

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. Wharf (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. Therriault'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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