in interest in spirituality

in the workplace. The new interest is measured by the growing number of professional presentations, journal articles, books and conferences devoted to the subject. Lee A. Kirkpatrick (1999) states that Evolutionary Psychology is an emerging paradigm for the social sciences that offers a powerful meta-theoretical frame-work for personality psychology and, attempts to demonstrate for the psychology of religion as well. McCullough and Worthington, Jr. (1999) state that forgiveness is a concept with deep religious roots. It is also a basic social and psychological phenomenon. They explore the links between forgiveness and religion by surveying how they are linked in the major monotheistic world religions and how they appear to be linked empirically. Susan H. MacFadden (1999) states that a life model development provides the framework for examining the relation between religion and personality in aging persons, emphasizes the interplay of constancy and change in adult religious life. Raymond F. Paloutzian, James T. Richardson, and Lewis R. Rambo (1999) examine the question whether religious conversion causes changes in someone's personality in the light of two bodies of literature – research on personality change and research on conversion. When the theory and research on personality change is applied to the question of whether conversion causes such change, the answer depends on what level of personality is of concern. Research on the relation between religious conversion and a variety of behavioral, attitudinal, emotional, and life style variables is consistent with this conclusion. Although conversion seems to have minimal effect on elemental functions such as the Big-Five traits or temperaments, it can result in profound, life transforming changes in midlevel functions such as goals, feelings, attitudes, and behaviors, and in the more self-defining personality functions such as identity and meaning of life. Peter C. Hill and Ralph W. Hood, Jr. (1999) after a brief review of the central and organizing role of affect (which refers to differentiated status of positive and negative affect such as happiness, joy, fear and anger) in both personality and religion, investigated the bridge between psycho-analytic and contemporary cognitive perspectives of the unconscious, with a special focus on an affectively based experiential component as outlined in Epstein's Cognitive-Experimental Self-Theory (CEST) model. Four basic needs postulated by CEST are applied to religious experience. Hill, P. and Hood R. (1999) edited a compendium describing 125 measures of spirituality and religion.

Douglas A. MacDonald (2000) presents his study on the development and measurement of a factor model of expressions of spirituality. Results indicate that at least five robust dimensions of spirituality underline the spirituality test domain. These dimensions were labeled cognitive orientation towards spirituality (COS), experimental/phenomenological dimensions (EPD), existential well-being (EWB), paranormal beliefs (PAR) and religiousness (REL). The measure developed, named the expressions of spirituality inventory (ESI), takes the form of a 98 item instrument. Examination of the relation of spirituality to the five-factor model (FFM) revealed that the dimensions of the FFM appear to differentially relate to the major elements of spirituality, but are nevertheless conceptually unique, pointing to the possible existence of

major aspects of personality not represented in the FFM. This interpretation of the results is consistent with the theory and research of Cloninger and his associates (e.g., Cloninger, Svrakic, and Pryzbeck, 1993), who have proposed a conception of personality that explicitly incorporates spirituality through the inclusion of a self-transcendence dimension. It is brought out that in recent years, an increasing amount of theoretical, scientific and professional literature has appeared that is concerned with the conceptualization and/or measurement of spirituality (e.g., Hood, Spilka, Hunsberger, and Gorsuch, 1996; Ingersoll, 1994), as well as with the exploration of its relevance to human functioning and the practice of psychology, medicine and counseling (e.g., Kelly, 1995; Krippner and Welsh, 1992; Lawlis, 1996; Richards and Bergin, 1997; Scotton Chinen, and Battista, 1996). Donald P. Ashmos, and Dennis Duchon (2000) presented a conceptualization and definition of spirituality at work and empirical support is presented for a measure of it.

Khandelwal N. M. (2001) based on his research brought out a book titled 'Survey of Mahabharata as a source of Management Philosophy and Practices'. The book demolishes the claim of the western world that management is their contribution to world civilization. It shows that Ved Vyasa, Krishna, Bhishma, Vidur, Duryodhana and Drona had advanced knowledge of management as early as 5000 years ago. Rich material on self- management, communicative skills, leadership qualities, staffing patterns, organizational behavior, stress management and meditation is available in the Mahabharata. Chester J. Bowling (2001) reviews a book titled 'The spirit of leadership: Liberating the leader in each of us' by Harrison Owen. Some of the excerpts are: "We are not human beings having a spiritual experience. We are spiritual beings having a human experience". At least on this point Harrison Owen would agree completely with de Chardin. Owen suggests that spirit is at the base of everything and therefore should be the focus of leadership. Owen readily admits that spirit cannot be seen, counted or added to the balance sheet, but suggests that it is relatively easy to see the effects of spirit, leaving the reader wondering when and where he, the reader, has seen or experienced the effects.

Marc Gunther, (2001) focuses on business people who are seeking to integrate religion into their own life. Stories of several business people and how religion has affected their work are covered. Depending on how the question is asked, as many as 95% of Americans say, they believe in God; in much of Western Europe, the figure is closer to 50%. The Princeton Religious Research Index, which has tracked the strength of organized religion in America since World War II, reports a sharp increase in religious beliefs and practices since the mid 1990s. When the Gallop poll asked Americans in 1999, if they felt a need to experience spiritual growth, 78% said yes, up from 20% in 1994; nearly half said they had occasion to talk about their faith in the workplace in the past 24 hours. In a book called 'The Fourth Great Awakening and the Future of Egalitarianism', Robert William Fogel, a Nobel prize-winning economist at the University of Chicago, argues that the post-world war II prosperity has created enough wealth that many Americans'

primary desires are not for material goods but for spiritual and intellectual assets. Beth A. Hamilton and Chester A. Schriesheim (2001) reviewed the book, *The Leadership and Spirit: Breathing New Vitality and Energy into Individuals and Organizations* by Russ S. Moxley. An excerpt says: "Research has focused on many facets of leadership, power and influence in hopes of demystifying the concepts". *Leadership and Spirit* by Ross Moxley is yet another attempt to present an alternative view of leadership in hopes of helping leaders and those involved in leadership processes uncover deeper value and significance in carrying out their duties. "We believe this book reflects much of what is flawed with the current popular literature on business. The familiar format presents opinions as facts while key research in the area is ignored". James R. Bailey (2001) reviewed the book, *Spirit at Work: Discovering the Spirituality in Leadership* by J.A. Congar and Associates (1994). Some of the excerpts are: "My standards for any serious work on spirituality were certainly not consistently met. But then again, I often found myself provoked and enlightened. So, although, I stand by my forcefully stated objections, the book slowly won me over. My test for the value of any work turns on whether it advanced my own thinking on the topic and whether it would be a useful and illustrative device in the classroom. The answer to both is "yes". 'Spirit at work' could, in my mind, have been brilliant, but given the infancy of attention to Conger's unlikely trinity, it is worthy effort". Bolman, Lee G, and Deal, Terrence E (2001) authored a book titled *Leading with Soul: An uncommon Journey of Spirit.* The book examines the spiritual dimensions of leadership and aims to help leaders reconnect work and spirit. The book centers around the story of a man who rediscovers his own soul and is able to ignite the spirit in his organization. Elmes, Michael, and Smith, Charles (2001) begin by showing the close links between the discourse of workplace empowerment and spirituality. They then identify these spiritual influences historically in puritan and evangelical Christianity, utopianism and new age thinking. From Puritanism and evangelical Christianity, they locate the ideas that all work is God's work that charismatic evangelism (with Jesus as role model) is the prototype for leadership in business and that Christian ideals can serve as a basis for organizing the factory system. Charles J. Fornaciari, and Kathy Lund Dean (2001) discuss the current positivist model under which scholarly work deserves legitimacy and explores where the model fails to address the needs of spirituality, religion and work (SRW) researches from both conceptual and moral standpoints. Taking lessons from natural sciences, it shows how inquiry, modeling and knowledge creation within a discipline that struggles with many of the same issues currently faced in the SRW research agenda.

Jenny King (2002) reviewed the book, *SQ: Spiritual Intelligence: The Ultimate Intelligence* by Danah Zohar and Ian Marshall (2000). Some of the excerpts are: "Perhaps it is not surprising that this is a wide-ranging book given the combined expertise of the authors in physics, philosophy, theology, medicine, psychiatry and psychotherapy". Ian Marshall and Danah Zohar – who live in Oxford and are married to each other - suggest that spiritual intelligence is as a third kind of intelligence to add to the familiar concept of

IQ, and the more recent addition of emotional intelligence (EQ). SQ is concerned with meaning, values and creative vision and most importantly has the power to transform. A highly developed SQ includes flexibility, self-awareness, a capacity to face and transcend suffering, being inspired, answers to fundamental questions and having the capacity to work against convention. Len Tischler, Jerry Biberman, and Robert McKeage (2002) explore the impact of emotional intelligence and spirituality on workplace effectiveness, present several theoretical models examining possible linkages among these variables and finally present several ideas for future research deriving from the models. Vassilis Saroglou (2002) conducted a meta-analytic review of studies on religion and the five-factor model. It is revealed that, in addition to agreeableness and consciousness, religiosity is related to extraversion. Douglas A. Hicks (2002) offers a critical analysis of scholarship on spirituality and leadership. It is argued that the concept of spirituality is more disparate and contested than the current leadership literature acknowledges. Scholars who uphold view of bringing the 'whole person' to work are inconsistent if they view spirituality as appropriate in the workplace but exclude diverse employees, particularly, specific religious expressions from it. The task of effective organizational leadership is not to promote a single spiritual framework but, rather, to create a structure and culture in which leaders and followers can respectfully negotiate religious and spiritual diversity.

Wilfred McSherry, Peter Draper, and Don Kendrick (2002) report the development of rating scale called 'the spirituality and spiritual care rating scale' (SSCRS) to aid the investigation and measurement of spirituality and spiritual care. The 17 item questionnaire consists of four sub scales: Spirituality, spiritual care, religiosity and personalized care. Sukumarakurup, Krishna Kumar, and Christopher P. Neck (2002) summarize the different perspectives of spirituality, discuss the benefits of encouraging spirituality within the organizations and examine different perspectives of implementing a spirituality based culture within firms. Nada Korac - Kakabadse, Alexander Kouzmin, and Andrew Kakabadse (2002) reviewed leadership praxis from the frames of wider spiritualities, linked spirituality search with contemporary managerial practices and surveyed the breadth of and commonalities within varied philosophic positions with regard to spiritual search. Sue Howard (2002) locates the position of spirituality in the learning debate; she examines the relationship between who we are, our being, with what we do, our doing, and implies that organizational performance can be improved by attendance to the spiritual richness of humanity.

John E Young (2002) discusses the influence of varying levels of consciousness on the problem solving effectiveness of Chief Executive Officers (CEOs) specifically based on the consciousness studies of Wilber K. (1985) as applied to executive leadership. He proposes that as CEOs move to higher level of consciousness, their problem solving capabilities become more effective for their situational contexts. Robert A. Giacalone, and Carole L. Jurkiewicz (2002) edited a book titled *"Handbook of Workplace Spirituality and Organizational Performance"*. The contents

include articles, among others, Towards a Science of Workplace Spirituality by Giacalone R.A. and Jurkiewicz, C.L., and Business and Spirit by Pfeffer.

Karin Klenke (2003) analyzes the challenges that call for multidisciplinary research in both quantitative and qualitative traditions that beg for collaboration between leadership scholars, practitioners and educators to integrate spiritual perspectives into leadership education, practice and research. Justin B. Poll and Timothy B. Smith (2003) reviewed four major theories of identity development (cognitive, psychodynamic, systems and narrative) and suggest spiritual identity parallels to these theories. Major theories of identity development have neglected the salience of spiritual identity, though the early work of William James (1890, 1902, and 1910/1968) placed this as a central component of personality. Louis W. Fry (2003) developed a causal theory of leadership within an intrinsic motivation model that incorporates vision, hope/faith and altruistic love, theories of workplace spirituality and spiritual survival. The author argues that spiritual leadership theory is not only inclusive of other major extant motivation based theories of leadership (path-goal leadership, charismatic leadership and transactional and transformational leadership), but that it is also more conceptually distinct, parsimonious, and less conceptually confounded. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels and ultimately to foster higher levels of organizational commitment and productivity. William C. Miller and Debra Ruth Miller (2003) present four distinct contexts of business leadership that have emerged in the west over the last 100 years: paternal - mechanistic, humanistic, holistic and spiritual-based. Early examples of executives (from companies like Motorola and Medtronic) who are leading from a spiritual-based context are included. Harstfield (2003) studied the effect of three predictor variables - spirituality, emotional intelligence and self-efficacy - have on transformational leadership, which were measured using empirical data gathered from 124 leaders in a large US corporation. Analysis of this data showed emotional intelligence to be the strongest predictor variable followed by self-efficacy and then spirituality.

Chakraborty, S.K., and Chakraborty, Debangshu (2004) present both conceptual insights and practical examples about spiritually transformed leadership. The Yoga-Vedanta spiritual model is its anchor. They explore a much wider vista for transformational leadership beyond business success or political strategy. William Lass Sikes (2004) conducted a search to identify and describe the relationship between leaders who use higher consciousness and the ability to create authentic organizational/business visions. The research for this project was conducted in the disciplines of visionary leadership, psychology, spirituality and mysticism. The research method for this dissertation utilized an ethnographic approach to describe the spiritual and mystical dimension of visionary leaders. Douglas R. May, Richard L. Gilson, and Lynn M. Harter (2004) conducted a field study in a US Midwestern insurance company, building on Kahn's ethnographic work, to explore the determinants and mediating effects of three psychological conditions -

meaningfulness, safety and availability - on employees' engagement in their work. Results from the revised theoretical framework revealed that all three psychological conditions exhibited significant positive relations with engagement. Meaningfulness displayed the strongest relation. Swami Dayananda Saraswati (2004) gives his commentary on four fold division of people on the basis of *gunas* explained in Bhagavad Gita. All human beings, belonging to any part of the world, possess three *gunas* - *Sattva*, *Rajas*, and *Tamas* in different proportions. Based on predominance of one of these *gunas*, people may be classified into four divisions. 1) The nature of *Brahmin* (priest) class is predominantly *Sattva*. His characteristics are composure, restraint, religious, discipline, inner and external cleanliness, accommodation, straightforwardness, knowledge and accepting the veracity of the *Vedas*. 2) Valor, self-confidence, resolve, adroitness, not running from conflict, giving and overlordship (leadership) are the naturally born duties and disposition of a *Ksatriya* (warrior) class. A *Ksatriya* has predominance of *Rajas* with *Sattva* as the secondary. 3) Agriculture, tending cattle, and commerce are the natural duties of a *Vaisya*. A *Vaisya* will also have a predominance of *Rajas*, but for him, *Tamas* is secondary. All traders, manufacturers, industrialists, etc come under this class. 4) The natural duty of *Sudra* is in the form of service. A *Sudra* will have a predominance of *Tamas* with *Rajas* as secondary. His activity consists of any type of service, which generally involves a lot of running around.

Barbara Van Knippenberg and Daan Van Knippenberg (2005) proposed that self-sacrificing behavior of a leader and the extent to which the leader is representative of the group (i.e., group prototypical) to influence leadership effectiveness. The results of a laboratory experiment showed that as expected, productivity levels, effectiveness ratings, and perceived leader group-orientedness and charisma were positively affected by leader self-sacrifice, especially when leader prototypicality was low. Lesley A. Brose, Mark S. Rye, Catherine Lutz-Zois, and Scott R. Ross (2005) using a sample of 275 college students examined the relationship between forgiveness of others (i.e., situational and dispositional) and the five factor model of personality. All forgiveness measures were negatively correlated with Neuroticism and positively correlated with Agreeableness. Extroversion was positively correlated with one forgiveness measure. Several facets of the five-factor domains were significantly correlated with forgiveness in the expected direction. The five-factor domains uniquely contributed to the prediction of forgiveness beyond demographics, empathy, religiousness, and social desirability. Whittington J. Lee, Tricia M. Pitts, Woody V. Kageler and Vicki L. Goodwin (2005) identify ten leadership qualities of the Apostle Paul based on Paul's first letter to the Thessalonians. These qualities represent the motives and methods necessary for legacy leadership. The researchers present logic for a causal model of spiritual leadership that represents evidence of legacy leadership in terms of the changed lives of followers. The legacy of the leader's influence is perpetuated through the followers' incorporation of legacy principles into their lives as they become leaders. Margaret Benefiel (2005) proposes a conceptual framework for spiritual leadership of organizational transformation. The framework

is developed drawing upon Burrell and Morgan's organizational paradigms, Bernard Lonergan's philosophy, Daniel Helminiak's extension of Lonergan's Work, and understandings of spiritual transformation from the field of spirituality. Sangeeta Parameshwar's (2005) study explores how the internally renowned human rights leaders pioneered social innovations through their non-violent, spiritual engagement with challenging circumstances. The study illuminates the spiritual generativity of ego-transcendental processes underlying the transformation of challenges into opportunities by these leaders in responding exceptionally to challenging circumstances. The uniformities underlying the universalistic aspects of exceptional responses, in turn, result from horizontal across-autobiographies analysis. An integrative conceptual framework of spiritual leadership based on ego-transcendence is presented.

Eric B. Dent, M. Eileen Higgins, and Deborah M. Wharff (2005) coded 87 scholarly articles on eight areas of differences and / or distinction in the workplace spirituality literature: 1) definition, 2) connected to religion, 3) marked by epiphany, 4) teachable, 5) individual development, 6) measurable, 7) profitable/productive, and 8) nature of the phenomenon. Findings conclude that most researchers couple spirituality and religion and that most either have found, or hypothesize a correlation between spirituality and productivity. Mark Kriger and Yvonne Seng (2005) identify similarities and differences in the implicit leadership models among the five religious traditions – Islam, Christianity, Judaism, Hinduism, and Buddhism. They develop and describe a multilevel ontological model of being to expand upon and enlarge the currently accepted behavior based contingency theories of leadership. The authors propose and create an integrative model of organizational leadership based on inner meaning, leader values, vision, and moral examples at multiple levels of being as an extension of prior behavior based contingency theories of organizational leadership. Dennis Duchon, and Donde Ashmos Plowman (2005) in an exploratory study of six work units in a large hospital system used an instrument that measures workplace spirituality. The results led to propositions concerning the effect of work unit spirituality on work unit performance and the relationship between work unit spirituality and leadership. Laura Reave (2005) on a review of 150 studies shows that there is a clear consistency between spiritual values and practices and effective leadership. Values that have long been considered spiritual ideals, such as integrity, honesty, and humility, have been demonstrated to have an effect on leadership success. Similarly practices traditionally associated with spirituality as demonstrated in daily life have also been shown to be connected to leadership effectiveness. Louis W. Fry, Steve Vitucci, and Marie Cedillo (2005) conducted research to test the Spiritual Leadership Theory (SLT) causal model that the hypothesizes positive relationships among the qualities of spiritual leadership, spiritual survival, and organizational productivity and commitment using longitudinal data from a newly formed Apache Longlow helicopter attack squadron at Ft. Hood, Texas. Spiritual leadership comprises the values, attitudes, and behaviors required to intrinsically motivate one's self and others in order to have a sense of spiritual survival through calling and membership; in other words, they

experience meaning in their lives, have a sense of making difference, and feel understood and appreciated. The results provide strong initial support for SLT and its measures. The researchers conclude that SLT offers promise as a spring board for a new paradigm for leadership theory, research, and practice given that it (1) incorporates and extends transformational and charismatic theories as well as ethics – and values-based theories (e.g., authentic, and servant leaderships) and, (3) avoids the pit falls of measurement model misspecifications.

Andrew N. Christopher, Kansie Drummond, Jason R. Jones, Pam Marek, and Kelli M. Theriault's (2006) research examined the relationship between beliefs about one's own death and materialism. Correlation analyses revealed that concerns about one's own death and personal insecurity were positively related to each other and with materialism. People with more salient religious beliefs had fewer negative beliefs about death and more positive beliefs about death. Structural equation modeling (SEM) revealed that personal insecurity partially mediated the relationship between concerns about one's death and materialism. The researchers discuss the implications of personal insecurity as an antecedent of materialism and the importance of including it as potential mediator in future investigations of materialism. Stephen M. R. Covey (2006) in his book *The Speed of trust* gives a formula on the economics of Trust. The formula is based on this critical insight: Trust always affects two outcomes-speed and cost. When trust goes down, speed will also go down and costs will go up. When trust goes up, speed will also go up. The book is not just based on anecdotal and personal experiences, but is based on empirical research that demonstrates how the speed of trust can be put into the calculus of all of the important metrics inside organizations and relationships.

Swami Bodhananda (2007) interprets Indian philosophy, religion and culture for modern-day managers so that they attain excellence in whatever work they are engaged in. The author states that there is an imperative need for corporate as well as public managers to produce and deliver quality and cost-effective products and services benefiting consumers and the common man. This calls for good management, which is only possible if rooted in India's own value system. The modern-day manager is caught between the materialist values of modern age and the spiritual values of ancient culture. On one hand he/she is asked to produce wealth and promote consumerism and on the other side, he/she is apprised that wealth is evil and he/she should practice "desirelessness". This cleavage confuses him/her and leaves a chasm in the soul. The author with his deep knowledge of Indian religion and philosophy as well as modern Western thought, reconciles the two seemingly opposing viewpoints and presents a model of management, which, while rooted in Indian wisdom and tradition, embraces the salient features of modern management theory. Tony Schwartz (2007) brings out the principles of managing one's own energy. The core problem with working longer hours is that time is a finite resource. Energy is a different story. Defined in physics as the capacity to work, energy comes from four main wellsprings in humans: body, emotions, mind, and spirit. In each, energy can be systematically expanded and regularly

renewed by establishing specific rituals – behaviors that are intentionally practiced and precisely scheduled, with the goal of making them unconscious and automatic as quickly as possible. A number of companies have built “renewal rooms” where people can go regularly to relax and refuel.

Stewart D. Friedman (2008) advocates a philosophy that would make an executive a better leader and lead a richer life. Many people feel unfulfilled, overwhelmed, or stagnant because they are forsaking performance in one or more aspects of their lives. By taking smart steps to integrate work, home, community, and self (mind, body, and spirit) will make one a more productive leader and a more accomplished and proficient person. He further gives details of the total leadership process that has been successfully used by a large number of executives.

3. Conclusion and Future Implications of the Study

Spiritual leadership theory proposes to explain the apparent contradictory condition wherein one seems to be obsessed with work yet have high levels of psychological well-being, positive human health and organizational commitment and productivity. The enthusiastic workaholic will be energized by a job that is intrinsically motivating. They argue that, to the extent that the spiritual leadership paradigm is implemented, enthusiastic workaholics will be intrinsically motivated, experience competence, autonomy, relatedness, and spiritual well-being.

From the foregoing presentation, it is possible to arrive at some general conclusions. First and foremost is that an effective leader does not promote a single spiritual framework since in today's world workers and managers come with multiple and sometimes, divergent spiritual backgrounds and attitudes. The importance of recognizing the spiritual diversity and requirement should be catered to in a work place. It is sometimes easy to follow legacy principle, if the leaders recognize the need and appropriateness of introduction of such principles. There is a clear connection and positive correlation between spiritual values and effective leadership. Ideas such as integrity, honesty and humility when required are related to spiritual values and have demonstrated to have a positive outcome on leadership success. Spiritual Leadership Theory seems at this time a functional model to hypothesize positive relationships among the qualities of spiritual leadership, spiritual survival, and organizational productivity and commitment.

The modern-day manager has a difficult balancing act to perform between materialistic values and introducing spiritual values. One seems to be in direct opposition to the other. This dichotomy should be faced squarely and the extremes of these two cultures should be brought to a balance in the work place. To the extent this is brought into balance, the manager is successful; this implies that the managers themselves practice what they preach and be able to project the spiritual values through their speech and action.

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