

From growing convergence of spirituality and leadership towards a unified leadership theory

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In recent times, researchers' interest in understanding the nature of leadership's relationship to spirituality has been fuelled by a striking commonality among successful leaders with regards to their spiritual propensities. More so, now that the issues such as business ethics, social responsibility and meaningfulness in work are taking prominence in organizations, the need for research is being felt to understand leadership from holistic dimensions. Traditionally, leadership and spirituality exist as two independent concepts, but leadership without spirituality is a state of "abridged development", a state that can be described as an atom without a nucleus. The relationship between spirituality and leadership is fundamental in nature and spans across various leadership styles/theories. The paper's intent is to share an in-depth view on this imbricating relationship, thus providing impetus to the growing need for a holistic approach to leadership. The paper concludes with a discussion on the need for a unified model of leadership, with spirituality forming its bedrock. Such a bedrock lays the foundation for an individual to harness the potential that spirituality provides for unheralded growth in the area of management.

Keywords: Spirituality; Leadership; Spiritual leadership; Confluence; Convergence; Integral; Unified

Note: Terms marked with an asterisk are defined in the Glossary at the end of the paper.

INTRODUCTION

Bennis (2007) mentions nuclear or biological catastrophe, a worldwide pandemic, tribalism and "*leadership of human institutions*" as four challenges to world stability and asserts that without an exemplary leadership emanating from an integrated theory of leadership, the remaining three challenges cannot be solved. Our ways and thoughts on leadership have parallel changes in worldview and vice versa. Physics has always influenced the worldview of management, from its predictive deterministic scientific world view to the Darwinian world view. With the advent of new theories like theory of relativity, uncertainty, quantum entanglement, string theory and many more, modern physics is headed for a fresh start leading towards unified theories on matter, field, force and energy. At the subatomic level, physics is having its brush with spirituality. In management realms, a striking commonality among leaders in their spiritual propensities has been observed, leading to a growing interest by researchers in understanding the relationship between spirituality and leadership. Taking a clue from this observation and physicists' endeavour towards understanding the complexity of matter in a unified way, we can make a fresh start to understand complex observed phenomena in leadership like non-linear inculcation of traits, will power, leaders' connectedness with people and environment, the nature of higher purpose or pursuits, and their source of intrinsic motivation.

After reviewing academic literature on leadership and spirituality, the authors observed that these

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terminologies exist as two independent concepts. But studying leadership without spirituality will be an incomplete study which can be termed as a state of “abridged development”, a state that can be compared to an atom without a nucleus. This continuous relationship between spirituality and leadership spans across various leadership styles/theories and provides further impetus to the growing need for a holistic approach to spirituality, or a unifying theory of leadership based on spirituality. The paper concludes with a discussion on the need for a unified model of leadership. Certain indicative approaches that depict the imbricating relationship of the two concepts pave the way to harnessing the potential that spirituality provides for all-round growth in the area of leadership.

The empirical research on leadership traditionally has a reasonably well-defined but narrow focus on various leadership aspects such as behaviours, power dimensions, traits and skills, and contexts. However, the qualitative research, including non-empirical, has led to other themes, such as leadership as a collective phenomenon (Drath & Palus, 1994), the emergence of recognition of leadership as an outcome of an individual's spiritual core (Fairholm, 1998), and leadership as an outcome of an individual's thinking, inquiring, perceiving, valuing, and acting in a community rather than as an individual context (Eggert, 1998, p. 223). On the other hand, the concept of spirituality has attracted the academic community's attention, notably in the last two decades (Gibbons, 2011; Dent, Higgins & Wharff, 2005). From best-selling books talking about spirituality, spirit and their causal connections with organization and individuals, to special mention in mainstream organization behaviour textbooks (Robbins, 2003), the concept is increasingly being talked about from various perspectives. However, most of the literature in this field has appeared in non-academic publications, ancient scriptures or as discourses by leaders. Academicians consider those as general writings that may lack research methodological rigor. And subsequently, it is not surprising that this field is marked by the typically evolutionary characteristics of paradigm development. This phase has been rightly known as the emerging stage of construct development introduction and elaboration (Reichers & Schneider, 1990).

Studies in both the fields of spirituality and leadership are characterized by lack of consensus on definitions, assumptions, theories and methodologies, clarity about scope of the area with regards to contextual breadth and depth coverage. Therefore, spirituality and leadership studies are impacted time and again by the introduction of newer paradigms emerging in spirituality and leadership separately. We can observe similarities in the research in leadership and spirituality. These developments led to inclusion of the spiritual domain as an integral component of a leadership development model (Cook-Greuter, 2002; Sanders et al., 2003; Thompson, 2000; Wilber, 2000b).

Given the way research has progressed, leadership has been considered more of a science and spirituality more of a philosophy. This is because of the nature of the scientific approaches which were developed over a period of time that could more easily be applied to leadership. However, lack of scientific inquiry methodologies for spirituality led to its treatment more as philosophy than science. Therefore, as part of the methodology, the authors deliberated over various methodologies available for research in spirituality and leadership. More details are mentioned in the next section.

METHODOLOGY

Research in leadership has taken concrete shape and is influencing practice. Research in spirituality is nascent, with unsettled debates, especially with regard to the epistemological and ontological assumptions as challenges within this field. Consequently, the research approaches to the study of spirituality have been evolving. Some transpersonal approaches have been acknowledged as valid methods for research in spirituality, including integral Inquiry, intuitive Inquiry, organic research, phenomenological inquiry, informed exceptional human experience inquiry etc. (Braud & Anderson, 1998). Even after these developments, the methods still emanate from anthropocentric and scientific worldviews and are yet to incorporate ancient ways emanating from biocentric worldviews to full strength. For instance, here are two *shlokas** from Indian scriptures on how true knowledge is established about any subject, especially spirituality:

प्रत्यक्षानुमानागामः प्रमाणानि ।

Pratyaksha Anumana Agamah Pramanani (Maharishi Patanjali's *Yog Sutra* 1.7)

Correct perception may be acquired directly, by correct analysis or by correct reference. The reference here implies scriptures or verbal testimony received from the Guru, on which there is absolute faith and no doubt.

तानी प्रमानानी सत प्रत्यक्षानुमनओपमानासब्दार्थापत्त्य्यानुपलाब्धिभेदत ।

Tani pramanani sat pratyaksanumanopamanasabdarthapattyyyanupalabdhibhedat

Mimansa Sastra describes the means of true and valid knowledge to have six parts – *Pratyaksha**, *Anumana**, *Upamana**, *Agama**, *Arthapatti** and *Anupalapdhi** (Bhatt, 1989). The theory development in the field of this concept too has to develop these six parts to be able to reach a stage of true and valid knowledge.

The research methodologies mentioned above incorporate all the above means except *Agama*. Maharishi Vyasa in his commentary on Patanjali Yog Sutra, mentions that, to understand the issues which go beyond the reach of human intellect, *Agama or shruti* is the only means to acquire the knowledge of that issue or object. *Shruti* has been accepted as the final source, since it is *apourusheya**. *Apourusheya* of *Agama*: no authorship and devoid of human ego, degree of comprehensiveness, no contradictions in the *shrutis*, its spelling, punctuations and intonations retained over time. How did the *shrutis* come about? Sri Krishna in *Bhagwad Gita Chapter 10, Verse 6*:

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मदभावा मानसा जाता येषां लोक इमाः प्रजाः ॥

maharshyah sapt poorve chatvaro manvasttha |
madbhaava mansa jaata yesham lok imah prajah ||

Seven great sages (also referred to as *mantradrishhta*): Marici, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasistha in earlier ages, also the four Manus: Svayambhuva, Svarochita, Raivata and Uttama all manifested from mental impulses originating from Me (Lord Krishna, Almighty), populating all existing progeny in the material universes.

These were the sages, to whom the Vedas were revealed in their meditation (they were not the creators). Therefore issues related to spirituality which include *dharma**, nature of *Brahman** and nature of *jiva** have to be understood from the *Agama*.

On our literature research and review, it was found that there is a substantial body of literature which exists in the field of leadership, but the field of spirituality research is relatively new and therefore not many specific journals exist on this subject. Some of the prominent broad-based publications have been included, where most of the publications around these concepts were reported, viz. *Academy of Management Executive*, *Human Relations*, *International Journal of Career Management*, *International Journal of Social Economics*, *Journal of Business Ethics*, *Journal of Management Inquiry*, *Journal of Management*, *Spirituality and Religion*, *Journal of Managerial Psychology*, *Journal of Organizational Change Management*, *Journal of Transpersonal Psychology*, *Journal of Workplace Learning*, *Leadership and Organization Development Journal*, *Proceedings of the Academy of Management*, *The Leadership Quarterly* (partial list). Papers were reviewed for features such as relevance, country, timeline, level of research, research paradigm, research methodologies etc. Incidentally, a majority of literature was from a particular worldview that involved scientific methodologies as the dominant research paradigm developed over a period of time sharing a common worldview.

For this study, we have maintained an open approach by reviewing work from both dominant and other paradigms on leadership, spirituality and spirituality in leadership. The authors spent time with people with spiritual propensities together with their own experience, leading to emergence of certain themes when they were seen alongside various philosophies of spirituality and leadership. When it came to reading ancient scriptures or understanding the spiritual traits from spiritual leaders, the spiritual etiquette (spiritual prerequisites or *shishya lakshan**) had to be observed. In the latter part of the paper, especially that which deals with the need for a unified theory of leadership with spirituality as its basis, the authors also included some of the eastern scriptures observing the protocol (spiritual prerequisites or *shishya lakshan*) for receiving the knowledge from those scriptures.

SPIRITUALITY

As mentioned in the introduction, it is significant that the theory development of spirituality and its relationship to leadership is in construct development phase (Reichers & Schneider, 1990). It is therefore

characterized by endeavours for greater acceptance of the new construct. Further commentaries on these endeavours lending agreement, evaluation, argument, consolidation through debates and critiques that finally settle controversies will eventually lead to the standardization of constructs. This cycle is repeated to generate and standardize the common definitions in the area, paving the way for further rigorous empirical research. A similar process happened to arrive at the definitions and relationships with other factors and outcomes. For instance, scholars link spirituality to organizational leadership (Fairholm, 1998; Fry, 2003; Strack et al., 2002) as well as other organizational factors such as absenteeism, productivity, turnover, ethicality, stress, and health (Giacalone & Jurkiewicz, 2003). Some writers believe in enhancing organizational learning (Bierly, Kessler & Christensen, 2000), unifying and building communities (Cavanaugh et al., 2001), serving the need for connecting to others at work, and to work itself (Khanna & Srinivas, 2000), and as the source of a healing and harmonizing expression of compassion, wisdom, and connectedness instilling a sense of the spiritual realm at the individual, team, and organizational level.

Aspects of Spirituality

The following summary is presented in the form of a table (Table 1) and clearly delineates the various aspects of spirituality being researched in terms of categories of difference and distinction. The table is adapted from Dent, Higgins & Wharff (2005).

Table 1: Aspects of Spirituality

Aspect	Description	Key words, salient characteristics
Definitions (Mohamed, Hassan, & Wisniewski, 2001; Howard, 2002; Sharma, 2010; Fry, 2003; Mason & Welsh, 1994)	It's an individual, personal as well as inclusive and universal phenomenon at the same time: "The values, attitudes, and behaviours necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership". "The desire to find ultimate purpose in life and to live accordingly".	Wonder, play, ignorance, spontaneity, joy, imagination, celebration, discernment, insight, creativity, calling, purpose, membership
Manifestation of spiritual development (Delbecq, 1999)	Series of discontinuous transforming, awakening, suffering experiences. Continuous development of spirituality through reflective thinking characterized by discontinuous awakening events.	Subconscious, manifestation, grounding, making the spiritual physical element
Derived definition (Avolio et al., 2004)	Person possessing a sense of higher purpose and faith, ability to real-time witness one's thoughts and action based on that, sense of connectedness, drive to serve.	Higher purpose, faith, connectedness, serving
Individual development and spiritual transformation (Benefiel, 2005; Wilber, 2000a)	A journey, a non-linear phenomenon, in a linear representation.	Spirituality; spiritual transformation
Measurable aspect ¹ (Ashmos & Duchon, 2000; Bell & Taylor, 2001; MacDonald et al., 1999; Cacioppe, 2000; Wilber, 2000b)	Researchers believe it's measurable but yet to establish operationalized measurable constructs. Significant group of researchers who believe that spirituality cannot be measured. Wharff et al. (2005) argue that even if we can't measure spirituality, we can measure closely correlated manifestations of spirituality. However, ensuring that proxies are close enough to revealing the phenomenon is challenging. Most instruments may be subject to a self-fulfilling prophecy flaw.	Measurable, ineffable or ephemeral

Organizational performance indicators (Reave, 2005)	Spiritually empowered people show high ratings on traits like creativity, honesty, strength, ethics, trust, resilience etc. Increased productivity, lower attrition, sustainability thus leading to productivity.	Impacts organizational performance
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1 Additional note on some of the attempts on operationalizing constructs:

- Conceptualized as contribution to inner life, meaningful work, and community. Measured with 34-item inventory using a 7-point Likert scale. (Ashmos & Duchon, 2000)
- Measurement of dimensions of language and spirituality values (belief, journey, unity, higher power, and personal fulfillment). (Bell & Taylor, 2001)
- From Expressions of Spirituality Inventory (cognitive orientation toward spirituality, experiential/phenomenological dimension, existential well-being, paranormal beliefs, and religiousness). (MacDonald, Kuentzel & Friedman, 1999)
- Psychomatrix Spirituality Inventory (awareness of higher power, spiritual activities or practices, use of healing practices, experience of physical and emotional trauma, body awareness, religious history, and current religious practices). (Wolman, 2001)

Through using different terms and approaches, researchers on individual development have all put transcendence as the ultimate destination of the path. For instance, in Kabir-Gorakh Samvaad (an old Indian spiritual scripture), Sant Kabir mentions the sequence of spiritual development of an individual: *Karma* → Chitta Shuddhi* → Bhakti/Upasana* → Samadhi*/ ekagra chitta* → gyan* → moksha**.

Similar references come from ancient and contemporary literature all across the world. As evident from the table also, despite some opposing arguments, there are common threads which are worth pursuing from a practitioner's perspective. Apart from transcendence, prominent among them are spirituality's impact on individual leadership development, its sustenance and by consequence, sustained organizational performance.

LEADERSHIP

Earlier research on leadership from the social science aspect used reductionism in the understanding of this social phenomenon. A review by Rost (1993) and Barker (2002) of leadership definitions concluded with a five-point definition of leadership and asserted that leadership is about two things – process and behaviours – which in fact had the same reductionist flaw. An integrative definition was given by Patterson (2003):

A leader is one or more people who selects, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organization's mission and objectives causing the follower(s) to willingly and enthusiastically expend **spiritual**, emotional, and physical energy in a concerted coordinated effort to achieve the organizational mission and objectives. The Leader achieves personal growth, renewal, regeneration and increased stamina not only for his/her own self but also through leader/follower interactions. The leader recognizes the diversity of the followers and ensures that the desired objectives are achieved by the followers' own learning. This can be a result of their own or others' successes, mistakes and failures along the path of completion of objectives.

Let's now look at various leadership theories and models from the literature. This is being done to bring out common characteristics among them in order to establish relationship with spirituality and further examine the possibility of a unified model or a paradigm for leadership.

Leadership Theories/Models

Leadership has been looked upon from various aspects and world views. Here is a review of prominent research that delineates the common characteristics. These theories have been divided into two sections: Western (Table 2) and Eastern/Oriental (Table 3), in order to highlight that the dominant paradigm has a bearing on deriving commonalities.

Table 2: Leadership Theories/Models

Theory	Description	Common Characteristics
Behavioural Theory (Skinner, 1967; Bandura, 1982)	Leadership traits or behaviours can be taught, thus anyone can be made a leader	Interpersonal conflict, psychological contract
Contingency Model (Fiedler, 1960s)	Effectiveness is based on the situation , which is the result of two factors: "leadership style" and "situational favourableness"	Contingency model of leadership effectiveness, index terms, endurance, leadership skills approach, style approach; contingency theory
Path Goal Theory (House, 1971)	Leader's behaviour affects subordinate satisfaction, motivation and performance, by removing obstacles or creating bigger roadblocks in his followers' path	Lessons, legacy, performance, satisfaction, motivation, leadership
Process Theory (J. Krantz, 1990)	Leadership and followership as interdependent; extends the role of the follower to a position of high trust.	Trust, intimacy, subtlety, reduced control, humility, leader as facilitator
Shared, Collective or Distributed Leadership (Pearce & Conger, 2003)	Interactive influence process that involves peer, lateral, upward and downward influence amongst the group members for achieving group/organizational goals.	Authentic leadership, cognitive leadership, complexity leadership, cross, shared, collective, or distributed leadership
The Great Man Theory (Plato, Aristotle, Lao Tzu, Machiavelli, Carlyle)	Leader is born and not made. Leader places the well-being of all above self and takes righteous actions	Employee centred, socio-emotional
The Trait Theory (Cheryl Mabey; Bass and Stogdill, 1990)	Acquisition of certain personality attributes associated with leaders	Implicit theories, traits, cultural psychology

Table 3: Some of the Eastern and Oriental Models of Leadership

Theory	Description	Common Characteristics
Vijigshu* Model (Kautilaya) (Sharma, 2002)	Requires the king or the leader to be self-motivated and driven by victory orientation.	Uses Sam*, Dam*, Dand* and Bhed* for loksangraha*
Nurturant-Task Leadership (Sinha, 1980)	Taking care of subordinates, being considerate and affectionate, consequently contingent on task performance.	<i>Sneh*</i> (to those who perform well and are dedicated), <i>shradha*</i> (shown by subordinates in reciprocation)
Karta Model (Singh & Bhandarkar, 1990)	Leader as karta*. Like a father figure in order to be effective. Empowers, protects, grooms and develops.	Protector and guardian
Four Steps Enlightened Leadership (Sharma, 1995)	Harmonizes vision, mission and action through higher order purpose for existence, values, both yang and yin qualities.	Vision, enlightenment, devotion and action, higher purpose
Yin–Trinity Model (Sharma, 1996)	Originated from yin–trinity/female trinity of <i>Laxmi</i> , <i>Saraswati</i> and <i>Durga</i> symbolizing wealth, knowledge and power respectively.	Righteous use of wealth, knowledge and power
Theory K Model of Enlightened Leadership (Sharma, 1998)	Classifies humans into three types: <i>tamsik</i> , <i>rajasik</i> and <i>sattavik</i> , depending upon their dominant guna. Practical ideal is to move away from the <i>tamsik</i> qualities to <i>rajasik</i> and <i>sattavik</i> qualities .	Equanimity beyond three gunas: Tamas*, rajas* and sattva* ('K' has multiple associations: karta, karma, kutumbh, karuna, kesri)
Workship Model (Chatterjee, 1998)	Four paths towards <i>workship</i> ("When work is done in the spirit of worship, the quality of work undergoes a metamorphosis. As a result, even ordinary work is transformed from a mere chore to an extraordinary reality...") Among them, transcendence is defined as a state of realization in action.	Discipline, righteousness, sacrifice, and transcendence
Wisdom Leadership (Chakraborty, 1999)	Rooted in the ancient <i>Rajrishi*</i> model wherein a leader has a touch of <i>Rishi*</i> or the touch of sacredness in all his actions.	
The 24-Hour Leader (Bhatta, 2000)	Based on the ancient concept of the leader's responsibilities towards his people/followers.	Leaders owe to people. Pays entire attention to lead people
Rishi as Re-see Model (Sharma, 2001)	<i>Rishi</i> is one who can re-see the things, events and actions in a new perspective in addition to providing a touch of humanness.	Self-responsible individual and matured, self-responsible individual
Kautilya model (Jain & Mukherjee, 2009)	Leader must have inherent potential to absorb teachings given by experts.	Sharp mind, physical energy, resoluteness of purpose and capacity for learning and retention, skill in statecraft, corporate warfare, economics and diplomacy
Panchsheela Model (Jain, 2011)	<i>Panchsheela*</i> means five principles or vows which form a practical code of conduct for a leader.	Panchmah* avrata (five principles) are: Satya*, Ahimsa*, Asteya*, Aparigraha* and Brahmacharaya*

Leadership Styles

Leadership can no longer be simply described as an individual characteristic or difference, but rather is depicted in various models as dyadic, shared, relational, strategic, global, and a complex social dynamic (Avolio, 2007; Yukl, 2006). Avolio and Luthans (2006) define authentic leadership as “a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development.” Future research would need to offer additional evidence for the constructs such as moral perspective, self-concept clarity, well-being, spirituality, and judgment. (Kindly refer to Table 4 for details.)

Table 4: Leadership Styles

Leadership Style	Description	Common Characteristics
Charismatic Leadership (Bass, 1997; Burns, 1978; Rosner, 1990)	Gathers followers through dint of personality and charm. People follow others that they personally admire.	Self-confidence, strong vision, ability to articulate the vision, and willingness to make radical changes
Complexity Leadership (Hazy et al., 2007, p. 2)	An interactive system of dynamic, unpredictable agents that interact with each other in complex feedback networks, which can then produce adaptive outcomes such as knowledge dissemination, learning, innovation, and further adaptation to change.	Leadership, complexity theory, complex adaptive system
Emotional Leadership (Lord, De Vader & Alliger, 1986)	Empathy, ability to comprehend one's own and others' feelings, facial expression influence environment, create shared emotional experiences.	Empathy, shared emotional experiences,
Global Leadership (Mobley, 1999; Goldsmith, 2003; Lane et al., 2004)	Focuses on developing competencies in a leader needed to effectively and successfully lead across cultures learnt through global exposure	Global leadership, leadership characteristic, strategic focus
New Genre Leadership (Burns, 1978; Bass, 1985)	Emphasis on symbolic leader behaviour, visionary, inspirational messages, emotional feelings and intellectual stimulation.	Leadership interventions, meta-analysis, new genre
Self-Leadership (Manz & Sims, 1980)	It equates to the leadership competencies of Self-Observation and Self-Management.	Self-observation, self-management
Servant Leadership (Russell & Stone, 2002)	Categorized as: functional and accompanying attributes. Former includes vision, honesty, trust, service orientation, a role model, appreciation of others' service, and empowerment. Latter are described as good communicators and listeners, credible, competent, encouraging of others, teachers, and delegators.	Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment and building community
Servant Leadership (Robert K. Greenleaf, 1970)	Humble stewards of their organization's resources: human, financial and physical. Natural feeling that one wants to serve, to serve first.	Leadership, stewardship
Situational Leadership (Vroom & Yetton, 1973)	Emphasis on task and relationship behaviours to best deal with different levels of follower maturity which includes various styles of managing situations.	Supportive, persuasive, control-driven, participative decision-making

Transactional Leadership (Bass, 1997; Burns, 1978; Rosner, 1990)	State clear instructions to the followers for the expectation of work and consider rewards and punishments as motivators for getting the work done.	Transactional leadership , job success and transformational leadership
Transformational Leadership (Bass, 2000; MacGregor Burns, 1960)	“Move followers to go beyond their own self-interests for the good of their group, organization or community, country or society as a whole”.	Transformational leadership, styles, change leadership

Other leadership theories and types reviewed included: dyad linkage theory (Dansereau, 1996; Dansereau, Graen & Haga, 1975; Dansereau & Yammarino, 1998); leader-member exchange theory (Seibert, Sparrowe & Liden, 2003); narcissistic leadership (Glad, 2002; Miliora, 1995; Zee, 1980; Chernow, 2004; Robins & Paulhus, 2001; Kramer, 2003; Kimhi, 2001; Renshon, 2001; Krugman, 2005; Suskind, 2004; Stogdill, 1948); e-leadership (Avolio et al., 2001; Zigurs, 2003).

INTEGRATION OF SPIRITUALITY AND LEADERSHIP

After recognising the need for integrating spirituality and leadership, several researchers have attempted to marry the two concepts. Some of the closest attempts are:

1. Sharma (2010) put forth the following model:-

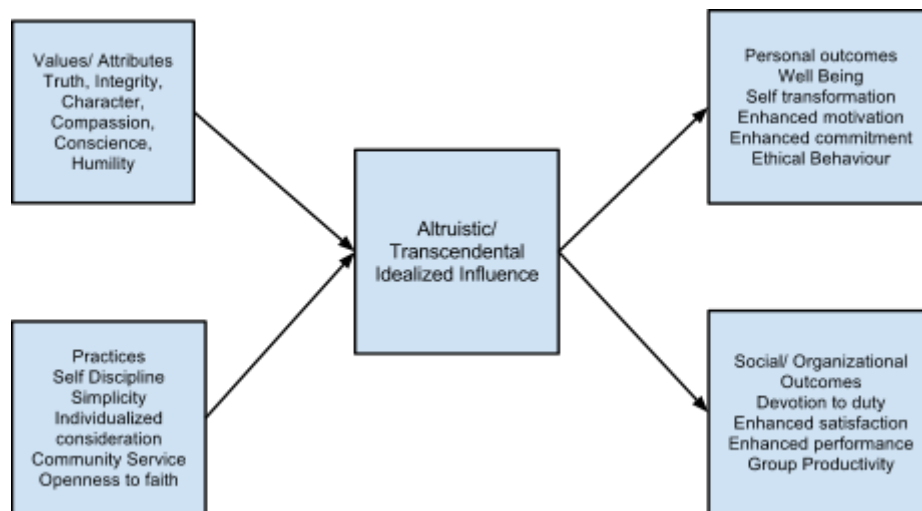


Figure 1: Model of Spiritual Leadership (Sharma,2010)

2. Spiritual Leadership: Fry (2003) describes this as “the effect of spiritual leadership brings together or creates a sense of fusion among the four fundamentals of human existence (body, mind, heart and spirit) so that people are motivated for high performance, have increased organizational commitment and personally experience joy, peace and serenity”. Some of the key characteristics mentioned in the literature are: Vision¹ (Griffin, 2004), Altruistic Love, Trust/Loyalty, Forgiveness/Acceptance/Gratitude, Character, Integrity, Honesty, Courage, Humility, Kindness/Compassion, Concern for others, Patience/Meekness/Endurance, Altruistic Goal or work as calling (Pfeffer & Salancik, 2003), Intrinsic Motivation (Giacalone, 2003), Character and Integrity (Fry, 2003), Honest Communication (Elm, 2003), Conscience and values (Bass, 1998), Hope/Faith, Endurance, Perseverance, Do What it Takes, Stretch Goals, Expectation of reward/victory, Excellence, Concern for others

¹ Vision: Broad appeal to key stakeholders, defines the destination and journey, reflects high ideals, encourages hope/faith, establishes standard of excellence.

(Bass, 1998). According to Fry's (2003) model, spiritual leadership is depicted thus:

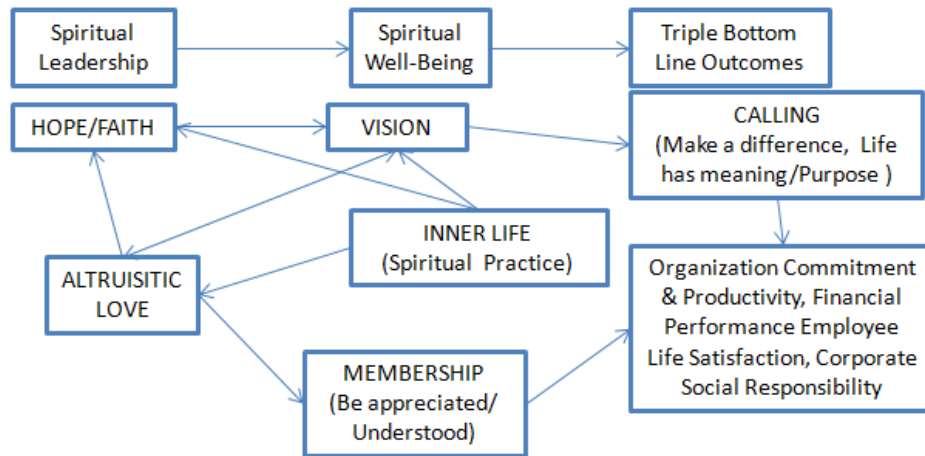


Figure 2: Model of Spiritual Leadership (Fry,2003)

3. Banerjee (1998) gave the **Mother Leadership Model**: the model encompasses all existing leadership styles, viz. visionary leader, servant leader, wisdom leader, missionary leader, intuitive leader, value-based ethical moral leader, proactive leader and authority-oriented leader. It is an integrative model of leadership based on the metaphor of mother.

NEED FOR AN INTEGRATED PARADIGM: TOWARDS CONVERGENCE

The way we think about leadership has parallels with our worldview and vice versa. Bennis (2007) suggested collaboration among social-neuro-cognitive scientists to move towards an integrative view on leadership. Emotional and spiritual intelligence capabilities are explored, as are concepts of leadership and "followership". Individual and collective mindsets/roles and their consequent behaviours, as experienced in the workplace, are identified and explored for their impact on organisational performance – again, from an integral perspective. Spirituality is the major constituent for most of the types of leadership. Without emphasising it, any leadership theory elaboration is not possible, because spirituality is the key driver in the primary leadership traits.

Physics has always influenced the worldview of management with its predictive, deterministic, scientific world view and a Darwinian world view. Now, modern physics is headed for a fresh start after being dominated by two camps in the twentieth century. The first upholds Einstein's relativistic model and the other supports the quantum model, maintaining that both the location and the energy of the particle cannot be known at the same time without an inherent degree of uncertainty. This whole pursuit is leading to the evolution of a unified theory of matter, field and energy. The theory holds promise for future discoveries of more dimensions of space and time.

Taking a clue from the physicists' endeavour towards understanding this complexity of matter in a unified way, we can examine leadership traits, which are being treated as fundamental particles or atoms of leadership, as nothing but projections of a single fundamental particle, i.e. spirituality in leadership. Leadership styles could be viewed as types of matter composed of traits the way elements are made of subatomic particles. This is a fresh start and indispensable to understanding complex observed phenomena in leadership, like non-linear inculcation of traits, will power, the leader's connectedness with people and environment, the nature of higher purpose or pursuits, and the source of intrinsic motivation. Similar directions have been seen in the development of activity theory that started from its constitution of subject, object and tools. Eventually, it incorporated environment and community. Let's examine the tracks of convergence of spirituality and leadership in the light of the need for an integrated paradigm.

Given the various tracks that researchers are pursuing, some of the apparent relationships are emerging, viz. leadership and spirituality, management practices and spirituality, organization performance and spirituality, etc. Fry (2003) observed that causal theories of spiritual leadership are developed with an intrinsic motivation model incorporating vision, hope, faith and altruism, workplace spirituality, spiritual survival and further religious, ethics and values-based approaches to leadership. The purpose of spiritual leadership is popularly

believed to create vision/value synchronicity to promote higher levels of commitment and productivity. Management practitioners have started taking an integral approach towards leadership development. For instance, Hauen (2011) reported findings on an Inner leadership Program, a program that took an integral approach towards leadership and spirituality.

These are good steps, but there is also a probability that spirituality as a concept is not developed before it is put to superficial correlation-based application leading to its premature demise as a fad. Therefore it is imperative at this stage to develop the concept gradually with a healthy distance from existing ways of theory-building. This is done to ensure that this unique concept is not theorized in one or the other existing concept's image. Some of the questions which intuitively come to the authors:

- Can leaders with spiritual propensities be de-classified from any one or more of the types of leadership: charismatic, transformational, self, servant, etc?
- If leadership is beyond a leader as a person and about an aggregation of virtues, higher purpose and values, what is it that leaders follow?
- If there cannot be a complete spiritual person, can someone ever be called a spiritual leader or should it be said that he/she is on the path of spiritual leadership?
- Is spiritual leadership a journey or an end? If this phenomenon has infinite dimensions, how can this best be understood? How can this be inculcated? What is a higher purpose or ultimate purpose?

When a human understands even by way of inference the true nature of this creation, true relation existing between this creation and him, the bondages with the gross world disappear (H.H.S.Y. Giri, 1894), therefore in some scriptures this ultimate goal is termed as liberation also. Or in simpler words, it would be a pursuit for happiness, love or compassion and further emancipation. This remains as a fundamental approach for ages in finding answers to the questions above.

It is well understood that spiritual leadership is not confined to a particular culture. Intrinsic motivation towards knowledge and meaningful work has an influence on performance universally (Giacalone, 2003). Followers universally seek out a leader because of those positive attributes that are typically associated with spiritual behaviour rather than attributes related to social or cultural behaviour such as ambition, autonomy, directness, formality, cunning, etc (Sharma, 2010). Growing evidence in research shows consistency between spiritual values and effective leadership values and, is now forcing our attention to the confluence of spirituality and leadership. Table 5 is an attempt to draw them together.

Table 5: Comparison of Attributes of Leadership and Spirituality

Leadership Theory/ Style/ Model	Characteristics	Associated Spirituality Concepts
Spiritual Leadership	Visioning process, work as calling, concern for others, intrinsic motivation, honest communication	Trustworthiness, honest communication, humility, trust in the leader, self-discipline, community service, simplicity, individualized consideration
Charismatic Leadership	Ignites followers' energy and commitment	Followers as immature and indecisive individuals
Transformational Leadership	Charisma, inspirational motivation, intellectual stimulation, individualized consideration	Instil optimism, confidence and faith for achievement of goals
Emotional Leadership	Re-experience shared emotions	Empathy, ability to comprehend one's own and other's feelings
Servant Leadership	Delegators, teachers, facilitators	Honest, trustworthy, service-oriented, listening, healing, persuasive, good communicators

Leadership Theory/ Style/ Model	Characteristics	Associated Spirituality Concepts
Situational Leadership	Leadership style varies based on the contingency of the situation	Supportive, control-driven, persuasive, participative decision-making
Self Leadership	Improvised action based on self-observed feedback	Self-observation, self-management
Great Man Theory	Leader as born and not made	Noble, wise, fit
Ohio State Model	Task-oriented leader and relationship-oriented	Encouraging, control-driven, motivating, task quality-oriented
Contingency Model	Leader-member relations, task structure, leader's position power	Confidence building, optimism
Traits Theory	Leadership traits can be acquired	Excellence orientation, win/win problem-solving
Process Theory	Leader as facilitator	Trust, intimacy, subtlety, reduced control, humility
Behavioural Theory	Leader behaviour and follower willingness	Ability to motivate followers, willingness and ability of the follower
Leader Member Exchange Theory	Individualized	High relationship orientation
Path Goal Theory	Situational context moderators found in leaders	Interpersonal relations
Additional Effective Leadership Traits	Optimism, trustworthiness, justice, win-win problem-solving, encouraging, motivating, communicativeness, excellence orientation, confidence building, honesty, dynamism, team-building, dependability	Trust, integrity, honesty, humility, openness, compassion, caring, listening responsively, reflective, appreciating contribution (Reave, 2005); Ruthless, asocial, irritable, loner, egocentric, non-cooperative, dictatorial (Hartog et al., 2003)

Interestingly, most of the Eastern models traditionally have spirituality already infused. This is evident in Table 6 below.

Table 6: Comparison of Attributes of Eastern Models of Leadership with Spirituality Attributes

Theory	Common Characteristics	Associated Spirituality Concepts and Remarks
Vijigshu Model	Sam, Dam, Dand, Bhed, Loksangraha	Ability to articulate vision ¹
Nurturant-Task Leadership	Considerate and affectionate	Participative decision making ¹
Karta Model	Protector and guardian	Foresight ¹
Four Steps Enlightened Leadership	Vision, enlightenment, devotion and action, higher purpose	Degree of intensity of characteristics vary as per <i>Samkalp Shakti</i> ¹
Yin–Trinity Model	Righteous use of wealth, knowledge and power	<i>Shishya lakshan</i> - form the bedrock for these characteristics
Workship Model	Discipline, righteousness, sacrifice, and transcendence	Disciplined spiritual practice ²
Rishi as Re-see Model	Self-responsible	Self-management ¹
Kautilya model	Sharp mind, energetic, resoluteness of purpose, learnability, skill	Self-management ¹ , meaningfulness in work ³
Panchsheela Model	Satya , Ahimsa, Asteya, Aparigraha and Brahmacharaya	Honest communication ¹

1 Shown as outcome, in the form of leaves/branches in Figure 3.

2 Shown in the form of trunk in Figure 3.

3 Shown in the form of branches that form the roots in Figure 3.

The above tables do not cover all theories and styles. The table is intended to demonstrate that spirituality spans across major leadership theories and styles. Most of them appear incomplete without incorporating spiritual features. Further, there is a need to establish spirituality as leadership’s bedrock with certain identical features mentioned in the table given below.

Table 7: Snapshot of Keywords Associated with Spirituality and Leadership

Spirituality	Leadership
Individual, collective, values, attitudes, behaviours, intrinsic, calling, membership, ultimate or higher purpose, imagination, joy, spontaneity, creativity, discernment, ignorance, wonder, subconscious, unconscious, super conscious, non-linear manifestation, faith, connectedness, serving, inner transformation, impacts organisation performance, <i>sthithpragyata</i> : ability to witness one's thoughts, self-driven, <i>nishkam karm</i> , <i>sadachar</i> , altruistic love, intrinsic motivation, character and integrity, honest communication, conscience and values, hope/faith, concern for others	Interpersonal, psychological, contextual, satisfaction, motivation, trust, intimacy, subtlety, reduced control, humility, facilitator, shared, collective, <i>loksangraha</i> , vision, enlightenment, devotion, action, higher purpose, righteous use of wealth, knowledge and power, discipline, righteousness, sacrifice, transcendence, self-responsible, resoluteness of purpose, <i>Satya</i> , <i>Ahimsa</i> , <i>Asteya</i> , <i>Brahmcharya</i> , <i>Aparigrah</i> , willingness to make radical changes, empathy, shared emotional experiences, global, self-observation, self-management, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, building community, supportive, participative decision-making

The metaphoric representation in the form of a tree (Figure 3) depicts the relationship of spirituality and leadership, wherein the roots are spiritual prerequisites or *shishya lakshan*, the trunk maintains the strength of *shishya lakshan* through disciplined spiritual practice, the branches are leadership traits – self-management, creating shared emotional experiences (Lord De Vader & Alliger, 1986), foresight (Russell & Stone, 2002), participative decision-making (Vroom & Yetton, 1973), ability to articulate vision (Bass, 1997), honest communication (Fry, 2003) and branches extending to form roots – positive work relationship, meaningfulness in work, ethical conduct, social responsibility (results that the leader creates for the organization which becomes the further basis for operational purposes)

Shaante, shudhe, sadachaare, gurubhaktayekmanase, dridchitta, kritagya che deya chaiva swarayodayam

(Shiv Swarodya, verse 13)

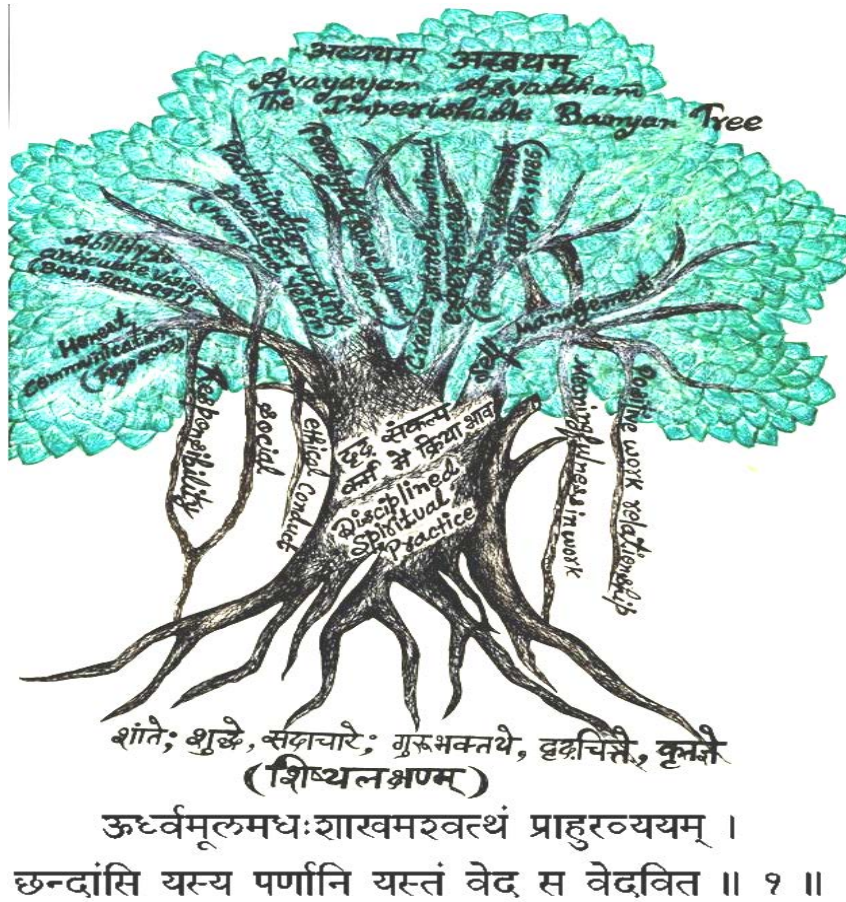


Figure 3: Metaphorical Representation of Spirituality and Leadership Features

Shishya lakshan shown in the figure (Figure 3) form the platform for unheralded growth in this lifetime. Self-management, participative decision-making, foresight, ability to articulate vision, and honest communication are the leadership traits that are spiritual in their very nature. The branches that form the roots are the apparent behavioural practices that form the platform (or further bedrock) for organizational effectiveness. The innate self has a trunk made of disciplined spiritual practice and the leadership traits are only a sample indication of the unheralded growth. The indicative bedrock consists of organizational values such as ethical conduct, positive work relationship, meaningfulness in work and social responsibility. These values emanate from the individual value system contributed by the person actively following the above tree, which will eventually lead a person to a position of leadership irrespective of the current state. However, the time in which the leadership position is achieved may vary based on the intensity of practice of the above by an individual.

मृदु मध्याधिमात्रत्वत्तोअपि विशेषः

mridumadhyadhimaatrvtattoapi vishesh

For those who practice intensely, it would be achieved very soon. Then there are even more ratings, according to intense, mediocre or slight practice. (*Patanjali Yogasutra*, verse 22)

CONCLUSION

These two pervasive constructs, leadership and spirituality, have the potential to improve the workplace, humanity, and the environment, only if they are defined and practiced in an integrated way by people. There is also a need to develop spiritual leadership theory encompassing all the world views, including the ones which are not dominant in organizations. The imperative at this stage is to develop the concept gradually with a healthy distance from existing ways of theory-building, to make sure that this unique concept is not theorized in one or the other existing concept's image. The field of study would be highly enriched if it can obtain the inputs of scholars well-versed with ancient literature, especially from the times when there were fewer religions or belief systems. This can help us decipher commonalities at a human level with regards to spirituality and its epiphanies. As evident from the ancient and contemporary literature, spirituality has to be an intrinsic aspect of leadership regardless of its ways of practice.

Authors would like to conclude by stating that spirituality and leadership cease to exist separately after a certain hypothetical point in the journey of leadership development. Therefore, it would not be wrong to mention that spiritual leadership is always a path and not a destination/end for a person. There can be various ways to reach the zenith of spirituality and leadership. There are many approaches which various scriptures in every part of the world have suggested. Some of the indicative features in the Eastern approach consist of:

- Encountering, exploring, training and eventually transcending mind
- Being able to understand thought's nature as *Klishta** or *aklishta** brings freedom of choice to act or not act
- Cultivating a *Sattvic* or illumined mind while allowing *Tamas* to bring stability and *Rajas* to bring positive action.
- Restraint or *Samyama** while treading towards the ultimate objective, *Sankalpa**.

Spiritual practitioners across the world have realized these features in their own ways of practice. The researchers' arrival would take a while, but fortunately the researcher community appears to be on course. In coming years, we will surely get to see the evolution of leadership as something that emanates from the bedrock of spirituality and is intrinsically driven.

FUTURE RESEARCH AVENUES

Some interesting observations came up during this work with regards to the profile of researchers and the nature of the material to which they refer. Incidentally, the majority of the researchers in this field hail from a geographical subset, namely, US, UK, Australia and The Netherlands. Plenty of literature which was not adequately studied or quoted falls in the non-academic realm and is available as ancient scriptures, discourses and spiritual lectures. Since this study is fundamental in nature, the degree of diversity of worldviews of the researchers with respect to religion, ethnicity, culture and belief systems would play an important role here. Therefore, collaborative research, ensuring diversity of participants, would help to come up with holistic paradigms, if this concept is believed to be of interest at the human development level.

A word of caution worth mentioning here is that literature searches in the mainstream body of knowledge may be biased or skewed towards one or few directions or research approaches, thereby limiting discoveries. Epistemology and ontology are still in the process of being established for concepts like spirituality. Even the authors have disagreements with the literature; we tacitly or unknowingly tend to agree with the concept being given a certain field of study categorization. For instance, the researchers' discipline or *Shishya lakshan* towards the source of knowledge, including scriptures, plays an important role in the study of spirituality and inner leadership through spirituality. The research on establishing the convergence of spirituality and leadership should be continued, incorporating various worldviews and related concerns mentioned above.

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Acknowledgments

The authors would like to express their gratitude to Prof. Sharda Nandram (Associate Professor at Nyenrode Business University, Professor HAN University of Applied Sciences, The Netherlands) for her continued guidance. Also we are grateful to Prof. Radha R. Sharma (MDI, Gurgaon), Prof. Rajen Gupta (MDI, Gurgaon), Shaveta Bindlish and Somesh Dutt for their able guidance and support in various capacities.

GLOSSARY

<i>Agama/ Shrutis:</i>	Verbal, apourusheya	<i>Klishta :</i>	Troublesome, difficult, tough,
<i>Ahimsa:</i>	Non-Violence	<i>Loksangraha:</i>	People welfare
<i>Aklishta:</i>	Non-troublesome, which is not difficult and easy to do or understand	<i>Moksha:</i>	Transcendence
<i>Anumana:</i>	Inference	<i>Panchmah:</i>	Five
<i>Anupalapdhi:</i>	Non-apprehension	<i>Panchsheela:</i>	Five principles
<i>Aparigraha :</i>	Non-attachment/Non-possession	<i>Pratyaksha:</i>	Perception
<i>Apourusheya:</i>	Not a human creation	<i>Rajas:</i>	Activity or drive, passion
<i>Arthapatti :</i>	Presumption	<i>Rajrishi:</i>	A king who has left the kingdom and became saint and renunciant
<i>Asteya :</i>	Non-Stealing	<i>Rishi:</i>	Sage, Saint
<i>Bhakti/Upasana:</i>	Devotion	<i>Sam:</i>	Persuasion
<i>Bhed:</i>	Power division	<i>Samadhi:</i>	Super-consciousness
<i>Brahmacharya:</i>	Celibacy/Chastity	<i>Samkalp Shakti:</i>	Power to stay resolute on the path
<i>Brahman:</i>	Creation, Universe	<i>Samyama:</i>	Restraint
<i>Chitta Shudhi:</i>	Purification of body and mind.	<i>Sankalpa:</i>	Strong determination to do something
<i>Dam:</i>	Economic incentives	<i>Sattva:</i>	Purity and illumination, goodness
<i>Dand:</i>	Punishment	<i>Satya :</i>	Truth
<i>Dharma:</i>	Religion	<i>Shishya lakshan:</i>	Characters of disciple
<i>Ekagra chitta:</i>	One-pointedness of body and mind	<i>Shlokas:</i>	Verses
<i>Gyan:</i>	Revelation, knowledge	<i>Shradha:</i>	Reverence
<i>Jiva:</i>	Living Being	<i>Sneh:</i>	Affection
<i>Karma:</i>	Past and present actions capable of creating good/bad results.	<i>Tamas:</i>	Darkness, ignorance
<i>Karta:</i>	Doer, or the head of a joint/extended family	<i>Upamana:</i>	Comparison
		<i>Vijighsu:</i>	Vijaya (victory) Ikshuk (desirous), desirous of victory

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